



"VOICE of ISLAM"



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



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A powerful man is not one who defeats another in a (fighting) combat. A powerful man is he who controls his nafs at the time of anger. (Hadith)

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IBN SAYYAAD - DAJJAL?

Is Ibn Sayyaad, the Yهودi mentioned in the Hadith, the Dajjaal who will appear during the time of Imaam Mahdi (Alayhis salaam)? It appears that some Sahaabah were of the understanding that Ibn Sayyaad was Dajjaal.

Ibn Sayyaad also known as Ibnus Saa-id was a Yهودi. There is much mystery surrounding this character. Once when Rasulullah (Sallallahu alayhi wasallam) and Hadhrat Umar (Radhiyallahu anhu) met him, Hadhrat Umar for some reason gained the impression that this was Dajjaal. He sought permission from Rasulullah (Sallallahu alayhi wasallam) to kill

Ibn Sayyaad. Rasulullah (Sallallahu alayhi wasallam) said: "If he is indeed Dajjaal, then you have not been appointed to kill him." In other words: You will not be able to kill him because Nabi Isaa (Alayhis salaam) has been appointed by Allah Ta'ala to slay Dajjaal.

Thus, this clarification by Nabi (Sallallahu alayhi wasallam), the killing by Nabi Isaa (Alayhis salaam), Dajjaal's appearance during the age of Imaam Mahdi (Alayhis salaam), Hadhrat Tameemud Daari (Radhiyallahu anhu) and other Sahaabah having personally seen and met the giant Dajjaal on an island where he was chained, Dajjaal being

unaware at that time that Rasulullah (Sallallahu alayhi wasallam) had already appeared, and his expressing joy when he was informed by the Sahaabi that Nabi (Sallallahu alayhi wasallam) had already appeared, all of this confirm that Ibn Sayyaad was not the real Dajjaal mentioned by Rasulullah (Sallallahu alayhi wasallam) to appear in close proximity to Qiyaamah.

One explanation for the understanding or misunderstanding of Ibn Sayyaad being the promised Dajjaal is that Rasulullah (Sallallahu alayhi wasallam) had said that before the actual Dajjaal's appearance a number of small dajjaals

will appear. He was one such 'dajjaal' just as the Tariq Jameel dajjaal in our current era. There have been similar dajjaals throughout the history of Islam. Another mini dajjaal is the mick-ey-mouse dajjaal known as 'mufti' Menk as well as others of his ilk.

Another fact is that Rasulullah (Sallallahu alayhi wasallam) had said that Dajjaal will not be able to enter Makkah and Madinah. But Ibn Sayyaad was in Madinah and he went to Makkah for Hajj or Umrah. Adding to the mystery is the disappearance of Ibn Sayyaad from the scene.

Furthermore, there is a host of signs and acts mentioned in the Hadith

about the actual Dajjaal. None of these were demonstrated by Ibn Sayyaad. Also, the actual Dajjaal will appear during the era of Imaam Mahdi (Alayhis salaam) in close proximity to Qiyaamah while Ibn Sayyaad lived during the time of Rasulullah (Sallallahu alayhi wasallam).

Although there is some mystery about him, there is certitude that he is not the actual Dajjaal who will appear during the time of Imaam Mahdi. It will be Nabi Isaa (Alayhis salaam) who will kill him.

This is a brief account of Ibn Sayyaad. There is further academic discussion and other narratives on this issue, but for the sake of brevity we have dispensed with it.

A Majzoob's Durood

There was a Majzoob whose condition was wonderfully strange. When he recited Durood Shareef he would physically perceive a sweet taste in his mouth.

EXCOMMUNICATE THEM!

(Imaam Abu Hanifah) wasallam) shall most certainly be declared a kaafir. Thus, even if he says for a Masjid, 'musajid' and for a Faqeeh 'fuqaih', or he trifles with the Deen or with its people (the Ulama) or with the

Saaliheen, or regards Salaat or its performers with insignificance, then verily, he shall be declared a kaafir in all these scenarios. And, no one shall oppose him in all of this. (i.e. in the declaration of kufr)." (End of Imaam Abu Hanifah's fatwa)

Ibnul Attaar, the Shaafi' Faqeeh commenting on Imaam Abu Hanifah's fatwa, said:

"It is appropriate to denigrate those among the Ulama who are the distorters of Ilm and those who bring disgrace to it, and those who trade it for a mis-

erable worldly price to gratify their lusts.

The demand of the Glorious Kitaab of Allah and the Sunnah of the Nabi is to declare them kaafir regardless of whether they are interpreters or intentional frauds. The one who denigrates them shall not be labelled with kufr nor shall he be called faasiq. On the contrary, he shall be rewarded for this (act of takfeer of the mudhilleen), especially if it is the intention to create abhorrence for what they propagate, and for proclaiming the Deen and for steadfastness on it. And, Allah knows best.

CLARIFICATION ON THE DAJJAL BOOK

ARTICLE
RETRACTED. WILL
ADD UPDATE SOON.

Questions and Answers

THE MAJLIS Q & A
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Q. Here in the UK, Muslims are selling cow urine. They claim that it is permissible since non-Muslims are buying it. What is the Shariah's ruling? What should I tell these people?

A. Tell the people clearly that urine is najis and selling it is haraam. Tell them to ask the senior Ulama at their place. Those who say that it is not haraam to sell it are in the grips of shaitaan. Your duty is to only inform them that it is haraam. Don't argue with morons who are following in the footsteps of shaitaan. Shaitaan has urinated in their brains, hence they love selling and even drinking the urine.

Q. Is Jumuah fardh for a musaafir?

A. While Jumuah Salaat is not Fardh on a musaafir, he is most unfortunate for not performing Jumuah if he is in the vicinity of a Musjid.

Q. A woman was given Talaaq during her nifaas period. What is her Iddat? A scholar said that the Talaaq in nifaas is not valid.

A. The 'scholar' is a moron. The Talaaq issued during the state of nifaas is valid. This woman's Iddat will be three haidh periods after nifaas has ended.

Q. I went to a town more than 78 km from my home with the intention of staying 28 days. On the 19th day I went from this town to another place more than 78 km away. On my return to the first town, how should I perform Salaat for the remaining 8 days? Will I be a musaafir?

A. If on your return to the town you will be staying less than 15 days, then you will be a musaafir and perform Qasar.

Q. Is it permissible to sell animals to a Muslim abattoir?

A. Selling animals to a Muslim abattoir which stuns or shocks the animals and hangs them upside down just as the kuffaar do, will not be permissible.

Q. What is Ilmul Kalaam?

A. Ilmul Kalaam is the knowledge formulated by the

Ulama of the early eras of Islam to combat the kufr of Greek philosophy which was translated into Arabic. Numerous people, even Ulama, were entrapped in kufr, hence the Ulama-e-Haqq combated the kufr of Greek philosophy utilizing the logical principles of the very same kuffaar.

Q. Is every natural disaster a punishment of Allah Ta'ala?

A. Yes, every natural disaster is Allah's punishment.

Q. What are the differences between the Ash'aris and Maturidis?

A. Forget about the intricacies, technicalities and differences of Ash'aris and Maturidis. These technicalities are beyond your intellectual and spiritual grasp. Allah Ta'ala will not interrogate you on the Day of Qiyaamah on these issues. The essentials of Imaan are explained in our book, *Kitaabul Imaan*. Do not fall into shaitaan's trap by attempting to probe issues which are beyond your understanding.

Q. What is the Sunnah ceremony when opening a new Musjid?

A. There is no Masnoon opening ceremony for a Musjid. People simply enter to perform Salaat. The ceremony described by you and the ceremonies generally practised for opening Musjids are all bid'ah. There is no basis in the Deen for such *khuraafaat* (nonsense). These are all bid'ah merrymaking programmes of *ujub*, *riya* and *takabbur*. Opening ceremonies are in emulation of the kuffaar.

Q. The Imaam leaves his hands by the sides during Salaat. Will the Salaat of the followers be valid. They fold their hands. Some people left the Musjid. They refuse to follow this Imaam.

A. According to the Maaliki Math-hab, the hands are left at the sides during Salaat. The Salaat of the muqtadis (followers) who fold their hands will be valid behind him. The people who left the Musjid because the Maaliki

A DISOBEDIENT SON

Q. I have a friend who is a practising Muslim. He gives much charity and engages much in Thikr. However, his father is displeased with him. This son has severed his ties with his father. I have advised him of the grave sin, but he remains aloof from his father. What advice is there for him?

A. Neither is his charity nor his thikr nor his Salaat accepted by Allah Ta'ala. The child who severs ties with his/her parents is accursed. He is *mal-oon*. The possibility of leaving this dunya without Imaan is a grave danger overhanging your friend.

Rasulullah (Sallallahu alayhi wasallam) said: "The pleasure of Allah is in the pleasure of your father, and the displeasure of Allah is in the displeasure of your father."

Imaam was performing Salaat according to his Math-hab, are ignorant. The Imaam being a Maaliki acted correctly. It was improper and stupid for the people to have left the Musjid. They deprived themselves of the blessings of the Musjid.

Q. Is it permissible to buy goods on Black Friday?

A. Firstly, it is not permissible for Muslim women to visit the malls and supermarkets because of the many haraam factors. This prohibition applies at all times throughout the year. Even men should only visit such places when necessary. Purchasing goods on any day whether Christmas day or Devil's day or Black Friday, etc. is permissible.

Q. Which sea animals are halaal? Are frog and zebra halaal?

A. Of the sea, only fish is halaal for Hanafis. Frog is haraam. Zebra is halaal.

Q. A Salafi says that eating the private parts of halaal animals is halaal. Is it halaal?

A. Salafis are morons and dirty in their brains, hence they say eating the sexual organs of animals is halaal.

Neither Nafl nor Fardh ibaadat is accepted from a disobedient son/daughter. All of his Salaat, thikr and charity go to waste. In fact, if Allah Ta'ala grants him hidaayat and the taufeeq to repent and restore his relationship with his father, then he should make *qadha* of all the Fardh Salaat which he had performed during the time when he was under Allah's *La'nat*. That is the period in which he had severed his ties with his father.

Although technically *qadha* is not Waajib, the objective of Salaat, which is the Pleasure of Allah Ta'ala and Thawaab in the Aakhirat, has not been acquired. Therefore, it is necessary to make *qadha* of all such spoiled and futile Salaat which is of no benefit in the Aakhirat.

Q. Does a husband require the permission of his wife to leave the home after Isha' Salaat? If he wants to go out with his friends, does he need to inform his wife regarding his whereabouts?

A. Yes, he needs to inform her and even gain her consent because the night time is her Haq according to the Shariah.

It is only descent, necessary and Islamic for a husband to inform his wife when he leaves the home be it morning, afternoon or night time. It is most unbecoming of a husband and not permissible to leave without Salaam and without informing his wife. He may not simply barge out of the home.

Furthermore, the time after Maghrib and Isha' belongs to the family, not to friends. It is not permissible for the husband to wile away the night time with 'friends' if there is no real, valid/urgent need. These so-called 'friends' are in reality scorpions according to Hadhrat Hasan Basri (Rahmatullah alayh). He will be violating the rights of the family (wife and children).

Q. A person wishes for death because of sickness. Is this

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akin to suicide?

A. While wishing for death is not suicide, it is not permissible to wish for death because of worldly hardships.

Q. Are doorbells with musical tones permissible?

A. Doorbells with musical tones are haraam.

Q. Can I listen to the lectures of mufti menk?

A. The Menk character is a deviate. It is haraam to listen to his talks.

Q. In the UK there is a mufti called Abu Layth who believes that human beings descended from monkeys. Please comment. Can he still be a Muslim?

A. The chap, called Abu Layth is a monkey at heart, hence he says that people have originated from monkeys. In the Qur'aan it is mentioned that Allah Ta'ala had punished some people by transforming them into monkeys. This Abu Layth character may be one of those monkeys. He is a shaitaan. He is not a Muslim.

Q. Is it permissible for the Alam-e-Shura supporters to prevent the supporters of Molvi Sa'd from the Musjids for even Salaat?

A. Those who are preventing the followers of Sa'd from performing Salaat in the Musajjid are close, very close, to committing kufr. They are evil and agents of Iblees. Although Sa'd himself has been trapped by shaitaan, it does not justify preventing his supporters from the Musajjid. All of them – from both factions – are doing shaitaan's work. Their molvis as well as the students. They are evil in the extreme.

Q. Some aamils use jinn for their amals to cure, etc. Is it permissible to use good, Muslim jinns?

A. It is haraam to use jinn for anything whether the jinn is kaafir or Muslim.

Q. What is the condition of the Imaan of a person who mocks a Sunnat practice?

A. One who mocks any Sunnah act becomes a murtad. His Imaan is lost and his ni-

kah ends.

Q. What is happening to the Tabligh Jamaat. They are even killing and going on to kuffaar style of rampages. The incidents of hooliganism and murder which recently occurred in Bangladesh are shocking in the extreme. Please comment.

A. The Tabligh Jamaat of today has gone wildly astray. It is developing into a baatil sect. Shaitaan has become the amir of both factions. Both groups are operating under direction of Iblees.

Q. Which group of the Jamaat should one join?

A. It is best to refrain from joining any Tablighi group. There is no longer barkat in joining them.

Q. Should one go to India or Pakistan for 4 months?

A. One should NOT go for four months to either India or Pakistan. The leaderships of both factions are in the grips of shaitaan.

Q. Will it be proper to join a local group for Tabligh?

A. If the local group does not indulge in gheebat of the other faction, then locally go for gusht.

Q. What is the best form of Tabligh?

A. All forms of Tabligh are valid and meritorious. There is no one particular form which is best for all times. It depends on the circumstances.

Q. The man who leads the Salaat in the Masjid watches porn and evil movies. Is it permissible to perform Salaat behind him?

A. If there is no other nearby Masjid, then it will be permissible to perform Salaat even behind this filthy faasiq man.

Q. I am a female who has lost most of her hair. I am in much depression over this balding. Is it permissible to wear a wig?

A. There is no need for depression. Depression will not cure the problem. Make dua and be satisfied with the trial. Everyone has his/her trial in different forms.

It is perhaps a punishment of Allah Ta'ala for you. Repent and increase Istighfaar. If the calamity causes you to

come nearer to Allah Ta'ala, then know that it is a trial which is cleansing you from your sins and bringing you closer to Allah Ta'ala. A wig is haraam. Keep your head well covered with a burqah.

Q. I was told that if a woman joins the Salaat of a man, then his Salaat becomes invalid while her Salaat is valid. Is this correct?

A. In the scenario mentioned by you, it is the opposite. The man's Salaat is valid while the Salaat of the woman is not valid. According to the Hanafi Math-hab, if a woman is in the jamaat, then her Salaat will be valid only if the Imaam makes the intention of being her Imaam. If the Imaam has not made such an intention, then her Salaat will not be valid. It is for this reason that the Salaat of all the women in the Haramain in Makkah and Madinah behind the Imaams is not valid. They do not make intention of leading the women because in their Math-hab there is no need for such an intention.

Q. Is it permissible to wear contact lenses which alter the colour of one's eyes?

A. It is not permissible to wear such contact lenses which creates the deception of another colour.

Q. I had commenced the 60 day Kaffarah for having nullified a Ramadhaan fast. If I have a wet dream during this process, do I have to restart the 60 days?

A. A wet dream does not invalidate the fast. The fast remains valid.

Q. My mother insists going for Umrah. Although I have explained that according to the Ulama it is not permissible for women to go for Nafl Umrah in these times of fitnah, she is obstinate in her demand. What should I do?

A. Without being disrespectful to her, politely and affectionately do not submit to your mother's demand for Umrah. Too many sins are committed along the route to Umrah, especially by women. There is an almost total

ILYAS GHUMMAN

Q. The Majlis has severely criticized Maulana Ilyas Ghumman although he appears to be a staunch defender of the Deobandi Ulama. Is he not a defender of the Haqq?

A. Do not be deceived by this deceit. His 'defence' of the Ulama of Deoband is an outer veneer to gain recognition which is necessary for the attainment of his worldly and nafsaani agendas. Many senior Ulama of Pakistan have severely criticized this *mudhiel* for his shenanigans. Among these Ulama are Mufti Zarwali, Hadhrat Maulana Saleemullah (Rahmatullah alayh), Hadhrat Maulana Ahmad Ludhianvi (Rahmatullah alayh), Maulana Abu Bakr Ghazipuri (Rahmatullah alayh), and Darul Uloom Deoband.

This character was involved in some evil scandals which we do not deem appropriate to publish. He is a wolf in sheep's skin or a *shaitaanul ins* (human devil).

breakdown of Hijaab from the moment they leave the home. In fact, in the Haramain Shareefain due to the evil regime's control, there is total violation of Hijaab. It is not permissible to obey this instruction and desire of your mother. It is haraam to engage in a Nafl act when haraam will be committed in the process. Placate her in other ways.

Q. After having given his wife 3 Talaqs, the man later remarried her. Before the marriage it was openly agreed between the husband and family members that if he assaults her, then it will constitute Talaq. After the marriage, he assaulted her. This happened a couple of times. What is the status of their marriage?

A. The second marriage will be valid only if the woman had married another man who consummated the marriage with conjugal relations. If this had occurred, and her

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new husband had divorced her, only then will her marriage to her former husband be valid.

The 'open agreement' does not constitute Talaq. Only if the husband had specifically said that if he assaults his wife, then it will constitute Talaq – only then will it be Talaq.

If the husband had in fact suspended Talaq on the condition mentioned above, then the very first time he had assaulted her, the Talaq came into force. This is one Talaq Raj'i (Revocable Talaq). Since they reconciled before expiry of the Iddat, the Nikah remains valid.

After the first conditional Talaq came into force, the condition no longer has validity for the future. Hence, when they again fought, Talaq did not come into effect. The Nikah is still valid.

Q. Is it permissible for the Ulama to accept an all-paid Hajj by the King of Saudi Arabia?

A. It is not acceptable and not permissible for Ulama or even laymen to accept an all expense Hajj-paid by the king of Saudi Arabia. The Saudi king is not even a Muslim. He has abolished the Shariah. He is a monstrous oppressor. The motive for the Hajj-paid stunt is to boost his image which he expects these bootlicking 'ulama' to do.

Q. Can I read the books of Mufti Rafi Usmani of Pakistan?

A. It is best not to read Molvi Rafi Usmani's books. He has become a liberal. There are numerous books of great Akaabir Ulama to read.

Q. Is Zakaat payable on 9ct gold?

A. There is no Zakaat on 9ct gold. Zakaat is payable on only 12ct and more. Under 12 ct is called *ghush* (false).

Q. Is Zakaat payable on a silver ring of a woman?

A. Zakaat is payable on the silver ring whether it belongs to a man or woman.

Q. If the silver is less than the Zakaat nisaab, but one has other assets as well, will Zakaat

still be payable on the silver?

A. The nisaab will be valid once the person has its value by adding the value of silver, gold and cash. Even if the silver is not the value of nisaab, its value has to be added to the other assets to make up the nisaab.

Q. What is the status of grape-tizer? Its ingredients are reconstituted grape juice concentrate, grape skin extract, citric acid, and carbon dioxide.

A. This potion is not halaal. It is poisonous – harmful for the physical health and destructive for the *baatini* (spiritual) health. In this potion of reconstituted muck, be sure of haraam ingredients.

Q. A person deposits money in his banking account. He records it as his asset while the bank also records it as its asset. Who is the owner according to the Shariah?

A. There is no conundrum here. Regardless of what the bank does and how it records the money, the depositor is the owner and it is his asset.

Q. A woman was separated from her husband. Or she was given Talaq. She was pregnant when she was divorced or when the separation took place. The father did not pay any hospital fees, not paying for nappies and he is not contributing towards the expenses of the baby. In such a case, may it be said that since he is not fulfilling his responsibilities, he has no priority or greater right of keeping a name for the baby?

A. Yes, in this case, the mother has the prior right since the father has abandoned his obligations.

Q. Is it permissible for men to wear artificial hair?

A. It is haraam for both men and women to wear artificial hair. They are accursed.

Q. What is the Islamic concept of celebration of festivals?

A. There is no Islamic concept of celebration and festivals. These are kuffaar concepts.

Q. Why are pigs haraam?

A. These animals are haraam because Allah Ta'ala says in His Kalaam that pigs are

ISLAHI JALSAHS

Q. Your opposition to Islahi Jalsas is well known and documented. What do you say about the "Majlis Siyaanatul Muslimeen" Ijtima that is held annually in Pakistan wherein people connected to Hazrat Moulana Thanwi (R. A.) gather to deliver and listen to talks of Deen, to the extent that even Hazrat Moulana Masihullah (R. A.) has given talks in that Ijtima. Can this Ijtima called "Siyaanatul Muslimeen" not be used to justify the Islahi Jalsas?

A. Our view, i.e. the Shariah's view, regarding jalsahs applies to all jalsahs which contain the haraam ingredients and factors mentioned by us and on which the Shar'i prohibition is based. Regardless of who had originated an institution, and who had participated in it, the jalsah is haraam if accompanied by the haraam elements. This applies to even Majlis

haraam.

Q. Is foreign currency trading and trading shares on platforms permissible. You get platforms that also advise you when to buy and sell currency to turn a profit. Trading is speculative as you can make or lose money. Is it permissible?

A. This type of trading is not permissible. Shares are haraam.

Q. Is make-up for the husband permissible?

A. If the make-up does not contain haraam ingredients, then it is permissible for the husband's sake.

Q. Can a welfare organization, e.g. a Zakaat-collecting body, whose funds are overwhelmingly Zakaat, convert the Zakaat into lillaah in order to pay for repairs and alterations to their premises?

A. It is gross *khiyaanat* (abuse of Amanat / Trust), and haraam for the organization to resort to such a satanic stratagem. In so doing, the organization is guilty of abusing and stealing the Zakaat funds.

Siyaanatul Muslimeen if the *asbaabul hurmat* (elements of prohibition) are found in their jalsahs. We are not aware how they conduct their jalsahs.

In fact, the centenary jalsah which Darul Uloom Deoband had organized some time ago was also haraam. In the wake of that haraam jalsah, the illustrious Institution of our noble Akaabir Ulama and Auliya split into two hostile factions, with both factions today signalling the departure of genuine Ilm from these institutions.

When a fatwa is issued on a practice, its originators are not valid reason for concealing the Haqq by sweeping the haraam accretions under the carpet and condoning the institution simply because our Shaikh, Hadhrat Maulana Ashraf Ali Thanvi (Rahmatullah alayh) had originated it. The criterion is the Shariah, not the personages.

The Haqq of the Fuqara is stolen and trampled on. The Zakaat obligation is not discharged by perpetrating such a malpractice.

Q. There is a tendency for some musallis in almost all the Musjids to sit right at the back near to the wall. They remain seated when the Iqaamat is being announced. They take their time to come forward. They join only after some saffs have been formed and the Imaam is deep into the Qiraa't. What is the Shariah's view?

A. The haraam lethargy displayed by these louts is a sign of nifaaq (hypocrisy). This was the style of the *munafiqeen* who are severely reprimanded in the Qur'aan for precisely this type of haraam lethargy at the time of Salaat. This type of dawdling is haraam.

Q. Some time ago, a number of people died in Pakistan after drinking home-brewed wine. The chief minister of the State who is a Muslim commenting, said:

"Those who had consumed

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the raw wine are 'ma'-soom' (innocent / sinless). They merely fulfilled their (desire) for pleasure on the occasion of Eid. We believe that they are also shaheed (martyrs). They are poor and sinless. To celebrate Eid they expressed some happiness."

What is his status?

A. This shaitaan is a murtad. He can never be a Muslim. Parading as a Muslim he is in reality a *munaafiq*.

Q. Is it permissible to demand payment (wages) for a service beforehand? If for any reason I can not fulfil the service, I will refund the money.

A. If the employer agrees, then it is permissible. Obviously you will not be paid in advance without the employer's agreement.

Q. You have written a booklet mentioning that vaccines contain Haraam ingredients. The injection that dentists administer to numb the mouth before extractions and fillings, does it also contain Haraam ingredients? If the reply to the above is in the affirmative, will it be permissible to take this injection, given the fact that without it, extractions, etc. will be almost unbearable?

A. We do not know if the substance used by dentists contains haraam ingredients or not. Even if it does, its use in the circumstances is permissible.

Q. Is it permissible to take out life insurance just in order to cover the exorbitant death duty, with the remainder and excess to be given away in charity and not utilized by the heirs?

A. In our opinion life insurance is not permissible even if the intention is to save on the haraam exorbitant death duty. However, on this issue we are not dogmatic. You may refer to some other Ulama on this issue. Perhaps you will gain a contrary opinion which you may accept. But ensure that the Aalim to whom you refer is a follower of the Sunnah and not a liberal crank.

Q. The heirs wish to pay the kaffarah for the qadha Salaat of their deceased father. But he

did not make a wasiyyat. How should they discharge his obligation?

A. In view of there being no wasiyyat (bequest/directive) by the deceased to pay kaffarah for his Salaat, it is not Waajib on the heirs to do so. If the heirs wish to give some Sadqah for the thawaab of their father, they may do so and make dua for his *maghfirat*. There is no stipulated amount of Sadqah for this issue. They may give whatever amount they wish.

It should also be understood that if the Sadqah they intend giving will be from their shares of inheritance, they may not take any amount from the shares of the *naabaaligh* (minor) heirs.

Q. What are the meanings of Ilhaam, Waswasah, Kashf, Karaamat and Istidraaj?

A. **Ilhaam:** It is an inspiration from Allah Ta'ala into the heart of the Wali.

Waswasah: It is a shaitaani whisper into the heart.

Kashf: It is the same as **Ilhaam**. However, there is greater clarity in **Kashf** than in **Ilhaam**.

Karaamat: It is a miracle displayed by a Wali of Allah Ta'ala.

Istidraaj: It is a miracle displayed by a faasiq or a kaafir. It is a shaitaani demonstration.

Q. The price of a pizza is \$12.76. The topping consisting of haraam ingredients (pork/ alcohol) costs \$1.50. It is argued that since the greater portion is halaal, the sale is halaal. Is this correct?

A. The claim is baseless. The sale is haraam even if a few drops of alcohol are added.

Q. What is the status of a person who does not perform Salaat?

A. A person who abstains from Salaat, but believes that Salaat is Fardh, is a vile faasiq. He totters between kufr and Imaan. His Imaan hangs by a thread. He is on the precipice of kufr.

Q. Which is the best Hadith book in English for a layman?

A. One of the greatest evils of

THE BASELESS 'LOGIC' OF THE TABLIGHI JAMAAT

Q. The Tablighi brothers logically argue that in most of his journeys our Nabi (Sallallahu alayhi wasallam) was accompanied by some of his Wives. On this basis they justify the women's tablighi groups going on journeys. What is the response for this logic?

A. The answer is that none of the Tablighi brothers, none of their Ulama and none of our Ulama are Mujtahideen. The function of interpreting Ahaadith was exclusively that of the Sahaabah and the Aimmah Mujtahideen. It is a subtle shaitaani deception to dig out a Hadith from the kutub and to interpret it in this age for the purpose of presenting daleel for our innovated practices.

This type of shaitaani interpretation is aggravated manifold when the product is in conflict with the explicit teachings of the Shariah. With their lopsided, haraam and baatil interpretations of Hadith, the tablighi brothers are conducting themselves as miscreants seeking to abrogate the masaa-il of

the Shariah – masaa-il which are entrenched in the Deen since the age of the Sahaabah. This is the type of kufr which shaitaan subtly inspires into the tablighi brothers. Since they have become followers of Iblees in some aspects, they are now torn apart into two hostile factions ready to kill each other. This is the consequence of all their *ghulu'* and tampering with the Shariah.

The tablighi brothers are acquitting themselves like the modernist juhhaal who strive for the so-called 'emancipation' of women in stark conflict and rejection of the Qur'aanic prohibition of luring women into the public domain. The logic of the tablighi brothers is absolutely *baatil*.

We have answered and refuted every baatil daleel of the tablighi ulama in our book which deals in detail with the subject of tabligh jamaat women's movement. Do study the book. It will, Insha-Allah, explain this issue in greater detail.

our times is the translation of Hadith books into English. Ignoramuses using these books have set themselves up as authorities of the Shariah and ruin their Imaan with their haraam and baseless opinions. Since you are not an Aalim of the Deen, abstain from these books and save your Imaan and peace of mind. Do not be cast into confusion by issues for which you are not qualified.

Q. A Maulana is organizing a youth program where archery, swimming, etc. will be taught. Is this program Islamic?

A. The youth program is merrymaking in the name of the Deen. The Deen is manipulated for fun and amusement. It is not permissible.

Q. A Shaikh says that the type of abayas women wear today are not permissible. Is he right?

A. The Shaikh is quite right. The design/fashion abayas of today are not permissible.

Q. What is the significance of Laylatyn Noor? A Sheikh in UK celebrates this night.

A. Laylatun Noor is bid'ah. It has haraam significance. The Shaikh is in grievous error. His idea is misleading and extremely short-sighted. You don't need much knowledge and brains to understand that an act innovated more than 14 centuries after Rasulullah (Sallallahu alayhi wasallam) in the form of 'ibaadat', is bid'ah sayyiah.

Q. What is the ruling regarding singing the national anthem and standing when it is sung. Also, the hands are placed on the chest.

A. Singing the national anthem and standing when singing it are not permissible. Placing the hands on the chest similar to the posture adopted in Salaat is also haraam. It is akin to kufr.

Q. Are leadership courses per-

(Turn to page 12)

THE FOOD AND UTENSILS OF KUFFAAR

Question: Is it permissible to eat the food which Indian neighbours sent to us on their holy days? In general is it permissible to eat halaal food from the utensils of non-Muslims?

Answer

(The meaning of 'Indian' as understood by the brother, is Hindu. There are Indian Muslims and Hindus who are Indian mushrikeen.)

The Fuqaha have unanimously decreed that without valid reason it is not permissible to consume the food of kuffaar nor to eat from their utensils. If there develops a real need, e.g. Muslim prisoners have no choice, then the halaal food may be consumed, and their utensils should be first washed, then used.

It is not permissible to eat the food which Hindus present. For Hindus, cow urine and cow dung are pure and holy substances. Moreover, these filthy substances are regarded as purifiers. In addition, they 'bless' their food on their holy occasions. Their blessings are acts of idol-worship. A Muslim is not in need of any fatwa for understanding the prohibition. Rasulullah (Sallallahu alayhi wasallam) said: "Seek a fatwa from your heart."

ORGAN TRANSPLANTS

Q. Is it permissible to donate human organs? Is it permissible for a living person to donate an organ? Is it permissible for a person to bequeath an organ after his death? A Mufti issued the following fatwa:

It is permissible to accept an organ from a living individual with the following conditions:

1. The donor's life is not endangered by donating the organ,
2. The donor donates willingly,
3. The only solution to the sickness is through donating the organ.

It is not permissible for a person to bequeath ones organs after death.

(End of his fatwa)

A. Organ transplantation is haraam. Donating organs is haraam. Such a bequest is haraam. The mufti has no daleel for his permissibility fatwa. His fatwa is a typical zig-zag, baatil opinion. He first emphasizes the sanctity

of the human body, then he veers sharply to permissibility of desecrating the human body. This is what is termed zig-zag, stupid, baatil fatwas.

Regardless of the donor's life not being endangered, the Shariah prohibits use of human organs. Just reflect on the care and respect to be exercised for the mayyit, then it will be simple to understand the *hurmat* of mutilating the human body for 'donating' an organ which Allah Ta'ala had created for a specific person. Even hairs and nails may not be used. These have to be compulsorily buried.

The bodily organs have been created by Allah Ta'ala for valid use. Two kidneys serve their function. None of the two is a spare. It is not futile. Allah Ta'ala has created every organ to serve its function. Removing an eye or an ear will also not endanger one's life. While donating both eyes will cause hardship, one's life will not be endangered. But this does not justify commission of haraam.

The willingness to pay

riba, to commit zina, etc. does not halaalize the evil and the sin. Similarly, the haraam act of using human organs can never be legalized by a person's willingness to commit the crime. *Willingness* is not a factor of permissibility. All sins are committed willingly.

If the only solution for curing someone's sickness is to use the organs of a dead person as he has bequeathed, then this too, in terms of the mufti's convoluted logic should be permissible. His view of the impermissibility of a bequest of organs for use after one's death, is incongruous. If it is permissible to use a living person's organs, then to a greater degree should it be permissible to use the organs of a dead person. After all, the dead body is set for disintegration.

Also, the organs of a living person have utility while those of a dead person will disintegrate and serve no beneficial purpose. The Mufti's logic is baseless. Organ donation and transplantation are not permissible.

A SHAITAANI COMPETITION

Please comment on the following prize awards for performing Salaat.

The following was posted as a news item:

ISTANBUL – A group of Turkish children has been awarded gifts and bicycles for praying Fajr in mosque congregation for 40 days in a row. The children received the award at Sultan Selim Mosque in the Fatih district of Istanbul, Ilm Feed reported on Wednesday, October 10.

Many mothers regularly accompanied their children to the Mosque in order to encourage them. The mosque's courtyard was filled with bicycles and there was a celebratory atmosphere. The initiative was suggested to encourage the children to become habitual in praying the Fajr prayer in congregation, something

which has great virtue and is highly emphasized. Muslims pray five times a day, with each prayer made of a series of postures and movements, each set of which is called a rak'ah. The five prayer times are divided all through the day which starts with Fajr prayer at dawn.

Now this has come to Karachi Pakistan. The owner of the school where I teach wants to have the students in our school to participate. What is the proper sharia status of this type of competition? Is it permissible?

ANSWER

If a Muslim's heart and brains have not been convoluted by western corruption, then he only needs to reflect, and his heart

will answer. Rasulullah (Sallallahu alayhi wasallam) said: "Seek a fatwa from your heart."

This is not an intricate issue which requires academic expertise for a fatwa. It is simple to understand that this satanic competition is haraam. The Ibaadat of Salaat is subjected to mockery and made a sport.

Ibaadat is valid only if the niyyat is Allah's Pleasure. No other intention is valid. In fact, the organizers of this satanism are guilty of shirk. The Ibaadat of Salaat is used with ulterior motive. The intention is not Salaat for Allah Ta'ala. It is 'salaat' for the bicycles.

It is not permissible to corrupt the intentions of the children. Children have to be imparted the

TAKBEER

It is Sunnat to recite *Takbeer* once at the end of every Surah from Surah Dhuha until the end, i.e. Surah Naas. This Takbeer is to say: *Laa ilaaha il lallaahu wal laahu Akbar.*

correct attitude from the very inception. Rasulullah (Sallallahu alayhi wasallam) ordered that children should be instructed to perform Salaat from the age of 7. If by the age of 10, they are not punctual and regular with the five Salaat, they should be beaten to compel their submission. Rasulullah (Sallallahu alayhi wasallam), did not advise that they should be rewarded with dates, sweets, money, etc. The advice is to 'beat' them by the age of 10 if they have not become musallis.

But these miserable

slaves of the Yahood and Nasaara meticulously follow the Yahood and Nasaara right into the "lizard's hole", imitating like apes just every stupidity disgorged by them. The children are being made mercenaries. The Salaat they will be performing will be to gratify their vain desires. Ibaadat is used as a front to attain the *jeefah* (carrion) of the world.

These competitions are haraam. They are all part of the *fitan* with which the world today is awash, and which are the prelude for *Qiyaamah*.

'HALAAL' IMMORALITY - A JAAHIL 'MUFTI'S' FATWA OF JAHL

Please comment on the following fatwa:

Question :

"If a couple are (is) countries apart due to work every 8 - 10 weeks for a duration of 20-30 days (apart). It is there habit of having relations every 2 to 3 days when together. While the husband is away he wants to view the wife while changing and being nude over a live video call (facetime). Would it be allowed?

The husband has expressed frustration and

discontentment and feels restricted by the wife for not wanting to comply. He feels he is not asking for haram and is going to his wife to see what he is allowed to see in person and not another source.

The wife feels her haya is at stake and is afraid of this being an act displeasing to the Almighty Allah. And also feels responsible should he do something distasteful and wrong. Will she be held responsible?

The answer to this

question given by the Mufti is as follows:

Hayaa (modesty) is a hallmark of every Mu'min. Hayaa is part of Imaan and a believer will always have to govern himself/herself to acts of Hayaa and modesty.

The need for intimacy between spouses is natural. However, it should be fulfilled with shame, modesty and dignity. Bedroom life should remain an Amanah. If a married couple is unable to live together due to unforeseen circumstanc-

es beyond their control and if the wife fears the husband committing an immoral act, then the wife will be excused to act on her husband's wish and desire, with the intention of maintaining his chastity. The sin of such a video call will be regarded as lesser of the two evils -(Evil of the video call and husband committing Zina).

The couple should make taubah and istighfaar as there are many violations of Shari-ah in such a video call.

The husband should make adjustments with his work schedule and be close to his wife.

OUR ANSWER

This mufti should hang his head in shame for the rubbish he has disgorged in the name of the Deen. The two evils he mentions are no justification and no daleel for halaalizing the major sin of filthy immorality demanded by the husband. The principle of adopting the lesser evil is employed *only* if there is no valid / halaal third option.

In this case the valid third option is *mujahadah* against the *nafs* which applies to all Muslims in all circumstances. For abstention from zina, indulgence in sexual perversion and immorality is never permissible. The entire structure of Shar'i prohibitions will collapse if the principle is utilized

so stupidly as this miscreant jaahil mufti has perpetrated.

It is absolutely haraam for the wife to appear on video (facetime) even fully clad and even for her husband. How can it ever be permissible for her to appear nude? The very thought of such evil and immorality is revolting in the extreme.

Never should the wife obey this satanic demand of the husband. Rasulullah (Sallallahu alayhi wasallam) said: "There is no obedience for anyone in anything which involves disobedience to Allah."

The husband's frustration is a shaitaani attitude. The wife should ignore his frustration and never indulge in the haraam filth of exhibiting herself on this shaitaani medium called facetime.

The husband's understanding that he 'is not asking for haraam', is baseless. In fact he is asking his wife to commit a kabeerah (major) sin – the sin of pictures with the aggravation of being nude.

Should the husband indulge in haraam if his wife refuses to commit the immorality he desires, then she is not responsible for his sins. Muslims are under command of Allah Ta'ala to restrain the haraam desires of their nafs.

Pork – a little pork –
(Continued on page 9)

IMMORALITY IN MAKTABS

Q. I teach in a Maktab/Madrassah. Alhamdulillah from the beginning of Madrassah there has been strict Purdah between the Moulana (principal of Madrassah) and the Aapas. However recently the Moulana has decided that in order for the Madrassah to run smoothly, two Moulanas will sit in the class and supervise the teaching of the Aapa. There will be no curtain or barrier between them but the Aapa will wear her purdah. Is this permissible?

A. How can it ever be permissible when Allah Ta'ala has commanded a separating screen between the Holy Wives of Rasulullah (Sallallahu alayhi wasallam) and the Sahaabah should the latter at any time have a need to speak to them. The

Qur'aan Majeed mentioning the reason for the Purdah/Screen says that it is purer for the hearts of both the Holy Wives and the Sahaabah.

Are these molvis and the aapas better and spiritually more fortified against the predations of their lustful nafs than the Holy Wives of Nabi (Sallallahu alayhi wasallam) and the Sahaabah? These molvis have fallen into the snare of Iblees. They have opened the avenue of zina for themselves. But the Qur'aan Majeed orders: "Do not come near to zina."

Their actions and their arguments are absolutely disgusting. Their conduct is disgraceful and lewd. Zina between molvis and aapas with whom they intermingle is not an

isolated occurrence. Too much immorality exists between these molvis and aapas, and even between so-called sheikhs and their female mureeds. They flagrantly ignore the prescriptions of Hijaab commanded by the Qur'aan and Sunnah. Thus, very quickly shaitaan and the nafs overwhelm them with lust which deposits them into the cauldron of zina. These molvis at this maktab as well as at other maktab where mingling with aapas has become a norm are among the *shayaateenul ins* (human devils). They destroy themselves, the aapas and the pupils with their haraam shenanigans.

It is haraam for the aapas to submit to the haraam, immoral dictates of these slaves of lust.

HAAJI AND NAMA AZI

A rampant disease – the disease of *riya* (*show*) – is generally displayed by people after performing Hajj. They proudly appropriate for themselves the title of Haaji or Al-Haaj to inform the world that they had accomplished the Hajj ibaadat.

Once when Hadhrat Maulana Ashraf Ali (Rahmatullah alayh) visited a village, he asked a man: "Brother, what is your name?" The man replied: Haaji Ibraaheem." Hadhrat asked a second man, he replied: "Haaji Ya'qoob." Several persons gave the same reply.

Each one had prefixed his name with the title 'Haaji'.

Then they asked: "You also inform us of your name." They were not aware of Hadhrat Thanvi. He replied: "My name is Namaazi Ashraf Ali." The village folk were sur-

prised, and asked: "What is Namaazi?" Hadhrat Thanvi asked: "How many times did you perform Hajj. Most of them said: "Once."

Hadhrat Thanvi commented: "Despite having performed Hajj once, you have appropriated the title, Haaji, whereas I perform Namaaz five times

daily. Why should I not assume the title of Namaazi?" The villagers understood their error and resolved to refrain from adding Haaji to their names.

Like Salaat and Saum, Hajj is an ibaadat. Just as it is improper to dub oneself 'Namaazi or Saa-imi, so to is it improper to advertise oneself as 'Haaji'.

GIRLS MADRASAHS

A Student at a girls madrasah writes:

"I am a first-year student at a girls madrasah. During tajweed lessons, we are each given a page of the Quran to read. I have noticed that since I read the page many, I unexpectedly end up memorising the full page.

Sometimes I experience an intense desire to memorise the Quraan. Would it be advisable to discontinue the aalimah course and pursue full-time hifz?

For more than two months we have spent an average of 1.5 hours each day during the week on jalsah practice at madrasah. Jalsah practice involves listening and singing nasheeds. This bothers me because I could use this time to study or memorise verses of the Quraan.

I am an introvert.

Sometimes I find interactive lessons at madrasah to be overwhelming. I don't have any friends by choice because if I talk to someone for about 15 minutes, I experience anxiety. I sometimes worry if I have said something offensive, or I should have used my time for studying or if I have said something which displeases Allah.

I wonder if I should discontinue madrasah. I am a revert but, Alhamdulillah, I have been taught the basics.

I have spoken to an Apa about my concerns but since I have achieved first position in the grade, I am told to continue the course and study hifz part time.

Please advise what I should do."

(End of letter)

OUR ADVICE

A. Yes, it is advisable to

discontinue the so-called 'aalimah' course and instead pursue Hifz of the Qur'aan Majeed. The 'aalimah' course is a waste of time, and worse than this is that it deviates the so-called 'aalimahs' from the proper and straight Path of the Deen. Furthermore, the studies at these girls madrasahs are extremely deficient.

The jalsah practice is an inspiration of Iblees. It is haraam. This girls madrasah is in fact operating under shaitaani influence, hence it teaches girls to practice and waste time on haraam nasheed singing. Such singing is not permissible. Rasulullah (Sallallahu alayhi wasallam) said that singing produces *nifaaq* (hypocrisy) in the heart.

The molvis who organize such haraam concert events are in the trap of shaitaan. You should not

participate in this haraam jalsah-practice. Just imagine! Diverting the minds and hearts of the girls from the Qur'aan Shareef to haraam singing in which so much valuable time is satanically squandered. These molvis and the girls are all Signs of Qiyaamah. These girls come within the scope of the "singing girls" mentioned in Hadith as signs of Qiyaamah. And, do not be deceived by the stupid argument of the teachers that singing without musical instruments is permissible. Even without musical instruments, singing is not permissible. Read our book, *Sautush Shaitaan (the Voice of Shaitaan)* to gain a fuller understanding of this issue.

Being an introvert is a great blessing in Islam while it is a 'vice' for the kuffaar. In Islam the emphasis is on self-denial and seclusion while in the western kuffaar lifestyle, the demands are self-

expression, immodesty and immorality.

By means of your praiseworthy attitude, Allah Ta'ala saves you from many haraam activities. Make shukr to Allah Ta'ala for being an introvert. 'Friends' nowadays are like scorpions. All the Auliya advise against cultivating friendship. Stay away from 'friends', and be pleased and thank Allah Ta'ala for solitude. As far as possible adopt seclusion.

Your feeling of disdain for speaking, is in fact a virtue commanded by Islam. Rasulullah (Sallallahu alayhi wasallam) said: "He who maintains silence, is saved."

It is best that you discontinue madrasah. These girls madrasahs are abodes of fitnah and deviation. Study the Deen at home from reliable books and refer to reliable Ulama for explanations via correspondence.

Beaver Faeces Used in Vanilla Flavored Foods

By | Fox News

Beavers are among the largest of the rodents. (Joel Sartore/National Geographic)

Next time you pick up a vanilla candy, think twice. A chemical compound used in vanilla flavored foods and scents comes from the butt of a beaver.

Castoreum comes from a beaver's castor sacs, located between the pelvis and base of the tail. Due to its proximity to the anal glands, the slimy brown substance is often mixed with gland secretions and urine.

Manufacturers have been using castoreum as an additive in foods and

perfumes for at least 80 years, according to a 2007 study in the *International Journal of Toxicology*.

But getting a beaver to emit castoreum is not easy. Foodies are willing to "milk" the animals in order to get their hands on the fecal substance.

"You can milk the anal glands so you can extract the fluid," Crawford said. "You can squirt [castoreum] out. It's pretty gross." And the worst part? The FDA-approved castoreum is not required to be listed as an ingredient on food items. Manufacturers may list "natural flavoring" instead. Perhaps a bit too natural for us.

'ENEMIES'

"Children cause miserliness and cowardice."

(Hadith)

Hadhrat Maulana Ashraf Ali (Rahmatullah alayh) said:

"Do not allow engrossment with children and wealth to make you oblivious of the remembrance of Allah Ta'ala. Man labours under the impression that whatever wealth, etc. he has belong to him, and that he enjoys unfettered freedom to spend and waste as he desires. But this is a grievous error. Whatever man has, belongs to Allah Ta'ala. Man is only the trustee of what he possesses. He is

permitted to spend only where and how Allah Ta'ala allows. He has absolutely no freedom to spend when there is no permission."

Forgetting that Allah Ta'ala is the Sole Provider and that everyone's Rizq is fixed and predestined, man fearing hallucinatory dangers and hardships in the distant future, resorts to niggardliness and cowardice. To safeguard the future of his children against imaginary hardships, a man withholds spending in the Path of Allah Ta'ala when there is such a need. The phantom of his children's future deters him from fulfilling the rights of others – rights of neighbours, of

the family, of friends, of the poor, and of the necessary projects of the Deen. Thus, the Qur'aan Majeed says:

"O People of Imaan! Verily, from among your wives and children are your enemies. Therefore beware of them."

When wives and children prevent a man from fulfilling his Deeni obligations – when they induce him to transgress the Shariah to satisfy their desires, then they become enemies. The same will apply if a man desires his wife and children to act in contravention of the Shariah. He will then become their enemy.

RUIN OF THE HEART

Hadhrat Maulana Ashraf Ali Thanvi (Rahmatullah alayh) said:

"A qualified Shaikh with baseerat (spiritual insight/wisdom) is able to understand if the mureed's action is for nafsaaani

pleasure or for following the Sunnah. Pleasure after delivering a lecture, the heart trapped in things besides Allah, being bereft of solitude, not deriving pleasure in Salaat, but deriving pleasure in lecturing, and to be ever ready to participate in jalsahs (functions) are the signs of a ruined heart."

'HALAAL' IMMORALITY – A JAAHIL 'MUFTI'S' FATWA OF JAHL

(Continued from page 7)

is consumed only on the verge of death due to starvation and the total inavailability of halaal food. When a third halaal option is not available only then will the principle of the lesser evils apply. But these *haatibul lail*, *juhala*, *maajin 'muftis'* lack the ability of distinguishing between right and left, light and darkness, hence they disgorge just any trash 'fatwa' vomited up by the nafs.

Despite conceding the existence of "many violations of the Shariah",

the jaahil 'mufti' issues a 'fatwa' of permissibility to allow the wife to indulge in the disgusting act of sexual perversion. May Allah Ta'ala save Muslims from the evil depredations of these *juhala muftis* who ruin the *akhlaaq* and *Imaan* of the masses with their rubbish fatwas.

The entire edifice of the Shariah crumbles in the wake of these types of zig-zag 'fatwas'. The attitude and effort which Muslims are supposed to cultivate for the attainment of the *Maqsood (Objective)* of life on earth are entirely

negated by these liberal *juhala maajin 'muftis'* with their miserable zig-zag 'fatwas' of *baatil*. We term these corrupt 'fatwas' zig-zag because they usually commence with the correct Shar'i posture. Consider this 'fatwa' which halaalizes sexual perversion and the destruction of the woman's *Imaani haya*. It commences correctly. But, then the jaahil 'mufti' meanders between a treacherous course of *haraam* and halaal trying to negotiate a feasible Shar'i base for his wicked opinion. Then he sharply veers

from his initial correct Shar'i stance to trump the issue with *nafsaaniyat* and *shaitaaniyat*.

What type of ulama are these deviates? They fail to understand that Allah Ta'ala has despatched us into this transitory earthly abode for a very short time to undergo trial and tribulation which have to be borne in the process of moral reformation (*Islaah of the Nafs*) to gain spiritual elevation to qualify us for the Meeting with Allah Ta'ala and the ultimate *Najaat (Salvation)* is in

Jannat. The purpose of fatwa is never to create loopholes for the perpetuation of evil and the degeneration of the Mu'min's spiritual fibre.

FITNAH OF EXPEDIENCY

"This fitnah is becoming rife. Worldly considerations are the objectives in many Deeni activities. The basis of this fitnah is *nifaaq (hypocrisy)*. Precisely for this reason, numerous Deeni services and activities are devoid of *barkat*." (Hadhrat Maulana Yusuf Binnuri)

DISEASE-CAUSING DRINKS

Soda Cans Promote The Spread Of Cancer

(NaturalHealth365)

We've warned you before – but it turns out that soda cans promote breast cancer, according to new scientific discoveries. A new study, published in the *Journal of Inorganic Biochemistry* clearly demonstrated – *without a shadow of a doubt* – that exposure to aluminium cans will increase the production of breast cancer cells. How does aluminium help to increase the production of breast cancer cells?

Mortality, from breast cancer, is caused by the spread of the tumor – not the 'primary' tumor. New research indicates that aluminium will bind to cellular estrogen receptors – which help to promote the spread of breast cancer cells throughout hormone-sensitive tissue.

Simply put, the more soda you drink – the greater your risk of contracting

an aggressive form of breast cancer. And, let's not forget, the aluminium in vaccines or in processed food containers. This stuff is nasty – avoid it at all costs.

Aluminium mimics estrogen – the hormone linked to cancer of the breast, endometrium and uterus. Substances, like aluminium, that mimic estrogen in the body are called 'xenohomones'. You don't want these elements building up in your body. In December 2003, the National Institute of Environmental Health Sciences (NIEHS) added estrogen to its list of known carcinogens. Now I don't think there's anything wrong with estrogen – but excessive consumption of synthetic elements, that mimic estrogen, ought to be a concern for everyone.

Laboratory studies have shown that aluminium can damage DNA, which we all know can cause cancer cell growth. There is a strong connection be-

tween aluminium buildup and breast cancer. In fact, a study published in the *Journal of Inorganic Biochemistry*, found increased levels of aluminium in non-invasive collected nipple aspirated fluids – from 19 breast cancer patients and not in the 16 'healthy' control subjects.

This is a health alert – ban all aluminium-laced food products and beverage containers.

There is emerging evidence that supports the involvement of aluminium ions in the oxidative and inflammatory status of breast cancer patients. Don't expect your conventionally-trained oncologist to warn you about this – we must take proactive steps to protect our health. And, don't kid yourself, big food producers and government health agencies know that aluminium is unsafe – yet they continue to (legally) produce these products. Aluminium production has been classified as car-

cinogenic, to humans, by the International Agency for Research on Cancer. Even with this destination, our regulators consider aluminium 'perfectly safe' in our food supply, in our vaccines and our personal care items. The question is quite simple – can we really trust aluminium producers and major food manufacturers, with our health? It's time to stop the insanity!

Aluminium is being widely distributed, into our environment, leaching out at the highest level in documented history. Our air, water and soil are being saturated with this toxic substance – which is causing widespread disease to plants and animals. Biotech companies, in their infinite wisdom, think that 'aluminium-tolerant' GM plants will be the answer – but it won't solve anything.

The industry that uses the most aluminium is the beverage industry. Talking won't stop these companies from producing this crap – we've got to

boycott these products. If we want to quench our thirst – drink pure water or make a fresh juice at home.

I believe, one action step – at a time, we can restore our own health and the health of our planet. Help us spread the news about the dangers of aluminium – share this article with your family and friends. (thanks)

About the author: Jonathan Landsman is the host of NaturalHealth365.com, the [NaturalNews Talk Hour](http://NaturalNewsTalkHour) – a free, weekly health show and the [NaturalNews Inner Circle](http://NaturalNewsInnerCircle) – a monthly subscription to the brightest minds in natural health and healing.

Reaching hundreds of thousands of people, worldwide, as a personal health consultant, writer and radio talk show host – Jonathan has been educating the public on the health benefits of an organic (non-GMO) diet along with high-quality supplementation and healthy lifestyle habits including exercise and meditation.

KUFFAAR SPORT SOCCER SEX ABUSE SCANDAL WIDENS

CHILDREN as young

as four may have been molested as part of the deepening sexual abuse scandal that has shaken British soccer.

In an update on the

scandal, Britain's National Police Chiefs' Council (NPCC) said there had been significant rises in the numbers of clubs implicated, suspects and po-

tential victims.

A probe of child sexual abuse in Britain, Operation Hydrant, is looking at 148 clubs, 155 potential suspects and 429 victims

aged from four to 20 at the time of the alleged offences.

Most of it happened more than 20 years ago.

The Herald 22Dec2016

BLOOD BANKS, FAECES BANKS AND URINE BANKS

QUESTION
Is blood transfusion permissible? If yes, is blood donation permissible? Are blood banks permissible. Donated blood has to be kept in a blood bank.

ANSWER
Blood is najis. It is najasat-e-ghaleezah (heavy impurity). It is haraam to use filth for any purpose whatsoever. It is not permissible to use blood for medical treatment. However, according to the Shariah, if no halaal remedy/medicine is available, then treatment with a haraam remedy will be permissible, not incumbent.

When there is a dire need and no halaal medicine is available, then it will be permissible to use a haraam remedy, including blood, if available. However, the permissibility of using filth and haraam in times of dire need does not justify nor permits saving haraam substances for

future use. For example, during starvation, if a person is on the verge of death, it will be permissible for him to eat just sufficient pork to save him from perishing. But this permissibility does not condone establishment of pork 'banks'. Pork may not be kept in freezers in anticipation of some future calamity when the pork can be used on account of dire necessity (*Dhuroorah*).

Blood banks are not permissible and so too is blood donation not permissible. It is just like donating urine and faeces and storing the filth in faeces and urine banks. Faeces banks are already a reality. Read the article appearing on this page. Both faeces and urine are used for medical treatment. Rasulallah (Sallallahu alayhi wasallam) said: *"Allah has not created cure for my Ummah in substances which have been made haraam for them."*

FAECES BANKS

Dutch scientists open faeces bank to treat chronic gut infections

Dutch researchers have now opened the country's first "faeces bank" in a cutting-edge branch of medicine to treat people with chronic gut infections.

"Our faeces bank will help give doctors and hospitals access to transplants of faecal matter," Leiden University microbiology professor Ed Kuijper said.

The Netherlands Donor Faeces Bank will collect, store and distribute the stools for such transplants. Often this was the only solution for people suffering from chronic intestinal infections, and

in particular Clostridium difficile (CD), a bacteria which could develop in patients, particularly after lengthy and heavy courses of antibiotics, Kuijper said.

"Certain antibiotics destroy intestinal flora, which allows bacteria to develop and spread," he said.

"Transplants of faecal matter allow healthy bacteria to be put back into the body, which then spread in the intestines and recreate healthy flora."

About 3 000 people are diagnosed with CD annually in the Netherlands, and about 5% of cases become chronic. About three to four transplants

of faecal material are carried out in the country every month.

In some cases, such infections can be fatal after triggering severe diarrhoea, inflammation of the colon and even intestinal perforations.

Donors must be "in good health, neither too overweight or too skinny and must have good intestinal flora". Unlike in the US, where two faeces banks were opened last year, donors are not paid. Donations are collected from anonymous donors at home. The donated stools are taken to the bank in Leiden and transformed into a product which can be transplanted either through a nasal endoscopy or directly via a colonoscopy. — AFP

DOG'S SALIVA

Rasulallah (Sallallahu alayhi wasallam) said:

"When a dog drinks from the utensil of any of you, then wash it seven times."

"The purification of your utensil when

a dog licks from it, is to wash it seven times – the first wash being with sand."

A man in

Wisconsin, U.S.A. lost both his hands, feet, parts of his arms and hands "to a rare blood infection transmitted by dog saliva".

He has undergone ten operations.

"The loss of circulation that cost him part of his limbs and almost took his nose and upper lip, will require reconstructive surgery in stages over the next year."

(Associated Press)

According to Islam,

keeping pet dogs is not permissible.

While guard dogs, sheep dogs and the like are permissible they should not be brought into the house.

Rasulallah (Sallallahu alayhi wasallam) said that the Malaaikeh (Angels) of Mercy do not enter a house wherein there is a dog or a picture (of people or animals).

Allah Ta'ala is the Creator. He knows what is best for us.

REVIVING THE DEAD JANAAZAH SUNNAH

Rasulallah (sallallahu alayhi wasallam) said:

"Whoever holds on firmly to my Sunnah at the time of the corruption of my Ummah, for him there is the reward of a hundred shuhadaa (martyrs)."

Among the Masnoon acts of the Janaazah (Burial) service is that the Janaazah be carried by four men. Others should walk behind and alongside the Janaazah. The details of this carrying system are described in the books of Fiqh and in even the elementary Maktab text books. However, in some places this Masnoon system has been totally displaced and a bid'ah style has replaced the Sunnah method.

LINING UP

People line up in two rows facing each other at the entrance of the qabrustaan. The Janaazah is passed on along the gauntlet like a bag of potatoes from

hand to hand until it reaches the grave. This system is in conflict with the Sunnah which it displaces, and at the same time is highly disrespectful for the mayyit (deceased).

According to the Shariah the way of respect for the mayyit is to carry it along in the Masnoon manner, not passing it along a row of people as if it is some chattel. The Sunnah requires that the people move along with the Janaazah, not that the Janaazah be moved along while all the people remain stationary.

The Ulama in these places where this bid'ah is being perpetrated have also become so accustomed to this bid'ah that they fail to see the gross error of this bid'ah method. It is the obligation of the Ulama to rectify this wrong and educate their flocks to reinstitute the Sunnah method of carrying the Janaazah.

PURE KUFR

Kindly provide comment on a post made by a "Muslim" mother as below.

"My son attends a school which has an Anglican ethos. Part of the curriculum is to create young, independent learners who are well rounded, have old school mannerisms, treat everyone they meet with kindness and respect.

My son has always insisted that I come to Ash Wednesday. Last year, I was overseas. This year I was home. It was lovely. The boys were brought in

with graceful dignity as the occasion is solemn. We sang from the hymn books, the grade 7 boys recited prayers in English, Afrikaans and isiXhosa. The presiding reverend spoke about repentance and exchanging an old habit for something new. Giving up selfishness for sharing, or jealousy for group participation. The boys then had ashes put on their forehead as preparation for 40 days of repentance, preparation, and spirituality until Easter.

I learned so much

today and will try to exchange an old idea or way of doing things for something new".

Is her opinion valid according to the Shariah?

COMMENT

This woman is a total jaahilah. She does not have the haziest idea of Islam. In fact, her attitude exhibits her kufr. Her indulgence in the kufr rituals and her love for these have most certainly effaced her Imaan, i.e. if she ever was a Muslim. It is

(Continued on page 11)

TAHAJJUD SALAAT

Allaamah Abdul Wahhaab Sha'raani (Rahmatullah alayh) said: "When night falls, the lover of the world finds his limbs constricted. Thus he sleeps like a corpse. On the contrary the limbs of the Zaahid who abstains from the dunya are relaxed. He wakes up swiftly. When he sleeps it is as if he is awake.

He who searches for Qiyaamul Lail (Tahajjud) whilst giving preference to gold over dung, in fact desires to achieve the impossible. Even if he struggles (to wake up and perform Tahajjud), he will not

be consistent. If he manages to be consistent, he will not experience the pleasure of communing with Allah Ta'ala."

A man engrossed in the dunya will be spiritually as well as physically lethargic and indolent. He sleeps like a mayyit (corpse). Waking up for even Fajr Salaat poses an almost insurmountable problem for him. The consequences of reckless indulgence in the world are spiritually debilitating. Sin, transgression, abandonment of the Sunnah, gross misuse of the eyes and tongue and

involvement in futility and haraam amusement, etc. utterly ruin Islamic morality. The Baatin (spiritual heart) is killed and the noor (spiritual glitter) of Aql vanishes.

The standard for experiencing the Pleasure of communion with Allah Ta'ala, mentioned by Allaamah Sha'raani is exceptionally high. The degree of zuhd to be cultivated, according to him eliminates every iota of worldly love from the heart to such an extent that even dung has more value than gold. As far as the masses are concerned, this is an unattainable goal.

However, the very minimum requirement for the rank and file of the Ummah is that preference should never be given to the world over and above the Shariat. In any conflict between worldly pursuits and the Shariat, Allah's Law must incumbently be accorded priority and preference. Nothing below this standard is acceptable nor tolerable in Islam.

A SIGN OF QIYAAMAH

Rasulullah (Sallallahu alayhi wasallam) narrating the signs of Qiyaamah, said: "Voices will be raised in the Musajjid."

Even the Ulama and the Muballigheen are displaying this Sign of Qiyaamah conspicuously. They are oblivious of the sanctity of the Musjid.

Once when some people were speaking loudly in the Musjid, Hadhrat Nabi Isaa (Alayhis salaam), struck them with his shawl and expelled them from the Musjid.

LOVE FOR FAME

"The desire underlying any Deeni, Ilmi or political activity is aggrandizement and to gain accolades. This in reality is spawned by deficiency of Ikhlâas or the lack of

ikhlaas (sincerity), and by vanity and show (riya). This disease has developed even among those who are engaging in valid (Deeni) services. This in fact is shirk khafi. By Allah Ta'ala, only deeds based on ikhlâas are acceptable, and on this basis the deeds improve and progress. This is the criterion for the acceptance of all a'maal by Allah Ta'ala. The media, jalsahs (functions), processions and touring are generally cogs in this machinery." (Hadhrat Maulana Yusuf Binnuri)

MUHAMMAD IBN ABDUL WAHHAAB

Q. On the issue of Muhammad Ibn Abdul Wahhaab, there are conflicting views given by Maulana Manzoor No'mani. According to The Majlis, Muhammad Ibn Abdul Wahhaab was a deviate, however, some Akaabireen of Deoband such as even Maulana Rashid Ahmad Gangohi mildly praised him. It appears that Maulana Gangohi was unaware of what Ibn Aabideen write in Raddul Muhtaar regarding the followers of Muhammad Ibn Abdul Wahhaab. They do not consider him to be a deviate. What is the status of Muhammad Ibn Abdul Wahhaab? Even

Maulana Husain Ahmad Madani had retracted his view in which he had criticized Muhammad Ibn Abdul Wahhaab.

A. We are not in position to presently comment on Maulana Manzoor No'mani's conflicting views. We have never made an indepth study of Muhammad Ibn Abdul Wahhaab. We have criticized him on the basis of our understanding that he was the originator of Salafi'ism in Saudi Arabia.

We are not aware if Hadhrat Madani had retracted his earlier view. If he had indeed retracted, then obviously the retraction will be based on sound grounds.

If Hadhrat Maulana Rashid Ahmad Gangohi had not branded Mu-

hammad Ibn Abdul Wahhaab as a deviate, it was either due to lack of information or he genuinely believed in the veracity of his view despite having information about the person. The same applies to the other Akaabireen.

It is essential to understand that Hadhrat Gangohi (Rahmatullah alayh) was not your little brother. He was not a type of molvi such as those roaming the globe today. He was in fact, a Mujtahid and a Wali of outstanding calibre. He was a great Aalim of the Haqq whom the Barelwi Qabar Pujaaris brand a 'kaafir'.

Hadhrat Gangohi and the other Akaabireen are entitled to their views. Hadhrat Gangohi was not

OLIVES

Nabi (sallallahu alayhi wasallam) said:

"Eat olive oil and massage yourselves with it, for it comes from a blessed tree." (Ahmad and Tirmidhi)

a muqallid of Ibn Aabideen. There was no incumbency for him to adopt the view of Ibn Aabideen.

If our contemplated research – if Allah Ta'ala grants us the opportunity to make the necessary research – establishes that we have erred in branding Muhammad Ibn Abdul Wahhaab as a deviate, then we shall, Insha-Allah, unhesitatingly retract our view.

Right now we have no time to engage in a thorough research of the issue. In fact, this writer is hovering on the brink of

Barzakh. If Allah Ta'ala grants us the taufeeq and the time to make a research, we shall do so. If our research establishes the correctness of Hadhrat Madani's retraction, if indeed he had retracted, and if our research compels us to understand that Muhammad Ibn Abdul Wahhaab was indeed not a deviate, then we shall retract our current view and proclaim the Haqq. May Allah Ta'ala guide and protect us from the ploys of the nafs and the snares of shaitaan. May Allah Ta'ala keep us steadfast on the Haqq.

PURE KUFR

(Continued from page 10)

haraam for Muslims to enrol their children in such institutions of kufr. They will compulsorily emerge as murtaddeen from these institutions. All the acts mentioned in the question are kufr.

LURING THE WOMEN

Q. Mufti Zubair of Darul Ihsan had organized a 'special series for sisters' after Isha (8.45 pm). However, his advert also welcomes males. It reads: 'Brothers may attend'. Please comment on the feasibility of this program. Can proper hi-

jaab be maintained in this scenario?

A.. These juhala molvis of soo' are not concerned with hijab or any other requisites of the Shariah. Their motive is self-aggrandizement and

other vile nafsani vagaries. It is for this reason that this organization of this mudhil molvi is called Darush Shaitaan. These characters excel in halaalizing prohibitions.

This jaahil molvi has absolutely no concern and no fear for Allah

Ta'ala. He invites droves of women to leave their holy home precincts late at night to venture into the public domain to listen to his khuraafaat. Women are not allowed to come to the Musjid for even Fardh Salaat even if they are clad like old

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Questions and Answers

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

(Continued from page 5)
missible?

A. Leadership courses are inspirations of shiataan. The quest for leadership is a carnal lust which destroys a man in this dunya and the Akhirah. It is haraam to seek leadership. If leadership is thrust on a person without his desire for being a leader, Allah Ta'ala will aid him. On the contrary, if he submits to his lust and pursues leadership as is the incumbent practice of all politicians and even of juhala molvis of today, then Allah Ta'ala casts such slaves of the nafs to the wildly fluctuating vagaries of the capricious masses. Islam prohibits the quest for leadership.

Q. Some imams while reciting the Jum'ah khutbah turn their heads right and left. Is this Sunnat?

A. It is bid'ah.

Q. I have some questions regarding electronic tolls on motorways. Whenever a person passes an e-toll gantry, he is charged a fixed tariff. A person who has an e-tag is charged less than one who doesn't. With an e-tag, one has an account from which pre-paid money is deducted electronically on passing a gantry. Without an e-tag, one receives an invoice with the amount to be paid. A person in the latter

situation is named an alternate user.

Some people say that we should not pay these e-tolls, as it is a form of oppression. I am not convinced by this because some entity spent money on the creation and maintenance of the motorways and I derive benefit every time I drive over it. The tariffs do not seem to be exorbitantly expensive. Additionally, if this reasoning is extended to other forms of infrastructure, it would entail that non-payment of electricity, water, telephone, and data services is acceptable.

My second concern is regarding discounts that are applied to the e-tolls. As an alternate user, there is a discount for paying within a certain amount of time known as the 'grace period'. This seems to be ribaa to me, as the amount payable varies with time. With an e-tag, there are other discounts which are immediately calculated and deducted on passing a gantry. I have attached a document with more information.

Bearing the above in mind, my questions are as follows:

1. Is the payment of e-tolls permissible, impermissible or obligatory?

Assuming it is permissible or obligatory:

2. As an alternate user, should

I pay the lower or higher amount according to the Sharee'ah? I have some unpaid bills, which I received by post after the expiry of the grace period (which means that I owe the higher amount according to SANRAL).

A. (1) E-tolls and all types of toll fees in terms of the Shari'ah are zulm (oppression). The question of permissibility and impermissibility does not concern the non-Muslim oppressors who have imposed this zulm on the people. As far as possible, people should abstain from paying these fees of oppression.

The analogy with water, electricity and telephone is incorrect. In these instances, tangible products are sold although there is gross zulm committed by the authorities even in this regard. The ideal is for water to be free. It is the obligation of a government to ensure this. If the government is not saddled with bandits and robbers who resort to wholesale looting of the public treasury, there will be adequate funds for providing free water to the population. When this writer was still a teenager, water used to be free.

2) The lower and the higher amounts are of no consideration. The whole amount is zulm. A 'discount' is a miniscule decrease in the de-

gree of oppression. It never ever comes within the Shari'ah's concept of Riba.

3) Whatever method is easier for the oppressed, will be permissible for adoption.

Q. Rasulullah (Sallallahu alayhi wasallam) said that the most intelligent person is the one who prepares for Maut and the Qabar. How does one prepare for Maut and the Qabar?

A. The only way of preparing for Maut and the Qabar is by following the Shariat, adopting the Sunnah and engaging permanently in Thikrullah. Read books on the stories and advices of the Auliya to understand this subject.

Q. What were the physical training exercises of Rasulullah (Sallallahu alayhi wasallam)?

A. Rasulullah (Sallallahu alayhi wasallam) and the Sa'haabah had no regular physical exercise training programme. They were not in need of such programmes. Their simple, frugal and austere lifestyle, their adoption of the Sunnah, their abundance of Nafl Salaat, their focus on the Akhirat, their horses, spears and arrows provided adequate training for their physical and spiritual health. They were men of the Akhirat, not men of the dunya.

LURING THE WOMEN

(Continued from page 11)

hags in shabby garments.

Now what conclusion should be drawn from

this scenario in which women will be emerging from their homes perfumed and adorned in their best garments, and some slipping be-

hind the driving wheel as if they are prostitutes, to attend the talk of some vile jaahil molvi late at night at a public venue?

All of them – the

women and the jaahil molvi are *mal-oon*. The evil of the deceptive 'women's' bayaan is aggravated by the presence of males, and whatever 'separate' facilities are mentioned,

are a ploy of the devil.

These types of molvis are the worst scum under the "canopy of the sky" as mentioned by Rasulullah (Sallallahu alayhi wasallam).

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Sha'baan 1440
April 2019

ZAKAAT NISAAB R 4,500
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