



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

South Africa.....	R30
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"The sign of love for Allah is love for Thikrullah, and the sign for hatred for Allah, is hatred for Thikrullaah."

## WHAT IF KUFR MMB BECOMES LAW?

### QUESTION

"Should the Muslim Marriages Bill (MMB) become law, how will it affect the Muslim community, especially those Muslims who do not want to have any part in it?"

Even if the kufr MMB in whatever form and mould it shall be cast has to be legislated, it will not affect those Muslims who are conscious of the Deen and who want to regulate their marital affairs in conformity with the Shariah. Just as the current Marriages Act does not affect Muslims who do not register their marriages, so too, in the same way will any kufr 'Muslim' marriages law have no effect on Muslims who follow the Shariah. It will affect only those who are 'Muslim' by name but bereft of true Imaan. Those who have no intention of abiding by Allah's Shariah will or may opt to encumber themselves with albatross of the kufr law.

The vast majority of Muslims who do not register their marriages in terms of the present Marriages Act, will display the same attitude towards any kufr measure

which has been legislated. The Ulama will have to embark on an intensive educational programme to alert Muslims to the kufr and explain what steps should be instituted. Only stupid Muslims will fall into the snare which the MMB clique has prepared for the benefit of their own pecuniary and *nafsaani* motives. Even modernist Muslims who have some understanding of the Shariah will not sully their Imaan by voluntary submission to a kufr law – a law which rejects and mutilates the Shariah.

Regardless of any compromise which the government produces to placate the MMB clique, the final product will remain kufr. The slightest change effected to the Shariah is intolerable. Muslims sin because of weakness, and they resort to Taubah. They don't voluntarily and knowingly embrace kufr in the name of Islam.

The one consolation which Muslims have in the event some form of kufr 'Muslim' marriages law is enacted, is the freedom which the country's Constitution grants to all citizens irrespective of creed. In the same way as a kufr

'Muslim' marriages law cannot be legally enforced on non-Muslims, it cannot be shoved down the throats of Muslims. Muslims have equal citizenship status with all other citizens. Imposition of any so-called religious law on people against their wishes will be constitutionally illegal and invalid. Only morons who have either lost their Imaan or sinister miscreants such as the MMB clique, will opt for a kufr marriages law.

Muslims who are desirous of following the Shariah should have no fear for any legislation dubbed 'Muslim'. It simply cannot be imposed on the community in blanket form. Those who have some fear for Allah Ta'ala and understand that there will be a Reckoning in the Divine Court will obviously not take the route to the kufr court for resolution of their marital affairs. They have no option other than to turn to the Ulama for guidance. And, by Ulama is meant the Ulama-e-Haqq, not outfits such as MJC and NNB Jamiat who masquerade as Ulama, but who have sold Islam and the Muslim community down the gutter drain.

## RAMADHAAN AND INDULGENCE IN EVIL AND THE RADIOS OF IBLEES

Rasulullah (sallallahu alayhi wasallam) said: *Many a time for the Saa-im (the fasting person) there is nothing in his Fast but hunger.*

The most auspicious month in the Islamic calendar is the Holy Month of Ramadhan. It is the Month in which commenced the revelation of Islam. While most people's fast is restricted to abstinence from food and drink, this physical dimension is only one part of Fasting. Confirming this fact is the above Hadith of Nabi-e-Kareem (sallallahu alayhi wasallam).

The Fast bereft of its spiritual dimension is like the starving of a tethered animal. Allah Ta'ala has no need for such self-imposed 'starvation'.

Hence Rasulallah (sallallahu alayhi wasallam) narrating a Hadith Qudsi said that Allah Tabarak wa Ta'ala says:

"He whose limbs do not fast from My prohibitions, there is no need for his abstinence from food and drink for My Sake."

In another Hadith, Rasulallah (sallallahu alayhi wasallam) said: "When the Saa-im (Fasting person) does not abstain from falsehood and ignorance, then Allah has no need for his abstinence from food and drink."

Emphasizing abstinence from futility and vulgarity during the Fast, Rasulallah (sallallahu alayhi wasallam) said: "The Fast does not consist of only abstinence from eating and drinking."

Verily, fasting is from *laghw* (nonsense/drivel/futility) and vulgarity. Thus if someone should abuse you or act ignorantly (with you), then say: "Verily, I am fasting."

The aforementioned Ahaadith and many more explain with clarity the Islamic concept of *Siyaam* (Fasting). It is not confined to abstinence from eating and drinking. There is something infinitely greater and more important than this abstinence. The abstinence from lawful physical acts is only the gateway to the actual *Saum* which is the spiritual Fast – the Fast of the entire physical body – its abstinence from sin, transgression, drivel and even initially permissible futility, e.g. to speak much, be it lawful talk.

Having understood the real meaning of fasting in Ramadhan, Muslims should now ponder and reflect on the spiritually destructive haraam exercises which are perpetrated by the so-called 'Islamic' radio stations during the auspicious hours of the glorious Nights of Ramadhan. Drivel, futility and clearly haraam activities such as competitions, total violation of Hijaab, the clash, cackle and satanic cacophony of men's and women's voices, the public display of women's voices, and men and women giggling and having zina interaction thereby polluting the air-waves which Allah Ta'ala has created as a ni'mat for lawful and con-

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## THE MUBARAK NIGHTS OF RAMADHAAN

"Verily, Allah has an Angel who announces every Night of Ramadhan: 'Is there any repentant seeking repentance? Is there any seeker of for-

giveness so that he may be forgiven? Is there anyone in need so that an intercession be made for his need (to be fulfilled)? O seeker of good-

ness! Glad tidings (for you). O seeker of evil (especially shaitaani radio evil)! Abandon (your evil) and beware!"

(Narrated by Anas – radhiyalahu anhu)

## THE VALUE OF A TASBEEH

ONCE Hadhrat Nabi Sulaimaan (alayhis salaam) was being transported on his throne by the wind. Flocks of birds flying overhead formed a canopy to shade him. Men, jinn and even wild beasts were standing at attention wherever he landed. On his journey Nabi Sulaimaan (alayhis salaam) met an Aabid of Bani Israaeel who said: "O Son of Dawud! Allah Ta'ala has indeed be-

stowed to you a vast and wonderful kingdom." Nabi Sulaimaan (alayhis salaam) commented: "A single Tasbeeh recorded in the Book of Deeds of a Mu'min is infinitely superior to the kingdom of the Son of Dawood. The kingdom of the Son of Dawood will perish while the Tasbeeh of the Mu'min will everlastingly endure."

## GHAFLAT AND SHAITAANIYAT

Shaitaaniyat (Satanism – to be under the influence of shaitaan) causes *Ghaflat* (to be oblivious, uncaring, unconcerned). When a person settles snugly in *ghaflat*, shaitaan is his constant companion. Allah Ta'ala says in the Qur'aan Majeed: "For the one who refrains from the Thikr of Rahmaan, We appoint for him a (special) shaitaan who becomes his constant companion." (Aayat 36, Zukhruf)

Life, despite its carrion status and tempo-

rary nature, is an extremely serious affair. The salvation or damnation of *Insaan* hinges on this earthly life. For the achievement of everlasting salvation in the Hereafter, Allah Ta'ala has ordained that His Thikr be the constant and perpetual occupation of the Muslim in every walk and condition of his life. Thus, we find that Allah's Shariah regulates every movement of the Muslim from the time he wakes up until the time he goes

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# Questions and Answers

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**Q. Please explain the rules of reciting or not reciting Bismillaah in relation to Surah Taubah. Must we refrain from Bismillaah even if we begin reciting in the middle of the Surah?**

**A.** When you begin the tilawat (recitation) at Surah Taubah, you should recite Ta-awwuz (Authubillaah...) as well as Tasmiah (Bismillaah...)

If you did not begin the tilawat from Surah Taubah but reached Surah Taubah when completing the previous Surah, then you should not recite Tasmiah when you start the next Surah.

If after pausing in the middle of Surah Taubah for even a few moments, you resume the Tilaawat, you should then begin with Tasmiah.

If you stop anywhere in Surah Taubah and discontinue the Tilaawat or engage in speaking or do some other act, then when commencing the Tilaawat from where you had ended it, recite Ta-awwuz and Tasmiah.

**Q. A couple wants to get married. The boy's parents have consented, but the girl's parents refuse. Despite the refusal, the boy and the girl remain in touch. Is it permissible for them to get married without the consent of the girl's parents?**

**A.** If the girl is a follower of the Shaafi' Math-hab, the Nikah without her father's consent will not be valid. If she is a Hanafi, then while the Nikah will be valid without the father's consent, nevertheless, it will be sinful for her to marry in conflict with the wishes of her parents. Such marriages are usually devoid of barkat and happiness. If the parents have a valid reason for refusing permission, the boy should not insist. He should terminate immediately the relationship and not conduct a clandestine affair in which he incurs the Wrath of Allah Ta'ala. No matter how difficult it may be, the boy and the girl should muster up courage and not get married against the wishes of their parents.

We have seen many such marriages ending up on the rocks. Soon after the marriage, problems develop. What happiness will the girl have if her parents who had reared and nourished her for all these years are unhappy?

The one issue is the displeasure of the parents which is a very serious matter. The other issue is Allah's displeasure. It will be extremely unintelligent and ridiculous if the girl to please her parents does not proceed with the marriage, but continues to maintain a relationship with the boy. Such a relationship in Islam is called zina. It will be a greater sin to continue having contact with the boy. If they are determined to continue the haraam relationship, then it will be better to get married even without the consent of the parents. But then they must be prepared for unhappiness after marriage. But if the girl is a Shaafi', a male *Wali* is imperative for the validity of the marriage.

**Q. Is it sinful to talk while the Athaan is being recited?**

**A.** Yes, it is sinful to indulge unnecessarily in conversation while the Athaan is being called. It is Sunnatul Muakkadah to listen to the Athaan and respond to it. Some of the Fuqaha have even said that there is danger of an evil death for people who speak during the Athaan.

**Q. Many people use live bait to catch fish. Is this permissible?**

**A.** Such cruelty is haraam.

**Q. Ayurvedic medicines have been known to be herbal products. SANHA has recently announced that these medicines contain many haraam ingredients such as urine, faeces, cat testicles, pig substances, ox bile, and many more. Although SANHA has mentioned these haraam ingredients, it has stopped short of pronouncing Ayurvedic medicines haraam. Are these medicines haraam?**

**A.** SANHA is a carrion halaalizer. All carrion halaalizers recoil at the word 'HARAAM' irrespective of the ingredients being pork, blood, cat testicles, faeces, urine, etc. Since SANHA is a mercenary organization whose primary or perhaps only motive is the haraam riba boodle it acquires from its haraam 'halaal' certificate trade, it dreads the word 'haraam'. It may not even dream of proclaiming Ayurvedic products haraam because it (SANHA) pronounces Rainbow and Earlybird haraam carrion chickens to be 'halaal' despite having withdrawn its con-founded 'halaal' certificate from the other so-called 'value-added' carrion chicken products. So while SANHA has conceded that Rainbow's 'value-added' products are haraam without mentioning the term 'haraam', it feels constrained to leave a window open regarding the filth of Ayurvedic medicines. SANHA therefore peddles the idea that such products of Ayurveda which "do not" contain urine and faeces, that is, on the labels, are 'halaal'. According to the Shariah, all the products of an entity dealing with urine, faeces, cat testicles, ox bile and many more items of filth and haraam, are HARAAM. There is no distinction in the products made by such a miserable institution. On the basis of SANHA's findings all Ayurvedic medicines are HARAAM.

**Q. You have mentioned that it is not permissible for women to ride horses. Please explain why it is not permissible. My aunt is an aalimah and she disputed what you had stated. She mentioned about a lady who did ride a horse during the time of Rasulullah (sallallahu alayhi wasallam).**

**A.** The laws of the Shariah are the products of Allah's commands which Rasulullah (sallallahu alayhi wasallam) delivered to the Ummah. While Rasulullah (sallallahu alayhi wasallam) handed down the laws, he did not explain the reasons. Thus, Allah Ta'ala ordered two raka'ts for Fajr, four raka'ts for Zuhr and four for Asr, and so on without explaining why Fajr has only two and why Zuhr does not have two, etc.

## ARE SEALSKIN SOCKS KHUFFAIN?

**Q.** Some Muftis, especially in India and Pakistan, including Hazrat Mufti Taqi Saheb Uthmani also examined sealskin socks and deemed them impermissible (i.e. for masah). According to them the condition of *imsaak* (being thick enough to remain on the shin without any added fastener) is not found because thin elastic bands sewn into the socks are holding them up. Furthermore, the condition of being able to walk for several kilometres without them tearing is also questionable. A brother who used them whilst in Jamaat showed me that the threads at the

bottom and the seams were already coming out in spite of using them with shoes. When such doubts are created, should one not exercise caution by advising people to abstain from making masah on these socks, especially when such an important ibaadat as Salaat is at stake?

**A.** Yes, it is best to advise people to abstain from making masah on these new type of socks which some say are the equivalent of khuffain. We have not examined these socks, hence we cannot comment with certitude. However, since senior Muftis in Pakistan and India have examined and failed these socks, caution dictates that masah be declared impermissible.

Our duty is to state the commands of Allah Ta'ala, not the reasons because the reasons were not explained by Rasulullah (sallallahu alayhi wasallam). The issue of 'why' could be directed to all the thousands of masaa-il of the Shariah. Whatever reasons we or any other Ulama present will be the products of personal opinion which may be correct or erroneous. Rasulullah (sallallahu alayhi wasallam) said: "Allah curses women on horseback." In other words the *la'nat* of Allah Ta'ala descends on women who ride horses. Now why does Allah Ta'ala curse women who ride horses? Rasulullah (sallallahu alayhi wasallam) did not explain the reason. But, we and you and anyone else may think and present reasons. But the reasons will not be divine. They will be our personal understanding. The Muslim need to know only what Allah's law is.

The 'aalimah' is not a mujtahid. She has no right to extract Hadith narrations at random and formulate opinions in conflict with the express command of Allah Ta'ala. When Rasulullah (sallallahu alayhi wasallam) has clearly mentioned that women on horses are accursed, then it is ludicrous and haraam for anyone to present arguments to dismiss what the Nabi (sallallahu alayhi wasallam) said.

Every Hadith has tafseer. It has an explanation and an interpretation. Does the aalimah perhaps know with certitude that riding horses for women is permissible despite Allah's curse on them? She is in grievous error by citing just any narration to satisfy the nafs despite the conflict. It is the function of the Mujtahid to reconcile conflicting narrations or to present the correct interpretation which will not conflict with the Shariah. Every act of every Sahaabi is not the law of the Shariah. Sahaabah had also erred and had misunderstood certain issues. Sahaabah had also acted without being aware of a law which had been announced. A Sahaabi may have done an act before its prohibition, or done it after the prohibition without the law having reached him/her. It was the function of the Mujtahideen to study

and investigate the various Hadith narrations and the Qur'aanic aayaat. It was their function to formulate masaa-il. The aalimah is in grievous error by acquitting herself as a mujtahid. May Allah Ta'ala save us from such gross and grave error.

**Q. How should one make preparations for the Month of Ramadhan?**

**A.** One should always be prepared for Maut. Rasulullah (sallallahu alayhi wasallam) said that the most intelligent person is one who makes preparations for Maut and the sojourn in Barzakh. While Ramadhaan comes once a year, Maut stalks us every moment of our life. No one knows when it will strike and snatch us from this dunya. The Mu'min's preparation, whether for Ramadhaan or for Maut, is constant Istighfaar, constant Thikrullaah, abstention from sin and futility, following the Sunnah of Rasulullah (sallallahu alayhi wasallam), and strict obedience to the Shariah. This should be our preparation at all times, then we shall be prepared for Ramadhaan and for any other occasion.

**Q. I am an accountant and took up employment at FNB commercial property division as a management accountant. With reference to my job, please advise the Shariah/ Islamic legality of the position. I have been employed for about a year. If the position is not suitable, do I save up and dispose of the income earned during my employment at the bank? Should I ask for a possible transfer to Islamic banking?**

**A.** Allah Ta'ala states in the Qur'aan Majeed: "Do not aid one another in sin and transgression." Rasulullah (sallallahu alayhi wasallam) said that all those involved in riba (interest) transactions in whatever capacity, be they witnesses to the deal, are equal in sin. The Qur'aan Majeed further issues an ultimatum of war for those who indulge in riba, and brands them as mad people driven to insanity by the "touch of shaitaan".

All commercial banks, including the so-called Islamic banks, are capitalist institutions of riba. Riba is the very life-blood and breathing of the capital-



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ist banks. As such it is not permissible to work in a bank even in a so-called 'Islamic' bank. Working in a bank is to aid and abet in sin and transgression.

Therefore, your job at the bank is not permissible. While it is not permissible to work at the bank, there is no incumbent need for you to save up and dispose of what you have already earned at the bank. This ruling is governed by certain principles of Fiqh (Islamic jurisprudence). Nevertheless, you should be on the lookout for other work.

**Q. Is the rennet obtained from a calf that has not been slaughtered according to the Shariah halaal? According to Imaam Abu Hanifah (rahmatullah alayh), it is halaal. But according to some of his Students such as Imaam Abu Yusuf and Imaam Muhammad (rahmatullah alayhima), it would not be halaal. Would it be permissible for Hanafis to eat food containing such rennet?**

**A.** The misconception existing today on this issue even among Ulama is the effect of confusion. The difference of opinion among the Hanafi Fuqaha does not relate to rennet. It pertains to the substance called *Infahah* which is the curdled milk inside the stomach of the calf which is slaughtered soon after it has drunk its mother's milk. Thus infahah, not rennet, obtained from even a *ghair mazbooh* calf (i.e. not slaughtered according to the Shariah) is halaal. According to fatwa it is permissible, not according to Taqwa. However, nowadays cheese does not contain calf *infahah*. It contains rennet which is the enzyme extracted from the linings of animal's stomach, hence the cheese is haraam. Any food containing such rennet is haraam.

**Q. What is the Fidyah amount for a person who is unable to fast?**

**A.** The fidyah amount is the same as Sadqatul Fitr, i.e. the price of about 2 kg flour. Whatever the price of the flour is at your end will be the Fidyah amount.

**Q. Is artificial insemination permissible?**

**A.** Artificial insemination is not permissible.

**Q. When reciting Qur'aan during the silent Salaat, is it necessary for the lips to move?**

**A.** When performing Salaat it is necessary for the lips to move with the recitation. The sound should be slightly audible to oneself in all the Salaat when reciting silently.

**Q. Is it permissible to recite the Qur'aan Shareef with shoes on?**

**A.** It is permissible to recite the Qur'aan Shareef even with shoes on.

**Q. Is it permissible for a menstruating woman to listen to the Qur'aan being recited?**

**A.** It is permissible for a menstruating woman to listen to the Qur'aan Majeed being recited. However, she may not recite it.

**Q. Is it permissible for persons in janaabat to be in the same room where the mayyit is?**

**A.** People in the state of janaabat should not sit near to the mayyit (deceased). They should not be in the room where the mayyit is.

**Q. Is it permissible to perform Nafil Salaat sitting without valid reason?**

**A.** While performing Nafil Salaat sitting without valid reason is permissible, the thawaab is reduced 50%. Fardh, Sunnatul Muakkadah and Witr may not be performed sitting without valid reason.

**Q. Some people say that an eclipse of the moon signifies punishment for the moon. Is this true?**

**A.** All the funny stories you hear about eclipses are baseless superstition. An eclipse is a sign of Allah Ta'ala. Two raka'ts with long Surahs should be performed during an eclipse.

**Q. Are there any special Salaat and Duas to be made on the Night of Baraa't?**

**A.** There is no special Salaat and number of raka'ts for the Night of Baraa't (15 night of Sha'baan). The whole night is auspicious. As much ibaadat as possible should be made.

**Q. When is the last day for paying Sadqah Fitr?**

**A.** Sadqah Fitr should be distributed before Eid, at the latest before Eid Salaat. However, if it was not distributed by this time, the obligation remains and it has to be paid at any time. It could be paid at any time during Ramadhan.

**Q. What kind of Sunnat are the two raka'ts after Jumua Fardh Salaat?**

**A.** The two raka'ts after the Fardh of Jumua are Sunnatul Muakkadah.

**Q. Some scholars say that the congregational dua after Fardh Salaat is bid'ah. Please comment.**

**A.** The dua after Fardh Salaat is a Sunnah practice. While it has a congregational form, it is in reality dua made individually. It is for this reason that it is Sunnat to make the dua silently. Everyone should engage in his own dua. One may begin with the Imaam, before the Imaam or after the Imaam has commenced with the dua. It is not necessary to begin and end with the Imaam. Making the dua loudly is not permissible.

**Q. Some persons claim that it is permissible to breastfeed a baby for more than 24 months. What is the Shariah's ruling?**

**A.** It is haraam to breastfeed a baby for more than two years. The people who deny this are absolutely ignorant. Their denial of the law stated clearly in the Qur'aan is kufr. They lose their Imaan by denying this law of the Shariah.

**Q. A person said that a very old woman who does not menstruate does not have to observe Iddat when her husband dies. Is this correct?**

**A.** Even a very old woman of more than a century, has to observe the Iddat of four months and ten days when her husband dies. What some people are saying is baseless.

**Q. Recently a politician who was**

## ETHANOL?

**Q. The under mentioned excerpt was taken from an Islamic site's definition of what constitutes 'Halaal':**

*"With specific reference to ethanol, it would be Haraam (unlawful) if taken as an intoxicant. However, where such alcohols are used as manufacturing aids as solvents, carriers, etc. in miniscule quantities, this would be condoned due to public predicament. There is no fixed 'permissible trace level'. However, for operational purposes, Halaal certifying organisations have set acceptable trace levels of 0,5%."*

**Can you please clarify what is meant by this, and what could constitute 'public predicament'?**

### ANSWER

Ethanol is used in almost all manufactured items today. There is hardly anything which is free from this substance. The 'excerpt' is basically correct. Provided that the alcohol is not derived from grapes or dates, the items contaminated with ethanol could be used externally, not for consumption.

Coke, soft drinks and other edi-

bles which contain ethanol are not permissible regardless of the miniscule quantity.

There is no Shariah substantiation for the .05% level. Since the items, will be used for external application, the quantity is irrelevant. Those who have fixed this limit are devious and dishonest. The reason why they selected this limit without any Shar'i evidence, is because the quantity of ethanol in soft drinks such as coke, etc. is always less than 0.05%. Since they love to consume these drinks. They are trading the laws of Allah Ta'ala for a miserable price.

Also, if no halaal medicine is available, then medicine containing the ethanol may be used.

"Public predicament" in this context means extensive and intensive prevalence and utilization by the masses coupled with the provision that no 100% halaal substitute is available. For example, if all the water entering our homes is contaminated, and we have no other water except this contaminated water, then in the circumstances it will constitute 'public predicament' which renders the water permissible.

**born as a Muslim was cremated. He had a Muslim name. What is his status according to the Shariah?**

**A.** Christians bury their dead in coffins. Jews also bury their dead. Some primitive people who still inhabit a province in Pakistan called Kaafristan, enclose their dead in coffin-like boxes and dump them in the jungle for wild animals to devour. Parsees (Fire-worshippers) dump their dead in a special building, open on top. Vultures then devour the bodies. Muslims bury their dead. Hindus and some atheists burn (cremate) their dead. They assign their dead to the fire prior to their entry into Jahannum. The chap mentioned by you was an avowed atheist. He was a murtad, hence his abode was the Fire.

**Q. In some Musjids the practice of singing nazams has developed. Is this permissible?**

**A.** The Musaajid are for ibaadat, not for nafsaniyat. Shaitaan has adorned sin by covering it with a veneer of 'ibaadat'. Those indulging in singing songs inside the Masjid are entrapped in the snare of shaitaan. They are the worshippers of their nafs. This new fad of singing songs in the Masjid is haraam.

**Q. Is a written document necessary for the validity of a Waqf property?**

**A.** Waqf becomes valid with a verbal declaration. A written document is not necessary for the validity of Waqf. However, the verbal declaration should preferably be committed to writing to avoid future uncertainty and conflict.

**Q. Is it permissible for a woman wearing a burqah to drive a car?**

**A.** It is not permissible for a woman to drive even if she wears a burqah.

**Q. Is it permissible to sell TV antennas and nail polish?**

**A.** It is not permissible to sell nail polish and TV antennas. Aiding in sin and transgression is haraam. The Qur'aan Majeed unequivocally prohibits aiding in sin.

**Q. A moulana associated with an Islamic radio station participates in drag races. Is this permissible for a moulana. Even according to the law of the land drag races are unlawful.**

**A.** 'Drag' races are haraam for all. The prohibition is more emphasized for a person who purports that he is a 'Moulana'. The radio you have referred to is called 'Radio Shaitaan'. It propagates even zina. It is immoral and rotten to its core. The clique of molvis staffing that evil radio station is immoral and they deceive and mislead Muslims under Deeni guise. They are shayaateen in human form. May Allah Ta'ala save the Ummah from the ulama-e-soo'.

**Q. Is it permissible for a married woman to operate a business?**

**A.** A woman may with the permission of her husband, operate any lawful business from her home or from a place where there will be no contact with males. She may not open a shop in a public mall for example. Without the consent of her husband she may not operate any business even from the home.

**Q. Are online auctions permissible?**

**A.** The online auctions are permissible.

**Q. In Islam how is a marriage consummated?**

**A.** Consummation of the marriage is effected in one of two ways: (a) Sexual relations (b) Such privacy in which it is possible for sexual relations to take place. Even if relations

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do not take place, then too such privacy will fulfil the requisite of consumption.

**Q. Is solar heating permissible? I have heard conflicting views.**

**A.** While we cannot say that solar-heated water is not permissible, it is advisable to abstain. It is possible that the Hadith which prohibits the use of water heated by the sun could also apply to solar-heated water. It is also possible that the Hadith refers to only water exposed to sunlight. Allah knows best.

## FLYER MILES

**Q. Are flyers miles permissible? A registration fee has to be paid. It is said that the fee is only for administration costs.**

**A.** 'Flyer Miles' are supposed to be 'gifts'. The registration fee is in fact in lieu of the miles. If it was a pure gift, it would not have carried a fee regardless of what designation is given to the fee.

This deal is therefore *Hibah bil I'waz* which is in the category of a sale (*Bay'*). The validity of a sale demands that both commodities be known. But in the case of flyer miles, the amount of miles is not known (*Majhool*) when the fee is paid. Regardless of what the payment made is used for, the fact remains that the one who will be receiving unknown gifts in the future is required to make a payment. Thus there is the element of *Qimaar*.

If Zaid gives Bakr a bag of rice as a gift, but requests R10 which he (Zaid) wants to pay to a worker who had carried the rice to his (Zaid's) house, then this will be *Hibah bil I'waz*, whose *ahkaam* will become applicable. Zaid cannot later make *Rujoo'* of the gifted item on the basis of the argument that the R10 was not for him, but was merely to pay his worker (it was like the registration fee), hence according to Zaid it is not *Hibah bil I'waz*. However, Zaid's argument is invalid since according to the Shariah, it is *Hibah bil I'waz* which precludes *Rujoo'*.

Furthermore, in this transaction there is no tangible commodity (*maal*). The registration fee is a payment in advance for unknown services to be rendered in the future. The flyer miles transaction is not permissible if a fee has to be paid, irrespective of the purpose for which the free is paid.

**Q. Some learned people argue that shellac is permissible just as honey which is the excreta of bees is permissible? Is this argument sound?**

**A.** The laws of the Shariah are the products of Wahi, not the products of man's reasoning. Tell them to eat the real excreta of the lac bug. They should not eat it after subjecting it to a process to produce what they call 'shellac'. Tell them we eat the real 'excreta' of the honeybee because Allah Ta'ala says in the Qur'aan that the 'excreta' of the Bee is a wonderful *ni'mat* for us, but the same Allah Ta'ala's Shariah states that insects and any part of insects are Haraam.

Tell them to eat the excreta in its original form of all insects and of cockroaches and of flies because we consume the 'excreta' of the Bee in its original form, not in any 'shellac' form. Tell them to drink the urine of the cow because milk and urine, both come from the stomach of the cow according to the Qur'aan. There is only a difference of colour and odour, but the Qur'aan says that the milk comes from between blood and faeces. So tell them to consume the blood and the faeces too of the cow. All of this *najaasat* becomes 'halaal' in terms of their corrupt logic. We only now need Sanha's halaal certificate for halaalizing all the excreta, urine, blood, etc.

**Q. A Mufti in America says that due to lack of trust on their womenfolk and due to safety concerns, women should be allowed to attend the Musjid for Taraaweeh. It is neither safe nor advisable for the men to leave their wives alone at home for the long period it takes at the Musjid for Taraaweeh.**

**A.** If the menfolk have no trust in their wives, and if they have so much fear for their safety and chastity in America, then tell them (the males) to perform Taraaweeh at home, not in the Musjid. Tell these men to also remain in *Purdah* with their wives and perform Taraaweeh at home. Also advise them not to spend 8 hours a day at their shops and work-places because these are ideal times of considerable length for their wives to commit *zina* and for people to attack them. Tell them never to leave their wives alone at home for any length of time because all of their wives according to American men, are *zaaniyah* (adulteresses).

It does not matter whose view it is. The mufti sahib who issued this ridiculous fatwa is extremely shortsighted. This type of fatwa can be applied to a wide range of issues which will culminate in the mutilation of the Shariah. With their liberal and baseless fatwas they will emaciate the Shariah of Islam in the way that the Yahoood and the Nasaara have emaciated and annihilated the Shariats of Nabi Musa (alayhis salaam) and Nabi Isa (alayhis salaam). Do you see any semblance of the Shariats of the previous *Ambiya* among their people? But you will see the whole, pure Shariah of Muhammadur Rasulullah (sallallahu alayhi wasallam) intact because of 'fanatics' such as us sinful servants who have been appointed to guard this Divine Shariah and to ensure that it remains in its pure state until the Day of *Qiyaamah*.

**Q. A female who is in iddat has to leave home to write exams. Is it permissible?**

**A.** It is not permissible to leave the home to write exams during your *iddat*. The *iddat* is *Waajib*. It is Allah's command. You may not violate the command of Allah Ta'ala for a worldly need which is not even a role ordained for woman by Allah Ta'ala.

**Q. A local qaari told a hafiz who**

## THE TONGUE AT MAUT

**Q. Recently there was an accident. The Muslim driver was stuck in the car. While the paramedics were working to free him, he was constantly screaming abusive four letter words. A crowd had gathered. I went to him, held his hand and said to him: 'Read La ilaha il lallaah. I said this to him about six times. I then had to leave. Later we were informed that he had died. Why was he swearing so much? What should we recite to save ourselves from such a calamity?'**

**A.** Once a Wali went with a group of his *mureeds* to visit his neighbour who was on his deathbed. When people were making *talqeen* of the *Kalimah* to him, he would respond: 'Ten, eleven', etc.' He continued to utter numbers until he died in this manner without the *Kalimah* on his tongue. The Wali was greatly grieved. He

then informed his *mureeds*: "This man was totally engrossed with his money. Night and day he was absorbed in making money and counting it. He had no thought for this Day of *Maut*. He thus left this world without the *Kalimah*, and with his money on his tongue. If you all want Allah's Name to be on your tongue effortlessly when *Maut* arrives, then keep it moist with *Thikrullah* as *Rasulullah* (sallallahu alayhi wasallam) said: "Your tongue should forever remain moist with the *Thikr of Allah*."

A person usually leaves this world with the words which were generally on his tongue. Since this person was addicted to uttering the vulgar words, he departed from the world with the evil abuse. May Allah Ta'ala forgive him and save us all from such calamities. People generally die as they lived, and they will be resurrected in *Qiyaamah* with those whom they loved and emulated.

**had folded his trousers above his ankles that it is haraam to have the trousers folded up in Salaat. Is he correct?**

**A.** The local qari displays a queer mentality. He should rather say and tell the hafiz that it is haraam at all times to wear a trousers which is below the ankles. When the hafiz commits the haraam act of unfolding his trousers after *Salaat*, then the qari adopts silence, and when he rectifies his haraam act by folding up the trousers, then the qari objects. His mind operates in reverse order.

**Q. Is it permissible for males to remove hair from the chest? If yes, should it be shaved?**

**A.** It is permissible for men to remove hair from the chest. Any safe method may be used to remove the hair.

**Q. If I keep my Ramadhaan qadha fasts in Shawwaal, will I also receive the reward of the six Nafl fasts of Shawwaal?**

**A.** If the *niyyat* is *Qadha*, the *thawaab* of the *Masnoon* fast will not be received.

**Q. From where should the musaafir calculate the 77 km distance required for a valid Shari' journey? Is this distance from a person's home or the municipal boundary of the town/city?**

**A.** The *safar* (journey) distance should be calculated from the end of the town/city where the built-up area ends, from whichever side one leaves the town/city. If there is no end of the built-up area, that is, the buildings encroach on even the next town, then calculate the distance from the official boundary of the town/city. The distance is never calculated from one's house. The boundary refers to the boundary of the town/city, not the municipal boundary.

**Q. At what point does the musaafir's journey end when he returns to his hometown?**

**A.** The moment you enter the bounda-

ry of your hometown, you cease being a *musaafir*. You will be a *muqem* as you enter the boundary.

**Q. Is it permissible to merge our business with a non-Muslim company. There are many advantages in such a merger.**

**A.** It is not permissible to merge with a non-Muslim company. Non-Muslims conduct their business in total conflict with the *Shariah*. *Riba* is the backbone of their business. Therefore, it is not permissible to merge with them.

**Q. I have let my flat to a non-Muslim who commits many haraam acts in the house even worshipping idols. Is the rent halaal**

**A.** The rent which the tenant pays you is permissible regardless of what he will be doing in the flat. You hired it for residential purposes, hence the rent is halaal.

**Q. I am a printer. Is it permissible to print flyers advertising tattooing?**

**A.** The Qur'aan *Majeed* unequivocally prohibits aiding in sin and transgression. Those who assist in transgression in any way whatsoever are categorized with the sinners. It is not permissible to print flyers, etc. advertising tattooing. Tattooing is haraam. The Hadith describes it as "the writing of *shaitaan*". The money earned from such flyers, etc. is also haraam.

**Q. I have heard that the late Mr. Asmal who was cremated had expressed the desire to be buried. Does this not indicate that he was a Muslim?**

**A.** What he was in his heart is the domain of Allah Ta'ala Who will judge on the Day of *Qiyaamah*. Our concern is with the observance of Allah's *Shariah*. We are not concerned with Allah's judgments on the Day of *Qiyaamah*. The burnt out person did not live like a Muslim. He has publicly proclaimed his atheism and his love for whisky and gin which were per-



# Questions and Answers

THE MAJLIS Q & A  
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fectly 'permissible' in his agnostic ideology. If he had reverted to Islam, he should have made this known. He should have declared his Islam. He should have publicly repented. He should have left a burial directive instructing that he should be buried as a Muslim since he is a Muslim. But, on the contrary, according to his family, his burial directive was 'cremation' – to be incinerated in *Naar (Fire of Jahannum)*.

In the final analysis, according to Rasulullah (sallallahu alayhi wasallam) a person will die and be resurrected the way he lived. May Allah Ta'ala save our Imaan.

**Q. Is it permissible for a woman to wear jeans and tops inside her home if her husband desires this type of dress?**

A. Jeans and tops are kuffaar styles. It is not permissible for a Muslim woman to wear such kuffaar garb even within her home and even if her husband wants her to wear it.

**Q. Is it permissible to listen to only good programs broadcast by these shaitaan radio stations?**

A. Since these radio stations propagate anti-Islamic ideas and practices under the guise of Islam, it is not permissible to listen to them, especially Radio Shaitaan which is the organ of the NNB Jamiat, and which fosters zina and teaches how to manipulate condoms for zina purposes. Not so long ago, it had a lengthy 'bayaan' on this zina issue. The discussion was between the so-called 'Muslim' female broadcaster and a non-Muslim male who was teaching her how to use a condom. This devil's radio is too evil and immoral. But it operates under the name of Islam. Thus ignorant people are deceived and tricked into believing that whatever rubbish and haraam they broadcast is permissible in Islam.

**Q. Is it permissible to have a television for only internet purposes?**

A. It is not permissible to have a TV even for internet purposes. This is another avenue for great fitnah.

**Q. A relative who has died could not fast due to severe illness nor did he make a wasiyyat for fidyah to be paid for the missed fasts. He died during this illness. Can we pay the fidyah for him?**

A. If the deceased person had not recovered from the sickness to enable him/her to make qadha of the missed fasts, then Fidyah is not incumbent. The obligation is waived. However, if the sick person had recovered and was able to execute the Qadha, but had not done so, then Fidyah is imperative.

**Q. A Muslim owns a mine. How should Zakaat be paid on mines?**

A. One fifth of the mine's yield must be given as Zakaat.

**Q. A girl is committing suicide by starving herself because her father had forced her to marry someone whom she did not want to marry. Is the father responsible for her contemplated suicide?**

A. The sin of the daughter's suicide is on the girl as well as her father who

had forced her to marry someone she did not want. A father does not have such a right. It is wrong and not permissible for parents to force their children into unwanted marriages.

**Q. Is it permissible to perform Salaat in the room where my wife who is in her menses is sleeping?**

A. Yes, you may perform Salaat in the room even if your wife is bleeding (haidh).

**Q. Does an illegitimate child inherit in his father's estate?**

A. The illegitimate child will not inherit in the estate of his biological father. He inherits only in his mother's estate.

**Q. How should the ceremony for naming a child be conducted?**

A. In Islam there is no such thing as a naming ceremony. The baby is simply called by a name from the seventh day. All customs and ceremonies connected to naming the child are bid'ah and not permissible.

**Q. How should a person repent for having made gheebat? Is it necessary to seek forgiveness from the person?**

A. If the person is aware of the gheebat, then it is necessary to ask forgiveness from him. If he is unaware, then only repent (Istighfaar), and make dua for the one about whom gheebat was made. If the targeted person is unaware, one should not create ill-feeling by informing him of the gheebat one had made.

**Q. A modernist wants to know how could Hadhrat Umar (radhiallahu anhu) have prohibited mut'ah which was allowed by Rasulullah (sallallahu alayhi wasallam)?**

A. Ask the modernist from whence did he get the idea that it was Hadhrat Umar (radhiyallahu anhu) who had first prohibited it? Even if it was Hadhrat Umar (radhiyallahu anhu), then too, the entire Ummah, including the Sahaabah, submitted and accepted the validity of his decrees. But the factual position is that it was Rasulullah (sallallahu alayhi wasallam) who had unequivocally prohibited mut'ah. The modernist's problem is that despite lacking Islamic knowledge, he reads shiah literature which appeals to the nafs, hence he joined the Shiahs in the slander against Hadhrat Umar (radhiyallahu anhu).

**Q. In Pakistan there is a Madrasah which accepts used things such as used wedding dresses, furniture, kitchen utensils, clothes and many other things. The management has these things repaired, and give them to poor and needy who get married. Some people, especially ladies, give there old unuseful things which clutter their homes to this Madrasah. Then they give it a value and regard it as a payment of their Zakaat. Is their Zakaat discharged in this manner?**

A. It is not permissible for people to deduct from their Zakaat obligation the type of redundant items you have described. After these items have been given to the Madrasah, it becomes the

## COURT ACTION TO CANCEL ALLAH'S LAW!

**Q. A dispute has developed in a family regarding inheritance. The one party has instituted legal action to have the deceased's Islamic Will cancelled, and that he be declared to have died intestate. A Mufti is supporting this application. He has also become one of the applicants to support this court application. Although the applicant party is privately claiming that the respondent has misappropriated assets of the deceased, this issue is not raised in the application. The application is only to have the Islamic Will cancelled and to have the deceased declared intestate. The applicants are claiming that the deceased was mentally unstable at the time he had signed the Islamic Will. What is the ruling of our Shariah regarding this matter, especially the Mufti supporting this kind of court action?**

A. It is palpably clear that the Mufti had erred grievously by agreeing to be among the applicants who had applied to the kaafir court for implementation of *Sareeh Kufri* (pure, unadulterated kufri) – such kufri which undoubtedly, expels a person from the fold of Islam. Perhaps the gullible Mufti was not aware of the *najaasat* and *kufri* in which he was entrapped by the applicants.

However, there is no justification for him, after realizing the horrible kufri mess, to remain on board the kufri trip to Jahannum. It is incum-

bent for him to withdraw from this kufri application. Even if we have to momentarily assume that assets had been usurped as the applicants are alleging, but not in the court papers, then too, there is no justification for going to the kaafir court, and even worse, no justification for applying for a kufri decree to cancel the Law of Allah Azza Wa Jal.

If the issue was usurpation of the deceased's assets, the application should have concerned such assets, and not target the Shariah by applying for two decrees of kufri:

(1) A decree to cancel Allah's Law pertaining to inheritance, that is the Islamic Will.

(2) A decree for confirming the kufri law of succession by having the deceased declared intestate.

Even if it is assumed that your grandfather (the deceased) was mentally unfit to sign the Islamic Will, it is completely irrelevant because an Islamic Will is Allah's decree. It does not require documentary evidence for its validity nor does the person have to be sane. The Shariah's law of inheritance automatically applies to the estate of the deceased. Nothing may set it aside.

The gravity of this offence is of exceptional proportion and it cannot be viewed lightly since it obliterates the very Imaan of the applicants. May Allah Ta'ala guide the miscreant applicants, and may they be bestowed with the taufeeq to repent and renew their Imaan.

property of the Madrasah. The Madrasah in turn spends and repairs these items which they give away to the poor. It is indeed despicable and extremely miserly to behave in this manner. The Qur'aan specifically condemns this kind of attitude which induces people to give useless and redundant items in the Path of Allah. It displays the disrespect they have for the Path of Allah.

**Q. Instead of giving the poor cash, is it permissible to purchase with the Zakaat money essential goods and give it to them?**

A. Yes, it is permissible to pay Zakaat with goods. You may purchase good items and give it to the poor as your Zakaat payment. Paying Zakaat with redundant items is sinful.

**Q. Is Zakaat payable on the wealth of a na-baaligh child?**

A. According to the Hanafi Math-hab, Zakaat is not payable on the wealth of a minor (a child under 15 years or one who has not attained puberty). However, according to the Shaafi' Math-hab, Zakaat is payable on the wealth of even minors.

**Q. A husband owes his wife a substantial sum of money for Mehr. The husband has not paid the Mehr. Does the wife have to pay Zakaat on the Mehr which she has**

**not yet received, but which is owing to her?**

A. She has to pay Zakaat only when she receives the money.

**Q. Is it permissible for a man to deduct from his Zakaat assets the amount of Mehr he owes his wife?**

A. He may deduct the Mehr amount only if he has a genuine intention of paying her. In the absence of such an intention he may not deduct it from his Zakaat assets.

**Q. A poor person is indebted to me for a sum of money. Could I offset the debt amount with my Zakaat obligation?**

A. No, it is not permissible. Waiving the debt is not a Zakaat payment. Zakaat will not be discharged in this manner.

**Q. Is it permissible to pay Zakaat with cooked food?**

A. It is permissible.

**Q. If a Sayyid's debt is paid with Zakaat, will the obligation be discharged?**

A. While the debt obligation will be discharged, the Zakaat will not be discharged.

**Q. Is it permissible to pass in front of a child who is performing Salaat?**

A. If the child is seven years old, then

(Continued on page 12)

## THE FITNAH OF GIRLS JALSAHS

A new craze of *jahl* in the community is the new bid'ah of immoral girls *jalsahs* which madrasahs and schools organize. The participating girls sing songs (nazams) and give speeches of *riya*. The public is invited to waste time observing and listening to this fitnah. Regarding this trend of fitnah, the following question and answer appear in *Fataawa Mahmoodiyah*, authored by Hadhrat Mufti Mahmoodul Hasan (rahmatullah alayh):

### QUESTION

"There are Deeni madaaris in our city, Malegoan (in India). Qur'aan recitation, etc. are being taught to the girls. At the end of the year a special *jalsah* (function) is organized with full purdah arrangement. The purpose is to create Deeni enthusiasm in girls and women. At the *jalsah* girls, using loudspeakers, deliver speeches, (sing) nazams, etc.

Furthermore, girls from different madrasahs congregate and Qur'aan Qiraa't competitions take place. Prizes are awarded. Men also attend these functions. They listen to the speeches (and songs) of the young girls. Most of the participating girls and females are baaligh (adults). Is this kind of *jalsah* permissible according to the Shariah?"

(After mentioning some superficial 'benefits' of such *jalsahs*, Hadhrat Mufti Mahmoodul Hasam – rahmatullah alayh – states:

### ANSWER

"...But along with this, there is *fitnah*, especially when even males are invited. They too listen to the speeches over the loudspeakers and derive pleasure therefrom. The girls also sing the nazams with their me-

ludious voices. The congregating of women by itself is a specific fitnah. For this reason there is no permission for women to attend even family functions (e.g. walimahs). If the husband permits (his wife to participate), he too will be apprehended (by Allah Ta'ala).

From a variety of sources we gain the knowledge of fitnah. Letters pour in with questions (pertaining to this type of fitnah). If the girls are small, there is no fitnah (See comment below). However, the issue of big girls is different. They should not be educated in this manner nor should they give speeches. It is mentioned in Shaami, Vol. 2, page 665:

*"A woman should be prohibited from visiting strangers, from iyaadat (attending the home of a mayyit to condole) and from walimah. If he (the husband) permits her, both are sinners. (She should be prohibited) even if the walimah is held at the place of her mahrams because of the congregation (of all and sundry). Therefore such gatherings are normally not without fasaad (immoral mischief)."*

### OUR COMMENT

This type of *jalsah* is not permissible for even little girls. Hadhrat Maulana Ashraf Ali Thaavi (rahmatullah alayh) has emphasized that when a girl is seven years old, she should observe purdah for family mahrams, and when she is six years old, then for non-family mahrams.

The *fitnah*, *fisq* and *fujoor* of the age demand total prohibition. All female *jalsahs* are haraam. Only those devoid of intelligence and foresight see goodness in these functions of *fitnah*.

## RAMADHAAN AND INDULGENCE IN EVIL AND THE RADIOS OF IBLEES

(Continued from page 1)

structive broadcasting.

Allah Ta'ala has ordained the Nights of Ramadhaan to be special occasions of Ibaadat – wonderful opportunities to gain Divine Proximity. In total rejection of the Command of Ibaadat, these radios of Shaitaan embroil the creation of Allah Ta'ala in *fisq*, *fujoor*, *laghw* and *rafth* (immorality, vulgarity and futility). These appendages of shaitaan by mismanipulating the Deen are depriving Muslims from the abundance of virtues and goodness of the holy Nights of Ramadhaan. Regarding the auspicious Nights of Ramadhaan, Rasulullah (sallallahu alayhi wasallam) said: "Verily, this Month (of Ramadhaan) has alighted on you. In it is a Night

better than a thousand months. He who is deprived of it, verily he has been deprived from all goodness. And, it is only a mahroom (a totally deprived person) who is deprived of goodness."

These radios of Iblees are totally deprived of even a semblance of goodness. They therefore, entice and entrap ignorant Muslims into their shaitaani snares, driving them away from Allah's Nearness and leading them to satanic proximity. Muslims should have mercy on their own souls and abstain from satanically squandering the auspicious moments of the Nights of Ramadhaan listening to the evil radios and participating in their satanic competitions.

## GREED, RIBA & CALLOUSNESS

Q. The house in which my parents live belongs to my mother. Since they were finding it very difficult to pay the bond, my brother-in-law (sister's husband), Mr.A, told my mum (Mrs.J) that he will pay the bond for her. The bond at that time was R240,000. He told us that he is able to pay R200,000. We should find the balance, which we did. My parents had to see to the maintenance of the house and pay the rates. Mr.A said that in the event the house is sold he will have to be paid his 'expenses'. When asked at that time what his expenses are, he replied: "R240,000 including lawyer's costs."

Although the house belongs to my mother, it is registered on my name. The title deeds of the house were given to Mr.A who pledged it to a bank as security for an overdraft for his business.. I had to travel to Durban to sign the documents.

On 27 April 2011, Mr.A mentioned to my mother (Mrs J) that the expenses on the house are now standing at R500,000. On 17 May 2011, Mr.A stated to Mrs J that arrangements should now be made to transfer the house to himself. In the year 2000 when he had made available the money, he did not say that the costs would increase on an annual basis. He now says that we are liable to pay the interest on the overdraft which he had taken. I asked him two questions:

1. When did he stipulate that from R240,000 the amount would escalate to R500,000? R200,000 was cash he had given, and R40,000 was for lawyer's costs.
2. When did we sell the house to him that a transfer has to take place?

My brother-in-law said that I had signed an agreement of sale at his lawyer because he had bought the house. He claims to have made the agreement with my mum. I did sign at the lawyers, but Wallaah! I never saw the need to read the papers since I trusted my sister's husband. I had understood that he had done a noble need to pay my mum's bond. I therefore did not question him about the papers they gave me to sign. At a family meeting with him he said that he wanted between R400,000 and R500,000 to settle the matter. My brother reminded

him that he had used the title deeds for his business and had made profit over the ten year period.

On 9 June 2011 arrangements were made by Mr.A for a discussion with a Mufti. Mr.A said at the meeting that today the house is worth R1,2 million, and that is why we are now asking questions. The Mufti asked us to 'up' the offer to settle the matter amicably. Despite us being in financial straits, we were given the choice to pay R400,000 as a 'Sulah' (compromise) agreement or go for arbitration with the possibility that ownership of the house could be given to Mr.A.

My aged, ailing parents are crying tears of blood. They cannot believe that their eldest son-in-law is doing this to them. In the ten years Mr.A. never told his wife (my sister) or anyone else that he had bought my mum's house. There is not a single witness to the alleged sale. My mum denies that she had ever sold the house to him. Why would my mum who bought the house in 1988 for R240,000, sell it 12 years later for R200,000?

He took advantage of an old woman who is ignorant of business dealings and he twisted his words to make it appear that he was acting out of compassion. He schemed with his lawyer to con me into signing documents which he says is a sale agreement and which I have not seen to this day. I was told at the time that it was a WILL document to protect Mr.A should anything happen to me.

What is the position in terms of the Shariah. Since the house belongs to my mum, what is the position if I had unknowingly signed a sale agreement? My mum with the Qur'aan in her hand and saying that Allah is her witness, declared that not once did Mr.A say that he is buying the house for R200,000. She accepts that she owes him R200,000 plus R40,000 which he said was for lawyer's costs. What is the ruling of the Shariah?

### ANSWER:

We have understood from your explanation that the house does not belong to you, but to your mother or to both parents. On the basis of this understanding the ruling of the Shariah is that even if you had signed a sale agreement, it will not be valid. Since you are not the owner, your signing the agreement has no validity, and it has absolutely no

effect on the ownership of the house. The house remains the property of your mother/parents.

The act of inducing you to sign a document under false pretences is most despicable. It is haraam in terms of the Shariah, and fraud in terms of the law of the land. If the lawyer had made you sign the document without explaining to you what you were asked to sign, he too is liable for deception and aiding in the commission of fraud.

Your brother-in-law had advanced a loan of R200,000. It is haraam for him to increase the sum to R240,000, for that is clear-cut haraam riba (interest). If he had obtained the R200,000 as a loan from a bank, payment of the interest is his problem. If at the time your parents were aware that he was obtaining a bank loan and that the interest would be R40,000, then both he and your parents are guilty of a grievous sin. In that case, he can claim the R40,000.

His current claim of R400,000 is a cruel haraam act. It is not a valid 'sulah' He has no right to make such a haraam claim. He should not be paid this exorbitant sum of riba. If he had allowed the R200,000 to accumulate so much interest, it is his problem. According to the Shariah he is entitled to only R200,000 because that was the sum he had loaned your mother.

According to your letter, it is manifest that there was no sale. It is ludicrous to come ten years after the event and claim that he is the owner of the house. You should refuse to sign. Write a letter to the lawyer and demand to see the document you had signed, and who the witnesses were. Deny that you or your mother had ever entered into a sale agreement with your brother-in-law. After the lawyer provides a copy of the document, if it happens to be an agreement of sale, then write to him that you will take the matter further and inform the Law Society of the fraud that he had perpetrated. You were at the time told that you were signing a Will.

It is absolutely ridiculous and haraam for a Mufti to tell you and your mother to pay R400,000 for a loan of R200,000. Your brother-in-law is motivated by greed which has led to his callous attitude. He should drown himself in shame for his cruelty to his own 'mother' and 'father'. According to the Shariah, parents-in-law are in the class of parents.

## SEPARATE FACILITIES FOR WOMEN AT THE MUSAJID

**Q. A Mufti in the U.S.A. while acknowledging that the Shariah has prohibited women from the Musjid is of the view that in the present age women are all over in the public. Therefore separate Salaat facilities at the Musajid should be set aside for them. He says that the Ulama who are against this are extreme. Please comment.**

**A.** The advice which the mufti proffers regarding the construction of separate facilities for females at the Musajid is extremely short-sighted and not permissible. This Deen of Islam was revealed, completed and perfected more than fourteen centuries ago. There is no room for changing the masaa-il of Islam to accommodate deviation and what has been impermissible since the time of the Sahaabah.

Today among the Yahood there remains not a semblance of the Shariah of Nabi Musa (alayhis salaam), and among the Christians not a semblance of the Shariah of Nabi Isa (alayhis salaam). The reason for this total loss of the Shariats of the previous Ambiya (alayhimus salaam) is the policy of subjecting their respective Shariats to an evolutionary process which permits perennial change, distortion, misinterpretation, mutilation and transmutation of the Laws of Allah Ta'ala. Every Tom, Dick and Harry has a licence to interpret and distort the religion in terms of their fanciful reasoning and nafsani demands.

But, by the fadhl of Allah Ta'ala Islam will not be extinguished because Allah Ta'ala has created a mechanism to protect the originality and pristine purity of this Deen, and that mechanism is the institution of the Ulama-e-Haqq whose obligation is to act as the watchdogs of the Divine Shariah.

The proposal to open up the Musjids or to establish separate Salaat facilities attached to the Musajid for ladies because they are already wandering in public is a deception of shaitaan. Such deceptions of shaitaan are termed *Talbeesul Iblees*. Shaitaan approaches 'scholars' – shallow-minded 'scholars' whose hearts and minds are anchored to the dunya, and who submit and make subservient the Shariah to worldly expediencies – such expediencies which are haraam, and grips them in his tentacles. Instead of issuing the Shariah's ruling for the expediency, the endeavour – the haraam endeavour – is to distort and mutilate the Shariah to conform to the development.

Thus, the endeavour is to

give recognition and confer permissibility to female participation in public life by twisting the Shariah's prohibition of females attending the Musjid into a confounded 'permissibility' which in reality is a haraam 'permissibility'. It is illogic and haraam to change a ruling of the Shariah simply because women are participating in public life, shoulder to shoulder with males. Our reaction should be the opposite. The prohibition to attend the Musjid should be more emphasized and women should be educated and castigated for their emergence from their homes in emulation of their western counterparts. Their haraam emergence and participation in public life should be condemned regardless of whether they accept or reject. It is downright stupid and not permissible to argue that since women are participating in brothels, we should open up the Musajid for them for Salaat.

The presence of women in public malls, etc. is not grounds for transforming a haraam practice into a permissible one. On the contrary, the liberal muftis who are trying to make women's emergence acceptable, should rather fulfil their obligation of *Amr Bil Ma'roof Nahy Anil Munkar* by education and propagation to inform women that their participation in public life in the domain of males is haraam.

If a woman has degenerated to the level of mingling with the opposite sex and participating fully in public life as mentioned by the 'mufti' in his corrupt fatwa, then what prevents her from performing her Salaat in a corner of the mall or in the office where she works or in a corner on the pavement? In fact, we (males) do exactly so. We perform Salaat anywhere in the public if there is no Musjid nearby. Now if a woman acts like a man and emerges from her home to mingle with the opposite sex in public, then she too can perform Salaat in the public as men do.

The entire day she spends in public. Suddenly when Salaat time arrives then she will make it Qadha or forgo it rather than perform it in the public which she has made her 'home'. It is indeed preposterous and unjust to charge the prohibitions with extremism for preventing women from the Musjid, when the women are in fact practising haraam extremism by being in public, then aggravating their haraam extremism and sins by abstaining from Salaat and making it qadha simply because there is

no Musjid nearby or no ladies facilities. Since they have chosen the haraam practice of public participation, they should perform their Salaat also in the public.

All the arguments in favour of women's facilities are the effects of Satanism. Shaitaan whispers his shaitaanity into the brains of moron 'muftis' who have a concept of churning out 'halaal' fatwas from haraam acts. Two haraam acts do not equate to a halaal act. Thus, the act of female intermingling is haraam. The act of women attending the Musjid is haraam. These two cannot be fused into a halaal.

By legalizing women's facilities at Musjids, the practice will become entrenched. It will become a permanent feature of the Shariah's landscape in the same way as the Yahood and the Nasaara have made all their haraam interpolations integral parts of their respective religions.

The liberal 'muftis' who are acting as the representatives of women in the public, despite acknowledging the reason for the Sahaabah preventing women from the Musjid, believe that it is allowed today when the same dangers have multiplied manifold in this age of immorality. We cannot simply resign ourselves to accepting female intermingling in the public domain. We must and shall continuously castigate their evil regardless even if not a single woman accepts the nasehat of the Shariah. Our obligation is only to deliver the clear Message of the Deen. *Hidaayat is the prerogative of Allah Ta'ala*. He guides whomever He wills, and He leaves to stray whomever He desires. Our duty is only to guard the purity of Islam. And, this obligation demands rejection of the new-fangled contaminated, corrupt 'fatwas' of the shallow-minded, modernist 'muftis' who are bereft of *Khauf-e-Ilaahi (Divine Fear)*. It seems that they believe that they are not going to die, hence their audacity in churning out corrupt 'fatwas' which only mislead people further into corruption and moral degeneration.

The errant 'mufti' cites the 'classical' Fuqaha as if the fatwa which they had issued was personal opinion which could be set aside. He acquits himself as if the 'fitnah' which was and is the basis for the prohibition, no longer exists in the present age, hence he subtly attempts to restrict the prohibition with what he describes as "the context in which the Fuqaha were giving such verdicts". Any Muslim of intelligence who has no shaitaani objective will understand that the "context of the Fuqaha" exists today to a far greater

degree to warrant an emphasis on the prohibition. Nothing has developed since the era of the "classical" Fuqaha to warrant a relaxation or amelioration in the strict fatwa of prohibition. On the contrary, the *fitnah* has multiplied manifold.

Arguing in favour of female emergence in conflict with the unequivocal prohibition announced in the Qur'aan and Ahaadith, the liberal 'mufti' says: "The need to emerge out of the house was not like the need we have in today's complicated world." This is utterly fallacious. Zina may not be justified nor mitigated by arguing that the times of our era differ vastly from the time when the prohibition was revealed. Such arguments are satanic. The 'context' is the same. Nothing has happened to the 'context' to justify the forging of a new 'fatwa' on an issue in which the "context" has only worsened. Furthermore, even if the 'context' changes for the better, the prohibition can never be mitigated or relaxed until the day of Qiyaamah because never is it possible for an age such as the age of the Rasool (sallallahu alayhi wasallam) and the Sahaabah to be resurrected. The 'fitnah' which had already developed during the age of the Sahaabah and on which basis the prohibition was enacted by Hadhrat Umar (radhiyallahu anhu) and the Sahaabah, will not be ameliorated. That fitnah is in a constant incremental state of worsening.

The liberal mufti very ignorantly avers that it is "unfair" to prevent women from the Musajid in view of them already being all over the show and the market places, etc. Thus, he advocates relaxation of a Shar'i prohibition on the basis of haraam acts perpetrated by women. In other words, he confers acceptance and respectability to women in the streets and market places, hence the doors of the Musajid should be thrown open for them. The consequence of this stupid, lopsided satanic logic is nothing other than the introduction of the fitnah into our last bastions of piety, namely, the Musajid. The "scholar of piety" who had advocated this stance, is extremely short-sighted and shallow in his knowledge, hence he ventured this stupid opinion.

This very same logic could be extended to prostitutes in a brothel. In terms of this lopsided logic emanating from warped brains, it follows that the Musajid should open their doors for prostitutes to perform Salaat since they are already on the streets and in the vice dens plying their haraam abominable trade.

The current 'complicated world' is not valid grounds for

women's emergence. In fact, the contrary is valid. That is, due to the evils of the current 'complicated world', the need for women to remain indoors is greater than the need which had existed during the age of the Sahaabah.

He further tries to justify females going to the Musjid by saying: "...at times there may be a genuine need for women to go out to the Mosques, such as when travelling...." This reasoning is deceptive, and another example of *Talbeesul Iblees*. Firstly, he has been compelled to confess and concede that the need for women to emerge from their houses is restricted to "times of genuine need". Such need had always existed since time immemorial. Despite their emergence during times of genuine need, the prohibition had remained in force for the past fourteen centuries. Womenfolk in our communities had always emerged from their homes when there was genuine need. When this happened, Allah Ta'ala always made arrangements for their Salaat to be performed on time in privacy.

Genuine need is not prowling in the malls, market places and working in factories and offices. Genuine needs are visiting relatives, close friends, etc. They will perform Salaat at the homes of the people whom they visit. If they visit for any other valid reason, they can perform Salaat wherever they happen to be. But, the reality is that there is never a need for qadha, and never such a situation where they cannot find facilities for Salaat. Their necessary emergence is seldom, while in this age, their emergence is an abundance of haraam. And, for this haraam, the prohibition may not be abrogated.

Thus, the stance of those who prohibit women from the Musjid is never 'extreme'. It is tantamount to kufr for branding a *Hukm* of the Shariah as being 'extreme'. Every ruling of the Shariah is moderate and designed for the welfare and best interests of the Ummah. The miscreant 'mufti' who has branded the Ulama who prohibit women from the Musjid as being 'extreme' is implying that the ruling of the Shariah is 'extreme'. He should repent for such denigration of the Shariah. He plods the path of *baatil* and *dhalaaal*.

### KUFR – ITS CROOKEDNESS

**"O our Rabb! Do not make our hearts crooked (with kufr) after You have given us Hidaayat (of Imaan), and bestow to us Your Mercy. Verily You are the Bestower (of all goodness)." - Qur'aan**  
**"He who is today silently involved in kufr, will come to his senses in the coma of Maut." (Akbar Ilaahbad)**

## GHAFLAT AND SHAITAANIYAT

(Continued from page 1)

to bed so that his entire day in his mundane activities, and his entire night in his sleep are recorded as an uninterrupted period of Thikrullah. Thus, Rasulullah (sallallahu alayhi wasallam) said: "Every obedient person is a *Thaakir* (one who is engaged in Thikr)."

When a person abstains from constant Thikr, then according to the Qur'aan, Allah Ta'ala creates a special shaitaan who steers and drives the *ghaafil* (the oblivious one). He is constantly influenced by shaitaan. His thoughts, statements and acts all become manifestations of shaitaaniyat.

Rasulullah (sallallahu alayhi wasallam) said: "Verily, shaitaan sits glued on the heart of man. When he (man) engages in Thikr, shaitaan flees. When he is *ghaafil*, shaitaan casts *waswasah* (into his mind)."

Thikr is the most efficacious method for combating and eliminating shaitaani *wasawis*. The Qur'aan Majeed states: "When shaitaan assaults you with (his) evil whispering, then recite *Ta-awwuz* (*Authubillaah*)....."

Those who have *taqwa*, when a group of the shaitaan assaults them, they lapse into Thikr. Then suddenly they see (i.e. shaitaan disappearing)."

Every Muslim is required compulsorily by the Shariah to keep his/tongue fresh with the Thikr of Allah Ta'ala. Rasulullah (sallallahu alayhi wasallam) said: "Your tongue should remain ever fresh with the Thikr of Allah." This is a reference to Thikr 24 hours of the day. When the tongue is engaged with thikr during the wakeful moments, then every breath during sleep is recorded as Thikrullah. Constant Thikr will banish ghaflat and shaitaaniyat. The Muslim will then become more aware of his Deeni responsibilities and develop a greater perception of the Divine Presence and of the transitory and perishable nature of this world, and of the reality of Aakhirah. Allah Ta'ala warning those who refrain from constant Thikr, says in the Qur'aan Majeed:

"Wail (*Jahannum* / Destruction) for those whose hearts have hardened as a result of abstaining from Thikrullah."

## A ZAALIM IS PUNISHED

**HADHRAT** Amar Bin Dinaar (rahmatullah alayh) narrated the following episode in which there is great *ibrat* (lesson) for the *zaalimeen* (oppressors).

Once a man from Bani Israaeel who was living on the seashore, heard someone proclaiming: "Whoever sees me should refrain from *zulm* (oppression)." The Israaili man asked: "O servant of Allah! What is your story?" The man said: "I used to be a policeman. One day I was walking along this very shore. I saw a fisherman who had caught a big fish. I asked him to give the fish to me. He refused. I asked him to sell the fish to me. When he again refused, I struck him with my whip and forcibly snatched his fish and left."

I took the fish home. After it was prepared, I sat down to eat. While I was about to eat of it, the fish suddenly came to

life and sunk its teeth deep into my hand at the thumb. After a very long struggle and excruciating pain, we managed to pry open the vice-like grip of the fish's teeth. My thumb immediately started to decompose. The physician diagnosed cancer and advised immediate amputation. After amputation of my thumb, the decomposition began on my hand. The physician said that it was imperative to amputate my hand otherwise the cancer will spread and ultimately consume my whole body.

After my hand was amputated at the wrist, the decomposition began on my forearm which was then also amputated. The disease spread to my upper arm. When this happened, I panicked, lost my nerve and ran into the wilderness abandoning my family. I wandered around aimlessly and screaming. One day during

## ALLAH'S GAZE OF MERCY

Rasulullah (sallallahu alayhi wasallam) said: "When it is the first night of Ramadhaan, Allah casts His Gaze (of Rahmat) on His creation. When Allah casts His Gaze (of Mercy) on a servant, never ever will He punish him." (Narrated by Abu Hurairah – *radhiyallahu anhu*)

It does not behove the Muslim to deprive himself/herself from this wonderful bounty of Allah Ta'ala. But how will the Divine Gaze focus on a disobedient servant indulging in the evil of shaitaan's radios? Most unfortunate is that disobedient servant who is deprived during these auspicious Nights of Allah's Gaze of Rahmat. The Divine Gaze of Mercy will be diverted from the one who ignores this Gaze by gratifying the inordinate *nafs* with the *haram* futility broadcast by the snares of shaitaan – these so-called 'Islamic' radios.

## THE OCCASION OF PARDON

"Hark! Verily, every night (of Ramadhaan) at the time of *sahr* (*suhoor/sehri*), and at the time of *iftaar*, Allah pardons 700,000 persons on whom the punishment from *Rabbul Aalameen* has become incumbent." How can people of Imaan destroy these wonderful opportunities and moments of Ramadhaan indulging in the evil of the shaitaani radios?

my aimless wandering, overcome with fear and fatigue I sat down under a tree. Whilst I was between sleep and wakefulness, I heard someone saying: "How long will you continue to dismember yourself? Make amends with the one whom you had oppressed. You will then attain salvation"

At this juncture I recalled the episode with the fisherman. I now understood that this malady was a punishment from Allah Ta'ala. I went to the sea shore in search of the fisherman and found him casting his net into the water and drawing out fish. I waited until he had retrieved his net full of fish. I went up to him and said: "O

## FAST AND IFTAAR – THE SUNNAH WAY

Fasting is an act of Ibaadat which has rules which the Shariah explains in detail. Fasting is not mere abstention from food, water and sexual relations. In addition to the physical fasting, is the spiritual fasting which completes and perfects the Fast. The spiritual dimension of Fasting demands abstention from *haram*, *mushtabah* (doubtful acts), futility, anger, abuse, impatience, etc. Nonsensical acts (futility) are all such acts and statements which are devoid of any worldly and Aakhirah benefit. The ultimate consequence of indulgence in futility is indulgence in *haram*.

Rasulullah (sallallahu alayhi wasallam) said: "Often for a fasting person there is nothing in his fast except hunger." His fasting is like an animal which is restrained from eating and drinking. He does not abstain from sin, lies, nonsensical talk, etc. In this way he totally ruins this wonderful ibaadat of Saum (fasting).

One of the Masnoon (Sunan Acts) of Fasting is to make *Iftaar* (break the fast) in the way Rasulullah (sallallahu alayhi wasallam) instructed us to observe *Iftaar*. Rasulullah (sallallahu alayhi wasallam) said: "Whoever finds dates

should break the fast with it, and whoever has no dates, should make *iftaar* with water."

In another Hadith it is mentioned:

"Rasulullah (sallallahu alayhi wasallam) used to break the fast with three dates or with something which the fire did not touch (i.e. it was not prepared or it was an uncooked item)."

Feasting – eating pies, *samoosas*, drinking *haleem* and devouring plates of food at the time of *Iftaar* and inordinately delaying the Maghrib Salaat are in conflict with the Sunnah. The *thawaab* and benefits of the Fast – both spiritual and physical – are substantially reduced by violating the Sunnah method.

The dates could be simply taken during the duration of the Athaan or while the Muath-thin is making *Iftaar* just prior to the Athaan. The Athaan is recited after sunset, that is when it is time to break the fast. So everyone may commence breaking their fast when the Muath-thin makes *Iftaar* just before entering the Minaret for Athaan. *Iftaar* time is a time when duas are readily accepted.

servant of Allah! I am your slave at your service." The fisherman said: "O nephew! Who are you?" I responded: "I am that policeman who had struck you with the whip and snatched your fish." I showed him my hand.

He recoiled with fear when he saw the state of my hand. He supplicated to Allah Ta'ala for protection, and he said: "I have forgiven you." As he spoke, the worms began to fall from my decomposing arm, and the malady instantaneously disappeared. As I was about to leave, the fisherman told me to wait. He said: "I have committed a grave injustice to you by having invoked Allah's curse on you. After all, the fish had really no value. That curse was accepted." He took hold of my hand and told me to accompany him.

We went to his home where

he called his son and instructed him to dig in a corner. Soon a vat was retrieved. In it were thirty thousand dirhams (silver coins). The fisherman gave me 10,000 dirhams. Thereafter he instructed his son to count another 10,000 dirhams which he gave to me and said: "Distribute this to the poor and needy in your locality."

I pleaded to him to inform me of the curse he had made. He said: "When you struck me on the head with the whip, I raised my eyes to the heaven, cried and supplicated: 'O my Rabb! You have created him and me. You gave him greater strength than me. You made me weak. Then you imposed him on me. Neither did you protect me nor gave me sufficient power to repel him. O Allah! I plead to you by Your Power to make him an *ibrat* (lesson) for people."

## JUMUAH

"The chief of days by Allah is *Jumuah* (Friday). It is greater than the Day of Nahr and the Day of Fitr. It (*Jumuah*) is related to five momentous events. (1) Adam (*alayhis salaam*) was created on Friday. (2) He was sent down from *Jannat* to earth on Friday. (3) He died on Friday. (4) There is a moment on

Friday when Allah accepts any dua of a servant as long as he does not supplicate for something sinful or breaking family ties. (5) The Hour (*of Qiyaamah*) will be on Friday.

There is not an Angel who is close to Allah nor a heaven nor the earth nor the wind nor a mountain nor a stone, but it fears the Day of *Jumuah* (for it may be *Qiyaamah*). - Hadith

## UNFORTUNATE LATE-COMERS

Latecomers to the Musjid on Fridays deprive themselves of immense *thawaab* (reward). The earlier one arrives at the Musjid, the greater is his share of *thawaab*. Rasulullah (sallallahu alayhi wasallam) said: "Verily, the *Malaaikah* (Angels) take up positions at the entrances of the Mu-

*saajid* on Fridays. They have manuscripts with them. They record all those who attend the Musjid (for *Jumuah*). The moment the *Imaam* gets up (to proceed to the *mimbar*), the *Malaaikah* close their manuscripts."

Those who arrive after the closure of the manuscripts are not recorded as participants in the *Jumuah* Salaat.

## THE BLACK DOT

Rasulullah (sallallahu alayhi wasallam) said: "The days were presented to me. Then the Day of *Jumuah* was presented. It was presented in the form of a polished mirror. In its middle was a black dot. I said (to the Angel): "What is this?" It was said: "The Hour" (i.e. the Hour of *Qiyaamah*).

# THE INDISPENSABLE MAKTAB PROJECT - THE BULWARK OF ISLAM IN THIS ERA

**I**SLAM IS UNDER attack on a variety of fronts. In fact, this Deen of Islam is today engulfed by its enemies who are posing to swallow the Deen and its Ummah. Although the kuffaar, the Americans and the British in particular, have made great inroads into the Bodywork of the Ummah, they will not attain their nefarious objective of obliterating Islam, for Allah Ta'ala has declared in His Qur'aan: "They (the enemies) conspire to extinguish the Noor of Allah (Islam) with their mouths whilst Allah intends to complete (and establish firmly) His Noor even though the kaafiroon detest it."

Since this is a material world of tangible ways and means, physical cause and effect, Allah Ta'ala has imposed the sacred Task of guarding this Deen and its Institutions on the entire Ummah in different capacities and degrees depending on ability and jurisdiction vouchsafed to the various segments of Islamic society. Thus, while it is the imperative obligation of the Ulama-e-Haqq to ensure that the pristine purity of Allah's Shariah is maintained, it devolves on the people of wealth (Allah's wealth bestowed as bounties) to spend generously in His Path in the Institutions of Islam, especially in such sacred Projects on which the safety and purity of Imaan and the Shariah are pivoted.

In this regard, the Institution which has the greatest importance, relevance and which has a prior *Haq (Right)* on the wealth of the Ummah is the

vital Maktab Project without which it is impossible for Islam and Imaan to survive in the hostile global environment in which operates the pernicious tentacles of the Kufr machinery of the enemies of Islam.

Millions of the Ummah's children in the so-called 'third world' countries where Muslims live in grinding poverty and stark *jahaalah* (ignorance), are totally deprived of the very essentials and basics of Islamic education. These millions of children, in addition to growing up without the basic education pertaining to Imaan, Tahaarat, Salaat and Qur'aan recitation, are exposed to the western kufr system of secular education which is aggravated by the immoral life style of the western kuffaar with which Muslim children are indoctrinated by the media and other inimical kufr forces who are all cogs in the western conspiratorial plot to obliterate Islam, and to produce a docile 'Muslim' nation, Muslim in mere name, to know tow and be humiliatingly subservient to the American and British 'master' whose boots Muslims are expected to lick, and whose boots they do in fact lick once their minds have become colonized by the plotters.

America has pumped billions of dollars into Muslim countries, notably Pakistan and Bangladesh, to disrupt and destroy the ages old Islamic educational system which forms part of the heritage of the Ummah – a wonderful, simple system of *Ta'leem* which we have inherited from the Salfus Saali-

been since time immemorial. The kuffaar enemies have realized more than even Muslims, the value and efficacy of the Maktab to sustain the vigour of Imaan. They have understood that these simple mud and straw hut-type Maktab constitute the BULWARK of Islam in this era. The kuffaar political and military threat against Islam is not as bad and as dangerous as the educational and cultural threat plotted by the enemy conspirators. As far as the military excursions of the kuffaar are concerned, Alhamdulillah, Allah's 'RAG-TAG' army, The Taliban, is putting up a heroic stand and keeping aloft the Standard of Islam. The enemies noses are not only bleeding. Their tails are between their legs like whimpering dogs, hence they are bending over their backs to engage the Taliban in negotiations to forge an exit strategy from Afghanistan. May Allah Ta'ala humiliate and destroy Islam's enemies.

The greatest success of the kuffaar is on the educational and cultural fronts. The twin evils of ignorance and western secular education without Deeni *Ta'leem* to over shadow and neutralize the poisonous effects of the atheistic indoctrination, is the most potent and vilest threat to the survival of the Imaan of millions of the Ummah's children living in remote villages bereft of any Islamic education, but where western secular education dominates with the addition of the aggravating influence of the kuffaar missionary operatives, all funded and steered by

the sinister forces of western governments.

A number of non-governmental Muslim organizations have initiated Maktab programmes in many Muslim countries. All of these organizations are, Alhamdulillah, engaging in a noble Jihad to uphold Imaan and to keep the Ship of Islam sailing in the stormy ocean of *kufr, irtidaad* and *zanadiqah*.

Alhamdulillah, the Mujlisul Ulama of South Africa is also engaged in the Maktab Project. About 3,500 Maktab in several countries are operating under the auspices of the Mujlisul Ulama. The Maktab is generally a mud/bamboo/straw hut, or a room provided by a village dweller or a bamboo Musjid structure, or a clump of trees. A Maktab caters for up to a 100 or even more children. The very basic Deeni education is imparted to equip the children with the rudiments of Imaan to enable them tomorrow to withstand the haemorrhaging effects of the onslaught of western education and lifestyle in which the Imaan of the entire Ummah – children and adults – ignoramuses and the learned – is today convulsing.

It costs approximately R8,500 (\$1,200) per year to operate one Maktab. This amount is *only* the wage of an Ustaad. Meditate for a moment and consult with your Imaani conscience – R8,500 wages for a whole year! We emphasize to Muslims, in Allah's Name, to step forward and shoulder this noble, indispensable Maktab Project which today is the best and the greatest act of *Tha-*

*waab-e-Jaariyyah* – Perpetual reward accruing to your account long, long after you have departed from this earthly abode, and at a time when you will be most in need of it. There are numerous Muslims of affluence in our community, who can sponsor several Maktab. Tens of thousands of rands, and in some cases hundreds of thousands of rands are squandered in un-Islamic and wasteful wedding functions. Huge sums of money are squandered by the Madaaris to organize jalsahs in which people who eat thrice a day are fed. Millions are spent on Nafil Umrahs and holidaying. Tens, in fact hundreds of millions of rands, are squandered in wasteful, show-piece Musjid structures which are dumb monuments testifying to the ogres of waste and misdirection in which this Ummah is sinking.

All of this injustice in the face of the plight of the Ummah and the millions of children – the Ummah of tomorrow – whom we are losing and sacrificing at the altar of Islam's enemies. We are not appealing to anyone with a cap in the hand. We are calling on you as a member of Muhammad's (sallallahu alayhi wasallam) Ummah to contribute towards this Waajib Project. Contribute generously with your heart, not from your pocket, but from your heart, whether it be the rand you can afford or the million. Allah be with you and aid you in this dunya, in Barzakh and in Qiyaamah.

Jazaakallaah!

Banking Details on Page 12

## THE QUESTION OF MUSLIM MARRIAGES AND 'SEPARATE MUSLIM COURT'

*Al Jama-ah Political Party* is spearheading a move for a separate Muslim Court to deal with Muslim marriages. There will be a parliamentary hearing on the 'Superior Courts Bill' tomorrow 3 August. *Al Jama-ah* has made its submission on the issue of separate Muslim courts to the Portfolio Committee on Justice and constitutional development. The full submission is available from *Al Jama-ah*, e-mail

[info@aljama.co.za](mailto:info@aljama.co.za)

On the request of *Al Jama-ah*, the Mujlisul Ulama of S.A.

has provided the following comments:

A separate Muslim court will be acceptable in terms of the Shariah *only* if:

1. It is totally independent of the judiciary of the country.
2. Neither the supreme court of appeal nor the constitutional court should have jurisdiction or control over the Muslim court.
3. There has to be a different court or a different Qaadi for the Math-habs. A Hanafi judge will adjudicate for Hanafis, and a Shaafi judge

for Shaafis.

4. The selection of Qaadis will be made by the Ulama of the Math-habs. This is of vital importance because MJC appointments will never be acceptable to us.
5. The panel of Hanafi Ulama who will appoint the Qaadi for Hanafis *must* be appointed by the consensus of Ulama from all Hanafi Ulama bodies, not by only one or two bodies such as UUCSA and NNB Jamiat of Fordsburg. These two bodies are in cahoots and strong supporters of Kufr MMB.

6. The president of the country may not veto the Qaadhi appointed by the Ulama.
7. The Qaadhi will not be a member of any state organization, committee or commission.
8. The Qaadhi shall not be an employee of the state. His salary will not be paid by the state, It will be the obligation of the Muslim community to arrange his salary.
9. The state's obligation will be to enforce the decrees of the Qaadhi.
10. The Qaadhi's appointment shall not follow the method-

ology which is adopted for the appointment of secular judges.

The above are the minimum demands of the Shariah for the acceptability of a Muslim court.

We believe that these demands may prove too much for the government. Therefore, we suggest that the best, shortest and simplest route is Arbitration.

### QUR'BAANI PRICE

PRICE OF A COW  
R3,000 (\$350) (7 shares)

PRICE PER SHARE  
R 430 (\$50)

Please send your Qur'baani order early.

(3) Even if you post your contribution, inform us by e-mail or fax. Our e-mail is

[muftis@themajlis.net](mailto:muftis@themajlis.net)

Our fax number is

+27 41-451-3566

### FOREIGN QUR'BAANI CONTRIBUTORS PLEASE NOTE!

(1) Those in foreign countries, especially U.S.A. who forward their Qur'baani contributions to us should please send their contributions early – immediately

after Ramadhaan. Last year, several Qur'baani contributions despite having posted a month before Zil Hajj, reached us only after the expiry of the Days of Qur'baani. The consequences of late arrival of contributions are:

- (a) Your Waajib Qur'baani remains unfulfilled.
- (b) If you had contributed for a share in a cow, Qadha can-

not be made with a share. The Qadha will be valid only if a whole animal is slaughtered or the price of a whole animal is given as Sadqah to the poor. The \$50 contribution for a share in a cow is unable to procure a sheep/goat. The price of a sheep/goat is about \$150.

(2) To cash a cheque, even a \$50 cheque, the haraam capitalist *riba* banks charge about \$17. If possible, several contributors should send their contributions in one cheque. There will then be a substantial saving in the exorbitant haraam *riba* fees the capitalist banks charge. Do add the haraam *riba* bank charge to the Qur'baani amount.

## ZAKAAT ON YOUR GOLD & SILVER

Zakaat is compulsory on gold and silver jewellery regardless of the purpose for which these items have been procured. The following are the current prices of gold and silver:

GOLD		
24 ct	R360	gram

22 ct	R330	gram
21 ct	R313	gram
18 ct	R270	gram
14 ct	R210	gram

Zakaat is not payable on items of which the gold content is less than 12 ct.

The price of **SILVER** is R9 a gram.

## WOMAN

“The immorality of an immoral woman is like the immorality of a thousand immoral men, and the piety of a pious woman is like the piety of seventy Siddeeq.” –Hadith narrated by Ibn Umar (radhiyallahu anhu). *Siddeeq is the highest class among the Auliya.*

“A woman has two veils: the Qabr (grave) and her husband.” (Narrated by Ibn Abbaas - radhiyallahu anhu)

“Allah has mercy on a woman who rises in the night, performs Salaat, wakes her husband then he too performs Sa-

laat. And, if he refuses to wake up, she sprinkles water on his face.” (Narrated by Abu Hurairah - radhiyallahu anhu)

“The effort of one of you women in her home secures for her the reward of the Jihaad of the Mujahideen if Allah wishes.” Narrated by Anas (radhiyallahu anhu)

“Woman is *aurah* (an object of concealment). When she emerges shaitaan waits in ambush for her. When she is in the remotest corner of her home, she is the closest to Allah.” (Narrated by Ibn Umar - radhiyallahu anhu)

## THE QUR'AAN

Rasulullah (sallallahu alayhi wasallam) said:

- \* When matters become confused for you like an intense dark night, then make incumbent on you (the tilaawat of) the Qur'aan
- \* Whoever places the Qur'aan in front of him, it (the Qur'aan) will drive him towards Jannat. Whoever places the Qur'aan behind him, it will drive him to the Fire.
- \* Make incumbent on yourselves the teaching of the

Qur'aan and an abundance of tilaawat of the Qur'aan. By means of the Qur'aan will be acquired elevated ranks and abundance of wonders of Jannat.

- \* O Bearers of the Qur'aan! Verily, the inhabitants of the heavens discuss you by Allah. Seek the Love of Allah with abundance (of tilaawat of) the Qur'aan.....O Bearers of the Qur'aan! You have been made special for the Rahmat of Allah.
- \* Calamities of the world are warded off from the reciter of the Qur'aan and ca-

lamities of the Aakhirah are warded off from the listener of the Qur'aan (the one who listens to tilaawat).

- \* Do not be negligent about reciting the Qur'aan, for verily, the Qur'aan enlivens the heart and prevents from evil, immorality and disobedience. With the Qur'aan mountains move.
- \* From among people Allah has a family. (When asked who are they, Rasulullah – sallallahu alayhi wasallam) said: They are the people of the Qur'aan.

## LACK OF INTELLIGENCE

Rasulullah (sallallahu alayhi wasallam) said: “Verily, shortening the Khutbah and lengthening the Salaat are signs of a man's intelligence. Therefore, lengthen the Salaat and shorten the Khutbah. There will soon come after you (the Sahaabah) such people who will lengthen the

Khutbah and shorten the Salaat.” - Narrated by Ibn Mas'ood (radhiyallahu anhu)

The trend of lengthy Jum'ah Khutbah and very short Jum'ah Salaat has become the practice nowadays in most places. The Imaams in the Haram of Makkah and Madinah are particular fond of this trend. It is a clear display of lack of intelligence.

## VIRTUES OF FRIDAY

Hadhrat Anas (radhiyallahu anhu) narrated that Rasulullah (sallallahu alayhi wasallam) said:

“There is no Eid of my Ummah better than the Day of Jum'ah. Two raka'ts performed on Friday is superior to a thousand raka'ts performed on any other day, and one Tasbeeh on Friday is superior to a thousand Tasbeeh recited on any other day.”

# THE 'ISLAMIC STUDIES' CONSPIRACY SAUDI COLLABORATION WITH THE ORIENTALIST KUFFAAR

## PART 7

In his commendable book, *SUBVERTING ISLAM – THE ROLE OF ORIENTALIST CENTRES*, Dr. Ahmad Ghorab exposes the Saudi government's collaboration with the kuffaar orientalist to modernise and undermine Islam. Saudi Arabia has clearly become enmeshed in the satanic orientalist, western plot to destroy Islam. Western control of the Lands of Islam and their natural resources is possible only if the destruction of Islam could be achieved. This is the plot, and Saudi Arabia is an active participant in the kuffaar conspiracy of the west. This collaboration explains why Saudi Arabia has always been in the lead to organize and fund the kuffar Interfaith conferences. Driven by its insane fear of being displaced by some Muslim or Shiah power, the Saudi government is paying the price of undermining Islam for voluntarily becoming a protectorate of the U.S.A. It believes that its survival is dependent on the protection of America.

Under the caption: **SAUDI LOYALTY TO THE KUFFAAR – SAUDI ASSISTANCE TO THE ORIENTALISTS**, Dr. Ghorab lists several incidents to show the Saudi collaboration with the orientalist enemies of Islam. These episodes are reproduced hereunder.

### 1. SAUDI ASSISTANCE TO THE ORIENTALISTS

It is very important that readers

should understand *how* Saudi collaboration with the Orientalists and missionaries operates, *how* the Saudis give the assistance that they give. Sometimes the relationship is deliberately open, the well-publicised case of the Oxford Centre for 'Islamic Studies' being an obvious example. However, the relationship is not, and could not, be a matter of continuously open public policy. It is established slowly, quietly, under-handedly. The direction of these links is nonetheless clear. So too is the danger they pose to the well-being and security of the Umma.

The best way to spell out for the reader what is happening is to relate a number of incidents, the truth of which I can attest both as observer and direct participant. These incidents disclose the interweaving connections between, on the one hand, senior government officials on the Saudi side and Muslim scholars sponsored by the Saudis and, on the other hand, those Orientalists (academic or missionary) and other Western agents who have a long-term interest in 'developing' Muslims and Islam. The general purpose of these connections, (never directly stated) is:

- \* to introduce the Western-Christian perspective into Muslim minds at source; that is, to make future and present teachers of Islam see and think their religion and way of life in that perspective;
- \* to make the hearing of, and dealing with, that

non-Islamic (in fact, anti-Islamic) perspective seem as normal and proper as the hearing of, and dealing with, differences between Muslims themselves;

- \* to achieve certain specific changes in the religion and way of life of Islam. These specific objectives are:
  - i. to have Muslims treat and discuss the Qur'an according to the principles and manners in which the scripture of the Jews and Christians is discussed;
  - ii. to separate the belief in and worship of Allah from the practice of Islam as a social-political order under Shari'ah;
  - iii. to alter radically the relationship between the Shari'ah as a body of principles of law and the implementation of those principles in positive laws;

it is intended that Muslims should regard certain Shari'ah provisions as 'true' but no longer relevant. For example, the proportions of inheritance for males and females or the prohibition against non-Muslims inheriting from Muslims and vice versa.

It is difficult, at first, to see how so large and dangerous a programme should be embedded in activities so seemingly innocuous as people of different cultural backgrounds sitting around the same public platform, working in the same library, writing in the same journal. Because what one sees on any single occasion is only particular individuals trying to get along with each other, lis-

tening to, or reading each other's views. But in actual reality, this inviting of different individuals to give an address from the same public platform, this sitting them in the same academic space, this providing them with funds to run journals and institutes together, is systematically creating an ethos where one party dominates and controls the agenda for thought and discussion, where one party defines and controls the intellectual space. That party with the upper hand in the affair is not the party of the Qur'an and Sunnah.

### Incident 1

In 1983, John Esposito, working at Holy Cross College, a missionary-academic establishment in New York, was invited to King Abdulaziz University in Jiddah to give a lecture entitled 'Islamic Studies in America'. The reader should know that academic visits of this kind do not happen in Saudi Arabia without explicit permission of the university and government authorities at the highest level. Did those authorities think that they were inviting a speaker who was interested in the spreading of Islam in America or even the understanding of Islam? It is unlikely. At any rate, John Esposito spoke towards the end of his lecture of a project he had in mind for the USA. This project was *the establishment of an institute for the study of Islam in which both Orientalists and Muslim scholars would collaborate.*

That, to the best of my knowledge, is the first public statement of a policy to get Muslims to cooperate with non-Muslims in teaching (or in preparing people to teach) Islam. When a Christian missionary makes such an offer, what should a Muslim think? As I

gradually came to the realisation that Esposito's project was to be set up not only in the USA but also in Europe and perhaps even in Saudi Arabia (about which more later), I felt that the senior 'Ulama' in the country should be alerted to do something about it. I therefore wrote an open letter on the subject to Shaikh 'Abd al-'Aziz bin Baz. Sadly, the most senior 'Alim in Saudi Arabia did nothing.

Esposito's project was realised not only in the USA but also in the UK, at Oxford. The Oxford Centre for 'Islamic Studies' was initiated in 1985 with the help of the Saudis. At Oxford itself the 'idea' for such a centre was not the dream of a Muslim, (though a young Muslim, Dr Farhan Nizami, was appointed its Director), but of his very much older colleague at St Cross College, Oxford, Dr David Browning. Dr Browning is not a Muslim, not a Christian missionary, not an Orientalist. He is a geographer whose field of speciality is - not the Middle East - Latin America. He has retired from his academic commitment to geography and now devotes himself exclusively (and very strenuously) to the cause of promoting the Oxford Centre for 'Islamic Studies'. How Dr Browning fits into the picture is obscure unless one knows that, through his work abroad as independent 'foreign observer' of national elections, he has very strong connections with the British Foreign Office. That ministry is sometimes incorrectly described as 'pro-Arab'. It is not in the least pro-Arab; it is pro-Arab oil. Its anti-Islamic postures and policies are doubtless an integral part of the West's strategic interest in suppressing the Islamic movements and controlling the oil resources of the region.

# MR. MAUDOODI

**Q. Who was Maulana Abul A'la Maudoodi? Which Math-hab did he follow? I have heard conflicting accounts about him. Please enlighten us of his status in terms of the Shariah.**

**ANSWER**

Hadhrat Mufti Mahmudul Hasaan Gangohi (rahmatullah alayh) discussing Mr. Maudoodi says:

“Many of the books written by Sayyid Abul A'la Maudoodi are in conflict with the maslak of the Ahlus Sunnah Wal Jama'ah. He has his own maslak (way) in Kalaam and Fiqh. He did not follow any of the Aimmah among the Salf. Teachings of the Mu'tazilah and Khawarij are also found in his writings. Therefore it is harmful from the Deeni aspect to study his books. His words are extremely deceptive. The effect of his words is liberalism which in turn induces people to deduct their own rules from the Qur'aan and Hadith. Thus, they rely on their own personal understanding. In this process they ignore the understanding of the Mufasssireen, Muhadditheen, Fuqaha-e-Mujtahideen and the senior

authorities of the Deen.

Frequently the effect of his writings leads to abandonment of reliance on the understanding of even the Sahaabah. On this basis he has extremely baseless criticism levelled against even the Sahaabah and the senior authorities of the Shariah. He accepted such Ahaadith which placated his heart, and claimed them to be authentic. On the other hand, Ahaadith which militated against his disposition, he would refute by saying it is incompatible with the disposition of the Nabi (sallallahu alayhi wasallam) and the way of Islam. (*This is a baseless principle fabricated by Maudoodi - The Majlis*). The attempt to erode reliance on the Salf-e-Saaliheen is extremely dangerous. It is destructive for the deen and manifest deviation. Hence, the general public should be discouraged from reading his books.

Sayyid Abul A'la Maudoodi is a writer and an editor. He is not a *mustanad* (qualified) Aalim. He is self-taught. In fact he himself has conceded that he is not among the Fraternity of the Ulama. His primary objective was to convince peo-

ple that since the time of the Sahaabah no one has correctly understood the Deen. Thus Maudoodi and those influenced by his writings have severely criticized even the Sahaabah. His criticism did not spare even those senior Sahaabah whom Rasulullah (sallallahu alayhi wasallam) mentioned by name to be the inmates of Jannat (*the Ten Sahaabah whom were given the assurance of Jannat*).

Maudoodi has presented a new brand of Islam which is based on his personal 'ijtihaad'. In his writings, Maudoodi has specifically targeted Hadhrat Uthmaan (radhiyallahu anhu) and Hadhrat Muaawiyah (radhiyallahu anhu) for his criticism despite the fact that both these seniors are Sahaabah whose virtues the Ahaadith confirm. He searched for defects and faults in the blessed lives of the Sahaabah Kiraam. He proudly publicized such criticism (of the Sahaabah) whereas Rasulullah (sallallahu alayhi wasallam) had warned against making his Sahaabah a target for criticism, and emphasized love for them. Nabi (sallallahu alayhi wasallam) equated love for the Sahaabah with his love, and hatred for them with his ha-

tred. (*Those who love the Shaabah, do so because of their love for Rasulullah (sallallahu alayhi wasallam), and those who bear animosity for them, do so because of their animosity for Rasulullah (sallallahu alayhi wasallam)*).

According to Maudoodi no one has hitherto understood Islam properly. All the Sufiyah, Mutakallimeen, Mufasssireen, Muhadditheen, the Sahaabah and the Taabieen had misunderstood the Deen. He accused Hadhrat Uthmaan (radhiyallahu anhu) of being unqualified for the Khilaafat.”  
---Extracts from *Fataawah Mahmudiyah, Vol. 1*

Mr. Maudoodi was among the worst deviates of this era. He rejected the authority of the Sahaabah whose authority Rasulullah (sallallahu alayhi wasallam) affirmed. Regarding the Sahaabah, our Nabi (sallallahu alayhi wasallam) said: “*Honour my Sahaabah, for they are the noblest among you; then those after them, then those after them. Thereafter will be falsehood.*” There are numerous Ahaadith stating the authority of the Sahaabah. The entire edifice of Islam is structured on the narrations and interpretations of the Sahaabah. Minus the Sahaabah,

there is no Islam. When Maudoodi had targeted this very first wrung of Authorities of the Shariah, and had endeavoured to downgrade and destroy their authority, then his deviation, in fact kufr, is conspicuous.

Maudoodi went astray – was led astray by shaitaan. His brains became infected with a kind of insanity which blinds intellectual comprehension of reality. When a man fails to understand the authority of the Sahaabah – those who were educated by Rasulullah (sallallahu alayhi wasallam) – those whose obedience Rasulullah (sallallahu alayhi wasallam) imposed on the Ummah – it is a confirmation of his Satanism which completely destroys a person's intellect. His kufr had calcified his brains depriving it of straight thinking and comprehension of simple realities of the Qur'aan and Sunnah.

Maudoodi's crime is not restricted to *fisq* (he used to cut his beard shorter than the mandatory fist length). His rejection and criticism of the Sahaabah and their authority are in fact kufr. It is therefore not permissible to study his writings. Laymen are bound to go astray by the deceptions preponderating his books.

## TILAAWAT OF THE QUR'AAN

**Tilaawat** (recitation) of the Qur'aan Majeed is an incumbent obligation for all Muslims, males and females. Ab-stention from Tilaawat corrodes the heart and destroys the ability to understand the truth and to practise righteous acts. Rasulullah (sallallahu alayhi wasallam) said: “*Do not convert your homes into*

*graveyards. Verily, the shaitaan flees from a home wherein Surah Baqarah is recited.*”

A home wherein the inmates do not make regular and daily *Tilaawat* of the Qur'aan Majeed is like a desolate graveyard. Such a home becomes a haunt for the sha-

yaateen. On the other hand, the shayaateen flee from a home in which the fragrance of the Qur'aan permeates.

The heart bereft of the barakat of the Qur'aan is a rusted heart which becomes blind to the truth. Rasulullah (sallallahu alayhi wasallam) said: “*Verily, these hearts rust like steel rusts when it becomes moist.*” *The Saha-*

*bah asked: 'O Rasulullah! What is its polish?' He said: 'Abundant remembrance of Maut and Tilaawat of the Qur'aan.'*”

Innumerable Muslims abstain from daily Qur'aan tilaawat. There are many who fail to make a *khatam* (a complete recitation) of the Qur'aan Majeed in even a whole year. Such persons are

most unfortunate. The shayaateen become their companions who influence their thinking, statements and deeds. The very minimum requirement is to complete one Qur'aan every month. Those who have the time and the taufeeq should make more khatams, and this should be increased during the Month of the Qur'aan, i.e. the Month of Ramadhan.

## SURAH MULK – THE SAVIOUR

Rasulullah (sallallahu alayhi wasallam) narrated that on the Day of Qiyaamah will be resurrected a man who had not refrained from any sin. Every conceivable sin was committed by him. However, he believed in the Tauheed of Allah Ta'ala. He recited nothing of the Qur'aan except Surah Mulk which had become his only practice of virtue.

Allah Ta'ala will command the Angels to cast him into the Fire. While he will be led to-

wards Jahannum, suddenly a fierce bolt of light will emerge from his body, and it (the bolt of light) will proclaim: “O Allah! I am among the revelation which You have revealed to Your Nabi. This, Your servant, used to recite me.” It will continue its pleadings and intercession until Allah Ta'ala orders the person to be entered into Jannat. That Surah is the ‘Saviour’ – Surah Mulk.

Hadhrat Abdullah Ibn Mas'ood (radhiyallahu anhu) said that Surah Mulk saves a person from the punishment of the grave.

## THE BEST DEED

Rasulullah (sallallahu alayhi wasallam) said: “The best deed is that you depart from this world with your tongue moist with the Thikr of Allah.”

The acquisition of this

treasure is possible only if a person maintains his tongue moist with Allah's Thikr day and night. Perpetual Thikr is the incumbent obligation for which Allah Ta'ala has created us.” Hope minus practical implementation of the Shariah is satanic deception.

## YAASEEN – SOME BENEFITS

In the Hadith many benefits of the various Surahs are mentioned. The following are some of the benefits of reciting Su-

rah Yaaseen:

- The musaafir (traveller) is aided along his journey
- The debtor is released from his debts
- Lost items are found

- The pangs of death are lightened when it is recited by a dying person
- It is a release for the prisoner from jail.
- It eliminates fear
- It facilitates marriage

## A MURTAD IS PUNISHED

During the time of Rasulullah (sallallahu alayhi wasallam) there was a man who used to write the Qur'aan while it was being revealed. He always recited Surah Baqarah and Surah Aal-e-Imraan. Whoever recited these Surahs regularly was regarded as a *buzrug* (saint) by the Sahaabah.

This ‘*buzrug*’ was overtaken by the calamity of kufr. He became a *murtad* and joined the ranks of the mushrikeen. Rasulullah (sallallahu

alayhi wasallam) said: “The earth will not accept him.” Hadhrat Abu Talhah (radhiyallahu anhu) narrated that he went to the place where this murtad had died and found his body decomposing on the surface of the earth. When he made enquiries, he was informed that this murtad was buried several times. Each time he was buried, the earth expelled his body. No grave would retain the body of the murtad.

May Allah Ta'ala save us

from the calamity of kufr and irtidaad. Rasulullah (sallallahu alayhi wasallam) said: “*Imaan is suspended between fear and hope.*”

Those who interpolate, distort, and mutilate the Qur'aan should take particular note of the calamities which will overtake them at the time of Maut, in the Qabr and in Qiyaamah. The Qur'aan is for *Tilaawat* and to practise its teachings as explained by the Sahaabah and the Aimmah Mujtahideen. The Qur'aan is not meant for interpretation.

# Questions and Answers

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

- (Continued from page 5)
- it is not permissible. The Salaat of a seven year old is also a valid Salaat for which the child will received tha-waab.
- Q. I have pawned my gold jewellery. Three years have passed and I have not redeemed it. What is the ruling regarding Zakaat on the jewellery?**
- A. There is no Zakaat on the jewellery for the duration it is pawned. After you take possession, Zakaat will become payable, but not for the past years when it was pawned.
- Q. A man's wife has died. He wants to get married now to her niece (brother's daughter). Will the Nikah be valid?**
- A. The Nikah will be valid. If his wife was alive, then whilst married to her, Nikah with her niece would not be valid.
- Q. Zina was committed. The woman is pregnant. Can he marry her whilst she is pregnant?**
- A. It is permissible for him to marry her in this state.
- Q. Recently when an Aalim died, several public programs were held to commemorate his death. Has such commemoration services any basis in the Sunnah?**
- A. People have drifted far, far from the Deen. They are addicted to merry-making, fun and functions. To satisfy their nafsaniyat they fabricate functions out of the births and deaths of people. On whatever episode they can lay their hands, they will manufacture a function of merrymaking. Rasulullah (sallallahu alayhi wasallam), the Khulafa-e-Raashideen and countless great Auliya and Mashaaikh had died and never were functions held to commemorate or remember them. There is no basis in the Sunnah for such functions. The organizers are only craving for cheap publicity. All these functions are pure nafsaniyat. May Allah Ta'ala save us from such deviation.
- Q. If a compulsory ghusl was not taken before ending of Sehri, will the fast be valid?**
- A. Ghusl should be made as soon as possible. However, even if it was not made immediately, and was delayed until after ending of sehri time, the fast will be valid. Whilst ghusl should be taken as soon as possible, it will not invalidate the fast if ghusl had not yet been made.
- Q. A man paid for a vehicle, but before taking possession of it, it was stolen. Who has to bear the loss?**
- A. Since the buyer had not taken possession yet of the vehicle, the seller (the owner) sustains the loss.
- Q. At night I intended to fast the next day, but I overslept and did not wake up for Sehri. I therefore resolved not to fast. Do I have to make qadha?**
- A. As long as you did not commence the Nafil fast, there will be no qadha even if you had intended to fast. But if after Subh Saadiq you had begun the fast, then broke it, qadha will be Waajib.
- Q. When going for Hajj/Umrah from South Africa, is it permissible to don Ihraam in Jeddah?**
- A. It is permissible to don Ihraam from your house or from Johannesburg or in Jeddah. You may not proceed for Umrah/Hajj from Jeddah without Ihraam. Jeddah is the final point – the Meeqaat.
- Q. How should a Hanafi perform Witr in the Haramain in Makkah and Madinah where the Imaams perform two raka'ts and one raka't separately?**
- A. There is no problem performing your own Witr in the Haram during Ramadhan. After the Taraaweeh, move to the back or wherever space is available and perform your Witr alone. There is no problem in doing so. There is so much movement during Taraaweeh from the very beginning, that no one is bothered with what the next person is doing. You will notice that from after four raka'ts Taraaweeh people begin leaving. There is constant movement of people in front of the saffs throughout the duration of the Taraaweeh.
- Q. I am a follower of the Hanafi Math-hab. Is it permissible for me to raise my hands in Salaat like the Shaafis do?**
- A. Since you are a Hanafi, what is the reason for the desire to raise your hands in Salaat like Shaafis? If you are a Hanafi, why do you contemplate selecting rulings from different Math-habs? The Deen is not an object with which to trifle.
- Q. Is Sajdah Tilaawat permissible after Fajr and Asr Salaat?**
- A. Sajdah Tilaawat is permissible after Asr and Fajr Salaat.
- Q. When may a musaafir (traveller) begin performing Qasr Salaat? Could he perform Qasr before actually reaching the 77 km. limit?**
- A. The moment the musaafir has left the boundary of his hometown, he may perform Qasr. It is not necessary to wait for 77 km.
- Q. What is the effect of Talaaq Raj'i? After reconciling with the wife, does this Talaaq fall away?**
- A. If a husband gives his wife one Sareeh Talaaq (i.e. a Talaaq in which the word Talaaq/Divorce is used), then he may take her back without Nikah. However this one Talaaq will remain suspended for all time. It does not fall away. The husband will have the right to issue two more Talaqs. Should he issue two Talaqs in future in any way whatsoever, either together or separately, then the two together with the one already given will irrevocably and finally terminate the Nikah.
- If he does not take her back before expiry of her Iddat (a period of three haidhs), then if they wish to reconcile, a fresh Nikah has to be performed. She will also be free to marry anyone else after expiry of the iddat.

## GHUSL OF JANAABAT

**Q. A person who has read a translation of Bukhari Shareef, quotes several Hadith narrations as proof for his claim that ghusl is not Waajib if semen is not discharged during sexual relations. This is what is said in the narrations he has quoted from Bukhari Shareef. Please clarify the issue. It has created doubt and confusion.**

**ANSWER**

For fourteen centuries since the inception of Islam, has the Ummah understood and believed that *ghusl of janaabat* is the compulsory consequence of sexual relations even if *mani (semen)* is not discharged. The act of sexual relations renders ghusl Waajib.

It is haraam for morons to read translations of Hadith ki-taabs. Morons are usually accompanied by shayaateen who become their ustaadhs (teachers). These devil teachers whisper into the fossilized brains rubbish and kufr such as this moron has blurted out without thinking of the consequences of his kufr. In effect the moron is implying that the

Sahaabah, the Aimmah Mujtahideen, the Ulama and Fuqaha of the Taabieen, Tabe Taabieen and of all ages had not understood the Ahaadith which the moron has cited from the translation of Bukhari Shareef. In fact the moron displays conspicuously his jahaalat by saying 'Buhary'. He is not aware of even the proper name of Imaam Bukhari (rahmatullah alayh), hence he says 'Buhary'.

The moron denies the validity of the Consensus (Ijma') of all Four Math-habs and of even deviant sects on this issue. The Sahaabah, Taabieen, Tabe Taabieen, the Fuqaha-e-Mujtahideen, the Muhadditheen, Mufasssireen and the illustrious Four Imaams – all of them – according to the moron wallowing in the darkness of kufr, have failed to understand the Ahaadith which he has cited for his corrupt and haraam opinion which is the product of his *jahaalat*, and only he who excels in the attribute of sensorial density has understood this *mas'alah* today, in this belated century – fourteen hundred years after the inception of Islam. The entire Ummah ac-

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cording to the stupid supposition of the moron had laboured in error and deviation for 14 centuries while he (the jaahil) has appeared as the 'mujaddid' to unravel a 'mystery' which had remained locked on the Sahaabah and the entire Ummah.

There is no need to present an academic exposition for the Ahaadith cited by the moron. This is neither the occasion for it nor is the audience equipped

**Ramadhan 1432**  
**August 2011**

<b>ZAKAAT NISAAB</b>	<b>R5,500</b>
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are not meant for morons. In fact, it is haraam for morons to read translations of the Hadith books, and even of the Qur'aan Majeed. They lose their Imaan in the process of their stupid reading.