



brains of baatil." (Qur'aan)

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

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"He who is contented with a little Rizq, Allah Ta'ala will be contented with his little a'maal (deeds)." (Hadith)

MOCK UMRAH

NARRATING A HADITH, Hadhrat Abduah Ibn Abbaas (Radhiyallahu anhu) said:

"There will dawn an age over the people when they shall go for Hajj and Umrah in abundance without (a sincere) niyyat. The world will gush on them. They will indulge in sport and amusement. Travelling will become light for them.

His (the one who goes for Hajj/Umrah) neighbour will be hungry or naked or in debt. His (the one going for Hajj/Umrah) camel will race with him across wastelands and deserts, whilst verily, he leaves behind his brother in (financial) distress and without assisting him with money. Meanwhile they will proclaim that they have spent thousands. 'But Allah accepts from only the Muttaqeen."

This Hadith beautifully attests to the truth of Rasulullah's Nubuwwat. One of the evidences for the truth of Nubuwwat is the materialization of the Nabi's predictions. The Hadith vividly depicts the condition of Muslims in times in close proximity to Qiyaamah. The specific sign of Qiyaamah described in this Hadith is the bogey of false hajj and umrah which people undertake for worldly, nafsani and corrupt motives.

Reflect on this Hadith, and you will not fail to discern its 100% applicability to the multitudes of people going for 'hajj' and 'umrah' in this age. Let us examine the Hadith and understand its reference to the hajj/umrah fashion of our time.

Hajj and Umrah in abundance
Millions and millions of

people are travelling to Makkah all round the year ostensibly to perform Hajj and Umrah. The abundance of juhala, fussaag, fujjaar and slaves of the nafs and dunya has created chaos and anarchy right inside the Haramain Shareefain. The atmosphere and environment of the Haramain and of the Haram are polluted with physical and spiritual contamination. The sanctity of the Holy Places is being defiled by haraam, fisq and fujoor.

Total intermingling of sexes, 'zaanis and 'zaaniyahs' parading in the Haram, an epidemic of haraam photography, mockery of Salaat, noise and rowdyism of the market-places in the Haram, men and women physically brushing against one another, professional begging, scholars for dollars sitting right inside the Haram engaging in haraam commercial dealings such as getting customers for iqamah permits, etc., etc.

Without sincere Niyyat

The droves of people proceeding for Umrah and Nafl Hajj go for a variety of corrupt reasons. According to another Hadith their intentions will be commercial, monetary, touring, holidaying, begging and riya (show/ostentation). The proof for the corrupt intentions is that most people who go to Makkah and Madinah, spend exceedingly little time in ibaadat in the Haramain Shareefain. They waste their times in the haraam kuffaar-style malls, etc. They indulge in gluttony, devouring carri-

on and just every haraam junk 'foodstuff' the West dumps into the Holy Cities with the blessings of the current corrupt, fussaag/fujjaar Saudi regime. When they return from their hajj/umrah holidays, they come back morally more debased than their earlier condition prior to the holiday umrah trip.

The riya (show) intention is the speciality of the ulama and the shaikhs. The monetary intention is generally that of the traders and the wealthy. Labouring in self-deception, they engage in trade and in money-making ventures.

The world will gush over them

That is, they will be drowning in wealth. Despite their abundance of wealth, greed will drive them to acquire more wealth in the Holy Cities. Rasulullah (Sallallahu alayhi wasallam) said: *"The son of Aadam (i.e. man) grows older by the day while two things in him grow younger; his greed for more wealth and his desire for longer life."* The more money they have, the more avaricious they become with age.

Their attitude conveys the idea that they do not believe in Qiyaamah or the Reckoning in Qiyaamah. In a drunken stupor of greed, they commit sin and transgression to acquire more and more wealth, hence they go to the Holy Cities fooling themselves with the chimera and pretext of hajj/umrah.

Despite having millions and billions at home, their

inordinate greed takes them to the Holy Cities in the attempt to gain more wealth.

Indulgence in amusement

To fulfil the corrupt and bestial desires of the dishonest frauds who go ostensibly for hajj/umrah, the Saudi regime has transformed the Holy Cities into filthy westernized holiday resorts. The haraam malls and amusement centres prepared specifically for the multitudes of people ostensibly arriving for hajj/umrah are the fulfilment of the prediction stated in the Hadith: *"They will indulge in play and amusement."*

Travelling will become light

Relative to the arduous journeys of the camel age, is the comfortable air travel. Never ever could people fourteen centuries ago travelling on camels comprehend the meaning of 'travel becoming light'. This statement of the Hadith refers to plane travel.

Neighbour - hungry, naked and in debt

Rasulullah (Sallallahu alayhi wasallam) in this statement draws attention to the callousness of those who undertake 'hajj' and 'umrah' amusement tours. While they spend hundreds of thousands of rands for the tour, their neighbours and other poor Muslims are struggling to make ends meet. Innumerable Muslims are suffering and struggling for food, clothes and to pay their debts.

Without a care or a feeling for the suffering Muslims, the tourists pro-

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THE DEVIATION OF SPECIAL BAYAANS FOR ONLY ULAMA

IN THE PREVIOUS issue of *The Majlis*, the error of bayaans exclusively for the ulama was explained. The Ulama are not a class apart from the masses of the Ummah in so far as naseehat and practical implementation of the Deen are concerned. The very same advice and admonition which are imparted to the masses are also meant for the Ulama.

Special bayaans for only the ulama to the exclusion of others are snares of Iblees. Such special talks are the basis of deviation (*dhalaal*). Riya (show) and takabbur (pride) are the hallmarks of these talks. In *Hulyatul Auliya of Abu Naeem* appears the following narration:

"Imaam Auzaa-ee said: 'Umar Bin Abdul Azeez said: 'When you see people secretively (or privately) speaking about their Deen to the exclusion of the masses, then know that verily, they are engaged in the casting the foundations of dhalaalah (deviation).'"

Thus these talks organized for only the so-called ulama, and from which the ordinary people are stupidly and arrogantly excluded, are in reality shaitaani traps of *dhalaalah*. Even some senior Ulama have fallen into this deception of Iblees.

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Q. I have not made Aqeeqah for my child. Please explain the rules.

A. It is preferable to make the Aqeeqah on the 7th day. If this is not possible, then on the day whenever it was the seventh, e.g. if the 7th was a Wednesday, then whenever the Aqeeqah is made, choose a Wednesday. If this is not possible, then make in on any day. For a boy it is preferable to sacrifice 2 sheep/goats. For a girl one sheep/goat. If one cannot afford two for a boy, then one will also suffice. It is Mustahab and preferable to divide the meat into three portions. One for the poor, one for relatives and friends, and one for oneself. It is also permissible to divide and distribute the meat in any way one wishes.

Q. The Barelwis claim that in view of the Ambiya and Auliya being alive in their graves it is permissible to make dua to them or to ask them to make dua on one's behalf. Is this belief sound?

A. It is shirk. It is not permissible to ask the deceased Auliya and Ambiya for help despite the fact that all Ambiya are alive in their graves, and so too are the Auliya. In fact, all people are alive in Barzakh. There is however a difference in the type of life of the Ambiya. But to us on earth they have 'died'. The Qur'aan Majeed also describes the Ambiya as having died. Dua should be made to only Allah Ta'ala.

Q. Is Salaat valid behind Barelwis who entertain beliefs of shirk?

A. Some Ulama say that Salaat is not valid behind these Qabar Pujaari bid'atis. However, our senior Ulama are of the view that Salaat behind them will be valid although it is preferable not to perform behind them if Jamaat Salaat is available elsewhere.

Q. Is it permissible to perform Salaat behind an imam who makes masah on ordinary socks?

A. It is not permissible to perform Salaat behind a person who makes masah on ordinary socks since his wudhu is not valid.

Q. Is it correct that if a person recites the first Kalimah 70,000 times, he will be safe from Jahannam?

A. A person who recites the Kalimah even once is safe from Jahannam if he is obedient to the Shari'ah of Allah. On the other hand, if a person recites the Kalima a million times but is disobedient to Allah Ta'ala, then he is not safe from Jahannam.

Q. What is the status of money received from the sale of video games to non-Muslims?

A. The money received from selling video games is haraam regardless to whom such haraam games are sold.

Q. In a bayaan, a Tablighi brother used the Qur'aanic verses from Surah Taubah to condemn those who do not go for four months Tabligh. Could these verses be applied to the Tabligh Jamaat's method of Tabligh?

A. The use of the Qur'aanic aayaat by the Tablighi brother to criticize those who do not go for four months is haraam. There is no relationship between the episode mentioned in the Qur'aan and the Tabligh Jamaat's four month excursion. It is haraam to draw such baseless analogies. It is a haraam misinterpretation of the Qur'aan Majeed, and this is extremely dangerous.

Q. A person intended during the night time to fast the next day. He did not wake up for Sehri, therefore decided in the morning not to fast. Does he have to make qadha?

A. In this case it is not necessary for him to fast. Since he did not commence the fast, he may change his intention. If he begins the fast and breaks the fast at any time after commencement, then Qadha is Waajib. Commencement is from Subh Saadiq.

Q. A convert Muslim who has died has absolutely no Muslim heirs. What happens to her estate?

A. Since the lady has absolutely no Muslim heirs, according to the Shariah all her assets have to go to the Baitul Maal. However, since there is no Islamic State with a Shar'i Baitul Maal, she has to bequeath all her assets to Islamic charity.

Q. Are the duas of non-Muslims accepted by Allah Ta'ala?

A. Allah Ta'ala answers the call of His entire creation even of animals, non-Muslims and even the supplication of shaitaan. Non-Muslims are rewarded in this dunya for any acts of virtue. And, sometimes Allah Ta'ala rewards them with the treasure of Imaan.

Q. An aalimah is advertising her programmes for women. Is it permissible for females to attend?

A. When it is not permissible for women to leave their homes to attend the Musjid for even Salaat, how could it ever be permissible

STANDING IN HONOUR OF THE DEAD

Q. How is it to observe one-minute standing silence in honour of the dead – those killed by 'terrorists'? In U.K. a Mufti says that it is permissible. Please study his arguments and comment.

A. There is no need for the lengthy bootlicking arguments to justify a palpably haraam practice which is exclusively a custom of the kuffaar. The reasoning of the Janaazah episode proffered by the Mufti Sahib is baseless. The analogy is false.

The simple, straightforward answer is that it is haraam to adopt this one-minute silent standing practice in honour of the dead, and in emulation of the kuffaar. According to the Hanafi Math-hab it is not permissible to perform even Janaazah Salaat for a Muslim dead whose body is not present. Standing for dead persons, whether present or absent, is tantamount to shirk.

While this is the actual fatwa, i.e. it is not permissible, we do

understand the predicament of weak Muslims in countries such as the U.K, U.S.A. and Europe where there is so much hatred for Muslims and Islam.

If a Muslim is caught up in a public place or at work where kuffaar predominate, and all of them stand to observe the one-minute silence, then it is understandable that Muslims living under kuffaar domination will also have to stand. But such standing should be abhorred in the heart, and instead of reciting Surah Ikhl'as as the Mufti mistakenly advises, recite Istighfaar for unwilling indulgence in the sin. Thus, participating will be because of weakness of Imaan and circumstances. But the sin remains a sin.

There is no need to mitigate this haraam practice with legless arguments smacking of bootlicking. We must concede that it is haraam, but we stand because our Imaan is weak and we are living under kuffaar domination.

for them to attend programmes even if conducted by women. The woman who is conducting the programme is not an 'aalimah'. She is a jaahilah caught in shaitaan's snare. Shaitaan is using her to ruin the morals of other women.

Q. There is a 41 year old Muslim sister who was born a deaf-mute & dumb; she recently suffered a heart attack and is currently hospitalized in critical condition.

After the heart attack, paramedics administered CPR and/or use of a defibrillator - attempting to resuscitate using electric shock, which has since caused further damage to the sister's brain, and deteriorating condition. The medical staff has induced the sister into a coma, and pronounced her as brain-dead. Doctors and medical staff have implemented a tube over her nose for breathing, and a tube down her throat for feeding. Doctors are now "advising" her kin that the air and food tube must be removed after 12 days to prevent further infection. Today is the twelfth day.

The doctors would like to perform 2 different surgeries, one on her stomach, and the other on her throat. A stomach surgery will implement a tube of some kind, or apparatus to allow for feeding of liquid food. A sim-

ilar surgery will be performed on her throat to allow for a fixed breathing tube, or respirator. Allegedly, both surgeries will leave the sister in a state that would require professional medical assistance for the remainder of her life, while she is in a coma. Such special medical attention is received from special homes, or facilities for people in similar medical situations.

The family members are gathered at the scene in the hospital. Some relatives would like the respirator and feeding tube removed, while others would like to proceed with the doctors recommended surgery.

Is it permissible to remove the current feeding & oxygen apparatus, and wait for Allah T'alla to issue her fate? Removal of all these devices will essentially starve the sister of food and air according to the doctors, since she can not function or use her body and organs on her own. If the family decides not to do this, the alternative is the proposed procedures by the surgeons, then placement into a special care facility; is such an act permissible? Please advise. Jazakallah Khair.

A. In the circumstances the best is to remove the tubes if they are not performing the intended functions.

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The surgery suggested by the doctors is added torture. It is best to abstain from it and accept whatever Allah Ta'ala has ordained for the patient. Her Maut will arrive at its appointed time. However, if the patient gasps for air when the breathing tube is removed, then it will not be permissible to remove it. But in this 'brain dead' case there appears no possibility for this to happen.

Q. Muslims are sinning even at the time of death. The people in Mirpur (Pakistan) hire professional film-makers when someone dies. Recently an old man had died, and his family filmed his entire death all the way to his grave and burial. When the mayyit was picked up to be taken to the qabrastaan, they had a song in the film.

A. We are living in an age in which 'muslims' are no longer Muslim. They are born in Muslim homes, they perform a smattering of Muslim rites, they bear Muslim names and they believe themselves to be Muslim while in reality they are kuffaar – rotten kuffaar to the core. Hadhrat Amr Bin Abdullah (radhiyallahu anhu) said: *"There shall dawn an age over the people when they will gather in the musaajid, perform Salaat whilst not a single one of them will be a Mu'min."*

There should be no surprise at the humiliation, calamities and hardships which Muslims are suffering in this era worldwide. They are experiencing a mild form of Allah's Punishment. The major Punishment is yet to come.

In the case mentioned by you, the family was dispatching their member to Jahannam right from this earthly abode even before his burial. Kufr and irtidaad are widespread in the Ummah of this age.

Q. Is ABSA Bank Islamic finance permissible? I have seen the signatures of four Ulema on ABSA's Certificate of Shariah Compliance.

A. The signatories are of the breed known as 'Scholars for Dollars'. They are members of the gang of ulama-e-soo'. The products of ABSA Bank and all banks are haraam Riba dealings. Do not be deceived by the junk 'shariah compliance certificates' issued by these Kilaabud Dunya whose *Maqsood* of life is this dunya an fulfilment of the *shahwaat* of the *nafs*. There is no scheme offered by any of these riba capitalist banks which is Shariah compliant. It is haraam to invest in these banks. These Schol-

ars for Dollars halaalize Riba just as SANHA halaalizes Maitah (Carrion).

Q. I shall, Insha-Allah, be going for Umrah. For one flying from South Africa to Jeddah, where should he don Ihraam?

A. If you are flying from South Africa to Jeddah and from there proceeding to Makkah, then Ihraam must be donned in Jeddah. It is permissible and preferable to don Ihraam even from one's home or at any point before Jeddah. But Jeddah is the very last point where donning Ihraam is compulsory for those proceeding to Makkah.

Q. If one falls asleep whilst sitting cross-legged, does wudhu break?

A. Sleeping sitting cross-legged breaks wudhu.

Q. In U.K., due to the extreme cold, water pipes sometimes burst. A company charges a monthly fee of 5 pounds to repair pipes whenever they burst. There is no additional cost. Is it permissible?

A. The monthly fee is an insurance premium. The deal is an insurance one, hence not permissible.

Q. May a 2 year old girl go with her father for shopping? How should she be dressed?

A. It is permissible for the 2 year old girl to accompany her father when he goes shopping. It is necessary that the little girl be dressed Islamically, fully covered with ankle-length dress. There is no need for her face to be covered. In fact, little girls and boys should be Islamically clad from infancy. The *tarbiyat* of children commences from the day they are born, hence the Athaan and Iqaamat are recited in their ears on the day they are born.

Q. In the two Harams in Makkah and Madinah, on Fridays, the second Athaan of Jumuah is delivered immediately when Zuhr time begins. There is no time to perform the four Sunnatul Muakkadah Salaat. What should we do in this case?

A. Perform the four raka'tas after the Fardh Salaat.

Q. Every night after Isha' in our Musjid the musallis are required to recite Surah Yaaseen individually. Thereafter the Imaam makes a collective dua for rain. Also, every Thursday evening Durood is recited by the Imaam while all the musallis sit and listen. Thereafter dua is made. Are these Sunnah practices? I am asking because since childhood I have never seen our elders nor

HARAAM TOOTHPASTES

Q. I have checked the ingredients of some toothpaste products of the brands Dr. Haushka, Aquafresh, Colgate, Mentadent P, Sensodyne, Close-Up, Earthsap and A. Vogel. All of these contain sugar alcohol in the form of either sorbitol, xylitol or both. Is it permissible to use such toothpaste?

A. It is not permissible. Alcohol is haraam. Besides alcohol, these

western kuffaar products usually contain considerable other forms of haraam and mushtabah muck. Use Miswaak. There is nothing better than Miswaak for dental health and for gaining Allah's Pleasure. Miswaak, in fact, is beneficial for body health in general. The greatest benefit of Miswaak according to the Hadith is that its regular user will die with Imaan.

senior Ulama having these practices.

A. Both practices done in your Mosques are bid'ah. *Ghulu'* (excess) in the Deen is bid'ah, and not permissible. They are superseding the boundaries of the Shariah with these new bid'ah practices. The Qur'aan Majeed says: *"These are the limits of Allah. Whoever transgresses the limits, verily he has oppressed his soul."*

Q. The trustees have decided to keep the Madrasah open during the school holidays. Some parents are upset and refusing to send their children to Madrasah during the holidays. Is the action of the trustees proper?

A. Make shukr, and thank the trustees for their excellent decision. It is of considerable benefit for the children to open the Madrasah during school holidays. It is not proper to refuse sending children to Madrasah during holidays. The decision of the trustees to open the Madrasah during the kuffaar school holidays is excellent. Islamic education should not be made the handmaid of kuffaar education. All over, the Deen is made subservient to the ways of the western kuffaar. Holidays and Ilm of the Deen are two mutually repelling opposites.

Q. Is it permissible for Muslim women to wear nose-rings?

A. It is not permissible to wear a nose-ring.

Q. Most businesses close from mid December and re-open in the new year. The employee however gets paid a full salary for December. Although it is by mutual agreement between the employer and employee, what is the view on this from both a fatwa and taqwa perspective. Should the employee take a full salary despite having worked only a portion of the month. Would it be best for the employee to calculate the amount due to

him on a pro-rata basis in terms of the amount of days he worked for that month.

In addition thereto, what entitlement does the employee have to an annual year end bonus?

A. Full pay for December is part of the work contract, and so is holiday pay. This is the accepted norm unless specifically excluded from the contract. Hence, it is permissible. Taqwa is another dimension. If it appears that the employer pays the extra reluctantly – he pays only because the law requires him to pay for the full month, then it is best to accept pro rata. However, if the employer is happy and refuses to make any deduction, then even according to taqwa it will be valid to accept 'pay' for the full month.

The worker has no right to claim a bonus. This is a pure gift and is left to the discretion of the employer. It is haraam to make a demand on any 'promised' bonus.

Q. Is mendhi on the hands Sunnat? Should the whole hand be dyed? Are patterns and designs permissible?

A. Mendhi (hennah) for women is Sunnat. It should be applied to only the palms. Patterns and designs are not permissible.

Q. What are the rewards of marrying more than one wife? Some people say that if there is no valid reason, it will not be permissible to take a second wife. Is this correct?

A. It is bunkum. We are not aware of any rewards for marrying more than one wife.

The desire for another wife is a valid reason by itself. The very reason for which a man marries a first wife applies when marrying a second and a third and a fourth wife. The fact that it is permissible to marry more than one wife is sufficient valid reason.

Q. Is Wudhu, Ghusl and Salaat valid with dreadlocks?

A. Dreadlocks are not permissible. This kuffaar hairstyle is haraam. It

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is incumbent to cut off the ugly locks. Although Wudhu, Ghusl and Salaat will be valid even with dreadlocks, it is sinful and the reward of the acts of ibaadat (worship) is destroyed.

Q. The Imaam of our Musjid when leading the Fardh Salaat makes a funny and comical movement when going into Ruku' and returning to Qiyaam. Due the manner in which the mic is placed, he swivels his upper body to avoid hitting the mic. In every raka't he has to swivel his body to avoid the mic. Does such action not make the Salaat Makrooh?

A. In fact, the comical, clownish act by the Imaam renders the Salaat *baatil*. Indeed, he and the bosses who have ordered him to debase himself in this clownish manner are making a mockery of Salaat. It is haraam to make such ugly, comical movements in Salaat, and it is haraam to recite the Salaat with the aid of a microphone. They further tie the stupid imaam like a poodle on a leash, with the mic tied to his collar/kurtah. They have degenerated to ridiculous levels of mockery and debasement in the highest act of Ibaadat. The Imaams of the Musajjid engage in some reflection to understand that the trustees who have employed them are not their raaziq (provider and sustainer), and that only Allah Ta'ala is the Sole Raaziq, then they will better understand not to act like dogs and monkeys at the behest of the fussaag trustees of the Musajjid.

Q. Will Sajdah be valid if part of the topi/turban covers the forehead?

A. Sajdah will be valid even if part of the headgear overlaps on the forehead. It is not necessary for the bare skin to touch the carpet/ground. However, according to the Shaafi' Math-hab, it will not be valid. The bare forehead must make contact with the ground.

Q. Is Twizza drink permissible? It is freely consumed at the Darul Uloom where I am studying.

A. The drink 'Twizza' is not permissible. They do much haraam and bid'ah in the Darul Uloom. Their actions are not proofs of the Shariah.

Q. Is it permissible for a Madrasah to charge registration/admission fees?

A. There is no such thing as registration fees in Islam. When a student is admitted, he comes of his own accord. The Ustaadh does not work or devote time for the child's

walking/driving and entering into the Madrasah. Thus registration/admission fees are pure riba fees levied in emulation of the kuffaar.

Q. My husband forced by his parents sent me a message which reads: "I T you." Is this a valid Talaq. He had no intention of divorcing me.

A. If the message said only: 'I T you', then this is not a Talaq.

Q. Is it permissible to greet parents at the time they are viewing television?

A. It is not permissible to greet anyone at the time when they are indulging in sin. Even if those who are watching television happen to be parents, it is not permissible to greet them at that moment.

Q. What is the Shar'i status of sitting on the floor to eat, and from tables and chairs?

A. Sitting on the floor to eat is the Sunnah, and sitting at tables is Tashabbuh bil kuffaar and not permissible.

Q. Tinned cat food contains some haraam ingredients. Can this be fed to a cat?

A. Anything which is not halaal, may not be fed to even animals. It is not permissible.

Q. A modernist sheikh says that kurtah and topi are not Sunnah. He says that there is no evidence in the Hadith for this.

A. Ask the modernist moron: Did Rasulallah (sallallahu alayhi wasallam) wear jeans and T-shirt, or a kuffaar-style hat or some other type of clownish kuffaar Christmas hat and dress? Tell him to study Hadith if he has the ability to know and understand the dress-styles of the Sahaabah.

You are wasting time arguing with a modernist, moron, jaahil zindeeq. Our booklet *DRESS ACCORDING TO THE SUNNAH* explains this issue. The Hadith clearly states that Rasulallah's Qamees (Kurtah) was halfway between the knees and ankles. Wearing a topi under the turban is Waajib. Most of the Sahaabah wore Amaamah, hence it follows that all of them wore topis. Not a single Sahaabi nor any Nabi nor any Wali nor any Faqeeh, Wali etc. strutted about with bared head like the kuffaar. The moron is too stupid to understand the principle of *Tashabbuh bil Kuffaar*.

Q. I have no Muslim relatives. How should I make a will? To whom should I leave my assets?

A. The Muslim who has no Muslim heirs should state in his will that all his assets should be given to Islamic charity. He may specify

THE EARTH - THEORIES OF FUTILITY

Q. What does Islam say about the earth's shape? There is a raging debate on whether the earth is flat or round. A whole movement of people now say that the earth is flat.

A. The debate rages among morons. Muslims who join such futile debates are victims of shaitaan who diverts the focus of the Muslim from the objective of life on earth to futilities which are totally unrelated to the objective for which Allah Ta'ala has created us and sent us to earth for a short sojourn.

The Qur'aan is silent on the issue of whether the earth is round, flat or any other shape. The verses quoted in no way whatsoever prove any one of the two views. The aayaat which mention that the earth is spread out is relative to our position. Practically, the earth appears flat to us. One acre of land is flat. The acre adjacent to it is flat. The acre next to his one too is flat, and so on *ad infinitum*. It is flat + flat + flat + flat..... = Flat. All the flat acres are in relation to us. The sum total of all the flat lands we see is not round. Thus, even if the earth is in fact round, in relation to the man walking on earth, it is flat. But this does not prove that it is flat in actual fact.

None of the verses support the theory of the earth being flat. Nor are there any verses to support the theory of the earth being round. Allah knows best.

The Qur'aan is not concerned with such issues. The Qur'aan is the Book of Guidance. It is not a book of science and technology. In the article the two proponents of the different theories are morons. The Dave character is too

stupid. He does not understand the terminologies and meanings of the Qur'aan. The other character who argues for a round earth is also stupid. Firstly, his language is absolutely atrocious. Secondly, he speaks bunkum by alleging that Aayat 30 of Surah 79 states that the earth is egg-shaped. The Aayat states explicitly that Allah Ta'ala has spread out the earth. There is not even a hint in the Aayat of the earth being 'egg-shaped'.

Only morons seek to force from the Qur'aan proof for any specific theory of the scientists. It is satanic to shove into the Qur'aan what does not belong there, or to utilize the Qur'aan for hallucinatory theories which are unsubstantiated by Wahi. The Qur'aan has no relationship with the art of shoemaking or laying drain pipes.

The arguments of both sides are putrid and spurious. They simply exhibit their ignorance. There is no support in the Qur'aan Shareef for either theory. The Qur'aan instructs us:

"When they (the Muttaqeen) hear futility, they turn away from it and say: 'For us are our deeds and for you are your deeds. Salaam on you. We do not follow the ignoramuses.'"

Rasulallah (Sallallahu alayhi wasallam) said: *"Abstention from futility is the beauty of a man's Islam."* The Qur'aan emphasizes reflection on Maut, the Qabr, Qiyaamah and Najaat (Salvation) in the Aakhirah. Whether the world is flat, round or spherical has absolutely no bearing on the endeavour and struggle to attain Najaat in the Aakhirah, and that is the Muslim's goal.

to which charity.

Q. Is it permissible to pay a fee to listen to the lecture of a scholar? This appears to be an increasing trend.

A. The 'scholars' who charge fees for their talks are moron scholars for dollars. They are vile mercenaries, members of the Ulama Soo' fraternity. They barter the Deen for the carrion of the world. It is haraam to charge fees for hosting Islamic talks. These people are indeed vile in the extreme. They nourish their bodies with haraam. It is not permissible to attend the lectures of these parasites.

Q. A man wants proof from the Qur'aan for the five Fardh Salaat. How should he be convinced?

A. Shaitaan cannot be convinced. Don't waste time discussing with zindeeqs who are morons. You will never be able to convince those in whose hearts there is a crookedness. Allah Ta'ala has caused this moron to stray into deception. When Allah Ta'ala asked Iblees why he refused to make Sajdah for the one whom He (Allah) Ta'ala had created and which Sajdah He (Allah Ta'ala) commands, Iblees answered: "You created me from fire and him from soil." The

Questions and Answers

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Divine Response was not to convince. Allah Ta'ala said: "Get out! You are cursed..." This man is like Iblees. Ignore the zindeeq moron.

Q. A senior Mufti says that the 6 Shawwaal Fasts are Makrooh. He cites Imaam Abu Hanifah (Rahmatullah alyh) as proof for this view. Please comment.

A. The senior Mufti Sahib is short-sighted. His Ilm is superficial, hence he could muster up the audacity to decry a practice which is entrenched in the Math-hab since fourteen centuries. He did not stop to reflect on the fact that it is the practice of all our Akaabireen and of all Math-habs.

Secondly, every fatwa of the Hanafi Math-hab is not necessarily the view of Imaam Abu Hanifah (Rahmatullah alyh). There are many issues on which Imaam Abu Hanifah has a contrary view to the *Mufta Bihi* version which could be the view of Imaam Abu Yusuf (Rahmatullah alyh) or of Imaam Muhammad (Rahmatullah alyh) or of both. For example, Aqeeqah, according to Imaam Abu Hanifah (Rahmatullah alyh), the Qur'baani has displaced Aqeeqah. However, this is not the Fatwa of the Math-hab.

Thirdly, Imaam Abu Hanifah stated the Makrooh view for the six fasts at a time when it was being considered Waajib.

Q. Are the ratib practices in Cape Town valid in Islam? They stab themselves with sharp instruments without causing harm.

A. The ratib practice is not permissible. Shiahs are experts in such practices.

Q. Is yoga permissible?

A. Yoga is haraam. It is a Hindu religious practice.

Q. Is it permissible to wear shorts or Bermuda pants under the kurtah?

A. Shorts under the kurtah are not permissible. Long pants are necessary. Bermuda pants are *tashabuh bil kuffaar* (emulating the kuffaar), hence haraam.

Q. Please answer according to the Maaliki Math-hab. Is it correct that the second Athaan in front of the mimbar on Fridays has no significance?

A. In fact, according to the Maaliki Math-hab the second Athaan in front of the mimbar is bid'ah. No significance is attached to it in terms of the Maaliki Math-hab.

Q. When the Imaam makes Salaam from the mimbar, should the musallis respond according

to the Maaliki Math-hab?

A. It is Makrooh (not permissible) for the Imaam to say Salaam from the mimbar. However, when he arrives and makes Salaam (not on the mimbar), then people should silently respond.

Q. People say loudly 'Aameen' to the Duas the Imaam recites on Fridays from the mimbar. Is this proper for Maalikis?

A. Saying 'Aameen' to the Imaam's duas which he makes during the Khutbah is Makrooh.

Q. Is it permissible to sell educational books which have pictures of people and animals?

A. It is not permissible to sell books containing pictures of animate objects. However, it is permissible to buy such books from non-Muslims if one is in need, then obliterate the pictures.

Q. What is the difference between Sadqah and Lillaah?

A. There are two kinds of Sadqah. Waajib (compulsory) Sadqah and Nafl (Optional/not compulsory) Sadqah. Waajib Sadqah are Zakaat, Fitrah, Kaffarah, etc. Nafl Sadqah refers to anything given in Allah's Name for any kind of charity whatsoever. This is also called Lillaah,

Q. Can a woman travel without a male mahram in the company of an 87 year old lady?

A. It is not permissible for a woman to travel without a male mahram even if she is 87 years old. There has to be a male mahram accompanying her.

Q. A woman claims that her father-in-law came into the kitchen where she was alone. He then touched her in such a way which convinced her that he was being amorous and lustful. But he denies it. He says that he touched her as he touches his own daughters. Does *hurmat-e-musaaharah* apply in this case?

A. While it is reasonable and almost certain that the act of the man was a sexual misdemeanour, and that he is now speaking lies, *Hurmat-e-Musaaharah* does not take effect. In view of the man's denial, there is no way of ascertaining whether he was motivated by lust or not. So even if he had touched any *bare* part of the woman with his *bare* hand, then too the ruling of *hurmat* cannot be given in view of his denial and lack of witness.

Q. I need some advice regarding the upbringing of my children.

A. Home school them. Do not send them to the morally destructive public schools. And, this in-

cludes the so-called 'Muslim' schools. All these schools are evil. Even Imaan is negated. They produce zindeeqs, fussaag and fujjaar. The Aakhirah is bartered away in these institutions of Iblees. The worst destroyer of akhlaaq today is the internet. Never give your children cell phones. It is the surest way of destroying their akhlaaq. Keep them away from computer games even such games in which there are no pictures of animate object. The internet is shaitaan's most potent tool of deception and destruction in this era.

Always guide all your children and save them from the evils of the nafs and the ploys of shaitaan

We are living in evil times. There is a deluge of evil in which we all are swimming. Only Allah's protection can save us and in particular the children of this age.

Q. Is it permissible for married people to use condoms?

A. Condoms are evil instruments manufactured specifically for people of zina. It does not behove Muslims to adopt these evil and filthy artefacts of western culture. Those who have yaqeen in Allah Ta'ala, understand the futility and immorality of such satanic items.

Q. In Ghana we have accustom of sacrificing an animal and reciting the Qur'aan in times of difficulties and hardships. Please comment on this practice.

A. The practice of sacrificing an animal when experiencing difficulties is a bid'ah custom. It is permissible and good to give charity – Sadqah – to the poor when one is faced with difficulties, but the specific practice of sacrificing an animal is an innovation. It has no basis in the Deen.

Q. Is Jumuah Salaat valid at King Shaka International Airport?

A. If this airport is part of the town of Verulam or Tongaat, then Jumuah will be permissible. However, if it is an isolated entity unconnected to one of these towns, then Jumuah will not be valid. If the airport is not part of Tongaat or Verulam – if it is an entity by itself, unconnected with any of the two towns, then Jumuah Salaat will not be valid there.

Q. I have discontinued using lotions, body sprays, etc. which contain alcohol. What should I do with these expensive items?

A. Use the lotions as detergent for the toilet. Discard into the toilet pans and drains. It will facilitate fighting the germs in the toilet pans and sink drains.

Q. Will the blood of sea creatures and insects make the clothes napaak (impure)?

A. No, the blood/fluid of sea creatures and insects does not render the clothes, etc. impure. Nevertheless, it is meritorious to wash the affected parts.

Q. Vegetables are cooked with shrimps. Will it be permissible to eat only the vegetables?

A. The vegetables cooked with shrimp are not permissible to eat notwithstanding the purity of the shrimps. Everything pure and clean is not necessarily permissible for eating, e.g. sand.

Q. It is said that Zam Zam should be added to normal water so that all the water in the container has the effect of Zam Zam. What if Zam Zam is added to the ocean, river or lake?

A. Zam Zam added to the ocean and lake will not transform these masses of water into Zam Zam. The ruling for small containers differs.

Q. After I rented a house to a person, I discovered that he was a Shiah. Should I evict him?

A. No, do not evict him. It is not incumbent to evict the Shiah from the house you had rented to him. Acquit yourself with good *akhlaaq* displayed to the Shiah.

Q. Some Muslim bodies are participating with the kuffaar in their 'climate change' activities. Is there any Islamic advice on this topic?

A. The modernists who join such silly activities are all bootlickers suffering from gross inferiority complex. The climate change exercise is a lot of bunkum. People of imbecile intellect – i.e. morons – participate in such drivel. The cause of calamities is sin and transgression. They should change the immoral climate inside their nafs, hearts and brains, then Allah Ta'ala will save us from natural disasters.

Q. After making Sajdah Sahw, I could not remember whether I made one or two Sajdahs. I then made two Sajdahs. Is the Namaaz valid?

A. When in doubt between one or two Sajdahs of Sajdah Sahw, then make another one Sajdah. It was not necessary to have made two Sajdahs. Anyhow, the Salaat was valid.

Q. Can we perform Salaat behind a Mufti and a Maulana who had defrauded Discovery Medical Aid? When the Maulana was asked about this, he said

(Turn to page 12)

TABLES AND CHAIRS

Question: I read your articles against sitting on chairs and eating from tables. What is your response to the attached Fatwa of a senior Mufti?

THE FATWA

The answer to your query is as follows:

It is permissible to eat on a table and chair as there is no severity in Shariah regarding such Masaail. But one must remember not to lean on the chair whilst eating; rather he must bend towards the food. However to eat whilst sitting on the floor is from the Sunnats of the Prophet ﷺ. Therefore, one must try and follow the Sunnah and eat whilst sitting on the floor.

There are various narrations from Hadhrat Anas RA which show that Nabi ﷺ used to eat on the floor. However, we didn't come across any narration where Nabi ﷺ forbid eating on tables and chairs. Therefore, it is permissible to eat on them. Furthermore, Hadhrat Anas RA had a table which he used for this purpose which also shows the permissibility of eating on it. In Ibn Maja it has been narrated:

حدثنا قتادة، قال: كنا نأتي أنس بن مالك - قال إسحاق: وخبازه قائم، وقال الدارمي: وخوانه موضوع - فقال يوما: «كلوا فما أعلم رسول الله صلى الله عليه وسلم، رأى رغيفا مرققا، بعينه، حتى لحق بالله ولا شاة سميطا، قط» ابن ماجه رقم ٣٣٣٩

Some of our Elderly Ulama forbid eating on a table because of imitation with non-Muslims. Regarding this topic Moulana Thanwi RA mentions that when a thing becomes common amongst the Muslims and it is not done out of pride and arrogance then it is not counted as imitation with non-Muslims. (Imdadul-Fatawa 4/267)

Mufti Mahmood Saheb RA mentions that eating on a table is against the Sunnah. Further on he says that in a place where eating on a table is a distinguishing char-

acteristic of the non-Muslims and the Fussaqa it is forbidden to eat on it. But if it becomes so common amongst Muslims that the pious also adopt this way then the ruling will not be so severe. However, it will be against the Sunnah. (Fatawa Mahmoodiya 18/79)

The amazing thing is that people question regarding eating on a table while they do not follow the way of the Sahaba in writing whilst sitting?

When they don't question this action due to the permissibility of it then why do they question eating on the table when it is also permissible?

(End of fatwa)

THE RESPONSE

The incongruencies of the Mufti's fatwa are as follows:

(1) He concedes that sitting on the floor is Rasulullah's Sunnah, yet he states that "there is no severity" in this matter. But the Fuqaha say: "Miswaak is Sunnah. Denying it is kufr." The lackadaisical attitude of the Mufti to the Sunnah can lead to kufr. Almost all modernists deny and even despise eating on the floor. This is an issue of severity.

(2) Not having come across any narrations is not a daleel. It is a drivel argument. There are no narrations pertaining to wearing bermuda pants or facebook or television or for any of the other multitude acts of haraam. There are Qur'aanic and Hadith principles on which the Fataawa are based. A 'fatwa' stemming from personal opinion such as the view of the Mufti Sahib is corrupt and devoid of Shar'i substance. A personal view unsubstantiated by either a direct mas'alah or a valid Shar'i principle, has no validity in terms of the Shariah. It does not have the weight and force of the Shariah. The Mufti Sahib simply does not know what he is speaking.

If Rasulullah (sallallahu alayhi wasallam) did not specifically state that eating from tables is not permissible, it is only corrupt logic to aver that this abstention

signifies permissibility. The principle is the *Uswah Hasanah* (Beautiful Pattern of Life) of Rasulullah (sallallahu alayhi wasallam). In several Aayaat, the Qur'aan Majeed commands adoption of this gracious *Uswah*. Says Allah Ta'ala:

"Verily, for you in the Rasool of Allah is a beautiful pattern of life for him who has hope in (the meeting of) Allah and the Last Day, and who engages abundantly in the Thikr of Allah."

This is the general principle. Add to it the principle of *Tashabbuh Bil Kuffaar* (emulating the kuffaar). Then view it in the light of the permanent 1400 years of the Ummah's practice, especially of the Sahaabah, Taabieen, Tab-e-Taabieen, Auliya, etc. Then see what all the Akaabireen had to say on this issue, and what was their *amal*.

Surely the Mufti Sahib is aware or should be aware of the principle that if even a Sunnat act becomes a salient feature of the people of Bid'ah, then such Sunnat act shall be abstained from. Now what does intelligence dictate regarding an act which is glaringly among the ways and styles of the kuffaar?

A Sahaabi said: "I was walking with a shawl on me. I was dragging it (because it was hanging on the ground). A man from behind) exclaimed: "Raise your garment, for verily it is purer and more lasting." I looked and saw that it was Nabi (sallallahu alayhi wasallam). I said: "O Rasulullah! It is an old shawl." Rasulullah (sallallahu alayhi wasallam) responded: "What is there in me not (an ample) *Uswah* (way of life)?" Then I looked, and I saw that his izaar was midway on the calf."

Here Rasulullah (sallallahu alayhi wasallam) veered away from logical argument. He only drew attention to his style to impress the incumbency of adopting it. The issue of *Sunnat-e-Aadiyah* may not be raised to confuse the issue. This example here

emphasizes the incumbency of the Sunnah dress-style pertaining to wearing the trousers above the ankles. Similarly, eating on the floor is not an optional act to be classified as *Sunnat-e-Aadiyah* which is optional. The weight of the evidence provided by all authorities of the Shariah leave no room for any interpretation to detract from the incumbency of eating on the floor and the prohibition of eating like the kuffaar from tables.

The *Mash-hoor* Hadith clearly states that Rasulullah (sallallahu alayhi wasallam) never ate from a table. The Mufti Sahib attempts to create a concoction with technicalities by saying that the '*khwaan*' negated in the Hadith has different meanings. The fact remains that in the context of the *Mash-hoor* Hadith it refers to nothing but a table. Thus Imaam nawawi (Rahmatullah alayh) states:

"The meaning of this *khwaan* (i.e. the one on which Rasulullah - Sallallahu alayhi wasallam) - ate) is not the same as the one which is negated in the *Mash-hoor* Hadith in which it is said: "Never did Rasulullah (sallallahu alayhi wasallam) eat on a *khwaan*". On the contrary that *khwaan* (which is negated) is something like a table"

(3) Never once did Rasulullah (sallallahu alayhi wasallam) or the Sahaabah or the Ambiya or the Auliya or the Fuqaha or the vast majority of the Ummah ever eat like kuffaar from tables. However, this Mufti Sahib is notorious for mangling narrations, confusing narrations and misinterpreting narrations. He even attempts to conceal narrations. In the past we have pointed out this fact on other masaa-il.

(4) Regarding the citation from Hadhrat Thanvi's *Imdadul Fataawa, Vol.4, page 267*, the Mufti Sahib is guilty of chicanery or gross *jahaalat*. He has a flair for misinterpretation, and taking issues out of context, and joining a piece of one narration with another piece to fabricate a fatwa to suit his whimsical opinion.

Firstly, the fatwa on page 264 or Volume 4

mentioned by the Mufti Sahib has absolutely no relevance to eating on the floor. It pertains to an entirely different issue. It pertains to dress, and even in his fatwa on this issue of dress style in England, Hadhrat Thanvi expresses doubt, hence he says: "In this matter, I have understood this..." He does not discuss the question of eating on the floor.

However, just two pages before this citation of the Mufti Sahib, Hadhrat Thanvi states on page 265, Volume 4:

"Eating from tables and chairs on account of *Tashabbuh* is prohibited. Furthermore, there is no pressing need for it.,:

Now please write to the Mufti and point out the above statement of Hadhrat Maulana Ashraf Ali Thanvi (Rahmatullah alayh). Also ask him: Why did Mufti Sahib not cite this fatwa of prohibition stated by Hadhrat Thanvi just two pages before the fatwa pertaining to dress on page 287 when it has a direct relevance to the topic under discussion? Why conceal what Hadhrat Thanvi said regarding eating from tables? And why attempt to cloud the issue with a statement unrelated to the topic, but ignore the actual fatwa of prohibition stated by Hadhrat Thanvi?

(5) In his *Malfoothaat*, Hadhrat Maulana Ashraf Ali Thanvi (Rahmatullah alayh) says:

In view of the factors of *iftikhaar* (pride) and *tashabbuh* (emulating the kuffaar), eating from tables is prohibited. Irrespective of whatever interpretation or argument is presented to justify eating from tables, the actual reason for this (style of eating) is *tashabbuh* (i.e. imitating the kuffaar). While the conscience of people (i.e. of those who have not lost their souls to modernity and kufr culture) bothers them, they nevertheless, onerously endeavour to make this practice lawful.

(6) Mufti Mahmoodul Hasan (Rahmatullah alayh) confirms that eating on the floor is Sunnah, and he adds that eating from tables is in *opposition to the Sunnah*. We therefore differ with the opinion that eating from

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TABLES AND CHAIRS

(Continued from page 6)

tables is of "lesser severity". This opinion being in opposition to the Sunnah is ludicrous and bereft of Shar'i substance.

Regarding the act of the 'pious', the honourable Mufti Mahmood Sahib has erred in his judgment because the Saaliheen do not eat from tables and chairs. Those who appear outwardly 'pious' such as molvis and tablighis, are not Saaliheen. We do not understand the watered down conception of 'saaliheen'. The Saaliheen never tolerate conflict with the Sunnah. If these superficial 'saaliheen' eat from tables, the Sunnah of Rasulullah (sallallahu alayhi wasallam) may not be swept under the carpet, discarded and abrogated for the misdemeanor of the cardboard 'saaliheen'. If they are genuine Saaliheen, they would be ashamed of themselves for violating the permanent Sunnah of Rasulullah (sallallahu alayhi wasallam) by adopting the system of the kuffaar.

Furthermore, Mufti Mahmood (Rahmatullah alayh) does not say that "it is permissible" if the 'saaliheen' have also adopted this kuffaar practice. He

says that the 'severity' is somewhat watered down. In other words, the severity of the opposition to the Sunnah is watered down. But in this opinion, the honourable Mufti Mahmoodul Hasan (Rahmatullah alayh) has erred. It is not permissible to make Taqleed of the errors of the seniors. There is no scope for permissibility in the somewhat ambiguous fatwa of Mufti Mahmood Sahib.

(7) The irrefutable fact remains that eating from table and chairs is the system of the kuffaar, fussaqa and fujjaar. It is not the system of Islam. The Saaliheen do not adopt kuffaar systems in preference to the Sunnah. Such a misdemeanour is not the *amal* of genuine Saaliheen. It is vile in the extreme for a Mufti to issue a fatwa which encourages people to gravitate away from the Sunnah. There is no problem for Muslims to abandon the kuffaar system and to adopt the Sunnah system. This is not a practice which Muslims are compelled to abandon due to external circumstances. It is a practice for observance within the precincts of the home. What problem other than nafsaniyat and shaitaniyat is there to debar

Muslims from adopting this Sunnah, reviving this Sunnah, and gaining the immense rewards promised for the revival of a forgotten or discarded Sunnah? So why does this Mufti Sahib mangle fatwas and distort narrations, and conceal fatwas to assign permissibility and respectability to a practice of the kuffaar. This is *Istikhfaaf* which is a dangerous state.

(8) The averment that it is "amazing that people do not question the way of the Sahaba in writing whilst sitting", is puerile drivel. The Mufti Sahib lacks the ability to constructively apply his mind to distinguish between different acts. If he had devoted a few extra minutes when he extracted an irrelevant from *Imdaadul Fataawa* of Hadhrat Thanvi, from page 287, Vol.4, and which he despicably misused, he would have obtained the answer to sitting and writing from desks/tables, and he would have understood the difference.

Explaining the difference between eating from tables and writing from tables, Hadhrat Thanvi (Rahmatullah alayh) states on page 286, Vol 4:

"While there is no *uthr* (excuse) for eating from tables and chairs, (there is *uthr*) regarding office work...Practically (*qaanoon amali*) there is a *majboori* (a valid excuse, i.e. for writing from desks/tables), hence the one may not be analogized on the basis of the other."

In other words, writing may not be based on eating. The rulings differ.

And, even if we did not have Hadhrat Thanvi's fatwa, common sense is adequate to highlight the difference. Practically in our environment, sitting on the floor writing, typing, etc. all day long is too tedious a task, even at home for those who have been sitting on chairs and writing from desks since childhood. In the public domain, it is well nigh impossible. The Mufti Sahib has acquitted himself very childishly on this issue. The difference with eating is glaring, and the Mufti Sahib's abortive analogy is fallacious.

(9) Let us momentarily assume that writing sitting on the floor and not from desks/tables is also necessary in terms of the Sunnah, then at most it could be argued that we are being selective because of the difference in our stance pertaining to the two acts. But,

abrogating a Sunnah is not permissible on the basis of laxity on another Sunnah. Thus, if Zaid consumes wine, he may not be faulted for saying drugs are haraam, zina is haraam, carrion is haraam, etc. He may not be criticized for saying that eating on the ground is Sunnah. He may not be taunted: First attend to your wine drinking, then speak about the Sunnah. In effect, this is the stupid taunt of the Mufti Sahib.

(10) His statement: "...why do they question eating on the table when it is also permissible?" is drivel. We state categorically that eating from table is NOT permissible, and writing from tables IS permissible. The Mufti Sahib's question is devoid of Shar'i substance.

He has failed to present even a weak argument to bolster his permissibility view. It is a great defect in a Mufti to issue fatwas to cover up his own weaknesses. If a Mufti eats from tables, he should still fear Allah Ta'ala when issuing fatwas. He should not compromise the Sunnah to vindicate his own weakness of eating from tables.

May Allah Ta'ala save us from the evil lurking in our nafs and from Talbees-e-Iblees (Deception of Iblees).

STUNNING IS HARAAM

By Mufti Shabbir Ahmad, Darul Uloom Bury

Making an animal unconscious prior to slaughter, whether by means of a current or pistol, contains from a religious perspective a number of major flaws which have been detailed by Shaykh Ashraf Ali Thanwi in *Imdadul Fatawa* and then by my teacher Shaykh Mufti Muzaffar Hussain, Director and Mufti of Madrasah Mazahirul Uloom, Saharanpur in response to a legal query. I briefly present an exposition of this. This method of practice (due to the reasons

given) is, therefore, in no way permissible. It is an obligation on Muslims to make all efforts in trying to bring this method of practice to an end and under no circumstances to accept this method.

The Fuqaha (jurists) have specifically mentioned that it is forbidden to cause unneeded pain and suffering to the animal to be slaughtered.

Since the above shock cannot constitute slaughter, it is apparent that it is, therefore, a means of unneeded pain and suffering which is not permitted by

the Shari'ah. If it is claimed that this act does not cause the animal pain and suffering but rather aids the expulsion of blood from the body and annuls the animal's senses, this too would be incorrect as prior to being made unconscious the animal senses were in working order and so their suspension after unconsciousness is not certain as it is possible that this instrument may have caused a suspension in movement (paralysis) whilst senses are still functioning, and it is obvious that in the case of the senses remaining, the usage of these instruments will be a means of increased suffering.

The Shari'ah has declared the releasing of flowing blood as the reason behind slaughtering. Now it is apparent that the workings of the physical organs are strongest in the state of consciousness, and it is also apparent that the expulsion of the blood is a physical act. Therefore, the stronger (and more actively) the organs function, the more blood will be released and the objective of the Legislator will be well realised. Thus, to intentionally enervate the organs and thereby cause a decrease in the amount of blood pumped out would not be permitted by the Shari'ah as this clashes with the objective

of the Legislator.

The third reason, which is more abhorrent than the others and alone would suffice in making this matter impermissible is that those that adopt such methods consider them preferable to the way prescribed by the Shari'ah (in which the animal is not made unconscious), and consider the method of Shari'ah inferior and deficient, and giving preference to the innovated over the prescribed is close to Kufr.

03/05/1404 – 06/02/84, Fatwa Number 145, Mufti Shabbir Ahmad, Darul Uloom Al-Arabiyyah Al-Islamiyyah, Holcombe Hall, Holcombe, Bury

THE JANAAZAH
Rasulullah (Sallallahu alayhi wasallam) said: "When the janaazah is ready and the men lift it on

to their shoulders, then if it (the mayyit/deceased) was pious, it (the mayyit) says: "Send me ahead (quickly). But if it was impious, it wails to its family: Alas!

Whither are you taking it (the janaazah)?" Everything besides man is able to hear its voice (of agony). If man had to hear it, he will become unconscious."

FOR THE AAKHIRAT
Rasulullah (Sallallahu alayhi wasallam) said: "When it is evening, do not worry about the next morn-

ing, and when it is the morning, do not be concerned about the evening. During your health practise (A'maal-e-Saaliha) before

(Continued on page 10)

THE GRAVITY OF BID'AH

One of the most potent traps of deviation of shaitaan is Bid'ah. Iblees inspires into the hearts of people acts disguised with a 'deeni' veneer. In our age, there is a deluge of acts of Bid'ah which have been innovated by people who are associated with the Deen. They appear to have no idea of the meaning of bid'ah and the evil consequences of bid'ah.

A very recent shaitaani act

of bid'ah is the introduction of an accretion to the Istisqa' Salaat. The Shariah has ordained only the performance of Salaatul Istisqa' in cases of genuine drought and famine. However, in Johannesburg some miscreants have innovated the practice of Surah Yaaseen and congregational dua for rain after Fajr Salaat. This bid'ah is akin to the Barelwi bid'ah of adding a dua after

Janaazah Salaat. Since it is the belief or implied belief of the Qabar Pujaaris that the Masnoon Janaazah Salaat is inadequate, they deemed it proper to supplement the Janaazah Salaat with their innovation of a dua after the Janaazah Salaat.

Similarly, the miscreants have innovated their congregational practice after Fajr thereby implying the

inadequacy of Salaatul Istisqa. Due to satanic manipulation of their thinking, they fail to understand the notoriety of their bid'ah. Surah Yaaseen is the outer veneer of the bid'ah trap into which Iblees has enmeshed these miscreant so-called 'deobandi' bid'atis.

The following very interesting episode is narrated in Musannaf Ibni Abi Shaibah: The Ameer (governor) of a certain Islamic state wrote to Ameerul Mu'minen Hadrath Umar (Radhiyallahu anhu): "*Here is a group of people who congregate and make dua for the Muslimeen and for the Ameer.*" Take note that the gathering was not a merrymaking function. It was a group of sincere Muslims making Ijtima'ee (congregational) dua for the welfare and well-being of the Ummah and for the Khalifah Hadrath Umar (Radhiyallahu anhu).

The bid'atis should now reflect regarding the status of this congregational dua. Noteworthy is the governor's reaction. What

constrained him to write to the Khalifah for a directive. The people were merely making dua for the well-being of the Ummah. So in terms of the logic of the Barelwi grave worshippers, the shallow-minded fake deobandis and others of similar ilk, there is nothing wrong with a pure Ijtima'ee dua. It is a 'good' practice – a 'bid'ah hasanah' which should be meritorious and acceptable. Having seen this new practice for the first time, the governor was in a quandary. But since it consisted of only dua, he was reluctant to unilaterally institute action against the group.

Let us now see what was the reaction of Hadrath Umar (Radhiyallahu anhu). When he received the governor's letter, he briefly wrote an instruction to the governor: "*You and the group come to me.*" Meanwhile he instructed a Sahaabi to prepare for him a whip. When the governor arrived with the group, Hadrath Umar (Radhiyallahu anhu) advanced to the governor and

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SAUDI COURT TO REVIEW STONING SENTENCE

Associated Press

Tuesday 8 December 2015

A Saudi court has decided to reopen the case of a Sri Lankan woman who was sentenced to death by stoning for adultery, a Sri Lankan government minister has said.

Harsha de Silva, the deputy foreign minister, told parliament on Tuesday that an appeals court in Riyadh, Saudi Arabia's capital, has decided to hear the case again following pleas by Sri Lanka's foreign ministry.

"Based on the advice of the lawyers and our intervention

on the matter, a decision has been reached to reopen the case," De Silva told lawmakers.

"We see this as a victory," he said, adding that the ministry will bear all the legal expenses of reopening the case and "make the fullest efforts in order to get this judgment changed".

The 45-year-old woman, who is married with two children, was working as a maid in Saudi Arabia. She was sentenced to death in August. The unmarried Sri Lankan man convicted alongside her was sentenced to 100 lashes.

The foreign ministry has not revealed their identities. Sri Lanka's foreign minister, Mangala Samaraweera, met an official from the Saudi embassy in Colombo last week and expressed Sri Lanka's concerns about the case. Samaraweera has also requested to speak to Saudi Arabia's foreign minister to seek clemency for the woman.

The Muslim Council of Sri Lanka, an umbrella organisation of Sri Lanka's minority Muslims, said it wrote to the Saudi king last week to ask him to pardon the woman and the man, noting their inferior education and poor economic situation.

THE BAATIL SAUDI SENTENCE

Recently in Saudi Arabia a Sri Lankan maid and a Sri Lankan man were convicted for zina (adultery/fornication). The woman was sentenced to death by stoning since she was a married woman, while the unmarried man was sentenced to be flogged 100 lashes. The incident reported in the press appears on this page.

While the Shariah does provide for these sentences, the punishment can be executed only if the crime is proven in terms of the exceptionally strict conditions stipulated by the Shariah. The Saudis generally follow the Fiqh of Imaam Ahmad Bin Hambal (Rahmatullah alayh). On the issue of zina, the requisites for conviction of the Hambali and Hanafi Math-habs are exactly the same.

Rajm (Stoning to death the adulterer) is the Law of Allah Ta'ala. It is established by absolute Shar'i proofs. Denial of this law is kufr which expels the denier from the fold of Islam. However, the Shariah has

stipulated exceptionally strict conditions for securing a conviction. It is humanly impossible to secure a conviction for the crime of adultery/fornication in terms of the Hanafi and Hambali Math-habs. The requisites are extremely strict and practically unattainable. The *Rajm* sentence therefore boggles the imagination and defies credulity. Now under foreign pressure and to bootlick the U.S. master, the Saudi court has agreed to review the sentence which it had decreed in terms of the Shariah as the judge had understood.

The fact of review confirms the existence of the conviction being doubtful, and Rasulullah (Sallallahu alayhi wasallam) said: "*Hudood are warded off by doubts.*" The slightest doubt in proving crimes in which the sentence is *Hadd* (prescribed flogging/stoning) renders the perpetrator "not guilty".

The conditions for securing a zina conviction according to the Hambali and Hanafi Math-habs are:

- 1) Four Eye Witnesses
- 2) All Four Witnesses must be males. The testimony of females is not acceptable in crimes of *Hudood*. If three males testify, not four, all three will be flogged 80 lashes each.
- 3) They must be *Aadil* – righteous, pious. Their moral characters must be impeccable. They have to be Saaliheen. If three are pious, but one lacks the imperative criteria for being *aadil*, all four will be flogged 80 lashes each.
- 4) The witnesses must define zina. That is, they have to present the Shariah's technical definition. Each one has to testify as follows: "*I had seen his..... in herlike a key inside the lock.*"
- 5) All Four witnesses must be present to testify in the same session. If three are present, the fourth being absent, all three will be flogged 80 lashes each.

Now we ask the Saudi judge:

Did four Saaliheen testify? If he says yes, we shall say: "You are a liar." If Saaliheen witness an act of zina, firstly they will flee from the scene. Secondly they will conceal it, for this is what the Shariah commands them. Thirdly, they know that it is not incumbent to report a zina crime or to testify. Fourthly, they know that the slightest discrepancy in their testimony or in the denigration of their moral character by the court's investigator will qualify them for 80 lashes.

Let us presume or imagine that four Buzrugs (Saints) had seen the Sri Lankan couple indulging in zina and they decided unanimously to renounce their *Wilyaayat* (Sainthood) to testify in court, then how the hell did they witness with their eyes the 'lock and key' scenario. Did they go pry loose the perpetrators whilst they were busy with the act? Even if the male

was seen on top of the female, how the hell did these four buzrugs see the actual lock and key act in progress.

And how the hell was it possible for four buzrugs to gain entry into the flat where only the two were allegedly indulging in zina. If one buzrug suspected the act in progress, how long did it take him to search for another three buzrugs, bring them to the scene, barge into the flat, pry loose the couple to witness the lock and key act of zina?

The Saudi judge who had handed down the *Rajm Hadd* for the woman, and the *100 lashes Hadd* for the man is a moron or perhaps he is given to substance abuse which clouded his brains. It is shocking to realize that morons are qaadhis in Saudi courts. They lack the elementary knowledge so essential for handing down the correct sentence in such a delicate issue. Then, afterwards, they are constrained to bootlick the western kuffaar by reviewing and cancelling the sentence which they initially believed was a Shar'i sentence.

THE GRAVITY OF BID'AH

(Continued from page 8)

whipped him. On the Day of Qiyaamah all these followers of Iblees who grovel in their drunkenness of bid'ah, should apprehend Hadhrat Umar (Radhiyallahu anhu) and demand from him an explanation: Why did he whip the governor? The group was doing a 'laudable' act of 'ibaadat'.

On receiving the stinging lash of the whip, the governor implored: "I am not of those whom you have in mind. They are a community from the east."

The anger of Hadhrat

Umar (Radhiyallahu anhu) was directed at the governor for having failed in his obligation of banning the miscreant group of bid'atis. Their congregational dua was bid'ah. There was no precedent for it in the Sunnah. Now the miscreants and the pseudo-misguided-bogus 'deobandi' molvis should utilize this episode as a basis on which to analogize there many haraam acts of bid'ah which they have innovated under 'deeni' guise. All of their new innovations are specimens of *Talbeesul Iblees*.

WATER FOR HEALTH

The medical experts have the following advice for health:

- 2 glasses water after waking up helps activate internal organs
- 1 glass water 30 minutes before a meal helps digestion
- 1 glass water before taking a bath/shower helps lower blood pressure
- 1 glass water before going to bed avoids stroke or heart attack.

All of these benefits are neutralized when eating haraam carrion chickens, junk 'food' and foods laden with chemical poisons. Without doubt, water is extremely healthy and necessary for the smooth

functioning of the internal bodily organs. The prescription provided here is designed by non-Muslim experts. There is considerable, in fact total emphasis on food and drink in kuffaar culture. We should therefore not follow even the good and healthy prescriptions of the kuffaar in exactitude. While the water prescription should be implemented, the quantity of water consumed should be reduced. Rasulullah (Sallallahu alayhi wasallam) said that the kuffaar eat with "seven intestines", and the Muslim with "one intestine". Moderation is the holy principle of Muslims in all spheres of life.

SMOKING - SPURIOUS ARGUMENTS

Q. A Mufti says that smoking is only makrooh tanzih. It is not haram. His argument is as follows:

He said, "The karaahat only comes about because of the disturbing smell it gives off. Otherwise, it is jaaiz. Most of our Akeebireen including Moulana Ashraf Ali Thanvi rahmatullahi alaih used to or eat paan, which is also tobacco like in cigarettes. Hence ruling it haraam will lead to making tafseeq of many of our great Akaabireen. As for the Saudi fatwa of it being haraam because it is harmful to the body, then this is incorrect. If one goes with this reasoning, then he'll have to say chips, sweets, chocolates, panado, disprin, juices etc. are all haraam because all of it are very harmful to the body too. Therefore the most we can say is makrooh e tanzeehi."

Is the above correct?

A. It is palpably incorrect. Smoking cigarettes is haraam. We have written several articles in the past on this issue. The Molvi Sahib who claims that this harmful, poisonous, wasteful and stinking habit is makrooh tanzih is in error. The vile stench emitted by the mouth of a smoker

chases away the Malaikah from even the Musjid or at least causes great distress to them. The arguments of the Molvi Sahib are spurious. The facts we know today about smoking were unknown to our Akaabireen and to the Ulama even before them.

Cigarettes may not be analogized on the basis of paan. The analogy is silly, laughable and fallacious. Paan is not a valid *mustadel*. Paan itself is in need of a daleel for the determination of its status. If it is established that paan too is as harmful as cigarettes, then we shall unhesitatingly label it too haraam.

The claim of *tafseeq* of the Ulama is not valid. The Ulama had stated their views on the basis of the information available to them, hence the question of *tafseeq* does not develop. The charge of *tafseeq* against a person applies to the scholars for dollars – to the slaves of the nafs – to those who halaalize carrion – to those who betray the Deen. It does not apply to the true Ulama who base their views on *dalaa-il*. Among the Fuqaha and Aimmah Mujtahideen were those who held diametrically opposite views on an is-

sue. The one says that it is halaal and the other says that it is haraam. Thus no one makes *tafseeq* of Imaam Shaafi' for holding the view of the permissibility of hyena meat or seal meat nor of Imaam Maalik for saying that dog meat is halaal. On the contrary, the scholars for dollars blurt our flotsam without daleel.

Their nafs is their only daleel, hence *tafseeq* is applicable to them, not to the Akaabireen who had based their fatwa on the information available at the time.

In fact we do say that chips, chocolates, soft drinks and the like are haraam. Thus, this is not a daleel against us. We do not follow the Saudi Fatwa. Our view is based on our own *Tahqeeq* (research).

Regarding artificial juices, panado, etc., the Molvi Sahib agrees that these items are "very harmful". In the Shariah *Dharar* is a *Sabab-e-Hurmat*. The Molvi Sahib is unaware of this fact, hence despite conceding the existence of the element of *Dharar*, he illogically maintains that the view of permissibility of these harmful substances. The honourable Molvi Sahib has missed the bus.

TAQDEER CANNOT BE PROBED

Q. A brother can't reconcile disasters and hardships with Allah Ta'ala. He is in a quandary. He cannot understand how hardships and calamities fit in with the Divine Will. Why must every non-Muslim be forever in the Fire? Please comment on this issue.

A. Undoubtedly, you, and us and all creation, including the Ambiya (alayhimus salaam) even after entering Jannat, will never be able to fathom the mysteries and wisdom of Allah Azza Wa Jal. The logical reasoning for this is quite simple. The human mind is a created entity. A created entity is finite. It has limitations. It is impossible for a created entity with finite limits to possess all-embracing comprehension of an Entity – Allah Azza Wa Jal – Who is uncreated, eternal, without

limitations of any kind whatsoever. Thus, full, all-embracing comprehension of His *Zaat* and *Sifaat* will perpetually remain unfathomable to us.

The simple rational principle is that *finitude cannot encompass infinitude*. Thus, the human mind is incapable of comprehending the Infinite Attributes of Allah Azza Wa Jal.

We believe and rationally understand that Allah Ta'ala is Wise, and nothing can surpass His Wisdom. We observe the universe full of the effects of His wisdom. Every creation attests to His Wisdom. We observe the destruction of the earthquake and the tsunami. We observe the injustices of man towards man. We witness countless aspects of life which conflict with our created wisdom and our created attributes of mercy and

kindness. All such aspects are manifestations of Divine Wisdom which is incomprehensible to us. No person can ever explain the conflict between puny man's created wisdom with its limitations and Allah's eternal Wisdom with its boundless nature.

The attempt to probe this issue leads ultimately to disbelief, hence Rasulullah (sallallahu alayhi wasallam) vehemently forbade the Sahaabah from probing the issue of Taqdeer. The more we delve into it, the greater the incomprehensibility. The ultimate consequence of pursuing this subject is the denial of the very existence of The Creator.

While the rule for not believing in Islam is everlasting perdition in the Fire, no one has the right to say that every non-Muslim is sure to go to Hell. Allah Ta'ala will

judge His creatures. But we have to believe that He is Just, and that whatever decision He shall make regarding His creatures will be just and subject to His wisdom. We are thus assured that whatever abode Allah Ta'ala chooses for His servants and creatures will be just and wise. We need not be perturbed with such issues over which we have absolutely no control. The belief in Allah's Attributes of Justice, Wisdom and Mercy is adequate to allay all fears regarding any injustice being committed by Him.

The examples of misery which you have enumerated are realities, and these are created by Allah Azza Wa Jal. Why? We do not know, and no one will know, and no one will fully understand.

The pretence by any one to explain logically, that is in terms of our understand-

ing, all the issues mentioned by you, is a massive deception. The fact to accept and to understand and which is rationally understandable is that we just do not know and cannot know because of the finitude of our created mind.

Malevolence is not an attribute of Allah Azza Wa Jal. Malevolence is the effect of injustice and emotionalism. These do not exist in Allah Ta'ala. The hardships with which He afflicts His creation are subject to His Wisdom, not the effects of emotion and injustice.

Despondency is the consequence of attempting to give unbridled freedom to the intellect – to pursue what is humanly incomprehensible. This attempt is a dangerous satanic ploy to enmesh the Mu'min in the tentacles of disbelief. May Allah Ta'ala keep our Imaan intact.

THE DECEPTION OF RE-INTERPRETATION

RE-INTERPRETATION OF ISLAM, which is a clamour of the westernized modernist deviates, is a subtle ploy of shaitaan for the abrogation of Islam. Islam is the Qur'aan and Sunnah which are ensconced in what is known as the Shariah. There are two groups of satanic miscreants who desire the abrogation of Islam - that Islam which has been transmitted to us from the era of the Sahaabah.

(1) **The modernists:** These are the *Zanaadaqah* (plural of Zindeeq - one who masquerades as a Muslim when in reality he is a kaafir) who acquire their *zandaqah* (heresy/kufr) from their oriental masters and tutors of the kuffaar universities. They are the 'professor' chaps and the characters with 'doctorate' degrees who hallucinate that they are authorities of the Shariah. Trapped in the strait-jacket of western indoctrination, these *zanaadaqah* clamour for the abolition of Islam.

However, the *nifaaq* in their hearts does not permit them to make an outright call for abolition. Shaitaan adorns the issue for them. He has infused into their brains the idea of 're-interpretation'. With this bogey, the modernist *zanaadaqah* seek to bamboozle the ignorant masses with the utterly baseless and kufr argument that the Shariah is the product of the opinions of the Aimmah-e-Mujtahideen and Fuqaha of Islam. Obviously, this is the furthest from the truth. It is a satanic canard which they attempt to peddle with typical orientalist obfuscation which to men of intelligence portrays their massive lack of Islamic and Imaani perspective.

These *zanaadaqah* are abortively at great pains to re-interpret, that is to cancel and abrogate the Qur'aan and Sunnah, on the basis of the 'spirit' underlying the *ahkaam* to the exclusion of the letter which is the direct product of *Wahi*, be it *Wahi Mathuw (the Qur'aan)* or *Wahi Ghair Mathuw (the Ahaadith)*. For example, they seek to abrogate the law of polygamy with the moral injunction of equality and justice between the plurality of wives. With this moral aspect, they perpetrate the kufr of claiming that if a man is not just to his wives (which is a future act subsequent to Nikah, not prior to Nikah), the Nikah to a second, third and fourth wife is not permissible, hence it is permissible for a kuffaar entity wallowing in

the filth of janaabat and kufr to proscribe the Qur'aanic permission. This is just one example of the kufr of the modernist *zanaadaqah*. Redefining and re-interpreting the Shariah are actual satanic attempts to destroy Islam. It is a massive kuffaar conspiracy.

(2) **Salafi'ism:** Salafi'ism is the other subtle satanic plot to destroy the original Deen. It is the attempt to destroy Islam under guise of the 'Qur'aan and Sunnah'. The abandonment of the Taqleed of the Four Math-habs which are the Guardians of the Qur'aan and Sunnah - of original and pure Islam - is also re-interpretation in another

LESBIANS

Muslim women who clamour for the public limelight, e.g. they vigorously campaign for women to attend the Musjid and Eidgah, or they crave to be in the public eye at functions, or they campaign for so-called 'women's rights' and gender equality, generally are lesbians or suffer from lesbian tendencies and inclinations, hence they seek to project and exhibit themselves.

Female exhibitionism is unnatural. Only after total elimination of the natural attribute of female *haya (shame/modesty)*

bashfulness) does lesbianism fill the vacuum. Lesbianism is unnatural, and it is a curse which settles in women who conduct themselves unnaturally by exhibiting themselves in public.

Lesbian tendencies are the effect of hormonal imbalance which is the consequence of conducting an unnatural lifestyle - a style in conflict with the natural way created by Allah Azza Wa Jal. It is debasing punishment for women who have become prostitutes in their minds and hearts.

Even modernist men should be careful when choosing marriage partners. If a woman is an exhibition-

ist and clamours for lime-light, then there is a very strong chance of her being a lesbian or at least having strong lesbian tendencies. Women who clamour for the Musjid and Eidgah are most certainly the victims of hormonal imbalance which also disturbs their mental equilibrium. This acquired mental instability due to hormonal imbalance added to women's natural propensity of *Nuqs fil Aql (intellectual deficiency)* is indeed a most dangerous mix. May Allah Ta'ala save the man from this disaster in which he has become entrapped by having chosen a lesbian or pseudo-lesbian for a 'wife'.

form. The Qur'aan and Ahaadith are subjected to mutilation with baseless interpretation. Salafis reject the original pristine Shariah with their baseless interpretation and personal opinions.

All of these re-interpreters are enemies of Islam. They operate with shaitaani logic as mentioned by Allah Ta'ala in the following Qur'aanic aayat:

"So have We made for every Nabi enemies from human shayaateen and jinn shayaateen. They (these human and jinn devils) whisper deceptive statements of adornment to one another. If Allah had willed, they would not have done so.

Therefore leave them and the (falsehood) they fabricate."

All of these transmogrifiers and mutilators of the Deen are human shayaateen who are being inspired by the jinn shayaateen. Allah Ta'ala always thwarts their pernicious plots and designs which they conspire against the Deen. This Deen has absolutely no scope for re-interpretation.

Explicitly refuting all these shayaateen re-interpreters, the Qur'aan Majeed states:

"This Day have I perfected for you your Deen, and completed My favour for you, and I have chosen for you Islam as the Deen."

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THE DECEPTION OF THE DUNYA

Rasulullah (Sallallahu alayhi wasallam) said: *"I see what you cannot see, and I hear what you cannot hear. The Heavens creak for the fear of Allah.... By That Being in Whose power is my life! In the Heavens there is not a space of even four inches where an Angel is not in Sajdah for Allah Ta'ala. I take oath by Allah! If you knew what I know, you will laugh little and cry much. You will not derive pleasure from your wives, and you would flee into the wilderness...."*

Allah Ta'ala says in the Qur'aan Majeed: *"The life of this world is but play and amusement while the abode of the Akhirah is best for those who have taqwa (who fear Allah). What, do you have no understanding?"*

Muslims lack understanding of the realities which commence with Maut (Death). It is this lack

of understanding which grounds people in the mire of futilities and worldly pursuits which all will come to an abrupt cessation when Maut snatches us from this dunya. It is most unintelligent to squander this life, this body, this mind and heart in the pursuit of worldly objectives which are all mirages and unattainable phantoms. With every new day or new hour, earthly life recedes further into the realm of oblivion, and the reality of the Akhirah becomes or should become clearer. But, the opposite is happening to almost all Muslims. As we age, we become more oblivious of our ultimate abode, the Qabr. Hence, Rasulullah (Sallallahu alayhi wasallam) said:

"The son of Aadam (i.e. man) grows older by the day whilst two capacities in him grow younger: greed for wealth and the desire for longer life."

"MINOR SINS"

Hadhrat Aishah Siddiqah (Radhiyallahu anha) said: *"Beware of treating sin with insignificance." There is no small sin in*

Islam. The Mashaikh say that the one who believes sin to be small/insignificant, in reality believes that Allah Azza Wa Jal is small and insignificant. Every sin

committed against Allah Azza Wa Jal is major. Beware of the kufr of *Istikhfaaf*, i.e. treating sins with the attitude of disdain or treating sins lightly.

FOR THE AAKHIRAT

(Continued from page 7)

ill-health (overtakes you). And, practise (A'maal-e-Saalihah) for your Maut (Death)."

This earthly sojourn is short-lived. The objective of our appearance on earth is to prepare ourselves for the everlasting abode of Jannat. The objective is never to achieve worldly perfection. We have been dispatched to earth to perfect our everlasting life of the Hereafter. The opportunity of this short lifespan squandered in the pursuit to attain worldly perfection shall be sorely regretted at the time of Maut.

THE RECKONING

On the Day of Qiyaamah, an account will be demanded for every bounty of Allah Ta'ala regardless of its so-called insignificance here on earth. The Qur'aan Majeed says: *"On the Day of Qiyaamah you will most assuredly be questioned about these bounties."*

The reckoning will be taken for even the bare essentials so necessary for life on earth. The Reckoning for all the unnecessary luxuries and for the squandering of wealth and Allah's bounties in ways which are haaram, wasteful and in conflict with man's purpose on earth will be unimaginably severe and torturous. Therefore, reflect and heed before it is too late. Maut will suddenly and swiftly snatch you away from all your worldly wealth, luxuries, comforts and the phantoms you had imagined to be realities.

ADVICE FOR STUDENTS

Q. I am a Shaafi' student from Cape Town studying at a Hanafi Darul Uloom. After completing the course, I wish to gain expertise in the Shaafi' Math-hab. However, I am not aware of any Shaafi' Madrasah that is firm on the Haqq. What advice is there for me? Is the Shaafi' Math-hab in its death throes in South Africa?

A. At least in South Africa, the Shaafi' Math-hab is on its death bed. Those who are supposed to be Shaafi' Ulama, simply pick and choose from different Math-habs as it suits their whimsical fancies. They are liberals who flit from Math-hab to Math-hab, and from Math-hab to the nafs which is the

ultimate determinant for their fatwas of corruption which they issue even in conflict with the Shaafi' Math-hab. They are Shaafi's only in some zaahiri ahkaam such as Rafa' Yadain, Salaat, Wudhu, etc. They will switch from math-hab to math-hab without compunction.

Even though you are studying at a Hanafi Madrasah, if you are a genuine Taalib-e-Ilm, you will, Insha-Allah, gain sufficient expertise to become grounded in the Shaafi' Math-hab by studying the Shaafi' Kutub. It will not be a problem. Apply yourself fully to the Kutub. Do not stunt your *isti'daad* (ability) by calcifying your brains with the computer. Do not become a

computer molvi. All the students of current Darul Uloom are heavily reliant on computers for the smattering of knowledge which they glean from spiritually impure devices. The gross deficiency of *Isti'daad* has precluded meaningful access to the Kutub of the Shariah. Cut and paste jobs are the specialities of the paper 'mujtahids' of our era. They simply lap up whatever the internet disgorges. They are scandalously reliant on the computer-crutch.

Create a strong *Munaasabat* with the Kutub, so that these original sources do not become closed books for you.

Although we are Hanafis, we are constrained to assist

numerous Shaafis from various countries of the world. We answer their queries by making research of the Shaafi Kutub. In this era in which *admut taqleed* is an entrenched disease, it is necessary to rigidly cling to the Math-hab. Do not corrupt your *roohaaniyat* – *Taqwa and Baseerat* – by studying at any of the miscreant 'Shaafi'i' outfits in South Africa. Your academic independence and intellectual progress will become stagnated and even retrogress until you will become a proponent of baatil without even realizing the gnawing disease of *baatil ta'weel* in which most Ulama – Shaafi' and Hanafi – of the current era excel. This is the age in which the ulama-e-soo' preponderate, and the Ulama-e-Haqq are the *Ghuraba* predicted by

Rasulullah (Sallallahu alayhi wasallam), and for which Nabi-e-Kareem (Sallallahu alayhi wasallam) offered Congratulations and good tidings.

Study carefully the following kitaabs which we have published: (1) Tresses of Jannat (2) The Sunnah Beard (3) Thikrullaah in the Mirror of the Sunnah, and (4) The Rainwater Hadith. From these publications you will understand why we discourage students from studying at the so-called Shaafi' Madrasah. The originality of the Shaafi' Math-hab is not of imperative import at such liberal institutions where the characters hallucinate that they are 'mujtahids'.

May Allah Ta'ala imbue Noor in your studies, and may He grant you Taqwa and Baseerat.

WAHHAABIS AND DEOBANDIS

Question: Why do the Barelwis say that the Deobandis are Wahhaabis?

Answer Because the Ulama of Deoband are the enemies of Qabar Puja (grave-worship) and Bid'ah. Deoband is the name of a town in India. The Madrasah is in this town, hence those who studied at the Madrasah in Deoband or at any other Madrasah affiliated to the main Madrasah are called Deobandis. Deobandis are Hanafis. We too are Deobandis – genuine Deobandis, not fake deobandis such as these facebook and radio crank, fraud molvis who claim to be deobandis simply because they had studied at some Deobandi Madrasah.

The Ulama of Deoband are not a separate sect. Although the grave-worshippers and moulood clique (the Barelwis of India) are fully aware that the Ulama of Deoband are staunch Hanafis and in Tasawwuf are of the Chishtiyah Silsilah, they (the Barelwi Qabar Puja gang), in order to defame and disparage the Deobandis, grabbed hold of some similarities between the Hanafi Ulama of Deoband and the Wahhaabis, and baselessly slandered that the Ulama of Deoband are Wahhaabis. And, they had a very 'valid' reason for this slander.

Due to the teachings of the Ulama of Deoband, thousands of Muslims abandoned the Barelwi qabar

puja-meelaad bid'ah cult. This resulted in a stark drop in the nefarious trade of the Qabar Pujaaris. They suffered substantial monetary losses in their haraam coffers which are filled by fleecing the stupid, jaahil public who pay for every bid'ah act.

Both the Wahhaabis and the Ulama of Deoband are staunch against bid'ah and acts of grave-worship, hence the Bid'atis in India found it convenient and expedient to brand the Ulama of Deoband as 'Wahhaabis'. But there is a world of difference in the beliefs of the Ulama of Deoband and the Salafi Wahhaabis of Saudi Arabia. Just as the Ulama of Deoband are 'kaafirs' accord-

MANSIONS?

"Do you construct mansions as if you are going to live forever (on earth)." – Qur'aan

The construction of huge mansions and palaces is a sure sign of total *ghaflat* (Obliviousness / forgetfulness) of the Aakhirat. People who in-

dulge in such wasteful buildings, leave this dunya with regret and in hardship. When the heart is anchored in this dunya, Maut will be most dreadful.

The Muslim is required to construct mansions in Jannat for himself. And, this is achieved by turning the gaze away from the dunya.

MOCK UMRAH

(Continued from page 1)

ceed on their journey of play and amusement in the name of hajj and umrah. This is the stark reality of the time. Billionaire traders will go for umrah holidays twice and even thrice a year, squander tens of thousands of rands in hotel accommodation and pleasure pursuits whilst Muslims in their community are struggling to make ends meet, and whilst they pay their working staff a pittance as

wages. They can waste hundreds of thousands in holidaying, but lack the little spiritual stamina of the heart to upgrade the living standards of their workers, both in their business and in their homes. Their hearts are like stone or harder.

"His (the one going for Hajj/Umrah) camel will race with him across wastelands and deserts, whilst verily, he leaves behind his brother in

(financial) distress and without assisting him with money. Meanwhile they will proclaim that they have spent thousands. 'But Allah accepts from only the Muttaqeen.'

The "racing of the camel across wastelands and deserts" depicts air-travel. How swiftly does the plane traverse across deserts, wastelands and oceans! While these imposter pilgrims will proudly proclaim the huge amounts they squander in their haraam holiday journeys to

the Holy Cities, their brethren will be grieving in suffering and debt. They will waste hundreds of thousands, but never will it occur to them to pay the debts of struggling Muslims. On the contrary, they will press and harass their debtors, and conduct themselves like robots in their businesses, devoid of mercy, feeling and pity for the poor, their debtors and their workers. They just lack the *taufeeq* to double the wages which the huge amounts annually squandered on haraam trips can easily ac-

commodate.

They should remember that their mock umrahs are struck into their faces with rejection and wrath. Allah Ta'ala accepts only the efforts of the Muttaqeen, and the Muttaqeen do not waste and squander like shayaateen on haraam.

"In fact man has insight over himself, even though he puts forth excuses." (to justify his haram holidaying in the name of Umrah).

(Qur'aan)

Questions and Answers

THE MAJLIS Q & A
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PORT ELIZABETH
SOUTH AFRICA 6056

(Continued from page 5)

it's a 'small gunah', not a big deal. Is he right?

A. According to the Shariah Salaat is valid behind a Muslim even if he is a faasiq/faajir (a flagrant and immoral sinner). If he happens to be the imaam, the musallis have to perform Salaat behind him. However, the trustees of the Masjid who appoint a faasiq to lead the Salaat are sinners.

The contention that a sin is a 'small gunah', is exceptionally evil. Every sin is a big sin. There is no such thing as a 'small gunah'. When the punishment for every sin is the Fire of Jahannam, it is indeed stupid to say that the sin of fraud is a 'small gunah'. The 'mufti' who said so is not a genuine Mufti. He is a fraud who has no respect for Allah's Law. Hadhrat Aishah (Radhiyallahu anha) said: "Beware of regarding sin as being small." The Mashaaikh say that the one who says that a sin is small is in fact saying that Allah Ta'ala is small – Nauthubillah!

Q. Is it permissible to dissolve a Waqf institution?

A. A Waqf institution can never be dissolved. It remains Waqf until Qiyaamah.

Q. What should be done with such assets of a waqf which are of no use to the institution?

A. Movable items of the Waqf institution if redundant must be sold and the money used for the institution's objectives.

Q. If for some reason the Waqf Institution no longer operates, what should be done with the funds?

A. The monies of the Waqf institution should be used for the objectives for which the Waqf was instituted. In the end if the objectives of the Waqf cannot be fulfilled for some valid reason, then it is Waajib to give the money to the Fuqara and Masaakeen.

Q. What is the best time during

the day/night to recite the 40 Durood and Salaam?

A. The 40 Durood and Salaam daily are not Sunnat. It may be read at any time, and any number of times. There is no specific time for Durood Shareef.

Q. Instead of four raka'ts, six raka'ts were performed by mistake. Is the Fardh valid if Sajdah Sahw was made?

A. If the musalli had sat in Tashahhud in the fourth raka't, then four raka'ts will be Fardh and two Nafl. If he did not sit in tashahhud in the 4th raka't, then all six are Nafl.

Q. A scholar who is a Hanafi says that Nafl Salaat in Jamaat is permissible. He backs up his claim with Hadith, and he cites from the kitaab Al-Mughni. Is Nafl Jamaat permissible for Hanafis?

A. The fellow is a dumb 'scholar'. According to the Hanafi Mathhab, Nafl Jamaat is not permissible. We are Hanafis, not Hambalis. *Al-Mughni* is a Hambali kitaab. The character who quoted from *Al-Mughni* is a freelancer, like the roaming holy bulls of the Hindus, who is unable to distinguish between right and left. He dwells in the darkness of nafsaniyat. He should concentrate on the rudiments of making Istinja properly, then only will he be able to understand Ahaadith and the principles of the Shariah.

Q. Is currency trading on line via a brokerage permissible?

A. Currency trading online is not permissible. It falls in the Riba category.

Q. If in the front row, there is a gap, should I move from the second row into the gap?

A. Yes, take a big step and fill the gap in front of you. Don't walk normally with small steps.

Q. A person owes me some money. Can I cancel the debt in lieu of my Zakaat?

A. Your Zakaat is not discharged.

Waiving a debt in lieu of Zakaat is not a valid discharge of Zakaat.

Q. My brother is in jail. He does not know for how long he will remain in jail. His wife has no means of support. Should he divorce her? Who is responsible for her maintenance?

A. If the wife wants to be divorced, the husband in prison should issue Talaq. If she does not want to be divorced, then her husband should not issue Talaq. It is your duty and the duty of the family, i.e. the other males in your family, to support the woman. If you are not by the means, then it is the obligation of the community to assist the woman with Zakaat funds. If they fail in this duty, the whole community will be answerable to Allah Ta'ala.

Q. Is it permissible for a woman to commit suicide in a case where there is absolutely no chance of survival and she is certain that she will definitely be raped to death?

For e.g., a war-torn country wherein there are many different gangs, and the style of a particular gang is to come in a large number and gang-rape their victim to death.

In this case, is she allowed to kill herself since there is no chance of fighting back or surviving? If not, should she just then allow herself to be raped to death?

A. Suicide is haraam. Under no circumstances is it permissible. Remember and understand, that the type of brutality which is committed against women as described by you is in fact Allah's punishment. The women had invited this calamity. If you look at the shameless and immoral lifestyle of Muslim women of this era, then you will understand why such a heart-rending calamity befalls them.

In Bosnia, the women who were raped by the kuffaar used to freely mingle and associate with the kuffaar men. Illicit relation-

ships with Christian males was the norm, and such zina relationships were conducted in the public, and they would 'marry' the Christian men.

When the Divine Whip strikes, then people are blind as to the cause. They forgot how immoral the women had conducted themselves. In Bosnia we had observed women who had lived decently being saved from such athaab. The punishment of Allah Azza Wa Jal is commensurate with the crimes committed.

Q. What is the relationship between an adoptive child and his/her foster parents when he/she attains buloogh?

A. The normal purdah between the baaligh children and their foster parents will apply. All rules of Hijaab will apply strictly.

Q. Is it okay to distribute Islamic calendars from the Masjid if there is business advertising on the calendars?

A. Any advertising material should not be placed in the Masjid for distribution even if the posters, fliers, etc. pertain to Hajj, Qur'baani and even if they are Islamic calendars. Once adverts appear on the posters, these should not be allowed in the Masjid. The Masjid platform may not be utilized to promote anyone's commercial interests.

Q. What is the reality of persons who claim to treat sicknesses with the aid of jinn?

A. Stay far, very far from the deceits who claim to treat with 'jinns'. They will make you paranoid with their 'jinn' and ghost treatment. They are bogus and out to fleece people of their money.

Q. I am a Hanafi. What should I do if the Janaazah Salaat is performed inside the Masjid?

A. If you are a Hanafi, then do not join the Salaat.

Q. Is Nikah over the phone valid?

A. Nikah over the phone is not permissible. It is not valid.

Rabi us
Thani 1437
Jan 2016

ZAKAAT NISAAB	R 4,960
MEHR-E-FATIMI	R 12,400

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Please note that our foreign banking accounts has been closed. Visit our website, under the Bank Details tab, for all our other banking details.

THE WORLD

"The world is a home for one who has no home (in the Akhirat). It is wealth for one who has no wealth (in the Akhirat). He who accumulates wealth for this world has no brains." (Hadith)

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