

THE MAILS

"VOICE of ISLAM"

P. O. BOX 3393 - PORT ELIZABETH - 6056 - SOUTH AFRICA VOL. 19 NO. 06

"(Among the) rights of a child over his / her father, is that the father feeds him / her nothing but Halaal Tayyib." (Hadith)



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

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"Protect your wealth by (paying) Zakaat; remedy your sick people with Sadqah, and prepare for calamities with Dua." (Hadith)

COME FORWARD! REPORT CARRION

MUSLIMS ARE REQUIRED to proclaim the Haqq and to execute the command of *Amr Bil Ma'roof Nahy Anil Munkar* (Commanding righteousness and prohibiting evil). This is an obligation which the Shariah imposes on all Muslims. Everyone has to fulfil this sacred obligation within the con-

finances of his/her ability and jurisdiction.

There are many Muslims, especially slaughterers, inspectors (ex and current) and other Muslim personnel linked with the haraam carrion industry. They should fear Allah Ta'ala and understand that their Qiyaamah commences with *Maut*. It is treacherous for them to con-

ceal information which they know will add weight to the exposure of the carrion chicken corruption of the haraam halaalizing bodies. It is their Waajib duty to come forward and report to us discrepancies, irregularities and corruption which they are aware of. Confidentiality will be maintained. While passing on such information is

termed 'whistle blowing' in secular language, according to the Shariah it is the proclamation of the Haqq about which Rasulullah (sallallahu alayhi wasallam) said: "Proclaim the Truth even if it be bitter."

Was it not for such information which various concerned Muslims of different

classes had made available to us, the Ummah would have continued consuming rotten, diseased, haraam carrion chickens without realizing what exactly they are devouring. We thank all those Brothers who had made available information to expose the carrion chicken corruption. Jazaakallaah.

LAWYERS BEWARE!

"SPOUSAL MAINTENANCE IS HARAAM"

Allah Ta'ala warns in the Qur'aan Majeed: "They who do not decide (rule/govern) according to that (Shariah) which Allah has revealed, verily, they are the Kaafiroon."

Muslim members of the legal fraternity have to understand that halaal earnings are not restricted to shopkeepers, labourers and factory owners. Not only interest, over-charging, under-

weight, dealing in stolen goods, etc. are haraam. The cases and fees of lawyers also come within the scope of halaal and haraam earnings. In fact, the lawyer is in a more unenviable situation than a corrupt businessman. Whereas the businessman understands and knows that his dealing in stolen property for example, is haraam, the lawyer believes that every case he handles is halaal. While the businessman becomes a faasiq with his sin of dishonesty, the lawyer becomes a kaafir with his rejection of the Shariah and rebellion against Allah's sacred Law.

This attitude is dangerous, for it can efface Imaan. One particular current example of this type of case which can eradicate the Imaan of a lawyer is the claim for 'spousal maintenance'. It is permissible for a wife to claim maintenance for only the *Iddat* period. Any further demand is haraam, and if the demand is made with wanton disregard and disdain for the sacred Law of Allah Ta'ala, then it is kufr - kufr which expels one from Islam and damns the *murtad* everlastingly to Jahannam.

Maintenance is permissible only during the *Iddat* which is the consequence of Talaq. As far as *Iddat-e-*

Wafaat (the *iddat* of a widow) is concerned, she has no claim on the estate of her deceased husband. While she is entitled to inheritance, she has no right of maintenance. She has to support herself with her inheritance funds. When and if her inheritance is depleted, the duty of supporting her devolves incumbently on her sons, brothers and other close male relatives.

Lawyers should understand that if they champion the cause of a woman who claims maintenance/inheritance, etc. in conflict with Allah's Laws, they lose their Imaan, for then they come within the purview of the aforementioned warning of the Qur'aan Shareef. Fur-

thermore, the Qur'aan issues another warning directly to lawyers:

"Verily, We have revealed unto you (O Muhammad!) the *Kitaab* (the Qur'aan with its Shariah) with the Haqq (Truth) so that you judge people with that (Law) which Allah has shown to you. And, do not be a solicitor (lawyer) for the *khaa-ineen*." (Surah Nisaa', Aayat 105)

Khaa-ineen in the context of this aayat means treacherous people - those who turn away from Allah's Shariah and opt for the laws of kufr.

In aayat 106 of Surah Nisaa', the Qur'aan orders law-

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KARAAN'S ISTIKHFAAF

In his misdirected and miscalculated defence of the MJC, Maulana Yusuf Karaan of the MJC, committed a fatal blunder by labelling the Shariah's system of *Thabah 'only Sunnah'*. Although severing all four neck vessels of an animal is the unanimous ruling of all *Math-habs*, regardless of technical *fiqi* differences, Maulana Y.Karaan rendered Islam and the Ummah a great disservice by labelling this sacred Islamic system of *Thabah 'only Sunnah'*. What does this term convey? It clearly seeks to minimize the imperative importance and sacred significance of severing the four neck vessels commanded by Allah Ta'ala. This is clearly an attitude of *Istikhfaaf*.

While the implications of

Istikhfaaf are severe and lead to kufr, Allah Ta'ala has made it extremely simple and easy to rectify the disaster. It requires only a feeling of regret and the movement of the tongue. Maulana Karaan should make *Taubah* and inform the Muslim community that he had erred in branding the Islamic requisite of four neck vessels "only Sunnah". Maulana Karaan had committed his blunder in the public domain, hence this open advice and admonition.

While this will appear extremely difficult for Maulana Karaan, we remind him of the following saying of Hadhrat Junaid Baghdaadi (rahmatullah alayh): "Even in his *ibaadat* Iblees had no *Mushaahadah* of Allah. On the contrary, Adam (alayhis

salaam) even in his state of disgrace (when he erred and was expelled from Jannat), did not abandon his *Mushaahadah* of Allah."

We are the children of Adam (alayhis *salaam*) whose first *Sunnah* on earth was *Taubah*. We are required to emulate him for our benefit in this *dunya* and for our everlasting salvation and success in the *Aakhirah*. We hope that Maulana Yusuf Karaan will not succumb to the temptation of baseless interpretation to justify his *Istikhfaaf*. Either he had made the offensive statement of *Istikhfaaf* or he had not. If the latter applies, he should take up the issue with the radio station, *Voice of the Cape*. We trust that this sincere advice strikes a responsive cord in Maulana Karaan's heart. Was-salaam.

THE QUR'AAN REJECTS INTERFAITH

WHILE Interfaithers are required by the articles of faith of the interfaith religion to offer patient audience to the propagation of kufr and shirk, the Qur'aan Hakeem commands Muslims to state the Haqq without the slightest ambiguity. Allah Ta'ala commanded Rasulullah (sallallahu alayhi wasallam): "Say: 'O people! If you are in any doubt regarding my Deen, then (know) that I do not worship those (deities) which you worship besides Allah. But, I worship Allah Who will give death to you, and I have been commanded to be among the Mu'mi-

neen." (Aayat 104, Surah Yoonus)

There is no compromise with kufr and shirk. The Interfaith movement's fundamental position is that all religions and beliefs are on par and that no religion is the absolute truth, hence kufr, shirk, idolatry and atheism have to be tolerated and not criticized. Muslim interfaithers should take lesson from the numerous Qur'aanic verses which categorically reject the interfaith exercise. Those who offer an amenable ear to allow it to be dinned with kufr propagation do so at the peril of their Imaan.

Questions and Answers

THE MAJLIS Q & A
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Q. A speaker over Radio Shaitaan said that since Allah Ta'ala is Most Merciful, there is no need to make Qadha Salaat. It will suffice to seek forgiveness for Salaat missed in the past. Is this correct?

A. This contention is kufr. There is no compensation for missed Salaat other than making Qadha. If the speaker did in fact say that seeking forgiveness without making Qadha is sufficient, then he truly is an incorrigible ignoramus, and the radio station having abstained from correcting this *baatil*, has colluded with the ignoramus in this gross error and kufr. In the unanimous ruling of all Math-habs, Qadha of missed Fardh Salaat is likewise Fardh.

Q. A friend has invested in the Oasis bank. What is the Shariah's ruling on such investment?

A. Oasis and all so-called Islamic banks deal in *riba*. *Riba* is the basis of their operations. The Muslim who has invested in such banks should withdraw his investment. The income is *haram*.

Q. Is it permissible to eat shellfish according to the Hanafi and Shaafi' Math-habs?

A. While shellfish is permissible for Shaafis, it is not permissible for Hanafis since it is not a fish.

Q. What is the Looah?

A. The Looah or The Tablet is a massive creation of utmost splendour. All affairs of the universe are recorded therein. No one knows what exactly it is. It is impossible to describe its grandeur and its details.

Q. Was the Qalam (The Pen) the first object created by Allah Ta'ala, or was it the Noor of Aql?

A. It is correct to say that the Qalam (The Pen) was the first created thing, and it is also correct that Noor-e-Aql was the first. The term 'first' is mentioned in a relative sense. Of all the physical objects created, the first was the Qalam, and of all the kinds of Noor (celestial light), Noor-e-Aql was the first. It is like saying that Hadhrat Aadam (alayhis salaam) was the first of Allah's creation. By this is meant the first human being created by Allah Ta'ala. And, Allah knows best.

Q. Please explain what is Tasawwuf or Sufi'ism.

A. Tasawwuf is part of the Shariah. It is not a concept apart from the Shariah as deviates propagate nor is it a mysterious cult of singing and dancing as prevails among the ignoramuses in certain countries. Tasawwuf deals with the soul of acts. Moral purification is the subject matter of Tasawwuf. The Qur'aan and Sunnah are replete with commands and exhortations regarding moral purification. There is nothing mysterious about Tasawwuf.

Inculcation of Taqwa is among the objectives of Tasawwuf. Thus, the teachings pertaining to Taqwa, e.g. to abstain from idle talk, to oppose the evil emotional desires, to sacrifice one's desires to accommodate others, to be humble, to be generous, to swallow anger, to tolerate the inconveniences of people, to proclaim the truth,

to abstain from doubtful food, to observe all the Mustahab and Aadaab acts, to adopt seclusion, to curtail association with people, to reduce speech, to eat less, to sleep less, to adopt simplicity in all fields of life, to contemplate on Maut, Qabr, Aakhirah etc., to do soul searching, -- in short, to subdue the evil attributes of the nafs and to adorn it with the attributes of excellence, are all teachings of Tasawwuf. If you follow the teachings of The Majlis and our publications you will be practising Tasawwuf.

Q. Is it permissible to pay a person an annual fee to use his name for obtaining a permit?

A. Such a fee is bribery which is in the category of *riba*. It is *haram* to charge such a fee and *haram* to pay the fee.

Q. How was Witr performed during the time of Rasulallah (sallallahu alayhi wasallam)?

A. Witr during the time of Rasulallah (sallallahu alayhi wasallam) was performed in the Hanafi and the Shaafi ways.

Q. Is it permissible to sit in seclusion in a cave as the Sufis did? What about Jamaa't and Jumuah Salaat?

A. It is permissible to sit in seclusion in caves as many Auliya had done. Jamaa't Salaat is Waajib on those who live in a community. It is not Waajib on a traveler nor on one living alone in a wilderness or a cave which is outside the city precincts. Jumuah Salaat is compulsory on a resident of the city, not on those living in villages and in the wilderness.

Q. I have seen in a book photos of members of the Naqshabandi Sufi Order. Female mureeds are shown without niqaab. The book also quotes a hadith to show that pictures, photographs, paintings, engravings and video DVD are permissible. The wives of shaykhs also feature in the book without niqaab. I am confused. Please comment on this issue.

A. While the Naqshabandi as well as all the other Silsilah (Chains) of Tasawwuf are authentic, in our era most of them have become branches of *satanism*. So although those whose *haram* photos you have seen in the book call themselves Naqshabandis, they are in fact *Satanists*.

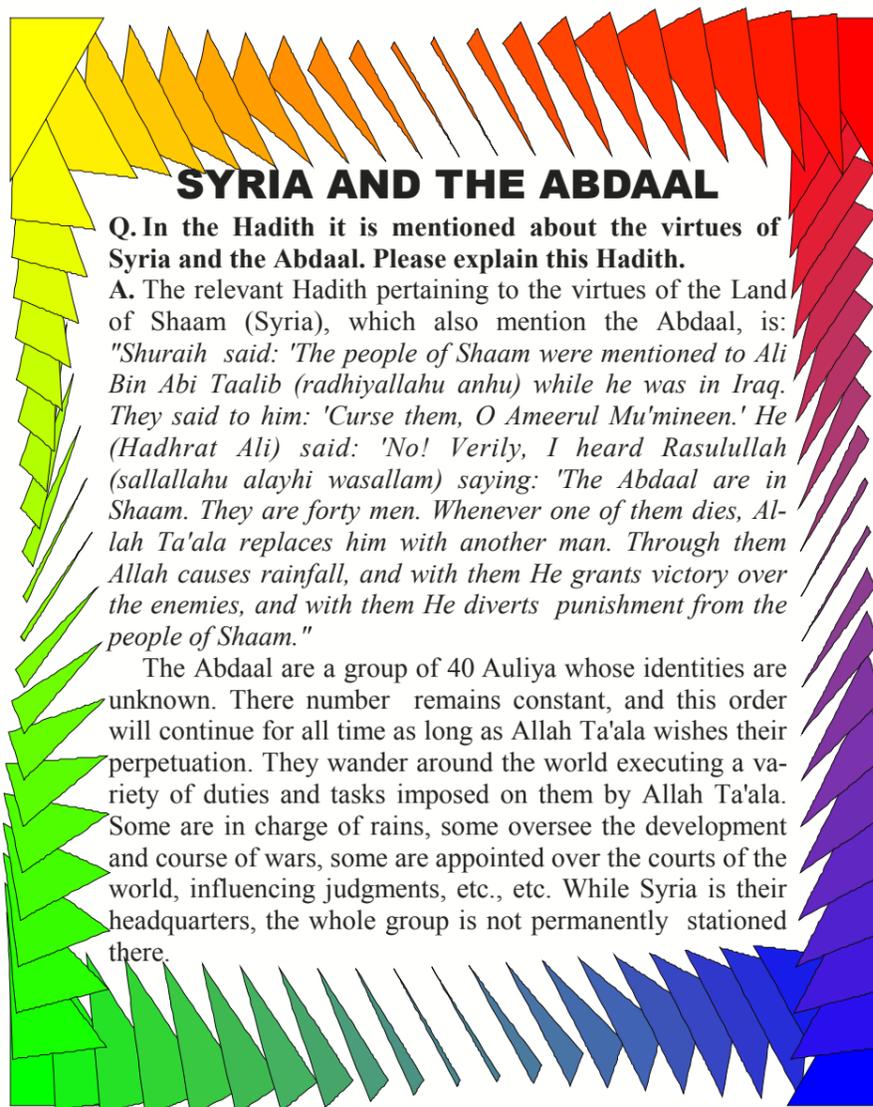
Perfume containing alcohol is not permissible.

Q. Is Zakaat paid on the Nisaab amount as well or is it excluded? Example: One has R5,000. If the Nisaab is R2,000, should Zakaat be paid on R3,000 or on R5000?

A. Zakaat is paid on the whole amount which includes the Nisaab. In your example it is paid on the whole R5,000.

Q. Is Zakaat due on the wealth of minors? A minor inherits a million rand. A Maulana says that Zakaat is not due on this wealth.

A. According to the Hanafi Math-hab, Zakaat is not Waajib on a minor regardless of his wealth. According to



SYRIA AND THE ABDAAL

Q. In the Hadith it is mentioned about the virtues of Syria and the Abdaal. Please explain this Hadith.

A. The relevant Hadith pertaining to the virtues of the Land of Shaam (Syria), which also mention the Abdaal, is: *"Shuraih said: 'The people of Shaam were mentioned to Ali Bin Abi Taalib (radhiyallahu anhu) while he was in Iraq. They said to him: 'Curse them, O Ameerul Mu'mineen.' He (Hadhrat Ali) said: 'No! Verily, I heard Rasulallah (sallallahu alayhi wasallam) saying: 'The Abdaal are in Shaam. They are forty men. Whenever one of them dies, Allah Ta'ala replaces him with another man. Through them Allah causes rainfall, and with them He grants victory over the enemies, and with them He diverts punishment from the people of Shaam.'"*

The Abdaal are a group of 40 Auliya whose identities are unknown. Their number remains constant, and this order will continue for all time as long as Allah Ta'ala wishes their perpetuation. They wander around the world executing a variety of duties and tasks imposed on them by Allah Ta'ala. Some are in charge of rains, some oversee the development and course of wars, some are appointed over the courts of the world, influencing judgments, etc., etc. While Syria is their headquarters, the whole group is not permanently stationed there.

the Shaafi Math-hab, Zakaat is payable on the wealth of even a minor.

Q. Is voting for a non-Muslim political party permissible?

A. Participation in non-Muslim politics is not permissible. Voting for non-Muslim and even secular Muslim parties is not normally permissible. However, in certain circumstances it becomes permissible. For example, if a particular party is anti-Muslim and its policy is to harm Muslims if it comes to power, then it will be permissible to vote for the other party which is not a danger to the Muslim community such as the situation in India where the Hindu *verkrampete* party (BJP) has stated its intention of forcibly converting Muslims to Hinduism and converting all the Musaaqid into Hindu temples of idol worship.

Q. A Maulana says that if a Hanafi woman marries a Shaafi' man, it is not permissible for her to become a Shaafi', but if a Hanafi man marries a Shaafi' woman, it is waajib for her to become a Hanafi. Is the Maulana correct?

A. The Maulana has erred in his opinion. It is not permissible to change one's Math-hab for the sake of one's spouse, whether man or woman.

Q. Recently some Muslim shops allowed their premises and buildings to be painted with funny colours for the purpose of recording a television advert. A moulana who happens to be the Imaam of the Musjid, and who is also one of the businessmen, allowed both his shop and his house to be utilized for the TV advert. During the recording process, the street outside the Imaam's house resembled a circus. There

were a lot of women, music and dancing. The moulana claimed that he and the other businessmen were justified as the advert was only for a soft drink. He also said that the money obtained from the foreign TV company for the advert is *halaal*. He claims that several muftis condoned this episode. Please comment on this state of affairs.

A. There is no doubt in the fact that television is *haram*. The TV advert's evil and immorality were compounded by other acts of *haram* and *zina* which this *faasiq*, *faajir* *shaitaani* so-called 'moulana' was promoting for the sake of slaking his lust for *haram* money. What the so-called 'maulana' did was *haram*. The 'muftis' who have justified the *haram* television stunt are among the 'worst of creation under the canopy of the sky'. This is what Rasulallah (sallallahu alayhi wasallam) predicted about the learned men of times in proximity to Qiyaamah. They have treacherously betrayed the Deen and Allah Ta'ala with their *haram* and stupid 'fatwa'. They are members of the *ulama-e-soo'* (evil *molvi*) fraternity. Even you as a layman are able to understand their gross sin and error. It is a major sin to retain the *faasiq*-*faajir* as Imaam of the Musjid. He has to be dismissed forthwith.

Q. A Muslim company owns a property which it wishes to let. The tenant wants to open a club house for entertainment. There will be liquor, music, singing, dancing, mixed gatherings, etc. Is it permissible to let the premises for these activities, and will the income be lawful?

A. Allah Ta'ala says in the Qur'aan

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Majeed: "And do not aid in sin and transgression."

I-aanat alal ma'siyat, i.e. to aid sin and transgression, is haraam. There is no doubt and no difference of opinion on this question. It is not permissible to rent out one's premises for a club house which will be for entertainment, and where music, singing, dancing, etc. will be taking place. This prohibition should not be difficult to understand and accept. It is neither permissible to hire out premises for such *shaitaaniyat* nor will the income be lawful. Rasulullah (sallallahu alayhi wasallam) was sent to destroy all types of haraam entertainment, hence he said: "I was sent to destroy musical instruments."

Q. Is it not possible to reach consensus on the chicken issue?

A. It is not possible to reach consensus because the so-called ulama who have a vested interest in the halaal certificate trade stand to lose millions of rands annually if they have to proclaim the Haqq. Last year SANHA collected R7 million in royalties and fees—all haraam monies, and the MJC more than double this amount. On the other hand, we are not a commercial organization. We are only proclaiming the Haqq on the basis of the abundance of evidence at our disposal. The Qur'aan instructs: "And follow those who do not ask you for remuneration (wages, fees, royalties)." The money stakes are too high for SANHA and MJC, hence they are presenting technicalities and pure lies to sustain the carrion industry. If you are really interested in the evidence which exposes and damns the MJC and SANHA, then provide your postal address. We shall, Insha'Allah, forward all the documentary evidence to prove that the MJC and SANHA are feeding the Ummah haraam carrion chickens. And, this applies to beef and mutton certified by these two bodies as well.

Q. A brother says that Qur'aan should be recited at home, not in the Masjid. Is this correct?

A. The Qur'aan Majeed may be recited anywhere – wherever one feels to recite it – at home or in the Masjid. However, when reciting in the Masjid, it should be recited silently. It is haraam to recite it loudly in the Masjid if there are musallis engaged in Salaat. Also, according to the Hadith, Qur'aan should be recited in the home as well so that the housefolk hear and follow, and the shayaateen flee.

Q. I am an architect. Is it permissible for me to design a sports stadium and prepare the plans?

A. A sports stadium is utilized only for haraam activities. The Qur'aan Majeed forbids aiding in sin and transgression. It is not permissible to design stadiums or to be associated in anything pertaining to it. There is no goodness in a sports stadium. It is nothing but fisq and fujoor.

Q. I have set aside my Zakaat money. When someone needy comes, I give Zakaat from this amount. After a year there still re-

mains an amount from this Zakaat. Do I have to pay Zakaat on it?

A. You have to pay Zakaat on it as long as it is in your possession. Even if the intention is to use the money for Zakaat, it remains in your ownership, hence you have to pay Zakaat on it.

Q. If one recites Bismillaah and Surah Faatihah in the third or fourth raka't of Fardh Salaat, is Sajdah Sahw Waajib?

A. Sajdah Sahw is not incumbent if one recites Bismillaah and even a Surah after Surah Faatihah in the third and fourth raka't of Fardh.

Q. What intention should be made when making the two Salaams during Salaat?

A. The Salaam on the right is intended for the musallis as well as the Angels on the right. The same applies to the left.

Q. Is it permissible for a lady in iddat to sit in her yard or garden?

A. A lady in iddat is permitted to go into her yard as long as she is concealed from the gazes of people. If it is urgent or an emergency, she may leave the home precincts to attend to whatever has to be attended. However, as soon as the work is done, she has to return to the iddat-home.

Q. Was Iblees once an angel?

A. The Qur'aan states with the greatest clarity that iblees is a jinn. While Allah Ta'ala had permitted him to dwell among the Malaikah in the heavens, he is a jinn made from fire.

Q. With regard to chickens, meat and other edibles, some people say that The Majlis is foisting issues of 'high taqwa' on the masses, and to do so is improper. Please comment.

A. The issues of contention, e.g. carrion chickens, are not cases of 'high' or low taqwa. The issues which we propagate for mass acceptance and practice are like haraam pork which applies to every Muslim, sinner or no sinner, faasiq and faajir, drunkard and fornicator, etc., etc. Every Muslim is under Shar'i obligation to abstain from carrion, riba, zina, qimaar (gambling), etc. which were never halaal in any revealed religion. The talk of 'taqwa' in the context of Sanha's carrion chickens is utterly baseless and a satanic deception, and not worthy of a man of *Ilm*. When we say Sanha's and MJC's carrion chickens are haraam, Albaraka Bank's, Absa's and Oasis Bank's so-called 'shariah-compliant' products are haraam riba, Radio Shaitaan's programmes are promoting zina, fisq and fujoor, we are not speaking 'high taqwa' nor even approaching the confines of 'low taqwa'. Whoever makes such contentions, speaks haraam rubbish.

Q. With your harsh style, people are not getting convinced.

A. Our objective is not to convince people nor to gain a following. Our mission on earth is to guard Allah's Deen and to gain His Pleasure by fulfilling the obligation of *Amr Bil Ma'roof Nahy Anil Munkar*.

Q. Are Sunrise Farm Chickens in Umkomaas koshered by ICSA ha-

EGGS OF BRITALITY

Q. Now even the eggs of broiler chickens are Haraam?

A. The products of brutality produced by a system which is haraam from beginning to end cannot be halaal. It is Waajib to abstain from consuming eggs that are not free range. All eggs which are not described 'free range' are the products of the brutality of the cruel system. Non-Muslim stores such as Woolworths and Pick 'n Pay have banned all such eggs which are acquired from a broiler chicken industry which brutally kills hundreds of thousands of day old male chicks every week. The chicks are crushed to death, suffocated to death, and starved to death

in pits wherein they are dumped alive to die horrendously a slow death. It has been recently reported that these chicks suffer up to five days in the pits where they are dumped alive by the ten-thousand. Can you, a man of Imaan devour such eggs of brutality? Does your Imaan allow you to eat these eggs of brutality? Must the Yahood and Nasaara teach us the lesson of mercy which Rasulallah (sallallahu alayhi wasallam) has made Waajib on us? Besides the brutality, generally a harmful chemical substance is added to the feed of these broiler hens for the purpose of the egg-yolk to appear yellow. This substance is very harmful for the eyes.

laal?

A. Sunrise Farm Chickens 'koshered' by ICSA are haraam carrion just as SANHA's and MJC's haraam carrion.

Q. Is it permissible for a Muslim to become a vegetarian?

A. If the person has a valid reason for being a vegetarian, it will be permissible. He does not sin in being a vegetarian for a valid reason, e.g. meat is harmful for him, or due to sickness the doctor advised him to abstain from meat. But if he believes it is wrong to eat meat, then he loses his Imaan.

Q. Is Zakaat payable on the gold teeth in one's mouth? How should the Zakaat be calculated?

A. Zakaat is payable on all gold items even on gold teeth in the mouth. Calculate Zakaat by obtaining the current gold price. If for example, the price is R100 a gram and the teeth are 10 grams, then pay Zakaat on R1000.

Q. A man has distributed the jewellery of his deceased wife to his grandchildren. Does he have such a right? She has sons and daughters.

A. The husband has no right of distributing his deceased wife's jewellery or any of her assets as he wishes. Her grandchildren are not heirs in view of the fact that she is survived by sons. Her assets have to be compulsorily distributed to her heirs in the proportions ordained by the Shariah.

Q. I have broken my Qasam (Oath). I am unable to keep the Kaffaarah of 60 consecutive days of fasting. Can I compensate with money?

A. The 60 day fasting penalty does not apply to a violated Qasam. When a Qasam is violated, the Kaffaarah is to feed ten Masaakeen (poor Muslims) or to give them the equivalent in the form of cash. The amount to be given to a Miskeen (poor Muslim) is the same as the Sadqah Fitr which today is about R15. If you are going to pay the Kaffaarah yourself, then don't give the R150 (10 X R15) to one or two poor persons if it is paid on the same day. You have to give it to ten different Masaakeen if the whole amount is paid at once.

Q. Can Zakaat be paid with stock, e.g. jackets, shoes, linen, etc.?

A. Zakaat can be paid with any type of assets even jackets, groceries, clothing, etc. As long as the goods

given are not useless, it may be given as Zakaat payment.

Q. I own a substantial amount of diamonds. Is Zakaat payable on diamonds?

A. There is no Zakaat payable on diamonds or any other precious stones. Only if the stones are procured for reselling, then the rule of stock-in-trade will be applicable and Zakaat will be payable. But if the stones are for one's use, Zakaat is not payable.

Q. A Maulana says that it is Makrooh to perform Salaat with short-sleeves. Is he right?

A. Yes, he is right. It is not permissible to wear short sleeves during Salaat.

Q. A paternity test confirmed that the child was not her husband's. In fact, the woman admits that it is not her husband's child. How does the Shariah view this imbroglio?

A. For determining legitimacy, a paternity test has no validity in the Shariah nor does the confession of the wife negate the child's legitimacy. Since the child was born in wedlock, he/she will be legitimate.

Q. I was trying to convince a person that the chickens are haraam. I showed him all the evidence, but he irrationally refused to accept the facts. What should one say to such an obstinate man?

A. Our advice is that you should not discuss with intransigent persons who suffer from the malady of brain-density. Despite him having read all the evidence, he proved that he read same with SANHA/MJC blinkers on his eyes, hence he only remembers the criticism, not the facts. With a person of this type of bias, you are flogging a dead horse. Imaam Ghazaali (rahmatullah alayh) said that one should not speak to two types of persons: *A Ghabi and a Mu-aanid*. *Ghabi* is a person who is naturally dense in the brains. He is plain stupid. The more you try to convince him, the more obstinate he will become like a mule or a donkey. *Mu-aanid* is a biased person who will react spitefully and who is blind to the truth. The Qur'aanic instruction for us when we meet such mules is: "When they (the *Mu'mineen*) hear *laghw* (futility, stupidity, *Sanha-MJC* drivel), they turn

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away from it, and they say: 'For us are our deeds, and for you are your deeds. Salaam on you, we do not follow the jaahileen' (such as the criminals who halaalize carrion).

Q. Is it permissible for a woman to remove facial hairs during haidh?

A. During menstruation it is not permissible to remove any hairs from any where on the body nor to cut the nails. Before haidh begins, you should attend to hair-removing and nail-cutting.

Q. Even Daarul Uloom permit their students to indulge in kuffaar sport. Please comment.

A. Madrasahs which permit haraam kuffaar sport are betraying the Deen. It is for such reasons that the products of these Madrasahs become ulama-e-soo'. They acquired their evil tendencies right inside the madrasahs. We are living in an era in close proximity to Qiyaamah, and according to Rasulullah's prediction, it will be a time when ulama-e-soo' such as carrion, riba, pork and liquor halaalizers will abound.

Q. If someone asks: 'Why don't you play sport?', what should be the answer?

A. If someone asks you: Why don't you drink wine? Why don't you eat pork? Why don't you expose your satr in public? – then what will you say? Whatever will be your answer to these questions, should also be your answer to the stupid question: 'Why don't you play sport?'

Q. Are all T-shirts with whatever logos haraam? What if there is only a picture of a scenery on the T-shirt?

A. All these kuffaar T-shirts with logos are haraam. Emulation of the kuffaar is a major sin.

Q. When on Hajj, does one have to make Qur'baani also?

A. The sacrifice (Dumm) of Hajj is not the annual Qur'baani. Since a person is a musafir (traveller) when on Hajj, Qur'baani is not Waajib. Nevertheless, it is highly meritorious even then.

Q. Some Jamaat brothers want to discuss the chicken issue and similar other controversial issues during the daily Fikr sessions. Others object. What do you advise?

A. If by the 'daily fikr' you are referring to the Tabligh Jamaat gathering where they discuss their Tabligh activities, then it will be improper to discuss the chicken issue, or any other controversial issue even of a Deeni nature at such sessions. All types of people participate in Tablighi Jamaat activities. By introducing this dimension in these sessions, the culprits involved in the haraam activities will not join the Jamaat. It is the duty of the Imaam of the Masjid and of the Ulama in general to speak on such issues from the mimbar, in their ba-yaans and publications.

Q. In Malaysia there is a new practice with regard to Qur'baani animals. The organization sells an animal with the condition that they will donate the greater portion of the

meat to the poor. Is this practice valid?

A. The precondition of 'donating' any amount of one's qur'baani meat is baseless and not permissible. It is not permissible to sell an animal to a person with this condition. Distributing the meat is the right of only the one who makes the Qur'baani. The stipulation of this pre-condition renders the sale of the animal *faasid* (corrupt).

Q. In Malaysia we have a custom of performing Salaatul Haajat with Jamaat in the Masjid. Is this the Sunnah?

A. It is Sunnah to perform Salaatul Haajat alone and in privacy in one's home. The practice of conducting it in jamaat in the Masjid is bid'ah and riya. One should not participate in such practices of riya and bid'ah.

Q. The Imaam recites a wurd immediately after the Fardh of Maghrib, and all the musallis are expected to participate. Is this in order?

A. The recitation of the *wurd* after Maghrib is baseless. There is no need to participate in it. Rasulullah (sallallahu alayhi wasallam) severely reprimanded the Imaam who makes it difficult on the people with very lengthy Qiraa't. The two Sunnat rakats should be performed immediately after the Fardh. Besides the short dua after Fardh, there should be no other Thikr, Dua, etc. This wurd is bid'ah.

Q. There appears to be a big error somewhere regarding the chicken conflict. How could Ulama claim that chickens are halaal if Tasmiyah is not recited on every one?

A. There is really no error. The corruption is the product of the lust for money. The equation which legalizes omission of Tasmiyah and accepts haphazard neck-cutting is occasioned by the desire to fill the coffers with millions of rands every year. SANHA netted R7 million last year and the MJC R15 million. As long as this monetary lust dominates, haraam carrion chickens will be marketed as 'halaal'.

Q. A Haafiz is unable to stand to perform Salaat. He sits on a chair. Can he be the Imaam for Taraaweeh Salaat?

A. While the disabled Hafez Saheb may sit and perform Taraaweeh, making Ruku' and Sajdah with signs, he may not lead others in Salaat. That is, he cannot become the Imaam.

Q. The majority of the musallis are Shaafis in our Masjid, but the Imaam is a Hanafi. What is the position if the Hanafi Imaam makes Sajdah Tilaawat at an aayat which is not a Sajdah Tilaawat aayat for Shaafis?

A. If the majority of the congregation is Shaafi, a Shaafi should lead the Salaat. If the Hanafi leads the Salaat, he will have to make the Sajdah. When he makes the Sajdah, the Shaafi muqtadis must remain standing until the Imaam completes his Sajdah. Where it is not a Sajdah aayat for Shaafis, they must incumbently remain standing while the Hanafi

Imaam makes the Sajdah.

Q. When the Imaam in Taraaweeh is a Shaafi, how should the Hanafis behind him perform Witr?

A. If the Imaam is a Shaafi, the Hanafis should make their own Witr Jamaat elsewhere.

Q. A fasting woman's haidh started 2 minutes before Iftaar. What is the state of her fasting?

A. If haidh started even two minutes before Iftaar time (that is before sunset), the fast is not valid. She has to keep one day qadha.

Q. My children have gold jewellery. Must Zakaat be paid on their jewellery?

A. If the gold belongs to the children, there is no Zakaat payable on it.

Q. My wife left home of her own freewill without my consent. I have given her one Talaq Baa-in. She is demanding iddat maintenance. What is the Shariah's law?

A. During the iddat, the ex-wife is required to stay in the marital home. If she refuses to stay in the marital home and makes her own arrangements, then she is not entitled to maintenance. Only if she stays in the marital home or elsewhere with the consent of her ex-husband, will maintenance be Waajib for her.

Q. After the mayyit has been given ghusl and kafan, in which direction should the body be placed?

A. After ghusl, the mayyit may be placed in any direction which is convenient.

Q. Which banks have Shariah-compliant financial products?

A. All so-called 'Islamic' banking services are riba or contaminated with riba. There is no such thing as 'shariah-compliant' financial products. In fact, this term has become an expletive which should be avoided. These banks are riba institutions which dupe the Muslim community with Shar'i terminology.

Q. Is it permissible to give one's Zakaat to one's needy brothers and sisters?

A. It is permissible to give Zakaat to one's brothers and sisters if they qualify to accept Zakaat.

Q. Is the iddat of an elderly lady the same as the iddat of a young woman?

A. If the elderly woman is a woman of haidh, her iddat is the same as the iddat of a young woman. If she is not a menstruating woman, i.e. she is beyond the age of haidh, her Talaq iddat will be three months. But her iddat-e-wafaat (i.e. death of her husband) will remain four months and ten days.

Q. Can't the chicken saga be sorted out by the Ulama?

A. In fact, the ulama are complicit in halaalizing carrion. They have vested interests and other nafsani agendas, hence they have no intention of sorting out the imbroglio. All chickens and meat certified by SANHA and MJC is haraam. The matter cannot be sorted out because the money-greed and lust of these two haraam halaalizing bodies do not permit them to ac-

knowledge the haraam malpractices which they themselves have discovered in their certified meat plants, but which they have tried their utmost to conceal.

Q. Is cheese in which calf rennet is used, halaal?

A. Rennet is an enzyme extracted from the stomachs of cattle. Commercial rennet is not the substance called *Infahah* mentioned in the kutub of Fiqh. If the rennet is acquired from animals not slaughtered according to the Shariah, then it will be haraam. Cheese containing such rennet is haraam. Cheese containing plant rennet is halaal.

Q. We wish to perform Eid Salaat this year in an Eidgah. There is a sportsfield available. Is it permissible to have the Eidgah on this field? There is also a vacant piece of land adjacent to the sportsfield. This vacant land is not used for sports.

A. It is not permissible to use a sportsfield for the purposes of an Eidgah. A variety of haraam activities is perpetrated on a sportsfield. Liquor, zina, music, intermingling of sexes, etc. are associated with sportsfields. It is a venue of Allah's Wrath and Curse. Such a ground does not have superiority over a Masjid for the purposes of the Eid Salaat. If the piece of ground adjacent to the sports field is not used for sports, and if this ground is not within the built-up area of the city, but is at the end of the built-up area, then it is permissible to use it for an Eidgah.

Q. I am confused regarding the kaffarah of 60 days for intentionally breaking a fast during Ramadhaan. In one issue of The Majlis it is mentioned that if a Ramadhaan qadha fast is intentionally broken, there is no kaffarah while in another issue the 60 day kaffarah is mentioned. Please explain the conflict.

A. There is no conflict. You have confused Ramadhaan qadha with fasts which are kept during the month of Ramadhaan. If a person makes niyyat (intention) during the night time (i.e. before Subh Saadiq/Fajr time) to fast the next day of Ramadhaan, and he breaks this fast without valid reason, he is liable for the 60 day Kaffarah penalty. This penalty applies if the fast is broken during the month of Ramadhaan. However, if one had not fasted for some reason during Ramadhaan, then one has to make Qadha of the missed fast. This Qadha will obviously be made after Ramadhaan. If a person begins the day making qadha of his fast, and then breaks this Qadha fast intentionally without valid reason, the 60 day penalty does not apply to this qadha fast. He still has to make only one qadha fast. The penalty applies only when breaking intentionally a fast during the month of Ramadhaan.

Q. During my youth I had missed many fasts almost every year. I do not remember the number. How should I make qadha of such fasts?

A. You have to reflect – think deeply

Questions and Answers

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and fix a number of fasts which had been broken in the past., then begin making qadha. After reflecting, whatever number your heart tells you, accept it as such and commence making qadha.

Q. I have given loans to people. Is Zakaat payable on the loans?

A. Zakaat has to be paid on money loaned to others. However, the Zakaat is not due as long as the loan is outstanding. But when they repay the loan, then you will have to pay for the past years as well. For example, if they pay you after three years, then Zakaat will have to be paid for three years. It is therefore better to pay every year.

Q. Is it permissible for women to make designs with mendhi on their hands as has become fashionable nowadays?

A. While it is permissible for women to apply mendhi, the fashionable designs are not permissible. Such designs are the fashions of the kuffaar. Emulation of kuffaar practices is a major sin.

Q. One of the heirs sold the car and furniture of his deceased mother after her death. He usurped the money for himself. When the heirs are paid should this heir too receive his full share despite the usurpation?

A. No, he should not be paid his full share. The value of the car and furniture should be deducted from his share and the balance given to him.

Q. We have collected funds to build a Masjid and a Madrasah. The funds are insufficient and the community has lost interest. Now that the project will not be built, how should the funds be disposed of?

A. If the contemplated project for which the funds were collected is abandoned, the money has to be returned to the donors. However, if the donors approve of the funds being transferred for another Deeni project, then this will be permissible. The donors have to be informed that the project will be abandoned. The proposal of transferring the funds to another Deeni organization should be put to them. It is essential to notify them that the project for which they have donated will not be pursued.

Q. Is it permissible to take pills to delay haidh in order to fast the full month of Ramadhan?

A. Interfering with the natural process created by Allah Ta'ala is extremely harmful and not permissible. Haidh is impurity. Allah Ta'ala has created a natural mechanism in the woman's body for the discharge of this harmful impurity. The purity has to be expelled, not retained inside the body beyond its natural period. It should be understood, that the consequences of interfering with the natural system and retaining the filth inside the body leads to multiple health complications. The Qur'aan describes such interference with Allah's creation as *Taghyeer li khalqillaah* (changing the natural creation of Allah) effected by shaitaan'. It is therefore not permissi-

ble to take medication for delaying haidh. The Shariah has ruled that women should make qadha of the fasts which they miss during Ramadhan. They should not attempt to supersede the Shariah. Allah Ta'ala is the Creator. He knows what He creates and does.

Q. Is Zakaat payable on a pension fund?

A. Zakaat will be due on the pension fund money only when it comes into the physical possession of the beneficiary, not before.

Q. Is Zakaat payable on savings in a medical scheme?

A. In a medical scheme a certain portion of the member's contribution is set aside in a savings account. This saving belongs to the member. It is with his agreement that he is unable to withdraw it from the savings account. He will take possession of the savings only when he resigns and does not join another fund. This is with his voluntary approval. As such, he has to pay Zakaat on the amount in his savings account in the medical fund.

Q. Whose duty is it to look after the husband's mother and to cook her food? She has married sons and daughters.

A. Firstly, it is the Waajib duty of the sons to look after their mother. They have to make the necessary arrangements for her food, clothes, living and comfort in general. If their wives sinfully refuse to assist him, then the sons will have to do the cooking for their mother either themselves or hire someone to prepare the food or make some arrangement. If the daughter is living with her mother, then obviously it is her duty to cook her mother's food. If the husband's mother is living with her daughter-in-law, then it will be her duty to cook for her if she (mother-in-law) is infirm, old or sickly. If the mother-in-law is able to do her own cooking, then while it will not be Waajib for the daughter-in-law to cook for her, nevertheless, it will be highly improper for her to refrain from cooking for her. How will it look to discard her husband's mother while they are living in the same house?

If the husband instructs his wife to cook for his mother, it will be Waajib for her to comply because obedience to the husband in all lawful things is Waajib.

It should also be understood that Islam places great emphasis on morality (akhlaaq). Even if it is not one's mother-in-law – it may be a sickly or old neighbour – then too it becomes Waajib to look after her. This is the demand of Islamic *insaaniyat*. Circumstances make Waajib certain issues which ordinarily are not one's incumbent duties. There may be an old sickly person living 10 houses from you. This person may have wealthy sons and daughters who are neglecting her and who have abandoned her. If her relatives are not fulfilling their duty of caring for her, then it becomes Waajib on you even though she is not related to you and living far from you. It becomes Waa-

jib on all those who are able to take care of the destitute person.

It is not permissible for a woman to refuse to look after her mother-in-law on the basis that she has her own sons and daughters. If her sons and daughters refuse to fulfil their duty, then it is Waajib on the daughter-in-law to do what is expected of her own children.

Q. Why is fish halaal without slaughtering?

A. Fish is halaal without slaughtering because this is the law of the Shariah. It is the decree of Allah Ta'ala. The laws were revealed without the reasons.

Q. Is it permissible for women to visit the graveyard if there are boundary walls?

A. It is not permissible for women to visit the graveyard even if there are boundary walls.

Q. A person in I'tikaaf went to make wudhu. Instead of wudhu he took a bath. What is the state of his I'tikaaf?

A. The non-Waajib bath which the person took nullified his I'tikaaf of that day. He has to make Qadha of one day after Ramadhan. When making Qadha, he should also fast on that day.

Q. A family member passes away while one is in I'tikaaf. What should he do?

A. The Mu'takif (the one in I'tikaaf) should make dua for his relative who passed away. There is no need for him to break his I'tikaaf merely to participate in the Janaazah Salaat and to accompany the Janaazah. However, if there is a pressing need for his presence, and he attends, then he has to make Qadha of one day.

Q. A person bought dollars at R8. Now the price is R7.35 for a dollar. At what price is he allowed to sell his dollars?

A. The parties may mutually fix the price for the dollars. It is not necessary to adopt the current bank rate. Any price could be mutually arranged for the dollars regardless of the price which was paid for the dollars.

Q. Is it permissible to cover the Janaazah with a cloth on which aayats of the Qur'aan are inscribed?

A. It is not permissible to drape the janaazah with a cloth on which Qur'aanic aayaat, etc. are inscribed. The gracious Qur'aanic verses are grossly disrespected by the hands of some people who touch it without wudhu and by them bundling up the cloth afterwards and casting it aside as is the usual case.

Q. Please advise if it is permissible to travel with a non-mahram female/male to work. What is the difference travelling with a non-mahram to work and yet at work I am working with non-mahrams?

A. It is haraam to travel with a ghair mahram to work or to be with him/her. It is not permissible to even work with non-mahram males/females. Contact with them is in violation of Islam's Hijaab rules. Such contact inevitably leads to zina of various

kinds. Even if the ultimate act of zina is not committed, zina of the eyes, of the tongue, of the ears and of mind must incumbently take place when there is free contact with ghair mahrams.

Every Muslim is bound to incumbently follow the Shariah. We all falter, stumble, fall and commit sins. But commission of sin should not lead to justification of sin. While the former is fisq, the latter is kufr. Iblees justified his sin and in consequence became a kaafir, everlastingly accursed and rejected. On the other hand, Aadam (alayhis salaam) regretted his error, shed tears in profusion and repented sincerely. In consequence of his humility and acknowledgement of his error, he became elevated and closer to Allah Ta'ala than the rank he had held in Jannat prior to his error.

Q. Please also advise on a person who says for example: "Zaid prays 5 times, has a beard, acts piously, yet he has no adab (respect) while I may not dress Islamically, not have a beard, etc., but as long as my heart is clean, it is better. Its whats is inside that is important."

A. The person who elevates himself above Zaid on the mistaken belief of his purity of heart, is under the spell of shaitaan and the nafs. He suffers from satanic pride, hence he holds Zaid in contempt. Furthermore, perhaps unknown to even himself, he has a hidden aversion for the Sunnah practices of Rasulullah (sallallahu alayhi wasallam) hence he gives his own perceived 'purity' of heart a higher status than the acts commanded by Rasulullah (sallallahu alayhi wasallam). Such deception is termed *Talbeesul Iblees* (the deception of Iblees). Undoubtedly, what is 'inside' is important. But what is inside will show out on the outside. Since this person's inside (heart) is corrupt, having an aversion for Islam's commands, the corruption is manifest on his external body, hence he displays total disdain and repugnance for the ahkaam commanded by Allah Ta'ala, and emulates the kuffaar. There is an exceptionally strong link between the inside and the outside. So, he only fools and deceives himself with his satanic and nafsani justification of his major sins with his mistaken belief of 'purity of heart'. A Muslim whose heart is pure never views with disdain and insignificance any act or fact which has been ordered by Rasulullah (sallallahu alayhi wasallam) even if he does not give practical expression to the sacred teachings of Islam.

Q. I made a vow that if my dua is accepted, I will give a certain amount of money to the poor. The dua was fulfilled. Is it necessary to give the cash money to the poor or may I buy foodstuff with the same amount of money and distribute it to the poor?

A. It is permissible to give food for the amount to the poor.

Q. A Minnat (vow) was made to make Qur'baani of a cow. Will it be

(Continued on page 12)

NON-MUSLIM FEMALE EMPLOYEES

Question: A Mufti Sahib says that it is permissible for businesses to employ non-Muslim female staff. It is the duty of the employer to instruct his non-Muslim female staff to dress properly, not scantily, and their legs from below the knees may be exposed since the aurah of a non-Muslim female is from her neck to her knees. When interacting with his female staff, the boss should merely cast down his gaze according to the Mufti Sahib. Is this view correct?

ANSWER: No, this view is incorrect. The laws of the Shariah are conditioned and circumscribed by different *Fiqhi* (juridical) principles of the Shariah. Permissibility in particular are regulated by such principles. An act may be initially permissible, however, due to circumstances and extraneous factors of *fitnah* and evil, the permissibility becomes *haraam*.

Consider the initial permissibility of marriage to the females of the *Ahl-e-Kitaab* while they retain their religion. When such a marriage despite its validity constitutes a threat to the *Imaan* and *Akhlaaq* of the husband and/or the resultant children, the ruling of prohibition (*Li ghairihi*) will become applicable.

Hadhrat Umar (radhiyallahu anhu) during his *Khilaafat* had appointed the very senior *Sahaabi*, Hadhrat Huzaifah (radhiyallahu anhu) to be the governor of a country. Information reached Hadhrat Umar (radhiyallahu anhu) in

Madinah that Hadhrat Huzaifah (radhiyallahu anhu) had married a woman from the *Ahl-e-Kitaab*. The Khalifah immediately dispatched an order to Hadhrat Huzaifah to divorce the woman. In response, Hadhrat Huzaifah (radhiyallahu anhu) wrote for clarification. He wanted to know his error/sin. He did not comprehend the Khalifah's wisdom because the Qur'aan permits marriage to the females of the *Ahl-e-Kitaab*.

When the Khalifah received Hadhrat Huzaifah's letter, he (Hadhrat Umar) wrote back: "I am not making *haraam* what Allah has made *halaal*. But, before you set down this letter of mine, divorce her." When this command reached Hadhrat Huzaifah (radhiyallahu anhu), he immediately submitted, complied and divorced the woman. This was the degree of obedience of the *Sahaabah* to Authority.

Whatever the rationale of the Khalifah was for his command, is not the subject of this discussion. What is noteworthy is that based on *Shar'i* principles, he issued a proscription for an initial permissibility. The Qur'aan Majeed, enunciating a principle for circumscription, states: "And do not approach even near to *zina*." The Qur'aan-e-Hakeem does not say: Do not commit *zina*. It commands abstention and distance from all permissible acts which lead up to *zina*. The introduction of *haraam* is likewise *haraam*. This too is a *Shar'i* principle.

Thus, on the basis of such Qur'aanic and Sunnah principles, the *Fuqaha* of all *Mathabs* from the time of the *Sahaabah*, have unanimously ruled that despite the face of a Muslim woman not being her *aurah*, it is nevertheless *Wajib* (compulsory) that her face be concealed from the public on account of the presence of the factor of *fitnah*.

Furthermore, for the validity and applicability of a *fatwa*, it is incumbent to take into account the prevailing circumstances. Hence, if the current situation leads to moral corruption, vice and the like, an act will be declared *haraam* in terms of the Shariah notwithstanding its initial permissibility. Only *Muftis* whose *Baatin* is adorned with *Taqwa* and *Wara'* understand these issues and are qualified to issue *fatwas*.

Should it be accepted that initially it is permissible to employ non-Muslim females in shops and factories, etc., and even if their *satr* is from the neck to the knees, the preponderance of a host of concomitant evils invokes the *fatwa* of prohibition. The prevailing circumstances which foster immorality and *zina* of all kinds leave no scope for permissibility to employ even non-Muslim female staff in capacities where they are constrained to intermingle with the employer in particular, and with males in general.

The advice that the 'boss should merely cast down his gaze' is preposterous. The

Qur'aan Majeed commands: "Do not approach even near to *zina*." Is it possible for the immoral men and women dressed scantily and provocatively, of our times who are constantly in close and frivolous contact in shops and offices to cast down their gazes? The gaze can be cast down if a man has true *Taqwa*, and he is not in contact with females, and he suddenly sees a woman. But with the type of immoral and close inter-relationship between the boss and his female staff nowadays, the advice about casting down the gaze is irrational and subject to mirth. In practice the issues of casting down the gaze and non-Muslim women dressing modestly in loose-fitting garments which do not reveal their *aurah*, and bosses not being in frivolous and immoral contact with the female staff, are non-existent and the imposition of these requisites is a virtual impossibility in this age and environment.

There are principles of the Shariah such as *Ishtiraak-e-Illat*, *Dalaalatun Nass*, *Ishaaratun Nass*, *Hurmat Lighairihi*, etc., which may not be ignored when issuing *fatwas*. Consider the prohibition of female emergence from the home. Although by way of *Ibaaratun Nass* the prohibition initially and primarily applies to the *Azwaaj Mutahharaat* (the Holy Wives) of *Rasulullah* (sallallahu alayhi wasallam), on the basis of the principles of *Dalaalatun Nass* and *Ishtiraak-e-Illat*, the prohibition is

not only extended by the Shariah to all Muslim women, but has greater applicability and emphasis for them in view of the greater threat of *fitnah* in relation to the *Azwaaj-e-Mutahharaat*.

Just as the initial permissibility germane to the exposed face of a Muslim woman is proscribed by various principles of the Shariah, so too is the employment of non-Muslim females prohibited. In fact, in this era these women pose a greater threat to the morals and *Imaan* of males, hence the prohibition has greater force. Privacy of the boss with his female staff, flirting with them, their intermingling with males on the premises, their alluring conversation and stances designed to seduce, their donning of immoral and provocative dress, the impossibility of imposing *abayas* and *purdah* on them, and the wide scope for immoral contact with them, are the order of the day in shops, offices and factories where female staff is employed.

Many Muslim marriages have broken down or terminally soured as direct consequences of the immoral and *haraam* involvement of the employer with his female staff. In the prevailing scenario of evil, immorality and vice it is never permissible to employ any female staff. While this may be a cry in the wilderness, it will be upheld with vehemence in Allah's Court in the *Aakhirah*. It is our obligation to only deliver the *Haqq* as the Qur'aan Majeed says: "And on us is only the delivery of the



HUFFAAZ! DO YOURSELVES A FAVOUR

THE QUALITY OF *Hifz* of present-day Huffaaz is truly lamentable. Throughout the country where the Huffaaz recite in *Taraaweeh*, a sad mockery of the Qur'aan and the *Taraaweeh* takes place. The recitation of the Huffaaz in general is putrid and spiritually nauseating. It is an insult to the sacred institution of *Hifz* to describe these *Ramdhaan* 'huffaaz' as *Haafizul Qur'aan*.

During the daytime, despite spending considerable time revising a couple of *rुकus* which will be recited in

a couple of *raka'ats*, their recitation is cluttered with errors of a variety of kinds. The speed with which they recite betrays the great deficiency in their 'hifz'. The speed furthermore makes a massive mockery of the *Ibaadat* of *Salaat*.

While there are exceptions to this abominable state of affairs, they are rare. The majority of the so-called 'huffaaz' are not true *haafizul Qur'aan*. When a student would come to visit Hadhrat *Masihullah* (rahmatullah alayh) and if in response to his query he said that he was

a *haafiz*, Hadhrat would ask: "A *Ramdhaani hafiz* or a *Haafizul Qur'aan*?"

A "*Ramdhaani hafiz*" is the kind of chap who is the *Imaam* in a couple of *raka'ats* of *Taraaweeh* and acquits himself in the manner described above. The entire year he remains oblivious of the Qur'aan Majeed. During *Ramdhaan* he suffers during the daytime swotting the couple of *Rukus* he is supposed to recite in *Taraaweeh*. He is not a true *Haafiz*. On the other hand, a *Haafizul Qur'aan*, is a *Haafiz* who has the Qur'aan Majeed inside his heart, in

his mind, and on his tongue and finger tips. He is a true Guard of the Qur'aanic text.

A *Haafiz* of the Qur'aan should make it his incumbent duty to recite the entire Qur'aan in his daily *Sunnat* and *Nafil Salaat* throughout the year. The *Sunnat* and *Nafil Salaat* attached to the *Fardh Salaat*, *Tahajjud*, *Ishraq*, *Dhuha*, *Tahyatul Wudhu*, *Tahyatul Musjid*, *Awwaabeen*, etc. offer him ample opportunity to revise and solidify his *Hifz* every day of the year. But, the so-called *huffaaz*, rush through their daily *Salaat* reciting the short *Surahs*. In addition to this, the *Haafiz* should recite at least 10 *Juz*

daily. From the 24 hours he has to devote only about 3 and half hours which he could spread over the entire day and night. If the *hafiz* does not adopt this or a similar system it is obvious that the Qur'aan Majeed will slip from his memory.

Another factor of vital importance is that indulgence in sin and futility adversely affects *Hifz*. A *haafiz* who does not inculcate *Taqwa* will increasingly tend to forget his *Hifz*. The Qur'aan does not coexist with a heart contaminated with evil. The Qur'aan is pure *noor* which can coexist only in a heart which glitters with *noor*.



TAKE LESSON FROM THE GRAVE

* Once the screams of a man who was being punished inside the grave could be heard by those standing at the graveside. While he would not give short weight, he would not wipe the dust and sand which accumulated in the pans of the scale. Customers

would thus receive slightly less weight. The punishment abated only after a *Wali* had supplicated on behalf of the inmate of the grave.

* Hadhrat Abu *Maisarah* (rahmatullah alayh) narrated that so much punishment was inflicted

on an inmate of the grave that his grave ignited with fire. He was being punished for having refrained from going to the aid of a *mazloom* (an oppressed person), and on one occasion he had intentionally performed *Salaat* without *wudhu*.

IMAAAN – ALLAH'S GIFT
"In this way did We (Allah) reveal to you (O Muhammad!) a spirit from our command. You did not know what is the Kitaab nor what is Imaan. But, We made it a Noor with which We guide whomever We wish from among Our servants. And, verily, you guide towards the Straight Path. (Aayat 52, Surah As-Shuraa)

PREPARATION OF THE JANAAZAH

Rasulullah (sallallahu alayhi wasallam) said that Allah Ta'ala had created Muslims for the Aakhirah. This earthly life is a temporary sojourn which should not be allowed to divert our focus from the Aakhirah where our everlasting abode of happiness is.

In fact, Allah Ta'ala has set into operation the arrangement for our departure from this earthly abode from the very

day we are born into this world. Our Janaazah preparations commence almost immediately after birth. When a person dies, it is observed that his/her Janaazah Salaat is without Athaan and Iqaamah, yet these rites are usually for Salaat. The day the child is born, Athaan and Iqaamah are recited in his/her ears, but there is no Salaat accompanying these rituals.

LIQUIDATED - AM I LIABLE TO PAY MY CREDITOR?

QUESTION

I went into financial difficulty regarding cash flow. I was not insolvent. My assets were in excess of my debts. I owed creditors R300,000. My main creditor, a Muslim, whom I owed about R150,000 pressed for immediate payment which I simply could not do. I tried to reason with him, explaining that as soon as I can lay hands on some cash, I would pay him. But he was not prepared to wait any longer. He applied for liquidation of my business. The sheriff of the court attached all my assets. The non-Muslim creditors summing up the position, did not put in claims because they understood that all the assets would be sold for a song, necessitating them to contribute towards the costs of the liquidation. Only the Muslim creditor submitted his claim.

The non-Muslim trustees appointed to liquidate the business valued my assets at R400,000 although the true value according to my estimate was in excess of R600,000. All my assets were sold on auction for less than one tenth of the value calculated by the trustees. The proceeds of the sale were about R38,000. Almost the entire amount went for the costs of the trustees. The small amount left was given to the landlord for arrear rent. The consequences of this action of the Muslim creditor were (a) The loss of all my assets. (b) He received not a cent. (c) All the other creditors lost all their money I owed them. To crown this miserable situation, the Muslim creditor now is pressurizing me with the Shariat. He says that according to the Shariat I have

THREE HIDDEN ACTS

“Verily, Allah has hidden three things in three things: (1) He has hidden His pleasure in His obedience. (2) He has hidden His wrath in His disobedience. (3) He has hidden His Auliya among His servants.” (Hadith)

to work and pay him every cent I owe him. What is the ruling of the Shariat for this imbroglio created by the Muslim creditor? What is my position in the light of the Shariat?

ANSWER

According to the Shariat the Qaadhi who attaches the debtor's assets is not allowed to dispose thereof under the proper market value. The Qaadhi may not sell the assets of the debtor for a 'song' as the trustees did with your assets. The Muslim creditor acted in a callous, selfish and haraam manner by having utilized the kuffaar legal apparatus to 'steal' and usurp your assets. In the end he ended up like the greedy dog which had lost the bone in its mouth to its own shadow when it saw its own shadow in the river water while passing over a bridge. When the dog barked at the 'dog' in the water with the bone in its mouth, the real dog lost its bone to its own shadow in the water.

This callous and greedy creditor has also deprived the non-Muslim creditors of their rightful dues. He was the cause for them too losing their money. Your position relative to the Shariat is as follows:

Value of your assets	R600,000
Less amount owing to the Muslim creditor	R150,000
	R450,000

Your former Muslim creditor is now your debtor. You are his creditor, and he owes you R450,000. You should send him a statement of the account and demand R450,000 from him. While 'legally' in terms of the law of the land you have no claim against him, be assured that your claim will be on the Urgent role in Allah's Court on the Day of Qiyaamah. You have no obligation to pay this unscrupulous former creditor a cent. He must pay you.

As far as all the other creditors are concerned, despite the Muslim creditor having been the primary cause for their

ISTIKHFAAF

qaha have ruled:

“Miswaak is Sunnah, but to reject it is kufr.”

Nowadays so much *Istikhfaaf* is committed with the teachings of the Deen, which leaves no doubt in the effacement of Imaan. Mockery with Hijaab, the beard, Islamic dress, etiquettes of eating, etc., etc. is a clear attitude of *Istikhfaaf* which eliminates Imaan.

When viewing the alarming and widespread attitude of *Istikhfaaf* in today's Ummah, there is no surprise in Rasulullah's pronouncement that “of every 1000 of his Ummah, one will enter Jannat”. This dangerous disease of *Istikhfaaf* is so endemic nowadays that we find numerous molvis and sheikhs also committing this fatal sin.

THE MOST PRECIOUS treasure that we possess is Imaan. But it should be understood that this most precious treasure is extremely delicate and can be quickly eradicated by thoughtless acts and attitudes. Among such dangerous acts and attitudes which efface this most precious treasure is *Istikhfaaf*.

Istikhfaaf literally means ‘to make light of’, ‘to view with disdain’. In the meaning of the Shariat it is the attitude which makes light of any tenet, teaching and belief of Islam regardless of the *Fiqhi* classification. If even a *Mustahab* act or an act which is of a lesser degree than *Mustahab*, is dismissed with the attitude of *Istikhfaaf*, it will be kufr – such kufr which effaces Imaan. Hence, the Fu-

When a Muslim perpetrates *Istikhfaaf* with any order or institution of the Shariat, he implies preference for the system of the kuffaar. The disdain which he feels for the Islamic institution constrains him to elevate the kuffaar system and to propagate its superiority and necessity. It is on this basis that Hadhrat Maulana Ashraf Ali Thanvi (rahmatullah alayh) and our Akaabir Ulama issued the fatwa of kufr regarding the kuffaar system of slaughtering animals. The attitude of preference for the kuffaar system and the total abandonment of the Islamic system are the effects of *Istikhfaaf* which in turn are the products of monetary greed. It is the lust for money which has blinded the bodies which halaalize haraam carrion meat. May Allah Ta'ala save us from the disaster of kufr.

VACCINES - A WESTERN PLOT

BROTHER RASHID ABBAAS, a Naturopathic Health Advisor writes: “I met a group at Checkers who all told me (and also some clients of mine) that their family member was absolutely well when told that he was HIV positive. Then he started getting very sick to the point of death when they started on the anti-retrovirals. This is the plan of Allah at the end of the day even if the actual so-called disease is not actually there. Therefore, swine flu and HIV are the decrees of Allah on humanity for disobedience which is deteriorating greatly, hence the injustice of rulers will only worsen.

....The West accelerates its planned onslaught against humanity in all countries that are not white. I have seen very professionally produced documentaries to this effect. There is

absolutely no intention by the West to uplift the downtrodden, and in fact, it is rather to the contrary – to progressively reduce morale and wealth and severely reduce the global populace. This they are doing by HIV so-called ‘medicines’ and the new so-called endemic swine flu which is really normal flu in order to sell almost outdated and highly dangerous vaccines.”

COMMENT: Furthermore, besides the creation of mass diseases such as polio, etc., with their haraam and dangerous poisonous vaccines, their global conspiracies have decimated millions of people on earth, especially in Africa by instigating inter-tribal massacres all over the continent. Currently, the same plot is unfurling in Pakistan where so-called ‘Jihad’ groups are created to fight the

true Mujahideen, and also to fight the Pakistani army. The plot is to dismember Pakistan into small ‘states’. This will be an ideal scenario for the West to further its plot of global hegemony.

However, these conspirators do not understand that “Allah Ta'ala is the Best of plotters”. He suddenly creates a situation which throws all their nefarious schemes out of gear. So while the dismemberment of Pakistan into little hovel states may appear to bolster the western conspiratorial scheme, it will in reality benefit Muslims – those Muslims who are seeking a true Islamic state. From the mess of dismemberment, there will, Insha'Allah, arise one or two Islamic states which might initiate the Shariat system of Khilaafat, Insha'Allah. Right now, the Pakistani government and army are the greatest threats to Islam.

GARBAGE PAPERS DEFILING THE MUSAAJID

MOST MUSJID FOYERS around the country are defiled with a glut of garbage papers and pamphlets with little Deeni content. In fact some papers propagate unadulterated kufr and western immorality. Haraam pictures, commercial advertising, propagation of un-Islamic ideas, etc. are prominent features of almost all the garbage papers cluttering and littering the Musjid foyers. Teachings and practices of Islam are berated by way of fanciful and totally baseless (baatil) interpretations. Instead of proclaiming the pure Shariat of Islam and the, Sunnah of Rasulullah (sallallahu alayhi wasallam), most of these garbage papers with their Haraam pictures, deviation, bid'ah and kufr corrupt the thinking of unwary and ignorant Muslims and defile the sanctity of the Musajjid.

It is the Waajib duty of Musjid trustees and the Imaams to remove all such haraam papers and to prevent the Musjid from being misused For the propagation of kufr and for commercial advertising. The Musajjid are only for ibaadat. They are not erected to cater for the nafsaniyat of deviates, and miscreants. Guarding the purity and sanctity of the Musjid - The Houses of Allah Ta'ala- is the incumbent obligation of trustees and the Imaams.

losses, you still have to pay them. You must muster up courage, work hard, make much dua and begin paying them even in small regular installments. If you adopt this prescription, you will see wonders in the avenue of barkat. Soon all your debts will be paid while you will be a major creditor having a valid demand in Allah's Court in Qiyaamah to claim from the Muslim whose greed and lack of scruples have brought about the loss to you and the other creditors.

In cases of this kind, the appointed trustees are in the capacity of agents for the creditor who has applied for sequestration of the debtor. His application for sequestration is tantamount to appointing the trustees to be his agents whom he empowers to adopt the coercive force of the unjust secular law to grab and dispose of the debtor's assets for a song.

PUNISHMENT FOR IMMORALITY

DURING THE infancy of Hadhrat Ismaeel (alayhis salaam), the Arab tribe of Jurham had settled in the locality of the Ka'bah. Naailah was an immoral woman of this tribe. She committed fornication right inside the Ka'bah. Allah Ta'ala punished the immoral couple by transforming them

into two stones. The name of the man was Asaaf.

As a lesson and admonishment, the people placed one stone on Mount Safa and the other on Mount Marwah. This was to remind evil persons of the punishment of Allah Ta'ala. After some ages had passed, the ignoramuses began

worshipping these two stones. During the time of Rasulallah (sallallahu alayhi wasallam) these two stones were removed and destroyed.

Just as the reward for ibaadat is greater in a holy place and during a holy time, so too is the punishment severer in a holy place and a holy time.

THE DURBAN ACCURSED FAIR OF ZINA

Q. What do you think of the Al-Ansaar Foundation of Overport Durban? They are holding a 'Ramadhaan Fair' for Eid-shopping during the last ten nights of Ramadhaan. This is a night-time shopping extravaganza. It is a time when Muslims should be in ibaadat in their homes, but the ladies will be prowling about in public. What confuses many Muslims is that even some Ulama support this Foundation. Please comment for the benefit of the Ummah.

A. You should ask: "What does Allah and His Rasool (sallallahu alayhi wasallam) think of these denizens of Jahannum? Every Muslim - faasiq, faajir and jaahil - and even the prowling ladies who will be out in the dark prostituting themselves during the *mubaarak* Nights of Qadr are well aware that their shopping during these auspicious nights in a 'Fair' fit to be held in only Jahannum is haraam. This 'Fair' is an accursed event adorned by Iblees

who has whispered into the *mal-oon* hearts of the *mal-oon* organizers of the zina fair to name their *haraam, maghdoob and mal-oon* fair of *fisq and fujoor* 'Ramadhaan Fair'. Their evil is compounded by their pollution of the Holy Month of Ramadhaan in general, and the greatest Ten Nights in particular. They have absolutely no shame and it is difficult to believe that such *mal-oon* denizens of Jahannum could be Muslims. As for the 'ulama' who support such accursed zina fairs, they are the greatest villains in the affair. It is on account of such *ulama-e-soo'* that the Deen and the Haya of Muslim women are today being pillaged and prostituted. We are truly living in close proximity to Qiyaamah. Already the hearts and minds of *ma-loon* plunderers of Islam have been transfigured into spiritual *khanaazeer (swines)*. The physical disfigurement into swines, dogs and apes as mentioned by Rasulallah (sallallahu alayhi wasallam) is now

SHAHAADAT FOR WOMEN

RASULULLAH (sallallahu alayhi wasallam) said: "Verily, Allah has decreed for women (the reward of restraining) envy, and for men the reward of (fortitude) in Jihad. Therefore, the woman who adopts Sabr when her husband marries another woman will obtain the reward of a Shaheed (Martyr)."

The attitude of jealousy is deeply ingrained in the nafs of a woman. The idea of her husband taking a second wife is intolerable to her. In fact if she lacks proper knowledge of the Shariah, she destroys her Imaan with utterances and attitudes of kufr should her husband marry a second wife. Allah Ta'ala is the Creator of both man and woman. He understands the natures of His creation. By design has He

created in woman an incorrigible degree of *hasad* (jealousy).

This world is the abode of struggle and self-purification. There will be no opportunity for self-purification and moral reformation in the Hereafter or in Jannat. The only abode of purification in the Aakhirah is Jahannum (Hell-Fire). Allah Ta'ala has bestowed to us the wonderful opportunity of this brief earthly life for self-purification and reformation. This process requires constant and diligent struggle against the promptings and demands of the bestial nafs.

For women, Allah Ta'ala has ordained an easy way for the acquisition of the lofty ranks of *shahaadat* (martyrdom). She has to exercise Sabr, struggle and restrain

her nafs by refusing to fulfil the dictates of her jealousy, especially when her husband takes another wife. While the generation of envy is natural, and for which there is no sin, giving vent to the demands of the evil tendency of *hasad* is not permitted. She is required to apply pressure on her nafs, restrain the dictates of the nafs and compel herself to accept the situation, and conceal the flames of *hasad* which will consume and ruin her if she submits to the envy. This is the way of martyrdom ordained by Allah Ta'ala for females. In fact, the Shariah has simplified the acquisition of martyrdom status for women. Rasulallah (sallallahu alayhi wasallam) said: "A woman attains the rank of martyrdom with her engrossment in her household activities."

SHACKLED UPSIDE DOWN in Jahannum? It is narrated in the Hadith that a woman who had been cruel to a cat was cast into Jahannum. The cat which she had tortured to death by starvation was appointed inside Jahannum to be her tormentor. The size of the cat in Jahannum was increased manifold. This cat of massive physique tortured her with its claws.

It is confirmed by this Hadith

A JUST ATHAAB

and it is also a logical consequence of justice for *Qisaas* (equivalent punishment) to be the chastisement of criminals. The story of the woman and the cat should be a salubrious lesson and warning for the SANHA and MJC torturers who glibly justify and halaalize with forked tongues the brutality of the carrion chicken industry.

The possibility of these haraam halaalizers being shackled upside down in Hell-Fire and the brutalized chickens appointed as their tormentors is a fearful proposition for them to consider and on which to ruminate. Such meditation will, Insha'Allah, cleanse their stercoraceous minds and hearts from the disease of sadism spawned by their monetary lust.

THE SACRIFICE OF A CHAPERON

A WOMAN HIRED by Fir'oun to be the chaperon of the princess (Fir'oun's daughter) had secretly embraced Islam at the hands of Nabi Musa (alayhis salaam). One day while combing the hair of the princess, the comb slipped from her hand. Saying '*Bismillaah*', the chaperon picked up the comb. Surprised, the princess demanded: "What did you say?" Whose name did you mention?" Chaperon: "It is the Name of the Being Who has created your father and who has bestowed kingdom to him."

The surprised and shocked princess hastily reported the incident to Fir'oun. The enraged Fir'oun immediately summoned the chaperon to appear in his presence. He severely reprimanded her and threatened her with dire consequence if she does not renounce her belief. Allah Ta'ala had fortified her heart. He had made her His close Waliah. Such instantaneous production of Auliya is mentioned in the following Qur'aanic aayat: "*Allah selects (and draws) to Him whomever He wishes.*"

The chaperon fearlessly spoke: "Do as you please. I shall not abandon my Imaan."

The cruel Fir'oun had her impaled and nails knocked into her body. Burning embers were showered on her, and thorns were driven into her. But to no avail. She remained firm on her Imaan. Then, her infant child was grabbed and flung into a blazing fire specially prepared for this torture in the satanic bid to compel the mother to renounce her Deen. From within the blazing furnace, the infant miraculously proclaimed: "O my Beloved Mother! Hold on firmly to your Imaan. Beware! Never renounce your Imaan."

When all this brutality had no effect, the chaperon was grabbed and flung into the furnace. Thus she offered the supreme sacrifice for the wonderful treasure of Imaan which Allah Ta'ala had bestowed to her.

Herein is a lesson for all of us. In our era, Allah Ta'ala does not demand such supreme sacrifices from us. The only sacrifice we have to make to gain Allah's Proximity and Pleasure is to burn and eliminate the evil of our nafs, adhere to the Shariah, inculcate the Sunnah and adorn ourselves with Taqwa.

(Continued from page 1)

LAWYERS BEWARE!

yers: "And, to not fight the case of those who abuse themselves (with kufr laws) Verily, Allah does not love the abuser and the sinner."

Lawyers and clients who seek to regulate their affairs in conflict with the Shariah must remember that the Day of Reckoning is not too distant an

event. *Maut* suddenly and swiftly apprehends us. Then all the phantoms we were pursuing for worldly gain and glory will simply disappear into oblivion in front of us.

THE FEMALE ASAATIZAH OF A GREAT MUHADDITH

HADHRAT Ibn Asaakir (rahmatullah alayh) is among the famous Aimmah (Imaams) of Hadith. Among the teachers of Hadith of this illustrious Muhaddith were more than eighty female narrators of Hadith.

Modernists and misguided miscreants, due to their ignorance and corrupt beliefs, usually misinterpret and distort such information to appease the western kuffaar gender equality mob. These noble females who were among the Asaatizah (plural of Ustaaz) of Imaam Ibn Asaakir (rahmatullah alayh) did not acquire their Knowledge of Hadith at some girls madrasah or at a public institution or beyond the confines of their own homes or sitting at the feet of a ghair mahram male teacher or in any way whatsoever which was in conflict with the Qur'aanic and Sunnah concept and

spirit of Hijaab and Rasulallah's designation of woman, viz., "*Woman is Aurah*".

"*Aurah*" is an object of total concealment. Once Rasulallah (sallallahu alayhi wasallam) asked Hadhrat Ali (radhiyallahu anhu): "What is best for a woman?" Hadhrat Ali (radhiyallahu anhu) unable to answer, went to his wife, Hadhrat Faatimah (radhiyallahu anha) and posed the same question. With surprising alacrity and spontaneity, this beloved daughter of Nabi-e-Kareem (sallallahu alayhi wasallam) responded: "Neither should she look at men nor men look at her." After Hadhrat Ali (radhiyallahu anhu) conveyed this response to Rasulallah (sallallahu alayhi wasallam), he commented: "Faatimah is a portion of me." She had understood what the Nabi had understood.

No one should labour under a misconception to lull himself into delusion regarding the Deeni Ta'leem of females. There is no place in Islam for girls institutions of any kind whatsoever. The only institution which Allah Ta'ala recognizes for the female is the Home - the sacred Home where she finds moral, spiritual and physical safety and peace. The female Asaatizah of Imaam Ibn Asaakir (rahmatullah alayh) as well as of some other illustrious Souls of Islam were among the noble Auliya of Allah Ta'ala. They were not women donning pretentious, fake

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AMENDS FOR ZULM

A ZAALIM (oppressor) who regrets his act of injustice/oppression and repents but is unable to make amends since the *mazloom* (the oppressed one) has died or is unable to be found, should make dua of Maghfirah

(Forgiveness) for the *mazloom* after every Salaat. It is hoped that Allah Ta'ala will forgive him and placate the *mazloom* on his behalf in the Hereafter. (Hadhrat Maimoon Bin Mahraan)

SANHA'S & MJC'S PAGE

(Sponsored by FRIENDS OF THE SCHOLARS OF THE TRUTH)

FATWA AND TAQWA

To beguile the masses, forked-tongue muftis create a haze of deception with their verbal spinning. Unwary people are cast into confusion with their forked-tongue talk of 'fatwa and taqwa'. Whenever a Shar'i Fatwa is unpalatable to the nafs, errant muftis lacking in Shar'i argument and facts, summarily brush aside the valid fatwa with their drivel of 'fatwa and taqwa'. Bamboozling the ingornant and the unwary, they contend that the fatwa is not for the masses, and that it concerns the domain of Taqwa.

Since these plastic-topped, artificial 'muftis' lack in even the rudiments of understanding and issuing fatwa, they are capable of gorging out substantial drivel to soothe their nafs and to hoodwink the public. It should be under-

stood that for a mufti to correctly issue a Shar'i Fatwa within the parameters of Fatwa, Taqwa is an imperative requisite. Minus Taqwa the mufti will not be able to issue a ruling which is what is known as 'fatwa'. If the mufti lacks Taqwa, his 'fatwa' will not be a Shar'i Fatwa since it will be contaminated with *nafsaaniyat* (emotional bestiality).

Regarding such blind muftis, it is mentioned in *Shaami* that those who follow them fall into disaster and destruction. Such a 'mufti' is described as '*Haatibul Lail*', that is, one who gathers firewood in intense darkness. He knows not whether his hands fall on *najaasat* (filth / impurity / faeces) or on a serpent. May Allah Ta'ala save this Ummah from the calamity of *ulama-essoo*'.

SANHA'S KUFR

ELEVATING THE KUFR SYSTEM OVER THE SHARIAH

IN ONE OF its garbage posters of falsehood which SANHA issued to promote the haraam carrion chicken industry, this haraam halaalizing outfit states:

"Birds are restrained and calmed with an electric water stunbath process which is strictly controlled and does not cause any damage to the bird."

Only if these Sanha *juhhalah* molvis are subjected to the same horrendous treatment which the chickens have to endure, will they understand the 'calming' effect of the electrical shocks which these helpless creatures of Allah Ta'ala are made to suffer. Without the slightest vestige of shame, SANHA claims the rubbish that the birds are 'calmed' by the administration of electrical shocks in an electric water stunbath. The day these vile molvis are shackled upside down in Jahannum (Hell-Fire) and their heads are dragged through electrified water will they know what suffering they had caused to billions of chickens.

The stupidity and falsehood which SANHA shamelessly utters with such volubility displays the sadism of these haraam halaalizers. Their very Imaan is in doubt. Only Allah Ta'ala knows if they are still Muslims. In its garbage poster

with claims of this shameless nature, SANHA has clearly elevated the brutal kuffaar system of killing chickens over and above the system of *Thabah* which Allah Ta'ala has ordained for this Ummah. Elevating a kuffaar system over and above an Islamic system or even preferring such a vile system, is akin to kufr. Hadhrat Hakimul Ummat Maulana Ashraf Ali Thanvi (rahmayullah alayh) has unequivocally issued the fatwa that preferring the kuffaar system of slaughter is '*akin to kufr*'.

The ruling of *kufr* for any such preference where the kaafir system is elevated applies to any issue, not only *Thabah*. *Istikhfaaf* (to regard to be insignificant), *istihza* (to make a mockery) with any institution of Islam, and to prefer any act of the kuffaar or to think of it as being superior or better, are attitudes of kufr which eradicate Imaan. In its poster of garbage, SANHA has clearly hailed, sanctified and preferred the kuffaar murderous system of brutality over the Shar'i system of *Thabah*, and the motive for this attitude is not a riddle nor hidden. Everyone knows that it is the monetary lust of SANHA which has to be gratified, hence kufr has become acceptable to the wayward miscreants of this evil haraam halaalizing contraption which has styled itself as a 'halaal authority'. May Allah Ta'ala destroy these brutal perpetra-

SANHA-MJC COURT ACTION?

Q. Please explain the objective of the legal action against SANHA and MJC. How can a non-Muslim court issue a Shar'i verdict? What other solution can there be for this dispute?

A. The court action is not to obtain a Shar'i ruling of halaal or haraam. The court action is a bid to prevent false advertising, deception and misrepresenta-

tion. The Scholars of The Truth are asking the court to rule that Early Bird, Sanha and MJC are deceiving the Muslim community. They are advertising non-halaal products as halaal. This action is merely to ask the court to prevent the deception. The court is merely being approached to decree that SANHA and MJC are speaking LIES and misleading the com-

Q. A molvi who is employed by SANHA gave our Imaam a stack of pamphlets for distribution in the Musjid. In the pamphlets the Muslim public is assured that all poultry products are halaal. After reading The Majlis and other pamphlets I am convinced that these chickens are haraam. Without permission I removed the pamphlets. The Imaam was very annoyed. Was I justified in removing the pamphlets from the Musjid?

A. Removal of the haraam pamphlets did not serve any purpose. The haraam chicken saga is now known to almost all Muslims. No one is in any darkness in this regard. Those who are addicted to devouring haraam, diseased carrion chickens will continue doing so regardless of the evidence being as clear as daylight. They consume the rotten chickens not because they follow SANHA whose certification they cite merely as a front for their own immoral villainy. A drug addict remains hooked on drugs regardless of mountains of evidence to prove that drugs are haraam. However, if he finds a molvi with a forked tongue to give him a crooked interpretation, e.g. it is merely a plant which is taahir, hence halaal, then he will justify his addiction with the forked-tongue molvi's/sheikh's interpretation. On the other hand, those who have

some fear for Allah Ta'ala and a proper conception of haraam and halaal will abstain from consuming shaitaan's food (the carrion chickens of SANHA and MJC) without any argument.

Since you are not a trustee of the Musjid nor the Imaam, you should not have uplifted the pamphlets despite the haraam corruption which SANHA is propagating. Your action can lead to anarchy and unnecessary argument and even violence with carrion-consuming thugs.

Q. On the chicken issue you have already made your point. Why the continuity?

A. Because there is continuity in falsely marketing haraam, diseased, pork-laced carrion chickens 'halaal'.

Q. Just how lucrative is this business (i.e. 'halaal carrion')? Are our certifying bodies private entities or non-profit organizations? If the latter, where can we the public view your financials? Are they available on your websites or do we have to request them? When and where do you have your AGM?

A. Brother, direct these queries and requests to the carrion certifying haraam outfits. However, we can say that you can gauge how lucrative they are from the tens of millions of rands they net annually from the haraam carrion certifying industry. MJC should be able to gratify your requests and explain what it

community with LIES by claiming that the chickens are halaal according to the Hanafi Math-hab.

The solution is only for the culprits to desist from deceiving the Muslim community. Furthermore, the Shar'i issue is not reliant on the court ruling. Regardless of the court's ruling, according to the Shariah the chickens are haraam carrion, and so it shall remain as long as SANHA and MJC halaalize carrion chickens.

does with the R15 million it is reported to have netted last year. Furthermore, the 'financials' which the SANHA outfit issues is hogwash and misleading. Only a forensic audit will establish the reality.

Q. I read somewhere in all the episodes that MJC had taken over from SANHA at some facilities. Why would a supplier move to a Cape based certifier when they are based in Gauteng?

A. We shall, Insha'Allah, elucidate on this unholy alliance between MJC and SANHA in a detailed article in the near future. Briefly, each one of the two outfits regard its adversary as a 'poacher' in its territory. MJC had accused SANHA of 'poaching' in the Cape which MJC regarded as its sacred domain of operation for its lucrative haraam carrion certifying trade. On the other hand, SANHA's mouth could not stop watering when it observed the lush, green Cape pastures where MJC was grazing. In consequence, a spell of blood-letting was initiated between the two poachers. Then, monetary sense began to prevail. In their monetary interests the poachers worked out a compromise to share the boodle, which left MJC the winner in SANHA's Gauteng preserve where MJC certifies the carrion plants while SANHA is supposed to do the dirty 'inspection' work. Allah knows for what pay?

tors of torture and kufr.

While there is no need to cite expert scientific opinion for understanding the horror the chickens suffer when their heads are submerged in electrified water with them being shackled upside down and dragged through the satanic electrical water torture-bath, we nevertheless present some statements of the experts for the edification of the unwary. K.Davis of the U.S.Poultry Concerns, writes in *Poisoned Chickens-Poisoned Eggs*:

"The electrified brine-water

bath is the method used in the large commercial slaughter plants. After the birds have been manually jammed into a movable metal rack that clamps them upside down by their feet, known as 'live hang', about thirty seconds later their heads and necks are dragged through a 12 foot brine-bath trough called the stun cabinet for approximately seven seconds. Between 20 and 24 birds occupy this cabinet at a time. 180 or more birds pass through it every minute.

During electrical water-

bath stunning, currents shoot through the birds' skin, skeletal breast muscle, cardiac muscle, and leg muscles causing spasms and tremors, reducing heartbeat and breathing, and increasing the blood pressure. The birds exit the stunner with arched necks, open fixed eyes, ticked wing, extended rigid legs, shuddering, turned up tail feathers, and varying amounts of defecation.

.....This means that they are being painfully shocked and paralyzed, the opposite of
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'purdah' abayas of this lewd age. Their purdah was true Purdah which stemmed from the innermost recess of the heart and which conformed in the minutest detail to the Hijab code ordained by the Qur'aan and Sunnah. Their Purdah was not confined to dress. Hijaab is an elaborate system of Hayaa (shame), modesty, concealment, silence, and piety which makes her a true "Aurah" in the meaning

THE FEMALE ASAATIZAH

of Rasulullah's designation.

The female Asaatizah of Imaam Ibn Asaakir (rahmatullah alayh) were not self-asserting ostentatious women wearing jeans, tops, and designer garb under their deceptive abayas which the women of this era believe to be the 'jilbaab' which Allah Ta'ala commands in the Qur'aan, and which Rasulullah (sallallahu alayhi wasallam) ordered to be

so large as to fully conceal two women, and which should be shabby and unattractive. These illustrious Ladies of Hadith did not have legs loosened with the grease of immorality and shamelessness. They were unlike the abaya-wearing pretenders of today whose legs have become so loose that flitting out of the house and jumping behind the steering wheel, and driving off to flaunt themselves in public places have become normal and acceptable attitudes and practices.

The noble and illustrious Ladies who had imparted Ahaadith to Imaam Ibn Asaakir (rahmatullah alayh) and other Shar'i authorities did not drive or ride to the Musaaajid, shamelessly, pull up in parking lots, participate in public thikr sessions in public halls and prowl around the street and public venues deceiving themselves that they are ladies of Purdah simply because they are donning fashionable abayas.

The noble Ladies of those wonderful times - the Ladies who had imparted the Knowl-

edge of Hadith - were true Auliya who had acquired their Knowledge of the Deen from Mahram Asaatizah (fathers, brothers and the like) and who fully and perfectly remained glued within their homes in perfect harmony with Allah's command:

"And remain glued within your homes, and make not a display (of yourselves) like the exhibitions of jaahiliyyah of former times." (And the jaahiliyyah of our 'modern' times in which abayas, etc. are deceptively used to flaunt and exhibit.)

HARAAM METHOD

"This (western) method of thabab is wrong. If stunning which takes place during the slaughtering is calming to the animal, and if this method was preferable, then Rasulullah (sallallahu alayhi wasallam) himself would have instructed its adoption. Those who have invented this method are implying that they have more intelligence and wisdom than Rasulullah (sallallahu alayhi wasallam). If this method has been adopted in Pakistan or in any other Muslim country, it should be immediately discontinued."

(Hadhrat Mufti Yusuf Ludhyaani - rahmatullah alayh)

The objection that in Rasulullah's time there was no 'technology' hence no stunning system, is a stupid argument spawned by an attitude of kufr. It should be remembered that the Shariah of Islam is the Final Law of Allah Ta'ala. Nubuwwat terminated with

Rasulullah (sallallahu alayhi wasallam). The very finality of Nubuwwat indicates that in the sacred Shariah of Islam comprehensive principles to meet all exigencies and developments until the Day of Qiyaamah have been formulated on the basis of the Qur'aan and Sunnah. Thus, the argument of there not having been today's level of technological advancement is baseless.

If Allah Ta'ala had intended for the Ummah a superior system of Thabab than the method which the Shariah has ordained, there would have existed adequate direction in the particulars (*juziyaat/furu'at*) and in the principles (*usool*) to bring the new system within their scope. It now does not behove present-day Muslims to endeavour teaching Allah Ta'ala and His Rasool a lesson in 'superior' slaughtering methodology, for such an attitude is glaring kufr.

Q. Zaid says that the customary Eid Day greeting of "Eid Mubaarak" is perfectly permissible. He cites this permissibility from Fataawa Rahimiyyah where it is said in response to a question: "It is permissible. Words such as 'May Allah accept from us and from you'; 'Eid Mubaarak', etc. are permissible." However Bakr disagrees. He avers that the greeting of 'Eid Mubaarak' in our society is considered incumbent and necessary on the Day of Eid. Omission of it is viewed with disdain. It is therefore bid'ah in our society. He therefore advises other statements of dua, What is the Shariah's view in this regard?

A. There is no act/practice of the Mu'min which may be viewed in isolation of the Sunnah regardless of Fiqhi (juridical) classifications and technicalities. It is imperative to view every act in the light of the Sunnah, especially when it assumes religious hues. An act or statement may be initially perfectly legitimate, beautiful and acceptable, but if it is elevated to a pedestal superseding its Shar'i

EID MUBAARAK?

classification and status, it degenerates into bid'ah (evil and prohibited innovation).

In fact, this degeneration into the confines of bid'ah is not restricted to permissible (Mubah) acts. Even acts of the Sunnah will be classified 'bid'ah' on the basis of external corruptive factors which eliminate or alter its true Shar'i status. This is an acknowledged principle of the Shariah which all Ulama are supposed to know and understand. Thus, for the acquisition of a Shar'i ruling it is not sufficient to take into account only the innocence and beauty of the act/statement. Its relationship with the Sunnah has to be incumbency taken into consideration.

"Eid Mubaarak" is an innocent and a beautiful statement of greeting or congratulation. Despite its initial beauty, this term has become cloaked with incumbency. It is regarded to be an essential practice to be discharged on the Day of Eid. In fact many people will commence with: "Eid Mubaarak" instead of the

Masnoon Salaam. This statement as assumed an incumbent status which even overshadows the Masnoon Salaam. Furthermore it never was the Sunnah of the Sahaabah to greet with this term. Why then is there such emphasis on this practice? The very emphasis according to a practice which has no origin in the Sunnah betrays the bid'ah of the custom.

Also revealing its bid'ah category, is the time allocated for its discharge. Several person travel in the same vehicle towards the Eidgah/Musiid for the Eid Salaat. No one exclaims 'Eid Mubaarak', However, immediately on the termination of the Eid Salaat and Khutbah, the "Eid Mubaarak" custom is set in motion. Similarly, when leaving home for the Eid Salaat the housefolk are not offered this greeting. But on return from the Eidgah, the 'Eid Mubaarak' custom is initiated. This is evidence for the existence of a custom accorded Deeni significance and accompanied by its own conditions - time and manner of acquittal.

Those who do not engage in this custom are frowned on. The custom has thus transcended its Shar'i status and has entered into the confines of bid'ah. It is a practice to be discarded.

As for the permissibility mentioned in Fataawa Rahimiyyah, the honourable Hadhrat Mufti Sahib's focus was only on the; meaning of the words or the literal meaning which is undoubtedly beautiful. He did not apply the requisite Shar'i principles for his response. On the very same page where the fatwa of permissibility of 'Eid Mubaarak' appears, the honourable Mufti Sahib (rahmatullah alayh) has on the basis of the relevant Shar'i principle, proscribed even an established authentic practice of the Sunnah, namely, Musaaafahah (Hand-Shaking) "on specific occasions such as when sighting the new moon, and elsewhere specifically on the Day of Eid after Salaat. He describes such specification as baseless, without evidence.

It would have been proper for the honourable Mufti Saheb to have applied the self-same principle on the basis of which he outlawed Musaaafahah, to likewise proscribe the greeting of 'Eid Mubaarak'. The application of the Shar'i principle to 'Eid Mubaarak' has greater validity than its application to Musaaafahah in view of the latter having a basis in the Sunnah while the former (i.e. 'Eid Mubaarak') is devoid of any such basis.

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being rendered insensible to pain and suffering. According to researchers, a major problem with electrical stunning, even under 'ideal' conditions, is that birds who are stunned (rendered unconscious) and birds who are merely paralyzed look the same. A bird or a mammal may be unable to move, struggle, or cry out while experiencing intense pain and other forms of suffering including the inability to express outwardly a response to pain perception. Even after decades of slaughter research in controlled laboratory experiments, disagreement exists on how to determine whether a bird is truly stunned and not merely immobilized (paralyzed) and whether a bird is in pain.

No one really knows the kind of pain and overall suffering involved. Various indicators have their proponents: visual, auditory, evoked versus spontaneous somatosensory, physical activity, brain waves, breathing, etc."

What this expert and others have scientifically established, namely electrical shocking causes horrendous pain and immobilization (paralysis) of

SANHA'S KUFR

the birds, and that it does not render them unconscious, was stated by Hadhrat Maulana Ashraf Ali (rahmatullah alayh) in his 'akin to kufr' Fatwa several decades ago - long before these scientific experiments were made or their results made known.

Only eternally damned sadists such as SANHA and the kuffaar chicken barons are capable of shamelessly claiming that the chickens are 'calmed' and 'tranquilized' by means of brutal electrical shocking and drowning in electrified water. Only such *shayaateenul ins* (human devils) are capable of such rubbish conclusions which they so glibly utter because of the money which this horrific rotten, haraam carrion industry coins for them. They are just as accused as Iblees or even worse.

Professor Sayyid Q.M.M. Kamoopuri states: "In modern methods, mechanical or electrical techniques are used to produce a stunning effect in order to make the animal paralyzed. They argue that these new techniques are less painful and fearsome compared to the Islamic slaughtering system.

But this is not true. The paralyzed animal feels terrible pain and experiences fear but cannot express it because it is motionless. This creates a wrong impression that the animal is not suffering when as a matter of fact, it is."

In another research report by the Farm Animal Welfare Council, it is mentioned:

"Furthermore, research presented at a recent symposium on the humane slaughter of farm animals suggests that birds may still be able to experience pain after electrical stunning, but are not able to display a pain reflex because of temporary paralysis. A study authored by four slaughter supervisors concluded that electrical stunning is fraught with problems and acknowledged that 'electrical paralysis may occur under certain conditions in man and in other animals, during which pain can be perceived but reaction to it is impossible.' And several researchers have presented evidence that even the shock, which is supposed to render the animal immediately and painlessly unconscious, is in fact, intensely painful."

"Gregory & Whittington

identify another problem. After conducting an experiment, they concluded that, "chickens can and do inhale water during electrical stunning in a waterbath. No remedy for this is available at the moment." The scientists explain that, "some birds defecate during stunning and hence foul the water of waterbath stunners." So, at stunning, live birds inhale faeces when they are dipped into the electric waterbath. This is perceived as a particular problem from the meat hygiene perspective because the fluids can leak out of the lungs and cause contamination."

Besides this, there is a mass of expert evidence of scientists in this field to prove the horrific pain which the chickens have to endure when they are electrocuted. The very shock itself is horrendously painful. Furthermore, Muslims who believe in Allah and His Rasool (sallallahu alayhi wasallam) are not in need of any expert evidence to understand the rationale of the Shariah for its prohibition of inflicting any type of injury prior to slaughtering. Acceptance of the brutal electrical stunning of chickens is therefore kufr.

(Continued from Vol.19 No.5)

AS A PUNISHMENT for having worshipped the golden calf, Allah Ta'ala had commanded the mass slaughter of those among Bani Israaeel who had indulged in this despicable act of idolatry. Hadhrat Musa (alayhis salaam) had ordered a contingent of 12,000 executioners under the command of Nabi Haaron (alayhis salaam) to fulfil this divinely imposed sentence.

The guilty were all assembled in a vast field and the task of execution commenced. From Fajr until midday, rivers of blood flowed. Hadhrat Musa (alayhis salaam) was immensely grieved, but the command of Allah Ta'ala had to be executed. Shedding tears in abundance, he mounted a hill, removed his *amaamah* (turban) and fell into Sajdah. He remained crying and supplicating in Sajdah. His lament and grief moved even the Malaikah who joined him in supplicating to Allah Ta'ala. Allah Ta'ala opened up the Doors of all the Heavens to enable the Malaikah to witness the supreme sacrifice which the sinners had voluntarily chosen to offer to cleanse them from the filth of idolatry to ensure their salvation in the Akhirah.

After 70,000 persons were executed, Allah Ta'ala granted a reprieve for tens of thousands of others who had also indulged in the calf-worshipping.

The originator of the calf-worshipper, namely, Saamiri, still had to be dealt with. He was summoned to appear before Hadhrat Musa (alayhis salaam) who had resolved to cut this evil person into bits. However, before Hadhrat Musa (alayhis salaam) could execute Saamiri, Hadhrat Jibraeel (alayhis salaam) appeared and conveyed Allah's command that Saamiri was not to be executed. His actual punishment will be in the Hereafter. Meanwhile, the worldly punishment for Saamiri was banishment and the affliction of a strange disease. He was expelled from the community and told that he will be forever afflicted with a malady. Any person

who touched him would be smitten by a severe fever. Saamiri was banished to the wilderness. He roamed the wilderness like a wild animal, fleeing from human beings. Whenever he would see a human being, he would exclaim: 'Don't touch me! Don't touch me!'. People would flee from him on sight. This ends the episode of the calf-worship and Saamiri.

A FEARFUL EPOSODE
Referring to this fearful episode, the Qur'aan Majeed says: "Musa chose from his people seventy men for Our appointment. When the earthquake struck them (and destroyed them all), he (Musa) said: 'O my Rabb, if You had wished, You could have destroyed them and me before (this destruction)'."

Allah Ta'ala ordered Nabi Musa (alayhis salaam) to select seventy men from his people and proceed to Mount Toor where they would be provided with further admonition for the evil of coworship which Bani Israaeel had practised. Musa (alayhis salaam) selected seventy of the best men and proceeded with them to Mount Toor. Although they were the intelligentsia, they too were guilty of creating doubts. They had spread the rumour that perhaps Allah Ta'ala did not speak to Musa (alayhis salaam) as he claimed.

When they reached the mountain, there appeared a wondrous cloud of noor (celestial light) which took up a position right in front of Musa (alayhis salaam). After a short while, Hadhrat Musa (alayhis salaam) miraculously disappeared into the cloud. Beholding this miraculous event, all seventy men fell into Sajdah. Whilst in prostration they heard the Divine Voice speaking with Musa (alayhis salaam). They could clearly hear the numerous advices and admonition which were being imparted to Nabi Musa (alayhis salaam). In the state of prostration all seventy were deriving immense spiritual delight from the Divine Conversation.

After they raised their heads from Sajdah, they saw Musa (alayhis salaam) nearby.

HADHRAT MUSA (ALAYHIS SALAM)

The glittering cloud had vanished. Musa (alayhis salaam) addressing them said: "O chiefs of my people! Have you seen and heard the Talk of My Rabb?" In response these obstinate and misguided intellectuals said: "Yes, we heard the talk, but did not see the speaker. We shall be convinced only if you show us the Speaker." They had just completed this rebellious utterance when a violent earthquake erupted. One thunderbolt destroyed the seventy, transforming them into burnt charcoal. All had perished.

Observing what had happened, Hadhrat Musa (alayhis salaam) loudly wailed and supplicated frantically to Allah Ta'ala. He was overwhelmed with the anticipated reaction of Bani Israaeel. What would they say? They would accuse him of having plotted the destruction of those whom they had regarded as the best among them. How will he face his people if he returned alone to them? After prolonged crying and supplicating, Allah Ta'ala accepted his dua and restored the seventy to life. All of them stood up reciting the Kalimah.

THE COMMAND TO WAGE JIHAAD

After returning with the seventy men, Allah Ta'ala ordered Nabi Musa (alayhis salaam) to deliver the Message of Tauheed to the A'maalikah nation. If they rejected the Kalimah, he was to wage Jihad against them. These people lived in the Baitul Maqdis. They were a very powerful nation of oppressors. The Qur'aan describes them as *Jabbaareen*. Allah Ta'ala assured Musa (alayhis salaam) of victory.

Hadhrat Musa (alayhis salaam) immediately made arrangements to confront the A'maalikah. He set off with a very large force of many thousands. He took the pledge of obedience from the army before setting out. He had divided his army into twelve divisions, each division with a separate commander. When the army entered the territory

of the A'maalikah, Musa (alayhis salaam) selected twelve men – one from each division – and sent them ahead on a reconnoitring mission. The entire army was ordered to halt and wait for the return of the group of 12.

Immediately on their return to the army, they spread the story of the Amaalikah's might and power. The entire army of Bani Israaeel was overcome with terror. They flatly refused to advance when Musa (alayhis salaam) ordered them. Referring to their cowardice and disobedience, the Qur'aan states: "O Musa! Never shall we enter that city as long as they (the A'maalikah) are there. Therefore, go, you (i.e. Nabi Musa) and your Rabb and fight. Verily, we shall sit (and wait) just here (where we are)."

Dejected and full of grief when he heard these statements of kufr of his people, Nabi Musa (alayhis salaam) supplicated: "O my Rabb! Verily, I have no control over anyone except myself and my brother. Therefore, separate us from a nation of transgressors." The Divine Voice came in response to Musa's supplication. Every member of Bani Israaeel heard the Divine proclamation. "O Bani Israaeel! How long will you continue with your disobedience and deny Our bounties? You fear not that in a moment I can destroy you all, and substitute you with a better nation to obey Musa."

When Hadhrat Musa (alayhis salaam) heard the Divine Reprimand, he hastily again supplicated, imploring Allah Ta'ala to forgive his people. Allah Ta'ala responded: "O Musa! We shall forgive them. But since you have in your dua branded them faasiq, they shall wander aimlessly in the wilderness. We shall exempt four persons from this punishment: Yourself, Haaron, Yusha' and Qaalib Inb Qayyah. With the exception of these four, the punishment for the entire nation is mentioned in the following aayat of the Qur'aan

Majeed: "Verily, the Holy Land is forbidden for them for forty years. They will wander aimlessly in the land. Therefore, do not grieve for a nation of faasiqeen."

Besides the saved four, the entire army set off in the direction of Egypt. They would wander aimlessly in that direction from morning until evening. In the evening they would find themselves at the very site where they had been in the morning. They had not progressed an inch despite struggling through the wilderness in great difficulty and hardship the entire day. They suffered in the wilderness wandering aimlessly for forty years.

At this juncture the historical narratives are extremely vague and there is no continuity in the story. Authentic narrators such as Ibn Kathir, are silent regarding certain important episodes following Bani Israaeel's entrapment in the Valley of Teeh where they wandered aimlessly for forty years according to the Qur'aan. According to Ibn Kathir, the entire nation perished within the forty year period and only Hadhrat Yusha' (alayhis salaam) and Hadhrat Kaalib (alayhis salaam) emerged safely. There is no mention of Hadhrat Musa (alayhis salaam) and Hadhrat Haroon (alayhis salaam), whether they too were wandering with their flock in the Valley of Teeh nor is it explained why Hadhrat Yusha' (alayhis salaam) and Hadhrat Kaalib (alayhis salaam) were also banished and imprisoned in the Valley despite the Qur'aan speaking glowingly of them and confirming their uprightness. In fact these two had tried their best to motivate Bani Israaeel to submit to Musa's command and enter the city of the A'maalikah. Nevertheless, it is confirmed that Jerusalem was finally conquered by Hadhrat Yusha' (alayhis salaam) who had lived for 27 years after the demise of Nabi Musa (alayhis salaam).

(To be continued, Insha'Allah)

ZAKAAT ON GOLD

1) Zakaat of a female's jewellery

Zakaat on the gold/silver jewellery which a woman has procured for her own use is on the current market value of the gold/silver content of the jewellery. By 'current' value is meant the price she would pay for the weight of gold/silver

content of her jewellery. If for example, her gold jewellery together with the precious stones encrusted therein weighs 20 ounces, and the weight of the stones is 4 ounces, she has to pay Zakaat on 16 ounces of gold/silver.

Her Zakaat is not calculated on the current value of the manufactured jewellery items. Zakaat is on the weight of the gold/silver.

2) Zakaat on the gold/silver stock-in-trade

A jeweller/trader has to pay Zakaat on the current wholesale price of the finished items, not only on the weight of the gold/silver. Since the jewellery for him is stock-in-trade, the same principle which regulates all his merchandise will govern his gold/silver jewellery.

'Current' price relative to the

trader is the price that he will pay if he purchases the jewellery today from a wholesaler or it will be the final cost of the manufactured items if he himself designs and makes up the jewellery from gold/silver.

3) Zakaat on the retail price?

A trader does not have to pay Zakaat on his retail prices or the price he will be selling the articles. His 'mark up' is a fictitious, non-existent entity. It is not *maal* (stock/tangible

wealth) in his possession. The profit which he intends making pertains to the future. Currently it does not exist anywhere. He does not have possession of the phantom which is in fact future imaginary profit. For example, if he has a price tag of R100 on an item, and he changes the R100 and writes R200 or R1,000, he does not have to pay Zakaat on this huge written

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Questions and Answers

THE MAJLIS Q & A
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(Continued from page 5)

permissible to make Qur'baani of seven sheep/goats instead?

A. It is permissible to make Qur'baani of seven goats/sheep instead of a cow. The Qur'baani has to be made during the Days of Qur'baani, and this meat must be distributed to only the Fuqara (the poor). It may not be distributed as the normal Qur'baani meat.

Q. A woman's haidh ended during the morning time in the Month of Ramadhan. What should she do regarding fasting?

A. While fasting will not be valid, nevertheless, it is incumbent that she remains like a fasting persons. After Ramadhan she has to make Qadha.

THE BID'AH OF THE DEOBANDIS?

Q. Recently I observed in a Masjid the following scenario: A thikr practice called Khatme Khaajagaan was in the process of being enacted. A white sheet was laid out with a group of the thikr folk sit-

ting around it. The Moulana who was conducting the thikr operation was screaming at the top of his voice They scream and rock to and fro with their incantation. Is there a basis in the Sunnah for such thikr shows? I remember some decades ago there had been intense controversy between Deobandis and Barelwis regarding similar thikr programmes which the Barelwis were conducting in the Mosques and which the Deobandis were severely criticizing and branding bid'ah. But now it appears that the Deobandis and Barelwis have made some compromise, therefore the Deobandis are also practising almost the same acts which they had formerly branded bid'ah. Could you unravel this compromise mystery?

A. Deobandis are never Bid'atis. There are however, products from Deoband who have merged with the Barelwis, emulating them in their acts of bid'ah. When a Deobandi merges with the Barelwis and loses himself in their bid'ah, he ceases being a Deo-

bandi. He becomes one of the Barelwi bid'atis. It is therefore wrong to understand that Deobandis are indulging in Bid'ah. The *Maslak* (the Deeni Path) of Ahl-e-Deoband is the Sunnah of Rasulullah (sallallahu alayhi wasallam). The practice which you had seen in the Masjid has neither origin nor condonation in the Sunnah. It is a clear act of bid'ah. Some thikr practices of the Auliya which were in reality private remedies for certain spiritual ailments have been elevated to the status of Sunnah and even made Waajib, hence they have now become Bid'ah Sayyiah (Evil Innovation).

Q. A man gave his wife one Talaq before consummating the marriage. What is the ruling?

A. Talaq given in any form before consummation is one Talaq Baa-in even if the explicit term 'Talaq' has been used. There is no Iddat for this woman. She is permitted to marry anyone else immediately.

CORRECTION

In *The Majlis* in Vol.19 No.5, appeared the following question and answer:

Q. Will wudhu which a Ma'zoor woman made for Tahajjud Salaat suffice for Fajr Salaat?

A. Yes, with Tahajjud's wudhu she may perform Fajr Salaat.

Correction:

This answer is incorrect. The Wudhu of a Ma'zoor terminates with the expiry of a Salaat time. The entire night until Subh Saadiq is the time of Isha'. Isha' Salaat time expires with Subh Saadiq, hence the Ma'zoor's wudhu will end with Subh Saadiq. For Fajr Salaat, the Ma'zoor has to renew wudhu. On the other hand, if the Ma'zoor makes wudhu after sunrise, then such wudhu will be valid until the end of Zuhr time. The entry of Zuhr time will not invalidate the wudhu which the Ma'zoor took after sunrise.

UPSIDE DOWN IN SANHA! MJC! BEWARE!

JAHANNUM

THE HALAALIZERS of haraam carrion chickens take umbrage and their brains explode when they are warned that their likely chastisement in Jahannum will be hanging upside down and transported on red hot steel conveyor belts right into the dregs of tanks filled with either boiling water or molten steel. There is a basis in the Hadith for this averment.

In Bani Israaeel there was a cruel woman who had caught a cat and starved it to death. Her fate was shown to Rasulullah (sallallahu alayhi wasallam). The cat which she had brutally killed was transformed into a

huge creature. It was mounted on to the chest of the woman in Jahannum. It clawed and gnawed her.. This will be her fitting punishment in Jahannum for her brutality.

It will be salubrious for the carrion halaalizers to ruminate and understand that the punishment in the Aakhirah will be commensurate to the crime. Brutality will be compensated with brutality. Billions of chickens are cruelly hung upside down, hooked on to steel conveyors, drowned in electrified water, administered horrific electrical shocks, tortured by partial cutting of the necks, plunged and scalded to death in scalding water.

What does Imaan dictate? Will the cries of agony of these billions of Allah's *Makhloq* not reach the Divine Throne? Are their cries of agony and misery right now not penetrating the heavens and reaching the Arsh of Allah Ta'ala when Rasulullah (sallallahu alayhi wasallam) has said: "...and the cry (curse) of the mazloom (oppressed/tortured) - Allah raises it above the clouds. The Doors of Heavens are opened up for it, and Rabb (Allah Ta'ala) says: 'By My Grandeur, I shall most certainly aid you even if it is after some time.'"

Let the carrion halaalizers understand that their tempo-

rary enjoyment of the riba millions they are earning from their trade of brutality should not lull them into complacency and oblivion. They are dealing with the *Makhloq* of a *Khaaliq* (Creator) Who does not forget. He gives rope. The line is bound to run out. The whole miserable lot of sadists will then be hauled upside down into Hell-Fire to be tortured by the billions of chickens - monstrously huge chickens - whom they had tortured here and transformed into haraam carrion.

WOMAN'S STAGES

Rasulullah (sallallahu alayhi wasallam) said: "The immorality of a woman is the equivalent of the immorality of a thousand immoral men, and piety of a pious woman is the equivalent of the piety of seventy Auliya."

(Continued from page 11)

ZAKAAT ON GOLD

increase because it is simply not Zakaat taxable *maal* (tangible assets) in

his possession. Zakaat becomes payable on the imaginary sum only after

the fiction has been transformed into reality - into tangible Zakaat assets.

(Continued from page 10)

EID MUBAARAK?

frain from introducing any Bakr too is in error regarding his advice to mention some other dua. Just as 'Eid Mubaarak' has degenerated into a bid'ah, so too, will any other form of greeting and supplication assume bid'ah proportions if it becomes customary. The only correct attitude is to re-

practice which has no origin and substantiation in the Sunnah of the Sahaabah. Anyone is free to say any words of affection and offer any dua without developing it into a custom which may be understood by others as a Masnoon act.

CONTRIBUTORS - JAZAAKUMULLAAH!

We take this opportunity to express our shukr (thanks and gratitude) to all brothers and sisters who have contributed to our various Deeni Projects, especially the MAKTAB PROJECT. While your reward is by Allah Ta'ala, and while the compensation for your contributions is not our thanks, it is nevertheless, also our duty to voice our appreciation for the taufeeq Allah Ta'ala has bestowed to you and to us for engaging in works in His Path. The

Machinery of Allah Ta'ala has a variety of cogs. It is neither your money nor our efforts which sustain the activities of Allah's Deen. It is Allah Azza Wa Jal Who harnesses into His service whomever He wishes. May Allah Ta'ala accept all your contributions and may it constitute an avenue of Thawaab-e-Jaariyah (Perpetual Thawaab) for you all. ALWAYS KEEP THE MAKTAB PROJECT UPPERMOST IN YOUR MINDS AND INNERMOST IN YOUR HEARTS. Was-salaam.

Shawwaal
1430
October 2009

ZAKAAT NISAAB R2,650
MEHR-E-FATIMI R7,750

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