

THE MAILS

"VOICE of ISLAM"



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

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THE TRUE MUHAAJIR

"The true Muhaajir (one who migrates in the Path of Allah) is he who abandons all things prohibited by Allah." (Hadith)

THE ULAMA-E-SOO' - ISLAM'S WORST ENEMIES

"O People of Imaan! Verily, numerous of the ulama and the sheikhs devour the wealth of people by way of baatil (in haraam ways), and they prevent (people) from the Path of Allah." (At-Taubah, aayat 34)

"Why do the Ulama and the Mashaaiikh not forbid them (the people) from their sinful statements and their consumption of haraam? Indeed vile is it that they are perpetrating. (Al-Maaidah, aayat 63)

IN THESE Qur'aanic aayaat, Allah Ta'ala severely reprimands the Ahbaar (the Ulama of the Yahood) and the Ruhbaan (the Mashaaiikh of the Yahood) for acquiring wealth in haraam ways, and for abstaining from Amr Bil Ma'roof Nahy Anil Munkar. Both these evils have become the shi'ar of the Ulama-e-Soo' in our community.

Even the masses of Bani Israaeel colluded with their scholars and saints in the perpetration of haraam, sin and transgression. Since the fatwas of these mercenary scholars and saints appealed

to the masses, they would go to extremes in supporting them (the miscreant scholars and saints). Criticizing the haraam attitude of the masses of Bani Israaeel, the Qur'aan states: "They take their Ahbaar and their Ruhbaan for gods besides Allah...."

This devilish fate has overtaken the ulama, sheikhs and even the masses of the Ummah. By pleasing the people with baatil fatwas which halaalizes carrion, riba, music, singing, television, pictures, kuffaar sport, merrymaking functions, bid'ah, fisq and fujoor, the Ulama-e-Soo' seek to line their pockets with ill-gotten, haraam money.

Thus, we find haraam so-called 'shariah' boards manufacturing fatwas for the capitalist banks to legalize their riba products. Fatwas are acquired to halaalize carrion meat and chickens. The conglomerate of SANHA-MJC-NNB Jamiat molvis and sheikhs, the shariah boards of kuffaar and Muslim-owned capitalist banks, the operators of satanic radio stations, and now the embrace of television are vile specimens of the

Ulama-e-Soo' in the midst of the Muslim community.

These evil scholars and sheikhs have inflicted irreparable damage to Islam. They have ruined the morals of the Muslim community and severely damaged the Imaan of Muslims. These evil ulama constitute the gravest threat to Islam in this era. The worst threat is not the kuffaar missionaries nor the western kuffaar countries. The worst threat is the fraternity of Ulama-e-Soo' who masquerade as 'holy' men and 'scholars' whilst in reality there are shayateen and juhala. They have degenerated to a level below the Ulama-e-Soo' of Bani Israaeel.

The avalanche of fitnah and fasaad which emerges from these Ulama-e-Soo' is shocking and lamentable in the extreme. A couple of decades ago it was unimaginable that ulama linked to Deoband would spawn so much fitnah as we are observing today. The fitnah which they are breeding is worst than the fitnah of the Bareilwi Qabar Pujaari sect. A few years ago it was impossible to even hallucinate that Ulama would be

attending a function where liquor is served; music being played; scantily dressed faajiraat frolicking, haraam photos being taken – a function of wine and fornication.

Although the heart bleeds to observe all of this Satanism emerging from those who are supposed to be Ulama linked to our Deobandi School, we understand that Rasulullah's predictions have to materialize with the approach of Qiyaamah. Nabi-e-Kareem (sallallahu alayhi wasallam) has informed us that a time will dawn when the worst of the human species under the canopy of the sky will be the Ulama from whom fitnah will emerge. But let these vile devils masquerading as Ulama understand that all their radio fitnah, television fitnah, zina fitnah, riba and carrion fitnah will ultimately destroy them in this dunya and in the Aakhirah. *Hubb-e-Jah and Hubb-e-Maal* have not only destroyed their akhlaaq and Imaan, it has satanized them, hence the Hadith: "They are shayateen in human bodies", refers to none other than the Ulama-e-Soo' in our midst.

THE FIRE OF DIVINE LOVE

HADHRAT Abdullah Bin Makhzumah (radhiyallahu anhu) supplicated to Allah Ta'ala: "O Allah! I am setting off to join in the Battle of Yamaamah. Let every limb on my body be wounded in this Battle." Then he joined the Muslim army. Allah Ta'ala had accepted his Dua. Every limb on his body was inflicted with wounds which he sustained in the thick of the battle.

When the time for his Soul to depart was imminent, a companion nearby offered to bring him water. Hadhrat Abdullah Bin Makhzumah said: "No. At this time I am fasting. I shall soon make iftaar with the Drink of The Divine Vision." So saying, his noble Soul took flight from this ephemeral human body. The Fire of Divine Love consumes everything in its path.

SALAFISM - THE BLINDEST FORM OF TAQLEED

Whilst the Saudi Salafis of our era deceptively pride themselves with having unfettered themselves from the Taqleed which binds the Ahlus Sunnah Wal Jama'ah to Rasulullah (sallallahu alayhi wasallam) and his Sahaabah, they are the blindest followers (muqallideen), submitting to the dictates of a man who appeared on the Islamic scene almost 7 centuries after Rasulullah (sallallahu alayhi wasallam). The Imaam of the Salafis is Ibn Taimiyyah, and their most recent mujaddid and imaam was Albaani.

All Salafis of this age have no option but to blindly follow and lap up whatever Albaani had transmitted to them from the books of Ibn

Taimiyyah. On the other hand, the Ahlus Sunnah Wal Jama'ah – the followers of the Four Math-habs of the Salaf-e-Saaliheen – adhere to a golden Taqleed described in the Qur'aan Majeed as "*Al-Urwatul Wuthqaa'* (a Powerful Handle) which does not break". This Deen of Islam is not the product of any person's brains or nafs. It is a Shariah which arrived to mankind via Wahi (Revelation), and the effects of Wahi are all *Manqooli* (Narrational).

By shouting: '*Qur'aan and Sunnah*', in the deceptive endeavour to scuttle the Narrational Fountain of the Qur'aan and Sunnah, only morons are deceived. The Qur'aan and the Sunnah

were acquired by authentic and powerful Chains of Narration which reached the Ummah down the long corridor of 14 centuries of history via a process of reliable transmission. Commanding obedience to the illustrious authorities – the Aimmah-e-Mujtahideen of the Salaf-e-Saaliheen epoch known as *Quroon-e-Thalaathah*, the Qur'aan Majeed commands: "And make Taqleed of the Path of him who directs towards ME." (*Luqmaan, aayat 15*) Again the Qur'aan commands: "And ask the People of Thikr (the Authorities of the Deen) if you do not know." (*Al-Ambiya, aayat 7*) The very first and highest level of Shar'i Authorities who directed the Ummah

towards Allah Ta'ala, and whose Taqleed the Qur'aan and Sunnah command were the Sahaabah, followed by their Students, the Aimmah-e-Mujtahideen of the Taabiyeen and Tab-e-Taabiyeen ages. Included among them, and the most important for the guidance of the Ummah, are the Four illustrious Imaams of the Four Math-habs to which today is confined the Ahlus Sunnah Wal Jama'ah who is the only *Naaji* (Saved) Sect among the 73 sects which Rasulullah (sallallahu alayhi wasallam) said the Ummah would split up into.

The followers of the Four Math-habs are making Taqleed of the those Authorities who had acquired the Shariah directly from the Sahaabah and the Students of

the Sahaabah, whilst the modernist, freelancing *juhala* Salafis of our age are riveted to a blind taqleed of Ibn Taimiyyah who has absolutely no link with the Salaf-e-Saaliheen. He fabricated his own deviated math-hab based on his understanding of the kutub of Hadith. It is gross and stupid deception to switch from an authentic and superior Taqleed to an unreliable, shaky and unsubstantiated taqleed such as the blind taqleed offered to Ibn Taimiyyah and Al-Baani of this century. Salafis are squint-eyed, hence they look at issues with oblique vision, seeing crookedness and deviation in the *Siraatul Mustaqeem* of the Salaf-e-Saaliheen, and 'straightness' in the crookedness and devi-

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Questions and Answers

THE MAJLIS Q & A
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Q. My uncle works for an insurance company. He sells insurance policies. He has no other source of income. If he invites me for meals, will it be permissible to partake of his food?

A. If his only source of income is from the insurance company, then you may not answer his invitation. His food is haraam.

Q. A close relative is getting married. After the Nikah there will be a haraam wedding reception in a hall. Should I attend the Nikah in the Musjid?

A. If after the Nikah there will be an un-Islamic wedding function, then you should not attend even the Nikah even if it is held in a Musjid. Display your aversion for the haraam wedding reception with your abstention. Imaams of the Musaajid should not perform Nikahs which will be followed by haraam wedding receptions. Let the evil and flagrant transgressors get hold of some mercenary, bid'ati, qabar-puja (grave-worshipping) molvi/sheikh to perform the nikah in the haraam hall where the haraam wedding reception will be held under Divine Curse.

Q. From which point is the 77 km (48 miles) distance for a musaafir calculated? From his house or from the boundary of the town?

A. The *safar* distance should be counted from the end of the town from the side one is exiting, that is, from where the buildings end. If there is no 'end' of the built-up area due to the buildings of one town adjoining the next town, then the distance will begin from the boundary of the town.

Q. There are two routes to a destination. The one route is more than 77 km and the other is less than 77 km. Does one become a musaafir when travelling to this place?

A. One becomes a musaafir if one takes the 77 km route. If the less than 77 km route is taken, one does not become a musaafir.

Q. I am going for Hajj this year, Insha'Allah. Is there anywhere in Makkah and Madinah where halaal meat is available?

A. Abstain from all meat and chicken when in Makkah and Madinah. Plenty of non-meat food is available. Eat fruit, vegetables, honey, nuts, bread, etc. But beware of the haraam meat and chicken. The eggs too are diseased. Don't buy chips from a restaurant which fries the chips in the same oil in which the carrion chickens are fried. Even the very liberal Arab Ulama have ruled that 95% of the meat entering Saudi Arabia is haraam. Don't ruin your ibaadat with carrion consumption. Most of the meat is halaalized haraam carrion which is imported from kuffaar countries. Even pork gets mixed up with the other carrion. Even the locally processed commercial chickens are carrion. They operate in the same way as the haraam killing systems in vogue in South Africa. You will be there for only a few days. Exercise a little re-

straint and control your carnivorous lust.

Q. Is there any halaal authority whose halaal logo is acceptable?

A. SANHA, MJC and all other 'halaal' certifying outfits are haraam mercenary entities. They halaalize even explicit haraam items. Never trust any of these miserable mercenary outfits. You will ruin your Imaan eating things on the basis of the false and deceptive certification issued by these halaalizers of haraam carrion.

HARAAM NA'AT PROGRAMMES

Q. I am in Pakistan. I have received an e-mail programme in which two organizations, Darul Ihsaan and Radio Islam have jointly arranged for 'hamd' and na'at' programmes. I am not aware of these organizations. Are these programmes valid in Islam?

A. Darul Ihsaan is an organization consisting of a couple of Molvis who have missed the Straight Road of the Deen. They are liberal in outlook and do not practise nor teach the strict Sunnah.

Radio 'Islam' has been designated by us as Radio Shaitaan. This is an immoral haraam radio station which provides a platform for even gays and homosexuals. In terms of the Shariah, it is most lewd and it utilizes females to attract male listenership. It is a thoroughly haraam radio station. One should not listen to even the Qur'aan being recited over this haraam devil's radio. They are worse than a person who recites the Qur'aan in the toilet.

The 'hamd' and 'na'at' programmes organized by these two miscreant bodies are traps of shaitaan. Shaitaan has duped these miserable ulama-e-soo' to advertise themselves and their *haraam khuraafaat* in the name of Islam. The type of deception which has damaged and deranged their brains is called *Talbeesul Iblees (Deceptions of the Devil)*. May Allah Ta'ala protect the Ummah from the spiritual calamities which these misguided ulama-e-soo' propagate.

Q. I am an accountant. Is it permissible for me to work in an Islamic bank?

A. Banks are primarily institutions of *riba*. Even the so-called Islamic banks are involved in *riba* and haraam transactions which they pass off as Shariah-compliant. It is not permissible to work for any of these banks.

Q. Could you inform us if it is permissible to hire out the upper floor of a Musjid for catering for events such as Nikahs and wedding functions? This has become a major issue here in the UK and the US.

A. According to the Shariah, the space above the Musjid as far as the heavens and the space below the Musjid right into the bowels of the earth are also the Musjid. It is not permissible to conduct any activity in the upper floor of the Musjid in exactly the same way as it is not permissi-

ble on the ground floor of the Musjid. A Musjid is Waqf property dedicated exclusively for the Ibaadat of Allah Ta'ala. No portion of the Musjid may be hired out even for a noble purpose such as Hifzul Qur'aan. To a far greater degree will the prohibition apply when the Musjid is hired out for haraam wedding functions.

Just as it is not permissible to have wedding function, etc. in the Musjid's ground floor, so too is it not permissible to have these functions on the upper floor of the Musjid. Wedding functions, even a 100% Shariah-Compliant Masnoon Walimah is also haraam in a Musjid whether on the ground floor or the upper floor.

Q. In the Musjid where I pray, every Friday night an announcement is made to recite Surah Ikhlāas 11 times for the dead. This practice is also done in the graveyard after burial. Is this a Sunnah practice?

A. This practice is not Sunnah. It is bid'ah. It is permissible to recite Surah Ikhlāas or any other Surah or any portion of the Qur'aan Majeed as much as one desires, and to supplicate to Allah Ta'ala to Bestow the *thawab* (reward) to the deceased of one's choice. But it is not permissible to fabricate a practice and to hoist it over the people as if it is an integral constituent of the Sunnah. Such addition to the Deen is termed *bid'ah sayyiah* (evil innovation).

Q. Is Khidhr (alayhis salaam) still alive?

A. The majority view of the Auliya is that Hadhrat Khidhr (alayhis salaam) is still alive. Some Auliya are of the view that although he has already died, his spiritual 'body' appears in the physical form. And Allah knows best.

Q. I have participated in the Tabligh Jamaat for more than 15 years and I still am actively engaged with the Jamaat. However, I am in disagreement with the view that it is Fardh-e-Ain to join the Jamaat and go out 'in the Path of Allah' in the manner in which Jamaats go. Please throw some light on this contention. Is it Fardh-e-Ain?

A. It is baseless to claim that it is Fardh to participate in the tableegh activity of the Tableegh Jamaat. They are guilty of excesses, and this type of attitude culminates in Bid'ah. Those who make such preposterous claims are ignorant of the meaning of Fardh-e-Ain which means Fardh on each and every Muslim, man and woman. Whoever denies a Fardh-e-Ain *hukm* becomes a kaafir. Whoever abstains from it without valid reason is a vile faasiq. Billions of Muslims and Ulama all over the world do not participate in Tabligh Jamaat activities. Are they all kaafirs?

Fardh-e-Ain refers to an act such as the daily Salaat and Fasting during Ramadhaan. Denial of these Fardh-e-Ain acts of ibaadat is kufr which expels the denier from the fold of Islam. Despite the benefits of the Tablighi

Jamaat, it is a gross excess to assert that it is Fardh-e-Ain to join the Jamaat and go out in Tabligh activity. The quota of Deeni Ilm which is Fardh on every Muslim can be acquired in a variety of ways. It could be obtained from books, madrasahs, makhtabs, listening to bayaans, attending classes, etc. The acquisition of the Fardh quota of Ilm is not restricted to joining the Tabligh Jamaat. Allah Ta'ala says in the Qur'aan: "*Do not commit excesses in your Deen.*"

Q. If Hajj is Fardh on a person, may he go for Hajj with the money given to him by his parents or with someone else's money?

A. If Hajj is Fardh on a person he may go with anyone's money. If his parents happily advance him the money whether as a gift or a loan, or he acquires a loan or a gift lawfully from others, he may go with it.

Q. A woman performed Umrah whilst in the state of haidh, Tawaaf and Sa-ee were performed in this state. Is her Umrah valid? What is the penalty?

A. Her Umrah is valid. However, two acts are Waajib - Dumm and repeating the Tawaaf only, not the Sa-ee. One goat/sheep should be slaughtered in the Haram and the meat be distributed to the poor.

Q. A property was previously usurped by the apartheid authorities. One of the heirs (Mr.A) took up the matter with the new ANC government and was successful in getting the land back. Before this happened Mr.A. had asked Mr.B (another heir) if he (B) was interested in getting the property back. B was not interested. However, now, years later when the property has been returned, Mr.B changed his mind and wants his share in the property. Is A correct to refuse giving B his share? Can heirs change their minds and demand their shares after having initially abandoned their rights?

A. All the heirs have their Shar'i right of inheritance in the usurped property which has been returned regardless of the fact that only 'A' had made the effort to secure the return of the asset. 'B's initial disinterest and abandonment of his right have no validity. His ownership is established in the property by way of Inheritance.

The statement of an heir before having taken possession of his/her share, has no validity. Hence, if before distribution and possession of their respective shares, the heirs say that they don't want anything in the property or they give their shares to another heir or non-heir, such statements will have no validity. They will remain heirs and have their rights in the assets of the deceased. Mr.A. has no right of refusing to give Mr.B and all other heirs their Shar'i shares. As long as the heirs have not taken possession of their shares, their rights will remain confirmed in the property.

If any heir refuses to accept his share, then if possible, his share of the

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assets should be physically delivered to his house and placed in front of his door, but not in the street. If he refuses to accept his share in a fixed property, then his share of the rent should be held in trust. After some time he, himself or after him, his heirs will claim and accept it.

Q. I sell a vehicle on credit for R100,000 to be paid over twelve months. A condition of the sale is that if the buyer settles the debt before twelve months, there will be a discount of R10,000. Is this sale permissible?

A. The condition of the discount is not permissible. The sale becomes *faasid* (corrupt). If the buyer pays earlier, you may give him a discount at your will, but he will have no right to claim any discount nor may this be stipulated in the transaction.

Q. A man specifies in his will that his property 'A' should be for his son Zaid, and property B for his son Amr. At the time of distribution of the assets, the values of the properties must be taken into account to ensure that both sons obtain their equal shares according to the Shariah. If the one property has a greater value, then the son who gets this property should pay the excess to the other son. Is this will valid in the Shariah? His reason for this is to save the sons from fighting over the properties.

A. The manner in which the man desires his estate to be distributed after his demise is not permissible. He may not stipulate such conditions. When a man dies, every heir has his/her proportionate share in every asset of the estate. The man may not set out that a certain asset will be for a certain heir and another asset for another heir.

Regardless of his intention, he has no right to exercise control from his grave over what was once upon a time his property. When a man dies, his temporary ownership is immediately extinguished, and the ownership of the heirs is automatically established.

The father may only give the children naseehat and warn them of Allah's Athaab. His only obligation is to leave an Islamic Will, and appoint pious executors who will ensure that his estate is distributed in terms of the Shariah.

Q. A Muslim electrician fitted fans in a Masjid free of charge. Two electrical items (controllers) which have been removed are now redundant. However, they are of use to the electrician. Is it permissible to give these items to the electrician?

A. If prior to doing the work it had been agreed to give the controllers to the electrician as a wage for fitting the fans, then it would have been permissible. Now that he has done the work without charging for it, his intention being to obtain thawaab, the controllers may not be given to him. Waqf property may not be given as gifts to anyone. However, someone should buy the controllers, then give

THE DAMAGE OF SINS

Sins tarnish the Soul, weaken Imaan, eliminate our spirituality and stunt our intellect. Sin is spiritual disease. Just as physical disease debilitates the physical body, so too, in fact to a greater degree, do sins debilitate and ruin Imaan. Indulgence in sin destroys spiritual stamina and the taufeeq of ibaadat (worship) and taa-at (obedience) is eliminated.

them to the electrician. The money should then be used for the Masjid. A fair price should be fixed for the controllers,

Q. Sometimes while I am performing Fardh Salaat, my babies cries really hard. What should I do?

A. If the child's crying is desperate, break your Salaat and attend to him. Thereafter perform the Salaat over.

Q. My parents are non-Muslim. My father has left in his will a substantial sum of money for me. Does the Shariah permit me to accept this money?

A. Although there are no ties of inheritance between Muslims and non-Muslims, bequests are valid. You may accept the money your father has left for you.

Q. Can the personal clothing worn by a deceased be given to charity?

A. No, it may not be given to charity. His clothes also form part of his estate which is the property of his heirs. After distribution of the assets to the rightful heirs, the clothes may be given to charity by those who have received the garments as part of their shares of inheritance. Alternatively, one or more heirs may purchase the clothes at a fair price. The money will go into the estate while the clothing which have been bought may be given to charity.

Q. We are three partners in a supermarket business. We intend dissolving the partnership. What is the Shariah's procedure for dissolution of a partnership?

A. The Shariah's procedure, like all its procedures, is quite simple. Declare the partnership dissolved. Take immediate stock to assess the financial status of the business. Then divide the assets in terms of the shareholding of the partners. If each one is a third shareholder, for example, then each one will receive one third of all the assets, i.e. one third of the stock, one third of the equipment, one third of the cash, one third of the outstanding debts, one third of the vehicles, etc. The assets may also be sold and the cash divided.

Q. The members of the sufi tariqahs in Syria and elsewhere in West and North Africa dance to the tune of thikr. They go round and round, hopping and jumping. Is this type of thikr allowed in Islam?

A. The whirling, hopping and dancing of the sufi tariqahs in Syria and generally in West and North Africa are acts of haraam bid'ah. They dance, hop and jump because shaitaan tickles and

entrances them. They all are under the spell of shaitaan. They whirl and swirl like insane apes.

WHAT THE SONS SHOULD DO WHEN THEIR FATHER DIES

Rasulullah (sallallahu alayhi wasallam) said: "The love of the world is the root of every evil." This attitude erupts into open warfare and lifelong animosity among brothers after the demise of their father when they have to divide the assets. There are too many such cases of brothers becoming implacable enemies and resorting to the kuffaar courts for solutions to their malice and animosity. Yet, the procedure of the Shariah for resolution of all issues is simple and straight forward. The only requisites are some fear for Allah Ta'ala and setting aside greed.

Generally during the lifetime of the father, his sons work with him in the business. They derive their sustenance jointly from the business. They eat and drink, journey and marry from the business. According to the Shariah such a business is the property of the father. He is the sole owner regardless of the effort of the sons.

After the father is buried, the first concern of the sons should be to ascertain the financial status of the estate. If necessary they should close the business for a couple of days for the purpose of accurate stock-taking. Once the state of the estate has been ascertained, the shares of the heirs should be calculated and be paid out or a mutually acceptable arrangement should be made.

The system of continuing for years to trade with the assets of the estate, i.e. the assets of all the heirs, without having made arrangements with the heirs, is haraam. The complications become compounded with each passing day and with the children and wives of the heirs becoming involved. The assistance of the Ulama should be enlisted when the variety of assets has to be divided.

It is haraam for the sons who control the business to unilaterally continue trading without making proper arrangements with the heirs.

Q. Is it permissible for a female to include Salaam in her letter to a ghair mahram male and vice versa?

A. The Masnoon Salaam, i.e. *Assalamu Alaikum*, is not a statement of abuse. When necessity constrains a female to write a letter to a ghair mahram male, her letter contains numerous statements. There is nothing preventing her from including the Salaam among the many statements. The prohibition of offering Salaam to a woman and vice versa applies when the Salaam is made verbally in the presence of one another. According to the Qur'aan, the voice of a woman

also constitutes an element of fitnah, hence the prohibition. Since this fitnah is absent in a letter, she may write the Salaam.

Q. Is it compulsory to execute a deceased's estate in a secular court?

A. In fact, it is haraam to proceed to a secular court to wind up and finalize the deceased's estate. The estate should be wound up in accordance with the Shariah. The assistance of the Ulama should be sought in any Shar'i matter.

Q. Does the 'gadad' or 'khadad' practice in vogue in the Cape have any origin in the Sunnah?

A. The practice of khadad or gadat is bid'ah. There is no origin and no permission for it in the Sunnah

Q. According to the Hadith, the duas of a person who consumes liquor is not accepted for 40 days.

Does this also apply to a person who smokes marijuana and consumes haraam meat? Does it mean that he should abstain from making any dua for 40 days?

A. All intoxicants are haraam. Whilst in the state of intoxication duas are not accepted. However, if one repents, then the duas will be accepted. Even if haraam meat is consumed, duas will be accepted if one regrets and repents. The duas will not be accepted if one does not repent and continues to consume haraam. The 40 days will apply if one does not repent and continues with the ingestion of haraam meat and consumption of liquor, etc. When sober, the person should not abstain from dua. He does not know if he will live for 40 days. His Maut may claim him a day after having consumed the haraam. Hence, he should not abstain from Dua and Istighfaar the moment he has sobered up.

Q. Should the head be covered in the toilet?

A. In the toilet always cover the head. The toilet is sometimes occupied by evil shayaateen (jinn), hence the Masnoon Dua which is recited before entering the toilet pertains to seeking the protection of Allah from the evil shayaateen which may be in the toilet.

Q. Is it permissible to cut flowers from the garden and keep them in a vase in the house?

A. It is permissible to cut flowers from the garden and put in a vase in the home.

Q. A Hifz class operates inside the Masjid. It continues even while musallis are performing their Sunnat Salaat. The loud recitation of the pupils disturbs and distracts the musallis. Is it permissible to conduct the Hifz class whilst musallis are performing Salaat?

A. It is not permissible to recite even the Qur'aan Shareef audibly in the Masjid when there are musallis performing Salaat or engaging in silent thikr. The hifz class should not operate in the Masjid at the time when musallis are performing Salaat.

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Q. A man gave someone a sum of money with which to pay his Zakaat. However, before the wakeel could pay the Zakaat, the man died. May he still pay the Zakaat or return the money to the estate of the deceased?

A. The man's instruction to pay his Zakaat will now be a *wasiyyat* (bequest). The Zakaat should therefore be paid from his assets, but not more than one third the value of his assets. If the Zakaat exceeds one third, then only one third of the assets may be appropriated to pay the Zakaat-Wasiyyat.

Q. The deceased had made a wasiyyat of R20,000 in favour of a person (who is not an heir). Before the winding up of the estate and distribution of the mayyit's assets, the beneficiary of the wasiyyat died. What is the position of the wasiyyat?

A. The death of the beneficiary prior to his acceptance of the benefit does not invalidate the wasiyyat (bequest). The R20,000 should be paid to his heirs. If the beneficiary is alive at the time when the wasiyyat is made, it (the bequest) is valid. The money will be paid into the estate of the deceased beneficiary and will be divided according to the rules of Inheritance.

Q. If the heirs are aware that their deceased parent is liable for many Qadha Salaat and Fasts, is it obligatory for them to pay fidyah or kaffarah?

A. If the mayyit (deceased) had made a wasiyyat (bequest/directive) that fidyah, kaffarah, etc. should be paid on his behalf, then it is compulsory to fulfil the wasiyyat and pay the fidyah, kaffarah, etc. from one third of his/her assets.

If a wasiyyat was not made, then it is not incumbent on the heirs to pay fidyah, kaffarah, etc.

for the deceased. However, if they wish to do so, then each one should give from his/her share and it may not be imposed on any heir. Furthermore, nothing may be taken from the shares of minors.

Q. How much fidyah is it for Namaaz and Ramadhaan Fasts? What is the correct word: fidyah or kaffarah?

A. For Qadha Namaaz and Qadha Roza, the term Fidyah is used. If it is a 60 day Kaffarah Roza, then the term Kaffarah will be used. If it is the penalty for a violated oath, it will be Kaffarah.

The Fidyah for a Qadha Namaaz is the same amount as the Fitrah amount which is about R15 (\$2). That is for one day's Qadha it will be R90. This includes the Witr Namaaz. The same applies for each Qadha Roza.

Q. Please define gheebat?

A. *Gheebat* is a true statement made behind someone's back. If he/she hears of it, it will pain/aggrive him/her. If the statement is false then it is called *buhtaan* (slander).

Q. I have gold teeth and gold braces

in my mouth. What is the status of my ghusl?

A. Firstly it is haraam to have gold braces and gold teeth unless this is medically necessary. If the gold teeth, etc. have been inserted merely for adornment, then it is compulsory to have them removed for ghusl to be valid.

Q. A Musalli in anger broke a window in the Masjid. He has repaired the damage and has paid for it. Is it permissible to debar him from the Masjid?

A. No, it is not permissible to prevent him from the Masjid. It is haraam to prohibit him. He should repent for his sin. He has also repaired the damage. His right to enter the Masjid and make ibaadat therein is inalienable.

Q. Is it permissible to buy a property in which shops have been let for a bank and funeral parlour?

A. The property in which there is an existing funeral parlour and a bank may be purchased. However, the leases should not be renewed.

Q. Is it permissible to eat the vegetarian food which is served on planes?

A. Never eat even the so-called 'vegetarian' meals which they serve on planes. Take your own road-food with. The flight of a day or half a day will not lead to starvation. You only have to exercise a bit of self-restraint. Take your own sandwiches, nuts, honey and other light food with. That is what we do when we suffer the misfortune of having to travel by air. The food served in the plane is physically as well as spiritually polluted and contaminated.

Q. In the Harams of Makkah and Madinah the Imaams make Salaam to only the right side in Janaazah Salaat. Why do they do this?

A. The Imaams who make one Salaam in Janaazah Salaat follow either Imaam Maalik or Imaam Hambal (rahmatullah alayhima). It is their Math-hab, hence valid. However, the Hanafis performing behind the Imaam, should make both Salaams.

Q. In the Harams they also recite *Hayya alas Salaah* once in Iqaamah.

A. According to the Shaafi' and Hambali Math-habs, the words of *hayya alas Salaah* are recited only once. This is valid in their Math-hab.

Q. Is it Sunnat to touch Rukn-e-Yamaani whilst making Tawaaf of the Ka'bah?

A. Provided there is no pushing and jostling, it is Sunnat to touch Rukn-e-Yamaani.

Q. What is the reward of performing Salaat in the Hateem?

A. The reward of performing Salaat in the Hateem is the same as when performing anywhere in Musjidul Haraam.

Q. Is it Sunnat to touch the Ka'bah?

A. There is no Masnoon significance in touching the Ka'bah. Only Hajrul Aswad and Rukn-e-Yamaani may be

QADHA AND SUNNAT

Q. An Aalim says that if one has numerous Qadha Salaat, one should not perform the Sunnat Salaat. Instead of the Sunnats, Qadha should be made. He says that Qadha takes preference over Sunnat. Is this correct?

A. Even if one has Qadha Salaat, one should not omit the Sunnatul Muakkadah Salaat. Along with Qadha, the Sunnatul Muakkadah should also be performed. In fact, as far as the masses are concerned, even the Sunnatul Ghair Muakkadah, Israaq, Dhuha (Chaasht), Awwaabeen, etc. should not be abandoned or neglected on the basis of the Qadha argument.

The meaning of Qadha 'taking preference over Sunnat is like eating, drinking, sleeping, going to work, going to toilet, etc. Whilst Qadha takes preference over these acts, it does not follow that these acts will be abandoned. Similarly, Qadha is more important than Athaan. But it does not mean that Athaan must be abandoned because one has Qadha to fulfil. Making a full Sunnat Wudhu may not be abandoned with the argument that one is in a hurry to perform one's

Qadha. Tilaawat of the Qur'aan can not be abandoned with the Qadha argument despite Tilaawat not being Waajib. Durood Shareef may not be abandoned because of Qadha. The Qadha will go hand in hand with Sunnat Salaat, Tilaawat of Qur'aan, Istighfaar, Durood, etc.

Even whilst a man has numerous Qadha Salaat, you will see that he goes for drives, for holidays, and he has time to entertain guests and sit in conversation with friends. He engages in all these affairs despite the fact that Qadha overrides everything and demands the devotion of every spare minute. There is therefore no valid reason for the abandonment of Sunnah Salaat whilst one has the liability of Qadha. Both should be executed simultaneously. Directing the Qadha argument to only Sunnat Salaat is a trap of Shaitaan. The thought never develops: 'Let me abandon all idle talk, merrymaking, going for Nafl Umrah and answering invitations to enable me to devote all this time to secure rapid release from my Qadha obligation.' Only the Sunnat Salaat is victimized. This is clearly a shaitaani deception.

touched on condition there is no pushing and jostling.

Q. Is it permissible to offer Salaam to Rasulullah (sallallahu alayhi wasallam) standing anywhere in the Masjid?

A. Yes, it is permissible to make Salaam to Rasulullah (sallallahu alayhi wasallam) from anywhere in the Masjid.

Q. What is the significance of the green carpeted area in Masjid Nabawi?

A. The area where the green carpet was the original Masjid of Nabi (sallallahu alayhi wasallam) where he and all the Sahaabah used to perform Salaat. From this perspective there will be more thawaab and barkat in this area provided there is no pushing and jostling.

Q. What should be said about a person who criticizes Shaikh Zakariyya's kitaab, *Fadhaa-il-e-A'maal*, and says that it should not be read in the Masjid?

A. We have commented more than once in *The Majlis* on the issue of *Fadhaa-il-e-A'maal*. Those who criticize this kitaab are stupid. They are morons. It is an excellent kitaab for developing Islamic morality and Deeni fervour.

Q. The deceased is survived by three daughters and her husband. How should her estate be distributed?

A. Assuming that the deceased has no surviving parents, brothers, sisters, paternal uncles and nephews (sons of paternal uncles), the estate will be distributed as follows:

Husband receives one quarter of the whole estate. The three daughters jointly receive the balance of three

quarters which they have to share equally.

Q. In Makkah should a musaafir perform Tawaaf or join the Taraaweeh Salaat?

A. In Makkah, the Musaaafir must join the Taraaweeh Salaat. He should not perform Tawaaf thereby abandoning Taraaweeh.

Q. Is it permissible to perform Qadha Salaat immediately after the Fajr Salaat?

A. Yes, you may perform Qadha Salaat immediately after Fajr Fardh Salaat or even before the Fardh. However, the Qadha if made after Fajr Salaat or after Asr Salaat should not be performed in the Masjid because others will know that one is making qadha. These times are not valid for Nafl Salaat, but Qadha is permissible. To perform Qadha in such a manner which reveals this fact to others is not permissible. Therefore perform Qadha at home.

Q. A Muslim women's team is preparing to climb Mount Kilimanjaro. They are calling on females to join. Is such an event permissible?

A. When it is not permissible for women to attend even the Masjid for Salaat despite being fully draped in proper Islamic garb, how can it ever be permissible for them to journey to a foreign country to climb Mount Kilimanjaro? The women who are contemplating this haraam event can not be Muslims. Perhaps they were born in Muslim homes. But at heart they are not Muslims. They are accursed munaafiqeen. It is unthinkable for Muslim women to think of this haraam outdoor event which consists of a number of sins.

Q. Salafis vigorously propagate that there are only 8 raka'ts

Questions and Answers

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Taraaweeh. Please comment.

A. Twenty raka'ats Taraaweeh Salaat are Sunnatul Muaqqadah. It is a major sin to abandon or neglect this very important Salaat in the manner in which all the Sahaabah had performed it. Twenty raka'ats were the Taraaweeh practice since the time of the Sahaabah. It is total ignorance to argue about the number of Taraaweeh raka'ats fourteen centuries after the Sahaabah. The implication is that even the Sahaabah did not understand the Islam which they had acquired from Rasulullah (sallallahu alayhi wasallam). Salafi deviates proclaim 8 raka'ats only. But their claim is baseless, and may not be presented in negation of the practice of the Sahaabah and the Ummah.

Q. A man said that Rasulullah (sallallahu alayhi wasallam) is a 'vagabond' – Nauthubillaah!. What is the state of his Imaan?

A. If a man says that Rasulullah (sallallahu alayhi wasallam) is, a 'vagabond', Nauthubillaah, then he has lost his Imaan. He has become a murtad. His nikah is invalidated. He has to repent, renew his Imaan and Nikah as well.

Q. Please comment if the following answer is correct: "The basic principle is that loans should be in the same currency as they were taken by the borrower, unless the two parties agree at the time of repayment to repay it in a different currency. There is nothing wrong with that, so long as that is done at the rate of exchange on the day of repayment, not the rate of exchange that existed on the day when the loan was given. This applies to every payment; it is permissible for the two parties to agree at the time of repayment that it may be paid in a different currency, at the current rate of exchange."

A. The view propounded in the loan issue is incorrect. At the time of giving a loan, it may not be stipulated that the loan be repaid with another currency. This amounts to riba. When a currency is exchanged for another currency, it is a sale. Whilst exchanging one currency for another currency is permissible, the deal has

SOYA SAUCE

Q. Soya sauce is made by a process of fermentation. The end product contains 3% alcohol. But the sauce does not intoxicate. This kind of alcohol does not intoxicate. Is Soya sauce halaal?

A. Regardless of the sauce not intoxicating, it is haraam. A substance which is not intoxicating will not be alcohol. A fundamental property of all alcohols is the intoxicating attribute. However, due to the small quantity the sauce will not be intoxicating nevertheless, Rasulullah (sallallahu alayhi wasallam) has prohibited even a small quantity of a substance which intoxicates when consumed in a large quantity notwithstanding the non-intoxicating effect of a small quantity.

to be compulsorily cash. Thus you may exchange any amount of rands for any amount of dollars, etc. But both parties have to hand over their respective amounts in the same session where the transaction is concluded. This deal can not be executed by credit.

The rate of exchange has absolutely no bearing on this deal. Irrespective of what the rate of exchange is or may be, the parties in the transaction have the right to fix their own rate. If at the time of repayment, the original currency which was loaned is no longer in existence, then of course, circumstances compel another mutually accepted arrangement for repayment.

Q. I owe someone 10,000 kwacha on 1 May and promised to pay back at the end of the month. At the time of borrowing the cash, one could buy 10 litres of petrol, but with the devaluation, the same 10,000 will not buy 10 litres. My question now is: Will our agreement be affected? Do I need to pay back 12,000 kwachas for example to cover up so that my friend does not lose anything? If I do that, will it be interest?

A. If the government has devalued the currency, then the percentage of devaluation should be added when repayment of the loan is paid. Example, the currency was devalued by 10%. When repaying the 10,000 Kwacha borrowed before devaluation, pay 11,000. However, if the currency is not devalued by the government, but the prices of commodities increased, then the exact amount has to be repaid. Any excess given will be interest. And Allah knows best.

Q. A scholar says that it is permissible for a man to shake hands with a woman. What is the status of a person who makes this contention?

A. It is haraam for woman to shake hands with a man and vice versa. When it is haraam for a man to look at a ghair mahram woman and vice versa, how can hand-shaking be permissible? Hadhrat Aishah (radhiyallahu anha) narrated that Rasulullah (sallallahu alayhi wasallam) never shook hands with a woman.

This issue is not difficult to understand. The problem is that brains have become corrupted by westernization, hence Islamic practices and laws are rejected. A person who claims that it is permissible for a man and woman to shake hands loses his Imaan. He becomes a murtad because he flagrantly proclaims a haraam act to be halaal.

Q. In U.K. we also have SANHA-type halaalizing organizations although they are much better. One such organization had assured me that the chickens are facing towards the Qiblah. But when I went to investigate, I saw the chickens hanging upside down. Are such slaughtered chickens halaal?

A. All halaalizing outfits are vermin of the same kind. The one is not better than the other. On the contrary, the

GLOBAL SIGHTINGS AND THE CHEERS OF KUFR

Q. Our Imaam (in U.K.) made an announcement after Jumuah Salaah saying: "We are pleased to announce that after receiving a fatwa from Mufti Taqi in Pakistan, we will be following a global moon sighting this year in Ramadhaan, Insha'Allah." Everyone in the Masjid cheered because for the past 18 years we have been following only local sightings, but now due to pressure of the public, they (the Masjid committee) have succumbed to avoid problems." One trustee said that in Beheshti Zewer, Hadhrat Thanvi (rahmatullah alayh) had justified global sighting. Please throw light on the Fatwa,

A. Cheering in the Masjid is among the ways of the kuffaar. Did they think they were at a haraam football match? These cheers are the effect of hidden kufr – kufr lurking impalpably in some corner of the hearts. The sign that the cheers were motivated by hidden kufr is expression of delight for a system in preference to the original Sunnah of Rooyat (physical sighting of the hilaal). The true Mu'min derives pleasure from the Sunnah, not from a method which is at variance with the Sunnah even though it (that method) may be technically permissible. The haraam cheers indicate a hidden displeasure for the original Sunnah system. Thus, the effect of kufr was the haraam cheers which defiled the sanctity of the Masjid. They cheered to boot out the system by which Rasulullah (sallallahu alayhi wasallam) and the Sahaabah had adopted for determining the Islamic months. It is essential to always do

some soul searching to examine the state of one's Imaan.

Men of the Haqq never succumb to the pressure of a jaahil public on matters of Shar'i import. In the current scenario global sighting is extremely dubious and unacceptable. Whilst it is permissible according to the Hanafi Math-hab to accept news of Rooyat (Sighting) from other places, even from other countries, this is firstly not incumbent nor will it be permissible if the news does not reach reliably. It is not known from where the Imaam and the Masjid committee gained the idea that the Mujlisul Ulama of S.A. had issued a fatwa of permissibility for global sighting which in fact is non-existent.

The best and safest method is to follow local sightings. But, if an arrangement is made with pious, upright persons in another country to convey the news of their sighting, then it will be permissible to accept if the news is transmitted in a manner to preclude any doubt regarding the identity of the transmitters.

The reason why we reject news from other countries is because of unreliability. Generally fussaag convey the news. The Saudis are most unreliable and they proclaim and conceal sightings to suit their whimsical desires and politics. The news conveyed by the Saudi authorities should never be accepted.

Beheshti Zewer does not discuss 'global' sightings. It simply states simple masaa-il without the circumstances prevailing in different countries and in different eras. The trustee spoke drivel.

one is worse than the other. All of them are scoundrels in terms of the Shariah. Abstain from consuming chickens which are killed in the haraam manner of hanging them upside down. The claim that these chickens are slaughtered facing the Qiblah is baseless. It is a naked lie. When the chicken is hanging upside down, it is facing the ground, not the Qiblah.

Q. Here in the U.K. 'Seerah' programmes are conducted in the month of Rabiul Awwal. After the programme, food is served. Is it permissible to attend these programmes? These function are conducted by Ulama aligned to Deoband.

A. The latest-style 'seerah' programmes are in emulation of the Bareilwi Bid'atis. Our people are now competing with the Bareilwi Bid'atis in their practices and rackets of Bid'ah. Do not attend functions of merrymaking - food and singing. The money wasted for food to feed people who eat thrice a day should be given

to the poor. But they will not acquire this taufeeq because bid'ah blinds the hearts.

Q. I have about 5 years left to complete my prison sentence here in the U.S.A. My parents and children have requested me several times to visit me, but I have refused. The reason for my refusal is that after the visit, the prison requires us to completely strip naked in front of a guard. We are then ordered to turn around, squat and cough. Am I justified in not allowing my parents and children to visit me for the next five years?

A. Due to the barbaric and immoral conditions which the prison subjects prisoners who are visited, it is haraam for your parents to visit you. You should never see your relatives whilst in jail if you have to be subjected to the immoral indignities inflicted on you by the prison barbarians. You are fully justified to refuse your parents and children permission to visit you.

Q. Should Sajdah Sahw be made if

(Turn to page 12)

(NNB = NO NAME BRAND JAMIAT OF FORDSBURG. RADIO SHAITAAN IS ITS HARAAM MOUTHPIECE DISGORING FISQ AND FUJOUR)

THE ZINA RADIO AWARDS FUNCTION MORE ZINA FACTS OF THE NNB SHAYATEEN OF RADIO SHAITAAN

IN THE PREVIOUS issue, *The Majlis* had reported and commented on the participation of NNB Jamiat's munaafiq molvis and other Radio Shaitaan personnel in the Zina Awards function. We now complement with more zina facts our previous exposure of the Radio Shaitaan personnel in the Zina Radio Awards function which was held at the Sandton Convention Centre on 14 April 2012.

The Radio Shaitaan fellows masquerading as Deeni personnel and 'maulans' with long white beards and cloaks mingled with dozens of scantily dressed females whilst liquor, music, singing and photography were the order to the

event.

The "Ayoba Band sang hit songs with a 1950's twist". It was an event of immoral humour, vibe and passivity. Mingling with dozens of scantily dressed *faajiraat* to the beat of shaitaani music and with liquor being served all around them, the old-white bearded apes posing as Muslims, must have been reduced to the state of *Janaabat*. The brains of the oldest moron was completely bewitched by the scantily dressed women and the music. His mental derangement is clearly discernible from the pictures which are reproduced here. Just look at the baboon holding aloft his hand with his clenched fist as if he had achieved a memorable victory

in the battlefield.

In addition to indulgence in all the zina activities, the evil group of Radio Shaitaan munaafiqeen paid R950 each per ticket to attend the zina event. There are no words in the dictionary harsh enough to describe the immoral villainy of Radio Shaitaan's munaafiqeen. They have left no stone unturned to gratify the inordinate filthy dictates of their lust and to bring disrepute and insult to Islam and the Muslim community. In this process they have thrown overboard every Qur'aanic and Sunnah rule and constraint. Why did they not dress like the zina crowd to blend more logically with the Black Tie event? They would

have at least abstained from insulting Islam if they had indulged in their zina performance without their beards and cloaks.

This was the zina event which the Reverend Abraham Bum had passionately defended and justified on the NNB Jamiat's satanic organ, Radio Shaitaan. In so doing, this cross-worshipper had further confirmed his kufr, for he was halaalizing what Allah Ta'ala has made haraam. These shayaateen who had participated in the zina event, including Reverend Bum, are not Muslims. They have conspicuously displayed their nifaaq.

It is essential to remember that Salaat behind any of these

munaafiqs is not valid. Anyone who is trapped to perform Salaat behind these vile specimens of munaafiqeen should repeat their Salaat. There are no molvis, to the best of our knowledge, who have fulfilled the following prediction of Rasulullah (sallallahu alayhi wasallam) to the fullest than the shayaateen molvis of Radio Shaitaan:

"A time will dawn on the people whentheir ulama will be the worst of people under the canopy of the sky. From them will emerge fitnah, and the fitnah will rebound on them."

These are the devil 'ulama' who will have to circumambulate their own intestines in Jahannum. May Allah Ta'ala save us from this terrible calamity in which these munaafiqeen have become enmeshed.

UMRAH AND I'TIKAAF

Q. My parents want to send me to observe I'tikaaf in Masjid Nabawi in Madinah Munawwarah. What is your advice.

A. You may accept the offer of your parents and go for I'tikaaf in Madinah **only** if they insist. However, you should try to convince them that it will be infinitely superior and they will gain considerably more thawaab if they contribute the money to a worthy Islamic Cause or if they give the money to a few hard-pressed Muslims who are battling to make ends meet, or if they pay the debts of genuine debtors. Should they donate the money to the poor or to a truly worthy Islamic cause, they will acquire the thawaab of many Hajj and Umrah.

Spending so much money just to observe I'tikaaf in Madinah in this age of sin – sin from the time you leave home until the time you return – is not intelligent. The Shariah does not require undertaking a disastrous journey – spiritually disastrous – for observing I'tikaaf which is not incumbent. You can observe I'tikaaf in any local Masjid. It is truly wasteful, unintelligent and callous to squander so much money for an act which the Shariah does not command, especially at a time when the Ummah is suffering under the yoke of poverty and jahaalat, and when the entire journey from start to finish is plagued with haraam.

A man came to Hadhrat Bishr Haafi (rahmatullah alayh and said: "I have saved 200 Dinars (gold coins) with the intention of going for Hajj (i.e. Nafl Hajj). What do you advise?"

Hadhrat Bishr: "Do you in-

tend going for a tour or for thawaab?"

The Man: "For Thawwab."

Hadhrat Bishr: "Give the 200 dinars to 10 Fuqara or to ten Yataama (Orphans) or to ten persons who find it difficult to make ends meet for their families. Then, I assure that you will obtain the thawaab of 200 Maqbool Hajj."

The Man: "Hadhrat my heart is set on going for Hajj."

Hadhrat Bishr: "The money you have earned is from a haraam source. As long as you do not squander it in haraam, you will not gain peace."

When wealth is earned in haraam ways, it is also spent in haraam avenues. Allah Ta'ala does not bestow the *taufeeq* of virtue to a man whose wealth is haraam. Such a man thus craves for squandering his ill-gotten gains in haraam avenues – in waste, in buildings, in mansions, in so-called nafl 'umrah/hajj', in haraam wedding receptions, in haraam so-called 'walimahs', in riya (ostentation/show), in pride and in many other haraam ways which all will be strung around his neck on the Day of Qiyaamah.

The man who had sought advice from Hadhrat Bishr was insincere when he stated that his intention was to gain thawaab from Allah Ta'ala. If this was truly his intention, then it was most unintelligent to decline an act which will accrue for him the thawaab of 200 Maqbool Hajj, and that too without the hardship of an arduous journey which could be plagued with danger and sin. Instead of tripudiating with joy and delight at the prospect of acquiring the thawaab of 200 Maqbool Hajj, he was contented with the 'thawaab' of one

THE WONDERS OF LEMON, A CURE FOR NUMEROUS AILMENTS AS WELL AS FOR CANCER

"Just cut 2-3 thin slices of lemon in a cup/container and add drinking water will become "alkaline water", drink for the whole day, just by adding drinking water. Take it as drinking water everyday is good for everybody.

The surprising benefits of lemon! I remain perplexed!

Institute of Health Sciences,
819 N. L.L.C. Charles Street
Baltimore, MD 1201.

This is the latest in medicine, effective for cancer! Read carefully & you be the judge

Lemon (Citrus) is a miraculous product to kill cancer cells.

It is 10,000 times stronger than chemotherapy. Why do we not know about that? Because there are laboratories interested in making a synthetic version that will bring them huge profits. You can now help a friend in need by letting him/her know that lemon juice

is beneficial in preventing the disease. Its taste is pleasant and it does not produce the horrific effects of chemotherapy.

How many people will die while this closely guarded secret is kept, so as not to jeopardize the beneficial multimillionaires large corporations? As you know, the lemon tree is known for its varieties of lemons and limes. You can eat the fruit in different ways: you can eat the pulp, juice press, prepare drinks, sorbets, pastries, etc... **It is credited with many virtues, but the most interesting is the effect it produces on cysts and tumors.**

This plant is a proven remedy against cancers of all types. Some say it is very useful in all variants of cancer. It is considered also as an anti microbial spectrum against bacterial infections and fungi, effective against internal parasites and worms, it regulates

blood pressure which is too high and an antidepressant, combats stress and nervous disorders. The source of this information is fascinating: it comes from one of the largest drug manufacturers in the world, says that after more than 20 laboratory tests since 1970, the extracts revealed that:

It destroys the malignant cells in 12 cancers including colon, breast, prostate, lung and pancreas. The compounds of this tree showed 10,000 times better than the product Adriamycin, a drug normally used chemotherapeutic in the world, slowing the growth of cancer cells. And what is even more astonishing: this type of therapy with lemon extract only destroys malignant cancer cells and it does not affect healthy cells.

Institute of Health Sciences,
819 N. L.L.C. Cause Street,
Baltimore, MD1201"

dubious Hajj which may have been not Maqbool (i.e. unaccepted and rejected). Thus, the man's shaitaaniyat and nafsaaniyat had been confirmed by his own rejection of 200 Maqbool Hajj offered to him on a platter.

This is the condition of the vast majority of people going today for Umrah and Nafl Hajj. They labour in self-deception. In fact they struggle with their conscience to deceive themselves about their own self-deception because deep down in the corners of their hearts they know why they are going. Their niyyat is anything but *Ridha-e-Iaahi (Allah's Pleasure)*.

Performing Ishraaq Salaat is the equivalent of one Hajj and one Umrah. Yet, we find innu-

merable miserable miscreants spending tens of thousands of rands for a tour to the Holy Cities ostensibly to perform Umrah, but they abstain from Ishraaq Salaat. A man whose brains are not deranged will not throw into the drain a Hajj and a Umrah which he could daily obtain by performing Salaatul Ishraaq.

Then there exists the other type of shaitaan who goes for Umrah and Nafl Hajj, but at home he is grossly disobedient, insolent and insulting to his aged parents. He has become the mureed of his wife who commands him in a variety of ways to terminate his relationship with his parents. He whirls and swirls between kufr and Imaan, and he hovers on the brink of Jahannum for

breaking the heart of his parents. What relationship does such a shaitaan have with Umrah and Nafl Hajj when he is not interested in gaining the thawaab of innumerable Hajj and Umrah on a daily basis whilst at home? Remember that Rasulullah (sallallahu alayhi wasallam) said that a glance of affection cast at a parent is the equivalent of one Hajj and one Umrah. The Sa-haabi asked: "What if I cast many glances at them?" Nabi-e-Kareem (sallallahu alayhi wasallam) said that he would receive the thawaab of many Hajj and many Umrah equal to the number of glances of love he showers on to his parents.

Everyone is required to do *muraaqabah (meditation and*
(Continued on page 7)

THE TIJAANI FAITH A RELIGION OF BID'AH AND SHIRK

The Tijaani religion of West Africa is a religion of shirk and bid'ah. Some of the kufr of this misguided sect is as follows:

(1) Ahmad Tijaani said:

"Thus isma has been guaranteed to the prophets and with them the qutbs. The Prophet has not mentioned them (the qutbs) when he said 'there is no infallibility except for a prophet, because he wanted to keep them concealed since their rank had not been revealed,...' (Jawaahir)

The Ijma' of the Ahlus Sunnah Wal Jama'ah is that only the Ambiya (alayhimus salaam) are Ma'soom, i.e., they only enjoy the attribute of ismah (sinlessness), not Auliya even if they are qutbs.

(2) Hajj Umar al-Futi, the disciple of Ahmad Tijani, says in Rimah of Umar Bin Said:

"...that walis never sin, and any breach of the Shariah in which they may become involved is only apparent but not real, and is always designed by the walis themselves to test the faith which their followers have in them."

It is baseless to claim that wa-

lis never sin. Walis are not like the Ambiya.

(3) "After Ahmad al-Tijani started his order he relinquished his affiliation with the four orders which he had joined, asserting that he did not achieve spiritual realization through the aid of any of the founders of these orders and he owed fealty to none of them."

This is a vile attack against the illustrious Mashaa-ikh of the Four Sufi Orders. A man who has strayed from Siraatul Mustaqeem will find fault with the great Auliya of former times.

(4) Ahmad Tijaani produced no Silsilah. Unlike the four Silsilah which all trace their origin to Hadhrat Ali or Hadhrat Abu Bakr, Tijaani claims that his link with Rasulullah (sallallahu alayhi wasallam) is direct. He has no Mashaa-ikh before him in his silsilah. Stating this, Jamal Abdun Nasr says:

"Contrary to the usual practice among the Sufis, Ahmad Al-Tijani produced no silsila, or perhaps it would be truer to say that he produced a one-link silsila which went directly

from him to the Prophet. (Jawahir)."

The greatest defect in the claim of wilayat made by Tijaani is that he has no silsilah.

(5) The following statement of Ahmad Tijaani is recorded in Jawahir

"None of the men (i.e. Walis) can admit his followers to Paradise without my reckoning or punishment, no matter what sins and acts of disobedience they may have committed, except I alone."

In this statement Tijaani regards himself as the pivot of Najaat (salvation) whereas this is baseless. The Pivot of Najaat is the Kalimah Shahaadat. Furthermore, no wali can ensure anyone's admission to Jannat. This is the function of only Allah Ta'ala. Intercession (Shafa'ah) will be with the permission of Allah Ta'ala. No wali and no Nabi has the right to admit anyone into Jannat.

(6) Among the beliefs of bid'ah and even shirk of the Tijanis is that Rasulullah (sallallahu alayhi wasallam) and the four Khulafa-e-Raashideen attend their special

thikr sessions where their litany, Jawaharatul Kamal is recited. There is absolutely no Shar'i basis for this claim. Furthermore, the logical conclusion of this belief is that if there are 100 groups of Tijanis reciting this thikr in different places at one and the same time, then Rasulullah and the Khulafa are present at all the gatherings at one and the same time. This is the conference of the attribute of omnipresence to Rasulullah (sallallahu alayhi wasallam) and the Khulafa. But, only Allah Ta'ala is omnipresent.

(7) The Tijanis give greater importance to their prayer than to the Qur'aan Majeed. They claim that their Salatil Faatih, in addition to a long list of outrageously exaggerated benefits is 6,000 more meritorious than reciting the Qur'aan. They also assert that if a person is unable to take wudhu then he may not recite the Jawaharatul Kamal with Tayammum. But, the Shariah allows one to touch and recite the Qur'aan with Tayammum if water is not available. Salaat for Allah Ta'ala can be performed with tayammum, but the prayer of the Tijaanis cannot be recited with tayammum! This is outrageous to

say the least.

(8) Tijaanis during their wazifah sessions spread a white cloth. The purpose of this is to reserve the place for Rasulullah (sallallahu alayhi wasallam) and the four Khalifas who, they believe, attend their sessions. This is utterly baseless.

While this sect masquerades as an authentic Sufi Tareeqah, in reality it is a *baatil* sect which has no link with the Mashaaikh of Tasawwuf. The Tijaani religion was established relatively recently, in the year 1815, less than 2 centuries ago by its founder, Ahmad Tijaani who had claimed that he had acquired the Tijaani Faith directly from Rasulullah (sallallahu alayhi wasallam). He has no *Silsilah (Chain)* such as the other authentic Sufi Silsilahs who all link up to Rasulullah (sallallahu alayhi wasallam) via the Sahaabah. That the Tijaani religion came into existence 12 centuries after Rasulullah (sallallahu alayhi wasallam) should be ample evidence for its falsehood.

This sect subscribe to beliefs and practices of kufr and shirk. Salaat behind them is not valid.

GIVE WHAT IS PURE AND WITH LOVE

ONCE when Rasulullah (sallallahu alayhi wasallam) saw Hadhrat Aishah (radhiyallahu anha) washing some dirhams (silver coins), he was surprised, and he said: "O Humaira! (This was Hadhrat Aisha's name) What are you doing?" She responded: "Labbaika! Ya Rasulallah! I am washing these dirhams." Rasulullah (sallallahu alayhi wasallam): "What for?" Hadhrat Aishah: "I have heard you saying that when something is given in the Path of Allah, then before it reaches

the hands of the recipient, it reaches the Hands of Allah Ta'ala. Therefore, whenever I give money in Sadqah, I give the coins which I have washed, so that pure and clean coins reach the Hands of my Master (Allah Ta'ala)."

The lesson for us in this attitude of Hadhrat Aishah (radhiyallahu anha) is to give in the Path of Allah Ta'ala happily

and cheerfully. Sadqah should not be regarded a burden. Give from the wealth you love, and from halaal tayyib wealth. Some people, feeling Zakaat to be a 'fine', seek to absolve them of this 'onerous burden'

with such goods which have become useless for them. This is not the way which devotees of Allah Ta'ala adopt for gaining His Pleasure. Examine your niyyat and understand Who the Being is in Whose

Path you are giving your Zakaat and Sadqah.

Among the signs of Qiyaamah, Rasulullah (sallallahu alayhi wasallam) said is that people will regard payment of Zakaat to be a fine.

UMRAH AND I'TIKAAF

(Continued from page 6)

soul-searching) to ascertain his *niyyat* and to understand his *ta-alluq (relationship)* with Allah Ta'ala in the light of his every day's activities at home. Nowadays the Ulama who are supposed to be the Beacons of Light and Guidance for the masses act like the legendary fox who deceived the group of animals and led them into his den where he made a good meal out of them. In the words of Hadhrat Fudhail Bin Iyaadh (rahmatullah alayh), who was a contemporary and a close confidante of Imaam Abu Hanifah (rahmatullah alayh), the Ulama have become *Zulmat (spiritual darkness)*. Instead of guiding, they mislead. These ulama of *dhalaal*

(*misguidance*) are in the forefront of the Umrah and Nafil Hajj racket. They live in luxury, devour luxury, look askance at the wealthy to sponsor Hajj and Umrah tickets for them, indulge in *chaaplosi (flattery)* of the wealthy, and abstain from Amr Bil Ma'roof Nahy Anil Munkar in so far as their wealthy contributors are concerned.

Instead of being the noble Officers in Allah's Department of Amr Bil Ma'roof Nahy Anil Munkar which their status demands, they have become the *chaprasis (peons)* of the Ahl-e-Dunya (the wealthy men of the world). May Allah Ta'ala have mercy on this orphan and forlorn Ummah of this day.

BERWIN CHICKENS

Q. Are Berwin chickens slaughtered in Natal halaal?

A. All chickens slaughtered commercially are not permissible. Even if the plant is owned by a Muslim and even if they have a permanent Muslim supervisor on the plant, the system of killing is haraam. The chickens are cruelly hung upside down, shocked brutally and killed on a fast-moving conveyer chain. Numerous of the chickens are cut without Tasmiah, and with improperly severed neck vessels. It is therefore not permissible to consume such chickens. At Berwin the same haraam procedure is in operation.

THE FOUR MATH-HABS?

Q. Rasulullah (sallallahu alayhi wasallam) used to perform Salaat in different ways. Why can we also not do so?

A. Brother, you are occupying an insignificant stratum in an epoch which is separated from Rasulullah (sallallahu alayhi wasallam) by a chasm of about 14 centuries. The greatest authorities of Islam, viz., the Sahaabah and the Aimmah-e-Mujtahideen of the first era of Islam, have taught this Ummah the Islam which was perfected in the very age of Rasulullah (sallallahu alayhi wasallam). These illustrious authorities imparted to the Ummah the teachings of Islam as they had understood, and the Math-habs have come down to us reliably from great authorities.

These Math-habs are as old as Islam because they are in fact Islam. You and us in this belated age in proximity to Qiyaamah are non-entities which could be equated to morons. You and we

possess no licence for digging out from the kutb Hadith narrations, then subjecting the Ahaadith to our personal, wildly fluctuating opinion to formulate masaa-il. Such a methodology will be the inspiration of shaitaan who is adept in the art of deceiving and entrapping Muslims via 'deeni' channels.

Our function is only to accept, believe and practise the teachings of Islam as they have reached us from *Khairul Quroon (the First three Noblest eras of islam)*. There is no scope now for fabricating another math-hab for achieving some sort of corrupt unification of math-habs. Allah Ta'ala, in His Infinite Wisdom, has willed the presentation of Islam in the form of the existing Four Math-habs.

E-BUCKS CLARIFICATION

One of our readers has drawn attention to our answer which appeared in an early issue of *The Majlis* on the question of E-Bucks paid by FNB Bank. Based on the explanation given to us, we had expressed the view of permissibility. According to the reader e-Bucks are riba. On further examination of the e-Bucks system, the following appears to be the ingredients:

- E-bucks are earned from the bank on credit, debit and cheque card purchases made from retailers.
- A double earning with these cards also applies. (1)

FNB pays e-bucks for using the cards. (2) "Swipe your e-Bucks card at the till and earn from the retailer."

The benefit paid by the Bank is haraam riba. Any benefit acquired from the retailer for making purchases, will be permissible gifts.

For the present, this is our view which is based on the aforementioned two factors. If anyone is of the opinion that our understanding of the e-Bucks system is incorrect, he/she should not hesitate to present a clearer explanation of the system to enable a better understanding.

FOR SHIFAA' (CURE)

- Recite Surah Faatihah 3 or 7 times
- Recite the 6 Shifa Qur'aanic verses

• Blow on the patient or yourself if you are the patient.

• Do this amal daily. Even better is to do it more than once daily.

• Do the same *amal* (practice) and blow on water and drink.

Make constant Dua for Shifa' and recite Istighfaar in abundance because most of our sicknesses are due to:

* Sins, including the sin of over-eating. The Sages of Islam say that the root of all sicknesses is the stomach.

* Usurping and trampling on the *Huqooq* (Rights) of others. If this is the case, then make amends regarding usurped and unfulfilled *Huqooq* because without having made amends, Taubah and Is-

tighfaar are of no avail.

* Consuming haraam and mushtabah food

* Consuming food laced with chemical ingredients such as preservatives, colourants, emulsifiers, stabilizers, and a litany of E Numbers which conceal the true nature of the poisons which you consume.

The efficacy of spiritual remedies involving Qur'aanic aayaat and Allah's Names is commensurate with Taqwa and abstention from sin and haraam. For example, certain Qur'aanic verses are remedies for eye problems. However, if the patient continues viewing television, he/she should not expect to be cured with the Qur'aanic remedy. The condition of the eyes will progressively deteriorate with indulgence in television.

Similarly, a man who is guilty of *zulm* (oppression/injustice) having usurped the *huqooq* (rights) of others will not find cure in Qur'aanic

remedies. He has to first make amends by fulfilling the rights, seeking pardon and repenting. In fact, *zulm* is such an abhorrent evil that it effaces the efficacy of even physical medication. In most cases the diseases which befall a *zaalim* (oppressor) are the effects of the Curses of the *mazloom* (oppressed). Rasulallah (sallallahu alayhi wasallam) said: "Beware of the curse of the *mazloom*. Allah raises the curse above the clouds and the Doors of heaven are opened up for it, and Rabb says: 'I take oath by My Might! I shall aid you even if it is after some time.'"

People should not lose sight of the fact that they are dealing with a Being Who does not forget. Even after years, the Divine Whip strikes. Allah Ta'ala grants man respite of even years to make amends and reform himself. When he adopts an incorrigible attitude of recklessness, the Punishment is swift and appalling. May Allah Ta'ala save us from His Wrath.

THE LESSER EVIL?

Q. We live in an estate 10 km from town that comprises of over 100 flats and accommodates over 100 families. These flats are surrounded by night clubs and bars. The issue in question is our youths and some parents go out to watch the on-going Euro Cup outside the estate in the bars and night clubs. To avoid the immorality, evil and other offensive acts, and to have our youth in the vicinity, the estate management committee has organized live telecast matches in the estate hall where interested male members can come and watch instead of going out in the bars and night clubs. If we stop the live telecast in the estate, then the youths might sneak out to the bars and night clubs. Which of the evils should be selected, bearing in mind the situation?

A. The youths in your estate are not sneaking out. They are indulging flagrantly in haraam and zina. Only persons who are fornicators, gamblers, fussaag and fujjaar will have the rude audacity and shamelessness of sitting inside a bar and a night club totally oblivious of the constant *la'nat* of Allah Ta'ala settling on them, and fearless of the possibility of Malakul

Maut striking them down right inside these abodes of shaitaan.

The scenario portrayed by you consists of two haraam/evil deeds, and there is no compulsion to choose any one of the two. Thus, the principle of the lesser evils does not apply to this scenario. The issue of selection does not arise. Abstention from both evils is Fardh.

The youth will not be cured of their evil desire to visit the dens of immorality by merely introducing live telecast matches. As long as Taqwa is not generated in people, the choice of a lesser evil will not benefit them in the least. But a lesser evil may not be selected if there is no compulsion imposed to choose such an evil. Those concerned should propagate the Deen and explain the evil and immorality in kuffaar sport and the haraam attached to it. Evil can not be combated with evil. A person has to understand and accept that a deed is haraam, then abstain. The Imaam in the Musjid should speak on this topic and advise and admonish the people who indulge in this haraam. Minus *Khauf* of Allah, nothing will deter the fussaag and fujjaar from visiting the dens of immorality. The live telecasts are haraam.

THIKRULLAAH

WHEN Imaam Abu Yusuf who had become the chief Qaadhi of the Islamic Empire, was departing from his Ustaadh, Imaam Abu Hanifah (rahmatullah alayh), the latter said: "O Ya'qoob! Whilst sitting with people, engage abundantly in Thikrullaah, so that they learn from you the Thikr of Allah Ta'ala." Imaam Abu Hanifah (rahmatullah alayh) emphasized the importance of Thikrullaah. Allah's remembrance is the objective of life. The Qur'aan and the Ahaadith are replete with the exhortation of Thikr in abundance. A heart devoid of perpetual Thikrullah, is the abode of shaitaan.

LOVE FOR THE SUNNAH

ONCE while in Persia, Hardhat Huzaifah Bin Yamaan (radhiyallahu anhu) along with some other Muslims, was invited by the rulers for a meal. Whilst eating, a morsel of food fell from his hand on to the ground. He picked up the morsel, dusted it and began eating it. A companion whispered to him that the rulers regard such a practice to be uncultured. Hadhrat Huzaifah (radhiyallahu anhu) commented aloud: "Should I abandon the Sunnah of my Beloved (i.e.

Rasulullah - sallallahu alayhi wasallam) for the sake of these morons?"

He had observed Rasulallah (sallallahu alayhi wasallam) picking up a fallen morsel and eating it. Confound the 'culture' and cult of the morons! The one in whose heart is embedded the love of Allah Ta'ala and Rasulallah (sallallahu alayhi wasallam) do not understand the policy of dubious diplomacy and 'culture'. In terms of the understanding of the molvis and sheikhs of our era, Hadhrat Huzaifah

(radhiyallahu anhu) 'should' have acquitted himself with diplomacy and not revile the non-Muslim rulers by labelling them 'morons' (*humakaa*). Whilst the flotsam of today who abandon the Sunnah and the Shariah, are lost in their policies of compromise, dubious diplomacy, interfaith and 'hikmat',

the men in whose hearts has settled the flame of Divine Love speak and react in terms of:

Love for the sake of Allah, and animosity for the sake of Allah.

FOR WASWASAH

To combat and eliminate shaitaani waswasah (evil whispering), the Qur'aan Majeed says:

"If you are assaulted by a waswasah from shaitaan, then seek aid with Allah. Verily, He hears and is aware. Verily, those who fear (Allah), when a waswasah of the shaitaan touches them, they resort to thikr. Then suddenly their eyes open (and they realize the deception of shaitaan.)"

(Al-A'raaf, aayats 200 and 201)

When any kind of shaitaani idea develops in the mind, immediately recite Ta-awwuz and lapse into Thikrullah. Allah's Name puts shaitaan to flight. It is always shaitaan's attempt to disturb the mind of the Mu'min with evil thoughts. With Thikr evil shaitaani thoughts and whisperings are eliminated.

SAAM IBN NOOH

ONCE at the grave of Saam, the son of Nabi Nooh (alayhis salaam), Nabi Isaa (alayhis salaam) said to Saam, "Stand up with the permission of Allah!" Out of the grave emerged Saam. He greeted Nabi Isaa (alayhis salaam) who asked him: "How many years have passed since you have died?" Saam said: "Five thousand years". When Isaa (alayhis salaam) asked about

his condition, Saam said that to this day he still feels the severity of Maut.

Nabi Isaa (alayhis salaam) said: "Why are your hairs white? In your age no one had white hairs." Saam said: "When I heard your proclamation, I woke up thinking it is Qiyaamah. The shock and fear of Qiyaamah instantaneously changed by black hair into white." Thereafter Saam returned to the grave.

LOVE IS ENGROSSING

ONCE WHILST A Buzrug was performing Salaat, a sobbing woman with her hair and face exposed passed right in front of him. The Buzrug became very agitated and annoyed. Terminating his Salaat, he exclaimed: "Have you no shame! You shamelessly expose your hair and face and passed in front of me!" The woman firstly apologized profusely, and explained: "My husband has just now divorced me. His love has made me oblivious of my condition. My love for him and the grief which has settled on me made me oblivious of everything, hence I did not realize my state." Then she added: "But I am bewildered at your state. My absorption in the love for my husband has made me oblivious of everything despite this love being of a transitory (and inferior) kind. What kind of Divine Love do you have,

which does not render you oblivious? If your Divine Love is true, how did you observe me in my pitiful state?"

When Hadhrat Hasan Basri (rahmatullah alayh) was informed of this episode, he commented: "I shall always remember her reprimand. Undoubtedly, this is the defective state of our Salaat."

The soldiers of the zaalim kaafir king had killed Nabi Yahya (alayhis salaam) in the room where he and his father, Nabi Zakariyya (alayhis salaam) were engrossed in Salaat. It was only after completing his Salaat that Nabi Zakariyya (alayhis salaam) realized that his son, Nabi Yahya (alayhis salaam) had been brutally killed. This was the degree of concentration and absorption in the Love of Allah Ta'ala. Thus the Sufiya say: "Salaat is the Mi'raaj of the Mu'min."

SIN EFFACES IMAAN

Hadhrat Abu Hurairah (radhiyallahu anhu) narrated that Rasulallah (sallallahu alayhi wasallam) said: "When a person indulges in zina (fornication) his Imaan departs from him and is suspended above him. After he has emerged from this sin, his Imaan returns to him."

In another Hadith, Rasulallah (sallallahu alayhi wasallam) enumerated several major sins having the same consequence of expelling Imaan at the time of indulgence. It is therefore imperative when a person is about to indulge in any major sin, to reflect on this Hadith, and to ask himself: "What will be my condition if maut (death) captures me whilst I am indulging in this heinous sin? If maut should come in the very process of indulgence, I shall die without Imaan." Such reflection will, Insha'Allah, generate sufficient fear to deter the Mu'min from committing the sin.

THE ESTATE OF A MISSING PERSON

THE MAFQOOD

A person whose whereabouts are unknown and it is not known whether he/she is dead or alive is called Mafqood.

1. The mafqood is considered to be alive with regard to his estate. Thus, his estate will not be distributed among his heirs by way of inheritance as long as his death is not confirmed or decreed by a Shar'i court.

2. The Mafqood's death will be confirmed by way of reliable information. If no such information is forthcoming, his death will be decreed by a Shar'i court (or a Shar'i committee in the absence of a court) when his age has reached 90 Islamic years.

3. At the age of 90 years when he will be legally decreed to be dead, his estate will be distributed by way of inheritance among his existing heirs. Only the heirs who are alive on the date the mafqood becomes 90, will inherit. Those who had died before this date, will not inherit in the Mafqood's estate. 4. With regard to the estates of others, the Mafqood is considered to be dead. In other words he does not inherit in the estates of such deceased persons whose heir he would have been if his whereabouts were known on the occasion of their deaths. However, in spite of him not

inheriting, his share will be set aside and held in trust because of the possibility of his return before he has reached 90 years. When the Mafqood's death is pronounced at 90, the assets which were held in trust for him have to be distributed to the heirs who were alive on the occasion of the death of the person from whose estate the share was set aside for the Mafqood. At the age of 90 it will be deemed that the Mafqood was not alive on the occasion of the death of his murith (the deceased from whom one inherits).

Example: Amar went missing on 20th Safar 1350. On this day he was 35 years old. Ten years later his wife died leaving the following heirs:

Mother, daughter and son. Her estate will be divided as follows:

Mother $\frac{1}{6}$; Mafqood husband $\frac{1}{4}$ (to be held in trust); Balance to be divided into 3 parts. One part for the daughter and two parts for the son.

Mother $\frac{1}{6} = \frac{2}{12}$; Mafqood husband $\frac{1}{4} = \frac{3}{12}$; Balance $\frac{7}{12}$ to be divided into 3 shares (2 for son and 1 for daughter).

The $\frac{3}{12}$ or $\frac{1}{4}$ of the estate will be held in trust. Should the Mafqood return before the age of 90, his share will be given to him. If he has

not returned by 19th Safar 1405 when his age will be 90, the $\frac{3}{12}$ will be returned to the heirs of his deceased wife. i.e. those heirs who have inherited from her when she had died. They were her mother, daughter and son. The mother's share is $\frac{1}{6}$ and the balance of $\frac{5}{6}$ will be divided into 3 parts. The son will receive 2 parts and the daughter one part.

This division will be illustrated with a further example. The value of the deceased wife's estate is R144,000. The shares of heirs are:

Mother $\frac{2}{12} (\frac{1}{6}) =$ R24,000
Mafqood $\frac{3}{12} (\frac{1}{4}) =$ R36,000
Balance $\frac{7}{12}$ (for son and daughter) = R84,000
R144,000

The mafqood husband's share of R36,000 will be kept in trust until he reaches the age of 90 years. If he has not returned by this time, the R36,000 which was set aside for him will revert to his deceased wife's estate. Her heirs on the occasion of her death were her mother, son and daughter. The division of the R36,000 will be as follows:

Mother $\frac{1}{6} =$ R6,000
The balance, viz; $\frac{5}{6} =$ R30,000 will be divided into 3 parts. Thus each part is R10,000. The son receives R20,000 and the daughter R10,000.

HANDS IN THE QABRUSTAAN

Q. Some Ulama cite Ahadith to prove that Rasulallah (sallallahu alayhi wasallam) raised his hands whilst making Dua in the Qabrustaan. Many of the senior Ulama also say that it is Mustahab. Why does The Majlis contend that it is bid'ah?

A. When even a Sunnat becomes elevated and regarded to be necessary, it becomes bid'ah. When people are criticized for abstaining from *aadaab* and *Mustahabbaat*, then it becomes necessary to outlaw the act. This is a principle of which all Ulama should be aware.

Despite the fatwas you have mentioned, our senior Ulama never raised their hands in the Qabrustaan. Hadhrat Thaanvi (rahmatullah alayh) discouraged it. In *Imdaadul Ahkaam* it is explicitly negated.

When we returned to South Africa after completing our studies in India, the practice of raising hands in the Qabrustaan was regarded compulsory and all the *juhala* (ignoramus) and *bid'atis* (innovators) adhered to this as well as other bid'ah practices in the Qabrustaan. To combat bid'ah, we adopted the practice of our Akaabireen who were all aware of the Ahaadith

which you have mentioned.

However, others who returned to South Africa after completing their studies, discarded the practice of the Akaabireen and adopted the practice of the *juhala* and *bid'atis*, not because of the Hadith and the Fatwas. In fact most of them are unaware of the fatwas and the relevant Ahaadith on this issue. They succumbed to the pressure of the *juhala* and *bid'atis*. Now they seek to justify their taqleed of the *juhala* with the fatwas. They are like some of the Muslim louts who keep long, ugly hair in emulation of their western kuffaar counterparts (louts and hooligans), then justify such ugly hair style with the Ahaadith mentioning the long hair of Rasulallah (sallallahu alayhi wasallam) and the Sahaabah. Nowadays these morons and louts wear what they call 'bermuda' pants. When they are admonished for performing Salaat in such clothes of the devil, they retort that according to the Hadith the trousers should be well above the ankles (*nisf-e-saaqain*). Refuting these louts and these hand-raising molvis, the Qur'aan Majeed states: "In fact, man has insight (i.e. he is well aware) over his nafs although he puts forth excuses."

NECESSARY ADVICE FOR RAMADHAN

1. It is Sunnah to break the fast with dates. This was the practice of Rasulallah (sallallahu alayhi wasallam) and the Sahaabah. It is unhealthy to break the Saum (Fast) with other kinds of food and to eat much at the time of Iftaar.

2. Maghrib Salaat should commence one or two minutes after the Athaan. There is therefore ample time to fulfil the Sunnah requirement of Iftaar. Begin Iftaar during the course of the Athaan. The time of

Iftaar is not an occasion for feasting.

3. Eating at the time of Sehri ends with the advent of Subh Saadiq which is when Fajr time begins. It is preferable to stop eating a couple of minutes before the 'Fast Begins' time given on this timetable.

4. Eating beyond the 'Fast Begins' time invalidates the fast. Some people continue eating whilst the Fajr Athaan is in progress. The fast is invalid.

5. If by error a Fast is invalidated, then too it is not permis-

sible to eat. Remain as a fasting person, and make Qadha of the invalid fast after Ramadhaan.

6. Whilst nonsensical, futile and abundant conversation does not invalidate the physical Fast, it utterly ruins the spiritual Fast. The spiritual benefits of the Fast are ruined by indulgence in futility, and the position is worse if the talk is gheebat (gossip and backbiting). Gheebat also makes the Fast physically difficult.

7. After Ramadhaan, i.e. dur-

ing the month of Shawwaal, it is Sunnat to keep six Nafil Fasts. These may be kept all together or spread out over the month.

8. The reward of one good deed practised in Ramadhaan equals 70 such deeds practised in other months. By the same token, the evil of sin committed during Ramadhaan is also multiplied manifold.

9. Tilaawat of the Qur'aan Shareef is of special importance and significance during Ramadhaan. Many khatams (complete recitations) of the Qur'aan Majeed should

be observed.

10. Rasulallah (sallallahu alayhi wasallam) has applied additional emphasis on abstaining from arguments during the month of Ramadhaan. If someone initiates an argument, maintain silence. In such silence is success.

THE EVIL OF TELEVISION

At least during Ramadhaan, have mercy on your own soul by abstaining from the evil of television. The entire spiritual effect, benefit and reward of the wonderful Days of Ramadhaan are gushed down the satanic drain by viewing television.

THE FAASIQ QAWWAAL

Q. Recently an Ulema organization issued a poster announcing that a prominent naa't singer would be singing naa'ts at a public hall. The programme was advertised specially for ladies. The Imaams of the various Musjids displayed the poster on their respective Musjid notice boards. Is it permissible for a male singer from behind a screen

to sing for a female audience? Is it proper for Ulama who are Warathatul Ambiya to organize such functions? Please comment on this programme.

A. It is haraam for a male singer to sing to even males, and it is haraam for even a female singer to sing to a female audience. To a greater degree will the prohibition apply if he sings for females. The Fuqaha have ruled that men should not say even 'Assalamu Alaikum' to females and vice versa. And, if a male greets a woman, she should not respond.

When it is prohibited for women to attend the Musjid for Salaat, how can it ever be permissible for them to attend a public hall for listen-

ing to the haraam singing by a faasiq male? The faasiq, vile male singer, we are told, had egged on the women to sway to his immoral tunes.

The Imaams, the *ulama-e-soo'* (evil molvis) and all who participated in organizing the *fisq* singing in the public hall are *fussaaq*. These miserable molvis have no respect for the *ahkaam* of the Shariah. Their concern is only to satisfy the lustful dictates of the *nafs*. May Allah Ta'ala save this Ummah from the vile clutches of the *ulama-e-soo'*.

These *ulama-e-soo'* are not *Warathatul Ambiya*. They have become *warathatush shaitaan* (the heirs and representatives of the devil). There is no group which has harmed the Ummah more than the *ulama-e-soo'*. They have become the commanders of *munkar* (evil) having assumed the function of *Amr bil Munkar* instead of *Amr Bil Ma'roof*.

THE BARGAIN OF JANNAT

On the Day of Qiyaamah, Allah Ta'ala will ask the People destined for Jannat: "How long have you lived on earth?" They will say: "O Allah! A day or a part of a day." Allah Ta'ala will say: "You have

acquired a wonderful bargain in lieu of tolerating only half a day's hardships. In lieu of the half day's suffering you have purchased My mercy and My hospitality. Go and be happy. Death will not follow you nor old age. Neither will worry nor sorrow afflict you. You have attained freedom."

WHAT IS DIVINE LOVE?

Someone asked Imaam Maalik (rahmatullah alayh) to define Divine Love. Imaam Maalik said that he was able to explain the literal meaning and etymology of the term *muhabbat* (love). "But if you desire to know the *haqeeqat* (the reality) of *muhabbat*, go to a certain Shaikh (who was a Sufi). He will explain to you the *haqeeqat* of *muhabbat* (Love for Allah)." This was the relationship which the illustrious Fuqaha of the Ummah had with the Auliya who were absorbed in Divine Love.

THE HARAAM SOCCER TOURNAMENT OF DARUSH SHAITAAN

A Brother from Durban reports:

“DARUL IHSAN/AL-FALAAH COLLEGERE: 6 A-SIDE SOCCER TO BE HELD AT AL-FALAAH

GROUNDS ON 23/6/2012
The above mentioned tournament with a host of other activities is being advertised on several Musaaqid notice boards. For the soccer, the youth have been instructed that every ‘6 A-Side’ team must be accompanied by their local Alim or Imam. Players to be between the ages of 14 and 18 years. Are such sporting tournaments allowed in Islam? Is it permissible for Ulama to organize and participate in these activities? Is it permissible to use the Musaaqid to promote sporting activities? Please comment.”

COMMENT

Rasulullah (sallallahu alayhi wasallam) said: “Soon will an age dawn on the people when nothing of Islam will remain but its name; nothing of the Qur’aan will remain but its text. Their Musaaqid will be beautifully adorned structures, but devoid of guidance. Their Ulama will be the worst under the canopy of the sky. From them will emerge fitnah, and the fitnah will rebound on them.”

What is happening today in the Musaaqid under the Satanism perpetrated by the ‘ulama’ such as the molvis of Darush Shaitaan (the so-called Darul Ihsan), is the materialization of Rasulullah’s prediction. The miserable entities of Darush Shaitaan masquerading as ‘ulama’ are incarnations of Shaitaan under whose spell and influence these miscreant molvis are operating and destroying their Deen and the

Deen of the ignorant Muslims who have unfortunately become entrapped in these satanic molvis lustfully plodding the path in search of name and wealth.

It is truly incredible to observe what these shayaateen in ulama-garb are perpetrating in the name of the Deen. To crown their Satanism, they are employing the Musaaqid for their promotion of haraam. From which pedestal have they fallen to which depths of moral degradation? Along with destroying themselves they are destroying the community of Islam. There can be no worst scum than this type of molvi who flagrantly tramps and insults the Qur’aan and the Sunnah with satanic interpretation to render halaal what is haraam in the Deen. Rasulullah (sallallahu alayhi wasallam) has explicitly and emphatically said: **“Every sport of the Mu’min is baatil....”** The Qur’aan Majeed says repeatedly: **“The life of this world is nothing but play and amusement, and the abode of the Akhirah is best for those who fear. What! Have you no intelligence?”**

The Qur’aan asks: Can you not understand that your sojourn on earth is transitory – extremely short? Every passing day brings you closer to your Maut and your Qabr. Is this haraam, kuffaar sport with its accompaniment of haraam paraphernalia in preparation for Maut and the Qabr? Did Allah Ta’ala create us to squander our short, but valuable lives, in evil, kuffaar sport, futility and haraam. Did you, O molvis of Darush Shaitaan, pursue the *Ilm* of the Deen for these haraam, rubbish, shaitaani events and activities? Did you

acquire the lesson of soccer from the Qur’aan and the Sunnah? Can you imagine or even hallucinate after taking drugs, Rasulullah (sallallahu alayhi wasallam), Hadhrat Abu Bakr, Hadhrat Umar, Hadhrat Khalid Bin Walid and the Sahaabah (radhiyallahu anhu) running like your soccer baboons after a stupid ball with its accompaniment of haraam *khuraafaat* which you are promoting and trying to ‘Islamicize’? If you are unable to understand the notoriety, villainy and filth of your soccer misdeeds now, you will most assuredly witness and suffer it when Malakul Maut stands on your head to harshly rip your souls from your bodies.

Rasulullah (sallallahu alayhi wasallam) said: **“If you knew what I know, you will laugh less and cry much. You will not derive pleasure from your wives on your beds. You will run into the wilderness wishing that you were a blade of grass....”**

Did your learning of Bukhaari Shareef, Hadith, Fiqh and Tafseer prepare you for indulgence in this supreme satanic *ghaflat* which you are organizing to destroy the youth of the community? Is it the function of molvis to inculcate haraam soccer ‘skills’ in the youth? Are Ulama not supposed to be *Warathatul Ambiya*? O Followers of Shaitaan and Slaves of the Nafs! Know that Rasulullah (sallallahu alayhi wasallam) said: **“Shaitaan sits glued on the heart of the son of Aadam. When he (man) engages in thikrullaah, shaitaan flees. When he indulges in ghaflat, shaitaan casts waswasah in him.”**

O Evil Ones of Darush

Shaitaan! Will your haraam, kuffaar soccer tournament with its accompaniment of *khuraafaat* go into the deeds of virtue of the participants, and will it benefit them at the time of Maut, in Barzakh and in Qiyaamah? Remember, satanic molvis will have to circumambulate their intestines in Jahannum. Sins committed in one’s ‘individual capacity’ bring about regret in the heart of the Mu’min, and this remorse constrains him towards Taubah, and in the wake of Taubah, Allah’s *Rahmat* settles on him. Hence, Rasulullah (sallallahu alayhi wasallam) said: **“A sincere repentor of sins is like one who has no sins.”** But the evils, sins, and rebellion committed by devils in molvi’s garb, and that too, committed in the name of the Deen, deprives them of the bounty of Taubah. They do not acquire the taufeeq for Taubah. They utilize Allah’s Name to mislead Allah’s Flock.

Even concerned laymen and even concerned juhala can understand the villainy of the haraam event which Darush Shaitaan is promoting. There is no need for presenting dalaa-il (Shar’i proofs) for misdeeds which are self-evidently haraam, morally and spiritually destructive – ruin in this dunya and in the Akhirah.

It is indeed lamentable and shocking to observe that molvis who set themselves up as leaders of the Muslim community, and who crave to be known as Ulama, indulging in haraam rubbish which they lap up like wild dogs from the western kuffaar culture. What relationship is there between haraam kuffaar sport and the Qur’an and Sunnah? Whilst the function of the Molvi is *Amr*

Bil Ma’roof Nahy Anil Munkar, the molvis of Darush Shaitaan, like munaafiqs, promote *munkar (evil)*. They will most assuredly not escape the Divine Whip when it strikes.

Fussaaq molvis who organize haraam sport and lure youngsters into the den of shaitaan should be dismissed from imaamate posts. It is haraam to appoint such fussaaq in positions of leadership. And, those miscreants who will be accompanying the haraam teams can by no stretch of Islamic imagination be Alims and Imaams. They are all the progeny of Iblees.

MUSLIMS SHOULD NOT SOOTHE THEIR CONSCIENCE AND BELIEVE THAT THEY WILL NOT BE HELD ACCOUNTABLE FOR THEIR MISDEEDS SIMPLY BECAUSE THEY HAD FOLLOWED EVIL ‘ULAMA’ WHO HAD HALAALIZED THE HARAAM IN WHICH THEY INDULGE. WARNING THEM OF THE CONSEQUENCES OF THEIR MISDEEDS, THE QUR’AN MAJEED STATES:

“They took their *ahbaar (ulama)* and *ruhbaan (sheikhs)* as gods besides Allah.....”

Allah Ta’ala has bestowed sufficient intelligence and Imaani conscience to every Muslim to understand issues which are manifestly haraam. Hiding behind the skirts of these shayaateen to justify indulgence in haraam will not be a mitigating factor in the Divine Court on the Day of Qiyaamah.

The book, *KUFFAAR SPORT* explains the prohibition of kuffaar sport in detail. Anyone interested, may write for the book.

WHAT IS THABAH?

THABAH IS NOT COMMERCIAL KILLING SANHA’S AND THE MJC’S HALAALIZED KILLING IS SHAREETATUSH SHAITAAN

The type of cruel and barbaric killing which bodies such as SANHA, MJC and the conglomerate of other Muslim organizations have halaalized for the commercial enterprises of the kuffaar, and motivated by their (i.e. SANHA’s, MJC’s) mercenary objectives, has been described by Rasulullah (sallallahu alayhi wasallam) as *Shareetatush Shaitaan (the Abominable Killing of the Devil)*.

Thabah, i.e. the Islamic system of slaughtering animals, is a holy institution said to be among the *Shi-aar* of Islam. *Shi-aar* refer to the salient or outstanding features which publicize Islam, e.g. Athaan, Jumuaah Salaat, Eid Salaat, Islamic

Dress, etc. Rasulullah (sallallahu alayhi wasallam) designated the Islamic system of *Thabah* as evidence of Imaan.

Thabah is accompanied by a number of sacred rituals which are:

- Prior to slaughtering the animal, it should be fed and given water to drink.
- It is haraam to feed the animals/chickens filth and haraam feed as has become the standard practice in this age.
- It is haraam to drag the animal to the place of slaughter. Hanging them upside down on a swiftly-moving conveyer belt is worse than dragging.
- It is haraam to handle the animal roughly. Cruel mishandling is the standard practice at all killing plants.
- It is haraam to sharpen the knife in the presence of the ani-

mal.

- It is haraam to slaughter one animal in the presence of another animal.
- The blood of an animal slaughtered previously should be washed away. The next animal to be slaughtered should not see the blood.
- The knife must be exceedingly sharp.
- The *thaabih* (slaughterer) should not be a faasiq just as the Muath-thin should not be a faasiq.
- The animal must be faced towards the Qiblah.
- The *Thaabih* too must face the Qiblah.
- The *Tasmiyah* must be recited simultaneous with the application of the knife. In terms of the Shaafi’ Math-hab, Durood Shareef should also be recited.
- All Four neck vessels should be severed meticulously with one stroke of the knife. The application of the second and

third strokes is for making assurance doubly sure.

- The animal may not be skinned whilst there remains the slightest movement of life in its body.
- Pre-slaughter infliction of any type of injury whatsoever is haraam.

Chickens may not be immersed into hot water prior to removal of the entrails.

It should be conspicuous that due to these many Shar’i requisites, the Islamic system of *Thabah* can never be commercial nor is it valid to deceptively label the kuffaar brutal killing system as *Thabah* simply on the basis of the assumption that *Tasmiyah* is being recited on every animal/chicken which is subjected to *Shareetatush Shaitaan*. And, even if it be assumed that *Tasmiyah* is being recited on every animal/chicken subjected to *Shareetatush Shaitaan*, the entire brutal, corrupt system of killing is haraam,

hence it is not permissible for Muslims to consume meat and chicken which are the effects of the Devil’s Abomination. Every single one of these Shar’i requisites has been permanently displaced to give way to the kuffaar system known as *Shareetatush Shaitaan*.

From the numerous Shar’i requisites necessary for *Thabah* it should be evident that it is impossible to commercialize the Islamic system of slaughter. It is a very slow, dignified, humane system which was ordained by Allah Ta’ala to provide halaal, tayyib meat for Muslims. *Thabah* is not for the fulfilment of the commercial objectives of the kuffaar business empires nor for the money-motives of the SANHA-MJC kind of mercenary outfits which extravagante monetary gains from business people who are extremely reluctant to pay for haraam services imposed on

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VALIDITY IS NOT NECESSARILY PERMISSIBLE

Some acts whilst having legal validity in the Shariah remain reprehensible and not permissible. For example, issuing Talaq during the state of haidh and nifaas or issuing three Talaqs in one session. Whilst the Talaqs will be valid and take immediate effect, administering Talaq in this manner is not permissible.

Similarly, repossessing a gift from someone who is not a close relative such as children, wives, brothers, sisters, while legally valid is reprehensible. One who reposes a gift is like a dog licking up its vomit according to the Hadith.

When arranging *Khulah*, the husband should not demand from his wife an amount more than the mehr he had paid. It is sinful to demand a higher sum. Nevertheless, if he had taken a higher amount, the *Khulah* will be valid despite the haraam oppression he has committed.

A Nikah performed without the consent of the girl's Wali (father, brother, uncle, etc.)

whilst valid, is sinful. This validity is according to the Hanafi Math-hab. According to the Shaafi' Math-hab the Nikah performed without a contracting male is not even valid. A woman may not contract her own marriage according to the Shaafi' Math-hab.

There are many issues which in the kutub of Fiqh are described *saheeh (correct)*, *ya-jooz (permissible)* and *hallaal (lawful)* which mean only valid. Also, the term *mustahab* is sometimes used in the kutub of Fiqh for even Sunnatul Muakkadah acts. Even Molvis are confused by this usage of the Fuqaha, hence they form erroneous conclusions on the basis of misunderstanding the correct meaning of these terms in the context they are used. For example, it is mentioned in the kutub of Fiqh that it is Mustahab to face the animal towards the Qiblah when slaughtering it. The term *Mustahab* in this context signifies *Sunnatul Muakkadah*.

TASAWWUF IS SACRIFICE

Hadhrat Shaqeeq Balkhi (rahmatullah alayh) and Hadhrat Ma'roof Karkhi (rahmatullah alayh) were among the great Sufiya of the Tab-e-Taabieen era. They lived more than 12 centuries ago. Once when these two Sufiya met, Hadhrat Shaqeeq Balkhi asked: "What is Tasawwuf according to you?" Hadhrat Ma'roof Karkhi said: "When we are given, we express gratitude (make shukr), and when calamity settles in us, we adopt Sabr." In other words, Tasawwuf according to him was to express gratitude for the bounties Allah Ta'ala bestows, and to adopt Sabr when Allah Ta'ala imposes trials.

Hadhrat Shaqeeq Balkhi commented: "This is like the dogs by us in Balkh." (*Balkh is today in Afghanistan*). Dogs are also grateful to their master when he feeds them, and they are patient when food is denied to them. Hadhrat

Ma'roof Karkhi asked: "What is Tasawwuf by you?" Hadhrat Shaqeeq Balkhi said: "When bounties are withheld from us, we make shukr, and when bestowed to us, we sacrifice (the bounties)."

Once Hadhrat Khafeef (rahmatullah alayh) asked Hadhrat Abu Muhammad Ruwaim (rahmatullah alayh) for some naseehat, Hadhrat Ruwaim said: "*The least requirement in this Path (of Tasawwuf) is to sacrifice your Soul. If you are not prepared for this, then do not concern yourself with the pure and priceless issues of this Path.*"

Ridha (i.e. to be happily pleased at all times with Allah's decrees) is the lofty demand of Tasawwuf. In this regard Rasulullah (sallallahu alayhi wasallam) said: "*It is of the good fortune of the Son of Aadam that he is pleased with whatever Allah has ordained for him.*"

JUNAID'S CONCEPT OF TASAWWUF

Hadhrat Junaid Baghdaadi (rahmatullah alayh) describing a Sufi and Tasawwuf said: "Tasawwuf is a combination of ten acts:

1. Reduction in all worldly things which entails abstention from accumulation.
2. Dependence of the heart on Allah Ta'ala regarding as-

baab (ways and means of achievement).

3. Enthusiasm for rendering Nafl acts of Ta-aat (Obedience).
4. Sabr when lacking anything of the world and abstention from asking and complaining.

SALAFISM - THE BLINDEST FORM OF TAQLEED

(Continued from page 1)

ation of the likes of Ibn Taimiyyah and Al-Baani.

Superior intelligence is not a requisite for understanding that it is haraam and downright moronic and spiritually dangerous to substitute the Golden Taqleed which has existed in the Ummah right from the Age of the Sahaabah for a baseless taqleed which developed under Ibn Taimiyyah seven centuries after Rasulullah (sallallahu alayhi wasallam). It is totally unintelligent to submit to such an unreliable and unsubstantiated blind taqleed. It is the blindest form of taqleed one could imagine.

The inception of Salafi 'islam' is seven centuries later than the Islam about which the Qur'aan Majeed states:

"*This Day have I perfected for you your Deen, completed for you My Favour, and chosen for you Islam as your Deen.*" (Al-Maidah, ayat 3)

Allah Ta'ala did not leave any loose ends to this Deen, which had to be tied 7 centuries after Rasulullah (sallallahu alayhi wasallam). The Islam of the Salafis date back to Ibn Taimiyyah, whilst the Islam taught by Imaam Abu Hanifah (rahmatullah alayh) and the Aimmah-e-Mujtahideen in general, has its roots in the *Ta'leemat* (Teachings) of the Sahaabah.

People who lack Islamic Knowledge should not allow themselves to be ensnared in the deceptive 'Qur'aan-Sunnah' slogan of the Salafis. Whilst ordinary persons lack knowledge, they don't lack Aql (Intelligence), the utilization of which is Waajib. A little reflection should be adequate to dispel the false slogan of the Salafis. If persons in this belated century in close proximity to Qiyaamah - fourteen centuries after the perfection of Islam, claim that they are following the Qur'aan and Sunnah, then what were the Sahaabah and the Aimmah-e-Mujtahideen following? Were they following the law of Jaahiliyyah as these morons of the Saudi Salafi movement imply? Did those who sat at the feet of the Sahaabah not know what is the Qur'aan and Sunnah?

Since these Saudi Salafis suffer from the same mental disease which afflicts Shiahs, they accuse the illustrious Authorities of the Math-habs to

have deviated from Siraatul Mustaqeem whilst Ibn Taimiyyah, seven centuries later, stumbled on the true meaning and import of the Qur'aan and Sunnah.

The entire capital of the Saudi Salafis centre around a handful of beliefs and practices, namely, *rafa' yadain (raising the hands repeatedly in Salaat)*, *stretching the legs to the maximum point of endurance with one leg in the east and the other in the west in the attempt to tickle the toes of the musalli alongside them*, *8 raka'ts Taraaweeh, consuming haraam meat which they halaalize simply by reciting the Tasmiya, women to perform Salaat like men*, and their perennial obsession with Allah Ta'ala sitting on the Throne like a human being. They hardly have anything else in their math-hab of deviation.

They swot off a couple of Ahaadith pertaining to these issues, and pretend to be Mujtahids when in fact they are blind morons unable to distinguish between right and left.

People should not fall into the morass of stupidity propagated by these Salafis. Whilst they proclaim their inveterate aversion of the authoritative Taqlid of the Ummah, they themselves have no option but to submit to taqleed of Ibn Taimiyyah *only*. To deceive Muslims, they guard against mentioning Ibn Taimiyyah too much because they do realize that such mention will give away their game of the blindest taqleed.

One Salafi moron, thinking to be too clever, while raising the Qur'aan-Sunnah slogan emphasized the imperative need to resort directly to the Hadith. He cited a Hadith for a certain mas'alah. When asked for his *daleel*, he quoted Bukhaari. We said to him that was taqleed of Imaam Bukhaari. We are not the Muqallideen of Imaam Bukhaari (rahmatullah alayh). Since the Salafi rejects the Taqleed of Imaam Abu Hanifah (rahmatullah alayh) to which we subscribe, he should not attempt to impose on us the taqleed of Imaam Bukhaari or of any other Muhaddith, and not even dream of citing the 7th century Ibn Taimiyyah to us. He may present such legless and corrupt dalaa-il to the moron flock whose brains are welded to the blindest concept

of Taqleed.

We pressed him for original *daleel* - the kind of *daleel* on which the Aimmah-e-Mujtahideen erected the glorious Structure of Allah's Shariah. Since he implied that he was a mujtahid, he was under obligation to acquit himself like a Mujtahid. He had no *daleel* for establishing the authenticity of the Ahaadith in Bukhaari Shareef, and neither does the Qur'aan command us to submit to Bukhaari nor did the Sahaabah teach anything about Bukhaari, Muslim, Tirmizi, etc.

When arguing with moron Salafis who believe themselves to be the followers of the Qur'aan and Sunnah, hold them to principled debate. Let the morons prove from the Qur'aan and Ahaadith that what they are disgorging is in fact the Deen and the Qur'aan and Sunnah. Since their chain of knowledge terminates in mid-air, that is, at the seventh century after the era of *Risalat*, they hang stupidly to a thread dangling over a precipice of destruction.

In the domain of *Aqeedah*, they are so terribly bankrupt, lacking in entirety in *daleel* that they have no option other than to cling with their jaws on to the Taqleed of *our* Imaams. Thus, for substantiation of their idea of Allah's *Sifaat (Attributes)*, they have no Qur'aan and no Sunnah *daleel*. They are constrained to sheepishly cite Imaam Maalik, Imaam Tahaawi, and other Salf-e-Saaliheen whose statements these Salafis misinterpret to provide some semblance of 'daleel' for their convolutions. These are *our* Imaams. Salafis have no alternative other than to present *our* Aimmah as *daleel* for their corrupt *Aqeedah* versions, yet they stupidly deny the validity of Taqleed of the Aimmah-e-Mujtahideen.

When discussing *Aqeedah* with a Salafi moron - and all of them are morons - firmly reject their basis of Taqleed. Let them prove their baseless case directly from the Qur'aan and Hadith. They are a floundering lot of *juhala* skating on extremely thin ice, devoid of *akhlaaq-e-hameedah* and spiritually barren, hence they make the noble Sufiya (Auliya) a constant target for their venomous criticism.

5. Discretion in acceptance when receiving something. The heart should not hanker for grabbing much.
6. Involvement with Allah Ta'ala. In all affairs to turn to Allah Ta'ala and to divert attention from people.

7. Thikr-e-Khafi - Silent Thikr in all forms of Athkaar.
8. Resolute Ikhlaas (sincerity) at the time of waswasah (satanic whispering).
9. Yaqeen (for conviction) at the time of doubt.

10. Attainment of peace and tranquillity with Allah Azza Wa Jal in times of confusion and fear.

When all these attributes combine in a person, then he is deserving of the title (Sufi) otherwise he is a liar."

Questions and Answers

THE MAJLIS Q & A
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(Continued from page 5)

Q. one recites the Sajdah Tasbeeh in Ruku' by mistake?

A. Reciting the Sajdah Tasbeeh in Ruku' does not necessitate Sajdah Sahw.

Q. Is synthetic alcohol also najis? Should it be washed off?

A. Even synthetic alcohol is najis and should be washed off.

Q. Does touching a pig nullify wudhu?

A. It is not permissible to touch a pig. Nevertheless, whilst touching a pig does not nullify wudhu, it is only proper to renew wudhu.

Q. Is it permissible to undertake a hunger strike in prison to claim one's rights?

A. It is not permissible to go on a hunger strike which will lead to death. Prison is a sort of hell – and a filthy, immoral hell. There are no rights in that hell. Have sabr, recite Istighfaar in abundance, pledge to Allah Ta'ala that you will make amends for any rights of people you may have usurped or violated, and make much dua to be freed from the clutches of the barbarian zaalimeen.

Q. After the Fardh Salaat in Jamaat is it permissible to stand up immediately to engage in the Sunnat Salaat?

A. It is permissible to stand up immediately after the Salaat in jamaa't to engage in the Sunnah Salaat. However, one should not do so as a nor-

mal practice. Recite a short dua silently, then get up.

Q. Is it permissible for the grandfather to make Aqeeqah for his grandson? If Aqeeqah had not been made for an infant, could it still be made after he has become an adult?

A. A grandfather may also do the Aqeeqah for his grandchild. Aqeeqah may be done. Insha'Allah, for an adult whose Aqeeqah was not made during infancy.

Q. While I was still a non-Muslim, I fathered an illegitimate girl. I am a follower of the Shaafi' Math-hab. What is the relationship between us? A paternity test has confirmed 99% that I am the biological father. Is such a test valid evidence in the Shariah?

A. A paternity test is not accepted as Islamic evidence even if it is 100%. Besides this, even if the man and the woman accept that it is his child and there is no doubt whatsoever in this fact, then too the Shariah decrees that he is not the legal father. Bear in mind that the Shariah does not deny biological paternity. Whilst accepting that the man is the biological father, the Shariah says that he is not the legal father because rights (huqooq) are the products of Nikah, not of zina (fornication). Thus, you will not be the legal father even if the tests should establish 100% you are the biological father.

According to the Hanafi Math-hab, you will be her mahram. But according to the Shaafi' Math-hab you will not be her mahram. Regardless of what the kuffaar determine with their technology, the Shariah in terms of the Shaafi' Math-hab does not change. All rules applicable between a ghair mahram man and a woman will apply to you and the girl. Morally, you may support her financially, but you are not her mahram if you are a Shaafi'.

Q. A Shaafi' man married a Hanafi woman. Does the woman have to adopt the husband's Math-hab?

A. The husband and wife should follow their own respective Math-habs. They should not compromise merely to please one another. For example, if the wife is Hanafi and the husband Shaafi', then he should exercise caution and not compel her to cook such food which is haraam in the Hanafi Math-hab, e.g. lobsters, shrimps, etc. He should not compel her to perform Salaat in the Shaafi' time when it is not Hanafi time. Similarly, she should not do anything which will break his wudhu in terms of the Shaafi' Math-hab.

Q. If a person believing suicide to be halaal, kills himself, will he be a kaafir?

A. Believing any haraam act to be halaal, not only suicide, is kufr. If someone believes that suicide is halaal, then he is in the same category

as the person who claims that fornication is halaal, even if he does not commit suicide and zina. In both cases he loses his Imaan. If he does not return to the fold, he will dwell in Hell forever.

Q. Where will Dajjaal emerge? And Imaam Mahdi?

A. Dajjaal will emerge from a place called Baab-e-Ludd which is in Shaam (Syria). Imaam Mahdi (alayhis salaam) will appear in Makkah whilst making tawaaf of the Ka'bah.

Q. If a husband delegates the right of issuing to his wife to someone else, does he still retain the right to issue Talaaq?

A. Whilst it is permissible for a husband to delegate the right of Talaaq to another person, such delegation does not cancel his right of Talaaq. At any time he issues Talaaq it will be valid.

Q. When according to the Hadith women attended Walimahs, why will it not now be permissible?

A. When it is not permissible for women to attend the Masjid for Salaat, then to a greater degree is it prohibited for them to attend waleemahs. The same reasons on which the prohibition of attending the Masjid is based apply to waleemahs and all other functions. The Fuqaha and even our Akaabireen such as Hadhrat Maulana Ashraf Ali Thanvi (rahmatullah alayh) have decreed that it is no longer permissible for women to attend waleemahs.

WHAT IS THABAH?

(Continued from page 10)

While *Thabah* is a purely Islamic institution divinely ordained for the exclusive benefit of Muslims, 98% of the so-called 'halaal' chickens and meat are for non-Muslim consumption. This fact is a startling confirmation of the abuse to which *Thabah* is being subjected to by men driven to near insanity by their inordinate love for money. They have cast overboard every single incumbent requisite which Allah Ta'ala has attached to the Shar'i system of *Thabah*.

When this is the degenerate state of the killing of animals, how has it become possible for

Muslims to devour mountains of haraam carrion filth churned out by the system of *Shareetatush Shaitaan*? The abject state of moral corruption and total ruin of spirituality with the complement of physical diseases being on a wild increase are the consequences of the haraam filth which Muslims are consuming.

When your addiction to carrion constrains you to buy a halaalized haraam chicken, then for few brief seconds reflect on the 'pork' you will be eating. The chicken-carrion is akin to pork. And, remember that all commercially killed chickens are haraam.

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SULAIMAN BIN ABDUL MALIK AND UMAR BIN ABDUL AZIZ

Sulaiman Bin Abdul Malik was the Khalifah in about 96 Hijri. He was extraordinarily handsome. It was his practice to marry four women at a time. After four days he would divorce all four and marry another four. He was a profligate and led a life of extreme pomp and pleasure. He died at the age of 35 years.

When Sulaiman was lowered into the grave, his body

began to quiver. His son exclaimed: 'My father is alive!' Hadhrat Umar Bin Abdul Aziz (rahmatullah alayh) who became the Khalifah after Sulaiman said: "Son, your father is not alive. Allah has made haste with his punishment. Bury him in haste." Afterwards Hadhrat Umar Bin Abdul Aziz (rahmatullah alayh) said: "I lowered him into the grave. I removed the

cloth from his face and saw his face turned away from the Qiblah. He was such a handsome man but his face had become black."

After Hadhrat Umar Bin Abdul Aziz (rahmatullah alayh) became the Khalifah, he summoned one of his ministers who used to advise Sulaiman, and said: "In the grave I have seen the faces of all three Khalifahs (who had preceded him). Their faces were turned away from the Qiblah. After I am buried see

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what happens to me." He was famed for his piety and justice. He is known as Umar, The Second for modelling the Khilaafate according to the Sunnah of Hadhrat Umar Ibn Khattaab (radhiyallahu anhu), the Second Khalifah.

When Hadhrat Umar Bin Abdul Aziz was about to be buried, a strong breeze began blowing. A letter fell from the

breeze. When it was opened, the people saw written therein: *Bismillaahir Rahmaanir Raheem. This is a notification from Allah of the salvation of Umar from the Fire.*

When he was laid in the grave, the minister opened his face and found it facing the Qiblah. The beauty of his face appeared as if it was the moon of the fourteenth night.