

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



SANHA'S HARAAM FLEECING FEES OF EXTORTION AND A CORRUPT FATWA

QUESTION: I am sending you a fatwa for viewing and comment. According to the fatwa, all the fees charged by SANHA for halaalizing products are permissible. The fatwa is somewhat disturbing. Please comment.

ANSWER:

At the outset, it must be emphasized that SANHA does not provide any valid service to either the Muslim community or to individual traders. Certifying *maitah* (carrion) which is haraam is never a service accepted in Islam. On the contrary, the consequence of such a corrupt, haraam imagined 'service' is the fie of Jahannum. Thus, all fees charged by SANHA are haraam. These fees consist of:

1. Money extracted from traders for so-called 'halaal' certificates and mock inspections of the premises.
2. Money which the kuffaar chicken plants have to pay for halaalizing their carrion.

Since the entire SANHA operation is Islamically fraudulent, misleading and deceptive, it is haraam, hence all the money which SANHA acquires from traders and chicken plants is haraam.

It is extremely shortsighted, to say the least, that there exists a valid Shar'i

Ijaarah contract between SANHA and the traders, and SANHA and the carrion chicken plants. This is the fundamental error in the 'fatwa'.

Whilst this is the factual position, let us now make the stupid and baseless assumption that the chickens are halaal. Should this be the case, then too, there is no valid *Ijaarah* contract. Sending a person to inspect the premises to ensure that haraam products are not stocked is not a duty which the trader imposes on SANHA. It is not a service ordered by the trader. It is an obligation on the one who issues the certificate to ensure that violations are not committed. Thus, SANHA will be acting as a government inspector or as a policeman. The police department cannot impose a fee on a person or institution for any inspection its officers undertake to ensure that the trader/institution does not deal in drugs or rotten pork, etc.

If the government's health inspector regularly inspects the shops of traders to ensure that they do not sell rotten carrion, the health department cannot demand a fee for such inspections. They are merely fulfilling their duty by making the inspection. In exactly the same way, SANHA will be merely

executing its duty to ensure that the terms of its carrion certificate are being complied with.

The expenses which SANHA incurs in making inspections have to be borne solely by the carrion purveyor itself. No trader who surreptitiously sells haraam meat will be happy with any inspection of his premises. This confirms that the inspector is the worker of SANHA, not of the trader who holds the carrion certificate. It is palpably clear that the fees SANHA extracts from traders are acquired without their happy consent. They pay against their wishes. Islamically it is extortion.

Traders pay the fees because they are stupid. Since their Imaan is deficient, they believe that their Rizq will be curtailed if SANHA spreads the rumour that their products are not halaal. SANHA has resorted to this type of innuendo thuggery to diminish confidence in traders who refuse to submit to SANHA's 'halaal' certificate pressurization and demand for haraam fees which according to the Shariah is extortion. There are many traders who will vouch for this haraam attitude and action of SANHA.

If for example, SANHA's sister carrion outfit, NIHT or MJC, despatches its inspec-

tor to inspect SANHA-certified outlets, it (i.e. NIHT or MJC) cannot impose a fee on the traders whom they are investigating/inspecting with the motive of stabbing their carrion competitor in the back with blackmailing disclosures. One such example is an inspection undertaken by NIHT of ANCA, a SANHA-certified carrion chicken plant. The NIHT inspectors discovered gross malpractices which confirmed ANCA chickens to be haraam carrion. The cost of this inspection was borne by NIHT itself. Although NIHT also extracts haraam boodle from traders, nevertheless, it could not claim inspection fees from Anca for the simple reason that NIHT did not render any service ordered by ANCA.

Another notorious example is SANHA itself. SANHA had clandestinely carried out 'under-cover' inspections of a range of MJC-certified carrion plants and other outlets. SANHA's diligent inspections had established that the products of the MJC-certified plants were indeed haraam carrion. In this regard, SANHA had issued a secret 220-page document which it had used to blackmail and maul the MJC. The two carrion halaalizers were involved in a desperate turf war when SANHA at-

tempted to steal a slice from the MJC's haraam boodle pie. SANHA could not levy charges on the MJC for having conducted inspections of its plant nor on the carrion plants because the inspections were services to promote the carrion interests of the Carrion Halaalizer (SANHA).

Similarly, if *The Majlis* sends an inspector to a SANHA-certified restaurant to ascertain a complaint of halaalized pork being stocked, it (*The Majlis*) cannot charge the pork-selling SANHA-certified restaurant a fee and argue that the fee is in lieu of a service.

Since the inspecting organization is carrying out inspections in the interests of its own agenda, there is no *ma'qood alayh* for contracting a valid *Ijaarah* agreement. The claim of *Ijaarah* in the fatwa is pure bunkum. Inspection is an external imposition – imposed by the carrion outfit. It is not a service emanating from the trader who requires this performance for which he is happily prepared to pay a fee, e.g. paying a worker for cleaning his shop. No trader is happy to pay a stupid SANHA inspector for the nuisance of a silly 'inspection' which is devoid

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THE SCAM OF THE CROOK UMRAH AGENT

Q. I recently received a sms on my cell phone from a travel agent in Durban who was advertising Umrah airfares for R5,490 on Saudi Airlines. I responded to it and booked for my family of 6 and paid the agent the sum of R31,000. After many requests to the agent to e-mail me my tickets, he informs me that they are having a problem with Saudi Airlines. I then contacted Saudi Airlines and was told that I could

not travel for Umrah on this "V Class" ticket which they say they told all travel agents that it could not be used for Umrah.

I then contacted the agent and told him that if he cannot sort this out, I want a refund. He now says that Saudi Airline is not willing to allow an Umrah travel nor are they willing to refund. They now want R2,000 more per passenger.

The agent keeps giving

me different stories, and is not doing anything to sort the problem out. After speaking to Saudi Airlines in Jeddah, I was told that the airline is neither refunding nor honouring the tickets as the agents were fully aware that these tickets could not be used for Umrah. They even advised me to report the travel agent to the local South African board. Please advise me as to how to sort this out.

A. The agent is not doing anything to sort out the problem because he is a satanic crook as are most of these Hajj and Umrah travel agents. This agent is operating a despicable scam in the name of the Deen. Our advice is that you should report the crook to the police for fraud and highway robbery.

These agents are crooks who survive on haraam. There is no South African board that can or will help you. They

are all in cahoots to defraud people. The best is to report the matter to the police. The agent has conned you.

Furthermore, see a lawyer to make a high court application against the crook agent and Saudi Airlines. Insha-Allah, you will then see results. Don't let these miserable, dishonest rascals of the hook. He has perpetrated intentionally wholesale and flagrant theft and robbery. How can he refuse to refund when he is not issuing the tickets for which you have paid?

Questions and Answers

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Q. In your book on ladies Tabligh you mention that women should remain glued to their homes. Should this rule not also be applied to walimah, eid breakfast and other functions attended by women? Would this not be better for them?

A. It is the Qur'aan Majeed which commands that women should remain glued inside their homes. In fact it is not only better for them to abstain from functions such as Walimah, etc., it is Waajib for them to abstain. In this era it is not permissible for women to participate in walimah and any other function even if only women will be congregating. We have never heard of a function called 'eid breakfast'. This appears to be some new bid'ah practice. It is not permissible for both women and men to participate in this new bid'ah.

Q. If someone recites Tasbeeh in Ruku and Sajdah only once, will it be valid?

A. Something could be valid but sinful. An act of ibaadat could be valid but sinfully discharged. Reciting the Tasbeeh only once in Sajdah is in conflict with the Sunnah. If one adopts this as a permanent practice without valid reason, then whilst the Salaat will be valid, one will be sinful for deliberately violating the Sunnah without valid reason.

Q. Is it permissible for men to listen to nasheeds recited by young girls and vice versa?

A. It is not permissible for men and boys to listen to nasheeds of females and vice versa.

Q. I need a vehicle. A friend offered to buy the vehicle and sell it to me. He will add 20% profit. I shall pay the price in monthly instalments. Is this deal permissible?

A. What doubt do you have in the permissibility of the simple deal? The sale as described by you is permissible.

Q. Who was the founder of the Ahlus Sunnah Wal Jama'ah?

A. The Founder of the Ahlus Sunnah Wal Jama'ah is Rasulallah (sallallahu alayhi wasallam). It is for this reason that the followers of the Four Math-habs are called Ahlus Sunnah or the People of the Sunnah. The Sunnah is the Path of Rasulallah (sallallahu alayhi wasallam).

Q. Is payment of goodwill permissible?

A. Goodwill is in the category of riba. It is haraam.

Q. Our local jamaat committee has with the Imaam announced a Qiraat reading by Qari Sardien of Cape Town. The notice also states that ladies will be accommodated in the classroom attached to the Masjid. Is it correct to invite ladies to this function which will take place after Isha Salaat?

A. It is haraam to invite the ladies for the qiraa't session. When it is not permissible for the ladies to attend the Masjid for even Salaat, how can it be permissible for them to come and lis-

ten to the voice of a ghair mahram man? The prohibition is aggravated by enticing the females out of their homes to prowl the streets during the night time when it is Waajib to be indoors. It is the duty of the concerned musallis to object and voice themselves. Amr Bil Ma'roof Nahy Anil Munkar is a Waajib obligation on all Muslims.

Q. There is a report saying that someone had captured the picture of an Angel on video camera. The Angel was above the Ka'bah. Is this possible?

A. Discount the stupid falsehood of the haraam video camera with the faasiq handler capturing a picture of an Angel. Refute this haraam nonsense.

Q. In our community I am the only one who follows actual sighting of the moon for determining the Islamic months. The whole community follows the Saudi announcement. What should I do in such a scenario regarding Ramadhaan, Eid, and also 15th Sha'baan and Ashura in Muharram,?

A. As far as Eid is concerned, one or two persons cannot celebrate it alone in isolation of the community. The Shariah has guidelines and rules for all situations.

(1) If you alone in the whole community see the hilaal of Ramadhaan, but your testimony is not accepted by the Jamaat of your place, hence officially for the community the next day will not be Ramadhaan. Nevertheless, you should fast the next day.

(2) In the scenario mentioned in No.1 above, there is the probability that you will have to fast 31 days because it is possible that at the end of the community's 29th day (which is your 30th day of fasting) the moon is not sighted. Hence, the next day will be the community's 30th day while it will be yours 31st Day. You are required by the Shariah to fast this 31st day. You cannot celebrate Eid alone.

(3) Assuming that you alone saw the hilaal of Shawwaal, but your testimony was rejected and the community regards the next day as the last day of Ramadhaan. Then too you have to fast and believe that there was an error in your sighting.

(4) As far as Muharram is concerned, fasting on the Day of Aashura is not a communal act of Ibaadat. If you saw the hilaal of Muharram, but not the others, then you may act according to your sighting, and fast when it is the 10th according to your calculation.

(5) The same explanation as No. 4 applies for Sha'baan.

Q. Is it permissible to sell honey and lemons to Hindus for use in their rituals of shirk?

A. It is not permissible to sell to Hindus lemons and honey for the specific purpose of their puja/shirk rituals. To sell to them such items is to assist them in shirk and kufr.

Q. In the U.S. a Christian cathedral allowed a Muslim to give the

IS OUR QUR'BAANI VALID?

Q. A relative does Qur'baani for us. However, we pay him for the animals only after the Qur'baani has been made. The price for the animals is arranged only after the animals have been slaughtered. Is our Qur'baani valid?

A. When the price is not specified, there is *jahaalat* (ambiguity) in the sale. There are two types of *jahaalat* regarding sale transactions. Such *jahaalat*, the consequence of which is dispute (*mufdhi ilat tanaazu'*), and *jahaalat* which does not lead to dispute.

In the first type of *jahaalat* which leads to dispute, the sale is *faasid* (corrupt), and it is Waajib to cancel it. If the *jahaalat* does not lead to any dispute, then the sale will not be *faasid*.

Assuming that the *jahaalat* in the transactions arranged with your relative does lead to dispute, then obvi-

ously the sale will be *bay' faasid*, cancelling of which is Waajib. Failing to cancel it is sinful.

In the scenario you are in, even if the sale is *faasid* the question of cancellation does not arise since the animals have already been sacrificed. The question now is: Is the Qur'baani valid?

When the sale is *faasid*, the buyer becomes the owner of the asset when he takes possession of it. Thus, the animal purchased by way of *bay' faasid* became the property of the buyer when he either physically took possession of it, or allowed his Qur'baani to be made. Since he made Qur'baani of an animal which is his property, the Qur'baani is valid. But he has to make Taubah for the haraam act of entering into a *faasid* transaction and abstaining from cancelling the sale.

Athaan from inside the church. This was in the interests of fostering harmonious co-existence. Is this permissible?

A. Harmonious existence with shaitaan is haraam. The Qur'aan explicitly declares that shaitaan is our avowed enemy. This interfaith kufr act enacted to dupe stupid people is an inspiration and stunt of shaitaan. Giving Athaan in a Christian Church is a ploy of shaitaan. Shaitaan misleads people under Deeni guise. Muslims who become entrapped in such shaitaani plots may even lose their Imaan. With such subtle tricks does shaitaan make kufr and shirk religions acceptable to Muslims of weak Imaan. Such Muslims may even become murtad. The Shaitaani ploys of the interfaith movement are a gradual creeping disease. By degrees is the Imaan of weak Muslims desensitized and corrupted with their association with religions of kufr. The Qur'aan Majeed repeatedly prohibits Muslims from befriending the Yahood and Nasaara. Friendship with them makes their religions acceptable to Muslims. The 'benefits' of this dubious, haraam 'athaan' delivered in the church are hallucinatory. It is all a trap of shaitaan.

Q. Is it permissible to perform Salaat with a kurtah halfway on the thighs?

A. It is not permissible to be dressed with a garment halfway on the thighs for Salaat. In fact, it is shameless and not permissible to don such a garment even out of Salaat. While the Salaat will be valid, the act is Makrooh Tahrimi (forbidden and sinful). The tha-waab of the Salaat is ruined.

Q. Some Muftis say that prawns are halaal.

A. Those who contend that prawn/shrimps are fish fail to apply their minds. They have absolutely no Shar'i daleel for the ludicrous view of prawns being fish. According to the

Hanafi Math-hab prawns are Haraam. And Allah knows best.

Q. Qur'baani of an animal without a tail was made. What is the ruling?

A. It is not permissible to slaughter for Qur'baani an animal without tail. If such an animal was slaughtered, and if he realized his error after the days of Qur'baani, then the price of an animal should be given as Sadqah to the poor.

Q. Who are the Salafis?

A. Those who make blind taqleed of Ibn Taimiyyah, Muhammad Ibn Abdul Wahhaab, and Al-Baani are Salafis. The Salafis of this time blindly follow what the likes of Al-Baani gleaned from the works of Ibn Taimiyyah. They reject and denounce the Four official Math-habs of Islam known as the Ahlus Sunnah.

Q. Are perfumes containing benzyl and cetyl alcohol permissible?

A. Benzyl and cetyl alcohol are pure alcohols which are haraam. Perfumes containing alcohol are not permissible.

Q. Due to excessive dust which made me extremely sick, a person wore a surgical mask on my face during Ihraam. Do I have to pay any penalty?

A. If the person was really becoming sick, then although he had a valid reason for wearing the surgical mask in the state of Ihraam, he will still have to pay the kaffarah penalty of having one sheep/goat slaughtered in the Haram, and all the meat must compulsorily be given to only the poor.

Q. Some Muftis say that we should not make Amr Bil Ma'roof Nahy Anil Munkar (commanding virtue and prohibiting evil) in practices in which there are differences of the Ulama. For example, some Ulama say television is permissible. Therefore, we should not give naseehat to those who watch television. Is this correct?

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A. Nahy Anil Munkar should be done even in issues in which there is difference of opinion. How is it possible for us to act like dumb devils when we believe, for example that the chickens are haraam carrion, television is haraam, etc.? Even if others maintain that these haraam and immoral practices, etc. are 'halaal', it does not mean that those who believe them to be haraam should resort to concealing the Haqq and silently observe people consuming carrion and poison, and indulging in zina and immorality. Those who speak drivel must learn to apply their minds when they have to speak on Deeni issues.

Q. Is it permissible to use lipstick if one is with purdah dress?

A. Purdah dress or no purdah dress, lipstick is haraam.

Q. My brother publicly and shamelessly displays his haraam relationship with a woman. When I admonished him, he retorted that it is his sin and he will be punished, hence I should not worry. He will now be getting married to the woman. I do not want to attend his Nikah. The family says that I will be guilty of breaking family ties by abstaining. What should I do?

A. In fact, it will be sinful for you to attend the Nikah of your insolent, faasiq brother who has displayed contempt for Allah Ta'ala. Your family is in error. Ignore their protests and boycott your brother's Nikah.

Q. According to the Hadith, the Salaat of a man who consumes alcohol is not valid for 40 days. Does this mean that he should not perform Salaat for 40 days?

A. The Hadith does not negate validity of his Salaat. Even if one had consumed alcohol, he is not absolved of performing Salaat. Salaat remains compulsory. As soon as he is sober, he has to perform his daily Salaat. The Hadith which mentions that the Salaat is not accepted for 40 days if one consumes liquor means that for 40 days one will be deprived of the reward and benefit of the Salaat. The Hadith does not mean that the obligation of Salaat is not or should not be discharged for 40 days. Salaat has to be compulsorily performed as soon as the person has sobered up.

Q. Some scholars say that Talaq without witnesses is not valid. I am in a dilemma on this issue.

A. Only a deviated moron will contend that witnesses are a requisite for the validity of Talaq. The fellows are not scholars. They are juhhaal (morons). The validity of Talaq is not reliant on witnesses. Witnesses are necessary for Nikah, not for Talaq. Talaq is valid without witnesses.

Q. Is Talaq said in anger valid? Some scholars say that it is not valid.

A. Ignore what the morons blurt out. Whether the husband utters Talaq in anger or love or in joke, it is valid. Those who deny this fact are juhala

(ignoramuses). If one in anger shoots and kills a person, he will not be able to argue that he had committed the deed in anger. The deed is valid regardless of the attitude. No one issues Talaq in the state of love. Invariably, Talaq is administered in the state of anger. Those who do not accept the validity of Talaq simply because it was uttered in anger, will pass their life in the state of adultery with the ex-wife and the resultant children will be illegitimate.

Q. What should I do if I come to a Masjid in America knowing about the Qiblah controversy?

A. Whenever and wherever you find a Masjid, perform your Salaat there facing the direction which the Mihrab indicates. Don't probe the direction. Don't ask if it is north-east or south-east. Simply follow the direction which the Masjid's Mihrab indicates. That is the Sunnah way. Don't create a problem by prying into something unnecessarily.

Q. Due to us facing different Qiblah directions in prison, two Jamaats perform Salaat at the same time in the same building. Some brothers claim that this invalidates Salaat.

A. Conducting two Jamaats in the same building at the same time is not advisable. Nevertheless, it does not invalidate the Salaat. If it is possible to have slightly different times, then this should be adopted.

Q. Some people say that it is the majority which determines what is right or wrong. Is this correct?

A. Those who speak about the majority being the determining factor lack Deeni understanding. The Qur'aan Majeed states: "If you follow the majority, then verily you will be mushrikoon." The majority has always been on error and deviation. The majority is not a Shar'i criterion. The criterion is the Shariah, nothing else.

Q. Some Muslims in prison offer Salaam and respond to the Salaam of members of the Nation of Islam sect. What is the Shariah's ruling?

A. If a man is not aware of the beliefs of a deviant sect and he believes them to be Muslim, he will be justified to offer Salaam and to respond to their Salaam. But it will not be permissible for those who are aware of the explicit beliefs of kufr of the deviant group called 'Nation of Islam'.

Q. Is it kufr to say words such as 'Mother Nature' and 'Father Time'?

A. Saying 'mother nature' and 'father time' is un-Islamic. We should not adopt such kuffaar terms. They reek of atheism. In fact, atheist believe that 'time' is their god and 'nature' is their goddess. They hold the stupid idea of

TILAAWAT

Imam Hambal: 'O Allah! What is the best and shortest way to gain your Proximity (Nearness)?'

Allah Ta'ala: "Tilaawat (Recitation) of the Qur'aan."

Imaam Hambal: "Is it Tilaawat with understanding?"

Allah Ta'ala: "With or without understanding."

Those who deprive themselves of the treasure of Tilaawat, should derive lesson from this episode and ensure that Tilaawat of the Qur'aan

Shareef becomes a permanent daily feature of their life. Those who are regular with Tilaawat, should gradually increase the amount of Tilaawat.

According to Hadhrat Shaikh Muhayyudeen Ibn Arabi (rahmatullah alayh), the reward of Tilaawat increases if whilst reciting one points with the finger as well. Pointing with the finger as one recites, is also an act of ibaadat.

time and nature being their creators, hence 'mother' and 'father'. Nevertheless, we shall stop short of branding the person kaaafir. It is not permissible to employ such terms of kufr implications.

Q. Does toothpaste fall in the same category as soap which is halaal even if haraam fat/oil is used to manufacture it?

A. No, toothpaste is not in the category of soap. If it contains haraam ingredients, it will be haraam. In fact, there is no consensus in our Math-hab even on soap. Some of our senior Fuqaha agree with the Shaafi' view that all soap made from haraam oil/fat is haraam. Even our Fuqaha who say it is permissible generally do not use soap from the Taqwa point of view. But, for the masses it is permissible. Once the Fuqaha have ruled on permissibility, then it will not be permissible to create difficulties for the masses. The senior Ulama say that using such soap on the face, extinguishes Noor from the face.

Q. Is it permissible to eat shark?

A. Shark is a fish, hence permissible for Hanafis. It is permissible unanimously according to all Math-habs.

Q. When Israafeel (alayhis salaam) blows the Soor (Trumpet) the first time, will he too be destroyed? Who will then be the first to be given life?

A. Yes, Hadhrat Israafeel (alayhis salaam) will finally pass into annihilation with the effect of the Soor. Then he will be the very first being to be restored to life when Allah Ta'ala wills the resurrection of creation.

Q. Should one recite Bismillah before beginning a Surah after Surah Faatihah in Salaat?

A. It is permissible to recite Bismillah after Surah Faatihah when beginning a new Surah during Salaat. While according to the Hanafi Math-hab it is permissible, and this is the norm, according to the Shaafi' Math-hab it is Sunnah. Whenever it is possible to incorporate the teachings of the other Math-habs without violating one's

own Math-hab, then it is meritorious to do so.

Q. Is spitting in the toilet prohibited even if there is only water in the toilet bowl?

A. Yes, it is prohibited to spit in the toilet unless one is overwhelmed for some reason to spit. Regardless of there being only water in the toilet, spitting is not permissible.

Q. During Athaan the Muath-thin recites: Wa ash-hadu-anna Muham-madur.... What is the status of the Athaan with the added 'WA'?

A. The added 'Wa' in Athaan does not invalidate the Athaan. But it is improper and in conflict with the Sunnah. If someone does so intentionally then he will be guilty of the serious sin of violating the Sunnah.

Q. What is the meaning of Taqiyah?

A. Taqiyah is a belief of the Shiahs. It means to conceal one's true beliefs and proclaim what one does not believe in order to deceive others. For example, the Shiahs reject the Qur'aan Shareef. They believe that the Qur'aan is a fabrication and that it was falsified by the Sahabaah. However, in order to deceive Muslims, they claim that they believe in the Qur'aan. Taqiyah is this holy hypocrisy. It is a belief of the highest merit in the Shiah religion. The rewards for practicing Taqiyah are tremendous according to Shi'ism. In fact, Taqiyah is a cardinal article of the Shiah religion.

A lesser type of taqiyah is practiced by Salafis to deceive and entrap followers of the Ahlus Sunnah Wal Jama'ah. Salafis who do not follow any one of the Four Math-habs of the Ahlus Sunnah, masquerade as Hanafis and by deception propagate Salafi beliefs and practices.

Q. Some Hanafi molvis say that it is permissible to combine two Salaat like the Shaafis do if this becomes necessary. Is it proper for Hanafis to combine two Salaats?

A. Combination of two Salaat in one time is not permissible according to the Hanafi Math-hab. Those who claim this to be valid for Hanafis are in error. It is not at all permissible.

Q. Placing the wedding ring on the finger of his newly wed wife, a Muslim man following western custom,

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kneeled at the feet of his wife to fit the ring. What is Islam's view regarding this ring-fitting custom?

A. The man who has aped the western kuffaar custom of kneeling like a monkey at the feet of his wife for placing a ring on her finger has become one of them. Rasulullah (sallallahu alayhi wasallam) said: "Whoever emulates a people is of them. The ring practice is haraam, disgraceful and shameful.

Q. How many ways according to the Hanafi Math-hab are there for folding the hands during Salaat?

A. According to the Hanafi Math-hab, there is only one way of folding the hands during Salaat, and that is just at the navel. The Shaafis have three ways.

Q. Is malt vinegar halaal?

A. We are not aware of the process of making vinegar with malt. If any haraam ingredient, e.g. alcohol, is added to the malt to produce vinegar, then such vinegar will not be permissible. If no haraam ingredient is added, the vinegar will be halaal.

Q. Is it permissible to wear shirt and pants? In the U.K. people are forced to wear western dress otherwise one will not be employed.

A. Shirts and pants are kuffaar dress. In the scenario prevailing in South Africa, Islamic dress has already become widely prevalent (it is *aam*). Thus, shirts and pants are *Tashabbuh bil Kuffaar* hence not permissible. The same applies in the U.K. No one is forced in the U.K. to wear shirts and pants. This contention is a blatant lie. In terms of the Shariah, 'force' applies only if life or limb is threatened. At most, some employers may not employ Muslims with Islamic dress. This is not force. It is expected of Muslims to shun such jobs which demand them to kufriize their lifestyle. What will they do if employers stipulate that Imaan must be renounced for obtaining employment? Will they become murtad for the sake of a job? The argument of 'force' is not valid.

Q. The estate of my father was not wound up for many years. What happens to Zakaat on the funds in the estate?

A. Zakaat must be paid by the heirs only when they receive their shares of inheritance in the form of cash, gold and silver. As long as they had not taken possession of their money, Zakaat is not payable.

Q. Are the dividends received on shares in a company halaal?

A. Dealing in shares is not permissible. The dividends which are received on shares should be given to the poor without niyyat of thawaab. Whatever gain one receives on shares should be given to the poor. If the shares are sold, all of the money should be given as Sadqah to the poor.

Q. A shopkeeper has three prices for his goods. Example: The cash price of a cupboard is R900. If it is bought on 3 months credit, the price on the invoice states: R900 +

R300 = R1200. If the time is 6 months, on the invoice is written: R900 + R600 = R1500. If the terms are 9 months, it will be written: R900 + R1000 = R1900. Is this method permissible?

A. It is not permissible to state the price as is described in the question. The price should be clearly stated: R1200., or R1500 or R1900. While stating the price with clarity is legally in terms of the Shariah permissible and valid, it should be remembered that Islam places considerable emphasis on the moral aspect. It is cruel and exploitive to charge R1900 for the R900 cupboard simply because the poor customer is unable to pay cash. Morally speaking this too is a kind of 'riba'. It is heartless.

Q. In the U.K. there is a Musjid which allows guide dogs in an area attached to the Musjid. Guide dogs lead blind people. They argue that it is permissible to allow dogs at the Musjid because according to the Hadith dogs would be in the Musjid in Madinah. Is it permissible?

A. The trustees of the Musjid who are allowing 'guide' dogs on to the Musjid premises are morons whose brains are colonized by the western kuffaar. It is not permissible. Their argument about Madinah is a scandalous lie. They should produce their proof. If dogs wonder into a Musjid of their own accord, it is no basis or daleel for permissibility of the malpractice adopted in Britain by miscreant Muslims.

Q. Is it permissible to let premises for any haraam activity, e.g. a shop for operating a liquor store or a bank?

A. Obviously it is haraam. Letting out premises for haraam activities is to aid and abet sin and transgression which the Qur'aan explicitly prohibits. If premises was leased for haraam activity, the owner (lessor) should cancel the lease. If this is not legally possible, the lease should not be renewed. On expiry of the lease, the tenant should be evicted. Meanwhile the haraam rental should be given as Sadqah to the poor without niyyat of thawaab.

Q. A premises was leased out for a supermarket to a non-Muslim. If the lessee converts the supermarket into a liquor store, will the rent be halaal for the owner?

A. Since the owner did not lease his premises for a liquor store, the rental is halaal. However, it is Waajib for him to evict the tenant.

Q. In the U.K. Muslim school children in an interfaith excursion were taken to a cathedral. They went inside and were allowed to sing nasheeds. The objective is to

MAULANA NADWI AND IBN TAIMIYYAH

Q. Maulana Abul Hasan Nadwi (rahmatullah alayh) has written in praise of Ibn Taimiyyah. How do you reconcile your strong stance against Ibn Taimiyyah with this?

A. Maulana Nadwi's view regarding Ibn Taimiyyah does not alter the truth. The errors of Ulama are not proof in the Shariah. The honourable Maulana Nadwi (rahmatullah alayh) had grievously erred in his appraisal of Ibn Taimiyyah.

Another glaring error which the honourable Maulana Sahib had committed was to sign the fatwa together with a group of palace Ulama to grant the Saudi king of the time authority to permit the establishment of U.S. military bases in Saudi Arabia, and to launch the attack against Iraq from the Holy Land of Arabia. This was in the first Gulf War. The Maulana's constant association with the Saudi royal family and the establish-

ment/palace Ulama had blurred his judgment, hence he was a party to the destruction of Iraq and an active supporter of the invasion of a Muslim country by the kaafir U.S., and this too from the Holy Land of Arabia. On his death-bed, Rasulullah (sallallahu alayhi wasallam) commanded the Sahaabah: "*Expel the Yahood and Nasaara from Jazeeratul Arab (the Arabian Peninsula)*". The baatil fatwa of these Ulama had opened the door for U.S. domination of Arabia fourteen centuries after the demise of Nabi-e-Kareem (sallallahu alayhi wasallam).

Even sincere and great Ulama also err and become trapped in nafsaniyat. The Haqq overrides the view of Maulana Nadwi (rahmatullah alayh). May Allah Ta'ala save us from the evils of our nafs and the plots and snares of shaitaan.

promote harmony between Muslims and Christians. Is this permissible?

A. The cathedral trips are haraam. It is not permissible to visit churches and kuffaar places of worship. Such visits foster in children a respect and honour the venues of kufr and shirk. The children's Imaan is contaminated by desensitizing the inherent hatred for kufr and shirk. The kufr religion is placed on par with Islam by these interfaith activities. The taking and publication of pictures are added kabee-rah sins which compound the villainy of the kufr visit.

Q. Feasting-fund-raising functions are becoming the norm. In order to raise funds for Musjid, Madrasah and other charitable projects, the organizers arrange feasts of different kinds. Men and women freely participate. The women come adorned in their finery and perfumed. They are fed some plates of foods in western style, then an ap-

peal is made for funds. Sometimes they pay exorbitant prices for the platter of food. The money so raised goes to charity. Photography and videotaping are considered necessary. Some of these functions are restricted to only ladies. Is this type of fund-raising permissible?

A. A Muslim does not require knowledge to understand the evil and prohibition of the fund-raising methods described in the question. The intermingling of sexes, females attending adorned and perfumed, haraam video footages, and in general

the method and ethos of kuffaar merrymaking functions are the reasons for such functions being haraam. Almost every prohibition in the Shariah's Hijaab Code is violated. The lewdness of the affair is conspicuous.

Sadqah is an act of pure ibaadat in which *Ikhfa (Concealment)* is emphasized. The 'left hand should not know what the right hand gives' according to the Hadith. The riya in the merry-making deceptive 'charity' function is quite obvious.

The lack of *Ikhlaas* is also apparent. When 'charity' is given in lieu of food and after gratifying the nafs with merrymaking in a haraam manner, the money given as 'charity' in handouts of ostentation can never be described as Sadqah. It is not permissible to use such funds acquired in haraam ways for Islamic charitable projects.

The same arguments as above apply to the 'ladies charity function'. All these ladies are like zaaniyas. Rasulullah (sallallahu alayhi wasallam) said that they "are like this and like that". All of these lewd women attend such haraam functions fully adorned and perfumed, hence they are zaaniyahs. The money acquired at such haraam functions is likewise haraam.

Q. Absa Bank's Islamic division offers a range of Shariah compliant deals. Please comment on Absa's Islamic finance.

A. All banks, whether Muslim owned or otherwise, operate haraam 'islamic' banking systems. ABSA's so-called 'islamic' banking is haraam. There is no such creature as 'shariah compliant'. If one is compelled to open a banking account, it should be at a non-Muslim bank.

Q. I am moving into a new house which I have built. How is it to invite all my relatives to a meal when I move in?

SALAAT BEHIND THE BARELWIS

Barelwis are people of Bid'ah. They practise much bid'ah and acts of grave-worship. Someone asked Hadhrat Thanvi if Salaat behind a Barelwi is valid or not. Hadhrat said: "Yes, Salaat is valid. Although they brand us as kaafir, we do not label them kaafir. We say that the people of Barelwi are Ahl-e-Hawa (those who follow the nafs). We do not say that they are kaafir."

Questions and Answers

THE MAJLIS Q & A
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A. Inviting the whole family for meals simply because you are moving into a new house is wasteful. There is no origin for this practice in the Sunnah. If Allah Ta'ala has given you wealth, contribute the amount which you will waste feeding obese people, to the poor and destitute. These types of 'family gatherings' are becoming bid'ah customs. In some places they have reached zina proportions. Such gatherings are wasteful and do not bode good. Family ties are not maintained with wasteful da'wats, but by assisting them when they are in need. Give the money to some poor people at your end, and you will gain much barkat and tha-waab.

Q. What am I supposed to do when the Imaam of the Musjid is a faasiq and there is no nearby Musjid with a non-faasiq Imaam? Is Salaat valid behind the Imaam who trims his beard to less than a fist-length?

A. Despite the fisq of the Imaam, your Salaat is valid behind him.

Q. Some Muslim students being brainwashed in schools are beginning to believe in Darwin's theory of evolution.

A. Whoever believes that our Ancestor was an ape as the moron Darwin propagated, is a kaafir. He loses his Imaan. Darwin's theory of evolution is explicit kufr which flagrantly denies the Qur'aanic belief of the origin of mankind with Hadhrat Nabi Aadam (alayhis salaam). All of these kuffaar scientists are atheists. Only a person for whom Allah Ta'ala has decreed kufr and everlasting Jahannum will believe in the baboon theory of Darwin.

Q. How old is mankind?

A. Mankind, since the advent of Ha-

dhrat Aadam (alayhis salaam) on earth is approximately 8 thousand years. Prior to mankind, the earth was inhabited by jinn.

Q. Some Muslims are wearing garments on which the cross is displayed. Is this permissible?

A. The cross is a symbol of kufr and shirk. It is the religious symbol of the Christians. It is haraam for Muslims to display the cross or to wear garments on which the cross is portrayed. All forms of association with the cross are haraam. The act of being pleased with kufr is also kufr.

Q. Is shaitaan a jinn or an angel who has been cursed?

A. The Qur'aan emphatically and explicitly declares that shaitaan is a Jinn.

Q. Are shirt and pants acceptable garb for Muslim?

A. Shirt and pants are kuffaar dress, hence unacceptable.

Q. Are Lay's chips halaal?

A. The chips contain several chemical ingredients of dubious make and origin. Abstain from Lays and all other commercial chips.

Q. Most people are unable to afford exorbitant medical fee. In such circumstances will medical insurance not be permissible?

A. Medical aid insurance is haraam. If halaal mutton is not available, it does not mean that pork should be eaten even if it carries some moron carrion halaalizer's 'halaal' logo. In this world there are tests and trials for our Imaan. This world is the arena for the conflict between Imaan and kufr - halaal and haraam. Little sacrifices have to be made. The life of comfort and happiness is in the Hereafter. This world is not Jannat. So expect difficulties and trials. We have explained

them. **Is there any merit in their argument?**

A. The contention of 180 degree leeway is absolutely baseless. The maximum is a leeway of 45 degrees. If one is convinced that the Qiblah is a certain direction, then it will not be permissible to follow a person who faces another direction. Holding on to the Rope of Allah means to hold on to the Shariah. Unity on the basis of error or to please others is Satanism. Such unity be confounded. Nabi Ibraaheem (alayhis salaam) threw to the winds unity with his community when they insisted that he worships their idols, and so did every Nabi. Unity with baatil is haraam.

If you should follow the others to a face a direction which you believe is incorrect, then your Salaat will not be valid. Unity may not be forged on a basis which results in violation of the Shariah. The others are grossly unreasonable for their insistence on you to submit to baatil. Never follow their nafsaani whims and fancies. If they are so much concerned with unity then why do they not unite with you and follow the direction which you believe is correct. Why did they cause disunity when they

THE EFFECT OF HARAAM HALAALIZED ETHANOL

Hadhrat Maulana Ashraf Ali Thanvi (rahmatullah alayh) said:

"Once when I was suffering from a sickness, medicine from a hospital was brought to me. The doctors assured me regarding the medicine (*that it contained nothing which was haraam*). When I used it, I saw such a filthy dream which I had never experienced in my life. I then threw away the medicine. When some per-

sons insisted that I use it, I said: 'The One Who cures is Allah.' Deriving any benefit from liquor is not permissible.

In fact, the Fuqaha have said that it is not permissible to even look at it with pleasure." (*The medicine had contained alcohol. Its effect was the filthy dream*).

This should be food for thought for the alcohol-halaalizing molvies.

the prohibition of medical aid in detail in two books. If you require these books, provide your postal address.

Q. The Hafez who is the Imaam of the Musjid gives a talk immediately after the Fardh of Maghrib. People feel compelled to sit. Anyone who gets up to perform his Sunnat Salaat is given unfriendly stares. May musallis ignore the talk and continue with the Sunnat Salaat?

A. The Hafez Sahib has introduced a new bid'ah. It is not permissible to give a talk immediately after the Fardh of Zuhr, Maghrib and Isha. The musallis should display their dislike for his bid'ah by walking out. They should not sit in his bid'ah bayaan.

Q. A Muslim male who is a gay got married to a male in a 'marriage' ceremony. What is his status?

A. The gay 'marriage ceremony' has placed the seal of kufr on this vile character. He has openly become a murtad.

Q. Is marriage during the month of Muharram sinful?

A. It is in fact sinful to believe that

reached the prison and discovered that the Muslims were facing south-east? They are in fact the cause of the disunity.

Another word of advice for even the seekers of misplaced unity is that if they are genuinely convinced that the Qiblah is north-east or east, then it will be haraam for them to unite with those who face south-east. If the east has been adopted merely for the sake of a misconceived unity, then that too is erroneous because if they believe that the Qiblah is north-east, then they have no right to face east.

Brother, ignore the unreasonable criticism. Let them speak their drivel. Take no notice. Do what is right. Yes, after studying the proofs of those who claim the direction to be north-east, if you sincerely believe that north-east is correct and our view is incorrect, then you will be justified to face north-east. But it is haraam to face north-east simply to achieve a baseless 'unity' - a unity which spawns violation of the Shariah. Confound such satanic unity. Our arguments and views on the Qiblah issue are enclosed for your study as well as for the study of anyone interested in the issue.

marriage in Muharram is sinful. This erroneous belief stems from Shi'ism.

Q. Is it proper to put flowers in the toilet?

A. Flowers should not be placed inside a toilet. Plants also engage in Tasbeeh and Thikr. The Qur'aan Majeed states: "*The seven heavens, the earth and everything in between recite Tasbeeh for Allah. And, everything recites His Tasbeeh, but you do not understand.*"

Q. Is it necessary to perform Tahyatul Musjid Salaat when entering a Jamaat Khaanah (not a Musjid)?

A. Tahyatul Musjid does not apply to a Jamaat Khaanah. But this does not mean that it is not permissible to perform Nafil Namaaz on entering a Jamaat Khaanah. But it will not be the Masnoon Tahyatul Musjid which applies to only a proper Musjid - a place which has been declared to be a Musjid.

Q. When a man married his second wife she had agreed to waive her right of equal nights and equal maintenance expenses. After a few months, she claims her rights. Does she have the right to renege from her earlier agreement?

A. As long as the second wife agrees to waive her rights, it is permissible. But she has the right to re-instate her rights and demand that it be fulfilled even if she had initially agreed to waive them.

Q. A convert Muslim has no Muslim heirs. Can he make a wasiyyat for his non-Muslim wife and children?

A. There are no inheritance ties between Muslims and non-Muslims regardless of how close the relationship may be. Non-Muslims do not inherit in the estate of a Muslim nor do Muslims inherit in the estate of non-Muslims. This man's non-Muslim wife and non-Muslim children do not inherit in his estate. He may make a bequest for them which should not exceed one third the value of his estate. The balance of his estate should be bequeathed to Islamic Charity.

Q. Some Muslims have struck up such a bosom friendship with non-Muslims that when the non-Muslim dies, his Muslim friend puts out personal messages such as "Rest in peace, you were a great pal." Is it

(Turn to page 12)

THE QIBLAH IN AMERICA

Q. When I first arrived at this prison in the U.S.A., the Muslims were performing Salaat towards the south-east. After a couple of years, a Muslim from outside came and said that we should face north-east. I as well as a group of brothers who follow the Ulama of South Africa stuck to the south-east direction. Recently the majority of the inmates decided to unify and perform Salaat facing east, saying that there is a 180 degree leeway in each direction for the Qiblah. I and a few brothers disagreed and have continued facing south-east. We are not making Jamaat with the majority since we are convinced that the Qiblah is south-east by our own observations as well as by the view of the Mujlisul Ulama. Are we wrong in not following the majority? The other group harasses us citing the Qur'aanic ayat of adhering to the 'Rope of Allah and not be divided'. They insinuate that we will be severely punished for not joining

THE MORAL CORRUPTION OF THE SAUDI REGIME

Their shameless urinals

Q. Alhamdulillah, the Hajj was quite easy and I hope our Hajj has been accepted. What I found disgusting in the Holy Places were the shameless urinals installed in Arafat, Mina and Muzdalifah. I am at a loss to understand the logic which justifies the installation of these shameless kuffaar contraptions which eliminate every sign of shame and modesty. Hujjaaj are forced to expose part of their satr in full view of the public, including females, when they use these disgusting urinals. I urge the Ulama to engage the relevant authorities on this issue. The sanctity of the Holy Places and the dignity of the Hujjaaj should not be sullied so disgustingly. It is sad to observe that Muslims have fallen to this low level of moral degradation which required the installation of these standing urinals.

A. Brother, we did object to the Saudi authorities in this regard. We had written letters to various governmental departments of Saudi Arabia, even to the king. Although we were convinced that our letters would be ignored, nevertheless, we believed it necessary as a demand of Amr Bil Ma'roof to deliver the Message. Our obligation is to only deliver the Message and offer Naseehat, and this is what we have done. Shamelessness to the degree of immorality is increasingly becoming a feature of Saudi culture. You will still observe much for lewdness and immorality legalized and promoted by the Saudi regime. We should make dua that Allah Ta'ala removes the treacherous Saudi regime and establishes in its place a benevolent, just and pious Khalifah who will uphold the Standard of the Sunnah.

THEIR EID YAUM WATAN

Q. On 23 September the Saudis celebrated their 83rd National day called 'Eid Yaum Watan' Please comment on the Shar'i status of this new 'day of eid'.

A. The Saudis are bid'atis similar to the Barelwi Qabar Pujaari bid'atis. This latter sect of Bid'atis (the grave-worshippers) have fabricated an 'eid' which they dub 'Eid Miladun Nabi'. The Saudi regime has fabricated the bid'ah of 'Eid Yaum Watan' Every Muslim – Aalim or Jaahil – knows that in Islam there are only two Eids – Eidul Fitr and Eidul Adha. There is no third day of Eid.

The Saudi 'eid yaum watan' is in reality a day to celebrate their disgrace and treachery. 23 September 2013 was to mark the 83rd anniversary of their treachery against Islam. Acting as the agent of the British, the Saudi nomads, viz., the present Saudi so-called 'royal' family, had shed the blood of countless thousands of Muslims in the Holy Land to dismantle the Khilaafate. They (the Saudi nomads) armed and directed by the British, presented Arabia and many other Muslim lands held by the Khilaafate, to the British kuffaar. Throughout its brief history, the Saudi regime has been the surrogate puppet government ruling the Holy Land of Arabia on behalf of Britain and of recent, on behalf of the U.S.A., its protector and master.

Whilst the Saudi regime dishonestly proclaims its abhorrence for Bid'ah and had ruthlessly dealt with Muslims who were trapped in the quagmire of Bid'ah, they (the Saudis) did not lag behind in the perpetration of Bid'ah. They have introduced numerous acts of Bid'ah, Fisq and Fujoor of a different kind. We therefore find the vast majority of the Ummah cherishing an intense

abhorrence and hatred for the Saudi regime. May Allah Ta'ala remove these scoundrels who have pillaged and plundered the Holy Lands to gratify their insatiable nafsani lusts.

THEIR DESTRUCTION OF MAKKAH AND THE HOLY PLACES

Q. Extensive construction work which is eliminating all the holy landmarks of Makkah is in progress. The Holy Ka'bah is overshadowed by western-style skyscrapers. What is the view of the Shariah regarding all of this massive works of construction taking place?

A. About the only sign and relic of Islam which still endures in Makkah Mukarramah is the Holy Ka'bah. Everything else about Islam has already been demolished and eradicated. One of the Signs of Qiyaamah is the flattening of Makkah Mukarramah. Giving effect to this Sign of Qiyaamah has fallen to the lot of the Saudi regime. Regarding the haraam buildings which the Saudis are constructing, the Qur'aan states: "What! Are you constructing on every height a monument to play with? You construct palaces as if you are going to live forever (in this world)." Original Makkah has already been crudely flattened, demolished and eradicated by the Saudi regime. The Saudi objective is to convert Makkah Mukarramah into a holiday resort, Paris-style. They will continue with their ignominy until the Divine Whip strikes them down with lightning swiftness. No power can endure for ever. The Qur'aan says that every reign has its appointed time. When the moment of destruction and punishment arrives, there will not be a respite of even a moment.

THE HALAALIZERS OF HARAAM ARE DEVILS

A LESSON FOR THE CARRION HALAALIZERS

Hadhrat Shaikh Abdul Qaadir Jilaani (rahmatullah alayh) narrated:

"Once while on a journey, I passed through a wilderness where I halted for a few days.. Water was no where to be found. My condition became extremely precarious without water. Suddenly a cloud appeared and it began to rain. I quenched my thirst. Soon there appeared a very bright light and a radiant form who announced: 'O Abdul Qaadir! I am your Lord. All unlawful (haraam) things have I made lawful (halaal) for you.'

I immediately recited: 'Authu billaahi minash shaitaanir rajeem' (I seek refuge with Allah from shaitaan the accursed one.). Be gone, O accursed, rejected one!" At that very moment the glittering light became a dark object and the radiant form changed

into dark smoke. Then the voice said: 'O Abdul Qaadir! Your Ilm (Knowledge of the Deen) has saved you. I had deceived and deviated 70 Auliya with this very same stratagem.'

I retorted: 'No! It is not my Knowledge which have saved me. It is the grace and kindness of Allah Ta'ala which have saved me.'

Hadhrat Abdul Qaadir (rahmatullah alayh) then profusely expressed his gratitude to Allah Ta'ala. The people later asked him: 'How did you recognize that the apparition was shaitaan?' Hadhrat Jilaani (rahmatullah alayh) replied: "When haraam was halaalized, I understood that it was shaitaan."

In this episode is a sombre lesson and sagacious advice and advice for SANHA, MJC, NIHT and all entities of similar ilk. Those who halaalizes carrion are veritable shyaateen.

SANHA'S CARRION LIE

Q. Please comment on SANHA's claim that the late Mufti Ebrahim Sanjali (rahmatullah alayh) had legalized Rainbow chickens.

A. During the early 1970's an inspection of the Rainbow plant at Hammarsdale was undertaken. Among those who had participated were Maulana Yusuf Bin-nuri of Pakistan, Maulana A.H.Omarjee, Maulana Ansaari, Mufti Ebrahim Sanjalwi, Maulana Ebrahim Mia, Mufti Ahmed Mia, A.S. Desai (me) and others. Nolakhi and the rest of SANHA carrion halaalizers were either toddlers or not yet born. Hence, SANHA's

statements regarding this inspection are baseless conjecturing and false.

The Transvaal Ulama had emphatically branded Rainbow Haraam. Mufti Sanjalwi took one already-killed chicken and paraded with it the length of the plant, showing it to all participants. The neck veins were improperly cut. This was the general way in which the necks were cut.

It is a blatant and an obscene lie to claim that Mufti Sanjalwi had said that the chickens were halaal. A.S. Desai was present and can say under oath that Mufti Sanjalwi had rejected Rainbow.

NOT PAYING ZAKAAT! BEWARE OF THE ATHAAB!

THE FOLLOWING episode was narrated by Hadhrat Maulana Ashraf Ali Thanvi (rahmatullah alayh), and it happened in Thanabovan where Hadhrat was resident.

A Mullaji had hoarded a sum of money which he kept in an earthenware vessel underground. He would almost daily open up the jar and count the money. His extreme love for the money prevented him from paying the compulsory Zakaat. Some youngsters who were his students had observed the daily practice of the Mullaj. One day during the absence of the Mullaji, they stole the money.

With some of the money they prepared a lavish meal, and also invited Mullaji. Whilst eating, the Mullaji enquired about the occasion for having prepared such a sumptuous feast. The youngsters said: "Hadhrat this is as a result of your blessings."

However, the Mullaji asked several times for the reason of the feast. But the youngsters each time responded with the same comment. When one boy sarcastically laughed, the Mullaji became apprehensive. It occurred to him that there was something sinister about the feast. He became so much dis-

turbed that he discontinued eating and hastened to his room.

When he opened the jar, he was so terribly shocked to discover that his money was missing that he suffered a heart attack and died on the spot. The youngsters who had played the prank were remorseful. They informed the people of what had transpired. A pious Aalim, Maulana Sa'duddeen of the town told the people that the money which was the cause for the death of the Mullaji was accursed and that they should bury it with him. Thus the remainder of the money was put

in a bag and buried together with the Mullaji.

A robber being apprized of this episode thought the Aalim was a moron hence he advised that such a considerable sum of money be wasted. During the night time, the robber opened the grave to steal the money. When he opened the grave, to his surprise he saw all the silver coins neatly spread out on the kafan of Mullaji. The coins were all sparkling very brightly. As the robber touched a coin, he let out a terrible scream. The extreme heat of the coin was unbearable.

In fear the robber fled. The sizzling pain would not disappear. Nothing could cool his burning finger. He had to keep his finger immersed in a container of cold water permanently. This would give him some relief. Whenever he removed his hand to change the water, the sizzling pain would compel him to scream. The mayyit (Mullaji) was being tormented with the silver he had hoarded and whose Zakaat he had not paid. The Qur'aan warns those who do not pay Zakaat that their faces and bodies will be branded with the heated coins which they used to hoard on earth.

SANHA'S HARAAM FLEEING FEES OF EXTORTION AND A CORRUPT FATWA

(Continued from page 1)

of a Shar'i substance, and which is imposed on the trader against his will by the carrion vendor.

Thus, the Mufti's statement: "SANHA is an organization which provides a service of certifying a certain product or outlet as Halal.", is baseless. As explained earlier SANHA's role is not as a worker of the outlet or of the carrion chicken plant. SANHA's role is that of an oppressive imposer of *zulm*. It is ludicrous to charge a fee for proclaiming that the products of a Muslim are halaal. This proclamation is not a 'service' which could be remunerable. It is not a *ma'qood alayh* in terms of the Shariah.

The Mufti says that if a person wants a halaal certificate, he 'approaches SANHA and SANHA provides him with a supervisor whose job is to inspect that all products used in the outlet are certified by SANHA.' Either the Mufti Sahib is genuinely ignorant of SANHA's haraam Mafia-style operation or he is intentionally providing SANHA with Deeni cover for its carrion products on the basis of some corrupt *ta'alluq* he enjoys with the carrion vendor.

It is indeed lamentable that the Mufti Sahib has degenerated to a level unbecoming of even a layman who understands how SANHA operates. Firstly, it is a blatant lie that SANHA provides every outlet with a supervisor. There is no 24 hour supervisor any where in any of the halaalized carrion plants and certified shops and restaurants. Further, if we assume that SANHA does provide a permanent supervisor to a restaurant, then that supervisor is SANHA's employee. He is not the employee of the trader. The supervisor takes instructions from the Mafia, not

from the owner of the shop. It is crystal clear that the supervisor is in the employ of SANHA, hence he reports to SANHA, and it is his duty to work on the premises to serve SANHA's interests or to execute SANHA's orders. If the owner of the shop requests the supervisor to clean the toilet or not to divulge to SANHA any haraam product he may be selling, the supervisor will be under SANHA's obligation to reject the demands of the shop's owner.

However, despite the supervisor being in reality SANHA's employee, the carrion plant (Rainbow) is forced to pay the supervisor a salary. For the sake of the 'halaal' carrion certificate, Rainbow and others submit to this extortion and pay SANHA's supervisor's wages. This compounds the extortion and emphasizes the non-existence of a valid Shar'i *ma'qood alayh* as a subject for a valid *Ijaarah* contract. How can SANHA charge fees for 'supervision' when Rainbow is paying the salary of the supervisor. Thus, supervision fees are a vulgar canard proffered by SANHA to deceive an ignorant Muslim public. It incurs no 'supervision' expenses.

The Fatwa further says: "The SANHA team also inspects the outlets regularly to ensure that no Haram products are utilized in the outlet. They charge him a monthly fee for these services." That a Mufti would issue such a corrupt, utterly baseless and unprofessional 'fatwa' defies credulity. What is the *ma'qood alayh* here for an *Ijaarah* transaction? SANHA performs a service at its own initiation, leisure and pleasure in the interests of its own carrion agenda and imposes a fee on the trader for a 'service' designed by it (i.e. by SANHA). This is not a service ordered by the trader. It

is an imposition by an outsider – by a carrion outfit – yet the trader is extorted for a fee, then the Mufti says that this extortion is *halaal ujrat (wage)*. The 'service' on which the Mufti basis his 'fatwa' is a product of hallucination - hallucinated to give a semblance of Shar'i permissibility for SANHA's extortion and corrupt carrion industry. It is only a mufti *maajin* who issues such corrupt 'fatwas' which have no head, no legs and no tail.

The Mufti states: "It is permissible for them to charge the fee per carcass as there is no ambiguity in the fee." Assuming that there is truly no ambiguity, then too, it is absolutely corrupt and *baatil* to charge a *baatil* fee per carcass. For what is this fee? The fee per carcass *per se* is *baatil*. What service does SANHA perform for a carrion plant, e.g. Rainbow, to warrant a fee? If it is claimed that the fee is for conducting inspections, then such inspections are not services ordered by Rainbow. In fact, the carrion plant will be too happy if the Carrion Clique does not appear on the plant to create a nuisance. If the municipality's health inspectors visit Rainbow's plant to inspect if health regulations are complied with, the municipality cannot and does not levy a fee for such inspections. SANHA is in exactly the same capacity. It performs a hallucinated 'service' for its own ends, for which SANHA extorts money from Rainbow. Furthermore, the carrion chicken plant pays separate 'inspection' fees, apart from haraam 'licence' fees, carcasses fees and other fleecing fees which shall be explained further on.

SANHA levies different types of extortionist fees on Rainbow, etc. Inspection fees are charged separately. Under different headings, SANHA

charges a variety of fees which are all haraam. The very bottom line is that the 'services' which SANHA purportedly performs for traders and carrion chicken plants are not services of the traders. If for argument's sake it be conceded that these mock 'inspections' are services, then the latter will be services for the SANHA clique, not for the traders nor for the carrion plants.

The contention that there is no ambiguity in levying a fee per carcass is also an insult to intelligence. The number of carcasses differ on a daily basis. In addition, a fee cannot be charged per carcass because SANHA is not slaughtering nor cleaning nor packing nor transporting the carcasses. Those who are killing the animals are paid a wage for their killing services, and those who are cleaning and packing the carcasses are paid a fixed wage for their services. Now what is the meaning of a 'service' levy per carcass – a haraam *riba* extortionist fee – charged by the carrion clique? What Shar'i basis is there for this confounded haraam tax?

The 'fatwa' displays gross ignorance of the methods of SANHA's mafia-style operation regarding its fees to fleece, and Fees Cost Structure. The "monthly fee for services" which according to the fatwa is permissible, is not the whole story of the Fleecing Structure. SANHA does not charge a simple, straightforward, flat monthly fee for its 'services'. Although these 'services' are not genuine services of the carrion chicken plant, we shall temporarily regard the charges as such for pursuing this argument to disprove the validity of the fleecing fees in terms of the Shariah. The Fleecing Fees extorted by SANHA from Rainbow Carrion Chickens consist of

the following elements:

(a) "The cost of any publicity advertisement, notices (including handbills) and announcements shall be for the account of the Fleecee (i.e. the fleeced Rainbow Carrion Chicken Co.)." In its agreement with Rainbow, the Carrion Purveyor, SANHA, has designated Rainbow as the 'Licensee' while we have appropriately labelled the Company, the Fleecee, that is, an entity who is fleeced of its money in haraam ways which in terms of the Shariah are extortion.

So, while SANHA incurs expenses regarding its publicity stunts, it loads the expense on the Fleecee. This is haraam even with the agreement of the Fleecee. Since the Fleecee is desperate for the 'halaal' carrion certificate to market its Carrion chickens, it submits under duress to this haraam imposition of charges for the publicity stunts of SANHA.

(b) With regard to inspection fees, the following is the Fleecing Fees Cost Structure:

(i) Seven years ago SANHA charged Rainbow, a Fleecing licence fee of approximately R10,000 per month. What the current amount is, is anyone's guess. It should be within the region of R20,000 per month.

What is this 'licence' fee all about? What Shar'i basis is there for claiming validity and permissibility for this haraam fleecing monthly charge dubbed 'licence' fee? What is the purpose of this fleecing fee? The only purpose is to fill in a haraam manner the pockets of men suffering from inordinate greed for haraam boodle. These carrion-halaalizers survive on haraam. Their bodies are nourished with haraam, hence their brains see only good in haraam. It is pure extortion since there is absolutely no *ma'qood alayh* for this fleecing 'licence' fee to be a valid charge

(To be concluded in next issue, Insha-Allah)

SAUDI CLERICS TAKE STRONG STAND AGAINST FEMALE DRIVERS

RIYADH, Saudi Arabia: About 150 clerics and religious scholars held a rare protest outside the Saudi king's palace yesterday against fresh efforts by women seeking the right to drive, highlighting the struggle faced by reformers in the ultra-conservative kingdom.

Some of the senior religious leaders who protested outside the palace in the Red Sea port of Jiddah said the US was behind a campaign calling for woman to drive on October 26 that claims to have garnered 16,000 signatures.

The government has not cracked down on the driving campaign and King Ab-

dullah is believed to favour some social reforms.

The protest by clerics, who are among the most influential voices in Saudi Arabia, shows the challenge he faces in pushing gently for change without antagonizing conservative segments of the population.

The hardline Saudi religious establishment has influence over the courts and oversees the often zealous religious police run by the Commission for the Promotion of Virtue and Prevention of Vice. Since the right-to-drive campaign was launched last month, Saudi women have been uploading videos and sharing pictures online of themselves driving. — Sapa-AP

The Star 23/10/13

COMMENT

As Qiyaamah approaches, immorality in

the Ummah will increase. Immorality and kufr in Arabia will still reach the stage of idolatry. Women from the tribe of *Daus*, according to Rasulallah (sallallahu alayhi wasallam), will dance with gyrating 'backsides' around idols. (The term 'backsides' is mentioned by *Nabi-e-Kareem - sallallahu alayhi wasallam*)

The Saudi women's campaigns against Hijaab, for driving and for the right to rub shoulders with men in public – campaigns which have the support of the wayward Saudi king – are the preliminary steps in the process of idolatry mentioned in the Hadith.

Anyhow, it is heartening to see at least many Ulama in Arabia taking up a stand against the culture of immorality which the Saudi king has introduced in Arabia at the behest of America.

SCIENTIFIC INVENTIONS

"Western scientists are proud of their technological inventions. The actual cause for all these scientific inventions is not in anyone's control. The development of an idea in the mind for an invention is not in the control of the scientist. If it was in his control, why did he not think of it, say a couple decades before? It is only Allah Ta'ala who inspires the mind with an idea. When Allah Ta'ala wills to create something, He creates the idea and the method for its invention in the human mind. This is also a kind of *ilham* (inspiration)." (Hadhrat Maulana Ashraf Ali Thanvi)

AN INSOLENT SHIAH IS PUNISHED

NEVER BEFRIEND A SHIAH!

In Azeemabad (in India) a Sunni and a Shiah were bosom friends. When the Sunni prepared to set off on a journey for Hajj, he went to greet his Shiah friend. The Shiah said: 'I have a request, but lack the courage to say it.' On the insistence of the Sunni, the Shiah friend said: "When you visit the Grave of Rasulullah (sallallahu alayhi wasallam), then on my behalf deliver the message: 'O Rasulullah! I yearn to visit you, but your two enemies buried alongside you, prevents me.'" This was a reference to Hadhrat Abu Bakr (radhiyallahu anhu) and Hadhrat Umar (radhiyallahu anhu) for whom Shiahs cherish extreme abhorrence.

The Sunni was hesitant, but the Shiah friend said: "My message does not affect you. It is a message from me." The Sunni finally agreed to deliver his friend's message. He made ziyaarat of Rasulullah's Holy Grave but forgot about the message of his Shiah friend. One day before departing from Madinah, he remembered. Mustering up immense courage and with extreme apprehension he went to the Holy Grave and delivered the message of his Shiah friend. After stating the message, so much fear overwhelmed him that he fell down

unconscious. In this state, he saw Rasulullah (sallallahu alayhi wasallam) standing. Hadhrat Abu Bakr Siddique (radhiyallahu anhu) with a Qur'aan in his hand, was standing on Rasulullah's right side. Hadhrat Umar (radhiyallahu anhu) with a drawn sword in his hand was standing on the left. At a distance was standing the insolent Shiah friend.

Rasulullah (sallallahu alayhi wasallam) beckoning to the Sunni said: "Did this person send the message with you?" The Sunni said: 'Yes, O Rasulullah!' Nabi-e-Kareem (sallallahu alayhi wasallam) made a sign to Hadhrat Umar (radhiyallahu anhu) who stepped forward and with his sword severed the head of the Shiah. His head rolled and landed in a sewerage gutter. The Sunni woke up in a state of a shock.

When he returned to India, he went to meet his Shiah friend. The Shiah's wife, shedding tears in profusion explained that one day when her husband went to the toilet an enemy suddenly approached and severed his head which he dropped in the nearby sewer. When the Sunni reflected, he realized that the night he saw in his vision the killing of the Shiah was the same day mentioned by the Shiah's wife.

HARAAM 'AMEEN' FUNCTIONS

Q. People here in the U.S.A. have a custom called 'Ameen'. On completion of a child's Qur'aan recitation an "Ameen" celebration is held in a reserved banquet hall in a hotel where the cost runs into thousands of dollars. Ladies come all dolled up. Photography and videos are used to capture the occasion. Food is served on tables in kaafir style with knives and forks, etc., etc. Does the Shariah allow such a celebration when a child makes khatam of the Qur'aan Shareef?

A. The 'Ameen' celebration is another new-fangled immoral bid'ah custom. The considera-

ble costs, the shaitaani hotel venue of the kuffaar, the attendance of 'zaaniyah' ladies (adorned in their finery and perfumed), the haraam photography and video, eating in kuffaar style, the riya (ostentation), the israaf, takabbur, etc. are all major sins and acts of immorality which compound the evil of the prohibition of this function.

Even if all of these immoral factors did not exist in these functions, then too the very so-called 'ameen' celebration is impermissible. There is no such function or custom in Islam. They are making a mockery of the Qur'aan

Knowledge of the Deen is not for the ilk of ulama-e-soo'

"I have stated many a time that the Knowledge of the Deen is harmful for some. (The reference is to higher Deeni Knowledge/academic knowledge, not to such knowledge which is Waajib for every Muslim.). There are many masaa-il which despite being correct, lead to corruption (mufdhi ilal fasaad). If the

masses become aware of such masaa-il, the consequence is corruption in abundance. The Ulama should know for themselves and their close associates search the kutub for conveniences while making the Deen difficult for others. The Ulama should guard against calamities of the Deen and of the dunya. Sometimes by taking advantage of concessions, the consequence is calamity." (Maulana Ashraf Ali Thanvi)

VIRTUES OF THE MISWAAK

Some virtues and benefits of using Miswaaq regularly:

1. It delays the appearance of gray hairs
2. Improves eyesight
3. It is a cure for all sicknesses
4. It will be an aid when the Bridge (Siraat) over Jahannum has to be crossed.
5. Purifier of the mouth
6. Invites the Pleasure of Allah
7. Pleases the Malaikah (Angels)
8. Strengthens the gums
9. Whitens the teeth and prevents decay.
10. Aids food digestion
11. Reduces phlegm
12. Facilitates eloquence (in speech)
13. Grieves shaitaan
14. Facilitates the emergence of the Rooh (Soul) at the time of Maut.
15. Increases the reward of good deeds.
16. It will remind the dying person of Kalimah Shaahaadat at the time of Maut.

NON-MUSLIMS OPT FOR HIJAAB

The reality on the ground – the danger of being sexually molested and violated – has constrained even non-Muslims to understand the value of Hijaab (Purdah) – the segregation between males and females. Thus, in Australia segregated taxis are being introduced for the protection of women. Not so long ago, even a cabinet minister in South Africa had called for segregated trains for the safety of women.

WOMEN-ONLY PINK TAXIS

A TAXI company in Melbourne, Australia, plans to introduce "pink taxis",

which will be driven by women and only available to female passengers, saying women feel less safe with male drivers.

The company behind the scheme, Taxi Link, said the move will allow women to request a female driver when booking a cab.

The company plans to recruit 50 women drivers for its fleet of taxis, which will be painted pink.

A veterinary nurse, Brook Trott, 18, said she would be more comfortable catching one of the pink taxis.

"I would feel more safe if I was to get in a taxi with another girl, as a driver or just a passenger," she said. — The Daily Telegraph (The Times 15/Nov/2013)

RAINBOW'S HARAAM IMPORTED CHICKENS AND SANHA'S SHENANIGANS

Q. SANHA itself has now proclaimed all of Rainbow's value-added products haraam because Rainbow imports haraam Brazilian chickens. How does SANHA reconcile halaalizing the chickens of Rainbow when it has now been established that Rainbow deals with haraam Brazilian chickens?

A. You should direct this question to the Carrion Halaalizer. Rainbow imports millions of haraam chickens from Brazil, yet SANHA halaalizes Rainbow chickens. What guarantee does SANHA have that these Brazilian chickens are not packed in packets with SANHA's logo?

SANHA's assurance is worthless. It stinks of carrion. It is not worth the faeces of the carrion chickens SANHA halaalizes. Even the faeces of the carrion chickens has acquired 'value'. All of the excreta of SANHA's halaalized

carrion chickens is utilized to manufacture 'feed' for the very chickens which are halaalized for Muslim consumption, and which a stupid, gluttonous, wayward Muslim public consumes with satanic relish.

SANHA does not have 24 hour supervision at the packing division. In fact, SANHA does not have the slightest vestige of supervision at the packing and dispatch sections of Rainbow. Sanha's superficial pretence of supervision is related to only the killing section. There is absolutely no Muslim supervision in the divisions where the chickens are cut, packed, stored and then transported. Everything is in the control of the kuffaar.

There is absolutely no guarantee regarding the Brazilian chickens. The carrion plants which SANHA, MJC and NIHT halaalize have been importing and dealing in haraam imported carrion

chickens for years. The lid was always held tightly on this scandal. But, now that Rainbow has been constrained by its financial woes to make public its importation of haraam Brazilian chickens, SANHA felt compelled to stage a damage-control, face-saving stunt by announcing that Rainbow's 'value-added' products are no longer halaal. Meanwhile the Muslim community was fed these haraam carrion products as long as the import saga remained a secret.

Ask SANHA – When did Rainbow start importing Brazilian chickens? The reason for this question is that SANHA has just recently issued a statement that Rainbow's 'value-added' products are not halaal. Why only now say that these products are not halaal when Rainbow has been importing haraam Brazilian chickens for years?

Majeed. The added and aggravating crime of immorality is that they are giving 'respectability' and 'holy' coverage to the haraam function.

Billions of children in Islams 14 century existence had

made khatam of the Qur'an without the stupid and evil customs which people have fabricated in these times. Qur'aan khatam is not a new development which people are allowed to submit to their nafsaani

whims and fancies for fabricating merrymaking functions to gratify the inordinate nafs.

ABSTENTION FROM FUNCTIONS

Hadhrat Thanvi would abstain from functions even if they were without (bid'ah) customs. Despite the assurance that there will be no customs taking place, there are many acts which people consider as being insignificant whilst in reality these are baseless customs. His presence at such functions would later be cited as proof for permissibility, hence Hadhrat would abstain from attending.

INDONESIA PROSTITUTES CONTEST – MUSLIMS PROTEST

INDONESIAN Muslim hardliners have resumed protests in the country's capital and two other cities against the Miss World pageant being held on the resort island of Bali. Several hundred members of the Islamic Defenders' Front and the Islamic Society Forum held a rally late on Saturday in

downtown Jakarta. The 63rd edition of the Miss World pageant was opened on Sunday last week in Bali after days of protests by the groups confined the event to the only Hindu-dominated province in Indonesia, the world's most populous Muslim country. — Sapa-AP (The Times 16/9/13)

ALLAH'S PUNISHMENT

"Beware of such a punishment which will not be restricted to only the transgressors among you."
(Qur'aan)

THE PUNISHMENT mentioned in this Qur'aanic aayat refers to Allah's *aam* (universal) punishment which assumes a variety of forms. The universal *athaab* of Allah Ta'ala comes in different ways such as earthquakes, volcano eruptions, floods, tornadoes, internecine fighting, and brutal domination of the kuffaar.

When Allah's universal *athaab* becomes halaal for a nation, it settles on and destroys both the transgressors and the pious. The pious too are not spared. Allah Ta'ala once revealed to His Nabi Yoosha' (alayhis salaam) that He would be destroying a certain city of 60,000 people among whom 20,000 were such Auliya whose acts of worship were like the deeds of the Ambiya (alayhimus sa-

laam).

Extremely surprised, Hadhrat Yoosha' (alayhis salaam) supplicated to Allah Ta'ala: "O Allah! Punishing the transgressors is understandable. But why will even the pious ones be punished?" It was revealed to Nabi Yoosha' (alayhis salaam) that all of these pious men had abandoned the obligation of *Amr Bil Ma'roof Nahy Anil Munkar* (Commanding virtue and prohibiting vice). Their association with the fussaqaq (flagrant sinners) and fujjaar (immoral people) had desensitized them towards the evil, sin and transgression which were being perpetrated around them.

The pious ones – the Ulama and the Mashaaikh – mingled with the masses. They socialized and fraternized with them. They accepted their gifts. When they were invited for wedding feasts and functions, they attended. Their attitude of dubious diplomacy which even in our time is described as 'hikmah' by the

Ulama who are adept in the art of sealing their lips in the face of *fisq*, *fujoor* and *bid'ah* perpetrated by their donors and friends, had condemned them to be recipients of Allah's *athaab*.

The terrible disease of silence, concealing the Haqq and presenting interpretations to abrogate the *ahkaam* of the Shariah from which the Ulama of this era suffer, places us all within the scope of the foregoing Qur'aanic aayat. Undoubtedly, dark clouds of Allah's impending *athaab* are overhanging the Muslim community.

Sometimes the cause for the universal punishment overtaking even the Ulama and the Mashaaikh is their own evil as is mentioned in the Hadith regarding the city of 60,000 inhabitants. Sometimes, it is Allah's mercy for the transgressors which involves even the pious Ulama-e-Haqq, and even the Ambiya (alayhimus salaam) in the universal punishment. The Ambiya and the

Ulama become rallying figures. They play a pivotal role in guiding and consoling the afflicted community. When calamity and hardship break all the pride, arrogance and shaitaniyat of the people, then in their time of distress they begin following the guidance of the Ambiya and the Ulama.

Examples of such Ambiya who were also involved in the universal punishment which had destroyed their communities are Nabi Musa (alayhis salaam) and Nabi Daanyaal (alayhis salaam). Due to the villainy of Bani Israaeel, Allah Ta'ala punished them with aimless wandering in the Valley of Teeh for 40 years. They were trapped in this valley for 40 years walking in circles unable to find the way to the promised City of Jerusalem. Caught up in this punishment was also Hadhrat Nabi Musa (alayhis salaam). His presence, consoled his people. He guided them and was the cause for their moral reformation. Ultimately, after repenting and suffering severe hardships in the wilderness for 40 years, Allah Ta'ala granted them victory over the kuffaar and gave them the City of Jerusalem.

When Bani Israaeel had again lapsed into sin and transgression in the way the present-day Muslim Ummah has sunk into disobedience, Allah Ta'ala sent the kaafir, King Bukht Nasr (Nebucanezzar) against them. He utterly defiled and destroyed Musjidul Aqsa. He put thousands of Bani Israaeel to the sword. Enslaving Bani Israaeel, he took with him 70,000 in chains to trek through the desert and wilderness into captivity in Babylon. Among the 70,000 slaves was Hadhrat Nabi Daanyaal (alayhis salaam) as well. It was His obligation to keep the

Imaan of Bani Israaeel intact. That was Allah's mercy on them.

The evil Ulama and Shaikhs of our time who indulge in haraam television, haraam radios, who participate in and arrange kuffaar sports, who halaaize carrion, who arrange merrymaking functions for females, who entice women to emerge from their homes, who encourage qawwaali singers to perform in the Musaaqid, who honour fussaqaq qaaris, who conceal the Haqq, who maintain silence when the Haqq is trampled on, who utilize their position and status to acquire donations and gifts, who participate in the kufr interfaith religion, who hanker after name and fame, etc., etc., should heed the Warning in the Qur'aan, and should derive *Ibrat* from the episodes of Allah's *aam athaab* which had pulverized and destroyed many nations of flagrant transgressors in bygone times.

We need not look into the distant past for gaining *Ibrat*. The heartrending upheavals in Burma, Egypt, Syria, Libya and elsewhere should suffice to remove the blinkers from our eyes and to convince us that we, here in South Africa, are not a chosen community who can claim exemption from Allah's universal punishment. In fact, all the signs for the materialization of Allah's *athaab* are clearly discernable. We come within the scope of the Qur'aanic aayat:

"When We intend to destroy a community, We command their affluent ones (i.e. We give them rope to hang themselves). Then they (recklessly) perpetrate fisq in the city. Then the decree (the universal punishment) is confirmed for them. Then We utterly destroy them."

BADENAZRI - LUSTFUL GLANCES

Q. As much as I try, I am unable to restrain my eyes from looking at ghair mahram females. I am aware of the severe punishment mentioned in the Hadith for this sin. Please prescribe a remedy to rid me of this sin.

A. Your 'inability' is the effect of nafsani imagination. Allah Ta'ala did not impose on us an unbearable burden with the Ahkaam (Laws) of the Shariah. Pleading 'inability' implies complaint and accusation against Allah Ta'ala. The implication is that Allah Ta'ala has unjustly imposed on you such a burden which is beyond your bearing capacity. Such an implication is kufr. The problem with most people wallowing in this haraam malady of *badnazri* (lustful glances at females), and also vice versa, is that they are just not prepared to struggle against the nafs. Sounding a dire warning

for indulgence in this abomination, Rasulullah (sallallahu alayhi wasallam) said:

"Whoever looks at the beauty of a woman (i.e. a woman unlawful for one) with lust, on the Day of Qiyaamah hot iron rods will be inserted in his eyes."

In the path of Islaah (moral reformation) there is no shortcut and no easy way. The solution for all moral evils is only Mujaahadah, i.e. to struggle against the nafs – to apply pressure on the nafs and to restrain it from its evil dictates. To divert the eyes, you are not in need of muscles. Only a little fear for Allah Ta'ala is the requisite.

Mujaadah is the system Allah Ta'ala has ordained for us. If Allah Ta'ala had desired that we should not undergo difficulty in the process of Islaah, He would not have created in us an evil nafs. Nor

would He have created shaitaan. From this you should understand that there is no solution for *badnazri* and all other evils but to wage mujaahadah against the nafs.

Every night set aside a few minutes for Muraaqabah (meditation). Sit in seclusion and reflect on Maut, the Qabr and Jahannum. If you are constant in such meditation, Insha-Allah, fear for Allah Ta'ala will generate in your heart. It will then become easier to restrain the eyes and the nafs. When your eyes want to stray, immediately remind yourself that Allah Ta'ala is watching you and the two Angels who are constantly with you are recording your sins. Also, lapse into thikr when the nafs makes evil demands. With Thikr, Shaitaan relinquishes his grip and flees, and it (Thikr) aids in the struggle to subdue the nafs.

GERMANY:

ONE-MAN BANK

"PETER Breiter, 41, is an unusual banker. Not for him the big bonuses, complicated financial instruments and multimillion-euro deals.

He is happy writing transaction slips out by hand for the 500 inhabitants of the tiny southern village of Gammesfeld.

"Why would I use a cash machine?" said Friedrich Feldmann, a customer in the bank's waiting room on his once-weekly visit to withdraw cash. "They cost money."

The Raiffeisen Gammesfeld eG cooperative bank is one of the 10 smallest in

Germany by deposits and is the only one run by just one member of staff. Small banks like this dominate the German banking landscape. — Reuters

(The Times 15/2/13)

In these 'one-man banks' there is much lesson for Muslims. If Muslims of this era refuse to learn from the simple ways of Islam, then at least they could benefit by emulating the beneficial methods and systems of their kuffaar colonial masters who have succeeded in colonizing the brains of Muslims. Muslims of this age excel in only licking the boots of their western masters in useless and corrupt fashions and styles of nafsaniyat.

IGNORE THE DREAM

Hadhrat Maulana Ashraf Ali (rahmatullah alayh) proffered the following advice with regard to certain types of disturbing dreams:

"If a person whose moral and spiritual conditions are virtuous and in accordance with the Shariah, and furthermore, he wakes up regularly at night (for Tahajjud) – if he sees in a dream that he is morally and spiritually corrupt, then regardless of the degree of moral corruption, he views himself in a dream, even if he sees himself eating pork or uttering kufr (in the dream) – Ma-aazallaah! - he should not become worried and depressed. He should continue with his acts of ibaadat and life according to the Shariah. He should not be affected by the dream. If he does feel somewhat depressed, then he should recite *Hasbunallaahu wa Ni'mal Wakeel*.

THE ULAMA AND TABLEEGH

"Since Tableegh is no longer incumbent, it is not necessary for the Ulama to go to the homes of people for guiding them. It is best for the Ulama to remain in their homes and for the people to come and seek Deeni guidance from them. The factor which had prevented Fir'oun from obeying Nabi Musaa (alayhis salaam), viz., *takabbur* (pride) has also prevented the mod-

ernists from following the Ulama. These modernists, even the most contemptible among them, suffer from pride which is the special feature of modern education."

(Hadhrat Maulana Ashraf Ali Thanvi)

"Tableegh" in this context does not refer to *Amr Bil Ma'roof Nahy Anil Munkar* (Commanding virtue and prohibiting evil). It refers to propagating Islam. Whilst such propagation is Mustahab and meritorious, it is no longer Waajib.

THE OBSCENITY AND IMMORALITY OF THE SHIAH RELIGION

PART TWO

(Continued from Vol.22 No.1)

By Sayyid Husain
Al-Musawi

The author, a close student of Ayatullah Khomeini, was at one time a member of the Shiah clergy. Revulsed by the obscenity, immorality and crudity of Shiah belief practices, he abandoned the Shiah religion and wrote this expose which reveals that Shi'ism is a religion for sexual perverts and maniacs.

Nikah Mut'ah

Nikah mut'ah has been practiced in the ugliest forms. The women have been humiliated in the worst forms of humiliation. Most of them (Shi'ahs) fulfill their lusts in the name of religion behind the curtain that is called *mut'ah*.

They have brought *ri-waayahs* (narrations) that give motivations to practise *mut'ah*, setting and detailing its rewards, as well as punishments on those who do not do it. In fact those who do not practice *mut'ah* are considered *kaafir*. As Saduq narrated from As Sadiq that he said, "Indeed, *mut'ah* is my religion and the religion of my father. Whoever denies it, it means he is denying our religion and having the *aqedah* of a religion other than our religion," (Man La Yahduruhu Al Faqih, 3/366). This is the declaration of *kaafir* on those who reject *mut'ah*.

To strengthen further this *mut'ah*, the name of Rasulullah was even brought in, such as written in "Man La Yahduruhu Al Faqih", 3/366, "Whoever does *mut'ah* with a woman, he will be safe from the wrath of Allah, the Compeller. Whoever does *mut'ah* two times, he shall be gathered together with the people of goodness. Whoever does *mut'ah* three times, he will be side by side with me in paradise."

It is the spirit of these words that drives the *ulama* of the city of knowledge, Najaf, the dominion of the *imams*, to do *mut'ah* with many women. Such as the *ulama* Sayyid Shadr, Barwajardi, Syairazi, Qazwani, Sayyid Madani and many others.

Check out this *riwaayah*. From Sayyid Fathullah Al Kashani, he narrated in *Tafsir Manhaj As-Sadiqin*, from the Prophet SAW, verily he said, "Whoever does *mut'ah* once, his status is like Husain AS; one who does it two times, his status is like Hasan AS; the one who does it three times, his status is the

same as Ali Bin Abu Talib; and whoever does *mut'ah* four times, his status is the same as my status."

Indeed, it does not make sense. Say there was an evil man doing *mut'ah* once, his status is the same as Husain AS; and then *mut'ah* twice, his status goes up again. That easy?? Are the status of Rasulullah SAW and the *imams* that low?? Even if the person doing *mut'ah* has attained a high status of *imaan*, is his status the same as the status of Husain, his brother, his father and his grandfather?

(*Mut'ah in practice is sanctified fornication/adultery. It is to hire a woman for sexual gratification in lieu of the payment of a sum of money. In other words, it is holy prostitution - The Majlis*)

The Imam Has Mut'ah With A Small Child

When Imam Khomeini stayed in Iraq, I went back and forth to visit him. I studied under him, thus the relationship between myself and him became very close. At one time, he agreed to go to a city in the framework of fulfilling an invitation, namely the city that is located on the western part of Mosul, that could be reached in about half an hour by car.

Imam Khomeini asked me to go along with him. We were received and honoured with an extraordinary honour during our stay with one of the Shi'ah families who lived there. He had pledged allegiance to propagate the creed of Shi'ah in that region.

When the visit ended and on our way home, on the road, on our return, we passed through Baghdad and Imam Khomeini wished to rest from the tiring journey. Then he instructed that we head to a resort area where there lived a man from Iran named Sayyid Sahib. There was a pretty strong friendship between him and Imam. Sayyid Sahib asked us to stay overnight at his place that night and Imam Khomeini agreed.

When the time of *Isha'* came, dinner for us was served. The people who attended kissed Imam's hand and asked him questions regarding a number of issues and Imam answered them.

When it was time to sleep and the people had already gone home, Imam Khomeini saw a little girl, her age was around 5 years old but she was very beautiful. Imam requested from her father, i.e. Sayyid Sahib, to present the girl to him so that he could do *mut'ah* with her. So the father agreed to it, feeling very pleased. So Imam

Khomeini slept and the girl was in his embrace, while we heard the cries and screams of the child.

The night passed by. When the morning came, we sat down and had breakfast. The Imam looked at me and noticed very obvious signs of unpleasantness and disagreement in my face, because how could he do *mut'ah* with a little girl, whereas in the house there were girls who are already *baligh* (adolescent)?

Imam Khomeini asked me, "Sayyid Husain, what is your opinion about doing *mut'ah* with a small child?" I said to him, "The most supreme words are your words, what's true is your acts, and you are a *mujtahid imam*. It is not possible for me to opine or say unless it is in accordance with your opinion and words. It needs to be understood that it is not possible for me to oppose your fatwa."

Then he said, "Sayyid Husain, indeed the ruling of having *mut'ah* with a small child is permissible but only with fondling, kisses and squeezing with the thighs. As for the sexual intercourse, indeed she is not strong enough to do it." See also the book of Imam Khomeini titled "Tahrir Al Wasilah", 2/241, number 12, which allows *mut'ah* with babies that are still suckling.

Mut'ah with Married Women

So obvious, the damages caused by *mut'ah* are very huge and complex such as: **First**, it's violating against the *nass* of the *Shari'ah*, for making *halaal* what is made *haram* by Allah.

Second, the fake *ri-waayahs* that are diverse and their attribution to the *imams*, whereas therein contains vituperations which would revulse a person who has even an atom of *imaan* in his heart.

Third, the damage inflicted by allowing *mut'ah* with a woman who already has a husband. In these circumstances a husband will not feel safe with his wife because of the possibility that later his wife will have *nikah mut'ah* with another man. This is damage upon damage! Nobody can imagine how the feelings of a husband who finds out that the wife who is under his care has *mut'ah* with another man.

Fourth, the fathers also feel insecure about their daughters, because it is possible that their daughters would do *mut'ah* without his permission, and then suddenly get pregnant with God knows who.

Fifth, most people who do *mut'ah* allow themselves to

do *nikah mut'ah* but will object if their daughters are wedded by means of *mut'ah*. They are aware that this *mut'ah* is similar to *zina* (fornication) and is an *aib* (shame) for them, but they themselves are doing it with other people's daughters. Supposing *nikah mut'ah* is something that is allowed by *Shari'ah*, why do most fathers feel disinclined to allow their daughters or relatives to have *nikah mut'ah*?

Sixth, in the *mut'ah* marriage, there is no witness, announcement, and consent of the female's guardian, and the spousal inheritance law does not apply, but she is just a contracted 'wife'. The permissibility of *mut'ah* opens opportunities for young adults to drown in a puddle of sin that corrupts the image of religion.

So the danger of *mut'ah* is very clear from the standpoint of religious, moral and social life. Thus *mut'ah* is *haram* as it is a conglomeration of moral, spiritual and physical dangers.

The claim (i.e the claim of the Shiah) that the prohibition of *mut'ah* only applied specifically on the day of Khaibar, is a claim that is not based on *daleel* (proof of the *Shari'ah*). Besides that, if the prohibition only applied on the day of Khaibar, there must have been an affirmation from Rasulullah. The meaning of the words that *mut'ah* marriage was forbidden on the day of Khaibar is that, its prohibition commenced on the day of Khaibar and will be in force until the Judgment Day. As for the words of our *ulama* (*ulama* of Shi'ah), they are a ridicule of the *nass* of the *Shari'ah*.

Numerous people who indulge in *mut'ah* mix up the children and mothers, the women and their brothers, fathers.... and other chaos.

A woman came to me asking about the incident that befell her. She said that she had indulged in *nikah mut'ah* with an influential personality of the *ulama* fraternity, Sayyid Husain Sadr, twenty years ago, and she got pregnant. After having enough, he divorced her. She swore that she was pregnant from the relationship with Sayyid Sadr, because no one else did *mut'ah* with her except Sayyid Sadr. After her beautiful daughter became an adult, and was ready for marriage, her mother discovered that the daughter was pregnant. When enquired about it, she said that she had had *nikah mut'ah* with

Sayyid Sadr and her pregnancy was because of that *nikah mut'ah*. The mother was shocked and lost control and said that Sayyid Sadr is her father. And then the mother told the story to her daughter, his flesh and blood! In Iran, such incidents are innumerable and perennially happening countless times!

Let us refer to the words of Allah SWT, "But let them who find not [the means for] marriage abstain [from sexual relations] until Allah enriches them from His bounty...." (An Nuur:33).

Whoever is not able to marry in a *shari'e* way because of the lack of provision, let him guard his chastity until Allah gives *rizq* (sustenance) to him so that he is able to marry. Supposing *mut'ah* is made *halaal*, surely Allah would not have commanded to guard the chastity and wait until the time comes that the affairs of marriage are eased for him.

It has been equally known that Islam came to command virtuous deeds and forbid immoral deeds. Islam came to actualize the welfare of the Allah's slaves so that their way of life is well-regulated. On the other hand, it cannot be doubted anymore that *mut'ah* will disturb life. *Mut'ah* entails incalculable damages.

Indeed, the outbreak of the practices of *mut'ah* will plunge the *ummah* into the lending of the private parts. The lending of the private parts means a man will give his wife or mother to other men. (In fact, this is precisely what is happening in Shiah society - The Majlis)

It is very unfortunate, the *fatwas* about the lending of the private parts are promoted a lot by the *ulama* of the *Shi'ah*, such as As Sistani, Sayyid Sadr, Ash Shairazi, Ath Thabathabai and Al Barwajardi. Most of them allow their guests to borrow their wives if the guests are interested and will be lent during the guests' stay.

It is our duty to warn the general public about this indecent practice, so that they will not accept the *fatwas* of the personages which allow this immoral and indecent practice.

The matter does not just stop here. It even allows sodomy with the women. They narrated a few *ri-waayahs* and ascribe them to the *imams*.

(To be concluded,
Insha-Allah)

IJAARAH (LEASING) PREMISES FOR HARAAM ACTIVITIES

Q. Please view and comment on the article on *Ijaarah (Leasing)* prepared by a Muslim lawyer.

A. The issue which he has written on is quite simple. There is nothing difficult about it. It is not a matter which requires going beyond the confines of our Math-hab. Yet, you will find the lawyer citing from Al-Mughni which is a Hambali kitaab as well as from Maaliki kitaabs. For the answer to the simple issue of leasing for haraam activities, there is no need for us or for him to seek answers in the kutub of the other Math-habs, if he is a Hanafi as we presume.

As far as the mas'alah is concerned, there is no conundrum in our Math-hab. It is a straight forward issue. Note the following:

(1) Leasing premises for any haraam activity is haraam. This is the fatwa of our Math-hab. We do not require the views of the other Math-habs on this issue. Hence, the lawyer quoting from Al-Mughni, etc. is superfluous.

(2) For answering this simple question there is also no need to delve into the *ikhhtilaaf* between Imaam Abu Hanifah and Saahibain. The Fatwa of our Math-hab is on the view of Saahibain. Leasing premises for a haraam activity is *I'aaanat alal ma'siyat (Aiding in sin and transgression)*. This is the end of the discussion. There is no need for any further elaboration. Nevertheless, we shall dilate a bit.

(3) Leasing premises for haraam activity, e.g. for selling wine, is haraam according to all Fuqaha since this is *I'aaanat alal Ma'siyat*. However, there is difference of opinion on the validity of the transaction

(*aqd*). According to Saahibain, the *aqd* itself is *baatil*. According to Imaam Abu Hanifah the *Aqd* is valid.

(4) The effect of this *Ikhtilaaf* is that the money acquired from this leasing is halaal according to Imaam Abu Hanifah notwithstanding the fact that the lease is not permissible even according to him, while according to Saahibain the money is Waajibut Tasadduq, i.e. it has to be compulsorily given to the poor without *niyyat* of *thawaab*.

(5) According to one view of Imaam Shaafi, the *Aqd* is valid as Imaam Abu Hanifah says. However, the official view of the Shaafi Math-hab is the same as the ruling of Saahibain and the other Math-habs, viz., it is not valid.

(6) The contention made by the lawyer in his point No.1 is incorrect. Whilst all the Fuqaha state that the *Aqd* is not valid, Imaam Abu Hanifah says that it is valid despite the impermissibility of the lease. This fact may be verified from Mabsoot Saraksi and all the kutub of the Ahnaaf.

(7) The *Ikhtilaaf* between Imaam Abu Hanifah and Saahibain on this issue pertains to the lease which explicitly permits the lessee to sell liquor in the leased premises. Since the *Ma'qood Alayh* is the *manfa'ah* of the premises, not the sale of liquor, the lease is valid according to Imaam Abu Hanifah. But, at the same time the lease is *faasid* according to Imaam Abu Hanifah on the basis of the haraam *Wasf (attribute)* encumbering the lease. Since the lease is *faasid*, not *baatil*, according to Imaam Abu Hanifah, the lessor is entitled to the rent which is halaal for him. But as mentioned earlier, the fatwa of the Hanafi

Math-hab is on the view of Imaam Abu Yusuf and Imaam Muhammad.

(8) The situation of *Ikhtilaaf* which the lawyer contends exists between Imaam Abu Hanifah and Saahibain, as mentioned in his point No.2, is incorrect. In this situation there is consensus of all three our Imaams on the validity of the *Aqd*. There is no factor in this *Aqd* (the second situation mentioned by the lawyer) to give rise to difference of opinion. The "second situation" is described by the lawyer as follows:

"The second situation covers a case where the landlord leases the premises for a permissible activity as stated in the lease (eg. general dealer). The tenant however voluntarily, and without the consent of the landlord, uses the premises for a prohibited activity. Such conduct of the tenant is a new independent cause....." (See the lawyer's point No.2).

The lawyer then states his conclusion regarding this situation as follows:

"It is only this situation, that gave rise to a difference in opinion in the Hanafi school between Imam Abu Hanifah, on the one hand, and Imam Abu Yusuf and Imam Muhammad, on the other. The latter still held that the lease was void, and the rental specified impermissible."

This contention is palpably erroneous. There is no reason for Saahibain saying that a perfectly valid lease agreement is invalid. There is nothing in the *Aqd* to render it invalid. The lease contract expressly specifies a halaal activity to be conducted in the premises. At what stage does this *unanimously* halaal and valid *Aqd* become invalid, i.e. *baatil*, ac-

ording to Saahibain as alleged by the lawyer? The premises was leased to Zaid for a general dealer's business. There is no factor which renders the *Aqd* null and void. The selling of wine by Zaid at a later stage does not even create a *Wasf of fasaad* relevant to the *Aqd (transaction)* because there was no mention of this sin at the time of the *Aqd*. It is a unilateral, later introduction of Zaid into his business, not in the lease contract.

There is no *Ikhtilaaf (difference)* of our Aimmah regarding this "second situation" mentioned by the lawyer. The *Ikhtilaaf* pertains to the "first situation".

(9) In his point No.3, the lawyer states:

"Imam Abu Hanifah (ra) only permitted a contract that was a means to escape from haram conduct....."

The lawyer is under a misconception. Firstly, Imaam Abu Hanifah does **not permit** any contract which is haraam or which constitutes *I'aaanat alal Ma'siyat*. His ruling of validity is not to be misconstrued to mean permissibility. It is grossly irresponsible to entertain the idea that such a great Imaam whose lofty status of Taqwa is unmatched, would ever promote or condone a contract which constitutes *I'aaanat alal Ma'siyat*. But, in Fiqah, sometimes terms such as *jawaaz and saheeh* mean *valid*, just as three Talaqs in a single statements are valid but sinful.

Thus, Imaam Abu Hanifah's view of an *Aqd* based on *I'aaanat alal Ma'siyat* being valid, is based on rational grounds. Despite the sin, the consequence of such an *Aqd* will be that the rental remains halaal. Again we remind that

this is not the Fatwa of the Hanafi Math-hab.

Secondly, while the lawyer has attempted to argue away the real and sharp difference between Imaam Abu Hanifah and Saahibain, he has failed to produce evidence for his view. The fact of the existence of this *Ikhtilaaf* is irrefutable, and it applies to the "first situation", not to the "second situation" in which there is no *Ikhtilaaf*.

(10) The contention of the lawyer in his point No.4 is incorrect concerning his statement:

"...is null and void, with the result that the rental is impermissible, by consensus of jurists across the board in all schools."

According to Imaam Abu Hanifah, despite the sin factor and impermissibility, the contract is not null and void. It is *faasid (corrupt and sinful)*. Yes, according to the other three Math-habs and Saahibain the contract is *baatil*, and this is the view we all accept as the official stance of the Hanafi Math-hab.

We are Hanafis and strictly follow the Fuqaha of our Math-hab. For purposes of issuing fatwa we do not refer to Al-Mughni which is a Hambali kitaab, nor to the kutub of the other Math-habs, nor do we attach paramount importance to Allaamah Shaukaani's *Nailul Autaar* or to Maaliki kutub such as

Mawaahibul Jaleel Lil Khattaab mentioned by the lawyer sahib.

The mas'alah of *Ijaarah* is adequately dealt with by the Hanafi Fuqaha. There is nothing unsolved in this issue to necessitate the acquisition of assistance from the kutub of the other Math-habs.

MICROORGANISMS

Questions:

1. Can microorganism on their own be considered halaal?
2. Are the different fatawa required for the different types of microorganisms?
3. Does the medium, in which the microorganism is grown, affect its halaal status?
4. If so, what types of media are suitable and what types are not? For example, if beef is used, must the animal be halaal slaughtered?
5. What will be the status of the product or microorganism if pork or pork products are used as growth media?
6. Must the najasat of the original medium be considered? For example, they may be cultured in

- beer or urine and then used.
7. Must the medium be washed off after culturing, for the microorganism to be considered halaal?
8. If so, what types of washing or cleaning is required?
9. What needs to be shown if this washing or cleaning is to be considered adequate?
10. Mushrooms are sometimes grown in poultry litter that may contain some poultry manure. How should this be treated?
11. Most manufacturers and laboratories work with stock microbial cultures. Should the media in which the seed culture is grown, be considered during halaal determina-

tion of the stock culture? For example, if the seed culture is grown in a non halaal medium but the stock culture is now grown in a halaal suitable medium, how does this affect the halaal determination of the product obtained using the stock culture?

Answers

(1) Microorganisms which are invisible due to their infinitesimal size, are for practical purposes as far as food is concerned, 'non-existent'. The question of such 'invisible' organisms being halaal or haraam is inapplicable and irrelevant. Such organisms which are visible, e.g. algae and mushrooms, are classified as plants, hence halaal.

(2) This applies for all types of microorganisms. The larger ones are not in the form of animals. They are plants.

(3 & 4) Whilst it is haraam to utilize a haraam medium to grow microorganisms, the end product, viz. the plant, e.g. mushroom, is halaal although abstention is best from the Taqwa point of view if a haraam medium such as poultry faeces or swine faeces is used. We believe that swine manure is sometimes used to cultivate mushrooms.

(5) Only halaal media are permissible. If the beef is haraam, using it as a medium for microorganisms is not permissible. Any non-plant edible produced in a haraam medium, e.g. yogurt, buttermilk, will likewise be haraam.

(6) If pork or pork products are used as growth media, the products will be haraam, ex-

cept if the products are plants. Whilst the plants *per se* will be halaal, abstention will be best, and the practice of using the haraam medium is sinful.

(7) While washing the medium will be better, it will not affect the halaal or haraam status of the product. Such status is determined as explained above.

(8) Washing in terms of the Shariah for the purposes of purity is effected with only water and nothing else.

(9) Nothing needs to be physically shown regarding such washing. One should only feel satisfied that the item has been adequately washed for hygienic purposes. This washing is not a requisite for determining *hillat*, hence there is no defined Shar'i process for it.

(10) It is not permissible to grow mushrooms in poultry litter. Nevertheless, as men-

(Continued on page 12)

Questions and Answers

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

(Continued from page 5)

permissible to put out such a message?

A. Firstly, such a message addressed to a dead person is extremely futile and moronic. Secondly, the Qur'aan forbids bosom friendship with non-Muslims. Thirdly, the Qur'aan Majeed states: "Do not say any prayers over any of them who has died nor stand at his graveside, for verily, he has committed kufr with Allah and His Rasool." Such futile messages of 'rest' and 'goodwill' for the kuffaar are haraam.

Q. Absa bank says that they have 8 different Islamic deals, and all are Shariah-compliant. Is this correct?

A. All so-called 'Islamic' and 'shariah-compliant' dealings of Absa and of all conventional banks are haraam riba and baatil dealings. Don't be deceived by the 'islamic' terminology and approval which corrupt 'shariah boards' accord the riba capitalist banks.

Q. Zaid approaches Amar for a loan of R5,000. Amar wants to give the loan with a cheque or by depositing in Zaid's account. The bank

will charge Zaid R30 for cashing the cheque or when he draws out the money from his account. Who should pay the R30?

A. Zaid for whom Amar is doing the favour should pay the bank's fee of R30. Whilst it is permissible for Amar to pay, it is really Zaid's responsibility.

Q. Is it permissible for ladies to perform Tahyatul Wudhu during Fajr time and before Maghrib Salaat?

A. Ladies too are not allowed to perform Tahyatul Wudhu during Fajr time nor before Maghrib Salaat.

Q. Is Tahyatul Wudhu valid after drying oneself with a towel?

A. Yes, Tahyatul Wudhu is still valid even after drying oneself with a towel.

Q. Is blood donation permissible in an emergency? Prominent Ulama say it is permissible.

A. Even in an emergency situation blood donation is not permissible just as it is not permissible in such times to take by force anyone's blood. Whether the blood is taken by force or willingly, the ruling of prohibition is the same. If a person is on the

verge of death due to starvation, then it is permissible for him to take by force sufficient food from another person to save his life. But he may not take by force sufficient blood from another person to save, for example, his dying son whom the doctors say needs blood. The same argument applies to obtaining blood willingly donated. But food even if not willingly given can be taken by force in dire circumstances.

We are not in agreement with the view that donating, buying and selling blood is permissible regardless of whose opinion it may be. It is a pure personal opinion unsubstantiated by facts/proofs of the Shariah. We are not obliged to follow the opinion of any Aalim regardless of his stature. Those who are in disagreement with our fatwa are at liberty to follow whomever they wish. We are not imposing our view on anyone. But, whoever disagrees with our view should refute it with the facts of the Shariah, not with the personal opinions of Ulama. There is no Shar'i obligation on us to agree with any majority view of even our seniors.

We are obliged to follow only the unanimous rulings of the Fuqaha of our Math-hab.

Q. My driver driving our company car was involved in an accident with another car. If it is my driver's fault, can the other person hold me liable for the damages to his car? If it is not my driver's fault, can I claim from the other person damages for my car? If it is my driver's fault, can I hold him responsible for the damages to my car?

A. According to the Shariah, you are not liable for the damages committed by your driver even if he was driving your company's car. He is solely liable for the damages to the other vehicle.

If he was not negligent, then you cannot claim from him for the damage to your vehicle which according to the Shariah is an Amaanat in the possession of the worker. Only if negligence is proved may you hold him liable. If it is the fault of the other car, you can claim damages for your car.

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WASTING ON FUND-RAISING FUNCTIONS

There was a *jalsah* (function) in Muradabad for raising funds for some Deeni project My advice is: Close all these functions of waste in which huge sums of money of Muslims are destroyed. Rather contribute this money (which is wasted in organizing the function) to the Deeni project.
(Maulana Ashraf Ali Thanvi)

CRITICISM

Those who follow the Haqq should not be concerned with the criticism and insults of people. This criticism in fact fortifies the people of Haqq.

ROOHAANI (SPIRITUAL) AND NAFSAANI (EMOTIONAL) HAALAAAT (STATES)

(By Hadhrat Maulana Ashraf Ali Thanvi)
THE SAALIKEEN (Mureeds

MICROORGANISMS

(Continued from page 11)

tioned above, the mushrooms remain halaal, but Taqwa requires abstention, and using such a medium is sinful.

(11) The issue here relates to the domain of Taqwa. That is, the end product relates to taqwa. But, the use of a haraam media is haraam. So whilst the end product will be halaal for consumption, since it is a plant, it is not permissible to utilize a haraam medium.

pursuing the path of moral reformation and spiritual progress) experience two kinds of conditions: Roohaani and Nafsaani. The Roohaani conditions are such attributes which remain with the soul even after death and separation from the physical body, e.g. tawakkul, sabr, shukr, ikhlaas, sidq, etc. These attributes do not weaken in consequence of the weakness of the physical body. They remain inherent with the soul after separation from the body.

The Nafsaani attributes such as emotion, anger, vengeance, etc., are eliminated after the separation of the soul from the body, and they become weak

with the weakening of the physical body.

Generally, the Nafsaani Haalaat occur to people of little intelligence. These conditions occur with rarity in people of perfect intelligence. The reason for this is that these haalaat require mental tranquillity (i.e. mental inactivity). An intelligent person's mind is generally not in the state of tranquillity. Precisely for this reason did the noblest personalities of the Ummah, viz., the Sahaabah, not experience such haalaat. They were men of the highest level of intellectual perfection.

Furthermore, the Nafsaani Haalaat develop generally during the age of youth. They oc-

cur rarely during old age. However, even in the Nafsaani Haalaat there are some such spiritually subtle conditions which occur to even men of perfect intelligence, e.g. crying in profusion which even the Sahaabah experienced abundantly.

Hadhrat Maulana Gangohi (rahmatullah alayh) had a mureed who was maghloobul haal (a person who is overwhelmed by emotional states which are beyond his volitional control). This mureed would laugh very loudly. When some people questioned about his loud laughter (loud laughter is prohibited in the hadith), Hadhrat Gangohi said: "He is maghloobul haal." Such states do occur to the Saalikeen. Then,

they asked Hadhrat Gangohi: "Did you also experience such states at any time?" Hadhrat Gangohi responded: "Was I some moron to experience such a state?"

This response of Hadhrat Gangohi confirms that generally Nafsaani Haalaat occur to persons of little intelligence, and do not as a rule occur to people of intelligence and wisdom. Regarding these Nafsaani conditions Hadhrat Junaid Baghdaadi (rahmatullah alayh) said:

"These are such imaginations by means of which the infants of Tareeqat (Tasawwuf) are nurtured." These emotional states aid the weaklings. However, the Auliya had no care whatsoever for such conditions.