

### RIBA, CARRION, MUSIC, PICTURES, ZINA, LIQUOR, PORK, FISQ AND FUJLOOR ARE ALL 'HALAAL' IN THE RELIGION OF THE ULAMA-E-SOO'

We reproduce here a letter of a Sister who depicts the deplorable condition of the Ulama. "I have seen photos of Zain Bhika who is supported by many Muslims and many Ulama where he sometimes performs at functions, jalsahs, fundraisers etc. He is singing along with Dawud Wharansby Ali who is playing a guitar. This, together with the fact that these two are supported by the Muslim Radio stations who also sell their recordings has led many Muslims to ignorantly state "Music is now halaal", "Who are the Muftis going to ban now?"

CII store also sells Zain Bhika's cds but what is more disconcerting is that they have placed large A1 posters of Zain Bhika's face/picture in a manner which resembles that of the American pop stars/singers all over the store. They have also put up posters of other Arab singers etc. all in the name of promoting Islamic nasheeds. One of the corrupt singers they promote is Maher Zain whose "music" they unashamedly play in the store and whose cds they sell. Maher Zain is known for his very "pop-like" genre of Islamic nasheeds. He plays the piano in most of his nasheeds along with other musical instruments. This being promoted by Muslim organisations has led much of the public who simply follow everything these organizations do to claim music is halaal.

What is the status of Muslims who insist that music is halaal? Are there any forms of "music" which may be halaal? If so, in what circumstances may it be halaal? Also, many of these people who believe that music is halaal are quick to cite the ahadeeth in which Nabi sallallahu alaihi wa sallam did not stop the young girls from singing and the incident of Tala al Badru alayna.

Another issue is that of "beat boxing". Zain Bhika and his son, Rasheed Bhika have made this style of "Islamic nasheed" popular amongst the youth as it involves no musical instruments, but rather, by manipulating the different sounds that can be created using the throat, tongue and voice. The result of this is that you get a sound very similar to using an instrument but the logic they use is that no instrument is being used in the first place and therefore this form of "reproducing sound" is not haraam.

My understanding is that this is extremely similar if not exactly the same as the synthetic pork flavours, grape juice in wine bottles etc etc. In theory, there may not be an actual instrument being used but the sound is still haraam. Is this line of thinking correct?

I have been reading Moulana's kitaabs on the subject and have also found the various 40 ahadeeth on music.

Off topic, the woman I had previously referred to, Shaakera Banoo who publicised the fact that she was invited to the Eid Planning Committee next year is the daughter of Moulana M. S. Banoo. It is shocking when the family of Ulama are involved in promoting such things in the name of Islam.

On Friday, 10th December, Moulana Ebrahim Bham, together with other individuals will be hosting a Roshnee to Palestine youth programme at Masjid Uthman in Roshnee. According to their adverts, they are going to showcase "local talent" (I'm assuming nasheed singers, Qur'aan reciters etc.) as well as a presentation on Palestine

### OUR COMMENTS

Your e-mail dated 8-12-2010 refers.

While the information in your letter is lamentable, it is not at all surprising. The moral position of the Ummah already eviscerated of all vestiges of spirituality, in general, and of the Ulama in particular, is rapidly receding into the pits of degradation of the worst kind. We are witnessing the quick materialization of the predictions of Rasulullah (sallallahu alayhi wasallam). These are all expected developments. This downward trend of degeneration will be incremental as Qiyaamah approaches.

Our attitude should be Istiqamat. Our duty is to expose and criticize the evil and state the Haqq. The ultimate consequences are the decrees of Allah Azza Wa Jal. On us is only to deliver the clear message of the Deen without weakening our resolve.

As the time to Qiyaamah moves on, liquor will become 'halaal'; riba, carrion, music, zina, in fact almost every act of immorality will become 'halaal' by the fallacious interpretations of the ulama-e-soo'. In fact, most of these evils are already 'halaal'.

The 'beat boxing' music is likewise haraam music regardless of the absence of instruments. It is just as haraam as SANHA's synthetic pork which SANHA says is 'halaal'. Carrion and Riba have totally corrupted and disfigured their brains. The Illat-e-Mushtarakah (the common raison d'etre) renders this satanic production of the end product haraam.

The abnegation of music is kufr. Those who deny the prohibition of music become murtadd since the hurmat of music is established by Nusoo-e-Qaatiah. Furthermore there is Ijma' of the Authorities of the Shariah since the time of the Sahaabah on the prohibition of music. There is thus no scope for interpretation to fabricate a contrary opinion or to even extravasate leeway for permissibility. The presentation of seemingly conflicting Hadith narrations to negate the prohibition is a satanic exercise. No one in this age has the right to dig out Hadith narrations to abrogate the established Ahkaam of the Shariah, e.g. the digging out Mu-awwal Ahaadith by the dumb, stupid, moron woman and the ghabi Qardaawi, and others of their ilk who propagate Eidgah for women at the behest of their Saudi handlers. Such conflicting Ahaadith have valid explanation and interpretation. It was the function of the Aimmah-e-Mujtahideen to attend to such issues. They had admirably discharged their obligation in this regard. There remains absolutely no scope for anyone to attempt a cancellation of the Laws which the Aimmah-e-Mujtahideen had formulated from the Qur'aan and Sunnah on the basis of either direct Nusooos or Usool of the Shariah. These Usool in turn are the products of the Qur'aan and Sunnah.

As for the Ahadith mentioning the singing of the little girls, musical instruments were not involved. Please refer to our book Sautush Shaitaan (The Voice of Shaitaan), pages 16 – 27 for a detailed explanation of this Hadith and similar other narrations which the legalizers of haraam music cite. There is not a stitch of basis for the permissibility of music in any of these narrations.

Those who perform and sing for audiences even without musical instruments are among the worst fussiaaq and fujjaar. They are part of the ghutha (rubbish, flotsam, jetsam) mentioned in

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Written by Administrator

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the Qur'aan and Hadith. They all are the agents of Shaitaan. It is Shaitaan who sings on their tongues and from their throats, hence, according to the Hadith, he kicks them in their noses. They are devils incarnate – real shayaateen in human form.

As for the Reverend Bham, all acts of fisq and fujoor even if perpetrated in the public with him on stage and sitting under the crosses of idolatry, have become 'halaal'. All these ulama-e-soo' are palpable signs of Qiyaamah destined to circumambulate their entrails inside Jahannum according to Rasulullah (sallallahu alayhi wasallam). In relation to him, public commission of any type of fisq and fujoor is predictable and to be expected.