

THE MAJLIS

"VOICE of ISLAM"

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"Do not eat that on which the Name of Allah was not recited. Verily, it is filth." (Qur'aan)

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"Those who are just will on the Day of Qiyaamah be seated on thrones of Noor on the right side of Allah."

— Hadith

THE NNB JAMIAT'S MPL FALLACY

(NNB JAMIAT =
NO NAME BRAND
JAMIAT OF
FORDSBRUG)

SULKING WITH DISCONTENT and skulking in treachery in consequence of the defeat of its protégé, *The Women's Legal Centre* in the Constitutional Court in the bid to foist the haraam, anti-Shariah MPL (Muslim Personal Law) bill on the Muslim community, the Fordsburg NNB Jamiat in a flabby MPL supporting message endeavours to deceive the community with the preposterous notion of a haraam set of laws to fetter Muslims being in the process of evolving via the route of pronouncements made by the secular courts of the country. Thus, the NNB Jamiat's message reads:

"It is however important to realise that the judgment will form part of a set of laws

that would apply to Muslims. This set of laws could develop into an evolving Muslim Personal Law for South African Muslims. Simply put, these decisions / judgments form precedents that would be applicable to all Muslims. The precedents of these individual judgments put together could be considered as a "Muslim Marriages Act", "Muslim Law of Inheritance", or "Muslim Personal Law".

"It is important to note that, as such, a set of laws that would govern Muslim lives in South Africa is evolving, and there is no input from Muslims on how these laws develop or what they may contain. It is also important to note that the laws applicable to Muslims are evolving in this manner, by default, in the absence of an approved Muslim Personal Law Bill or Muslim Marriages Act, etc."

There is no law which can evolve for exclusive application to Muslims against their wishes. No Muslim can ever be compelled to submit to any imagined 'Muslim' law if he/she elects rejection of such a law. The constitution forbids such unjust imposition on a section of the citizenry.

The NNB Jamiat's conclusion is grossly inaccurate and misleading by design, the underlying motive being to gain support for an MPL bill which the deviates are plotting. The ruling of the constitutional court and of any other secular court on any matter pertaining to Muslims is in the light of the country's constitution and in terms of the laws of the land. The court's verdict was not the product of an interpretation of the Shariah presented by the judges. In fact, the court unequivocally made the following pronouncement:

"This case, properly understood, is not concerned with the constitutional validity of polygamous marriages entered into in accordance with Muslim rites. The applicant advanced argument on sections 15, 30 and 31 of the Constitution. In the view I hold of the matter, it is not necessary to become entangled in the religious and cultural debates in this matter. It should also be emphasised that this judgment does not purport to incorporate any aspect of Shariah law into South African law." (Constitutional Court Judge Nkabinde in his judgment)

This pronouncement categorically debunks the 'evolving' notion posited by the NNB Jamiat. It should be understood that the courts issue judgements in terms of the constitution and the laws of the country, not in terms of the Shariah. The recogni-

tion of Muslim polygamous marriages by the constitutional court as clarified by the judge is on the basis of sections 15, 30 and 31 of the country's constitution. The idea which the NNB Jamiat subtly seeks to create is that the judgment was the product of an interpretation of the Shariah made by the court. But this is palpably fallacious.

There are absolutely no Shar'i consequences of the court's judgment. The right of the second wife to inherit as ruled by the court, is subject to the kuffaar law of inheritance, not the Shariah's law of inheritance. Such precedents are hailed as 'victories' by people who are ostensibly Muslim, but *munaafiq* at heart. People bereft of Imaan seek such verdicts of kufr from the secular courts. Those who

(Continued on page 6)

MJC'S CLAIMS ARE BASELESS

THE CARRION CHICKENS ARE HARAAM FOR HANAFIS AND SHAAFIS

THE STAR (August 14, 2009) reported certain claims made by the MJC which are factually and in terms of the Shariah incorrect and baseless. With regard to the Shar'i status of the carrion chickens, the Mujlisul Ulama of S.A. will, Insha'Allah, publish a detailed refutation of the MJC's claims, and to prove to the Ummah that the chickens killed in all the commercial killing facilities are Haraam carrion (*maitah*) which is Haraam for Hanafis, Shaafis, Maalikis and Hambalis.

According to *The Star*, Sheikh Hendricks Ihsaan of the MJC is alleged to have said: "We reject the allegation with contempt. The MJC will not falter in its *amaanah*." The Sheikh "also gave Muslims the assurance about food products that the MJC and the SA National Halaal Authority (SANHA)

have certified halaal."

This claim made by Sheikh Hendricks is a blatant lie and a gross misrepresentation of the truth. It is a deception calculated to deceive the Muslim community in a despicable bid to sustain the haraam 'halaal' industry which netted R7 million last year for SANHA and about twice that amount for the MJC. The following are the irrefutable facts which debunk the false claims of Sheikh Hendricks:

SANHA'S EXPOSURE OF MJC'S HARAAM STUNTS

SANHA, in condemnation of MJC's 'halaal' standards, stated at a General Meeting of the Jamiatul Ulama KZN in 2004: "SANHA submitted a 223-page document (to UUCSA) citing 10 case studies of gross irregularities and discrepancies at MJC certified plants. The

MJC however, failed to present any documentary evidence against SANHA in support of their allegation." (Statement by SANHA's Maulana A.R. Sirkhot)

After SANHA and MJC decided to bury the hatchet to safeguard their mutual monetary interests tied to the haraam 'halaal' industry, SANHA very conveniently swept under the carrion-carpet its 233-page document of evidence which eternally damns the MJC and debunks Hendrick's claim of 'amaanah'. And, in this dastardly conspiratorial pact between MJC and SANHA, feeding the Ummah the carrion chickens has not only been tolerated but intentionally and flagrantly misrepresented as 'halaal'. This treacherous act will not allow the MJC-SANHA alliance and plotters in haraam to escape the consequences of

the Divine Court in the Aakhirah. SANHA had conclusively established that the MJC had committed wholesale abuse of the 'amaanah' it had assumed on behalf of the community.

On page 9 of this issue under the caption: SANHA'S HARAAM CHICKENS, appear the statements of Maulana Yunus Patel and others, which confirm the colossal abuse of *Amaanah* by the MJC. Do read the shocking revelations which the 'amaanah' claim of Sheikh Hendricks.

Regarding the 'amaanah' about which Sheikh Hendricks applauds himself, Maulana Yunus Patel, the then President of Jamiatul Ulama KZN, states in a letter addressed to the Chairman of the Muslim Judicial Council: "It is as clear as daylight that gross discrepancies had been discovered by SANHA at some plants and companies certified by MJC. When these serious grievances were brought to the atten-

tion of your Halaal Trust, much of it was totally ignored. SANHA provided documentary evidence, in a very comprehensive report, tabled at the meeting. The response to other letters was either a threat of action against SANHA or some justification for the error.

Almost everyone that was present there, including some MJC members, whom I contacted later, agreed that there were serious flaws and major discrepancies that had to be addressed as a matter of urgency; that the myth that it a Hanafi/Shaafi issue was not true.

Wallah, my stomach churned and heart seemed to skip a beat when I read the comprehensive report submitted by SANHA. I honestly believe and share the tears of Shaikh Omar Khabir at the meeting that a great injustice has been done to the Ummah. Amongst many other

(Continued on page 10)

Questions and Answers

THE MAJLIS Q & A
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THE SANCTITY OF AR-RAHM

Q. A man has severed all ties with his father and brothers because his stepmother had spread some nasty stories about him. He accuses her of having humiliated him with her lies. As a result of a particular incident which had given rise to the problem, the man no longer visits his father's home and he has refused his stepmother permission to visit his home. Is he justified for severing all relationship with his father and other members of the family on the basis of the lies and nasty things his stepmother spoke about him? Or does he fall in the category of breaking family ties?

A. The parental bond is sacred and extremely lofty. Regardless of any injustice and oppression of parents, it is haraam for a child even if he/she is 100 years old, to sever ties with his/her father and mother even if she happens to be his/her stepmother. Most people fail to understand that a stepmother notwithstanding her nastiness and injustices remains in the category of a mother. By virtue of her marriage with the father, her status is elevated to the rank of motherhood. Rasulullah (sallallahu alayhi wasallam) said: "Among the loftiest acts of piety is that a man be kind to the family of his father's friends after his (the father's) death". In this Hadith, Rasulullah (sallallahu alayhi wasallam) does not confine kindness to parents or to the friends of parents, but extends it to the family of his father's friends. During the father's lifetime, the order of this Hadith has greater applicability.

The distance which this Hadith goes in order to emphasize the sanctity of family ties should be adequate for a Muslim with some intelligence and a little fear of Allah in his heart. The father's best 'friend' is his wife – the stepmother who this man is shunning and grossly disrespecting. When a person honours his stepmother, he in fact honours his father, and when he honours his father he gains the tha-waab of a Maqbool Hajj.

If a father or a mother spreads false rumours about their children –there are such stupid parents who are impelled by ignorance and malice to slander even their own children – Allah Ta'ala will deal with them. But children have absolutely no right to react or retaliate in any way whatsoever which will cause distress to their parents. This man who has severed ties with his father, stepmother and family must understand that as long as he continues with his *Qata' Rahmi* (severance of family ties) neither his Fardh nor his Nafl acts of ibaadat are accepted by Allah Ta'ala. Furthermore, the episode of the senior Sa-

haabi, Hadhrat Alqamah (radhiyallahu anhu) is a sombre warning for all those who rent asunder family ties – they are in danger of leaving this dunya without Imaan. May Allah Ta'ala save us all from such a terrible calamity. We did narrate Hadhrat Alqamah's story in *The Majlis* some time ago. Insha'Allah, it shall be printed again to provide *ibrat* (a sombre lesson) to those who cause hurt and displeasure to their parents, including their stepmothers.

Hadhrat Aishah (radhiyallahu anha) narrating a Hadith said: "Ar-Rahm (the personification of Family Relationship) hangs on to the Arsh of Allah saying 'Whoever maintains me, Allah will maintain him (or her), and whoever cuts me asunder, Allah will cut him (or her) asunder.'" Rasulullah (sallallahu alayhi wasallam) also said in this regard: "He who wishes that his rizq (sustenance, earnings, money) be increased, should maintain family ties (i.e. be kind and honourable to family members.)." Explaining Islam's concept of *Kindness to the Family*, Rasulullah (sallallahu alayhi wasallam) said that kindness to family members means to be kind to the family even when they are unkind to you.

It is the Waajib obligation of this man to cast off his pride and to restore good relationship with his father, stepmother and all the other family members with whom he has severed ties. He should not wait for the advent of Maut, Qabr and the Aakhirah when it will be too late to regret and repent.

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Questions and Answers

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KITAAB-READING AFTER FARDH SALAAT

Q. In your issue Vol. 18 No. 12 you have described as bid'ah the practice of Imaams making a bayaan or tafseer immediately after the Fardh Salaat. I am one such Imaam in a Musjid where our seniors want it that way. I am at a loss. So, my question is: Is it better for me to resign my position or follow my employer's instruction because I understand that it is not such a very serious issue. Your advice will be very helpful.

A. The fact that you have described a bid'ah 'not such a very serious issue' reveals that you have not understood the meaning and the vile consequences of bid'ah. Assuming that it is not a 'very serious issue', then too, according to the Hadith the one who regards sin lightly is like one who thinks lightly of Allah Ta'ala. Hadhrat Aishah (radhiyallahu anha) warned that we should not minimize such sins which people regard as 'little sins'. All sins are great and evil, and what is regarded as 'little' ultimately develops into what every Tom, Dick and Harry acknowledges is 'gigantic' sin.

It does not require colossal intelligence, deep insight and the knowledge of a genius to understand that Rasulullah (sallallahu alayhi wasallam), the Sahaabah, the Taabi-een, the Tabe Taabieen and the Fuqaha of all ages, performed the Sunan-e-Rawaatib (the Sunnats after the Fardh) immediately after the Fardh Salaat. There was no activity, Deeni or worldly, interspersing between the Fardh and Sunnat Salaat. But more than 14 centuries after the completion and perfection of Islam, and while the Pattern of life of Rasulullah (sallallahu alayhi wasallam) and the Sahaabah is fresh and glaring in front

of us, we find seniors inventing new practices. Regardless of the logic of the benefits they may perceive in this new interruption between Fardh and Sunnat Salaat, the bottom line is the fact that it is a practice alien to the Sunnah. As such it must be abandoned. This should be adequate to debunk your 'not so very serious' idea. Whether you should resign or not, is left to you. We refrain from advising you on this aspect.

An interruption between the Sunnat and Fardh Salaat is a serious issue which no longer concerns even the Ulama. If after the two Sunnats of Fajr and after the four Sunnats of Zuhr, one engages in any worldly act, then the Sunnats should be repeated. If after the Fardh Salaat the musalli engages in some conversation thereby delaying the immediate performance of the Sunnat Salaat, then according to some Fuqaha, the Sunnatul Muakkadah Salaat is lost. There is no way of compensating for it other than Istighfaar. Another view is that while the Sunnatul Muakkadah is valid, the thawaab is substantially reduced. Thus, according to both views there is substantial damage to the Salaat as a consequence of an interruption not sanctioned by the Sunnah.

According to the Fuqaha, this damage to the Salaat is the consequence of every act which negates the Tahreemah (i.e. the Salaat), and is not confined to worldly acts. Just as reciting from the Qur'aan Majeed *naatharah* (i.e. looking in the *Mushaf* - copy of the Qur'aan) negates Salaat, and just as doing kitaab-reading during Salaat invalidates Salaat, so too do these acts of virtue negate the Sunnat-e-Muakkadah Salaat according to one view, and according to the other view, reduces the thawaab.

Precisely for this reason, that is, to avoid an interruption, it is not permissible for the Imaam to engage in a

long dua after such Fardh Salaat followed by Sunnatul Muakkadah (i.e. Zuhr, Maghrib and Isha). The Fuqaha have categorically prohibited this. Furthermore, the Fuqaha have ruled that even Aayatul Kursi, Tahmeed and Tahmeed (and any form of Thikr) should be delayed until after the Sunnatul Muakkadah.

The interruption which is validated by the Shariah is only a Dua equal in length to the usual "*Allahumma Antas salaam.....*" The Fuqaha base this on the narration of Hadhrat Aishah (radhiyallahu anha). As for the other *athkaar* narrated in the Ahaadith, the Fuqaha have adequately explained these. It is not proper and not permissible for us Muqallideen to look beyond the confines of the Rulings of the Aimmah-e-Mujtahideen. Some Fuqaha have said: "*To commence the Sunnats immediately after the Fardh is Masnoon.*" The Masnoon interruption of the short Dua does not affect the *Ittisaal* (or immediate adjoining). If the Sunnatul Muakkadah is performed after *auraad* and *athkaar*, then while the Sunnats will be discharged, it will not be in accordance with the Sunnah since the Sunnah time adjoins the Fardh Salaat. However, in one view, the Sunnatul Muakkadah is irreparably eliminated.

Now that you have understood the emphasis which the Shariah places on *Ittisaal* (immediate adjoining) between Fardh and Sunnat Salaat, you will, if you are unbiased and in search of the Haqq, better understand the prohibition of interrupting this *Ittisaal* with kitaab-reading. While there is no compensation for this *Ittisaal* if lost, there is a compensation for the kitaab-reading. It could be delayed until after the musallis have comfortably completed their Salaat which is the primary obligation when visiting the Masjid.

fasts has to be made.

Q. Is Zakaat paid every year on the salary earned for the year?

A. If the salary was used/spent, then Zakaat is not paid on it. Zakaat is paid on the cash balance you have in Ramadhaan when you calculate your Zakaat. Thus, if for example your salary for the year was R30,000, but in Ramadhaan you have a cash balance of only R4,000, then you pay Zakaat on R4,000, NOT on the R26,000 which you have spent during the course of the year. Zakaat is paid on cash on hand, cash in the bank, gold and silver.

Q. If there is only one minor child in the Musjid where should he stand?

A. If there is only one minor child, he should stand in the saff with the adults.

Q. After the Iqaamah was recited, there was a delay of a couple of minutes and some musallis were speaking. The Salaat then began without renewal of the Iqaamah. Was this proper?

A. Although it is Makrooh Tahrimi (prohibited and sinful) to engage in

any unnecessary or worldly talk after Iqaamah, nevertheless, the Iqaamah should not be repeated.

Q. Can Qadha Salaat be performed in jamaat?

A. If a jamaa't or a group misses Salaat, then the group may perform qadha with jamaa't.

Q. Can the Imaam who sits lead musallis who are standing?

A. If the Imaam is unable to stand, he may lead the Salaat while sitting provided he is able to make Sajdah. If he is unable to perform Sajdah, then those standing may not perform Salaat behind such a sitting Imaam.

Q. An Imaam who is a Qaari recites exceptionally well. However, he prolongs the raka'ts without consideration for some of the Musallis who are old and sick, and even children who are waiting their Hizf studies. How can this problem be alleviated?

A. Explain to the Imaam Sahib that Rasulullah (sallallahu alayhi wasallam) had severely criticized an Imaam who does not take into consideration the musallis. It is incumbent for the

Imaam to consider the different classes of musallis.

Q. On the night during Ramadhaan when the recitation of the Qur'aan Majeed is completed, special Dua is made. The dua is extremely long and difficult for many people. Witr is performed only after the long, very long dua. Some people find it difficult to maintain wudhu and have to rush out to renew it. Is it not better to postpone the Dua till after the Witr Salaat or must it be made after the Taraaweeh?

A. When the emphasis of the Sunnah is to consider the musallis even during the actual Salaat, then to a greater degree will this principle apply to a dua which is not emphasized in the Sunnah. After the Taraaweeh on the night when the *khatm* (completion) takes place, the Imaam should engage in a short dua as usual. Whoever wishes to engage in a long and very long dua may do so after completion of the Witr and Nafl Salaat. There is nowadays too much *riya* (show/ostentation) in public acts of ibaadat. The *riya* destroys the soul of the ibaadat. Pre-

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cisely for this reason was Hadhrat Maulana Ashraf Ali Thanvi of the view that instead of Qunoot-e-Naazilah on occasions of national calamity, everyone should engage in Salaat and Dua, silently, individually and in privacy.

Q. Our Jumuah Athaan is at 1 pm. Is this too late? What is the appropriate time for Jumuah Athaan?

A. The time for Jumuah Salaat commences after Zawwaal. The appropriate time for Jumuah Athaan and commencement of the Khutbah is determined by the convenience of the musallis. Whatever time is convenient for the musallis in general should be adopted. The trustees of the Musjid should take special heed of the convenience of workers who have to report to their jobs on time. While shopkeepers are their own bosses, workers do have a problem if the Salaat begins late.

Q. In the Fardh Salaat which I performed individually, I recited Du-ruod after Attahiyaat in the second raka't. Is Sajdah Sahw necessary?

A. Sajdah Sahw is incumbent for this error.

Q. A Mufti said that contraceptive pills are permissible in some instances, e.g. if the gap between two children will be very small or if the mother cannot cope looking after the children. Is this correct?

A. Firstly, contraceptive pills ruin the health of the woman. These harmful poisons create serious health complication which make the woman a victim of a variety of sicknesses. Secondly, the Creator is only Allah Azza Wa Jal. When Allah Ta'ala has decreed the appearance of a soul on earth, no contraceptive will be able to prevent its arrival. The arguments are all baseless and influenced by westernism. Western ideas and dissatisfaction with the lifestyle of Islam prompt these types of excuses for indulgence in unnatural acts. Remember that whatever is unnatural is fraught with dire consequences, physically as well as spiritually.

Q. If I miss the first 2 raka'ts of Maghrib Salaat with Jamaat, how do I complete my Salaat? Do I have to recite a longer Surah in the first raka't?

A. After the Imaam's Salaam, in the first raka't which you will perform, recite Thana, Ta-awwuz, Tasmiyah and a Surah (or some aayaat). The Surah should be longer than the Surah which you will recite in the next raka't, or of more or less equal length. After this one raka't, sit and recite Attahiyaat, then rise to perform the second raka't in which there will be qiraa't.

Q. If one misses the first three raka'ts of Asr or Isha', how does one complete the Salaat?

A. Perform one raka't (i.e. after the Imaam's salaam), sit, recite Attahiyaat, rise and perform another raka't. In both these raka'ts qiraa't will be recited. In the last raka't recite only Surah Faatihah, and complete the Salaat as usual.

Q. During Tashahhud should the forefinger be lowered on to the knee?

A. The forefinger should not rest on the knee or thigh. After lowering it, it should be suspended in mid-air.

Q. What should be said in the niyyat of a Salaat?

A. Niyyat is the intention in the mind. It is also permissible to express the niyyat verbally. It will suffice to intend: 'I am performing two raka'ts Fardh of Fajr'. Any similar words which convey the intention suffice.

Q. I don't think that it is right for you to belittle and brand people. I don't think you'd like it if people did the same to you. Please comment.

A. Supplicate to Allah Ta'ala to guide us and to keep us firm and strong on the Path of Amr Bil Ma'roof Nahy Anil Munkar. Supplicate to Allah Ta'ala to grant us *Istiqaamat on the Haqq*, and the ability to smash out the brains of baatil as He declares in His Gracious Qur'aan: "In fact, We strike baatil with the Haqq, then it smashes out the brains of baatil." Your sincere duas will, Insha'Allah, go a long way to assist us.

Q. How long should the beard be on the sides? May it be trimmed?

A. Even on the sides it should be a fist-length. It may not be trimmed less than this.

THE HEART'S DARKNESS

"There are three signs of the darkness of the heart:

1. Lacking fear for commission of sin
 2. No inclination for obedience
 3. Naseehat (admonition / advice) having no effect."
- (Hadhrat Abu Turaab Bakshi)

Q. On the occasion of the recent death of a pop-singing character, many Ulama said that he might have died a Muslim. Do you have any information on whether his elder brother did accept Islam?

A. The 'many ulama' to whom you have referred are dunces gorging out bunkum. Any of the millions of non-Muslims dying daily on earth may have died as Muslims. Allah Ta'ala Alone knows. While we have no information on the character's elder brother, we do know that numerous poverty-stricken persons in squatter camps, people dressed in rags do embrace Islam quite frequently. They are of concern to us, not some notorious character whose life and after life are conspicuously displayed with kufr. The Shariah is our criterion, not what the condition of a man after having crossed the threshold of this earthly abode on his way to either Illiyyeen or

Sijeen – Jannat or Jahannum. That is Allah's exclusive preserve.

Q. A Haafiz refuses this year to lead the Taraaweeh because of personal reasons, but the musallis are insisting that he leads them. Please comment.

A. The musallis are in error. They should not insist. This Haafiz is more aware of his moral condition, hence he refuses. His wishes should be respected.

Q. What is the best time of the day or night to open a Musjid?

A. There is no such thing/custom/practice as opening a Musjid. As soon as the Musjid has been established, Salaat should commence immediately.

Q. What dua should I read to blow on my children for their health and good moral development and as a safeguard against evil?

A. Your first obligation is to provide proper Deeni ta'leem and tarbiyat to your children. Then depend much on Dua. Dua means to supplicate to Allah Ta'ala to guide your children. You may recite Surah Faatihah, blow on water and give to the children to drink. Always keep a supply of such recited-on-water in your fridge. Also recite Al-BIRRO seven times and blow on your children. May Allah Ta'ala bestow to them true Taqwa. For safety from evil, recite Surah Fa-laq and Surah Naas three times each and blow on them. Also teach them to do so.

Q. In our Musjid immediately after the Maghrib Fardh Salaat, kitaab-reading takes place. After the reading is completed, the Sunnats are performed. Is this correct?

A. The Shariah orders the performance of two raka'ts Sunnatul Muakkadah immediately after the three Fardh of Maghrib. It is improper to engage in any act, even a holy act, between the Fardh and Sunnat Salaat. The kitaab-reading should be delayed until after the people have completed their Sunnat and Nafl Salaat.

Q. I have taken out my Zakaat and set aside the money with the intention of giving the poor and needy when they come. The amount is a considerable sum. By the end of the year, there was still a large amount left. Do I have to pay Zakaat on this separated sum of money?

A. As long as the money is in your possession it remains your property. At the end of your Zakaat year, Zakaat has to be paid on it. Should you die, the amount which you had set aside for Zakaat is part of your estate and is subject to inheritance.

Q. A person owes me a sum of money. Can I waive this debt in lieu of my Zakaat?

A. No, you may not waive the debt in lieu of Zakaat. The Zakaat will not be paid in this manner.

Q. Is it permissible for a person who does not have the Zakaat Nisaab to ask for Zakaat which he will save for future use?

A. In *Ahsanul Fataawa*, Vol.4, Page 268 appears an excellent answer to this question. Hadhrat Mufti Rasheed

Ahmad (rahmatullah alayh) answering this questions states:

"It is haraam for a person who has food for one day or who is able to earn to ask (for Zakaat, etc.). It is also haraam to give Zakaat to such a person. The same rule will apply to his other needs such as clothes, etc. (i.e. If he does not have garments for his immediate needs, Zakaat may be given to him.). When he has sufficient for his needs, then begging is haraam..... The honourable Fuqaha have said that it is permissible for miskeen (poor) Students of Deeni Knowledge to ask (for assistance). However, that (permissibility) was in the early days when the masses did not have a detestation for Ilm of the Deen.

In this era, in view of the aversion and contempt which people generally have for Students and Teachers of Deeni Knowledge, there is no longer permission for even Students to ask. By Students asking for aid, the Deen is brought into disrepute. Read my treatise, *Siyaanatul Ulama anith-thalli Indal Aghniyaa'* (Protecting the Ulama from being Disgraced by the People of Wealth). The treatise explains the need for *Istighnaa'* (independence) from the people of affluence, and barakaat (blessings) of Tawakkul on Allah Ta'ala.

In *Al-Alaaiyyah* it appears: "It is not lawful for a person who has food for a day to ask for any food whatsoever nor is it permissible for a healthy person who is able to earn. The one who gives such a person commits a sin if he is aware of the man's condition (i.e. he knows that he has food for a day) because (in giving him) he aids a haraam act (which is begging). — *Raddul Muhtaar*"

Q. I am saving money for Hajj. A substantial amount has been saved. Do I have to pay Zakaat on this amount?

A. Yes, you must pay Zakaat on this amount.

Q. While performing Fardh Salaat, the time expired. One raka't was performed after expiry of the time. What is the position of the Salaat?

A. If it is Fajr, the Salaat is invalid and qadha should be made about 15 minutes after sunrise. Any other Salaat will be valid.

Q. After Sajdah Tilaawat in Salaat, the Imaam recited Surah Faatihah, then a Surah before going into Ruku'. Was Sajdah Sahw necessary?

A. Although he should not have recited Surah Faatihah, Sajdah Sahw is not incumbent.

Q. In the third raka't of Witr, a musalli forgot to recite Dua Qunoot. He remembers the omission in Ruku. Should he rise and recite Qunoot?

A. No, he should continue with the Salaat, and make Sajdah Sahw.

Q. If Attahiyaat is recited twice in Qa'dah Akheerah, should Sajdah Sahw be made?

A. No, Sajdah Sahw should not be made. However, if this happens in

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Qa'dah Ulaa (the first sitting) of Fardh Salaat, Sajdah Sahw will be incumbent.

Q. While making wudhu if the Athaan begins, should one respond to the Athaan or recite the Wudhu duas?

A. Respond to the Athaan, and where possible recite the Masnoon Duas as well.

Q. How often should *khatam* of the Qur'aan Shareef be made according to the Sunnah?

A. It is Mustahab to complete one Qur'aan every forty days.

Q. Is it permissible to drink water before taking ghusl of janaabat?

A. If one is in need of a Waajib bath, then before drinking water at least the mouth should be rinsed. It is not permissible to drink or eat anything in this state without rinsing the mouth.

Q. When and how should Athaan and Iqaamat be recited in the ears of the newborn child?

A. There is no fixed time for this Sunnat act. It should be recited as soon as possible after the child is born. The Athaan should be recited in the right ear without raising the voice, and the Iqaamat in the left ear. The reciter should turn his face right and left as the Muath-thin does when reciting *Hayya alas Salaah*....

Q. What if Surah Faatihah is recited twice during Salaat?

A. If Surah Faatihah is recited twice in succession in the first and second raka'ts of Fardh Salaat, in any raka't of Witr, Sunnat and Nafl Salaat, Sajdah Sahw has to be made.

Q. My deceased mother had missed some Salaat due to her extreme condition of illness. I wish to pay the compensation on her behalf. How should this be done?

A. Payment of fidyah for undischarged Salaat is Waajib (compulsory) if the deceased had made a wasiyyat (issued a directive) to pay the Fidyah (Compensation). If your mother – May Allah Ta'ala grant her Maghfirah and Jannatul Firdaus – did not make a wasiyyat, then it will not be incumbent on her heirs to pay Fidyah for her missed Salaat. Nevertheless, good and concerned children should try to make amends even if their parents did not make a wasiyyat. If the children pay Fidyah on behalf of their deceased parents and make dua of Maghfirah for them, it is hoped that Allah Ta'ala in His Infinite Mercy will accept it and forgive the deceased.

The Fidyah for a missed Salaat is the same as the Sadqah Fitr amount. Whatever the Sadqah Fitr amount is at your end, use it as the yardstick to calculate the Fidyah for your mother's unfulfilled Salaat. If you do not know the exact number of Salaat, make an estimate. Fidyah is to be paid for the Witr Salaat as well. If the amount is beyond your means of affordability, then give whatever you are able to. Fidyah money must be distributed to only Fuqara and Masaakeen (poor Muslims).

Q. In schools and colleges here in Mauritius the government has pro-

Q. What is the meaning of gossip, slandering and gheebat? Yasmin and Zaheera used to travel together daily to work in one car. They had a discussion regarding the petrol expenses but could not agree. They broke of contact. Rukayya seeing that the two are no longer together asked Zaheera: "Did you guys have a fight? I hope you did not have a fight?" Zaheera responded: "I'm not gona say anything, and Allah grants barakah in the salary for petrol." Does this statement fall into the context of back-biting or slandering? Does it mean that Zaheera was creating ill-feeling in Rukayya's heart for Yasmin? Zaheera has the intention of asking maaf (forgiveness) from Yasmin for this statement. Please advise.

A. Gossip is termed *nameemah* in the Qur'aan and Hadith. It refers to any talk whether true, false, futile or idle which persons carry about just to create conversation, mischief and *shaitaniyat* to soothe the 'itching' in their bestial nafs. While both men and women indulge in gossip, it is a special trait of women. Whenever they see or hear anything they remain restless as if they are itching – their restlessness continues unabated until they have finally discharged their *nafsaani* flotsam and jetsam by gorging it out to some people. They typically start off: '*Did you hear what Yasmin said (or did)*.....' Severe warnings of dire punishment are sounded for gossip-mongers in the Qur'aan and Hadith.

hibited Pepsi Cola. However, the Ulama are saying that Pepsi is permissible. Is Pepsi permissible?

A. Pepsi, Coke and all soft drinks are made from alcoholic concentrates. As such, it is not permissible to consume any of these drinks. Besides the alcoholic content, these drinks, especially Coke and Pepsi are injurious for the health. Hence, on the basis of the alcoholic content and the harm (*dharar*) to the body, it is not permissible to consume Pepsi, etc. It is ironic that despite the non-Muslim government having banned Pepsi for school and college pupils, Ulama are condoning it. We are living in an age in close proximity to Qiyaamah. Learned men are opening the avenue for the ultimate legalization of liquor as is predicted in the Hadith.

Q. Both my sisters -in-law have been frequenting 'Molvis' who put them into a trance like state. In this state they utter in the voices of people they claim have committed black magic on them. Recently they informed my husband that my voice appeared at these sessions. I am now seriously implicated of having perpetrated evil magic on them. My husband's entire family has subsequently alienated both myself and my child. I am extremely hurt and grieved by these false accusations which have brought great distress to me and my child. I fear Allah

GHEEBAT, NAMEEMAH, BUHTAAN

Rasulullah (sallallahu alayhi wasalam) said: "*The worst of Allah's servants are those who walk about with gossip. They create dissension between lovers (husband and wife – brother and brother).....*"

If a statement about a person is true, but if he/she comes to know about it he/she will feel hurt, then such a statement will be called *gheebat* if said in his/her absence. Example: You saw someone committing a sin, then you narrate this to another person. This statement, despite being true is *gheebat* which is a major sin. The punishment for *gheebat* in the Qur'aan and Hadith will be forced-eating of human **carrion meat** of dead human bodies, not 'halaalized carrion chickens'!

If there is a valid reason for narrating the hurtful statement, it will not be sinful '*gheebat*'. Example: You have a relative who takes drugs and he proposes marriage for a pious girl who is your friend. The parents of the girl ask you for a reference. You inform them that the boy is a drug addict. Although this statement is technically '*gheebat*' it is not sinful, for you are merely discharging an incumbent obligation by stating the truth to save another Muslim from falling into a dangerous pit.

If the statement you make behind someone's back is false, it is termed *buhtaan* (slander) which is worse than *gheebat*.

Are Yasmin and Zaheera males or

females? The doubt is because you said that Rukayya referred to them as 'guys'. This word in our understanding is a lewd term which should not be used for even males. Anyhow, we assume that despite referring to them with this ugly word, Yasmin and Zaheera are females.

Zaheera's statement: "*I am not gonna say anything, and that Allah grants barakah in the salary and petrol*", was calculated to convey to Rukayya that Yasmin had fought with her because of the petrol expenses. Zaheera has therefore besmirched the reputation of Yasmin. Even if there was an argument about the petrol expenses, Zaheera should not have created in Rukayya's mind a bad impression of Yasmin. Thus, if Zaheera's innuendo is based on a factual truth, then too it is *gheebat*, and if it is false, then it is *buhtaan*.

If Yasmin is aware of what Zaheera told Rukayya, then she (Zaheera) should seek forgiveness from Yasmin. If Yasmin is not aware of the *fitnah* statement of Zaheera, then she need not inform Yasmin. Nevertheless, she should do two things: (1) Make Taubah for her sin, and Dua for Yasmin. (2) Inform Rukayya that her (i.e. Zaheera's) statement was an error made in a moment of thoughtlessness, and that the impression that Yasmin had quarrelled with her because of the petrol issue is incorrect and misleading.

Ta'ala and will never indulge in such evil activities of which I am being slandered. My husband says that I should seek a Molvi to clear my name. I seek your advice on this serious issue.

A. The two fake, impostor 'molvis' need to be whacked and perhaps crucified for their vulgarity and, lies and slander. Their action is haraam. The two frauds are guilty of a grievous sin and slander against you. It is quite possible that shaitaan had tricked them and your two sisters-in-law. Shaitaan is able to imitate and impersonate people – their appearances and voices. But the 'molvis' are guilty of the great crime of having created fitnah and this enduring family rift and dissension.

You know that you are innocent and have not dabbled in the filthy acts of sihr (evil magic/witchcraft). Dabbling in such Satanism eliminates Imaan. As long as you are aware that you are innocent of the slander which they are levelling against you, don't go to see any 'molvi'. Such 'molvis' will make you an addict of non-existent black magic. These 'molvis' with their tricks create considerable problems for people. They ruin family relationships and people become victims of satanic imagination under their spells and trances. Supplicate to Allah Ta'ala for protection and safety. He will protect you and clear your name.

Adopt sabr and do not become engaged in any mud-slinging match with them. Leave them to their haraam antics. When the *mazloom* (oppressed one) turns to Allah Ta'ala for aid, then He takes up the *mazloom's* defence. So while their slander is causing grief to you, tolerate it with silence and trust in Allah Ta'ala.

Q. The trustee of our Musjid is an Aalim. For Taraaweeh he is allowing a Haafiz who trims his beard to perform 10 raka'ts while the Musjid's Imaam will lead the other ten raka'ts. The trustee says that there is nothing wrong if the haafiz who cuts his beard leads the Taraaweeh. The Imaam would like to know what should be his reaction.

A. It is not permissible to allow the one who trims his beard to lead the Taraaweeh Salaat. The trustee who appoints such a faasiq person to lead the Salaat is guilty of committing a major sin. He is not an 'Aalim'. He may be a molvi. An Aalim according to the Qur'aan Shareef is a learned man in whom the attribute of Fear for Allah is ingrained and conspicuous. Minus this attribute the molvi remains a jaahil as this trustee is. Despite being a molvi he ludicrously brays that there is nothing wrong in appointing a faasiq to lead the Salaat. After Isha Fardh the musallis should leave the Musjid and perform Taraaweeh else-

(Continued on page 12)

THE MAKTAB PROJECT

THE IMPERATIVE STRUGGLE – PARTICIPATION IS WAAJIB

The conspiracy to destroy Islam and colonize the Ummah is no longer a secret and no intelligent Muslim who follows even lackadaisically the prevailing universal political trends and the heart-rending upheavals in Afghanistan, Pakistan, Somalia, Chechniya, Palestine, Nigeria and elsewhere in the Muslim World will be in any doubt regarding the dark designs of the world's kuffaar powers

spearheaded by the U.S.A. The plot is to destroy Islam, and for the achievement of this satanic design, a variety of conspiratorial stratagems has been set in motion on different fronts.

Since the primary objective of the conspiracy of the western powers is to eliminate Islam, they are currently focusing their attention on the *Ta'leemi* (Islamic education) bastion which has been the

primary bulwark against kufr throughout the centuries of Islam's history. Very recently the *New York Times* carried an in-depth article presenting the Maktab (primary Islamic educational classes providing the very elementary teachings of Islam such as reciting Qur'aan, performing wudhu and Salaat) where little children from even the kindergarten age attend as being centres where 'terrorists' are created and nurtured. Under the pretext of fighting the bogey and phantom of 'terror', the U.S.A. is this year awarding the kufr government of Paki-

stan several billion dollars to combat the spread of Maktab in Pakistan.

Impediments are created to prevent the flourishing of the Maktab, and measures are being introduced to throttle the Maktab out of existence. But while these evil conspirators plot, the Qur'aan declares that Allah is the best of 'plotters'. He will thwart their plots and reduce their pernicious efforts to nothing. Despite the obstacles and harassment which the Maktab personnel encounter, Allah Ta'ala protects the Bastions of His Deen and instead of decreasing, the Makaatib have in fact increased by leaps and bounds as even the *New*

York Times have admitted.

As far as Muslims are concerned, it is their duty to seriously understand the conspiracy and the imperative need to support this noble Deeni Maktab Project. There are literally speaking tens of thousands of villages all over the Muslim World where there exist absolutely no facilities for the provision of the very basic Deeni education to the children of this Ummah. These children growing up in stark ignorance, saddled with grinding poverty and exposed to a variety of satanic worldly influences, the worst being western influence, become ready fodder for the

(Continued on page 7)

BEWARE OF POISONOUS SURMAH!

Products called "Kohl," "Kajal," and "Surma" Can Damage the Brain and Nervous System

NEW YORK CITY – April 26, 2007 – The New York City Health Department today warned New Yorkers that certain imported eye cosmetics contain high levels of lead and should not be used. These cosmetics—called kohl, kajal, and surma—are imported from Asia, Africa and the Middle East and can be purchased at neighborhood stores throughout New York City.

In recent months, the Health Department has investigated five lead poisoning cases among children and pregnant women who used these prod-

ucts. They can cause lead poisoning when accidentally ingested. Children are at special risk because they may put hands in their mouths after touching these cosmetics on their faces. Lead is a toxic metal that damages the brain, nervous system, kidneys and reproductive system. Lead poisoning can also cause problems in pregnancy and can lead to learning and behavior problems in young children.

The Health Department recently tested different kohl, kajal, and surma products purchased from stores in New York City. Most of the sampled products had lead concentrations exceeding the federal recommended limit of 10 parts

per million (ppm) for lead in certain cosmetic additives. The following products were found to contain excessive levels of lead:

- * Hashmi Surma Special Made in Pakistan, 47% lead (468,708 ppm)
 - * "Pure Kohl from the Waters of ZamZam" Manufacturer information not listed, 36% lead (362,419 ppm)
 - * Hashmi Kohl Aswad Made in Pakistan, contains 27% lead (272,353 ppm)
 - * Hashmi Kajal Made in Pakistan, contains 4% lead (41,298 ppm)
- Contact information for Media: atucker@health.nyc.gov www.nyc.gov.

THE DANGER OF VACCINATION

By Barbara Loe Fisher

She is just 16: the intelligent, lively girl from Kansas, who was a high school gymnast and cheerleader and got straight A's until, in 2008, three Gardasil shots changed her life and she became one more Gardasil reaction statistic.

Today, Gabrielle never knows when she will be back in the hospital emergency room. Diagnosed with inflammation in the brain and body, the brain seizures won't stop. She has had strokes. The right side of her body is weakened. She is in almost constant pain. Gabi has developed lupus now. Her doctor says she could die.

Fast-Tracked Vaccine

Gardasil vaccine was fast tracked to licensure by the Food and Drug Administration in 2006. It contains genetically engineered virus-like protein particles (VLPs) and aluminum, which affect immune function. The exact mechanism of protection is unknown and the vaccine has not been evaluated for the potential to cause cancer or be toxic to the genes. It is a vaccine that, by the summer of 2009, already caused more than 15,000 thousand reports of vaccine reactions, including more than 3,000 injuries and 48 deaths....

NVIC News July 15, 2009

THE NNB JAMIAT'S MPL FALLACY

(Continued from page 1)

are dissatisfied with Allah's Shariah, barter away their Imaan for achieving paltry monetary gain via the aid of the courts which function in strict accord with the constitution and the country's laws. The question of a set of laws evolving on the basis of court pronouncements to subsume the Shariah therefore does not develop from any angle whatsoever.

It is self-evident that court rulings cannot and will not evolve and develop into the 'Muslim Marriages Act' which the NNB Jamiat desires us to imagine since all such court verdicts are the effects of the constitution and the various Law Acts of the country. It is not the function of the courts to formulate law bills. The courts are fettered within the confines of the constitution and are bound to uphold the laws. Any departure by the courts from a statutory law is regulated by the constitution for the purpose of bringing the statute in harmony with the constitution. This in no way paves a route for the evolution of a 'Muslim Marriages Act' as contended by the NNB Jamiat. In fact, the

contention is puerile.

Consider the example of the latest court ruling that Muslim polygamous marriages are valid. For Muslims who understand that Allah Ta'ala requires them to govern their lives according to His Shariah, the court's pronouncement is meaningless and ineffective. All Muslims are aware that their marriages are valid and recognized by Allah Ta'ala. A true Muslim therefore never rushes to a secular court for Islamic recognition and consequences. The one who hastens to the court seeks secular legal recognition and the consequences arising from such recognition. In the case concerned, the legal consequence of the recognition granted by the court was kuffaar inheritance law. The woman who gloated at this 'victory' was bloated with kufr for her acceptance of the kufr consequence.

Whatever the court decides will remain integral constituents of the statutes in the light of the constitution. The suggestion that the conglomeration of precedents taking the form of a 'Muslim Marriages Act' is preposterous and demeaning to the intelligence.

Whoever is desirous of submitting to kufr law will take the secular route, and whoever submits to the Shariah, knows what to do. The demarcation is conspicuous. No 'Muslim Marriages Act' can come into being by default as alleged by the NNB Jamiat.

The court's offer of recognition for Muslim polygamous marriages is no different from the law's recognition of Muslim monogamous marriages. While now the law recognizes both sets of Islamic marriages, it does not recognize the Islamic law of inheritance. Thus, if a Muslim with one wife or a Muslim with two wives dies intestate, the same secular law of intestate succession will apply with a slightly different formula for the practical division in the case of a plurality of wives. But this consequence is never an interpretation of the Shariah. The courts do not make any such purport which the NNB Jamiat wishes Muslims to believe. Stating this fact: the judge declared:

"In essence, this case concerns the proprietary consequences of a polygamous Muslim marriage within the context of intestate succession."

The court was not setting a

precedent for the evolution of some imagined 'Muslim Marriages Act' or 'Muslim Inheritance Act'. The recognition was merely for the application of the law of intestate succession.

The only way in which true and divine Muslim Personal Law could be applied is for Muslims to submit to the Shariah and regulate their affairs according to the laws of Allah Ta'ala.

The NNB Jamiat speaks of "an approved Muslim Personal Law". What does this conundrum mean? The community has a wealth of experience with the 'approval' exercises of deviant bodies such as NNB Jamiat, UUCSA and the Project Committee with its blatantly kufr concepts and proposals. When the now dead and decomposing MPL bill was 100% approved by the conglomerate of deviates, it reeked of kufr. The entire bill was cluttered with clear proposals of kufr in blatant conflict with and in rejection of the Shariah. In fact, the 8 member so-called Muslim project committee was at pains to abrogate Islamic polygamy which the non-Muslim constitutional court has recognized to be valid in terms of the constitution.

NNB Jamiat's style of ap-

proval is approval and acceptance of kufr. Everything goes with this clique. There is nothing for the community to approve. The Shariah is immutable and we only have to submit to it. While the NNB Jamiat and others of its ilk are blowing a lot of hot air about MPL, Muslims have absolutely no need for it. Only those who either are bereft of Imaan or of extremely deficient Imaan take the way to the courts. Why would a Muslim proceed to court if he/she believes in the superiority and immutability of the Shariah, and when the government does not compel us to act in accordance with secular laws in our marriage, divorce, inheritance and other affairs?

All court pronouncements are nothing but enactments of the law of the land in the light of the constitution. The court's decision has not set in motion an evolutionary process of 'shariah' law which would in future be separately imposed on the Muslim community. This idea is absurd. The laws will always apply equally to all sections and communities of the country. The NNB Jamiat's claptrap about an evolutionary process must be dismissed as a devious fallacy designed to mislead the unwary and the ignorant.

THE MAKTAB

Q. What is a Maktab?

A. A Maktab generally is a small hut-structure made of bamboo, grass, timber, corrugated sheeting, etc. And sometimes it is just the shade under the trees where the little children sit and acquire Deeni Ta'leem. The size of the structure depends on the number of pupils which is anything from about 20 to 200 children. A class of up to 90 pupils has one Ustaadh. When the number increases over 90, then two Ustaadhs are provided. The ages are from 4 years to about 12 years. Both boys and girls cram the huts. For want of facilities, total separation cannot be maintained. However, it is ensured that the girls complete the Maktab course before they reach ten.

Generally the Ustaadh lives in a hut adjacent to the Maktab or somewhere in another hut/home nearby in the same village.

Q. What does it cost to establish a Maktab?

A. Nothing – We do not embark on construction/building of structures except in rare cases where not even a straw/bamboo/mud-brick hut is available. In such rare cases a simple, cheap hut of the kind in the locality is erected. A Maktab fundamentally consists of two constituents: The Teacher and the Pupils. Only an arrangement has to be made to pay the teacher a small monthly wage which is restricted to subsistence level.

Q. What does it cost to operate a Maktab?

A. The average annual cost to operate a Maktab is approximately R8,000 (\$1000). 90% of this is for the wages of the Ustaadh. There are also other ancillary expenses such as pro-

viding blackboards, elementary kitaabs, etc. Besides this there is no other expense. Despite the pupils being from very poor homes, lack of funds does not permit provision of any food, etc. The concentration is only on providing the elementary teachings of the Deen to ensure that Imaan becomes grounded in the hearts of the pupils to sustain them morally and spiritually in the cauldron of kufr life into which they will be cast.

Alhamdulillah, while currently approximately 300,000 children are attending the Maktab under our supervision more than a half million have completed the Maktab study course over the past 15 years since the inception of this Project. During your moments of enjoying the bounties of the wealth Allah Ta'ala has granted you, do remember these lost millions of children of the Ummah, and forward your generous contributions to:

Mujlisul Ulama of South Africa
Nedbank
A/c no. 1217 040 145
Commercial Road Branch
(Branch code 121717)
Port Elizabeth

There are numerous Muslims of affluence who have the means to sponsor not one, but several Maktab. The cost is minimal, but the thawaab in the Aakhirah is colossal. May Allah Ta'ala bestow the necessary *taufeeq* to you. Establish a Maktab as a source of *Tha-*

waab-e-Jaariyah (Perpetual Reward) for yourself and your *marhoom* (deceased) relatives. Allah Ta'ala, exhorting the Mu'mineen to spend in His Path, says in the Qur'aan Ma-jeed:

“And give to Allah a Beautiful Loan. And, whatever you send of goodness ahead (for your account in the Hereafter) for yourselves, you will find it by Allah. It will be better and greater with regard to reward.”

THE MAKTAB PROJECT

(Continued from page 6)

kufr conspiratorial machinery which western governments are operating under various guises in the lands of the Ummah.

A heartfelt appeal is made to the Ummah to do some soul searching and to reflect deeply on the plight of the Ummah. If we are going to allow the millions of Muslim children to grow up totally alienated from Islam, what type of Ummah shall we have tomorrow when these born Muslims while bearing Muslim names will in reality be kuffaar of a variety of hues? Imagine a child growing up without Qur'aan, Tahaarat, Salaat, etc. Then this child is cast into the cauldron of kuffaar education and exposed to all the forces which are inimical to Islam.

The West has understood that by alienating Muslims from Islam, they will gain total control of the lands of Islam. The surest way for achieving this satanic goal which Insha'Allah, they will never achieve, is to alienate Muslim children from Deeni Ta'leem at the Maktab level, for a child who emerges from the Maktab emerges with an Imaan entrenched and ingrained in the innermost recesses of his/her heart. Thereafter no amount of *fisq* and *fujoor* will, Insha'Allah, eliminate the child's Imaan. There is no institution or facility other than the Maktab which can safeguard the Imaan of the Muslim child and sustain the identity of the Um-

mah as a Nation following Muhammadur Rasulullah (sallallahu alayhi wasallam).

Several Muslim groups are working in different parts of the world in the field of establishing Maktab. The Mujlisul Ulama too is diligently involved in this Deeni service. It is the Waajib duty of all Muslims to participate in this noble struggle. You are called on to contribute generously for the defence of the Imaan of the Ummah's millions of lost children – lost to Islam – cast into the cauldron of kufr by *ja-haalat* – and preyed on by the kufr missionary machinery funded and supported in every way by the governments and other forces of the western countries, as well as by the protégés of these powers in Muslim countries.

There are innumerable affluent Muslims who squander their wealth on futility and haraam. We admonish them and ask them in Allah's Name and in this Holy Month of Ramadhaan to open up their hearts and contribute generously to the Maktab Project thereby gaining Allah's Pleasure, building up their capital in the Aakhirah and saving millions of destitute and disadvantaged growing up Muslim children from the conflagration of kufr ignited by the enemies of Islam. May Allah Ta'ala bestow the necessary *taufeeq* of understanding the urgency and imperativeness of this Waajib Project.

THE DIVERGENT WAYS

HADHRAT ABU MUHAMMAD Marozi (rahmatullahi alayh) said: “Due to five attributes Iblees became accursed and wretched. (1) He refused to confess his sin (2) He did not regret his sin (3) He refrained from self-reprimand (4) He abstained from repentance (5) He lost all hope in the mercy of Allah.

In contrast, Hadhrat Aadam (alayhis salaam) became fortunate and elevated because of five attributes: (1) He acknowledged his error. (2) He expressed profound regret (3) He upbraided himself (4) He immediately repented (5) He did not despair of the mercy of Allah Ta'ala.”

The Mu'min knows which of these two ways to adopt. His way is the way of Hadhrat Aadam (alayhis salaam). Hadhrat Haatim Asamm (rahmatullahi alayh) said: “When you have committed a sin, hasten to repent and refrain from presenting excuses (to justify the sin). Justification (of the sin) is worse than the actual sin which was committed.”

DANGERS OF MERCURY FILLINGS

“**TODAY** scientists and enlightened dentists the world over are warning that silver/mercury fillings, made up as they are of plus/minus 50% mercury, are a dangerous source of systematic poisoning. As two highly respected physicians warn us: ‘Indeed, there is no question that mercury vapour escapes with time from the surfaces of amalgams. There is definite evidence that mercury is shunted quickly from the blood and deposited in all organ tissues around the nervous system and brain.’ (Dr. H.R. Casdorff, M.D., Ph.D, and Dr. M.Walker, D.P.M. – *Toxic Metal Syn-*

drome) More and more respected scientists are now linking amalgam-related mercury toxicity to Alzheimer's Disease, Parkinson's Disease, Chronic Fatigue Syndrome, Allergies, Multiple Sclerosis, and many other very serious ailments – and most of those who are suffering from these dreadful complaints have no idea that the cause might be just inside their mouths.

Collectively Drs. Casdorff, Walker, and others, list the following as some of the more common symptoms of mercury poisoning – according to various sources, any combination

of these symptoms could indicate mercury toxicity: anemia, anxiety, a sensitive tongue, bad breath, bleeding gums, bronchitis, chills, colitis, coughing and nausea, depression...gingivitis, hallucinations, high blood pressure,insomnia, irregular gait, joint pains.....low blood sugar, memory loss, mental disturbances, outbursts of temper (which is also linked to certain drugs and/or the eating of food that has been cooked in aluminium pots), paralysis,shaking, urinary frequency or irregularity, visual changes.....

(DISEASE-FREE, Neville Mandy)

MERCURY AND CHILDREN'S SHOES

“**IN THE UNITED STATES** mercury has now been banned from use in the switching mechanisms of children's running shoes – those shoes with lights in the heel – because the shoes will ultimately end up on a landfill and the mercury will eventually leak into and poison the subterranean water supply. You can only imagine how poisonous mercury must be for the U.S. health authorities to take

such steps! **Isn't it strange that we are not allowed to use mercury in shoes, and yet dentists are allowed to implant it into our teeth? Even more baffling is the thought that dentists are advised not to touch mercury, and yet they are taught to implant it in our teeth – where our tongues can touch it 24 hours a day!”**

(DISEASE-FREE, Neville Mandy)

“**R**ECENT REPORTS tell us that on the strength of an abundance of scientific evidence, the Swedish and German governments have now placed an outright ban on the use of mercury in dental restorative procedures.

Experience has shown, however, that some dentists will respond to any suggestion that mercury is dangerous by glibly stating that it is all fanatical raving – “absolute rubbish” – or that it is such a

MERCURY FILLINGS BANNED

small problem that it is not worth worrying about, or that the advantages of using silver/mercury amalgam far outweigh the disadvantages – and so on.

(The believers in immunization react in exactly the same way when the harms and dangers of vaccination are cited by expert medical authorities – *The Majlis*)

Every extra filling in the

mouth will add to the burden on the system – and will constitute a toxic time bomb. You may not feel any noticeable difference for a while, but when your immune system is undermined by factors such as stress, burn-it trauma, your body might lose its ability to keep your mercury levels in check...”

(DISEASE-FREE, Neville Mandy)

MERCURY FILLINGS ! WARNING !

“If you are plagued by any of these symptoms, please do not rush off and have your mercury fillings removed. There is a special procedure that has to be followed and special precautions must be taken – and you simply have to find a dentist who acknowledges the dangers and who will be willing to take the necessary precautions. Please **DO NOT** allow any dentist to work in your mouth unless he is going to respect your wishes in this regard.” (Extract from ‘DISEASE-FREE, Neville Mandy)

...AND DON'T FORGET THE QUR'BAANI PROJECT!

The month of Zil-Hajj with its Days of Qur'baan follow on the heels of the expiry of Ramadhaan. Qur'baani made in the villages where the Mak-tabs are established, provide some 'luxury' to

the poor. The meat is distributed in these vil-lages. There are many affluent Muslims who , in addition to making their Qur'baani locally at home, are able to make an extra Qur'baani of a share/s or of a whole cow.

It is hoped that Muslims will support the Qur'baani Project as well. The villages are far apart and scattered, mostly in remote places. You can assist in this Project by forwarding your Qur'baani contribution early to enable arrange-ments to be made in time. While Qur'baani or-ders will be taken right until 10th Zil Hajj, we urge contributors to notify us early, preferably from immediately after Ramadhaan during the months of Shawwaal and Zil Qa'dh.

The cost of a cow is approximately **R3,000 (\$350)**. The price of one share is **R430 (\$50)**

THE EFFECT OF THE QUR'AAN

Hadhrat Hasan Basri (rahmatullah alayh) said: "In the time gone by, when a man would recite the Qur'aan Shareef during the night time, a remarkable change on his face was discernable in the morning. The effect of fear and grief would be on his face. But, nowadays even if a man should recite the entire Qur'aan Shareef in a night, there will be absolutely no effect on his face in the morning.

Hadhrat Maimoon Bin Mah-raan (rahmatullah alayh) nar-rated that the Sahaabi, Hadhrat Salmaan Faarsi (rahmatullah alayh) once heard a Qaari recit-ing the aayat: "Verily, *Jahan-nam is the promised abode for all of them.*". The aayat had such a profound and penetrat-ing effect that Hadhrat Salmaan Faarsi (radhiyallahu anhu) let out a loud shriek, held his head and wandered around aimlessly for three days, lost in whatever spiritual realm had unfolded to him.

Commenting on the effect which the Qur'aan Majeed ex-ercised on the Saaliheen of by-gone times, Allaamah Abdul

Wahhaab Sha'raani (rahmatullah alayh), the fa-mous tenth century Aarif said: "O my friend! Reflect on the state of the Salf-e-Saaliheen, and see if ever unconsciousness had overcome you when you heard the Kalaam (Speech) of Allah Azza Wa Jal or if there never was any effect on you as a consequence of the hardness of your heart. Therefore, fear and adopt hunger, for hunger will mellow your heart."

Adopting hunger is indeed a far, very far cry. If Allaamah Sha'raani (rahmatullah alayh) in the 10th century Hijri had to know what the Ulama and the masses of Islam would be per-petrating a couple of centuries after him, he would, we are sure, have lamented: 'O my Friends! Devour not haraam carrion! Do not halaalize liq-uor, pork, zina, fisq and fu-joor.'" These evils are today portrayed in Islamic hues by those who are known as 'ulama'. These 'ulama' have become the worst enemies of the Deen, digging the founda-tions of Islam and destroying the Ummah. Not even the com-bined military might of the su-per powers has wrought such disaster, damage and ruin to Islam and the Ummah as the ulama-e-soo' of today.

CALAMITY OF A POLICEMAN

WHENEVER A police-man or tax collec-tor or some secu-rity officer would pass near to Hadhrat Sufyaan Thauri (rahmatullah alayh), he (Hadhrat Sufyaan) would fall into Sajdah and supplicate: "Shukr unto Allah Ta'ala who has not made be a policeman or a tax collector." Then he would comment to his associates: "When you see a person appre-hended by afflictions, and who will be rewarded by Allah for

his patience, then you seek pro-tection from Allah Ta'ala from the hardship in which this per-son finds himself. However, when you pass by a *zaalim* (such as a policeman or tax collector) who will be punished for his calamity of sin, then you do not seek aafiyat (protection) from Allah Ta'ala?"

Generally when people see others in unfortunate and diffi-cult circumstances, they ask

protection de- spite the fact that the afflicted ones who are saabir (patient) will be rewarded abundantly. On the other hand, while an oppressor such as a policeman, tax collector or government official is afflicted with a great calamity, viz. the calamity of oppression and sin, for which he will be severely punished, no one supplicates for protec-tion and safety since they are oblivious of the calamity of sin in which the zaalim is entan-gled.

NASEEHAT FOR A ZAALIM

One Friday, Hadhrat Ka'b Ahbaar (radhiyallahu anhu) observed a man committing *zulm* (an act of injustice/oppression) on someone. Ad-monishing the *zaalim*, Hadhrat Ka'b said: "You commit zulm on people even on this great Day which will be the Day of Qiyaamah, and it was the Day when your father, Hadhrat Aadam (alayhis salaam) was born!"

CONVERSATION

AFTER ISHA'

+ DGKUDWEX%DUJDK \$ VODP L UDGKI DODKX DQKX QDUUMGKDFD VVKOCKK WOODOCKX DOD KIZDVDOP GH VVWVGVOHSIQ EHRUH ,VKDDQGVSHNIQI DIMU ,VKD &RP P HQWQI RQWLV + DGMK XOKS @ DDL VD V 7 KLVGVFXWIRQGHDOY Z IYKXFKWZ KFKIV SURKLEHMGCIWLVKD 6D ODDW7 KHUHHLQFHKHLH IQ WH+ DCKK VGHMMVEBI WONDYR VFKFRQYHLD SHQP KFKIV QLP IDO SHRQ IYMECH \$ VIDUV KLUDDP FRQYHUMDRQIV FRQFHUQH G WHP DIQV KLUDDP IDMP HV QRW RQO DIWLVKD 8 P GDWO 4 DDL ,WEHFDXVRI WHGH VVWVBRURIFRQYHUMDRQ DIVIU, VKD VKDWV 0 XWVKDEVRCHD , VKD

PAKISTAN'S KUFR TAXATION PROPOSAL

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ULJ K V Z KDWR HYHUVR IRUHSR SCHIRIEMFRQRO ,W Z IOFHRXJ KUMVWQFH IL KWHVWVWV Not even the western kuffaar governments who are the prime votaries of the mass birth control conspiracy, have degenerated to the immoral level of abuse of the Deen and of the fundamental rights of people as the ignorant Pakistani minister of population. In advancing his kufr proposal, the min-ister is following in the footsteps of Shaitaan by emulating the communist Chinese oppressive re-gime.

+ DGKUDWEX%DUJDK \$ OZ KEDQL UKP DWOKK IDO K VIG "According to the Hadith conversation after Isha' is prohibited and Makrooh. This was my belief even during my stu-dent days. However, I did not at that time understand the harm of this prohibi-tion. But, now, Alham-dulillah, I have developed such an aversion (for con-versation after Isha') that, in all truth, if someone after Isha' comes and even stands in front of me, an-ger overwhelms me so much that I feel like put-ting a bullet through him. This is the effect of the *suhbat* (companionship) of the illustrious seniors."

CURSING THE ZAALIM

CURSING IS never of the ways and attributes of the Mu'min. The Mu'min is not permitted to curse even the *zaalim* (oppressor). The objec-tive of a curse is vengeance. The op-pressed one, unable to retaliate, seeks re-venge, hence he curses. If the oppressor is de-serving of the curse, it will settle on him. If not, it will rebound on the one who had cursed. Thus, the one who curses has no cer-titude for the validity of his curse. He may be in error and what he

has received may be his just due. Rasulullah (sallallahu alayhi wa-sallam) advising ab-stention from cursing, said: "He who has cursed his oppressor has taken his revenge." In other words, he is deprived of Allah's aid. When the op-pressed refrains from cursing the oppressor, but turns to Allah Ta'ala in supplication, Divine assistance will be with him. It is there-fore safest to adopt sabr (be patient) and make dua, Allah Ta'ala will do the rest.

THE 233-PAGE AMAANAH

The MJC now having addiction which the professed its sustain-ment of a sacred haraam halaalizing 'Amaanah', and hav- 'authorities' have pro-moted in the name of mated in the name of the Deen. All con-cerned Muslims should press the MJC, SANHA and Maulana Yunus Patel to release the 233-page SANHA Inspection Report of 10 MJC certified car- rion plants. Then eve-ryone will be in a bet-ter position to deter- mine the Shar'i status of the carrion being consumed.

SANHA'S PAGE

(Sponsored by FRIENDS OF THE SCHOLARS OF THE TRUTH)

SANHA'S HARAAM CARRION CHICKENS

WHY THE HAPHAZARD NECK-CUTTING

INSPECTIONS OF THE SANHA certified chicken plants by a variety of entities, declarations by slaughterers and by SANHA's supervisors have confirmed that the act of neck-cutting of chickens at the killing facilities is extremely haphazard. The Shariah's compulsory requisite regarding neck-cutting for the chickens to be halaal has NEVER been observed at the chicken-killing plants nor is it possible to fulfil this Shar'i obligation under prevailing conditions. The primary causes for gross irregularities pertaining to neck-cutting are:

- (1) The tremendous line speed (2) The upside down shackling of chickens (3) Killing the chickens in motion (4) Fatigue of the slaughterers, each one of them having to kill up to 20,000 birds in a shift. (5) **The insistence of Early Bird's management to refrain from severing all four neck-vessels.**

The following facts bring to light this corrupt state of affairs:

Maulana Yunus Patel:

* "Well documented evidence was presented of severing just one vein rendering chicken totally Haraam according to all Mazhabs."

* "Confirmed slaughtering by non-Muslim slaughterers." (Extract from a letter written by Maulana Yunus Patel to the MJC Halaal Trust)

Maulana Ismail Khan (Previous supervisor at Early Bird Farms)

* It has been an ongoing problem with management since the inception of the Halaal operation approximately 20 years (both plants). The issue of loss of heads due to manual slaughter. We have the Shariah to adhere to and cannot accommodate the company by slaughtering in such a manner by not severing the required veins so the heads can be intact after plucking the feathers. Its either Halaal intact or the head. We do try our utmost to slaughter in a manner that is Shar'ee compliant and the company can capture maximum heads. This effort of ours is still not suitable for the company as the loss of heads is minimized but the problem is not totally solved.....Olifantsfontein is putting tremendous pressure on us to solve the problem. This behaviour is demoralizing to the entire Halaal

crew.....There is a total lack of communication between management and us.....We are on a maximum, i.e. 40 birds per minute per slaughtererThe excess workload is also becoming a major problem. We should stand our ground by putting pressure on Early Bird to adhere to our Shar'ee requirements fully." (Extracts from a letter written by Maulana Ismail Khan to Imaam Harris of Muslim Judicial Council. Insha'Allah, the full text of the letter will be published soon.)

* **NIHT (National Independent Halaal Trust)** "The line speed was established to be around 16 birds per minute.....We then proceeded to inspect the cut necks of the chickens just slaughtered. Upon the inspection of thirty chickens, one had its head completely severed, one not slaughtered at all, and twenty five of them improperly slaughtered with one or more of the necessary pipes not completely cut and in some cases still intact. (Extract from NIHT's Inspection Report after an inspection of ANCA Chicken plant which is certified by SANHA).

* **Maulana Haroon Ebrahim**

"It was clearly observed that the slaughterers only passed the knife very superficially over the necks of the chickens. On closer inspection it was found that many, if not most of the birds were just nicked with the knife. In many cases the knife of the slaughterers barely cut the skin on the poor chickens' necks." (Extract from his Inspection Report of Early Bird made on 2 April 2009)

* **Mufti Shuayb Rawat**

"We saw many many chickens with just a nip in their necks. Not a single vein was cut. I and my other colleagues saw plenty of chicks with only nips in the necks. We examined a few thoroughly and they did not have even a single vein cut. Only their skin was cut.Nevertheless, I saw plenty of chickens with just nips in their necks." (Extract from Mufti Shuayb Rawat's Inspection Report - inspection made on 2 April 2009)

* **Maulana A.R. Sirkhot of SANHA**

"SANHA submitted a 223-page document citing 10 case studies of gross irregularities and discrepancies at MJC certified plants." (Extract from a Report prepared by SANHA. Maulana Yunus Patel was quoting from SANHA's report.)

The type of brutal slaughter explained in the aforementioned extracts has been described by Rasulullah (sallallahu alayhi wasallam) as *Shareetatush Shaitaan* or the 'Slaughter of Shaitaan'.

SANHA'S CRIMINALITY

HAVING FAILED IN its abortive attempt to secure false affidavits from Early Bird's slaughterers on 25 May 2009, SANHA made a second abortive attempt to criminally acquire a false affidavit from an ex-Rainbow Chicken slaughterer. On 24 July 2009, ex-Rainbow slaughterer, Zaheed Suleman of Chatsworth who was dismissed from Rainbow Chickens in January 2009, went to SANHA's office in Overport, Durban to try and get back his job.

At SANHA's office, Solly Mahomed, Molvi Ameer and Molvi Yacoob interrogated Zaheed. He was told that he would get back his job on condition that he signs an affidavit declaring that the earlier Affidavit which he had given to *The Majlis* was extracted from

him under 'coercion' by the 'Majlis crowd', and that everything therein were lies.

Alhamdulillah! Despite Zaheed's difficult circumstances having been out of work for six months, he refused to perjure himself. He emphatically rejected SANHA's criminal attempt and left in disgust. Zaheed has subsequently handed us a new Affidavit in which he explains this latest criminal attempt by SANHA. SANHA, the haraam halaalizing outfit is scraping the very bottom of the barrel of moral degeneration with its attempts to slander those who have exposed the carrion corruption. SANHA's one concern is the money regardless of the community being fed haraam diseased carrion chickens by deception, fraud and crookery.

LOSS OF HEADS

IN HIS LETTER of grievance, Maulana Ismail Khan, the then supervisor at Early Bird Farm, mentions 'loss of heads'. When all four neck-vessels are correctly severed as demanded by Allah's Shariah, the neck dangles loosely. In the defeathering process, the necks become separated, go down the drain and are lost. Early Bird kills about half a million chickens daily. This equates to 120 million chicken head a year. Chicken heads and diseased chicken feet are sold to the poorer section of the population. These millions of heads

mean revenue of tens of millions of rand which the company is not prepared to lose, hence the insistence on practicing *Shareetatush Shaitaan*.

It is clear from Maulana I. Khan's letter to the MJC as well as from the statements of the slaughterers that they are under tremendous pressure from the company to refrain from cutting all four neck vessels, and to cut only superficially. This insistence of management is one of the primary causes for the extremely haphazard neck-cutting. The poor slaughterers are simply overwhelmed by the pressure of management and by the other factors mentioned above.

"WE TRY OUR UTMOST TO SATISFY EARLY BIRD"

READERS SHOULD REFLECT On the statements of Maulana Ismail Khan, the then supervisor of the Early Bird chicken-killing facility. Maulana Khan lamented that they tried their best to maintain Shar'i standards while at the same time satisfying Early Bird. It is obvious that two opposites cannot unite in a single substratum at the same time. Hence, the Maulana lamented that it is either the 'halaal intact' or the 'heads in tact', Both cannot be accomplished.

Readers should read between the lines of the Maulana's statement to understand that the

'halaal crew' was making endeavours to maintain halaal standards.

They could not uphold the requirements of the Shariah, they only 'tried their utmost'. They had two bosses to serve - the Shariah and Early Bird. It is truly lamentable that Maulana Khan, the slaughterers and SANHA ultimately chose to satisfy the kuffaar management of Early Bird, and abandon the Shariah of Allah Ta'ala. And all this treachery only for the sake of money. It is this satanic decision which had led to the massive cover-up in the wake of which the Muslim community was devouring rotten, diseased, haraam carrion.

Today the devourers of this carrion are so addicted to carrion chicken consumption -like drug addicts - that they find it extremely difficult to kick the filthy habit. Thus, they seek to justify their carrion addiction by citing the ulama-e-soo who have treacherously betrayed Islam and sold their souls to the devil. But deep down in their hearts they cannot hoodwink themselves. They do know that what they are ravenously and gluttonously devouring and ingesting into their bodies is rotten, diseased, haraam carrion chickens not fit for dogs, and fit for only Iblees. May Allah Ta'ala grant all Muslim consumers of carrion the *taufeeq* to save themselves from this moral and spiritual disaster.

ALL EVIDENCE HAS ESTABLISHED BEYOND THE SLIGHTEST VESTIGE OF DOUBT THAT RAINBOW CHICKENS, EARLY BIRD CHICKENS AND ALL COMMERCIALLY KILLED CHICKENS ARE HARAAM CARRION.

REFLECT!

At the Anca chicken plant, the NIHT had established that 87% of the inspected chickens were Haraam. This was despite the line speed being only 16 birds per minute, which is extremely slow in comparison to the line speed at the

other plants. Now when a line speed of 16 chickens culminates in 87% Haraam, what does your intelligence demand when the line speed is 40, 45, 50 and 60 chickens per minute?

"Reflect! O People of Intelligence!" (Qur'aan)

THE MPL DANGER LAJNATUN NISAA-IL MUSLIMAAT

(THE ASSOCIATION
OF MUSLIM WOMEN
OF S.A.)

THE MPL kufr danger has not yet completely receded. There are votaries of this kufr proposal

lurking in the shadows within the community awaiting an opportunity to raise their heads with their illegitimate kufr child. A bulwark against the MPL kufr proposal is the *Lajnatun Nisaa-il Muslimaata*

AND EVEN THE EGGS ARE BRUTAL FILTH FOR HANAFIS, SHAAFIS, MAALIKIS AND HAMBALIS

BOSKOP LAYER CHICKS is South Africa's third largest producer of eggs of brutality. The media has reported that every week this egg producer dumps 70,000 male chicks in an empty farm dam to die. The helpless day old chicks take up to five days to horribly perish as a result of starvation and suffocation. Tens of millions of male chicks have been brutally murdered in this way over the years by this producer of eggs. It should be understood that all egg-producers practise the same system of brutality to eliminate male chicks because they are "economically worthless" since they do not lay eggs. Woolworths and Pick 'n

Pay have banned the eggs of this producer and will no longer stock these products of brutality.

The following account graphically illustrates the systematic brutality practised by the broiler hen egg industry: "Along with defective and slow-hatching female chicks, the U.S. egg industry trashes 250 million male chicks as soon as they hatch because roosters don't lay eggs. Instead of being sheltered by a mother hen's wings, the newborns are **ground up alive** or thrown into trashcans where they slowly suffocate on top of one another, peeping pitifully as a human foot stomps them down

(called the *Lajnah*). Alhamdulillah, innumerable Muslim women from all parts of the country have provided their names to be enlisted as members of the *Lajnah*.

The *Lajnah* will still have an important role to play in opposing any MPL kufr measure which the deviated elements among us may still propose. It

to make room for more chicks." -- United Poultry Concerns, Inc, U.S.A.

Every Muslim can understand and will acknowledge that Islam has absolutely no relationship with this cruel egg industry which perpetrates such horrendous brutality to produce eggs. It is never permissible for Muslims to consume eggs of such brutality. The whole satanic system of killing chickens for meat consumption and brutally exterminating millions of day-old chicks in the egg-production system are haraam. A haraam system does not produce halaal eggs. It is the incumbent obligation of Muslims to abstain from consuming these satanic eggs. The alternative is 'free range' eggs. And, if 'free range' eggs are unavailable, the alternative is to consume any of the abundant varieties of halaal food.

is therefore necessary for Muslim women to increase the clouting power of the *Lajnah* by enlisting as members. Muslim women are urged to send in their names and addresses (postal and e-mail, not phone numbers) for enrolment as members of the *Lajnah*.

The primary function of the *Lajnah* is to provide strong rearguard support to the Islamic movement opposing the kufr MPL conspiracy. The plotters are creating the per-

ception that Muslim women are being suppressed and suffering hardship as a consequence of Islam's laws which are the immutable laws of Allah Azza Wa Jal. Their appalling audacity and treachery had constrained them to slink behind the skirts of a group of 8 kuffaar women called *The Women's Legal Centre*. In so doing, they have stripped themselves of Islamic manhood.

(Continued on page 12)

THE GLITTERING SUNNAH

The Sunnah of Rasulallah (sallallahu alayhi wasallam) is the Divine Path ordained by Allah Ta'ala for *amal* (practice). It is not permissible to displace, discard or alter the Sunnah regardless of the *Fiqhi* (*Juridical*) status of the rules. Whether Sunnat or Mustahab, it is incumbent to act in accord with every such act. This is the glittering way of the Sahaabah and the Salf-e-Saaliheen.

It was the practice of the Sahaabah to abstain from consuming the meat of an animal which was slaughtered away from the Qiblah regardless of the *Fiqhi* classification of halaal in consequence of the recitation of the Tasmiyah and correct severance of the four neck-vessels. The

Sunnah has been ordained for practical expression by Muslims. The purpose of the Sunnah is not assignment to the *kutub* (books of the Deen).

Thus, it is essential to understand that when haraam factors contaminate even a halaal product, it becomes incumbent to abstain. In terms of this principle of the Shariah it is highly unbecoming of Muslims to consume such eggs which are the products of horrendous brutality. Muslims are people of Imaan who are supposed to regulate their lives with lofty morals to cultivate spirituality. We are not expected to conduct ourselves like kuffaar and like beasts who fail to understand the meaning and effect of filthy carrion, effects of brutality, doubtful items and halaal/tayyib food.

(Continued from page 1)

MJC'S CLAIMS ARE BASELESS

discrepancies, the following were recorded:

- Well documented evidence was presented of severing just one vein rendering chickens totally haraam according to all Mazhabs.
- Products containing pork fat, blood plasma, white wine flavour, bacon flavour, blood powder, etc. marketed with the MJC Halaal label.
- Confirmed slaughtering by non-Muslim slaughterers.
- Non-Muslim inspector and staff.
- Contamination in Haraam and Halaal items.
- Non-Muslim wholesaler with no Muslim staff supplying MJC certified Halaal meat.
- Halaal or absolutely doubtful imports from Brazil, China, etc. certified Halaal and the list goes on.

.....I, for one, am certain that if it had been an arbitration, more shocking disclosures would have surfaced.When the report was read by members of the Jamiat Natal, they were shocked beyond belief that for monetary gain, the MJC Halaal Trust could have allowed so much Haraam to be consumed by innocent Muslims. It makes

us shudder as to how we will answer Allah Ta'ala, when all those who consumed Haraam on our guarantee that it was Halaal, will catch our garments on the Day of Qiyaamah. May Allah Ta'ala protect us from His Azaab.

A senior member of the MJC stated openly at a meeting: 'We need the money. We run our projects with it.' If the MJC is unable to maintain and control standards at certain plants, then it must withdraw its Halaal certificate and announce this in the Press. It should never, never allow, at any cost Haraam and doubtful products to be consumed.

The comprehensive report should not be shelved away. Thousands of rands and valuable man hours have gone in its preparation.I, for one, who used to openly declare all products certified by MJC as Halaal for many years and even consumed some times, am truly and deeply disturbed. How can I guarantee them anymore?"

While Maulana Yunus Patel has made all these appalling revelations about the MJC. He has remained ominously silent about the very same gross irregularities and discrepancies still existing at SANHA certified plants. Jamiatul Ulama Gauteng, other organizations and ourselves have also pub-

lished comprehensive inspection reports detailing the Haraam malpractices prevalent at SANHA certified plants. Maulana Patel is fully aware of the avalanche of Haraam irregularities perpetrated by SANHA. He is fully informed, but alas! He covers up for SANHA with his silence. He distinguishes between the Islam/Imaan of SANHA and the MJC. While he deems appropriate to castigate the MJC for its Haraam activities, and while his heart skipped a beat when MJC's Haraam was exposed, he has created a special niche of condonation and defence for SANHA in his heart.

While he has urged the MJC 'never to allow the Ummah at any cost to consume Haraam and doubtful products', he shies away from proffering the same advice to SANHA which is perpetrating the very same gross irregularities which it had hurled against the MJC – and to back up these irregularities there is an avalanche of documentary evidence. It is imperative for Maulana Yunus Patel to explain what difference he sees in the Imaan of the MJC and SANHA – a difference which could justify crucifying the MJC and vindicating SANHA despite the crimes of both haraam halaalizers being identical.

The Ummah also desires to know what action the then Jamiatul Ulama Natal whose President was Maulana Yunus

Patel, instituted when all the shockingly haraam facts were tabled and exposed. Did the Jamiat shelve the issue leaving the community in dark to continue with carrion consumption – carrion certified halaal by MJC – carrion exposed by SANHA? Was it permissible, in order and honourable to conceal the 233-page report and therewith the MJC's haraam activities to perpetuate consumption of haraam carrion by the Ummah?

Maulana Patel has issued the warning of MJC accountability in Allah's Court on the Day of Qiyaamah for knowingly feeding the Ummah haraam carrion. The masses who had been fed MJC carrion will grab hold of "the garments" of the carrion-halaalizing MJC sheikhs and fling them into the bowels of Hell-Fire. Does he realize that this very same warning which he has issued to the MJC applies to him for covering up for SANHA thereby misleading the Ummah trapped in the addiction of rotten, diseased, haraam carrion chickens certified by SANHA?

The aforementioned volume of evidence and the evidence on page 9 refute Sheikh Hendrick's 'amaanah' contention. Every unbiased Muslim who is in search of the *Haqq* will, after digesting these facts and the evidence, spontaneously proclaim that the MJC has most despicably betrayed the 'amaanah' about which the

sheikh so deceptively blabs. Let the MJC, SANHA and every other halaalizer of haraam carrion fear Allah Azza Wa Jal before the arrival of such a time "when the eyes and hearts of men will be upturned" – *Qur'aan*. Let them all apply pressure on their nafs to overcome the insane and inordinate craving and lust for money. Let them put a dead stop to their carrion industry and save the Ummah from moral and spiritual destruction which ensues in the wake of consuming the rotten, diseased haraam carrion chickens and other types of halaalized carrion.

We also urge the MJC not to create confusion with differing opinions of the Fuqaha pertaining to the Tasmiyah and Neck-cutting. Let them desist from their age-old Hanafi-Shaafi bogey. Such confusion is designed to provide a haze/screen for concealing the haraam carrion produced by the accursed 'halaal' certificate trade. The only fit place for the 'halaal' certificate trade is Jahannam. Imaam Ghazaali (rahmatullah alayh) said that if there had to be trade in Jahannam, it would be the trade of the banks and money-lenders. If the satanic trade of 'halaal' certificates had existed during his era, Imaam Ghazaali would have undoubtedly listed this miserable and accursed trade first as a Jahannami enterprise, followed by banks.

(Continued from Vol.19 No.4)
(The chapter of Fir'oun's ignominious fall and destruction has ended, hence we have deleted his name from the caption)

LEAVING HIS brother, Nabi Haroon (alayhis salaam) as his Khalifah (Representative) to oversee Bani Israaeel, Hadhrat Nabi Musa (alayhis salaam) by the command of Allah Ta'ala departed for Mount Toor where the promised Tauraah would be revealed. Here on Mount Toor, Allah Ta'ala bestowed to Hadhrat Musa (alayhis salaam) the wonderful favour of communion with Him. For 40 days Hadhrat Musa (alayhis salaam) was enraptured in conversation with Allah Azza Wa Jal. In this ecstatic state of annihilation and divine absorption, Nabi Musa (alayhis salaam) exclaimed: "Show me that I may see You!" Came the Divine Response: "Never can you see Me!" Nevertheless, Allah Ta'ala instructed him: "Look towards the (peak of) the mountain. If it remains in its place, then you will see Me."

Then from behind 70,000 veils of the Divine Arsh, Allah Ta'ala manifested an infinitesimal speck His Illumination (Noor) on the mountain to the extent of the eye of a needle. Mentioning the effect of this speck of Divine Illumination, the Qur'aan Majeed states: "When his Rabb manifested (His) Illumination on the mountain, It reduced the mountain into particles, and Musa fell down unconscious." The devastating impact of Allah's Noor split the mountain into bits with such force that huge boulders and pieces of rock went flying in all directions. Three huge pieces of rock landed in Madinah Munawwarah. These three rocks became known as Uhud, Radhwi and Faani. Another three pieces of rock landed in Makkah Muazzamah and became known as Hira', Sheereen and Thaur. Meanwhile the surrounding wilderness turned into a blazing inferno.

This episode of Divine Illumination occurred on a Thursday evening on the Day of Arafah. Nabi Musa (alayhis salaam) meanwhile remained unconscious until the following Friday. When he revived, he was shuddering uncontrollably with fear, and he spontaneously cried: "Subhaanaka! I repent. I am the first of the Mu'mineen." Thereafter Allah Ta'ala said to Musa: "O Musa! Verily, I have chosen you over the people with My Risaalat (i.e. being a Rasool) and My Speech."

The Tauraah which was presented to Nabi Musa

(alayhis salaam) here, consisted of seven large tablets made of precious heavenly red-stone. The Tauraah had 1000 Surahs. Only four persons had committed the whole Tauraah to memory: Hadhrat Musa (alayhis salaam), Hadhrat Yusha' (alayhis salaam), Hadhrat Uzair (alayhis salaam) and Hadhrat Isaa (alayhis salaam). An elaborate and grand arrangement was made for preserving the Tauraah. A special casket of gold was made to encase the Tauraah. A domed structure wherein the casket was kept, was erected., and Haroon (alayhis salaam) was appointed the trustee. The trusteeship remained in his family.

While Hadhrat Musa (alayhis salaam) was in communion with Allah Azza Wa Jal on the mountain, his people, Bani Israaeel, lapsed into worshipping a golden calf which they had built on the advice of a man called, Saamiri. Who was Saamiri? Saamiri was born at the time when Fir'oun had proclaimed the mass slaughter of all male infants of Bani Israaeel. His mother, fearing the imminent killing of her baby, hid him in the bushes along the River Nile. Allah Ta'ala commanded Jibraeel (alayhis salaam) to tend to the baby and nurture him. Thus, Saamiri was nourished in this miraculous way by Hadhrat Jibraeel (alayhis salaam). As a result of this affinity, Saamiri in later years would be able to perceive the presence of Jibraeel (alayhis salaam) when he would appear in human form to execute divinely imposed tasks.

On the day when Bani Israaeel was crossing the Red Sea, Jibraeel (alayhis salaam) on horseback was leading Fir'oun and his army into the pathways of the sea. Saamiri observed that wherever the horse of Jibraeel (alayhis salaam) set foot, grass would spring up. He was therefore convinced that the rider was Jibraeel (alayhis salaam) and that the soil on which the horse trampled held miraculous effects. He gathered an amount of this soil and treasured it.

After Nabi Musa (alayhis salaam) had departed for Mount Toor, Saamiri approached Nabi Haroon (alayhis salaam) and said: "O Haroon! All the gold, silver, precious stones and wealth which we had captured from Fir'oun's people as booty should not be utilized by our people without Nabi Musa's permission. However, I am seeing that our people are misappropriating all this treasure." Saamiri's proposal appealed to Nabi Haroon

HADHRAT MUSA (ALAYHIS SALAAM)

(alayhis salaam). He immediately instructed the people to hand over all of this treasure and await the decision of Nabi Musa (alayhis salaam). Nabi Haroon (alayhis salaam) appointed Saamiri to be the treasurer and trustee in whose custody all the treasure was placed. Thus, Saamiri's dark plot succeeded.

Saamiri was an expert goldsmith and sculptor. He silently went about his plot to build the golden calf. The golden calf which he constructed was a huge form which he emblazoned with diamonds and other precious stones. In was a 'beautiful' structure which would amaze onlookers when they beheld it. Then Saamiri cast into the golden calf some of the miraculous sand which he had brought along with him, and immediately the calf displayed signs of life and began making sounds like a cow. Referring to this episode, the Qur'aan-e-Kareem sates:

"And, after the departure of Musa, they (some people of Bani Israaeel) made from their jewels a calf which was a body which emitted sounds. What! Did they not realize that it could not speak to them nor guide them to (the Straight) Path. They took it (as their god), and indeed they were oppressors."

(Aayat 148, Surah A'raaf)

Saamiri had built his calf in secret. When it was completed, he enclosed it in a chamber adorned with silk and velvet veils. Addressing the people he said: "If you obey me, I shall show you Musa's god right here." The ignoramuses fell into Saamiri's trap. They pledged obedience to him. After obtaining the pledge of obedience, Saamiri lifted the veils. When their eyes fell on the glitter, dazzle and beauty of the golden structure they were rendered speechless with amazement. The incomprehensible sounds emitted by the idol added a mysterious dimension. All the people fell down in prostration and thousands began worshipping the golden calf.

Seventy thousand people of Bani Israaeel took to the worship of the calf. When this shocking development reached Nabi Haroon (alayhis salaam), he rushed barefoot to the scene, and vociferously remonstrated and reprimanded them for commission of shirk. But the people were intoxicated by the golden calf. They declared with confidence that this calf was the same god

whom Nabi Musa (alayhis salaam) was searching in the mountains and wilderness. Despite Haroon's pleas and admonition, they not only refused to heed him, but threatened to kill him if he continued to pester and interfere with their worship. Dejected and lamenting, Haroon (alayhis salaam) secluded himself in his tent, waiting for Nabi Musa to return.

Meanwhile on Mount Toor, Allah Ta'ala had informed Nabi Musa (alayhis salaam) that his people had taken to worshipping the golden calf. This had immensely grieved and angered Nabi Musa (alayhis salaam). Grief-stricken and full of anger, Nabi Musa (alayhis salaam) returned to his people and with great haste went to the scene where the worship of the golden calf was taking place. When he personally witnessed this shirk and idolatry, his rage and fury had no bounds. He put down the Tauraah Tablets and in a fit of rage grabbed hold of the hair and beard of his brother, Nabi Haroon (alayhis salaam). He shook his brother by the hair and accused him of having allowed Bani Israaeel into idolatry. Referring to this episode, the Qur'aan Majeed says:

"And, when Musa returned to his nation in anger and grief, he said: 'Indeed evil is it that you have perpetrated after me. Do you desire to hasten the command of your Rabb?'"

Then he put down the Tablets, seized the head of his brother and pulled him to himself.

Haroon pleaded: 'O son of my mother! Verily, the people considered me weak and almost killed me. Therefore, do not let the enemies make a laughing stock of me, and do not include me among the oppressors (the transgressors).'"

(Aayat 150, Surah A'raaf)

After hearing this plea of his brother, Nabi Musa (alayhis salaam) realizing his error, supplicated to Allah Ta'ala: "O my Rabb! Forgive me and my brother. Enter us into Your mercy. And, you are the Most Merciful of all merciful ones." (Aayat 151, Surah A'raaf)

When Nabi Musa (alayhis salaam) was informed by Allah Ta'ala of the shirk of his people, he was immensely grieved and hurt. But when he observed the shirk with his own eyes, his fury overwhelmed him. Commenting on the aggravated rage of Nabi Musa (alayhis salaam)

when he personally witnessed the perpetration of shirk by his people, Rasulallah (sallallahu alayhi wasallam) said: "The receipt of information is not the same as personally witnessing the incident." Thus, when Allah Ta'ala had informed Nabi Musa (alayhis salaam) of the crime of his people, his anger was not beyond control. But when he personally saw the enactment of the evil of shirk, he cast down the Tablets of the Tauraah in utter disbelief and his rage drove him to seize his senior brother, Haroon (alayhis salaam), also a Nabi, without first instituting an investigation. This was the effect of Nabi Musa's *Bughd fillaah (Hatred and anger for the sake of Allah)*, hence there was no divine reprimand for Musa's action.

Turning his attention to his people, Musa (alayhis salaam) reprimanded them with great vehemence and sounded the dire threat of everlasting punishment in Jahannum for the shirk they were committing. His admonition exercised a profound effect on the people. They finally realized and acknowledged their error and were ready for Taubah and to make amends. Referring to this episode, the Qur'aan states: "And, when they expressed their regret and realized that they had gone astray, they said: 'If our Rabb does not have mercy on us and forgive us, then we shall be among the losers.'" (Aayat 149, Surah A'raaf)

Nabi Musa (alayhis salaam) meanwhile supplicated to Allah Ta'ala to forgive his people who were sincerely repenting. However, the crime of shirk is the worst of all acts of treason committed against Allah Ta'ala. Also, despite having emancipated them from Fir'oun's bondage, brutality and oppression, and despite them having miraculously crossed the Red Sea and observing Fir'oun's ignominious destruction, they had requested Nabi Musa (alayhis salaam) to construct an idol for their worship. This episode has already been narrated earlier. Now after Nabi Musa's departure to Mount Toor, they had indulged in a worst act of shirk although they had earlier solemnly pledged never to turn to shirk. Forgiveness for these transgressors was therefore no longer a simple and easy option. They were incorrigibly prone to idol-worship, hence there had to be a severe trial to expunge all vestiges of idolatry from their hearts and

(Continued on page 12)

Questions and Answers

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

(Continued from page 5)

where where the Haafiz/Imaam is not a faasiq. The Imaam should refuse to lead the 10 raka'ts Taraaweeh if the faasiq hafiz is allowed to lead ten raka'ts.

Q. My brother buys and fixes cars as a hobby. If someone is interested in the car or if he needs money, he sells it. Does he have to pay Zakaat on the these cars?

A. If at the time of buying the car the intention was to sell it, then the car will be stock-in-trade and Zakaat is payable on it. However, if at the time when he buys a car, his intention is not to resell it for profit, but to repair and keep it, Zakaat is not payable on the car. It is therefore necessary that he makes a proper intention at the time when he buys the vehicle. The ruling depends on his intention. Even though it may be his hobby, we are sure that he will not keep on buying cars, repair them and store them some where for his own use. The stronger probability is that he buys the cars to repair and sell at a profit although it could be called his hobby. When paying Zakaat on the car, the current market value of the car should be taken and Zakaat paid on that amount.

Q. I have missed some Salaat many years ago but am unaware of how many. How should I make qadha of such Salaat?

A. Regarding missed Salaat, you have

to reflect deeply, then make an estimate as best as you can of the number of Salaat you think you have missed. For example, after reflecting, you come to a conclusion that the number of Salaat could be two years. Make a note of this. Then start performing Qadha of one, or two, or three or as much as you wish at a time. Start with Fajr, then Zuhr, then Asr, then Maghrib, then Isha, then Witr as well. This gives you qadha of one day. Record the one day in your note book. Whenever you perform Qadha, make a note. Perform it in the sequence mentioned above so that it is easy to record a day. In this way continue until the Salaat of the 2 years is completed. Whenever beginning a Qadha, make niyyat as follows: "O Allah! I am making the **first** Fajr qadha of all the Fajr Salaat which I had missed." If it is Zuhr, then mention Zuhr. For each qadha mention this very same niyyat because every Qadha you will be performing will be the **first** of the balance you owe Allah Ta'ala. You need not verbally utter the niyyat. You may just intend it in your mind.

Q. I am told that a female is not allowed to cover her face when in Ihraam. If she does cover her face, a penalty has to be paid. Is this correct? If yes, what is the amount of the penalty?

A. It is correct. A penalty has to be paid. If the face is covered for a full

24 hours, one *dumm* is Waajib. That is, one sheep/goat has to be sacrificed in the Haram area and the meat given as Sadqah to the poor. If less than one quarter of the face was covered or the full face was covered for less than 24 hours then the Sadqah Fitr amount (approximately 2 kg of flour or its equivalent price) should be given to a poor person.

Q. What dua should be recited to become a haafizah (female Haafizul Qur'aan)?

A. To the best of our knowledge there is no Masnoon dua for this purpose. Nevertheless, make dua in your own language. Abstain from sin and futility, and make adequate effort. There will then be barakat in your efforts to become a haafizah.

Q. A woman is a ma'zoor due to discharge. She makes wudhu for every Salaat. Will her wudhu made for Tahajjud Salaat suffice for Fajr Salaat?

A. Yes, with Tahajjud's wudhu she may perform Fajr Salaat. The wudhu of the ma'zoor terminates with the expiry of the time, not with the entry of the Salaat time.

Q. Please inform me of the three best types of dates.

A. The best dates are *Ajwa* from the *Aaliyah* suburb of Madinah Munawwarah. These dates are not available at all the date shops. They are extremely expensive and retail in

Madinah at about R400 – R500 a kilogram. We are not aware of the other two best types. Rasulallah (sallallahu alayhi wasallam) said that eating seven of these *Ajawa* dates every morning for seven days is a protection against *Sihir* (witchcraft/sorcery/ magic).

Q. Should I read any Surahs when following an Imaam? Is there a kitaab on Salaat to which I can refer?

A. It is not permissible to recite any Surahs when you are following an Imaam in Salaat. Only the Tasbeehaat, Atahiyaat, Durood, Dua and the Takbeers should be recited. It is really surprising that you do not know of any kitaab on Salaat. There are several such kitaabs available in English and which are widely distributed. Do provide your address, we shall forward our Kitaabus Salaat to you, Insha'Allah.

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THE MJC'S STUPID CONCEPT

Insha'Allah, the Mujlisul Ulama of S.A. will soon publish a refutation of the MJC 'halaal' carrion concept pertaining to its utterly baseless and deceptive contention regarding the SUNNAH.

(Continued from page 10)

The support of Muslim women of South Africa is an important cog in the opposition to the plot to change the Shariah from within. Every now and again the *juhhaal* projects some misguided stupid woman in a court action to display their

LAJNATUN NISAA-IL MUSLIMAAT

bogey, viz. suffering Muslim women. We therefore exhort Muslim women to furnish their names and addresses so that the *Lajnah* becomes a formidable bulwark against the misguided elements within our community who are insanely grovelling at the boots of kufr.

Muslim Sisters! Send your names and addresses to: The Lajnah, P.O. Box 2282, Port Elizabeth 6056. The *Lajnah* functions under the spiritual guardianship and patronage of the Ulama-e-Haqq.

HADHRAT MUSA (ALAYHIS SALAAM)

(Continued from page 11)

to purify the perpetrators from the evil of *shirk* in which they had indulged.

Jibraeel (alayhis salaam) appeared and said to Nabi Musa (alayhis salaam): "O Musa! Allah Ta'ala sends Salaam to you and said that the crime of your people was not insignificant. They had committed *shirk*. The only form of Taubah (Repentance) for this vile act of oppression is execution. They all will have to be killed." Stunned by this divine pronouncement, Nabi Musa (alayhis salaam) gathered Bani Israaeel and explained to them that the only way for their repentance and redemption was to submit to Allah's command. All the perpetrators of *shirk* will be put to death. They should now choose between this form of repentance or the everlasting stay in Jahannum from which there will never be release.

The transgressors had realized their error and even before this announcement, inclined to repentance. When they heard the form of their

taubah, they wholeheartedly submitted and said that they choose this temporary punishment to the everlasting perdition of Jahannum. The day for the execution was appointed. In a vast plain all the thousands of people, men and women, the old and the young – all who had worshipped the calf, assembled to offer their lives at the altar of Taubah to gain the mercy and pleasure of Allah Ta'ala. This was indeed a supreme gesture of sincerity and sacrifice.

Nabi Musa (alayhis salaam) addressing them instructed that they should be prepared to meet their Rabb in the state of purification. They were ordered to sit in the kneeling position in ranks with their necks lowered to facilitate swift execution with the sword. Hadhrat Musa (alayhis salaam) ordered his brother, Hadhrat Haroon (alayhis salaam) to move into position with 12,000 men with extremely sharp swords to accomplish the command of Allah Ta'ala.

(To be continued,
Insha'Allah)

DROWNED IN SIN

HADHRAT HASAN Basri (rahmatullah alayh) said: "The sign of being drowned

in sin is the heart's dislike for fasting and staying awake at night (for ibaadat)."

SUPPORT THIS STRUGGLE

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