



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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"What, are the people of the city confident that Our Punishment will not overtake them during the night whilst they are asleep? What, are the people of the city confident that our punishment will not overtake them during the day while they are indulging in sport?" - Qur'aan

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A NEW SUBTLE, CUNNING ATTEMPT TO RESURRECT THE HARAAM MPL ISSUE

THE PURVEYORS OF the haraam so-called Muslim Personal law (MPL) which is a satanic attempt to subvert the Shariah of Allah Ta'ala, despite having miserably failed over the past two decades in several abortive attempts to have MPL imposed on the Muslim community, are once again making another abortive haraam attempt to resurrect the Kufr Bill which one Muslim professor of law has described as the "The B.BILL". We, confess that we are unaware what exactly this designation, i.e. "B. Bill", signifies. However, someone informs us that it is utilized in a pejorative sense. He says that when a legal bill is palpably silly in terms of the legal profession, then the bill is mockingly dubbed with a crude pejorative title to connote its ludicrousness and legal untenability.

Be that as it may. While the MPL measure is a "B. Bill" according to legal experts, it is worse in terms of the Shariah. It is nothing short of a K. Bill, i.e. KUFR BILL since its entire fabric is kufr - in violent conflict with

the Shariah of Allah Ta'ala.

One ardent votary of the B. Bill - K. Bill or MPL bill, Mr. M.S. Omar who is hell-bent on promoting this un-Islamic and anti-Islamic measure, despite having failed several times in the past, and very recently in the Constitutional Court, to force the K. Bill down the throats of the Muslim community, has now once again adopted a very cunning plot in his nefarious attempt to get the MPL-K. Bill process resurrected.

In this regard, Mr. M.S. Omar has prepared an article which he has forwarded to an academy of liberal molvies in India for the extravagation of a 'fatwa' to prepare the grounds for the resurrection of the corpse of the K. Bill or B. Bill or the MPL bill as it is commonly and popularly known. His puerile article prepared in Arabic, according to the academy molvies of India, will be put up for discussion next year February.

The article of Mr. Omar pivots on an extremely repugnant postulate of KUFR. In

his article, the wayward Mr. Omar makes a shaitaani attempt to gain a 'fatwa' from some liberal molvies - a fatwa to upset and abrogate a divine injunction of Islam - an injunction on which there exists Consensus (Ijma') of the Ummah - Ijma' of all Four Math-habs of Islam. It is a Divine Injunction structured on what is termed *Nusoos-e-Qatiyyah* or Qur'aanic and Hadith proofs of Absolute Certitude.

This Divine Injunction which Mr. Omar seeks to have negated, is:

A kaafir judge/court has no wilaayat (legal jurisdiction) over a Muslim. In terms of this divine principle of the Shariah, verdicts of a secular court pertaining to Muslim marital and other affairs have no Shar'i validity. Mr. M. S. Omar is making a dastardly kufr attempt to have this fourteen century divine injunction of the Shariah abrogated as the first move in the conspiracy to resurrect the K. Bill./ B. Bill/MPL Bill. In his article he cunningly attempts to pull wool over the eyes of the liberal molvies of the India

academy with the false and baseless notion that Muslims in South Africa have absolutely no option other than to take the secular court route to solve their marital disputes and affairs. On the basis of his conjectural falsity, Mr. M. S. Omar seeks from the academy molvies a silly 'decree' to cancel Islam's Injunction and to legalize the haraam kufr postulate of the satanically conjectured 'validity' of a kaafir's wilaayat over Muslims. In other words, if a secular court rules that a Shar'i Talaq is not valid, then this kufr ruling will be valid. In short, whatever ruling the kaafir court issues will be the final word.

While the K. Bill culprit does not say so in these terms, the objective of his vile quest to tamper with and overrule the Shariah is palpably clear. The Mujlisul Ulama of South Africa's has prepared a detailed response to Mr. M.S. Omar's plot. Those interested, may write for a copy. The conflict between Haqq and baatil is perennial, and shall continue until the end of earthly time. It is the Waajib duty of all

Muslims to oppose all attempts made by the deviate modernists and liberal molvies whose objective underlying the K. Bill/B. Bill/MPL Bill is the resurrection of the kufr MPL bill which was beaten down several times over the past two decades. Insha'Allah, the deviates will not succeed in shoving the B/ Bill down the throats of Muslims.

We also take this opportunity to advise Mr. M.S. Omar and others of his ilk, and also the academy molvies, that the Muslims of South Africa are not the *muqallideen* of miscreant 'ulama' of this era. It is laughable to believe that any 'fatwa' of kufr which Mr. M.S. Omar will manage to get excreted by the academists will browbeat or even influence us in any way whatsoever. The academy molvies should also understand that they shall be making clowns of themselves if they allow themselves to be hoodwinked by the secular lawyer who has set himself up as an 'expert' in Islamic law. The labial poutings presented by the 'expert' in Shar'i portrayal do not impress those who understand what the Shariah is. There is indeed a sinister motive for the MPL crave.

KUFFAAR SPORT - A SATANIC EVENT OF ZINA AND VICE

ALLAH TA'ALA says in the Qur'aan Majeed: "The life of this world is but play and amusement. And the Abode of the Akhirah is best for those who fear (Allah and the Last Day). Do you have no intelligence?"

Rasulullah (sallallahu alayhi wasallam) said: "Every sport of the Mu'min is baatil except his play with his (Jihad's) horse, his bow and his wife."

Pure kuffaar sport even if unaccompanied by the avalanche of obscenities, immorality, fisq and fujoor with which all major and minor

sporting events are bedevilled, is also haraam. What appellation then shall we confer upon such major haraam sporting events in which the participants will be utilizing a few million condoms for zina, where liquor, dancing, music, haraam pictography, gambling, zina intermingling of sexes, homosexuality, gayism, hooliganism, rowdiness, etc., etc. will be the order of the day?

"Dutch fans have been told to bring their own condoms when they travel to South Africa for the World Cup..... Now with a re-

ported shortage of condoms in South Africa, Netherlands State Secretary for Health, Welfare and Sport, has told her countrymen to make provision." 12,000 Dutch fans with a couple hundred thousand condoms will be invading and polluting the country when the Haraam sporting event takes place. The combined total of zina instruments and the thousands of prostitutes, foreign and local, to cater for the immoral lusts of a depraved society which will be hosted by Shaitaan's 'Ulama', the NNB Jamiat, is

THE CONDOM CULT AND THE NNB JAMIAT

Condoms 'aplenty'
JOHANNESBURG — There will be condoms aplenty during the Fifa World Cup, the Health Department said yesterday.

We...do not anticipate any shortage in condom distribution during the 2010 Fifa World Cup," said spokesman Charity Bhengu. "We will have enough supply." She called "rumours" of a shortage of condoms "untrue" and "unfounded". In November the department distributed 63 million condoms. — Sapa

indeed mind boggling. Millions and millions of these shaitaani devices of zina give a fair idea of the magnitude of only the zina dimension which is integral to the haraam sporting event. Add

This is the obscene, immoral, HARAAM function of Iblees, Laeen which the NNB Jamiatush Shayaateenul Ins is promoting and hosting. Only in one month the immoral zina instruments of Shaitaan for 63 million acts of zina were distributed. How many more tens of millions of zina instruments have been subsequently distributed and will still be distributed in the run-up to the ZINA sporting event which the NNB shayaateen are promoting?

to this the multitude of other vices, obscenities and haraam activities. Indeed Shaitaan and his legions will be put to shame.

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Questions and Answers

THE MAJLIS Q & A
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Q. Is it permissible to perform Eid Salaat on a sports ground?

A. Eid Salaat may not be performed on a sportsground. A Sportsfield is a venue of evil, sin, immorality and haraam activities. Such an immoral venue does not have preference over a Musjid. If there is no Eidgah, then the next option is the Musjid.

Q. Is it permissible to view pictures of birds and animals on the internet?

A. It is not permissible to view pictures of animate objects even on the internet, and even if the objects are birds and animals.

Q. Is it permissible to watch Umrah and Palestine DVDs?

A. It is not permissible to watch Umrah and Palestine DVDs in view of pictorial depictions.

Q. Is the voice of a woman also aurah?

A. The voice of a woman is aurah (purdah). She may not project it unnecessarily. When there is a need for her to speak, the Qur'aan Majeed prohibits her to speak in alluring tones such as the devil women manning the shaitaani radio stations.

Q. Is it permissible to visit a zoo?

A. It is not permissible to visit a zoo and similar others places of play, amusement and cruelty.

Q. Whose right is it to have custody of a minor boy of 9 years when divorce has taken place? The mother is a Deeni-inclined woman while the father is thoroughly immoral. He indulges in all the acts of fisq and fujoor one can think of.

A. Although it is the father's right to have custody of his 9 year old son, in the circumstances custody should be denied. If the child does not have a pious paternal grandfather or a pious paternal uncle to care for him, the mother should retain custody.

Q. If the upper part of a woman's hands, i.e. the reverse of the palms, is open during Salaat, should she repeat her Salaat?

A. The hands, i.e. from the wrist to the tips of the fingers, palms and their reverse, are not part of her aurah. The Salaat should not be repeated.

Q. While fasting is it permissible to use flavoured miswaaks?

A. During fasting, artificially flavoured miswaaks should not be used. It is permissible to use natural miswaaks, even fresh ones regardless of the taste. An artificially flavoured miswaak is in the category of tooth-paste.

Q. Is it allowed to perform Taraaweeh Salaat in sets of 4 raka'ts?

A. Taraaweeh Salaat may be performed in sets/batches of four raka'ts as well.

Q. What are the conditions necessary for the validity of Eid Salaat?

A. All the conditions necessary for the validity of Jumuah Salaat are necessary for the validity of Eid Salaat. These conditions are explained in our book, *The Invalidity of Jumuah Salaat in Prison*.

Q. A person although claiming not to be a Shiah, says that Hadhrat Ali

(radhiyallahu anhu) was supposed to have been the first Khalifah, not Hadhrat Abu Bakr (radhiyallahu anhu).

A. The person who claims that Hadhrat Ali (radhiyallahu anhu) was the first Khalifah is a Shiah who conceals his true beliefs. Such a person is not a Muslim. Shiahs are notorious for their Taqya belief. *Taqya* is their belief of holy hypocrisy which requires them to conceal their true beliefs of kufr from the Ahlus Sunnah. They do so in order to deceive and entrap Muslims into their religion.

Q. Is it permissible to change one's Math-hab, e.g. from Shaafi to Hanafi?

A. It is permissible to change one's Math-hab only for a valid Deeni reason. Such a reason is for example, lack of knowledge of the basic teachings of one's Math-hab and there is neither a qualified guide nor sufficient books to assist one to acquire the teachings of the Shariah in terms of that Math-hab. For the sake of better following the Deen, it is permissible to change one's Math-hab. It is not permissible to change for a worldly reason, e.g. for the sake of marriage.

Q. What was the Qiblah before Nabi Ibraaheem (alayhis salaam)?

A. The Qiblah before Nabi Ibraaheem (alayhis salaam) was the Ka'bah. The Ka'bah was the very first Musjid built by Nabi Aadam (alayhis salaam). Thus, from Nabi Aadam's time, the Qiblah was the Ka'bah.

Q. Is it permissible to perform any Salaat after Asr?

A. After the Fardh of Asr has been performed, it is permissible to perform only Qadha Salaat. Nafil Salaat is not permissible.

Q. Will I'tikaaf of the last ten days of Ramadhaan be valid in prison?

A. I'tikaaf in prison is not valid. How is it possible to even contemplate 10 days of seclusion for ibaadat in a jail? Will the prison authorities permit you ten days of seclusion to devote your time to ibaadat?

Q. All my relatives are non-Muslims. How should I make out my Will?

A. There are no inheritance ties between Muslims and non-Muslims. You may therefore bequeath all your assets to whomever you wish. It is best to bequeath your assets to an Islamic charitable institution.

Q. Is it permissible to play soccer in Ramadhaan? Some Muslims engage in this sport even during the month of Ramadhaan.

A. It is not permissible for Muslims to indulge in any kind of kuffaar sports at any time whatsoever. To play soccer in Ramadhaan is even worse. A sin committed in a holy place or during a holy time aggravates the transgression.

Q. Is bubblefish permissible?

A. All types of fish are halaal. Besides fish, all other sea animals are haraam for followers of the Hanafi Math-hab. If 'bubblefish' is a fish, then it is halaal otherwise not.

Q. Muslim radio stations are now

conducting plays/programmes in which people portray themselves as the respective Sahaabah whose story is being rehearsed. Males and females participate in these plays. For example, a woman will act as Hadhrat Aishah (radhiyallahu anha) and a man as Hadhrat Abu Bakr (radhiyallahu anhu), and so on. Are such plays permissible?

A. These radio stations are not Muslim. They are shaitaani. They are the agents of Iblees. They are *mal-oon* (cursed by Allah Ta'ala) and *mabghoodh* (those on whom Allah's Wrath has settled). In view of Allah's *La'nat* and *Ghadb* on these shayaateen who portray themselves as Muslims, their brains have become deranged, hence they conduct these vile devilish programs in which they make a mockery of the Sahaabah and the Deen with their lies and shaitaanityat. It is haraam to listen to these evil shaitaani plays. The participants in this type of *La'nat* lose their Imaan.

Q. What is the status of Salaat performed with elbows exposed, without topi, with T-shirts, bermuda pants and jeans?

A. Salaat performed with un-Islamic dress such as with elbows exposed, with trousers below the ankles, with bermudas, with tight fitting T-shirts, jeans and the like is defectively discharged. It is Makrooh Tahrimi to perform Salaat in such a disrespectful haraam manner. It is Waajib (compulsory) to repeat such Salaat with proper dress.

Q. Some people raise their index finger when the Muath-thin proclaims the Kalimah Shahaadat. Is it Sunnah to do so?

A. It is bid'ah and not permissible to raise the finger when the Muath-thin recites the Shahaadat.

Q. Will the reward of reading an English translation of the Qur'aan be the same as reciting the Arabic text?

A. You will not gain the same reward of Tilaawat (reciting the Qur'aan Majeed in Arabic) if you read in English. Reading the translation, while permissible is not Tilaawat. The thawaab (reward) is not the same.

Q. Is it permissible to recite only Iqaamah for the Fardh Salaat, and omit the Athaan?

A. It is incumbent to recite Athaan for the five daily Salaat. It is not permissible to discard the Athaan without valid reason. It is a major sin to omit the Athaan if there is no valid reason. Although the Salaat will be valid even if only the Iqaamah is recited, nevertheless, it is sinful to abandon the Athaan.

Q. If a person misses the first raka't of Jamaat Salaat, what should he do when he joins the congregation?

A. When the Masbooq (the one who has missed one or more raka'ts) stands in the Saff (row) to join the Salaat, he should recite Takbeer. This will be the Fardh Takbeer Tahrimah. Then immediately after this first Takbeer, he should join the Imaam in whatever position the Imaam happens to be. If

the Imaam is for example in Sajdah, then after his first Takbeer, the Masbooq should recite Takbeer again and go into Sajdah.

Q. Is it correct that an active partner in a partnership business is not allowed a salary despite him managing the business while the other partners are inactive?

A. Yes, it is correct. The active/working partner may not take a wage for his services. It is essential to remember that partners are entitled to only profit, not to profit plus salary as is generally the case in haraam partnership enterprises. Even if one partner is dormant and one partner does all the work, then too, the active partner is not allowed a fixed salary or a bonus. He is entitled to only his share of the profit. However, to compensate for his work, it could be agreed that his share of the profits be a higher percentage than the share of the dormant partners. But this higher percentage must be arranged and be stated as a term of the partnership contract.

Q. May a partner unilaterally cancel the partnership?

A. Yes, he may cancel his partnership. A partner may dissolve his partnership or withdraw from the partnership at any time. When he does so, it will be incumbent to immediately ascertain the financial state of the business to determine the amount the business owes him or vice versa. If Zaid for example is a 30% partner, then on withdrawal he has to be paid 30% of all the assets of the partnership business. However, Zaid cannot demand to be paid out in cash for his share. He can only demand 30% of the cash and 30% of each asset item. There will have to be an intelligent distribution. In short, an arrangement could be made to pay out Zaid in cash or over a period of time in instalments, or in cash and kind.

Q. If Zaid was not paid out on the day of dissolution of the partnership and the business continued to operate, what are the consequences?

A. If at the time of dissolution, the aforementioned measures were not taken, and the business continued trading/operating without Zaid's consent, the effect would be misappropriation of Zaid's assets. Let us assume that the state of the business was ascertained only a year after the dissolution of the partnership, and that Zaid was displeased because he had as yet not been paid out, and he had not consented to trading with his assets. In this scenario, after a year when the financial state of the business is ascertained, then 30% of the profit from the date of dissolution of Zaid's partnership, will be haraam for the other partners. The partners could voluntarily, of their free consent, give this 30% also to Zaid despite him not being entitled to it in view of his withdrawal a year ago. If the partners choose not to give the 30% to Zaid, then it will be Waajib to give to an Islamic charity as Sadqah to the Muslim poor.

Q. I have some rands and some dollars. How should I pay Zakaat on

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these two currencies? Can I pay Zakaat separately on each currency?

A. You may pay Zakaat separately on each currency – 2.5% of the rands and 2.5% of the dollars, or you may convert both currencies into one currency, either rands or dollars, and pay Zakaat on the combined current value.

Q. If a mirror is right in front of the musallis, is it permissible to perform Salaat facing one's reflection in the mirror?

A. If a mirror is in front of one who performs Salaat, then it should be covered before engaging in Salaat. If it is not covered it conveys the impression that one is worshipping an idol. If another spot is available, Salaat should not be performed with a mirror in front of one.

Q. A Masbooq missed one raka't of a Jahri Salaat. When he performs the missed raka't after the Imaam's Salaam, should he recite the qiraa't audibly?

A. The Masbooq should not recite jahri qiraa't when he fulfils his missed raka't even if it is a Jahri Salaat. (*Jahri refers to a Salaat in which the qiraa't is recited audibly*).

Q. The Mudrik is not allowed to recite qiraa't behind the Imaam. Does this prohibition apply to even the last two raka'ts when the Imaam recites silently?

A. The prohibition to recite Qiraa't for the Mudrik applies in all raka'ts even in the last two raka'ts. (*Mudrik is a muqtadi who joined the Jamaa't from the beginning and remained until the end.*)

Q. What is the Shariah's view on a medicine such as Viagra which is taken for gaining sexual prowess?

A. We have read about the grave harms of Viagra. Experts have written on the disastrous effects it has on one's health. In view of the harms of this substance, it is not permissible to use it. It is not a medicine. It is harmful poison.

Q. I am a student at a Darul Uloom. I have been asked by the Madrasah authorities to act as Imaam at the Madrasah's Masjid. The Imaam is required to clip a microphone on himself while leading the Salaat. I have read almost all the fataawa of our senior Muftis and Ulama on this issue. While there is difference of opinion of our senior Ulama regarding the validity of the Salaat in which a microphone is used, there appears to be consensus on the Karaahat of using a loudspeaker during Salaat and Khutbah. They all say that it is Makrooh Tahrimi. I am in a predicament. If I refuse to be the Imaam, my Asaatizah will perceive me to be disobedient. If I use the microphone, I will be guilty of committing a sinful act. What advice do you have for me?

A. The best option for you is to refrain from making Imaamate if it is insisted that the loudspeaker be used. While this is a difficult situation for you, being a student of Ilm-e-Deen, you should be aware that Rasulullah

WHY TAKE SANHA TO THE KUFFAAR COURT?

Q. The Ulama usually advise us to settle our disputes according to the Shariah at some Islamic forum. Muslims are always discouraged from going to the kuffaar courts. So why is SANHA and the MJC being taken to the kuffaar court?

ANSWER

In the imbroglia with the two shaitani agencies (SANHA and MJC) whose life's mission is to halaalize haraam carrion for achieving their monetary objectives, there is no riddle. The entity, viz. *Scholars of The Truth*, who is taking these two vile agencies to kuffaar court, explain as follows:

“What is wrong with taking SANHA and the MJC to kuffaar court? There is no need for umbrage. After all, SANHA and the MJC are in an evil, immoral embrace with many *kuffaar* carrion-producing chicken-killing companies. SANHA and MJC are being paid millions of rands annually to sustain the carrion industry of the *kuffaar* companies. SANHA and MJC intentionally halaalize carrion chickens for the *kuffaar* companies to gain haraam riba and rishwat (bribery) funds. SANHA and MJC feed the Ummah haraam carrion chickens produced by *kuffaar* plants. In the production of haraam carrion chickens, SANHA and MJC are complicit with the *kuffaar*. They are being paid haraam money by *kuffaar* to deceive the Ummah and to destroy the morality and Imaan of

Muslims with the halaalized carrion produced by *kuffaar* companies. SANHA and MJC are not allowing their Muslim slaughterers to attend Jumuah and Eid Salaat to satisfy the demands of the *kuffaar* carrion producing plants.

From beginning to end, SANHA and MJC are in an immoral embrace with *kuffaar* companies who pay lucratively for halaalizing carrion. Now when these two vile agencies are so heavily and inextricably intertwined with *kuffaar*, what is so astonishing when they are taken to the *kuffaar* in the hope of the *kuffaar* assisting to prevent them from feeding Muslims carrion?

We are living in a *kuffaar* country. It is permissible to engage *kuffaar* forces to safeguard us from oppression, thuggery, robbery and from agencies who are out to destroy our Imaan and morality. Proceeding to the *kuffaar* court will be haraam if the objective is to obtain a verdict in contravention of the Shariah. But, when the objective is to safeguard against harm and danger and to accomplish a target commanded by the Shariah, then it is permissible to enlist the aid of the *kuffaar* court just as it is permissible to seek the aid of the *kuffaar* police and of other security and governmental agencies.

Furthermore, we are not seeking a Shar'i ruling from the *kuffaar* court. The Shariah has already announced

its ruling, viz., ALL COMMERCIALLY KILLED CHICKENS ARE HARAAM. ALL CHICKENS CERTIFIED BY SANHA AND MJC ARE HARAAM CARRION. Nothing can alter this Ruling. Assuming that the court does not grant our application, the Shar'i issue will remain unchanged. The chickens will remain HARAAM CARRION. The exercise in the *kuffaar* court is to seek an order declaring that SANHA and MJC are guilty of gross falsehood and deception by claiming that their carrion is halaal. In a nut shell, we are saying to the court: *A and B are packing vark vleis (pork or swine's flesh) in packets marked 'halaal mutton'. In so doing A and B are misleading the community and feeding them vark vleis in the guise of mutton.*

If the court is able to distinguish between vark and mutton or if we are able to prove to the court that the agents of the devil are indeed marketing vark as mutton, then hopefully the court will restrain SANHA and MJC from labeling the carrion chickens 'halaal'. On the other hand, we are dealing with a *kuffaar* court whose thinking and understanding are determined by un-Islamic conceptions. It is probable that the *kuffaar* court may rule that there is no difference between vark and mutton, and issue a verdict to favour the carrion halaalizers. But that will not alter the Verdict of the Shariah. *Vark will remain Maitah – rotten, diseased haraam carrion. And, this is precisely what MJC and SANHA certified carrion chickens are.*

(sallallahu alayhi wasallam), in fact even the Qur'aan Majeed, prohibit obedience to even parents in any act which is sinful. It is haraam to obey parents, ustaadhs or anyone else when they instruct one to commit sins. A Makrooh Tahrimi act is akin to haraam. It is a grave sin which may not be committed at the behest of anyone, be that anyone, one's parent or Ustaadh or Shaikh. If your Ustaadh insists that you take up the Imaamate position, respectfully and politely beg him to absolve you from using the microphone. If the Ustaadh refuses this perfectly legitimate and Waajib request, then beg him to excuse you from the imamate. If he intransigently ignores the Shariah and insists that you commit the sin, then respectfully decline even if it leads to expulsion from the Madrasah. There is no other option for you in this dilemma.

Q. Despite your recent exposure of the haraam operation at the SANHA certified ANCA chicken plant, Moulana Navlakhi insists that the chickens are halaal. The position is very confusing.

A. These misguided, miserable SANHA miscreants who intentionally, knowingly, flagrantly and dastardly feed Muslims rotten, diseased,

haraam carrion are capable of disseminating such lies which put Iblees to shame. It is difficult to believe that they are still Muslims. If you are interested in the truth, then examine the arguments presented by those who claim that the chickens are haraam carrion. Barking up the tree of diversion serves no purpose. Everyone will go to the Qabr with his own burden of sins.

Q. Is it permissible for men to wear platinum rings?

A. Wearing a platinum ring is not permissible. Men are allowed to wear only rings of silver, and women may wear rings of gold and silver.

Q. A musaafir joins the jamaat Salaat after having missed two raka'ts. What should he do when the Imaam makes Salaam?

A. When the musaafir masbooq (one who has missed a raka't or more) who has joined the jamaat led by a muqem (resident) Imaam, stands up to complete his Salaat, he should complete the four raka'ts notwithstanding the fact that he is a musaafir. When performing behind a muqem, then the musaafir has to perform the Salaat in full, even if he had joined the jamaat late.

Q. What is the ruling regarding the

new scuba-diving socks. A Mufti says that it is permissible to make masah on such socks. The conditions for validity of masah on leather Khuffain are found in these socks. These socks to an observer looks just like normal socks. What is the view of The Majlis?

A. We have no sure and positive information on the "new scuba-diving" socks. We also have no reason to reject the Mufti's fatwa. He must have made investigations, hence his fatwa of permissibility. And Allah knows best.

Q. When I am invited to have meals at a relative's home, I abstain from eating the meat and commercial chickens they serve. They accuse me of breaking the family unity when I refrain from eating. What do I do in such a situation?

A. If all your relatives eat pork and you abstain, will it be proper to say that you are breaking the unity of the family because of your abstention from the swine's flesh? If all your relatives sit at the table and eat in conflict with the Sunnah, then why visit them at such a time? Make it clear that you will not visit them at meal times. If all your relatives drink wine at the table will you join them on the basis

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of maintaining this type of haraam corrupt 'family unity'? We are sure that you will not join them because you do understand the evil and *hurmat* of pork and wine. So, brother, the day the importance and significance of Rasulullah's Sunnat settle in your heart, then you will know what to do when confronted by such 'family unity' issues. The fault is more with you than with your relatives. Why do you visit them at meal times? Why accept their invitation when you know that they will be serving carrion?

Q. A man borrowed a car from his friend. He drove the car from the garage wherein it was parked. After using the vehicle, he left it outside the garage and gave the keys to a youngster. The youngster damaged the vehicle while parking it in the garage. Is the person liable for the damage?

A. The man was supposed to have given possession of the vehicle which he had borrowed, to the owner who had loaned it to him. He took the car from the garage, hence he was supposed to have parked it in the garage when he returned it. Instead, when he returned the vehicle, he parked it outside and gave the keys to the youngster who drove and damaged the vehicle. This man acted negligently and irresponsibly. He is therefore liable for the damages. Giving the keys to the youngster, and not to the owner or a reliable representative of the owner was an act of gross negligence. He must therefore pay for the damages.

Q. Is it permissible to make musaafahah (shake hands) with one's young mother-in-law?

A. Musaafahah with a young mother-in-law or with such a mother-in-law who is not young, but adorns herself to make herself look attractive, as is the vile practice nowadays, is not permissible. With such mothers-in-law, verbal Salaam suffices.

Q. Is it proper for a girl to travel with her father-in-law if the distance is less than 77 km?

A. A girl may not travel with her father-in-law. Emergency is excluded. Even if the journey is less than the musaafir distance (77 km, it is not permissible, especially in today's era) for a girl to travel with or be alone with her father-in-law. There is too much fitnah nowadays.

Q. Is it permissible to deduct from the staff's wages the amount owed to the employer?

A. Yes, it is permissible to deduct from the staff's wages the amount he owes the employer. However, despite the permissibility, we are urged by the Shariah to apply the moral (Akhlaqi) code in all our dealings and activities. The deduction should not be so much as to cause undue difficulty to the staff.

Q. A husband wrote to his wife: "I have decided to dissolve this Nikah. From this point of you reading this letter, I am now haraam to you and you are haraam to me. Talaak - Talaak - Talaak." What are the consequences of this Talaak? The

Talaak was issued while the wife was menstruating.

A. The husband's statement: "**You are haraam to me.**", is Talaak-e-Sareeh, the effect of which is **ONE TALAAQ BAA-IN**. Despite the term 'haraam' in the context of Talaak being *Kinnaayah*, it is regarded as *Sareeh*, hence there is no need for niyyat of talaak for its effectiveness. According to the Shariah, the consequence of this specific *Sareeh*, i.e. the word *Haraam*, is **Baa-in**. Regardless of intention, **One Talaak Baa-in** became effective by this statement of the husband.

The husband's statements: "**Talaak - Talaak - Talaak**", are *Sareeh*. Talaak *Sareeh* following Talaak Baa-in is effective. Thus, Sameera has become *Mutallaqah Thalaathah*. The Nikah has irrevocably and finally terminated. The couple cannot reconcile.

Although issuing Talaak during *haidh* is sinful, nevertheless, the Talaak is effective. The wife is presently in her *iddat*. The three *haidh* period will commence from her next menstrual cycle. The current cycle in which the Talaak was administered will not form part of the three *haidhs* which constitute the *iddat* of the *Mutallaqah (Divorcee)*.

Q. Does a woman remain one's mother-in-law after one has divorced her daughter?

A. Even after a man has divorced his wife, her mother remains his mother-in-law. He cannot marry her.

Q. Is it permissible to listen to a bayaan (lecture) of a beardless sheikh?

A. It is not permissible to listen to a bayaan given by a beardless man even if he is a shaiikh. If a man shaves his beard, he is a *faasiq* on whom settles Allah's wrath. One should not sit in his company. Evil company is worse than evil deeds according to the Hadith.

Q. Are there any special Duas to be recited in Muharram?

A. Besides fasting on the 9th and 10th or 10th and 11th of Muharram, there are no special Sunnah duas/thikr/Salaat for this occasion.

Q. Worms are transformed into powder for making feed for broiler chickens. How should the worms be killed for this purpose?

A. It is not permissible to produce 'broiler' food with worms. It is not permissible to kill the worms for the purpose of converting them into food by transforming them into a powder nor is it permissible to feed chickens with such haraam feed.

Q. Recently in Pietermaritzburg there was a women's only function. It was called 'Pink Hijab Day'. They had talks on cancer awareness. They were selling white scarves and T-shirts with logos such as 'Hijabbi Girl' and 'Hijabbi Angel'. Please comment. Is this permissible?

A. We generally do not comment on kuffaar affairs and functions. The 'Pink Hijab' mob, a branch of the kuffar women's lib movement, is not

Muslim. They are shayaateen and worse than declared non-Muslims. They are nothing but agents of shaitaan.

Q. I had an argument with my elder brother. We both said things to each other. I regret certain things which I had said. I asked my brother several times to forgive me. However he said that he will never forgive me. What is my position in the Hereafter?

A. As long as you had made genuine attempts to seek forgiveness, you will, Insha'Allah, be in the clear in *Aakhirah* while your brother could be apprehended for displaying such spiteful intransigence. Forgiveness for his numerous sins may be denied. When a person intransigently refuses to accept another person's apologies, he should reflect on all the skeletons in his cupboard and all the cans of worms which Allah Ta'ala has hitherto concealed. He will not fail to discern that from head to feet he is soaked in sin.

Q. Two people are performing Salaat in jamaat. A third person finds them in Tashahhud. What should he do?

A. If the *Masbooq* (the late-comer) finds the two in *Tashahhud*, he should also join in *Tashahhud*. He should sit alongside the one *muqtadi*. When they are in *Qiyaam*, then either the *Imaam* should step forward, or the two *muqtadis* should move backwards.

Q. What is the Shariah's position regarding the World Cup event?

A. A Muslim does not require brains to understand the Shariah's position in the same way as brains are not a requisite to understand that fire burns. The World Cup is a *Haraam* event from beginning to end. It is an event of *zina*, *gambling*, *fiSq*, *fujoor* and *kufur*. It is never permissible to participate or support such a *Jahannami*, *Mabghoodh* and *Mal-oon* event of *shaitaan*, *fiSq* and *fujoor* of the worst kind.

Q. Is it permissible to sell a bus pass/ticket for more than the price I pay for it?

A. It is not permissible to sell the bus pass for more than the actual price paid. It is haraam to make a 'profit' on the bus pass/ticket is not tangible wealth/assets which could be sold. It is a right to be conveyed from one location to another. The right is not a valid subject for a sale.

Q. Are groundhogs halaal?

A. Groundhogs are rodents, hence haraam. All rodents such as squirrels, rats, etc. are haraam.

Q. Is there anything wrong for women to wear jeans?

A. Rasulullah (sallallahu alayhi wasallam) said: "*There will be numerous women who wore clothing in the world who will (be resurrected) naked in Qiyaamah.*" Women wearing lewd, kuffaar jeans come within the purview of this warning of Nabi (sallallahu alayhi wasallam). It is wrong and unlawful for even men to wear jeans. Jeans are immoral and haraam for even Muslim men. It is absolutely

obscene and immoral for Muslim females to wear such lewd kuffaar style pants. According to the Shariah, the pants of the Muslim female should have the following qualities:

- Must be wide and baggy
- Must be distinctively feminine in colour
- Must cover the whole foot, i.e. well below the ankles so that the entire foot is concealed.

The wide, baggy dress worn over the pants must stretch right down to the ankles, thus concealing even this wide, baggy, distinctively feminine trousers.

From this you will understand that in the wildest dreams of a Muslim female who has *Imaani* shame, jeans can never be permissible. Only a thoroughly immoral Muslim woman who has banished every vestige of *haya* (*Imaani shame*) will have the audacity to wear jeans.

Q. Is it permissible for a woman to slaughter an animal? If permissible, can her husband forbid her?

A. It is permissible for a woman to slaughter. Yes, the husband does have the right to forbid his wife from slaughtering. It is *Waajib* on the wife to obey the husband in all the permissible instructions and wishes of her husband. It is permissible for a woman to trade from her house within the confines of *Hijaab*. However, despite this permissibility, if the husband forbids her from doing business even in the house, then it is *Waajib* for her to obey.

Q. Is it permissible for Muslim doctors/dentists to work for non-Muslim doctors?

A. It is not permissible for Muslim doctors/dentists to work for non-Muslim doctors. This prohibition is not restricted to doctors and dentists. It is not permissible for a Muslim to work for non-Muslims in any job/profession whatsoever. Although no one in this age cares about this *mas'alah*, it is our duty to state the *Haqq* even if no one accepts.

Q. Is it permissible for a woman to be in the same car with her brother-in-law and his wife if the distance is less than the safar distance (77 km)?

A. It is not permissible for a woman to travel with her brother-in-law in the same car even if her sister (his wife) is present, and even if it is a short distance. This prohibition is not restricted to long distance.

Q. Is it permissible to advertise on a radio station which plays music and features other items such as sport, news, etc.? What if there are no female broadcasters?

A. It is not permissible to advertise on a radio which plays only music. Even if there is a variety of programs such as news, sport, etc., it will not be permissible. *Haraam* features preponderate in all radio media. The worst among the radio stations are the so-called Muslim/Islamic stations. They are viler than the non-Muslim stations. A Muslim should not advertise on such radio stations which primarily

Questions and Answers

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broadcast haraam and futile programmes. Even if the advertisement itself is bereft of music and even if there are no female voices, it is not permissible to associate with haraam. Rizq is predetermined. The decreed amount of rizq will reach you even if you do not advertise on the haraam medium.

Q. Is it permissible for a Muslim to attend the funeral of his father if he does not participate in the prayers, and will stand aside in the graveyard?

A. It is not permissible for a Muslim to attend the funeral/burial of non-Muslims even if they are his parents, and even if he stands aside. The Qur'aan Majeed strictly forbids standing even near to their graves since they died as enemies of Allah Ta'ala.

Q. Please comment if the following act is permissible: To obtain a permit (Iqaamah) to reside in Saudi Arabia, the following steps have to be taken: An agent charges a fee of 20,000 riyals for the Iqaamah. His charges are in lieu of: (1) Government fees (2) His services (3) Fees for a kafeel (A Saudi citizen who will act as a sponsor). His name will be used. He will present himself as the employer and the Iqaamah-seeker will be registered as his employee although in reality he will not be in the employ of the Saudi citizen. The fee is paid to him only for using his name. Once the Iqaamah has been granted a fee of 3,000 riyals annual renewal fee has to be paid to the sponsor as well as to the government. In addition to annual governmental fees, the kafeel too has to be paid an annual fee for the use of his name. What is the Shariah's view?

A. From start to finish this whole system is corrupt and haraam. To a degree the governmental fees are tolerable since there is no escape from zaalim governments. Governments all over the world employ oppression to usurp the money of their citizens. Every facet of life is permeated with zulm taxation, direct and indirect. No one can escape the zulm taxation of the zaalimeen. Everyone is caught up in this vile centrifugal force of injustice and oppression. The kafeel's fee is a bribe which is haraam. A man's name is not a saleable commodity in Islam.

Q. Is it permissible to sell the extra building sand and stones of a Masjid to another Masjid? Is it permissible to give it free to the other Masjid?

A. The redundant sand stones, etc. may be sold to another Masjid and the money used for the Masjid (i.e. the Masjid which owns the redundant items). It is not permissible to give it free to even another Masjid. It may be sold to any one else as well.

Q. I bought an animal for Qur'baani. The price was determined after the animal was slaughtered and the meat weighed. The price was then fixed. Was this sale valid? Is my Qur'baani valid?

A. The transaction of the animal in the way described by you is not valid. This type of sale is termed *Bay-ul-Ma'doom* (the sale of something which does not exist). At the time of the 'sale', the meat did not exist. Thus, the sale was *baatil* (null and void). You have to pay the owner the market-value of the animal. The Qur'baani will be valid, but devoid of reward. At the same time the act of deriving benefit from a *baatil* transaction is sinful. It is like a person going for Hajj with haraam money. While the obligation is discharged, the person is guilty of a great sin.

Q. If only the eyes of a picture are scratched out, will the picture be permissible, and may a picture without eyes, nose and ears be used as a logo to advertise a product?

A. Scratching out only the eyes is insufficient. The picture remains haraam. The picture will be permissible if the head is removed in entirety. Furthermore, in our opinion this type of permissible picture will not cover a photograph of a human being. Even if the head is removed from a photo, it still very clearly is the picture of an animate object. The Hadith which mentions cutting off of the head, clearly says that it should resemble a tree. The picture should be defaced sufficiently to eliminate resemblance with a person. And Allah knows best. Muslims should not use any pictures of animate objects, even defaced ones, for advertising. Rizq does not require adoption of the haraam ways and styles of the kuffaar. It is truly lamentable that while the early Muslims sacrificed their wealth, homes and land, and were persecuted and tortured for their Imaan, Muslims today miserably fail in insignificant issues which by no means could be equated with trials.

Q. I am currently in jail. My wife informed me that she went to an Imaam to seek a divorce decree. He told her that because of my inability to fulfil my obligations she can divorce me. She thus divorced me by telling me over the phone. Is this divorce valid? What are the conditions which permit a woman to divorce her husband?

A. In Islam a woman does not have the right of Talaaq. A woman can never divorce her husband. However, if the husband refuses or is unable to fulfil her marital rights, then she may apply to the local Ulama to annul her marriage. When the Ulama receive her application, they are required to investigate the matter. This investigation necessitates them making contact with the husband to ascertain the correctness of the woman's claims. After thorough investigations in terms of the Shariah's prescribed procedure, if the Ulama are satisfied that the wife's claim is valid, then they will issue a decree annulling the Nikah. But in your case no one had even contacted you. Hence, the annulment if it was issued is Islamically not valid. The woman still remains your wife. She has been misled by the stupid

FLEEING FROM THE DIVINE DECREE?

Q. South Africans in increasing numbers are obtaining Iqaamah to enable them to flee to Saudi Arabia in the event of hostilities breaking out in this country. Some have partially settled there and are doing business. Please comment on this attitude.

A. No one can flee from the *Athaab* of Allah Azza Wa Jal. Whoever is divinely earmarked for punishment, will meet his/her fate no matter where he/she flees and seeks refuge. There is no refuge from the *athaab* stemming from a divinely imposed catastrophe. The Qur'aan Majeed says: "And not a leaf drops (from a tree), but Allah is aware of it, nor is there a moist particle nor a dry particle in the darkness of the earth (i.e. in the bowels of the earth), but it is (recorded and decreed) in a clear Book." Where then can anyone flee to when the appointed time for Allah's *athaab* arrives?

The nation of Nabi Loot (alayhis salaam) was utterly destroyed and eliminated by hails of brimstones from the heavens. Every stone had the name of a victim of *athaab* inscribed on it. Similarly, every pebble which the *Abaabeel* birds carried to destroy Abraha's army and elephants had the name of each victim inscribed on it. Each brimstone and pebble struck its victim with precision.

There are no accidents and coincidences in Allah's creation. Accidents are in the corrupt brains of atheists and in men of deficient Imaan. Everything is by divine decree and command. The movement

of every atom is with the direct intervention and command of Allah Azza Wa Jal. With this concept of Tauheed, there is no need to flee – there is no place to flee to. Muslims should reform themselves and rectify their bond with Allah Ta'ala, then they will not be obsessed with the fear of phantoms and shadows.

Acquire *Tawakkul* by cultivating *Taqwa*. Abstain from *fisq*, *fujoor* and from devouring diseased, rotten haraam carrion chickens. Allah Ta'ala will then take care of you and block His *Athaab*. But at the wild rate the Ummah is sliding down the abyss of *fisq* and *fujoor*, the writing is undoubtedly on the wall, and this is not hidden from men of intelligence. But fleeing will not avert the impending disaster. Whoever is destined to be overtaken by the *Athaab*, will find the *Athaab* waiting for him/her even in Saudi Arabia. The wife of Nabi Loot (alayhis salaam) departed with him the night when the impending *Athaab* had to strike. Nabi Loot (alayhis salaam) and the handful of Mu'mineen were ordered by Allah Ta'ala to leave the area where the punishment was about to settle. So, his wife too accompanied them away from the doomed city. But since she was earmarked for destruction, her flight did not save her. The *Athaab* overtook her along the journey of migration and she was destroyed along with the people of the city. The answer for the fears is *Inaabat ilal laah* (to turn in repentance and obedience to Allah Ta'ala). There is no other succour.

'imaam'. Brother, our advice is that if she does not want to remain your wife, you yourself should issue Talaaq. It is no use flogging a dead horse. You are in jail and unable to fulfil her rights. She is not a woman of piety, hence she is liable to commit treacherous acts of infidelity while you are languishing in jail. Therefore issue Talaaq. This is the best. Meanwhile inform her that the 'divorce' she speaks of is not valid, and that she is still your wife.

Q. Some people when making Salaam, place their hands on their heart. Is this permissible?

A. The practice of placing the hands on the heart when making Salaam is in conflict with the Sunnah. It is bid'ah to do so. It is not permissible.

Q. The watch I am wearing has a gold colour. It is not gold, only the colour is gold. Is it permissible to wear it? Since it resembles gold, my conscience is affecting me.

A. Rasulullah (sallallahu alayhi wasallam) said: "Sin is that which agitates your conscience." If the watch is not gold, but only the colour is gold, then while it is permissible to wear such a watch, *taqwa* requires abstention. Al-

though not sinful to wear it, it is best for a Muslim man to refrain from wearing a watch that even resembles gold. Once when Rasulullah (sallallahu alayhi wasallam) saw a Sahaabi with a gold ring on his finger, he (Nabi – sallallahu alayhi wasallam), criticizing the ring removed it from the Sahaabi's finger and threw it away. After Rasulullah (sallallahu alayhi wasallam) left, another person advised the Sahaabi to retrieve the ring as it was a valuable item. The ring could be put to some lawful use. However, the Sahaabi's devotion and *taqwa* did not allow him to retrieve the ring. He commented that he would never repossess what Rasulullah (sallallahu alayhi wasallam) had thrown away. Despite the permissibility of retrieving the ring and using it for a lawful purpose, the Sahaabi did not utilize interpretation to eliminate his *Taqwa*.

Q. Can a person who is bound to a wheelchair enter the Masjid for Salaat with the same wheelchair which passes through impure places? The same question regarding a person using a walker/walking stick.

(Continued on page 12)

UDHIYYAH – QUR'BAANI or the sacrifice of animals on the occasion of Eidul Adha is a noble and a highly meritorious act of ibaadat. During the Days of Qur'baani there is no better act of ibaadat than making Qur'baani of animals. There are numerous *masaa-il* related to sacrificing animals.

One of the fundamental requisites of Qur'baani is to be merciful to the animals, and to slaughter them with humility and true concern for the holiness of the act. It is essential to understand that Qur'baani symbolizes Hadhrat Nabi Ibraaheem's act of offering his son, Nabi Ismaeel (alayhis salaam) as a sacrifice for the Love of Allah Ta'ala. This ibaadat is thus not an occasion of cruelty, show and merrymaking as has become the norm among 99% of Muslims who make Qur'baani.

QUR'BAANI IS NOT CRUELTY AND SHOW

People are conducting themselves like corrupt *juhala* (ignoramus) whose object is *riya* (show) and nothing else. Since the motive is *riya* all the necessary *masaa-il* pertaining to Qur'baani in general, and in particular to the actual act of slaughtering are totally discarded. In fact, *haraam* acts are being increasingly associated with the occasion of Qur'baani.

In one town in the Gauteng province, this Eidul Adha, there was some sort of competition: 'Who can sacrifice the biggest bull? One chap's boast of having a one ton bull for slaughtering was deflated with the boast of another miserable character who had procured a two-ton bull for the purpose. Since the primary requisite of *Ikhtlaas* is eliminated by *riya*, the sacrificial animal is like the

miserable rejected sacrifice of some inferior quality wheat which Qaabil, the son of Nabi Aadam (alayhis salaam) had sacrificed. Qaabil had murdered his brother Haabil. So those who make qur'baani for *riya* and torture the animal to death are in the boots of Qaabil.

The men of *riya* who had ostensibly made qur'baani of their bulls of *riya*, besides being ignorant of the necessary *masaa-il* of Qur'baani were totally ignorant of the *masaa-il* related to the actual act of *Thabah* (slaughter). They had caused the death of their bulls in a *haraam* manner totally and violently in conflict with Allah's laws of *Thabah* and *Qur'baani*. The slaughter followed strangulation of the bulls. Since they lack in en-

tirety the ability of slaughtering animals, the cruel *juhala* derived sadistic pleasure from the pain and misery of the animals. A score of ignoramuses assisted with ropes to bring the bull down. A noose was tied around the neck of the bull which was then simultaneously strangled and tugged on all sides with ropes in order to cause its fall and incapacitation.

Concerned observers who saw the cruelty in action reported that the actual pummeling of the bull and bringing it down to the ground were not the effect of tugging the ropes tied around its body. The bulls were severely strangled. They were choked and their breathing was terminated, hence they fell. There was great concern among these concerned broth-

ers regarding the validity of the Qur'baani as well as the *hillat* (permissibility) of the meat. The reason for this concern was that it appeared that the strangulation had already killed the animals. This conclusion was reinforced when they observed that there was no strong gush of blood nor kicking and struggling by the animals immediately after the act of slaughter.

The two signs to indicate that an animal is alive at the time of slaughtering it, is the strong gush of blood and strong bodily movements. From the description of the cruel act inflicted on the bulls by the ignorant fellows, it appears that the bulls were killed before the act of *Thabah* was administered. As such the Qur'baani was not valid, and the meat was *haraam*.

QUR'BAANI AND HARAAM ACTS

IN MANY QUARTERS the occasion of Qur'baani has been converted into a *haraam* festival of amusement. Men and women, in abandonment of Hijaab, and in some cases displaying a stupid pretence of 'hijaab', congregate at the killing venue which is anything but a solemn scene of Qur'baani. The participants in their killing ritual behave like pagans, relishing in the 'fun' of the killing in which even women who deserve to be dubbed cruel vixens, participate.

In the merrymaking *haraam* festival, men and women mix. Women – vixens – even engage in the actual act of the slaughter of bulls. Their menfolk, holding the hands of the vixens also derive sadistic pleasure by the sawing the necks of the bull. Instead of *Shar'i Thabah*, the animal is sawn to death, dying torturously. The scene of the torture is thoroughly enjoyed by the hard-hearted viewers who express admiration for the sadistic accomplishments of cowardly men and their vixen wives or perhaps *haraam* girlfriends.

Instead of the Qur'baani

being a solemn, holy act of ibaadat where all the rules of the Shariah are observed, it has degenerated into a *haraam* pagan festival where *haraam* activities occur. Zina of the eyes, zina of the hands, zina of the ears and zina of the heart, *haraam* laughter, jokes and merriment at the expense of the pain and cruelty inflicted on the animals are the features of the qur'baani festivals of the miscreants.

Another new *haraam* activity which has recently been introduced is the videoing of the cruel procedure. During all the *haraam* fun, refreshments are served while the lustful eyes are engrossed in zina. What happens nowadays at the killing festivals is not Qur'baani. There is absolutely no resemblance with the solemn act of supreme love and devotion to Allah Ta'ala offered by Nabi Ibraahim (alayhis salaam) who had offered his minor son, Nabi Ismaeel (alayhis salaam) at the Altar of Divine Love.

Let it be well understood that all the participants in these ugly festivals akin to the festivals of pagans are *haraam*. There is no place in Islam for

festivals of sadism. It is *haraam* for women to be present where there is even a single *ghair mahram* male. The manner of slaughter – sawing at the neck of the bull – is extremely repugnant, brutal and *haraam*. Women have no share in the *Thabah*. Ignorant molvies, slaves of their nafs project their *jahaalat* with a corrupt interpretation of the *Mustahab* act of the presence of the person by his/her animal of slaughter. The observation of the act of viewing one's animal of sacrifice is *haraam* when its consequence is *haraam* – a variety of *haraam* activities as explained above. The viewing is not *Mustahab* in the circumstances which prevail at the paganistic festivals of sadism.

Those who are keen to slaughter Qur'baani animals should cure their ignorance by acquiring sufficient education of the rules of *Udhiyyah* and *Thabah*. If they are unable to acquit themselves as Muslims who understand the meaning of ibaadat, it will never be permissible for them to slaughter the sacrificial animals. Instead of *thawaab*, there awaits for them *Athaab*.

BULLS OF QUR'BAANI - OUR ADVICE

RASULULLAH (sallallahu alayhi wasallam) said: "Mercy will not be shown to him who had not shown mercy." On the Day of Qiyaamah those who treat or kill animals cruelly will be deprived of Allah's Rahmat. Rasulallah (sallallahu alayhi wasallam) emphasized much the observance of mercy when animals have to be slaughtered.

Most people in our community lack expertise in the method of slaughtering bulls. Despite this, *riya* and nothing but *riya* motivates them to procure bulls for Qur'baani. The

bulls are then cruelly put to death. It is therefore best to refrain from making Qur'baani of bulls in these circumstances.

Instead of bulls, seven sheep/goats should be sacrificed. It is so much easier to handle sheep than bulls. Further, the element of *riya* is eliminated when sheep are sacrificed. Also, there is no sadistic cruelty accompanying the act of ibaadat. May Allah Ta'ala bestow good understanding to those who are making a sadistic mockery out of such an important and significant ibaadat as Qur'baani.

SANHA'S HARAAM CRUELTY

"These birds (the broiler chickens) have been bred to grow many times faster and larger than normal chickens. As a result, they are susceptible to painful joint degeneration, crippling lameness, and heart attacks reflecting genetic infirmities incurred in the quest for meat production (*haraam*, diseased, carrion meat – *The Majlis*)

In his paper "Pain in Birds", Dr. Michael Gentle

cites the "widespread nature of chronic orthopedic disease in domestic poultry", and Dr. John Webster, professor of animal husbandry in the University of Bristol School of Veterinary Science, points out that these birds "have grown too heavy for their limbs and/or become so distorted in shape as to impose unnatural stress on their joints."

(United Poultry Concerns - U.S.A.)

THE QUR'AAN TO NON-MUSLIMS

EVERY MUSLIM is aware or is supposed to be aware that when in the state of *Hadth* (i.e. without wudhu), it is not permissible to touch the Qur'aan Majeed. When in the state of *Janaabat* (the state which necessitates a ghusl), it is not permissible to recite any portion of the Qur'aan Majeed even from memory.

It should be remembered that it is not permissible to touch even a translation of the Qur'aan Majeed without wudhu, even if the translation is without the Arabic text.

These stringent rules apply to Muslims – to those who have Imaan – whose souls are not contaminated by the *rijs* of kufr. Now when even a Muslim is not allowed to touch even an English translation of the Qur'aan Majeed without wudhu, by what measure of Deeni logic will it be permissible to give a copy of even the translation of the Qur'aan to a non-Muslim? It is not permissible to give Qur'aan copies to non-Muslims.

Modernist and deviated Mus-

lims are guilty of gross defilement of the Qur'aan Majeed by doling out translations with and even without the Arabic text.

Besides this aspect, non-Muslims do not respect and honour even their own holy books. Their bibles are not treated different from even comic books. It cannot therefore be expected of non-Muslims to revere and honour the Qur'aan. In their possession, the Qur'aan Majeed is bound to be subjected to gross defilement.

CORRECTION

Kitaabul Meeraath (The Book of Inheritance) by *Mujlisul Ulama of S.A.*

Those who have this book should please take note of the following two errors:

Page 50 Mas'alah No.11, line 1 reads: *The heirs are not bound to hand over to the beneficiary.....* The correct version is: "The heirs are bound to hand over to the beneficiary..." Delete the word 'not'.

In line No. 4 of the same mas'alah, it appears: *The heirs are entitled....* It should read: "The heirs are not entitled..." Add the word, 'not'.
Page 207 Example No.116 In this example it is mentioned that the sister of the deceased inherits half the estate and the paternal grandfather the balance of one sixth. The correct distribution is: The grandfather inherits the residue which is 2/3 of the estate. The sister does not inherit in this case.

“SMALL” SINS?

HADHRAT AISHAH (radhiyallahu anha) narrated: “Beware of thinking lightly of sin” Every sin should be regarded as ‘major’. Even a sin which is commonly believed to be ‘minor’ or insignificant, may become a huge calamity in the Akhirah. Hadhrat Wahab Bin Munabbah

(rahmatullah alayh) narrated:

“A young man in Bani Israaeel had repented of all his sins, renounced the world and engrossed himself in ibaadat for seventy years. Every day he fasted, and spent every night in worship. He refused to sit in the shade and denied

himself delicious food. After he died, a friend seeing him in a dream, enquired of his condition. The Aabid (Worshipper) said: “Allah Ta’ala took a reckoning of my deeds and forgave all my sins except one sin. I had taken a toothpick without the owner’s permission. I have therefore, until today, been prevented from entry into Jannat.”

(Actual entry into Jannat will take place in Qiyaamah. However, the state of heavenly bliss in Barzakh is also termed ‘Jannat’. Barzakh is that phase of life after death and before Qiyaamah.)

While the Aabid may have repented for all his sins which he had committed prior to his

reformation, he had regarded the misappropriation of the toothpick as an insignificant act for which he believed, Taubah was not necessary. Misappropriation, usurpation and theft of even insignificant items are major sins. It is the attitude which transforms these acts into major sins, and even into kufr.

THE SIGNIFICANCE OF MUSTAHAB ACTS

HADHRAT MAULANA Ashraf Ali Thaanvi (rahmatullah alayh) commenting on the significance and importance of Mustahab acts said: “We

(Muslims) have a very strong bond with Allah Ta’ala. Therefore, Mustahabbaat (Mustahab acts) are also incumbent. Every part of every act of Allah Ta’ala is necessary. Therefore,

mention of Mustahabbaat is made in the Qur’aan Shareef. However, (nowadays) Mustahabbaat are not considered necessary. It is therefore necessary to impart the knowledge of Mustahabbaat.

The *barakaat* (blessings) and benefits of Mustahabbaat are limitless. One important benefit is that sometimes a Mustahab act prevents commission of sins. A person who is regular with Tahajjud and Ishraq Salaat will exercise greater care and abstain from sins than a person who performs only the five Fardh Salaat. Furthermore, a person who diligently adheres to the Mustahabbaat feels ashamed to commit sins. Sometimes a Mustahab act is so loved by Allah Ta’ala that it becomes the medium for *Najaat* (salvation) in the Akhirah.”

A terrible malady, especially in the ranks of the learned in this era, is the lackadaisical attitude displayed towards Mustahabbaat. Mustahab acts, in fact even acts classified as Sunnat, are abandoned on the basis of the understanding that Mustahabbaat are insignificant, hence

abstention is regarded perfectly permissible. Thus we find even ulama dismissing Sunnat acts sardonically with comments such as ‘It is only Sunnat.’, little realizing that such comments of contempt are tantamount to kufr.

The idea which most Madrasah students inherit from the Madaaris nowadays is that *Mustahab means permissible to discard – it is okay to abandon it*. The Asaatizah themselves discard Mustahabbaat in their practical life on the basis of self-deception, and attach little importance to it. What then can we expect of their students, the molvis of tomorrow? Shaitaan erodes a man’s Imaan by degrees. He never first assaults the Bastion of Imaan. He makes inroads from a distance. He first attacks the defences known as Aadaab and Mustahabbaat. With seemingly ‘deeni’ arguments shaitaan creates the misconception of the insignificance and unimportance of Mustahab acts.

When the Mustahabbaat have been neutralized, shaitaan makes an assault on the Sunnat acts. Since the resolve and spiritual defences have already

been weakened and even destroyed in consequence of the abandonment of Mustahabbaat, the attack on the fortress of Sunnats does not pose a formidable task for Iblees. In this manner shaitaan progressively makes inroads, neutralizing our spiritual defences until finally he makes a direct assault on the Bastion of Imaan. Evidence of this are such un-Islamic, shocking and lamentable statements, views and practices of Ulama which astound a person of sound knowledge and Imaan.

Abandonment of entire institutions of Islam such as the Sunnat system of Thabah, promoting zina by supporting and participating in events such as the immoral World Cup, inviting women into the public under Deeni guise, inviting women to attend the Musaaqid, organizing public thikr sessions of females, halaalizing carrion, honouring beardless fussaqaq and many other confirmed haraam acts being legalized – all perpetrations by Ulama – are the consequences of shaitaan’s assault on the Bastion of Imaan – an assault which commenced with his attack on the Fortress of Mustahabbaat.

ISLAM REFUTES INTERFAITH KUFR

“Verily, the Deen by Allah is only Islam” (Qur’aan)

WHILE THE interfaith kufr cult which has been embraced by some Muslims propagates the equality of all religions, idolatrous and atheist ideologies, and that no religion is the absolute truth, Islam condemns this evil doctrine of kufr. Participation in the programmes and propagation of the interfaith cult is therefore kufr.

While the articles of faith of the interfaith cult require all its members to refrain from criticizing the deities and doctrines of kufr of any religion or ideology, the Qur’aan Majeed unequivocally commands its adherents to proclaim the truth of Tauhid and the falsity of all other religions, and that the only path of salvation is Islam. The Qur’aan narrating Nabi Ibraaheem’s emphatic and unambiguous refutation of kufr and false gods with their false ideologies, says:

“And (remember) when he (Ibraaheem) said to his father: ‘What are these idols which you are worshipping?’ They (the idolaters) said: ‘We found our forefathers worshipping them.’ He (Ibraaheem) said: ‘Verily, you and your forefathers are in clear deviation.....I take oath by Allah! I shall most assuredly make a plan for your idols after you have turned your backs (i.e. departed).’”

Then he (Ibraaheem) smashed them (the idols) into pieces.....He (Ibraaheem) said: “What! Do you worship besides Allah that which can neither benefit you in any way nor harm you? Fie upon you and that which you are worshipping besides Allah, what have no sense?”

(Surah Al-Ambiya)

Islam came for the guidance and salvation of mankind. It is not a private cult or a theory for mere discussion and mental

juggling. There is no compromise whatsoever between Islam and other religious doctrines and teachings. In numerous verses, the Qur’aan states with the greatest clarity the falsity of all religions besides Islam. The haze of ambiguity which Muslim participation and acceptance of interfaith principles creates around Islam which is the only absolute Truth is a silent suppression of the Haqq of Islam and a mute acceptance of the kufr doctrines of the interfaith cult.

It is haraam for Muslims to participate in interfaith events and functions. Such participation demotes Islam from its lofty status of Absolute Truth, while at the same time it elevates baatil religions and cults to the rank of Islam. There is no crime worse in the Eyes of Allah Azza Wa Jal than co-operation with and promotion of shirk and kufr.

THE STRANGLERED ANIMAL

“Haraam has been made for you carrion, blood, pork, what has been slaughtered (in dedication) for a being other than Allah, animals strangled (to death).....” (Surah Al-Maaidah, Aayat 3)

AL-Munkhaniqah mentioned in this Qur’aanic verse is an animal strangled to death. Even if the act of ‘thabah’ (slaughter) follows immediately after strangulation of the animal, it (the animal) will be haraam in view of the fact that death was produced by strangulation, not by the act of Shari’ Thabah.

An extremely disturbing and haraam feature committed by some miscreants when slaughtering bulls, is to strangle them in order to incapacitate the animals to render handling and the mock-slaughtering easy. It has been reported that during the recent

occasion of Eidul Adha at one place in Azaadville, bulls were being slaughtered. The bull was blocked off in a narrow wooden pen/kraal. It was big enough for just the bull to fit in.

Once the bull is trapped inside this wooden cage-like contraption, it is extremely easy to tie it with ropes. A rope was tied around the body of the entrapped animal. Another rope – a noose – was tied around its neck. The ropes were then tied to tree trunks. Then the hell-fun to delight the hearts of the sadist spectators commences.

The front gate of the cage is opened up, and the frightened bull charges out wildly. The poor animal is suddenly brought to a violent halt by the strangulation caused by the noose around its neck. The rope runs out and the bull is so severely strangled that it must

necessarily collapse while those holding the ropes make a ‘brave’ show of dropping the bull with their stupid tugging.

Even these cruel ignoramuses doubted the life of the bull, hence one of them decided to feel the heart-beat of the bull. After what he believed or imagined to be a faint-ticking of the heart, he announced that the bull was alive and the sawing of the neck commenced. The sawing of the neck did not produce a strong gush of blood nor wild kicking and motions as normal Thabah effects. The misguided sadists believed that they had offered a supreme sacrifice, having discharged what they believed to be an act of ibaadat. But these cruel soulless miscreants labour under a thoroughly false notion. Instead of having discharged the ibaadat of Qur’baani, they committed the haraam act of brutally killing

the animal.

From this description it is clear that the death of the two bulls was caused by the acts of strangulation, not Thabah. Hence, the Qur’baani was not validly discharged. Furthermore, all those who had consumed the meat, had devoured haraam carrion. If the animals were Waajib Qur’baani, qadha of the Qur’baani should be made. An animal, not a share in an animal, nor necessarily a bull, has to be compulsorily slaughtered and all the meat must be compulsorily given to only poor Muslims. The meat of qadha Qur’baani may not be distributed as Qur’baani meat is normally distributed. Instead of slaughtering an animal, the full price of an animal may be given as Sadqah to the poor. May Allah Ta’ala clear the blocked spiritual arteries of Muslims to enable them to understand their villainous acts of sin which they believe to be deeds of piety.

A LESSON FOR SANHA'S MOLVIS AND MJC'S SHEIKHS

A NON-MUSLIM commenting on the cruelty to which broiler chickens are subjected, says:

"I have no doubt that each bird has a soul and a connection in spirit to the same creator of my own flesh and blood, as well as yours." - C. Brown: United Poultry Concerns

Undoubtedly the *makhlooq* (the creation) of Allah Azza Wa Jal has a close connection with Him. Undoubtedly, all the *makhlooq* of Allah Ta'ala have

Rooh (Soul), and the entire *makhlooq*, every atom, whether animate or seemingly inanimate, glorifies Allah Azza Wa Jal and recites His Tasbeeh. Many aayaat in the Qur'aan Majeed confirm the soul and life and the ibaadat of all creation. One such aayat states:

"The seven heavens, the earth and everything therein recite the Tasbeeh of Allah. Everything recite His Praise, but you (O man!) do not understand their Tasbeeh."

The soul and sentience of animals are further confirmed by the holy requisites which form integral constituents of the Islamic system of *Thabah* - the System which SANHA and the MJC scoff and sardonically dismiss thereby eliminating their Imaan. The following integral constituents of Islamic *Thabah* testify to the close bond Allah Ta'ala has with even His animal *makhlooq*:

- * Allah's Name must be recited on the animal
- * The animal must be faced in

the direction of the Qiblah.

- * The knife must be exceedingly sharp to effect severance of the four neck vessels with a single cut.

- * The knife may not be sharpened in the presence of the animal.

- * It is haraam to inflict any type of injury whatsoever prior to *thabah*.

- * One animal may not be slaughtered in the presence of another animal.

- * Prior to *thabah* the animal should be fed and given water.

- * The animal may not be skinned or mutilated in any way whatsoever after *thabah* while it displays the slightest signs of life.

- * Hunting and fishing for sport and pleasure are forbidden.

Rasulullah (sallallahu alayhi wasallam) said: "Allah will be merciful on the Day of Qiyaamah to a person who slaughtered mercifully, even if it is a tiny bird (which is being slaughtered)."

It should firstly be understood that performing Salaat on a chair is extremely repugnant, and in most cases the Salaat is not valid. People were ailing and sickly since time immemorial. In the entire history of Islam, from the age of Rasulullah (sallallahu alayhi wasallam) until just about two decades ago, no one ever performed Salaat sitting on a chair.

Sitting on chairs for worship is the practice of the Yahood and Nasaara. Emulating them is haraam. In all ages there were old, very old, sickly, weak, and infirm people. Yet they never sat on chairs when performing Salaat. It should be well understood that if a person is able to

SALAAT ON CHAIRS

make Sajdah on the ground, then it is not permissible to sit and perform on a chair, making signs of the body for *ruku'* and *sajdah*

If a person is able to stand, but unable to make Sajdah on the ground, then he/she may perform the entire Namaaz standing; making *Ruku'* and *Sajdah* with body motions, bending a bit more for *Sajdah* than for *Ruku'*. Or, this person may sit on the ground and make *Ruku'* and *Sajdah* with body motions. This latter method is preferable in this case. It is not permissible for this person to perform on a chair since he/she is able

to sit on the ground in the *Tashahhud* position, or is able to perform in the *Qiyaam* position.

If a person is unable to sit on the ground, but able to stand, then he/she should perform Salaat in the *Qiyaam* position, making signs of the body for *Ruku'* and *Sajdah*. This person too may not sit on a chair in view of his/her ability to stand. If a person is unable to stand and unable to sit on the ground, only then, as a last resort, may he/she sit on a chair.

There is no Masnoon method narrated for performing Salaat

on chairs because Salaat was never performed on chairs for more than 14 centuries from the very inception of Islam. On the basis of Salaat performed sitting on the ground, the best method would be as follows:

- Before commencing Salaat, the hands should be on the lap just above the knees. For a woman the hands should be in the same position as she keeps her hands in *Tashahhud*, and likewise for males.

- When making *Sajdah*, the palms should not be lifted off the lap. They

should be retained in the same position on the lap. However, for *Sajdah*, the body must be bent lower than for *Ruku'*.

- In both *Ruku'* and *Sajdah*, the hands will remain in the same position on the lap just as they are kept during the *Tashahhud* position. It is essential to understand that it is not permissible to perform Salaat on a chair merely on account of a little inconvenience or sickness. Nowadays it has become a common practice to imagine 'inability' and on the basis of such imagination Salaat is performed on chairs. Such Salaat will just not be valid. Chairs are a very last resort.

PARTNERSHIP AND ITS DISSOLUTION

QUESTION: I was in a partnership venture with a friend. I was running the business as the active partner while my friend had only invested without being active in the business. We both had contributed an equal amount of capital. My share of the profit was 60% and his 40%. When I ended the partnership, his share of the assets was X and my share Y. There was a dispute with regard to the value of his share (X). I offered him an amount which he refused. He wanted twice the amount of the actual value of his share of the assets. While the hassling continued, I continued to trade with the assets. Two years have passed without resolution. What is the solution for this impasse according to the Shariah?

ANSWER: Your partner whom we shall call Zaid, is entitled to only his share of the assets, not to the price he demands. If the amount you had offered was more than the market value of his share of the assets, then it was a more than just offer. If he was

dissatisfied with the offer, the only option he had was to physically uplift his share of the assets. His share consists of 40% of the cash, 40% of the stock-in-trade, 40% of the equipment, 40% of the vehicles, and 40% of whatever other assets the partnership business had on the day of dissolution.

You had erred by trading with his assets before an agreement was made regarding the price and payment. When the impasse developed, then prior to trading you were supposed to have physically separated his share of the assets and instruct Zaid to remove same from the premises. If he refused, then you were entitled to remove his assets and dump it on his property or anywhere else, warning him that you will not take responsibility for his assets. He had no alternative but to either agree to a price or physically remove his assets.

In view of your error of trading with his assets without his consent, you should contribute to *Sadqah* 40% of the profits which the business yielded in the two years after dissolution. Or,

if you wish, you may give it to Zaid together with the original value of his assets, or you may give him the actual assets in physical form if they are still available and in the same condition.

An asset which cannot be physically split, should be valued or a value should be mutually fixed. If you both cannot conduct yourself intelligently and Islamically regarding the valuation of an asset, then sell the asset on auction or privately and split the cash proportionately.

If Zaid remains intransigent and refuses to agree to a *Shar'i* settlement even after the two years of uncertainty, open a banking account in which the value of his assets will be deposited to remain there in trust for him. Whenever he comes to his senses you can withdraw it and pay him. And, if he does not come to his senses, then after his death, his heirs can claim the money. We are aware of such obstinate persons who are bereft of fear for Allah Ta'ala. They acquit themselves spitefully and cut off their own noses.

KUFFAAR SPORT

(Continued from page 1)

The two primary issues which will make *Shaitaan* and his legions blush are (1) The sheer magnitude of the *zina* and other vices, and (2) Hosting done by a group of *Satans* masquerading as *Ulama*, namely, the NNB *Jamiat* group of *shayaateenul ins* (human devils). Announcing their participation in the *ZINA AFFAIR* of the century, the NNB *Jamiatush Shayaateen* issued the following 'Update':

"Staff of the Local Organising Committee of the 2010 FIFA World Cup today presented to a gathering of Muslims hosted by the Jamiatul Ulama how the volunteer programme is run. Acceptance of the applications to the programme which are done online will close on 31 August 2009. The Jamiatul Ulama (i.e. the NNB Jamiatush Shayaateenul Ins) is encouraging individuals to register and participate in the programme with the intention to serve the many visitors (including the *zaaniyahs*, *faahishahs* and *faajirahs*, etc.) who will be coming to South Africa (with millions of condoms blessed and 'sanctified' by the NNB Jamiatush Shayaateenul Ins) during the tournament in 2010." - Jamiatul Ulama Online Newsletter Vol. 4 No. 33. (Statements in brackets are the comments of The Majlis)

Prostitution is the main

'recreation' activity accompanying the haraam sporting event. There is intense discussion as to whether prostitution should be made legal for the occasion of the haraam event. Tens of thousands of prostitutes from all parts of the world are expected to invade and flood the country to pollute the atmosphere and the earth.

Any Muslim who finds it difficult to understand the *Shariah's* prohibition of *kuffaar* sport with its obscene paraphernalia of immorality and vice of the worst kind should examine his/her *Imaan*. Perhaps his/her *Imaan* has been extinguished, hence the inability to understand even a daylight fact such as the Allah's prohibition of prostitution, liquor and the many other vices which are associated with major sporting events of the *kuffaar*.

When a group which masquerades as *Ulama* flagrantly and shamelessly promotes a *Zina* event, then there should be no difficulty in understanding why Rasulullah (sallallahu alayhi wasallam) said that 999 from every 1,000 of his *Ummah* will enter *Jahannum*. It should likewise not be difficult to comprehend Rasulullah's prediction which is materializing in front of our eyes in the form of the NNB *Jamiat Satan*: "A time will dawn when the worst of the people under the canopy of the sky will be their *ulama*. Evil (*Fitnah*) will emanate from them, and the *fitnah* will rebound on them."

**It is a Lament that
"makes the stomach
churn and the heart
miss a beat"**

MAULANA YUNUS Patel Sahib had made this memorable comment when SANHA had exposed the MJC's haraam carrion industry. The haraam tricks, stunts and shenanigans employed by SANHA to dastardly conceal Rainbow's and Earlybird's haraam carrion chickens and to villainously induce Muslims to consume the rotten, diseased, haraam maitah chickens, for the sake of lining their pockets with haraam riba money from the carrion industry, should cause the "stomachs of the entire Ummah to violently churn and their hearts to miss multiple beats", and it should induce Maulana Yunus Patel Sahib, the then President of Jamiatul Ulama KZN to declare the "churning of his stomach and the missing of his heart beats" in the same way as his stomach had churned and heart had missed beats when SANHA had exposed MJC's haraam carrion stunts and tricks. All the Ulama who were complicit in this vile, massive cover-up and concealment of the Haqq which perpetuated consumption of diseased, haraam carrion chickens by the Ummah should hang their heads in shame. They must repent, renew their Imaan and resolve to stand by the Haqq in the endeavour to cure the community of the SANHA-induced carrion consumption addiction. Tomorrow on the Day of Qiyaamah, according to Maulana Yunus Patel Sahib, the Ummah who was fed haraam carrion knowingly will "grab hold of your garment" and drag you into the Divine Court to answer for the indescribable villainy which you, the silent Ulama, and SANHA have perpetrated here on earth. Nothing short of Taubah and declaration of the Haqq will be able to save you all from the perdition which you have prepared for yourselves by knowingly feeding the Ummah haraam carrion chickens and getting Muslims

THE JAMIAT'S HALAAL INSPECTOR'S LAMENT FROM HIS HEART

addicted to this diseased RIJS (FILTH) which they today find so difficult to abandon.

The following is a declaration made by a Rainbow Chicken Farms Inspector of Jamiatul Ulama Kwazulu-Natal in 2005. He handed his hand-written declaration to the Jamiatul Ulama KZN whose officials at that time deemed it appropriate to withhold it from the Muslim community. This concealment of the Truth perpetuated the consumption of Rainbow's haraam carrion chickens by the Muslim community. Now read the laments and cries of the concerned Slaughterer:

"Assalamo Alaikum. I, Mahomed Raffick Ahmed Jhan, worked for Jamiatul Ulama Natal as a Halaal Inspector at Rainbow Chicken Farms from the year 1985-1999. (Note: Mr. Jhan was a very senior Inspector who worked for the Jamiatul Ulama KZN at Rainbow for 14 years - *The Majlis*) Alhamdulillah, we the two inspectors of Jamiatul Ulama Natal ran the Halaal section as per Jamiatul Ulama standard.

When we started, there were twelve slaughterers per shift, and the line sped was at 135 chickens per minute (which means that each slaughterer had to kill 34 chickens per minute—*The Majlis*). As time went on, Rainbow increased the line speed from 135 per minute to 140 per minute or even more - 140 to 160 per minute. (That is, up to 40 chickens per slaughterer per minute).

They also increased the slaughterers from 12 to 16 per shift. In the year 1999, Rainbow decided to reduce the slaughterers from 16 to 14 per shift. The company gave the slaughterers an option: If they work 14 they will still work under Rainbow. If they refuse, the company will outsource the Halaal Department. In 1999 the slaughterers signed an affidavit in the presence of Moulana Kathrada and the management of Rainbow that they are unable to work with the new system. The old system was half an hour in, half an hour out; two blood tunnels with 8

slaughterers per tunnel, and with 4 work in, 4 out. So in 1999 the slaughterers' department was outsourced. Also a very important incident took place in 1999. The Jamiatul Ulama Natal handed over the Halaal Department to SANHA.

For three years, the Halaal Department in Rainbow was run by Mr. Ebrahim Khan (the first contractor). He ran the department as per Jamiatul Ulama standard under the supervision of SANHA. After 3 years, Mr. Khan's contract expired, and the Halaal Department was given to a new contractor. From day one the new contractor started in Rainbow, the whole Halaal Department went into shambles. The first contractor was appointed by Jamiatul Ulama Natal and not by the kuffaar of Rainbow. The second contractor was appointed by the kuffaar of Rainbow, not by SANHA.

The first day these contractors brought their slaughterers most of whom were dismissed by Jamiatul Ulama Natal, they were approved by SANHA. They are drug addicts and committing all sorts of vices. The Halaal Inspectors who are standing for SANHA, are regularly complaining to SANHA, but to no avail. Jamiatul Ulama Natal had authority, but not SANHA. (How could SANHA exercise any authority over the Halaal Department when its primary concern is MONEY. Since the company is fully aware of this prime concern of SANHA, no notice is taken of SANHA's mock 'complaints' and suggestions. - *The Majlis*).

What is worse, is that the contractor is using 12 slaughterers instead of 16 approved by SANHA. How can 12 slaughterers make Halaal at the line speed of 140 per minute or more - 140 - 160? Instead of working half an hour in, half an hour out, the boys are working 1 hour in. **It is impossible to read the Tasmiyah for one hour in the plant, and also to hang the knives for sharpening. From my 20 years of experience with Jamiatul Ulama Natal as a Halaal inspector, the boys used to find it difficult to read Tasmiyah.**

The half hour break they used to have, was to sharpen the knives, give the tongue rest and to read Namaaz. **The latest report: NO NAMAAZ.**

If a person is not god-fearing, how is he going to obey Allah? The Kaafirs are using SANHA's logo just to make money from Muslim business companies. The slaughterers are working there just for wages to support their families. They don't care whether they read Tasmiyah or not and whether the chicken is halaal or haraam, or whether they are pleasing Allah. As long as at the end of the day they get their wages!

The boys cannot open their mouths and complain because the contractor will fire them. In this manner they fired many of the boys. One of the boys by the name of Zunaid Osman Ali - very good boy and experienced in the slaughtering department - told me personally that he had complained to the roving inspector, a Maulana from SANHA, that the new system is not working. He observed that the other slaughterers are not reading Tasmiyah. He, himself, is finding it difficult to read (Tasmiyah). However, to his surprise he noticed that the Moulana was giving him a deaf ear and looking the other side as if the Moulana was not paying attention to his complaint. The following day the contractor fired the slaughterer. (Mark this unspeakable treachery of SANHA's molvi who destroyed his Imaan by informing the contractor and securing the dismissal of the slaughterer simply because he had complained about the haraam carrion chickens of Rainbow - *The Majlis*).

The present boys fear to complain. Because of losing their jobs. **When I worked as an Inspector, I ate Rainbow chickens. But not now!I would like to know how many of SANHA members are consuming the so-called Halaal chickens for which they are giving halaal certificates. The following is for members of SANHA: Deep down my heart I know**

that none of them is eating Rainbow chickens. This is called hypocrisy - make other Muslims consume, and not me! Sad, sad, very sad!

SANHA must put its house in order. Before pointing fingers at other organizations.For further information, please contact the Halaal Inspectors of SANHA. Please contact Rainbow and ask for M.E.G.Hosen. He will give you full information.....

If Moulana wants me to stand in front of Jamiatul Ulama Alims, I am available. Jazaakallaah!

Was-salaam

M. E. Ahmed Jhan. -

PS WITH MY EXPERIENCE OF 20 YEARS, THE SLAUGHTERERS USED TO FEEL HARD TO RECITE TASMIYAH IN THE HALF AN HOUR IN-HALF AN HOUR OUT SYSTEM. IF THE SLAUGHTERERS AGREED WITH THE 14 SLAUGHTERER SYSTEM, THEY SHOULD BE WORKING WITH ALL THE BENEFITS OF RAINBOW, NOT SUFFERINGS AT THE HANDS OF THE GANGSTER TACTICS OF THE PRESENT CONTRACTOR WITH 12 SLAUGHTERERS. I DON'T UNDERSTAND WHY SANHA IS COMPROMISING WITH THIS CONTRACTOR SANHA'S AFRAID TO LOSE THE HALAAL CERTIFICATE (which the MJC was ever ready to poach just as SANHA poached MJC haraam carrion plants -*The Majlis*).

COMMENT: Despite SANHA's own Inspectors regularly complaining and highlighting that the chickens are HARAAM, and despite dozens of slaughterers having declared that they do not recite Tasmiyah and despite irrefutable evidence to prove extreme haphazard neck-cutting, and total lack of Muslim supervision, this evil haraam carrion halaalizing agent of shaitaan rabidly persists to spit on the Moon with its 'halaal' assertions. But the spit simply lands on SANHA's own face.

LOUD VOICES IN THE MUSAAJID

AMONG the Signs of Qiyaamah, Rasulullah (sallallahu alayhi wasallam) said, is: "Voices will be raised in the Musaaqid." This Sign of Qiyaamah has afflicted almost all the Musaaqid. The worst offenders are not those who have little ties with the Deen, but are those who are supposed to be people of the Deen. They are regular musallis, Ulama, Musjid Imaams and Tabligh

Jamaa't members.

The behaviour of these musallis inside the Musjid is at times disgraceful. It is a crying pity that people of Deeni status have become such Signs of Qiyaamah to which is attached opprobrium. It appears that they have gained the idea that their deeni status entitles them to acquit themselves in just any manner in the Musjid.

The Interior of the Musjid is not the venue for meetings and exchanging niceties and for conversation. Most reprehensible is their loud laughter. Greeting friends should be outside the Musjid. Even Deeni activities should be discussed outside. The venue of the Musjid is for acts of pure ibaadat. The only person allowed to speak inside the Musjid is the Imaam or whoever is giving a bayaan. The obligation of the others, if they remain, is to listen si-

lently or engage in ibaadat.

The Wudhu Khaanah and Musjid foyer come within the scope of the Musjid with regard to loud conversation and observing respect in general. Loudness in these areas also disturbs the musallis and disrupts the sanctity of the Musjid.

When again you raise your voice in the Musjid, remember that Rasulullah (sallallahu alayhi wasallam) predicted you as a Sign of Qiyaamah.

SIGNS OF QIYAAMAH

Rasulullah (sallallahu alayhi wasallam) enumerating some of the Signs of Qiyaamah, said:

"Knowledge (of the Deen) will be acquired for reasons other than the Deen. A man will obey his wife and insolently disobey his mother. He will bring his friend close and distance his father. Voices will be raised in the Musaaqid. A nation will appoint as its leader their immoral one. At such a time await red storms, earthquakes, sinking (into the earth), disfigurement (of faces) and stones (of punishment from the heaven)." - Mishkaat

THANKSGIVING AND EID – A KUFR AMALGAMATION

IN THE U.S.A. a miscreant, deviated, modernist organization called CAIR (Council on American-Islamic Relations) which is pursuing the path of kufr and submitting obsequiously to western culture to appease and placate its western masters, has produced a new blend of kufr which it is presenting to American Muslims in the name of Islam. The new kufr blend is celebration of the Christian turkey Festival of Thanksgiving. This miserable body of hybrid ‘muslims’ has fabricated a kufr blend in which Muslims are being asked to celebrate Thanksgiving Day on Eidul Adha. Thus says the votary of this kufr: “Many American Muslims will eat their turkey a bit late in the day this year because Thanksgiving falls on the same day some Muslims fast until sunset in observance of the Day of Arafah..... American Muslims have a double blessing this year. They are marking both events, Thanksgiving and the end of Hajj.

While in California, Muslims joined Jews, Buddhists, Bahais and Catholics at an interfaith Thanksgiving celebration in a synagogue, Muslims in Iowa, along with representatives of nine other faith traditions, attended the annual inter-Religious Council Thanksgiving Prayer Service in Cedar Rapids.

In Georgia, Christians, Muslims and Jews came together to share a pre-Thanksgiving dinner.And you know Thanksgiving and Eid al-Adha are now sharing the same spiritual and social space”

Muslims who joined such kufr services, prayers and customs should understand that they do so at the peril of their Imaan. Those who had prayed in churches and synagogues should make Taubah and renew their Imaan. The Qur’aan Majeed declares unequivocally – with the greatest emphasis: **“Verily, the Deen by Allah is only Islam.”** **“Whoever searches for a Deen other than Islam, never will Allah**

accept it.”

Amalgamation of faiths is kufr. The Qur’aan Majeed commands:

“O People of Imaan! Enter into Islam fully and do not follow in the footsteps of shaitaan, for verily he is your declared enemy.”

(Surah Baqarah, Aayat 208)

This verse as well as other Nusoos of the Shariah prohibit partial entry into Islam. It prohibits hybrid faith and practice. Islam demands complete and perfect entry into Islam. It does not permit walking along two paths. Logically too, a man cannot walk on two divergent paths at the same time. A man who tries to walk along two paths – the path of kufr and the Path of Imaan – is a kaafir. When a person does not enter into Islam fully – completely and perfectly – he makes a mess of his Faith and practice.

The aforementioned Qur’aanic ayat commanding full entry into Islam was revealed specifically to prohibit the type of amalgamation of

religious practices advocated by the miscreant deviate CAIR. Hadhrat Abdullah Bin Salaam (radhiyallahu anhu) was among the Ulama of the Yahoood. He and others had embraced Islam. According to the religion of the Yahoood, Saturday, the Sabbath, was an auspicious day. Also, consuming camel’s meat was forbidden. After having embraced Islam, they logically reasoned that since Islam does not instruct desecration or dishonoring Saturday / Sabbath nor makes incumbent consumption of camel’s meat, they could amalgamate the two religious practices by honouring the Sabbath and abstaining from camel’s meat. In this way they would be practising on the Deen of Nabi Musaa (alayhis salaam) and on the Deen of Islam without violating any one of the two religions. They had understood that by this amalgamation they would be honouring and obeying Allah Ta’ala to a greater degree.

This ayat was revealed to refute and forbid such baseless and corrupt concepts. Amalgamating the tenets of two religions is a satanic snare against which the Qur’aan warns Mus-

lims. Despite the two injunctions of the Shariah of Nabi Musa (alayhis salaam) being revealed truths forming part of a divine Shariah, Hadhrat Abdullah Bin Salaam (radhiyallahu anhu) and others along with him, and the entire Ummah, were prohibited from the practices of other religions.

Whereas the prohibition of camel’s meat and observance of the Sabbath were valid and true tenets of the Shariah of Nabi Musa (alayhis salaam), Thanksgiving Day is a pure kufr and shirk practice. Thanksgiving Day is linked to harvest festivals which were traditional to many nations since ancient times. All customs associated with this festival are kufr, shirk and immoral. It is haraam for Muslims to be associated with the festivals of kufr and shirk.

Cair’s act of amalgamating the kufr festival of Thanksgiving with the Day of Eid is rebellious contumacy which negates Imaan. Muslims who have fallen into this shaitaan’s trap should make Taubah and renew their Imaan. The slightest element of shirk and kufr eliminates the treasure of Imaan.

IMAAN – SUSPENDED BETWEEN FEAR AND HOPE – A FEARFUL EPISODE

ABUZRUG (Sage) narrated: “While I was sitting in the company of Hadhrat Hasan Basri (rahmatullah alayh), a boisterous crowd of people dragging a slain body passed by. When Hadhrat Hasan Basri (rahmatullah alayh) beheld the scene, he collapsed unconscious. After some time when he regained consciousness, I asked him to explain the episode and his condition. Hadhrat Hasan Basri (rahmatullah alayh) explained: “The slain man whose body

was being dragged so ignominiously was a top ranking Wali. He was a Zaahid of elevated status. This Shaikh recently emerged from his home to go perform Salaat (at the Musjid). Along the way his gaze fell on a beautiful Christian girl. Her beauty captivated him. He thus became entrapped in this fitnah. For days he was in a trance. The objective in life now became this girl. When he proposed marriage to her, she said: “I shall

not marry you as long as you do not embrace my religion..”

For days a storm raged in the heart of the Shaikh. Finally his lust overwhelmed him. He renounced Islam and embraced Christianity. He set off to announce to the girl his embrace of her religion.. When he met her, she said: “O man, there is no goodness in you. You have renounced that priceless religion which you had followed your entire life, and you did so for the sake of your carnal de-

sire. But, I have now renounced Christianity so that I can obtain the never-ending bounties of Allah, The One, The Eternal..” Then she recited Surah Ikhlāas.

The news of this episode spread, and the astonished people asked her: “Did you memorize this Surah some time ago?” The girl responded: “I swear by Allah! I did not memorize it. I never knew anything of this Surah. When this man relentlessly pursued me, I dreamt that I was about to be entered into Jahannum. Suddenly this man appeared and instead of me, he was cast into

the Fire, and I was saved. I was beyond myself with fear. Then there appeared an Angel who exclaimed: ‘Fear not! Grieve not! Allah Ta’ala has ransomed you with this man. In place of you, he has been cast into the Fire.’ The Angel holding my hand took me into Jannat. Then the Angel taught me Surah Ikhlāas. In my dream I began memorizing it. When my eyes opened, I knew the Surah.”

Hadhrat Hasan Basri (rahmatullah alayh) added: “She became a Muslim while that Shaikh was executed for his irtidaad (renouncing Islam and becoming a murtadd). We seek the protection of Allah Ta’ala.”

RASULULLAH (sallallahu alayhi wasallam) said: “*Imaan is suspended between fear and hope.*”

Never should a person rely on his *A’maal-e-Saalihah* (virtuous deeds). The good deeds we practise are in fact the bounties of Allah Ta’ala Who makes it possible for us to be employed in His obedience and worship. Shaitaan had become over-confident because of his mind-boggling ibaadat. Thus he developed pride, the consequence of which was his rebellion against the command of Allah Azza Wa Jal. He was then transformed into an accursed Iblees. A similar fate had overcome even Auliya who had renounced the world to devote their life to the worship of Allah Ta’ala. The fearful episode narrated above is one such

case. Always understand that whatever ibaadat we are able to render, is purely the fadhil (grace/kindness) of Allah Ta’ala Who imbues us with the enthusiasm and ability to engage in ibaadat.

Instead of confidence in our ibaadat, it is necessary to perpetually remain in a state of trepidation and fear, supplicating to Allah Ta’ala for protection of our Imaan. No one has any guarantee that tomorrow his/her Imaan will be intact as it is today. Man can suddenly undergo a satanic change which obliterates a lifetime of ibaadat (worship) and taa-at (obedience). May Allah Ta’ala save us from the evil of our nafs and the snares of shaitaan.

The next lesson is that one has to be alert at all times, and diligently guard the nafs. The

slightest opportunity the nafs obtains, it will spring into action and topple us from the pedestal of piety which we believe we are occupying. Diligence demands that all the advices and admonition of the Shariah should be implemented. Failure to do so will culminate in disaster. The Sage had not acted in terms of the Qur’aanic command: “*Do not come near to zina.*”

This first stepping stone towards zina is the lustful glance which is intentionally cast on a ghair mahram. Rasulullah (sallallahu alayhi wasallam) had warned that after the first accidental/unintentional glance, the eyes should immediately be diverted from the ghair mahram. Even with the first accidental/unintentional glance, shaitaan and the nafs

spring into action and initiate their respective plots to cast the viewer into fitnah. The shaitaani and nafsani *wasawis* then begin to assault the mind and the heart. When this happens, the Qur’aan instructs:

“And, if you are assaulted by an evil waswasah from shaitaan, then seek refuge with Allah.”

Instead of reciting Taawuz and Wa la houla seeking Allah’s protection when his first glance fell on the girl, the unfortunate sheikh relaxed his guard, allowing shaitaan to breach his spiritual defences and overwhelming him with carnal lust. Males should be exceptionally careful and diligently

guard their nafs when their eyes suddenly fall on a ghair mahram. Imaam Ghazaali (rahmatullah alayh) said that when carnal lust grips a man, two thirds of his intelligence becomes inoperative. If the sheikh had heeded Rasulullah’s advice to divert the gaze, the satanic fitnah and calamity would not have overtaken him.

Always make dua for aafiyat and protection against the traps of the nafs and the plots of shaitaan. These enemies are stalking us and lying in ambush 24 hours of the day. The slightest complacency with the nafs allows shaitaan to breach our spiritual defences and overwhelm us.

“Eat quinces, for verily, they give strength to the heart; make the heart brave, and make the (unborn) child beautiful.”
(Hadith)

THE DEADLY EFFECTS OF WESTERN COSMETICS

“RIGHT NOW there's a toxic threat endangering your health... and even the lives of your loved ones.

And it's lurking in your own home. I'm talking about dangerous, man-made chemicals present in dozens of household grooming products... products we use during our normal everyday routine - from brushing our teeth to washing our hair.

The terrifying truth is that you've been kept in the dark for years. Study after study has shown that these chemicals can have a devastating effect on your health, but NOTHING is being done about it. This is a multi-billion rand business and chemical manufacturers aren't about to give up without a fight. There's too much at stake for their bottom line.

The problem is, in most cases, you won't even recognise the effects straight away. These chemicals are slowly absorbed into your body: Through the scalp, the skin and even orally. Over the weeks, months and even years the toxins build up... and then five, 10 even 15 years down the line you could find out that you're suffering from extensive liver damage or a debilitating illness such as Alzheimer's or Parkinson's. But don't panic; it's NOT too late...

You've made the smart move by reading *Personal & Finance Confidential*. We've outlined the dangers and detailed the alternatives right here...

1) The hidden threat of Alzheimer's

Maybe you've already made the switch to a natural deodorant. If so, you've made a smart move. And if not, you should make the switch today, be-

cause not doing so could cost you your health. Aside from the irritation they can cause your skin on a daily basis, the chemicals and preservatives used in popular deodorants and antiperspirants have been linked to cancer, Alzheimer's and kidney failure.

Let's start with antiperspirants. They plug your sweat pores in order to keep your underarms dry — something you might consider a hazard in itself, since sweating is your body's natural way of detoxifying. But adding insult to injury, the ingredient used to produce this unnatural blockage: Aluminium salts. There are numerous studies linking the use of aluminium containing products like this to various forms of disease - specifically, Alzheimer's.

Deodorants aren't much better. While they don't use aluminium salts to block perspiration (the action of deodorant is primarily antibacterial), most of them do contain ingredients called parabens - a preservative that mimics oestrogen in the body. An extremely worrying study on the link between parabens and cancer appeared in the *Journal of Applied Toxicology* in 2004. After examining tissue from 20 different human breast tumours, 18 of them were found to contain intact parabens.

Since then, even more studies have surfaced linking the preservative with breast cancer, both in the human body and in-vitro. However eco-friendly your deodorant may be (out with the aerosols!) there's no doubt the contents could be affecting your health. Visit

www.victoriangarden.co.za for

natural, safe alternatives to conventional deodorants.

2) Why YOUR toothpaste could be damaging your liver - or worse...

You may think your toothpaste is doing the job when it comes to keeping your breath fresh but it could actually be affecting your mental health. Some conventional toothpastes contain an antibacterial agent called Triclosan, which could combine with the chlorine in tap water to form chloroform gas.

This gas is easily absorbed into the body and can cause depression or, in some cases, liver problems. Too much exposure to Triclosan can lead to skin complaints (itching, irritation) but the more severe health implications are much more hidden... Triclosan is linked with dioxins (carcinogenic chemicals), which has sparked further concerns that overexposure could lead to damaged fertility, altered sex hormones, a weakened immune system, birth defects and even cancer.

Unfortunately it doesn't end there... There's now a mountain of evidence to suggest that sodium fluoride (one of the MAJOR ingredients of most 'big brand' toothpastes) could be damaging to your health. Fluoride is used to strengthen the tooth enamel; however, accidental ingestion (e.g. swallowing toothpaste during teeth brushing) could contribute to osteoporosis. In fact, the FDA in the US is so concerned with these findings, they insist manufacturers stamp health warnings on all toothpaste packaging. Something that we haven't yet seen in SA. So ditch your branded toothpaste

and switch to one made from natural ingredients such as fennel, cinnamon or peppermint, just as effective without the risk!

3) Why 90% of commercial shampoos could permanently be damaging your child's eyesight... Sodium lauryl sulphate (SLS) found in 90% of commercial shampoos is a known skin irritant... But the additional side effects could be far more sinister... Research shows that this chemical can damage the protein formation in eye tissue in small children and could lead to ocular nerve damage - and even blindness.

According to Dr K. Green in the study conducted 'Research to Prevent Blindness; Inc.': "Because SLS and related substances are widely used in many populations on a daily basis in soaps and shampoos, there is an immediate concern relating to the penetration of these chemicals into the eye and other tissues.

This is especially important in infants where considerable growth is occurring, because a greater uptake occurs by tissues of younger eyes, and SLS changes the amounts of some proteins in cells from eye tissues.

But there's a solution... Look for certified organic brands for a safer, SLS - free alternative. Visit

www.victorian.garden.co.za.

4) Can you believe this could cause Asthma?

A perfume or aftershave may have a dramatic effect on the opposite sex (as the ads would lead us to believe!) but some mainstream brands are made from the same solvents found in regular glues. The most likely result of these toxins is

reactions such as asthma, headaches or drowsiness.

In fact, any artificially 'fragrance infused' personal care product could potentially trigger asthma symptoms. As well as perfume or aftershave, these include anything from hair products, soaps, body lotions, deodorants... to household cleaning goods - like furniture polish and washing detergent.

So, for the sake of your health and that of those around you, bin the designer scent and instead opt for natural perfume oils that are made from genuine essential oils and nothing else; you'll have the same allure with none of the risks!

5) Read this before your bath this evening...

Soaking in hot water increases skin permeability, meaning that anything in your bath product is absorbed into your body far quicker than at other times; hot water also helps vaporise chemicals and you'll effectively be breathing in any chemicals or toxins contained in the bubble bath. Not quite so stress busting after all!

To maintain all the benefits of a hot soak with none of the risks, simply switch to an essential oil such as lavender (which is renowned for its stress busting qualities) or chamomile that can help you unwind before sleep.

⊗ Don't let the ingredients in your grooming products affect your health. ALWAYS check labels for suspect ingredients. A good rule to stick to is if you don't recognise the name of something listed, switch to a safe, natural or organically made product instead."

Pascale Barrow –
Editor of *Personal & Finance*
January 2009

THE SABOTAGE OF WESTERN SCIENTIFIC PIRACY

GM food companies 'steal' African crops

CAPE TOWN — The African Centre for Biosafety (ACB) has released a report naming the patents and players involved in appropriating key African food crops to produce genetically modified (GM) climate crops.

According to the report, circulated on Wednesday, biotechnology is being used to identify "climate genes" in African crop plants which are able to withstand the stresses

that are likely to become prevalent as the world's climate changes.

"By patenting genes that can withstand stresses like drought, heat and salinity, corporations are positioning themselves to turn a fat profit," the report said. "Monsanto, working through strategic partnerships, is at the forefront of patenting key African food crops such as sorghum, maize, peanut, cotton, wheat, manioc, sugar cane and banana for their 'climate' properties including stress tolerance, biomass accumulation and drought tolerance."

ACB said Israeli company Evogene, partly owned by Monsanto, was claiming more than 700 "climate gene" sequences in a single patent

application. The claims extend to the use of gene sequences in key crops in Africa such as millets and sorghum, and even targets African teak wood species.

Another Monsanto partner, US-based Ceres Inc, is aggressively filing patent monopoly on a wide variety of climate-related genes for both agrofuels and food crops.

"We condemn the expediency of the biotechnology industry in trying to profit from impending tragedy to further its own selfish corporate interests," said ACB director Mariam Mayet.

The ACB called on African governments to investigate the patent claims, especially those resembling classic 'biopiracy' in asserting ownership of African genetic resources that are then sold elsewhere for profits. — I-Net Bridge [THE HERALD FRI 2 OCT 2009]

THE CHICKENS ARE HARAAM – MUFTI AFZAL ELIAS

Mufti Afzal Hoosen Elias declares:

"The e-mail that is circulating, with my name on the list of Ulema that have approved Rainbow chickens as Halaal, is false.

Initially, on inspecting the plant we have stated Halaal but made certain suggestions which can be viewed on our website — www.alislam.co.za

Then, when we were informed of the slaughterers not reciting Tasmiyyah, we stated 'abstain'.

Subsequently, when the affidavits were seen by us and the slaughterers publicly clearly stated that they are NOT reciting the Tasmiyyah, we moved our position to Haraam, which still stands — until further notice."

CORRECTION

In The Majlis, Vol.19 No.8 on page 6 in the article captioned, 'KHIYAANAT OF TIME IS THEFT', the translation of a Qur'aanic verse reads:

"O People of Imaan! Do not betray Allah, His Rasool, and then you abuse your amaanat whilst you know." (A-Anfaal, Aayat 27)
The correct translation of the underlined statement is: "and do not abuse your mutual amaanat (trusts)."

Questions and Answers

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

(Continued from page 5)

A. If the chair's wheels are impure then it is not permissible to enter the Masjid with the wheelchair. The person must ensure that the wheels are cleaned before he enters the Masjid. The same applies to a man using a walker.

Q. A person wrongly calculated the 6 Nafl fasts of Shawwaal. By the time the month ended, he realized that he had kept 5 fasts. What does he do?

A. There is no Qadha for Nafl fasts. However, he may keep another fast in Zil Qa'dh if he wishes. But this is not required by the Shariah.

Q. When laying the body in the qabr, is it proper to tilt the body slightly to the right? Is it permissible to use tree branches and leaves to cover small gaps in the corners of the planks covering the deceased?

A. The body must be faced towards the Qiblah. It has to be tilted on to its side to face the Qiblah. Tree branches may be used to cover the gaps.

Q. The world soccer cup is shortly coming to our country. How do we

as Muslims start convincing foreigners and ignorant people from the West that Islam is the only way forward. Much will be achieved by doing this.

A. Your obligation is to convince local Muslims to abstain from destroying their Imaan with carrion products. Forget about the zina-world cup shaitaniyyat.

Q. A huge tree in the qabrstaan fell and completely flattened some graves. Did this episode cause any suffering to the *amwaat* (the deceased) in their graves?

A. There is nothing in the Shariah to suggest that a tree which falls on the graves has adverse affects on the deceased or cause the *amwaat* suffering. Allah knows best.

Q. What must I do when relatives invite me for meals and they serve food which I do not eat such as commercial chickens and doubtful meat?

A. What will you do if your relatives serve pork and liquor? What does a patient do when his physician warned him of dire consequences for his heart

and diabetes ailments if he eats certain types of food? What will he do if his relatives serve him such foods which will send him to hospital? The problem is that you do not have the honour of the Deen in your heart, hence you find yourself in a quandary. You are more concerned with the displeasure and pleasure of your relatives than the Pleasure and Displeasure of Allah Ta'ala. Do exactly what you will do if they serve pork and liquor.

Q. In some quarters the belief is held that the Auliya interact with this world after their death. If people supplicate to them for their needs, the dead Auliya eliminate their difficulties and fulfil their desires. Is there a Shar'i basis for such beliefs?

A. Such beliefs are shirk and kufr which eliminate Imaan. The Qabar Pujaari sect subscribes to such corrupt shirk. Allah Ta'ala Alone is the Being Who answers duas and who removes difficulties. While SANHA and the MJC feed the Ummah physical carrion, these grave-worshippers feed the

Ummah spiritual carrion – their beliefs of shirk and kufr.

Q. They also teach that we should call 'Ya Ali! Ya Ali! Ya Ali!', i.e. call on Hadhrat Ali (radhiyallahu anhu). He will then be our protector and will remove calamities from us. Please comment.

A. The same answer as above. Such a call is shirk and kufr.

Q. During Ramadhaan recently I performed Isha and Taraaweeh at a Masjid in Durban. To my surprise I found that in the first and second saffs, small plastic tables were put in several places. The purpose of this was to book or reserve places for certain 'special' musallis who arrive late. I was thus deprived of performing Salaat in the first and second saff. Is this sort of practice permissible?

A. This sort of practice is haraam. No one has the right to reserve any spot for himself in the Masjid, be he the king or the greatest Buzrug. The place is the right of the first one who occupies it. It is haraam to stake claims in the Masjid.

WHEN AZAAZEEL (Shaitaan's name) fell from his pedestal of honour and glory due to his flagrant and treacherous act of disobedience, all the Malaaiqah were smitten with grief and fear. Azaazeel, although a Jinn, was an honoured and a holy being in the midst of the Angels in the heavens. He was perpetually engrossed in ibaadat. When this famous and honoured being fell from grace, the grief overwhelmed Jibraeel (alayhis salaam) and Mikaaeel (alayhis salaam).

For ages known only to Allah Ta'ala, these two illustrious Angels stood riveted in one place contemplating in their grief. They shed tears

FEAR INSPIRED BY SINCERITY AND HUMILITY

in profusion. After ages perhaps thousands of years or more, of grief and contemplation, Allah Ta'ala addressing these two mighty Angels asked them for the cause of their grief.

The grief and fear of these Malaaiqah were twofold. Firstly they were grief stricken because such a great being whom they loved and honoured had fallen so disgracefully and was transformed into an Iblees (accursed being). Secondly,

they feared for themselves. If this was the fate of such a 'pious' Sage among them, what will their own fate be. Anything can happen to destroy them. So when Allah Ta'ala instructed them to explain the reason for such profound grief and tears, they replied:

"O Allah! We fear Your hidden plan." Allah Ta'ala responded: "Yes! Be so." In other words, the safety of your Imaan lies in your constant fear and trepidation. Don't become over-confident, for over-confidence will divert your gaze from your weaknesses and your total dependence on Allah Ta'ala.

ADVICE OF A DEVOTEE

Hadhrat Zunnun Misri (rahmatullah alayh) narrated the following episode:

"I saw a young man on the banks of a river. Although his colour was very pale, the glitter of divine acceptance and proximity and of divine love was radiant on his face. I said to him: 'Assalamu Aalikum, O my Brother!'. He replied: 'Wa alikum salaam wa rahmatullah wa barakaatuhu'. I said to him: 'What are the signs of divine love: He replied: 'To be buffeted in exile. To be disgraced among people. To abstain from sleep. To be fearful of being distanced from Allah Ta'ala.'"

Commentary:

* "To be buffeted in exile": That is, to be wandering around in the wilderness and to patiently bear the hardships in the quest for Allah's Proximity.

* "To be disgraced among people": Not to desire any respect and honour from people, and to ignore the disrespect and insults they heap on one.

* "To abstain from sleep": That is, to pass the night in ibaadat.

* "To be fearful of being distanced from Allah Ta'ala": The fear of any sudden act of transgression which will deprive one from Allah's proximity and love.

Every Muslim is required to regulate his life within the shadow of this advice. Obviously, everyone does not have the same level of spiritual stamina as this young man and the Auliya in general. But everyone has been endowed with more than adequate spiritual stamina to remain resolutely within the confines of the Shariah. There is absolutely no excuse to mitigate transgression of the prescribed limits of the Shariah.

Muharram
1431
January 2010

ZAKAAT NISAAB
MEHR-E-FATIMI

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THE ATHAAN

"Sufficient for the disobedience and ruin of a Mu'min is that he does not answer the Muath-thin when he sounds the call for Salaat." – Hadith: Jaamius Sagheer Lis Suyuti

In Mukhtasar Athkaar of Nawawi, Imaam Suyuti says: "Whoever speaks in the duration of Athaan, for him there is the fear of an evil death."

It is Sunnatul Muakkadah to respond to the Athaan. All conversation should end when the Athaan is being recited. This Sunnah of responding to the Athaan has practically died out due to the carelessness of even the Ulama who engage in conversation without hesitation during the Athaan. Responding to the Athaan is a special ibaadat for which there is no substitute once it has been discarded. The gravity of the sin of refraining from this ibaadat is more than adequately borne out by the warning of *soo-e-khaatimah* – an evil death.

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THE HONEST TRADERS

- ◆ Know that the aid of Allah is with the honest traders.
- ◆ The honest, trustworthy trader will be with the Ambiya, Siddiqeen and Shuhada.
- ◆ Saalih (Halaal) wealth is good for a Saalih (pious) man.
(Ahaadith)