

THE MAJLIS

"VOICE OF ISLAM"

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Roses have thorns



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

THE MAJLIS

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"The one who will regret the most on the Day of Qiyaamah will be a man who sold his Akhirat in exchange for another person's dunya." (Hadith)

SCHOLARS FOR DOLLARS IN THE QUR'AANIC MEANING

"O People of Imaan! Verily, numerous of the saints and scholars devour the wealth of people in baatil (haraam/crooked) ways and they prevent (others) from the Path of Allah." (Aayat 34, At-Taubah)

"Why do their saints and scholars not forbid them from their words of sin and their consumption of haraam? Indeed, vile is that which they are perpetrating." (Aayat 64, Al-Maaidah)

THE TERM, *scholars for dollars* is not used with frivolity. It has serious connotations. In Islamic parlance, its equivalent is *Abdud dinar wad dirham (the slave of gold and silver)*. Rasulullah (sallallahu alayhi wasallam) said: "Accursed (*Mal-oon*) is the slave of dinar (gold) and accursed is the slave of dirham (silver)." In the Qur'aan and Hadith ulama and shaikhs (spiritual guides) come within the purview of this repugnant epithet.

Scholars for dollars existed in every age. In former times they were generally the palace scholars whose function it was to churn out 'fatwas' to legalize the haraam whims and fancies of the Sultans and rulers. In the present age too we find this class of ulama-e-soo' who patronizes the kings and rulers. They are adept in the art of fabricating 'fatwas' which cater for the amours, whims and fancies of the rulers. About such scholars for dollars, Rasulullah (sallallahu alayhi wasallam) once said to the Sahaabah:

"Seek refuge with Allah from Jubbul Huzn (the Pit of Grief). (The Sahaabah asked): "What is Jubbul Huzn? (Rasulullah - sallallahu alayhi wasallam) said): "It is a valley in Jahannam. Daily Jahannum seeks refuge from it (i.e. from the intensity of its heat) four hundred

times." (The Sahaabah asked): "Who will enter it?" (Rasulullah (sallallahu alayhi wasallam) said): " It has been prepared for the Qurraa who display their deeds, and the most hated Qurraa' by Allah are those who visit the rulers."

In the context of the Hadith the term *Qurraa* refers to the Ulama and the Qaaris. In the context of this specific Hadith, it refers to the ulama-e-soo' - the scholars for dollars.

In our age, the classes of scholars for dollars have multiplied. Besides the palace scholars, the other classes of scholars of dollars of this age are the scholars who constitute the 'shariah' boards of the capitalist riba banks, the scholars who halaalize carrion chickens and meat, the television scholars, scholars who legalize kuffaar sport, and all types of scholars who pander on the whims of the worldly elite.

It is the conglomerate of these scholars for dollars who have ruined the masses of the Ummah. These evil scholars are goaded on by two pursuits: *Hubb-e-Jah (love for name and fame)* and *Hubb-e-Maal (love for wealth - for haraam boodle)*. Their acquisition of Ilm of the Deen was motivated by gross insincerity. In this regard they are signs of Qiyaamah. It comes in the Hadith that among the signs of Qiyaamah is that *Knowledge of the Deen will be pursued for reasons other than the Deen*. In another Hadith it is mentioned that they will pursue the dunya with the amal of the Aakhirah.

Issuing a warning to the scholars of dollars, Rasulullah (sallallahu alayhi wasallam) said: "Recite the Qur'aan. Don't eat by means of the Qur'aan". That is: Don't sell the Deen for a miserable price- for the dunya - to gain wealth, name and

fame. This in fact is the objective of those scholars for dollars who churn out fatwas of *jawaaz (permissibility)* for the haraam riba products of the riba banks. It is the objective of the scholars for dollars who halaalize carrion meat and carrion chicken. It is the objective of those ugly scholars for dollars who present their obnoxious snouts in Dajjal's eye (television).

Warning the scholars for dollars of a disgraceful and agonizing chastisement, Rasulullah (sallallahu alayhi wasallam) said that they will have to circumambulate their intestines in the Fire of Jahannam. May Allah Ta'ala save us from such a perilous and disgraceful calamity. On this issue, the scholars for dollars who serve at Radio Shaitaan in specific, should beware. Their rodomontade attitude and advertising of their haraam, immoral MTN awards from the rooftop like a hen crackling after having laid an egg is in the shadow of the chastisement of circumambulation of intestines in Jahannam.

If the scholars of dollars cloak their brains and hearts with imperviousness to block off all *naseehat*, then regret and remorse on the occasion when the soul will be stuck in the throat at the time of Maut will not avail. It will be futile. At that time, the brevity and fleeting nature of these worldly years will be seen for the stark reality it is. At that time it will appear to them:

"As if they had tarried (on earth) just an evening or a morning." (Qur'aan)

The epithet, *scholars for dollars*, along with its pejorative dimension serves as warning and admonition for the wayward, miscreant ulama-e-soo'. Look into your hearts. Take stock of your misdeeds and reform your-

(Continued on page 7)

IS WAQF A LEGAL 'PERSON'?

Q. A Muslim lawyer explains in an article that a Waqf property/institution is the same as a legal person, and can assume rights and obligations. Is there such a concept in the Shariah?

A. A Madrasah student to whom the lawyer had sent his article, has adequately responded to this drivel of the lawyer. Since his response is adequate, we reproduce it hereunder.

THE STUDENT'S RESPONSE

Your essay on the subject of Waqf piques me. It appears that you are subjecting the institutions of the Shariah to western/capitalist concepts. Please do not confuse the Shariah with western ideas. Your profession as a secular lawyer is exercising a detrimental influence on you when you comment on Islamic issues. The following opinions that you have proffered are incorrect.

1. The Waqf is not a 'legal person with power to contract, acquire its own rights and incur its own obligations.' I am flabbergasted at this palpable erroneous understanding. The factors which you have here mentioned are applicable to only an *Aaqil, Baaligh*. I think that the straightjacket in which your secular education has confined your thinking is the root of the confusion you are experiencing when you choose to speak on Islamic topics.

There is no such concept as a 'legal person' in Islam. This is a pure capitalist/kaafir concept which you are at pains to shove into the Shariah. Your opinion in this regard is fallacious.

2. The proceeds of interest, prostitution, liquor, gam-

bling, etc. do not become halaal if given to a Waqf institution. Your opinion here too is fallacious. The mere transfer of the filthy money into the coffers of the Waqf does not transform its quality. It remains filth and haraam. Transformation will take place only if the money is given *tam-leekan* to the Fuqara and Masaakeen. Merely chucking the money into a box does not change its haraam status as you have mistakenly inferred.

The Hadith you have quoted has no reference to a Waqf institution. The *Sadqah* changed its attribute simply because a real human being, not a fictitious capitalist entity, took ownership of it. Furthermore, I am sure that you are not a mujtahid. You should therefore not attempt to submit Ahaadith to your opinion. You lack the qualifications for *Ijtihad*. The analogy with the Hadith is baseless and fallacious.

4. Your introduction of the Hague Convention and the scenario in Australia, etc., are ludicrous. There is no need to justify the concepts and ideas of the kuffaar with the institutions of the Shariah. You have selectively extracted a clause or two from the Hague Convention, etc., and issued your 'fatwa' of *jawaaz* for the whole kaafir instrument. This is highly improper. There is no need to introduce the ideas of aliens into the Shariah.

3. There are no Shariah compliant equities and unit trusts. All these instruments are haraam and riba-contaminated. All so-called Islamic banks are riba institutions.

Questions and Answers

THE MAJLIS Q & A
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Q. Is it permissible to make blankets, shawls, etc. for a church group for use in their religious rituals?

A. It is not permissible to make blankets, shawls, etc. for a church. It will be I'aaanat alal Ma'siyat (i.e. to aid sin).

Q. According to some Muftis only interest received from a government institution such as a post office may be used to pay taxes and fines, not bank interest. What is the correct view?

A. The claim that only interest received from a government institution may be used to pay taxes is *baatil*. There is no Shar'i basis for making this claim. The haraam oppressive tax may be paid with interest received from any other institution. There is no Shar'i basis for the averment that *zulum* taxes must be paid with only government money, i.e. only with the money of the *zaalim* or with one's own *halaal* money. If *zulum* tax can be paid with one's own *halaal* money, then to a greater degree will it be permissible to pay the haraam tax with haraam money such as bank interest.

Q. A Mufti claims that: "VAT collected by a trader from the customers is regarded as an Aamaanat (trust) in the hands of the trader. It will be necessary to hand it over to the government. Misuse or withholding of these amounts in any way would be tantamount to theft."

A. This is a mind-boggling, ludicrous conclusion for which there is not the slightest Shar'i *daleel*. Whilst the VAT in the custody of the trader is an *amaanat*, it belongs to the customers. The trader is forced by the government to become its *wakeel* to give effect to its *zulum* and *ghasab*. The rightful owners are the customers.

The claim that withholding the usurped money from the government is 'theft' is indeed moronic. A Mufti should apply his mind before just blurting out any stupidity.

Q. A Mufti says: "In terms of the Shariah also a person is required to pay those taxes which are rightfully claimed from him such as those taxes which are in lieu of permissible services."

A. Which are the terms of the Shariah which impose on us the obligation of paying any kind of government tax? Secondly which are the beneficial services which our government provides? We shall appreciate it if the Mufti will inform us of just one single beneficial service provided by our government which obligates us in terms of the Shariah to pay tax as a Shar'i duty. On receiving a response, we shall dilate further, Insha-Allah. We are not advocating tax evasion. We are merely stating the position of the Shariah.

Q. Please comment on the Muraabahah article which I have sent to you. Are the muraabahah deals offered by Islamic banks halaal?

A. The article simply explains what Muraabahah is. But in practice the so-called 'Islamic' banks do not adhere to the conditions necessary for the validity of Muraabahah. Whilst they describe their sales as Muraabahah, these are nothing but haraam *riba* and *faasid* transactions. Hence, it is not permissible to deal with these *riba* banks who mislead and deceive people with Islamic terminology.

Q. I join the Jamaat while the Imaam is in Ruku'. Should I recite Takbeer and fold my hands?

A. If you join the Salaat while the Imaam is in Ruku', then recite the Takbeer and stand for the duration of at least one Subhaanallaah. Then if you link up with the Imaam in Ruku', you have obtained the *raka't*. If you do not link up in Ruku', you have missed the *raka't*. In this case, after Takbeer Tahrimah, don't fold the hands.

Q. Is Blue Marlin fish halaal? A Mufti says that since this fish has no scales, it is not halaal.

A. Blue Marlin is a fish. It is halaal. Even if it has no scales, it is a fish, hence permissible.

Q. In Islam is there something like fairies?

A. There are innumerable species of Allah's creation of whom we are unaware. In the texts of Islam, there is confirmation for the existence of *jinn* and *gnomes* (*ghauls*) on earth. It is quite possible there had existed and may still exist a species known as fairies. There will be such a species in *Jannat*. Allah knows best.

Q. What is salaami? Is this function permissible? When I am at functions, e.g. weddings, should I stand when they stand to recite salaami?

A. *Salaami* is a fabricated *bid'ah* of the *Qabar Pujaari* (grave-worshipping) sect. It is not permissible to become entrapped in this *bid'ah*. In the first place it is not permissible to participate in the wedding functions of this time. Stay away and you will be saved from all the haraam that takes place at these functions.

Q. A horse of my friend is critically ill. An infection has traveled up to its leg from the hoof. It can barely move. The horse sits the whole day having lost control of the leg. Equestrian Vets suggest that the horse be put down. What is the Shariah's ruling in this matter?

A. It will be permissible. If you decide to have the horse killed, it is permissible. However, it has to be incumbently slaughtered in the same way as a bull is slaughtered. Then you may even sell the meat to a reserve park/zoo where they feed lions, etc. When slaughtering the horse, *Tasmiyah* must be recited, otherwise the meat will be *carrion* which you may then not sell.

Q. A husband said Talaaq twice to his wife. What is the ruling? He gave the Talaqs during the wife's menstruating cycle.

THE KUFR OF THE MURTADDS

Q. Kindly comment on this situation: A man from Bloemfontein was kidnapped allegedly by Al-Qaidah in Yemen. Recently Muslims attended an interfaith prayer service in a church in Mayfair to pray for the man. Dr. Imtiaz Suliman from the Gift of the Givers, a Moulana and a woman in a burqah had also participated. They held hands and lit candles in this church. The officiating reverend was a woman. In the church, Dr. Suliman said: (1) "Release Korkie (i.e. the kidnapped man)". (2) "We are united in faith." (3) "We are united in spirituality." Kuffaar religious songs (hymns) were sung. When Muslims are detained, hijacked and tortured, then we don't hear these Muslim voices. Please comment.

A. Those Muslims who had participated in the *kufir* church service inside the church have lost their *Imaan*.

They have become *murtadd*s. They need to renew their *Imaan* and *Nikah* as well. Dr. Imtiaz Suliman, the 'moulana' and the *burqah*-clad woman have all become *murtadd*s in consequence of their participation in *kufir* prayers in a *kufir* temple. Muslims are not united in faith and spirituality with non-Muslims. Dr. Suliman is Islamically a *jaahil* whose *jahl* has cast him into the dregs of *kufir* and *irtidaad*. The 'moulana' is another haraam reverend, and the *burqah*-clad woman is a *shaitaanah* disguised as a Muslim. *Kufir* has become endemic in the Muslim community. We are living in the age about which the Hadith narrated by Hadhrat Abdullah Bin Amr (*radhiyallahu anhu*) says:

"There will dawn an age over the people when they will gather in the Musaaqid and perform Salaat while not a single one of them will be a Mu'min."

A. If two *Talaaqs* have been issued, then as long as the *Iddat* (3 menses cycles) has not expired, the husband can take his wife back without the need to perform another *Nikah*. Nevertheless, these two will remain suspended. In future if the husband issues one more *Talaaq*, then this one plus the suspended two will equal three, which finally and irrevocably terminate the *Nikah*. Then the couple will not be able to reconcile. Although issuing *Talaaq* during the menstruating cycle is not permissible, the *Talaaq* nevertheless is valid.

Q. Is it permissible to use gold-plated cutlery or as ornaments?

A. It is haraam to use gold-plated cutlery. It is extremely wasteful to use it as ornaments, hence not permissible.

Q. If one's wudhu breaks during the Fardh of Jumua Salaat after Tashahhud, will one be a Laahiq?

A. Even if *wudhu* breaks in *Jumua* after *Tashahhud*, the *musalli* should conduct himself as a *Laahiq*.

Q. Is it permissible to write or say *alayhis salaam* after the name of a Sahaabi who was among the Ahl-e-Bait (the Family of Rasulullah - *sallallahu alayhi wasallam*)?

A. Since it is a salient feature of the Shiahs to use the invocation of *alayhis salaam* for their *Imaams*, etc. it is not permissible to emulate them. If the *Sahaabah* are from the *Ahl-e-Bait*, the appropriate invocation will be used for them, namely, *Radhiyallahu anhu*. If they are not *Sahaabah*, then *Rahmatullah alayhi* will be used.

Q. Is the practice called *jashn-eid-milad Sunnah*?

A. The practice of *jashn-eid-e-milad* is a foul *bid'ah* of the moron *Qabar Pujaaris* (grave-worshippers). It is haraam.

Q. Most *Imaams* in the *Musjids* here in America have sold out. A Muslim male and female have to

first register for a legal 'marriage' in the *kuffaar* court system before the *Imaam* would even consider conducting the *Nikah* ceremony. They say that it is the law of the land to register. Many *Musjids* require a plethora of proofs like a driver's license, passports, etc. Some *imaams* even go to the extent of making background checks to see if the groom has a wife overseas. Is this not un-Islamic? Do we need an *Imaam* to perform a *Nikah*?

A. We do not know what the law in America is regarding performance of *Nikahs*. In some places if the *Imaam* is registered as a marriage officer, then it is compulsory in terms of the law that he follows the procedure set out by the law. However, besides registered marriage officers other *Maulanas/Imaams* are allowed to perform *Nikahs* in the simple Islamic way. Assuming that no *Maulana* is willing to perform a simple Islamic *Nikah* without the encumbrance of all the *kufir* laws, then the couple should perform their own *Nikah*. There is no incumbency that a *Maulana* or an *Imaam* should perform the *Nikah*. To perform the *Nikah*, there need be present only two male Muslims, the bride and the bridegroom. They can perform their own *Nikah* in this simple way.

Q. Since allowing the pupils to go to *Musjid* for *Jumua Salaat*, interferes with the school curriculum, the Muslim principal wants to organize *Jumua* at the school premises. It interferes with a double period. Is this permissible?

A. The proposed second *jumua* for school children is not permissible. It will be a new innovation - a *bid'ah* which is not permissible. The children have to proceed to the *Musjid* for *Jumua* - the first *Jumua*, not the second mock '*jumua*'. They have to learn and understand the vital im-



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importance of performing Jumuah in a proper Masjid – the nearby Masjid. A school building is a spiritually napaak (impure) abode of shayaateen, fussaak and fujjaar. It is not a befitting venue for Jumuah Salaat. The importance of the Masjid is such that according to Imaam Maalik (rahmatullah alayh), a proper Masjid is a condition for the validity of Jumuah. It is indeed lamentable that such an important and vital Ibaadat as Jumuah is being made the maid-servant of kuffaar secular education which the school authorities believe to have greater relevance than Jumuah Salaat. Confound the two school periods which are being elevated higher than Jumuah. All the wealth of the entire earth is not the equivalent of even one *Subhaanallaah* tasbeeh.

Q. It has been reported that recently the body of the Sahaabi, Hujr Ibn Adi was exhumed in Syria. His photo was taken. Is this permissible? Is it permissible to view the photo of the Sahaabi? He had a short beard. Some say that this is proof that it is permissible to trim the beard to less than a fist length. Please comment on this scenario.

A. Firstly, there is no certitude that Hujr Ibn Adi (radhiyallahu anhu) was a Sahaabi. According to some he was a Taabi-ee. Secondly, there is no certainty that it was his grave. It could have been the grave of any person recently killed in the violence. This is a stronger probability. Don't trust internet stories. Thirdly, even if the body is that of Hujr Ibn Adi (radhiyallahu anhu), and even if his beard is short, so what? How can a short beard on a dubious dead body cancel or abrogate the 14 century Law of the Shariah? Fourthly, What if the body of that Sahaabi is found, who had no beard? Will it then be concluded that Rasulallah (sallallahu alayhi wasallam), the 124,000 Sahaabah and the millions of Muslims through the long history of Islam were all stupid and did not know the Law of the Shariah, and that some morons of this age whose staple food is carrion has understood from a dubious dead body that according to Islam it is permissible to trim/shave the beard. The answer for such morons is nothing but silence.

Q. A man said to his wife: "If you don't come back home by 30 January, you are divorced." He was advised by a Mufti to extend the date to 15 February to enable her to return. He did so. What is the ruling?

A. The condition on which a Talaaq is suspended cannot be extended or cancelled. The Talaaq will come into effect as soon as the condition materializes. Hence, if on the 30th January the wife did not return, one Talaaq Raj'i came into effect.

Q. A scholar says that it is not permissible to fold the pants for Salaat. It is better to leave it hanging below the ankles since the Hadith prohibits folded pants in Salaat. Accord-

ing to the scholar it is Makrooh Tanzihi for the pants to be below the ankles in Salaat. It is a lesser makruh than the pants folded. What is the proper view?

A. There is only one view, namely, it is HARAAM for the pants to be below the ankles at all times, not only during Salaat. The 'mufti maajin' who blurted out his stupid 'fatwa' is not a 'scholar'. He is a moron.

It is absolutely baseless to aver that wearing the pants below the ankles during Salaat is a 'lesser' makruh than wearing the pants folded above the ankles. The pants of a Muslim should not have a fold. But to wear the pants below the ankles can never be a 'lesser' sin than wearing the pants below the ankles. The warning of Jahannam's fire has been sounded for wearing below the ankles, not so for folded garments. It is grossly wrong to say that the Salaat should be repeated. The fellow who claims that it is Makrooh Tanzeehi to have the pants below the ankles during Salaat appears to be mentally deranged or he is simply a plain moron. The fatwa is baseless. The Hadith does not speak about 'folding of pants' as is being conveyed by the bid'ati who issued the baseless fatwa. It means that the garment, e.g. the jubbah or the shawl, should not be gathered tightly or held in order to prevent it touching the ground when going into Sajdah.

Q. A musalli joins the Salaat whilst the Imaam is reciting the Qiraa't in a Jahri Salaat. When should he recite Thana?

A. If the musalli joins whilst the Imaam is reciting Qiraa't in a Jahri Salaat, then he should not recite Thana at that time. He should recite it when in a silent raka't.

Q. Is the Tabligh Jamaat's system of tableegh Sunnat?

A. The system is simply permissible. As long as it is retained within the limits of the Shariah, it will remain permissible. Just as printing kitaabs, teaching in schools/madrasahs, using the internet for propagation, etc. are permissible so too will any new system of ta'leem and tableegh be permissible if kept within the limits of the Shariah.

Q. I am married to a revert. He was formerly a Hindu. Recently his father passed away. My husband has been participating in his father's last funeral rites – the cremation, the release of the ash, etc. He will now be shaving his head and joining the pundit in the 10th day ceremony. He says that he knows he is committing shirk, but this is his choice and he will be answerable to Allah. He said that no one should question his Imaan. Where does this leave me and my marriage?

A. Your husband becomes a confirmed *murtad* by practicing the various Hindu religious rites. Your marriage has ended. You have to immediately separate yourself from him. Living with him will be an adulterous

FOREBODING DREAMS

Q. It has been reported that many people have seen dreams about the imminent appearance of Dajjaaj. Please comment.

A. Ignore the dreams and concentrate on the warnings sounded in the Qur'aan and Ahaadith. There is no need for dreams to pull up your socks. All the lesser Signs of Qiyaamah are being daily enacted in this era. The warnings of Allah's Athaab for transgression – fisq, fujoor, bid'ah and kufr - are mentioned in the Qur'aan and Ahaadith. If these Warnings are not sufficient to make us diligent and obedient, warnings in dreams will be meaningless.

Undoubtedly, dark clouds of universal punishment are overhanging the Ummah. But for realizing this we don't need dreams. We have

been warning the Ummah for decades in our writings about the universal punishment of Allah Ta'ala. But no one heeds the Warnings of the Qur'aan and Ahaadith. They will wake up only when the Athaab falls on them with lightning swiftness and thunderous blows. But then it will be too late for regret and tears.

For safety, there is only one standard conduct, and that is to submit fully to the Shariah and adopt the Sunnah. No amount of reciting Surah Kahf and reciting Durood, etc. will avail those who indulge recklessly in flagrant fisq and fujoor which have become the hallmark of Muslims of this age. The best and the only protection against the universal punishment is obedience to Allah Ta'ala. Nothing else will benefit and save one.

union according to the Shariah.

The Shariah does not question your ex-husband's Imaan. It has ruled that he is no longer a Muslim regardless of what he has in his heart. When a Muslim indulges in any kaafir religious practice even without the intention of abandoning Islam, he still becomes a vile *murtad*. The arguments of your ex-husband have no validity in the Shariah. Your marriage has completely ended. Living with him will be adultery. If he repents and renews his Imaan, then a fresh Nikah has to be performed. The right thing for you to do is to separate yourself from him and go to your parents or relatives.

Q. In Ramadhan, how should a Hanafi perform Witr in the Haram in Makkah and Madinah?

A. Even in the Haram, the Hanafi should perform Witr separately. This is what we and innumerable others did when we were there. Witr should not be performed behind the Imaam since he performs two raka'ts and one raka't separately.

Q. Madrasah students generally like to keep long stylish hair which they describe as the Sunnah Zulfah. But Madrasah authorities are averse to this. Please comment.

A. These Madrasah students are bluffing themselves. They labour in self-deception with their false argument of 'sunnah zulfah'. Long hair for students is not permissible, hence the original rule of all our Madaaris in India was to shave off all the hair of students. They keep long hair for riya and to impress females, hence they should not be allowed to keep such hair. If an adult keeps proper zulfah with the intention of Sunnah, it is permissible.

Q. Is it permissible to view a photograph of a female for the purpose of marriage? It is said that America

is too far away and it is too costly to come here to view the girl.

A. It is not permissible to view a photo of a girl even for purposes of marriage. Viewing her physically is permissible. Photos are haraam. Furthermore, photos can be extremely deceptive. We are aware of marriages ending in Talaaq because the photo had displayed a vastly different picture of the female. In one case, the newlywed husband explained that in the photo she had appeared like a young girl. But when he saw her after marriage, she was a fat aunt. The chap panicked, abandoned his luggage, and lost about \$50,000 in jewellery, mehr, etc.. He fled and took the first flight out of Bangladesh, fleeing back to the U.S.A. He had to flee surreptitiously because he was liable to be arrested and jailed in terms of Bangladesh's jungle laws on issues of this nature. Losing all the money and fleeing was better than the option of being trapped with a 'fat, ugly aunt'. (*These are his words, despite having seen the photo – The Majlis*) If a modernist can travel around the world for touring and enjoying himself, he may travel from America to S.A. to view the girl. If he can't, then he should forget about her and search for someone in America or wherever he may be, to get married to. The Shariah may not be bent and violated to satisfy every person's whim and fancy.

Q. How is it to imitate the Imaams of the Haram in Salaat. Some young imams do so?

A. Salaat is not an advertising stunt. Imitating the Imaams of the Haram in Salaat is riya, hence not permissible. These fellows simply want to impress the musallis with their qiraat styles. Their riya is manifest.

Q. During Ramadhaan while I was sitting on a bench in the park, a hobo sitting on another bench was smoking weed (dagga). The smoke

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drifted towards me. Although I immediately got up and left, I inhaled some of the smoke. Was my fast valid?

A. Your fast is valid. The fast will not break if inhaling of the smoke is not intentional. In the case mentioned by you, the fast remains valid.

Q. Some bid'ati grave-worshipping molvis are displaying hairs of Rasulullah (sallallahu alayhi wasallam). Are these hairs authentic?

A. During the Farewell Hajj, Rasulullah (sallallahu alayhi wasallam) did distribute his hair to the Sahaabah. Numerous Sahaabah treasured the mubaarak hairs and it was passed on from generation to generation. Some Bid'atis have taken haraam advantage of this fact and are displaying fake hairs which they ascribe to the hair of Rasulullah (sallallahu alayhi wasallam). Since it is not possible to know whether the hair which happens to be in the possession of a particular person is genuine or not, it is best to maintain silence, and not to visit the place if the person displaying the hair is a bid'ati as is the one in the picture you have sent.

Q. A man embraces Islam, but his wife remains a mushrik. Can he retain his wife whilst he is making da'wah to her, until she accepts Islam?

A. If the wife is a mushrik, not a Christian, then the marriage immediately ends when the man embraces Islam. He may not live with her. He will be living in adultery.

Q. A wife frequently leaves the house without her husband's consent. He has repeatedly forbade her, but she remains obstinate. Is this a valid ground for issuing Talaaq?

A. If the woman leaves the house without the husband's permission, he may divorce her. He has valid grounds for divorce.

Q. Can one make a property Waqf and at the same time derive the benefit of the property whilst one is alive, and thereafter the benefits will be for one's offspring?

A. It is permissible to make Waqf of one's property during one's lifetime and retain the use of the property for life. However, one may not say that the property will be Waqf after one's death. The Waqf has to be finalized during one's lifetime. The Waqf property may be made Waqf for the use of children, grandchildren, etc., and when there no longer remains any of one's progeny, the beneficiaries will then be the Fuqara and Masaakeen.

Q. What is the position when share certificates are sold? The buyer does not take physical possession of any assets of the business. Is such a sale permissible?

A. Islam does not recognize the capitalist concept of a company which is owned by a fictitious donkey termed 'legal entity' with rights and obligations according to the hallucinatory laws excreted by the capitalist kuffaar. According to Islam, the shareholders are the actual owners of the business and its physical assets. They don't only own the pieces of scrap papers called share certificates which in terms of capitalist law entitles them to only riba, called deceptively 'dividends'.

When a share certificate is transferred to a person, then according to the Shariah, he/she becomes a proportionate shareholder in the physical assets of the business and will be entitled to his share of the profit. If the shareholder at any time wishes to opt out, he has this right. At that juncture, the financial position of the business has to be ascertained in order to pay him his share of the assets and profits. The manner in which shares operate in the capitalist system is haraam.

Q. Who is Maududi?

A. Maududi was a deviate in Pakistan. He did not follow any of the Math-habs. He had criticized even the Sahaabah.

Q. A brother says that it is not permissible to eat shark because it is a man-eater. Is it permissible for Hanafis to eat shark?

A. Ask the brother if he is an authority on the Shariah. Ask him to inform you of the Aimmah-e-Mujtahideen who say that shark is not permissible. Tell him that the Shariah is not the product of an individual's opinions – of a man who appeared on the scene 1435 years after Rasulullah (sallallahu alayhi wasallam). Furthermore, tell him that even if his opinion is as good as gold, then too, in terms of the Shariah it is excreta if it is not backed up by the Qur'aan, Sunnah or the Rulings of the Fuqaha-e-Mujtahideen.

Q. I received my inheritance money a few years after the death of my father. Do I have to pay Zakaat for the years that the money was withheld from me by the executors of the estate?

A. Zakaat is paid on inheritance only from the time one takes possession of one's share. The executors are guilty of a major sin for having withheld the shares of the heirs. There is no Zakaat for the past years when you did not have possession of the money.

Q. Are the followers of Maududi part of the Ahlus Sunnah Wal Jama'ah?

A. Maududis are not part of the Ahlus Sunnah.

Q. What is the status of Dr. Farhaat Hashim?

A. We have never heard of the aunt called Dr. Farhaat Hashim. We don't know what she rambles about.

Q. I hired my house for residential use. The tenant is selling wine and using the house for even prostitution. I can't evict him because of a lease. Is the rental halaal?

A. If you knew that the house would be used for prostitution or selling liquor, then the rental is haraam. Normally it is permissible to rent out one's property to a non-Muslim who will obviously do some haraam acts in the house. But that is not the concern of the owner of the house. He rents it out for residential purposes. But when the house is hired specifically for haraam activities, then it is not permissible and the income is haraam.

Q. I am in doubt about the Qiblah direction of a Musjid. Do I have to repeat my Salaat?

A. It is not permissible to create unnecessary doubts in the Qiblah direction of a Musjid. When you are at a place, simply follow the Qiblah ruling of that place. Don't enter into any unnecessary dispute on this issue thereby creating problems and unnecessary difficulty, and don't resort to instruments to disprove the Musjid's Qiblah. Follow whatever direction the Mihrab indicates.

Q. Is it permissible for a Muslim to address a Christian priest with the title 'father'?

A. It is not permissible for a Muslim to address a Christian priest with the title, 'father'. This term in the context has religious significance.

Q. Is it permissible to say 'aameen' to a prayer by a Christian priest?

A. It is not permissible to say 'aameen' to a prayer made by a priest. It is tantamount to kufr.

Q. A divorced woman passes her

A HARAAM AUCTION

Q. At an auction of houses, four friends (persons A, B, C, D), decide upfront for only one person (A) who will be representing them, to bid so as not to bid against each other to push the price up. If he gets the property, e.g. for R100,000, the four will have a second auction amongst themselves. The highest bidder of the four gets the property.

At the second auction, the highest bidder gets the property. Can the person A who had bought the house in the first auction bid in the second auction? They say that the house belongs to all four by virtue of the agreement and person A had represented them at the first auction.

The highest bid at the second private auction is R200,000 for example, bid by person C who pays the initial R100,000 to the auctioneer. The four share the R100,000 profit equally – R25,000 for each one. Is this sale permissible?

A. The purpose of an auction is to attain the highest price for the owner of the property. It is not permissible to interfere with this process. If each one of the group A, B, C, and D, is determined to acquire the property for himself, then they have to bid along with the mass of bidders. If

they are prepared to sacrifice their right of bidding for the sake of one of them acquiring the house, they may back off and quit. But they may not collude in the manner explained in the question. The agreement by A, B, C and D is not permissible. It is *baatil*.

It appears from the question that these characters must be re-auctioning the property even before anyone has paid for it. If so, the second auction is *baatil* – null and void. If the house is 'auctioned' before it is paid for, it belongs to no one. It will belong to them only after they have paid for it. Thus, if the second haraam auction is executed prior to anyone paying the price, then the deal is *baatil* (null and void). In this case, the 'profit' is haraam in the category of riba.

If any one had paid for it, he becomes the owner. If the second auction took place after one of the characters had paid for the house, the profit will be exclusively for the owner, i.e. the one who had paid for the house. It will not be permissible for him to bid since he is the owner. However, the sale and the profit being valid in this case is not permissibility for the immoral collusion at the beginning. Such collusion is harmful for the original owner of the property.

Iddat at the home of her parents. Is she entitled to maintenance during the Iddat period? Who has to pay the doctor's expenses during the iddat? Is there a fixed amount?

A. If the divorced woman spends the iddat at her father's home without the consent of her now ex-husband, then she is not entitled to iddat expenses. If the ex-husband had expelled her from the marital home, then he has to incurrently pay iddat expenses. The doctor's expenses during the Iddat are also his responsibility. The amount is not fixed by the Shariah. Her standard of living should be the basis for calculating the expenses.

Q. If the husband consents, is a belly ring permissible?

A. Belly ring is haraam. It is not permissible for the wife to obey the haraam desires and haraam instructions of her husband.

Q. Ten years ago my husband gave me three Talaqs. We continued living together. I have now decided to separate. Do I have to observe iddat?

A. If you are living with the man who had given you three Talaqs, then you are living in the state of adultery. It is haraam and zina for you to live with him. Your Nikah ended 10 years ago when he had uttered the three Talaqs in the way you have described. Your Iddat too had ended 10 years ago even though you had not remained at home

Questions and Answers

THE MAJLIS Q & A
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during the iddat period. If you are living with this man, then immediately separate yourself from him. Every minute with him is a zina relationship.

Q. My son is extremely insolent and disobedient. Is it permissible to delete him from my will?

A. Regardless of the disobedience of a child, he cannot be disinherited.

Q. Hajj is Fardh on a man, but he wants to go for Tabligh and postpone Hajj for the future. Is this permissible?

A. If the man despite Hajj being Fardh on him abstains from Hajj and rather goes on a holiday whether it be for 'tabligh', then perhaps at heart he is a Yahudi or a Nasara. He is a vile rebel against Allah Ta'ala. His 'tabligh' will be a curse and a severe punishment for him. Allah Ta'ala is not interested in the so-called 'tabligh' of a Yahudi or a Nasaara. It is the incumbent obligation of the Tabligh Jamaat elders to ban such a 'Yahudi' from participating in their Tabligh activities. He must be ordered to first perform Hajj.

Q. Is there Janaazah salaah for a person who commits suicide? Will he/she ever be forgiven?

A. Janaazah Salaah has to be compulsorily performed for even a person who commits suicide.

After the one who has committed suicide has served his/her punishment he/she will be forgiven and will enter Jannat, that is if they had died with Imaan.

Q. Does secretion of water from painful eyes break wudhu?

A. Secretion from painful eyes breaks wudhu. Pure tears such as the time of crying, and which sometimes flow, but not due to an eye sickness, do not break wudhu.

Q. Does the deceased person know what is happening to his/her body while it is being given ghusl, buried, etc.?

A. Yes, the deceased person knows, sees and hears everything that is taking place while he/she is being washed, clothed, and buried. Rasulullah (sallallahu alayhi wasallam) said that the wails and groans of the evil deceased are heard

by all creation but man. If people had to hear the wailing of the dead, they would fall unconscious.

Q. Some Ulama say that since T-shirts and jeans have become common and general, it is permissible to wear. It is no longer a dress exclusive with non-Muslims, and the aurah is covered.

A. It is not permissible to wear T-shirts and jeans regardless of it having become general. In addition to *tashabbuh bil kuffaar* this type of dress is lewd. If wearing female clothes becomes general among men, it will still remain haraam even if the clothes are that of Muslim women. It is not sufficient for the aurah to be covered. Women's abayas fully cover the aurah. But it is haraam for men to wear abayas even if we assume that it has become general.

Q. A male madrasah teacher had sexually molested a number of his girl pupils. How can parents trust their children with these teachers?

A. The Shariah prohibits a male from teaching girls from the age of 7 years. Since the parents of the sexually molested girls, not only violated this command, they in fact, ridiculed it, they had to suffer the villainy of the scoundrel who was and is still posing as an 'Alim'. When the Shariah is flagrantly and scornfully transgressed, then the consequences will be painful. Parents had thrown their little girls to the shaitaan masquerading as an 'Alim'.

Q. I have a large tent. I have been asked to lend the tent for a function where some un-Islamic activities will take place. Is it permissible to lend the tent to keep good ties?

A. It is haraam for you to lend the tent for any haraam purpose. By lending the tent for the function you will be loaded with all the sins committed therein. It is not permissible to lend the tent to them regardless of ties being severed. Allah Ta'ala says in the Qur'aan majeed: "*Do not aid on sin and transgression.*"

Q. Is it permissible to assist in the repairs and renovations of a synagogues?

A. It is haraam for a Muslim to assist in the repair and renovation of a syna-

pant then in terms of their convoluted reasoning, the *umoom balwa* principle should also become applicable. While the citation from *Imdaadul Fatwa* is correct, it never applies to any situation which we experience in the so-called developed countries. Assuming that there is such a situation that all the flour available in the land is contaminated or all the water is contaminated, then the *Umoom* principle will apply. But, in our scenario there is nothing that constrains the invocation of this principle to halaalize impure substances. Devouring processed foods is not incumbent. Subsistence of life is not reliant of drinking harmful soft drinks and eating sweets, chocolates,

CHAIRS IN THE MUSJID

Q. What is the ruling regarding musallis sitting on chairs? In our Masjid some musallis sit in the first saff right behind the Imaam. Please comment.

A. If a musalli is able to sit on the floor for Salaat, then sitting on a chair is not permissible nor will the Salaat be valid. However, if he is unable to sit on the floor, then Salaat on the chair is valid.

It is improper for chair-sitting musallis to place their chairs conspicuously right behind the Imaam in the first saff. Rasulullah (sallallahu alayhi wasallam) said that the *Ulu Nuha* (Ulama, Huffaaz and people who are aware of the masaa-il of Salaat) should be immediately be-

hind the Imaam in case the Imaam's wudhu breaks, then the mas'alah of *Istikhlaaf* will apply.

People on chairs should sit preferably at the ends of the sufoof (rows). A couple of musallis should come a bit early to the Masjid before the chair-sitting brothers occupy the space behind the Imaam. They should occupy the positions behind the Imaam. The chair-sitting musallis will then have to place their chairs at a distance from the Imaam. The Imaam should also politely offer them naseehat.

If there are several chair-sitting musallis, the chairs should not be placed together in the saff. They should be spread out. If the chairs are in a row, it resembles people in a church sitting on benches.

gogue or any non-Muslim place of worship. All places of worship besides Musaajid are the venues of false religions. By Allah, only Islam is the Truth. Supporting baatil is haraam. The worst of baatil is kufr.

Q. Is it permissible to perform Tahyatul Musjid between Asr and Maghrib?

A. It is permissible to perform Tahyatul Musjid or any other Nafil Salaat between Asr and Maghrib provided that the Fardh of Asr has not yet been performed. After the performance of the Fardh of Asr, no Nafil Salaat is allowed.

Q. Until what time is Fajr Salaat valid?

A. Fajr Salaat is valid even if it is completed a few seconds before the upper circumference of the sun appears above the horizon. Although one should not delay the Salaat to this time, nevertheless Fajr is valid as long as the sun has not yet risen.

Q. Is it permissible to perform Salaat with work overalls?

A. It is necessary to remove the overalls for Salaat purposes. It is Makrooh to perform Salaat with such overalls. When performing Salaat one is in the presence of Allah Ta'ala. It is not permissible to appear slovenly and haphazardly in the Divine Presence. The musalli has to be in Salaat with dignity, decorum and utmost respect.

chips, custard, pudding and the plethora of disease-producing foods laced with chemical poisons and haraam ingredients. These foods contain not only alcohol. A variety of harmful ingredients camouflaged with chemical epithets and E-numbers are the essential constituents. Have you ever wondered about the numerous incurable diseases with which people are suffering? These diseases are the consequences of all the haraam muck which is being ingested. And, the worst poison is carrion halaalized, rotten diseased chickens.

We have not written any detailed essay on this topic.

People do not attend the courts of the kuffaar and other functions dressed with overalls and similar attire. They attend dressed with dignity.

Q. Should the Sunnat Ghair Muakkadah of Isha and Asr be performed every day?

A. It is necessary to perform the four Raka'ats Sunnat Ghair Muakkadah of Asr and Isha every day. These are daily Salaat, not meant for performing occasionally.

Q. Some musallis in our Masjid reserve their places with Qur'aan-desks, chairs, etc. Is this permissible?

A. It is not permissible to book or reserve any space/spot in a Masjid. It is not permissible to reserve a place with chairs, desks, musallahs, etc. The practice at your Masjid is haraam.

Q. I am afflicted by many evil thoughts, not only in Salaat. What is the remedy for this?

A. To repel *wasawis* (shaitaani whisperings), the Qur'aan instructs the following remedy:

"*When shaitaan assaults you with (his) evil whispering, then seek the protection of Allah (i.e. recite Ta-awwuz).*" When evil thoughts occur, first recite *Ta-awwuz*, then *Wala-houla....* a few times, then lapse into the Thikr of *Lailaha ill al laah*. If it occurs during Salaat, simply ignore the thoughts. Don't become perturbed.

Q. If there is space in the first saff, what should one do? If one wishes to fill the gap, it will mean walking in front of the musallis.

A. If there is space in the saff, then it is permissible to walk in front of the musallis to fill the gap.

Q. Is it fine to consume items that are manufactured in a manner that resemble products which are clearly haraam, and very often are consumed to relish the taste of the haraam item? The many alcohol-free beers, rum flavoured ice-cream, bacon flavoured biscuits/chips, etc., are examples of this.

(Turn to page 12)

UMOOM BALWA

(Wide scale prevalence)

Q. Some Ulama say that in terms of the Umoom Balwa principle all processed food having a minute quantity of alcohol is halaal. They argue that it is practically impossible to abstain due to the widespread use of alcohol in almost every edible product. Please comment. One senior Maulana substantiates his view with a citation from Imdaadul Fataawa.

A. Nowadays the liberal Ulama are recklessly utilizing the *Umoom Balwa* principle to halaalize just anything. If zina and interest are ram-



DUBAI SCUM

TRUE BROTHERS OF SHAITAAN R70 MILLION 5 MINUTE SACRIFICE AT THE ALTAR OF IBLEES

"And, when We intend to destroy a land (with its people), We instruct its affluent ones, then they recklessly indulge in fisq (immorality). Then the Decree (of Our Punishment) is ordained. Then We utterly Deracinate them" (Qur'aan)

In one of the vilest and most obscene displays of satanism ever witnessed by the world, the scum kuffaar regime of the Dubai Brothel American puppet state, recklessly squandered \$7 million (about R70 million rands) in a one minute fireworks display in a satanic ritual of worship.. The Qur'aanic epithet of 'Brothers of Shaitaan' mentioned in the aayat: *"Verily, the wasters are the brothers of the Shaitaan."*, had perhaps never applied more aptly to any community than to the Dubai fussaag morons.

Reporting the obscene show of Satanism, the AFP agency says: *"Dubai has shattered the world record for the largest ever pyrotechnic display on New Year's Eve with a show involving more than half million fireworks, Guinness World Records says."*

Condemnation for the Dubai culture of satanism and immorality which boggles the minds of even kuffaar humanity fails to locate in the dictionary words strong enough for describing the *shaitaaniyat* which has been so flagrantly and brutally flaunted. The callousness and total insensitivity of these human shayaateen are starkly portrayed by the colossal Syrian Muslim suffering silhouetted in the background. That these devilish specimens of humanity inhabiting the U.S. outpost in the desert are Muslims, is inconceivable. The Divine Instruction stated in the above mentioned Qur'aanic aayat refers to the initial stage of the impending Chastisement which will arrive promptly and execute its full task of destruction at the appointed time. The initial stage is actually the prelude of respite.

"Then when their appointed moment (of destruction) arrives, it shall not be delayed by a moment, nor advanced." (Qur'an)

The ruin and destruction which will yet deracinate and efface that impure and immoral U.S. puppet regime along with the immoral citizenry cannot be in the too distant future.

A PIOUS LAD

Hadhrat Fatah Musali (rahmatullah alayh) once while journeying through the desert on his way to Makkah Muazzamah met a young boy whose lips were constantly moving.

Fatah Musali: "Assalaamu Alaikum."

Boy: "Wa Alaikumus Salaam."

Fatah Musali: Son, where are you off to?"

Boy: "To the Baitullah."

Fatah Musali: "What are you reciting?"

Boy: "The Qur'aan."

Fatah Musali: "The decree of compulsion has not yet been recorded on you by the Pen." (i.e. you are still a nabaaligh - minor).

Boy: "I am seeing Maut in front of me. It has captured many who are younger than me."

Fatah Musali: "Your feet are small and the journey is long and arduous."

Boy: "My obligation is to lift my feet, and Allah's obligation is to deliver me to the destination."

Fatah Musali: "Where is your food and mount?"

Boy: "Yaqeen is my food, and my feet are my mount."

Fatah Musali: "I am asking you: where is your bread and water?"

Boy: "O uncle! If someone from creation invites you to his home for meals, do you take with food?"

Fatah Musali: "No."

Boy: "My Master invites people to His House (i.e. the Ka'bah). Then his servants of weak faith take food with them. But I consider this highly improper. I observe respect. What, do you think He will destroy me?"

Fatah Musali: "Never!"

Then suddenly the boy disappeared from Hadhrat Musali's sight. He again saw the boy in Makkah Mukarra-

mah. When the lad saw Hadhrat Musali, he said: "O Shaikh! You are still weak of yaqeen."

The success of the Mu'min is in Taqwa and in the Journey towards Allah Ta'ala. Whilst the pious lad was on his way to Allah, the young Muslim men kicking soccer balls and hitting balls with a cricket bat in kuffaar and monkey style are on their way to Jahan-num.

Whilst the moral of this episode is not to emulate the noble lad in exactitude, the lesson for Muslim lads is that they should not squander the precious treasure of their youth behaving like kuffaar lost and drowned in kuffaar sport. The ultimate end of such kuffaar activities is the Fire of Jahannum. In sport there is nothing but satanism which diverts the Muslim from Allah Ta'ala and the Akhirah.

DUBAI'S OBSCENITIES

"Thousands of stage and street performers from all over the world came together to enthrall the public on Al Seef Street. They included musicians, dancers, acrobats, gymnasts, clowns, stilt walkers and inflatable characters. The music was from all over, strains and instruments incorporated from every region.The Michael Jackson concert, The Immortal World Tour by Cirque du Soieil, at Dubai World Trade

Centre was another spectacle as fans of the King of Pop gathered to celebrate his eternal music." (*Khaleej Times*)

It remains a mystery why these adulterers, fornicators, rapists, thugs, murderers etc. have not mentioned in their list of immoral shayaateen, the Universal Organization of Prostitutes, Gays, Homosexuals and Perverts which had sent hundreds of immoral swines to 'enthrall the public on Al Seef Street'.

"What! Are the people of the cities (of immorality) confi-

dent that Our punishment will not overtake them whilst they are asleep (at night)? What! Are the people of the cities (of immorality) confident that Our punishment will not overtake them during the day whilst they are in (their drunken stupor) of amusement? What! Are they then so complacent about Allah's Plan (of Punishment that it will not hem them in)? It is only people (destined for) destruction who are complacent about Allah's Plan (of Punishment)." (Qur'aan)

BEWARE OF KUFR!

BEING PLEASED WITH KUFR?

Istihsaanul kufr means to prefer kufr or to think good of any act of kufr or to give preference to an act of kufr over and above an act of Islam. Such a preference expels one from the fold of Islam.

A great Aalim of Makkah, Shaikh Dahhaan (rahmatullah alayh) narrated an amazing story full of lesson and admonition. It is an eye-opener for Muslims of this age who view with disdain many practices of the Shariah. They accord preference to the institutions, practices, styles and customs of the kuffaar, and thus eliminate their Imaan. Shaikh Dahhaan (rahmatullah alayh) narrated that once (in very recent history) a prominent Aalim of lofty

status of ostensible piety who had died was buried in the Qabrustaan of Makkah (or in Jannatul Baqi of Madinah).

The norm in Arabia is to re-open graves and bury others in the same qabr. Within a short while the bodies disintegrate. Since nothing remains, the graves are used repeatedly. When the grave of this famous Aalim was opened, to the amazement of the people the body had not disintegrated. When the kafan was opened, the amazement of the people new no bounds, for the mayyit was that of a beautiful European girl.

Fortunately on the scene there was a man who said that he recognized the girl. She was a French girl who had secretly embraced Islam. She used to practise Islam in secret, and he

used to teach her. This cleared up the mystery as far as the girl's body was concerned. Since she was a sincere Muslim, Allah Ta'ala transferred her body from the graveyard of kufr to the Qabrustaan of Imaan, namely, Jannatul Baqi.

However, there remained the mystery of the Aalim's body. It was logical to presume that the Aalim's body was miraculously transferred into the girl's grave in France. The person at whose hands the girl had embraced Islam was despatched to France to ascertain the reality. He went and narrated the episode of the girl to her parents, and finally managed to convince them to have the grave of their daughter opened

up to ascertain the reality. This was done. When the coffin was opened everyone was aghast and shocked beyond belief when they saw that it was not the expected corpse of the girl.

After this information was transmitted to Makkah, the wife of the Aalim was interviewed. The Ulama asked her to describe her husband. She explained that her husband was a man of lofty piety. The Ulama told her to reflect deeply as they believed that there must have been some tendency or element of kufr in him which warranted this calamity to befall him. After deep thought the wife said that whenever he required a Waajib ghusl, he would remark: "The Christians

have it nice. They are not encumbered with a Fardh ghusl." This cleared up the mystery regarding the misfortune and calamity which befell the Aalim.

In view of his preference for a practice of the Christians, the effect of which was disdain for a Shar'i practice, Allah Ta'ala expelled his body from the Holy Land and cast him into the land of kufr for whose practice he had shown a preference.

Muslims should reflect and fear such calamities which may befall them for their evil preferences. May Allah Ta'ala save our Imaan.

THE MEANING OF SHUKR

"Verily, if you express shukr (i.e. are grateful), then most certainly I (Allah Ta'ala) shall increase for you (My bounties), and if you are ungrateful then (know) that verily, My Athaab (Punishment) is most severe." (Qur'aan)

Every creation of Allah

Ta'ala, whether animate or inanimate, and whether abstract or physical, has a body (external form) and a soul (Rooh). The external form of Shukr or gratitude for the limitless bounties of Allah Ta'ala, is verbal expression (with the tongue) of Shukr. However, if verbal Shukr is unaccompanied by its Rooh, the Shukr is

defective. It will be like a lifeless body.

True Shukr is to utilize the bounties of Allah Ta'ala correctly in the way Allah Ta'ala has commanded. Consider the Shukr of the tongue. Its Shukr is to use it for Thikrullaah, Tilawat of the Qur'aan, for Naseehat, for Amr bil Ma'roof, and for statements of kindness and sympathy, and above all, to maintain its purity by re-

straining it from speaking evil - restraining it from gheebat, lies, falsehood, speaking hurtful words, abuse, oaths in abundance, etc.

Rasulullah (sallallahu alayhi wasallam) said about the tongue: *"Its body is small, but its crime is huge."* A hurtful or a false word can cause massive upheavals in society. It can cause wars, break hearts and deposit a person into the

dregs of the Fire as a consequence of a word of kufr.

Commanding the cultivation of Taqwa by adornment of the tongue, the Qur'aan Majeed says: *"O People of Imaan! Fear Allah and speak a statement of virtue."* Correct speech is an imperative requisite for the cultivation of Taqwa.

Every word uttered is recorded. It will be displayed to
(Continued on page 7)

THE HAQQ WILL ALWAYS TRIUMPH

Q. I have read the excellent book, *Sautush Shaitaan*, by Mujlisul Ulama of S.A. Alhamdulillah, it was a real eye opener. Although I stopped listening to music many years ago, I have always been told that nasheeds were OK. Many Ulama whom I have always looked up to, deliver bayaans and allow their students to sing nasheeds. I have even attended 40 days I'tikaaf and the students in their final year have performed singing. Based on the rock-solid Dalaal presented in the book compared to the weak arguments other scholars put forward in favour of nasheeds, I find my heart much more firm in accepting your book. However, I am finding it hard to reconcile this with the fact that many scholars instruct their students to sing nasheeds in their Masaajid. What is your

advice?

A. Firstly, the Musjid is not a venue for singing nasheeds and making merry. Brother, the *ahkaam* of the Deen are not determined on the basis of majority. The Haqq has already been finally explained and stated in the kutub of the Shariah which have come down to us from the era of Khairul Quroon.

None of our Akaabir Ulama of Deoband had conducted themselves so liberally, to say the least, as the present-day 'deobandi' ulama do. Hadhrat Thanvi (rahmatullah alayh) had said that bid'ah is not confined to moulood and urs. There are many acts of bid'ah in our own (i.e. Deobandi) Jamaat.

In recent years, many acts of bid'ah have become associated with our Ulama, in our Madaaris and in the Tabligh

Jamaat. The Madaaris, Khanqahs and the Tabligh Jamaat are increasingly being deflected from Siraatul Mustaqeem and the Sunnah. Whilst almost every khaanqah is desolate and riddled with bid'ah, the Janaazah of the Madaaris are in the process of departing for the Qabrustaan, and so is the Tabligh Jamaat set to become a deviant sect. All movements and institutions of Haqq deteriorate with the passage of time. Bid'aat and Munkaraat become attached to these institutions, killing the Rooh. Look at the condition of the once greatest Daarul Uloom, Jamiah Azhar in Cairo. Great Fuqaha and Auliya had emerged from the portals of that wonderful Madrasah. But, alas, today it is a bastion of deviation. The same disease is affecting our Darul Uloom Deoband and all our Madaaris, and the situation of these institutions is deplorable in the U.K. and South

Africa.

We have pointed out their errors with solid Shar'i dalaal in many of our writings. Not once did any of the liberal Ulama of our Deobandi School manage to respond with dalaal. They only find fault with our method of acquittal, viz., we are harsh and we hurl epithets at them.

It does not matter who these Ulama may be and no matter what their status may be, their bid'ah and un-Islamic practices will remain haraam, and it devolves on the Ulama-e-Haqq as an obligatory duty to expose and refute all the bid'ah, fisq and fujoor which the ulama of this age have introduced and with which they are misleading the masses of the Ummah.

You should not be too surprised at this development because it is imperative for the predictions of Rasulallah (sallallahu alayhi wasallam) to materialize. Nabi-e-Kareem

(sallallahu alayhi wasallam) said: "A time will dawn over the people when nothing of Islam will remain but its name, and nothing of the Qur'aan will remain but its text. The Masaajid will be beautifully adorned structures, but devoid of hidaayat. The Ulama will be the worst of the people under the canopy of the sky. From them will emerge Fitnah, and the Fitnah will rebound on them"

There are many similar Ahaadith which depict the lamentable and corrupt condition of the Ulama during the Last of Ages. We are seeing these predictions materializing in this age. The majority will always be astray. This has been the state of the Ummah in every age.

If we have erred in any of the views we have expressed in our writings, then there are thousands of Ulama who should respond. But, in front of the Haqq they are helpless. The Haqq will always triumph.

THIS CRUELTY AND BARBARITY WILL NOT GO UNPUNISHED

A Brother from Mombasa, Kenya writes:

"There is a big yard behind the house which we are renting. The landlord lives in the main bungalow on the same land separated from us by a wall. In this yard there is a very tall coconut tree which serves as a safe haven for very big white and black birds called Sunbirds. They have made their nests in this tree. They live in these nests by the hundreds.

Just this morning, the owner on the pretext that the birds are dirtying the property, hired some workers to eliminate the nests. The workers climbed up the tree and cut off all the branches and leaves.

The result was a heart-wrenching scene that brought my family to tears. As they watched the wanton cruel destruction of the nests with their eggs and chicks. Literally scores of nests with little baby birds were thrown down on to the ground smashing them to pieces on the stony ground below. When the parents returned after their food search, they were screeching, crying and flying wildly overhead in search of their beloved babies and homes. They flew overhead in confusion. How heart-breaking! Now the tree is bare – a silent witness to the landlord's cruelty and heartlessness. There is no place on the tree for the birds to now rest and nest. I live on

this property and I have never seen the 'dirtiness' and 'mess' alleged by the landlord. These are beautiful and peaceful birds. Is this not zulm? Does the Shariah allow such wanton cruelty on the pretext of the landlord? Is this massacre of baby birds permissible?" (End of letter)

The scene of the cruelty and inhuman zulm inflicted by the jaahil zaalim on Allah's makhloq, described in your letter, breaks our hearts. We don't believe that this zaalim has a heart. If he has a heart, it must be bereft of Imaan. He will never escape the consequences of his zulm, neither in this dunya nor in the Aakhirah.

That tree has now become accursed. All the heart-rending cries and supplications of the numerous birds have already registered above the Arsh of Allah Ta'ala. In a Hadith Qudsi the zaalim is warned:

"By My Izzat! I (Allah) shall most certainly come to your aid even if after some time." The vile, vulgar, inhuman beast will not escape Allah's punishment. He must be informed of his zulm. The *Athaab* will most certainly come. He will not escape. Rasulallah (sallallahu alayhi wasallam) said: "He who has no mercy, mercy will not be shown to him." Alongside this article is a story which exemplars Islam's merciful and kind treatment to be meted out to Allah's makhloq (creation).

THE CURSE OF THE SPARROW

ONCE A BUZRUG (Sage/Saint) with hands spread was making dua. Above him in the ceiling a sparrow had its nest. In the nest was a chick. The chick tumbling from the nest landed in the outspread palms of the Buzrug who in a moment of *ghaflat* (obliviousness) closed his hands on the tiny chick. When he opened his hands the chick was dead. The mother sparrow observing this scene and her dead chick flew away.

A few days after this episode the Buzrug was confined to bed with an inexplicable sudden sickness. Day by day his condition deteriorated so much so that he was unable to stand

for Salaat. He had to perform Salaat sitting in his bed. His duas for cure went unheard. His condition progressively deteriorated.

Meanwhile a mother cat had entered his hut and had given birth to some kittens under his bed. One day, the Buzrug lying in his bed observed a snake slithering into the hut. It approached his bed and as it was about to snatch a kitten, the Buzrug spontaneously reacted. He grabbed his staff at the bedside and with whatever strength he had, swung it at the snake. The snake, leaving the kitten turned and fled. Whilst this scene was being

enacted, the mother cat had entered and had observed the unfolding drama.

The very next day the Buzrug regained much of his health. He could now get out of bed and stand for Salaat. Within a couple of days he was mysteriously cured. He had fully recovered. Extremely intrigued, he supplicated to Allah Ta'ala to unravel the mystery of his sudden sickness and sudden cure. By *Ilhaam* (Divine Inspiration) it was revealed to him:

"The little bird complained to us, hence your sickness. The mother cat expressed its gratitude, hence your recovery."

(Continued from page 1)

selves before it is too late for reformation. Don't await the time when you will rue your birth on earth. That will be the time when you will be making

SCHOLARS FOR DOLLARS

crackling sounds (at the time of Maut) because of all the haraam television, carrion and riba ruction you had perpetrated

ed life-long. May Allah Ta'ala grant us all the taufeeq to see, understand and make amal on the Haqq.

THE NIQAAB "MODESTY IS NOT LOST"

IN A HADITH in Abu Dawood an incident is described in which a young man was martyred. His mother, wearing a jilbaab fully covering her face came into the battlefield to enquire about her son. With face fully covered she appeared in the presence of Rasulallah (sallallahu alayhi wasallam). Some people were surprised to observe that the lady donned face-covering even during an emergency and on such a grave occasion. When she learnt of their surprise, the mother of the slain Sahaabi said: "My son is lost. Shame and modesty are not lost".

THE EFFECT OF AN EVIL GLANCE

ONCE WHILE Hadhrat Junaid Bagdhaadi (rahmatullah alayh) accompanied by a mureed was walking in the road, there appeared an extremely handsome young Christian lad. The mureed cast a gaze of lust at the lad. Then he asked Hadhrat Junaid (rahmatullah alayh): "Will Allah cast such a beautiful form in the Fire?" Ha-

dhrat Junaid (rahmatullah alayh) said: "Did you look at him? You will see its consequences."

Twenty years thereafter, the entire Qur'aan Majeed disappeared from the mureed. He had forgotten every word. This was the calamity which had befallen him as a consequence of his evil glance and justification of the sin.

THE MEANING OF SHUKR (Continued from page 6)

the utterer on the Day of Qiyaamah. The Qur'aan Majeed says: "Not a word is uttered, but by it is a ready guard (recording it)."

Similarly, every limb and organ in the human body have to be utilized correctly and restrained from evil for *Shukr* to be correct.

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

(Continued from Vol. 22 No.6)

Now that Rainbow pays separately for SANHA's inspections, supervision and administration, what are the confounded monthly licence fees for? And what are the carcasses fee for?

Answering this question, the fatwa states: "The fee which is charged for inspections and supervisions is in actual fact in lieu of the fuel used by them for inspecting the outlet." Someone must have been perpetrating some type of substance abuse when making this stupid statement. Or the mind is befogged as a consequence of devouring SANHA's carrion chicken. Does SANHA use R50,000 every month for fuel to inspect one carrion plant twice or thrice a month? This is the approximate amount which SANHA charges for licence fleecing fee and inspection fleecing fee every month. Furthermore, the fatwa fails to distinguish between 'inspection' and 'supervision'. While the inspectors come to the carrion plant twice a month using about R100 fuel per time, the supervisors are paid a full wage separately by Rainbow. What are the R50,000 monthly confounded fee all about? It is all about extortion

and fleecing the company.

The fatwa then draws a plainly stupid and baseless analogy between the carrion fleecing fees and the fee a hunter pays to hunt in a game farm. Says the fatwa: "We can regard this (SANHA's carrion) transaction taking place between the hunter and the game farm owner as an Ijarah (lease) transaction. In other words, the hunter is paying a fee for utilizing the facilities provided to him by the owner such as using their roads etc. The animal that will be hunted in this case will be a gift from the owner."

In this false analogy, who is the 'hunter' and who is the 'game farm owner' in relation to SANHA's haraam agreement with Rainbow? In the game farm scenario, the hunter coughs up the money, hence in the light of the corrupt analogy, Rainbow is the 'hunter', and SANHA is the 'game farm owner'. However, the 'gift' element is lacking in the carrion transaction. SANHA presents no gift or bonus to Rainbow in lieu of the huge sums of money it extorts from the company.

Whilst the example of the hunter and the game farm also requires some rebuttal, for the sake of brevity we shall not

deal with it in this discussion.

The hunter pays the owner of the farm, a simple, flat one-off fee for the utilization of his facilities. But the 'hunter' (Rainbow) in the chicken carrion scenario is loaded with a variety of elements of extortion. Rainbow does not pay for any services rendered to it. Rainbow pays exorbitant sums of money for a range of phantom 'services'. Inspecting the plant by a carrion purveyor is not a 'service' ordered by Rainbow. It is a condition imposed by SANHA for issuing its carrion certificate. All the other hallucinated 'services' which we have already discussed and refuted, are not services ordered by the Carrion Company. They are conditions which SANHA imposes on Rainbow to dupe the Muslim community – to make us believe that the carrion is

halaal.

SANHA publicizes itself as a non-profit 'deeni' organization rendering service to the Muslim community. If the community accepts that SANHA is indeed rendering it a service, then it is the duty of Muslims to bear the expenses of the inspections, supervision, etc., and this will be light years away from the tip of the iceberg, i.e. the R50,000 monthly licence and corruption fees. Far from this miserable carrion outfit being a 'non-profitable' and a 'deeni' body, it is Islamically corrupt. Its greed for haraam boodle is insatiable. It extorts millions of rands for haraam and luxury expenditure. It misappropriates the Deen and the Halaal logo for monetary objectives, then it flaunts the naked audacity of claiming to be a 'non-profitable deeni' organization.

Furthermore, it is incumbent to proffer some advice to the honourable Mufti Sahib who has endorsed the corrupt 'fatwa' of his student. The honourable Mufti Sahib should understand that operating a Darul Ifta with student 'muftis' under his wing is a sacred responsibility. The students training under him are an Amaanat. It is absolutely imperative for the honourable Mufti Sahib to abandon whatever other activity he may be involved in to enable him to contribute 100% of his time and mind to the shenanigan 'fatwas' which his incapable students are fabricating.

The 'fatwa' which we have just now discussed is not a Fatwa. The student has simply put together a very unprofessional essay, and it appears that the honourable Mufti Sahib had lackadaisically scanned over it and endorsed it without applying his mind. The 'fatwa' is scandalous and portrays the incompetency of the student who has compiled it.

AMR BIL MA'ROOF WITH FORCE

Q. I am the Amir of the Muslim inmates at a prison in the U.S.A. In your letter to a brother inmate you said that it is not permissible for the Amir to order physical punishment for transgressors. The Hadith instructs that the the first degree of Amr Bil Ma'roof is to use the 'hand', i.e. force. According to your view, we have to abstain from Amr Bil Ma'roof. Please explain the advice you have given.

A. Rasulallah (sallallahu alayhi wasallam) had instructed his Sahaabah to deliver all his statements (the Ahaadith) to whomever they meet. Then he added that there will be men who will understand the Hadith better than the one who delivers it. In this statement Rasulallah (sallallahu alayhi wasallam) was alluding to the Aimmah Mujtahideen of the Taabi-een era the great Imaams who were not Sahaabah, nevertheless, many of the Fuqaha understood the Ahaadith better than many of the non-Ulama Sahaabah.

The Ahaadith of Rasulallah (sallallahu alayhi wasallam),

including those which you have mentioned in your letter, have tafseer – tafseer which was given by the Ulama among the Sahaabah and the great Fuqaha who were the Students of the Sahaabah. It is not permissible for you and for even us to submit a Hadith to our understanding to formulate an opinion. We have to see and accept the tafseer which has been handed to us from the age of the Sahaabah.

Using force in the discharge of Amr Bil Ma'roof as mentioned in the Hadith, is the right of those to whom Allah Ta'ala has granted this jurisdiction, They are the Islamic Rulers who have this right over all the subjects. Parents have this right over their children. The Ustaadh has this right over his students. The Husband has this right over his wife. The Qaadhi also has this right. Besides these people, no one else has the right to utilize force to compel others to submit.

The right of the Ulama is to speak. The right of every Muslim, be he a senior or a junior, is to speak and offer

naseehat (advice and admonition). But there are rules and regulations applicable for the discharge of even verbal Amr Bil Ma'roof. In jail or outside jail, Muslims are required to practice Amr Bil Ma'roof. It is not said that you should remain silent when evil is committed. What we say is that you have no right to use force. If someone refuses to obey or accept your naseehat, you do not have jurisdiction over him to have him beaten up or assaulted. At most, the Muslim community may ostracize (boycott) the one who flagrantly violates the Shariah in public.

Just as it is the right of the leader who is not the political leader, to proclaim the Haqq and offer advice, so too is it the right of every Muslim. The Ameer does not have a greater right than others in this sphere. So what we have explained is, in a nut shell, the prohibition of using force. That is all. It was not said that silence should be maintained and Amr Bil Ma'roof be abandoned.

ignorant. If he had remained silent, the patient would have been cured. It was not the fake 'medicine' which had cured him. It was his imagination. When this imagination was shattered by the revelation, his asthma returned.

All three episodes were narrated by Hadhrat Maulana Ashraf Ali Thanvi (rahmatullah alayh).

THE POWER OF THE MIND

Allah Ta'ala has bestowed considerable power to the human mind which is capable of producing imagination which can translate into physical reality both evil and virtuous. We narrate here three episodes to illustrate the power of the mind.

(1) A man imagined that a lion was clawing him on his back between his shoulders. His imagination was so strong that actual claw marks were clearly visible on his back between the shoulders.

(2) A man came to Maulana Rashid Ahmad Gangohi and explained that his son hallucinated that his body was made of glass, hence he would not allow anyone to approach him. This imagination was overwhelming in him. He simply could not tolerate anyone approaching him, imagining that his body would break into bits if he is touched.

Hadhrat Gangohi advised him to bring his son the next day. Meanwhile, Maulana Gangohi instructed some of his mureeds to gather a few glass bottles which would be concealed in the adjacent room. When he (Maulana) makes a

sign, they should begin breaking the bottles.

The next day when the son arrived, Maulana Gangohi ordered his mureeds to harshly grab hold of him. As they grabbed him, he screamed and cried that they are killing him. Simultaneously the bottles in the adjacent room began to break. Whilst he was screaming, Maulana Gangohi told him to relax. He assured him that nothing would happen to him. All the glass was being removed from his body. Ultimately the sound of breaking glass ceased. Then Maulana Gangohi told him to feel himself. All the glass had been removed from his body. He no longer was in danger of breaking up. This ruse had cured him of the condition which his imagination had imposed on him.

(3) A man suffered from asthma. His friend informed him of a remedy which would most certainly cure him. He assured him that his remedy had cured numerous people from asthma. It never failed. He promised to bring the medicine.

The following day, he

brought a bottle containing some black tablets. He assured his friend that after taking a few of these tablets his asthma would be permanently eliminated. The patient was impressed by the assurance of his friend. After consuming the tablets for a couple of days, he was completely cured. It was indeed incredible. When his friend came, he delightfully explained that he was cured. He no longer suffered from

asthma.

After profusely expressing his gratitude, his friend revealing the truth said: "What I gave you, was not a medicine. The bottle contained rabbit droppings." His friend had played a prank. Just as he completed the revelation, his friend suffered an asthma attack. The sickness had returned. Hadhrat Maulana Ashraf Ali Thanvi (rahmatullah alayh) commented that this person was indeed

WAQF AND HARAAM MONEY

Q. A Durban lawyer, Mr. M. S. Omar has issued a 'fatwa' in which he claims that haraam money becomes 'halaal' if transferred to a Waqf. In his 'fatwa' he states:

"It should be noted that, if impermissible income such as interest, is paid to a waqf, such income changes its character and constitutes a halal accrual of ownership in the hands of the waqf, because the cause of ownership transfer (from donor to donee) has changed. On this basis, the waqf, as owner thereof, is entitled to use the money for its defined objectives, including operational expenses. This rule is supported by the following hadith: Barirah (ra) received some meat as sadaqah. The Prophet (saw) replied: "For you, it is (received as) sadaqah. For us, it is (received as) a gift."

ANSWER: According to the Hadith of Rasulullah (sallallahu alayhi wasallam), when Qiyaamah is in close proximity, there will be the ascendancy of *Juhala*. The *juhala* will be teeming all over the show. *Juhala* will pose questions to *Juhala* who will issue corrupt 'fatwas'. Both the questioner and the one who answers will be astray. The 'fatwa' of the lawyer is of this category.

We have seen the stupid 'fatwa' in which the lawyer ludicrously and moronically contends that a Waqf is the same as the capitalist fictitious donkey which they term a 'legal person'. Calling this

figment of hallucination a 'legal donkey' seems more appropriate. The errant lawyer brazenly without the least application of his mind, avers: *"The waqf is in substance a legal person, with power to contract, acquire its own rights and incur its own obligations. Any subsequent donations made to the waqf are owned by it, as a separate legal entity....."*

His *jahaalah* is scandalous. He does not even understand that according to the Shariah, in the unanimous view of all the Fuqaha, only an *Aaqil* (i.e. a sane intelligent person) and *Baaligh* (an Islamically adult) has the power to contract, own, and who has rights and obligations. Even a living donkey or an insane human being who is alive has no power of contracting. But, according to the lawyer a fictitious donkey or an abstract idea or hallucinated phantom termed 'legal entity' enjoys all the rights and powers of an *Aaqil Baaligh*.

A Waqf, e.g. a Madrasah, Masjid or Waqf property established for a specific objective, is not an intelligent human being. The lawyer whose brains are fitted in the straight-jacket of western educational indoctrination, believes, like his capitalist, kuffaar university tutors, that a building or a stone or a dead donkey can acquire powers exactly as those of an *Aaqil Baaligh* (a sane adult human being).

There is absolutely no such capitalist haraam concept in the Shariah. The proceeds of

prostitution, gambling, liquor and interest never become *halaal* if deposited in the Masjid's cash box or in the coffers of a Madrasah or of any Waqf institution. The haraam money remains haraam even if transferred into the Masjid's banking account. It is haraam to utilize the haraam money for the Masjid Waqf institution or for the Madrasah or for any other Waqf institution.

There is not a single Waqf which is instituted for bringing about a haraam-halaal metamorphosis. There is absolutely no change of character taking place in the haraam money which is transferred into the cash box of the Masjid, Madrasah, etc. The filth remains filth. The Hadith which the lawyer cites in substantiation of his preposterously baatil 'fatwa' of corruption, further illustrates his *jahl-e-muraqqab*. Hadhrat Barirah (radhiyallahu anha) was a living human being. She was an *Aaqilah Baalighah* (an adult who was sane). It is absolutely ludicrous and stupid in the extreme to equate the legal fictitious donkey – a baatil figment of the *riba* imagination of the kuffaar capitalists – with Hadhrat Barirah (radhiyallahu anha). There is absolutely no resemblance between a legal fictitious donkey and an adult sane human being.

The change of the character of the haraam money requires the imperative condition of the *Tamleek of the Fuqara*. It is essential for a poor person to become the owner of the

money. Once the money is in his ownership, its character is changed. The character of the money does not change if transferred from one box to another box. The Masjid, Madrasah or any other Waqf institution never becomes the owner of the assets for the simple Shar'i reason that only human beings have this power. Rights and obligations are related to human beings, not to abstract, stupid, irrational ideas fabricated by vermiculated minds saturated with the lust of *riba*.

The lawyer's self-assumed expertise in Shariah law is the effect of his nescience, hence most of his spurious arguments and hallucinated '*dalaa-il*' are a convoluted potion of capitalist ideas and a smattering of Shariah arguments which in turn are corrupted with an admixture of different math-habs. Superficial 'scholars' whose decollated scum '*dalaa-il*' create for themselves a cesspool of spiritual iniquity, hence their emulous imitation of corrupt kuffaar concepts, come within the purview of Rasulullah's warning:

"He who speaks about the Qur'aan with his opinion should prepare his abode in the Fire (of Jahannum)."

Every branch of Shar'i Uloom stems from the Fountain of the Qur'aan Hakeem. No one has the right to employ his sensorial density, i.e. convoluted brains, to fabricate 'fatwas' of the nafs for which these scholars of modernity exude a peculiar penchant tantamount to *kufur*. The Shariah is treated like a toy to be handled and mishandled at whim and

fancy. Just look at this secular lawyer. In his essay on Waqf he makes a hash of the Shariah with his potion consisting of the silly and stupid ingredients such as the capitalist concept of a legal fictitious donkey, the Hague Convention on Law, the law of Australia and haraam unit trusts. Then to add an 'Islamic' flavour to his hash and hogwash opinion, he deceptively cites Hadith, Ibn Qudaamah, Fatawa Hindiyyah, Ibn Aabideen, etc. when in reality there is not even a semblance of support for his *nafsaani ghutha* in any of the Shar'i sources he quotes as red herrings.

SUMMARY

(1) There is absolutely no concept such as a legal person in the Shariah. This is pure kuffaar fabrication, the product of *riba* brains.

(2) Rights, powers, ownership and obligations belong exclusively to sane, adult human beings, not to stones, donkeys and hallucinatory donkeys of the mind.

(3) Haraam money remains haraam if transferred to a Waqf institution. It is haraam to utilize haraam money for any of the purposes of the Waqf institution.

(4) Haraam money whose elimination from one's possession is *Waajib*, changes its attribute only after the occurrence of the factor of *Tamleek*. That is, it is *Waajib* for the haraam money to pass into the ownership of the Fuqara and Masaakeen. Minus such *Tamleek*, the haraam money will remain haraam.

THE HARAAM CARRION CLAIM OF 'REPRESENTING THE UMMAH'!!!

In a brazen, shameless claim of deception, SANHA, the Carrion Cabal, has claimed to be the representatives of the Ummah. On its website, SANHA shamelessly peddles the following haraam shenanigan:

"The South African National Halaal Authority (SANHA) is an international organization, representing the Muslim Ummah on all matters pertaining to the general application of the term Halaal....."

This Haraam entity which halaalizes carrion may claim to represent the carrion producing commercial chicken-killing facilities such as Rainbow and Early Bird. But for it to claim that it represents the Ummah is a massive dastardly LIE and FALSEHOOD. This blatantly false and egotistical LIE is indeed a criminal offence perpetrated by this vile

entity whose evil so-called 'ulama', have absolutely no skin left on their faces as a direct consequence of feeding the Ummah diseased, haraam carrion chickens and other haraam carrion meat products.

This haraam claim speaks tons for SANHA being the forerunner for the SCHOLARS FOR DOLLARS award. In fact, SANHA is anointed with the crown in the field of the haraam dollar-boodle pursuit which is the prime and sole objective of this Haraam authority.

Who has appointed these *shayaateenul ins* as the representatives of the Ummah? From whence did they acquire or steal this title? This miserable Carrion Entity further states:

"SANHA's membership comprises of leading Theological Bodies.."

This claim is a ludicrous joke. The so-called 'theological bodies' in cahoots with SANHA are pure duds and drones – "dumb devils" – who need *ta'leem* in the masaa'il of *Istinja*, and counselling in their disease of *Kitmaamul Haqq*. A number of the duds on these 'theological bodies' are *KILAAB (DOGS)* which are currently poised to consume and humiliate their senior Ustadh at the behest of the Navlakhi-Lockhat carrion clique of SANHA.

The miserable, imbecile and jaahil so-called 'theological bodies' to whom SANHA refers, are nothing but rubber stamps for endorsing all the haraam carrion produced by the Navlaki mob of carrion halaalizers. The youngster decrepit and imbecile molvies on these 'theological bodies', shiver when the Navlakhi shaitaan speaks. When he wants a

carrion 'fatwa', he simply barks a telephonic instruction to the imbecile jaahil molvies of his 'theological bodies', and the children of these 'theological' entities feel obliged to endorse and rubber stamp. These imbecile molvies are unable to distinguish right from left nor faeces from food, hence they rubber stamp just any 'faeces' which SANHA wants to halaalize for gaining the haraam boodle.

SANHA has no credibility in South Africa. The Muslim community here is now fully apprized of the haraam carrion shenanigans of this evil shaitaani organization which has over the years ruined all inhibition to haraam carrion chickens and meats which the Muslim masses had prior to the illegitimate birth of these carrion halaalization bodies whose sole objective is the haraam boodle which they suck from

traders and the kuffaar entrepreneurs.

There is no greater *La'nat (Curse)* which has befallen the Muslim Ummah of South Africa than SANHA. Although the other carrion halaalizers here are also curses and scourges, they are miniature curses compared to the Iblees-in-Chief, SANHA the Carrion Cartel. May Allah Ta'ala remove this SANHA Scourge and Curse from the midst of the South African Muslim community. But let all Muslims, the world over, know and understand that SANHA does not represent even a minor sector of the Muslim Ummah of South Africa. It represents only the carrion-chicken producers and its imbecile, jaahil, paper 'theological bodies' who have to cringingly and obsequiously rubber stamp all the carrion 'fatwas' of SANHA.

THE OBSCENITY AND IMMORALITY OF THE SHIAH RELIGION

PART THREE

(Continued from Vol.22 No.5)

"Why I Left Shi'ah"- -Sayyid Husain Al-Musawi

Rabi Us Sani 26, 1434 A.H,
Saturday, March 9, 2013

The Testimony Of The Author
Before He Was Killed

Sayyid Husain Al-Musawi is not an unfamiliar name among the Shi'ahs. He was a great scholar of the Shi'ahs who was born in Karbala and studied in Hauzah until he got the title "mujtahid". He also had a special position in the sight of Imam Ayatullah Khomeini.

After traversing a long spiritual journey, he finally left the Shi'ah religion, because he found so many deviations and errors in it. This article was excerpted from his book, 'Why I Left Shi'ah (transl.)', which he deemed his responsibility to Allah and history before he was eventually murdered.

The following is a verbatim extract from Sayyid Husain Al-Musawi's translated version of his book. Why I Left Shi'ah.

"Concerning Khumus

Indeed khumus, one-fifth of the property that comes from their livelihood which must be paid by the Shi'ahs, is something that is being exploited in a manner that is very ugly by the fiqh experts and mujtahids. It becomes the main livelihood and revenues of the personages and mujtahids in a very large amount, whereas the nass of the Shari'ah shows that the general public of the Shi'ahs is exempted from the obligation of paying one-fifth of the property.

The ruling on paying khumus is just mubah (permissible). It is not obligatory upon everyone to pay it.

They are allowed to use this wealth just as they are allowed to use their own wealth or incomes.

There has been a competition among the Sayyids and the mujtahids in obtaining khumus. Therefore, they try to lower the percentage of the khumus taken from the possessions of the people with the objective that the people would come in droves to deposit their khumus by them. So among them, there are those who are practising Satan's ways.

Imam Khomeini has amassed enormous wealth from this khumus. While in Iraq, he had amassed such a huge fortune of wealth that enabled him to live in France. His wealth was in the form of Iraqi Dinars, and American Dollars which were deposited in the banks in Paris accruing very high interests.

On top of that, lineage is something that can be sold and bought. Whoever wants an honorable lineage that is associated to the Ahlul Bait, there is no other way but to approach his sister or wife to come to the Sayyids for nikah mut'ah with them or he pays a sum of money for the acquisition of an honorable lineage. This practice is not unfamiliar in the city of knowledge.

I remember my honourable friend, Ahmad As-Safi An-Najafi. I knew him after I had obtained the title of mujtahid and we became very good friends despite the big difference in age. He said to me, "My son, Hussain, you shall not dirty yourself with khumus, because it is a haraam possession." We engaged in an intensive discussion until I was convinced that khumus is haraam.

Other Holy Scriptures

But the gravest of all in the deviations of the Shi'ahs is the presence of other holy scriptures besides Al-Qur'an and that they say that the Qur'an is fake. When reading and examining our references that are mu'tabar (reliable), I found the names of other books claimed by our ulama as being revealed to Rasulallah (S.A.W) and that those books were specially dedicated to Ali R.A. Those books are Al-Jami'ah, Sahifah An Namus, Sahifah Al-Abithah, Sahifah Dzuabab As-Saif, Sahifah Ali, Al-Jufr, Mushaf Fatimah, Al-Qur'an.

Regarding the Mushaf Fatimah, from Ali bin Said and Abu Abdullah A.S (Ja'afar As-Sadiq), he said, "We possess the mushaf Fatimah. It contains the verses of the Kitabullah. It was revealed to Rasulallah and his family and was written personally by Ali with his hand." (Bihar Al Anwar, 26/48).

If the book was dictated by Rasulallah and written by Ali, why did he hide it from his ummah? Allah SWT says, "O Messenger, announce that which has been revealed to you from your Lord., and if you do not, then you have not conveyed His message...." (Al-Maidah : 67).

Regarding the Qur'an, our ulama and mujtahids agreed that the Qur'an is the only book that has changed among the books that are recognized

by the Shi'ahs. Al-Muhaddith An-Nuri Ath-Thibri has compiled all the evidences and proofs of the occurrence of wide-scale alterations in the Qur'an in his book which he named "The Determiner In Establishing The Occurrence Of Alterations In The Book Of God of All Gods" (Faslu al-khithab fi Ittisbati Tahrif Kitabi Rabbi Al-Arbab).

In his book, he has compiled a thousand riwaayahs which stated that there has occurred alterations. He compiled the words of the fiqh experts and the ulama of the Shi'ah who openly stated that the Qur'an that is in the hands of mankind today has been changed from the original. The true Qur'an is the Qur'an that was with Ali and the imams. After them, it will be with Al-Qaim (Imaam Mahdi).

Due to that, at the time of death, Imam Al-Khaui in his testament to us, his students and cadres in Hauzah said, "Hold tight to this Al-Qur'an until the appearance of the Qur'an Fatimah."

Indeed, the most bizarre and surprising thing is that, all of these supposed books had been revealed from Allah to Imam Ali and the imams after him but they are all hidden from the ummah. If Imam Ali really had those books, what is he hiding them for?

After wandering in bewil-

derment in a very tedious and painful journey, what should I do? Do I have to remain in the position and office the way it is today, and dredge away the abundant treasures from the simple-minded people who do not know anything in the name of khumus and contributions in the festivals and then ride in a luxury car and practice nikah mut'ah with beautiful women? Or do I have to leave this pleasure, abstain from the haraam deeds and blast out the truth because one who is silent from the truth is a mute Satan (according to Rasulallah - sallallahu alayhi wasallam)?

I know that Abdullah bin Saba' is a Jew who founded the Shi'ah Madzhab and the sects in Islam. He instilled enmity and hatred amongst them after they were earlier bound by love and Imaan which united their hearts. "They [think to] deceive Allah and those who believe, but they deceive not except themselves and perceive [it] not." (Al-Baqarah : 9)

After I published my book, Why I left the Shiah, for the Pleasure Allah and for posterity, a fatwa was issued from the city of knowledge declaring me a kaafir, and the retraction of all my academic titles. All the punishments of the murtad people are imposed on me, and it is forbidden for the Shi'ahs to read my book.

JUNK AND SCRAP PAPERS IN THE MUSAJID

A Concerned Brother complains: "I must point out that in the Masjid where I attend, and also other Mosjids around Gauteng, we receive so-called Islamic newspapers, glossy magazines, leaflets, etc., like 'Islam Today, Al-Qalam, etc. When one opens these papers/magazines, one simply puts them down, for there is hardly any Islamic content.

The owners of these wasteful papers have found an easy way of using the name of Islam to make easy money. These papers and magazines remind one of only the Dunya, never of the Akhirah. These magazines are overloaded with adverts, even advertising haraam products. The content matter of one such paper was 80% adverts. Another paper contained articles which are quite obviously un-Islamic, and in fact in conflict with the Shariah. Pictures of people abound in some papers.

These magazines and newspapers use the COPY & PASTE button when it comes to Islam. Please provide some naseehat on this evil situation.

NASEEHAT

The Qur'aan Majeed says that

"only people of intelligence benefit from naseehat." Obviously, those who are responsible for these scrap papers will not benefit since they are mercenaries. Their agenda is primarily monetary gain. Islam is used as a cover for their pecuniary designs. The Al-Qalam wastepaper is a tabloid of Shaitaan. It propagates kufr which Iblees inspires into their western colonized brains, hence this paper is cluttered with kufr.

Perhaps some of the Masjid trustees and Imaams of the Musajid may listen to naseehat and gain the taufeeq for amal. It is haraam to permit the Masjid platform to be used and misused for distribution of these haraam and wasteful papers and magazines. It is the Waajib obligation of the trustees and the Imaams to prohibit the distribution of these haraam papers from the Musajid. Pictures of animate objects are among the worst kind of Kabeerah sins. Masjid trustees and Imaams who allow the Masjid to be used as a distribution point for these haraam papers are complicit in the sins of the actual perpetrators.

It is not permissible to use the

Musjid to advertise commercial wares. These papers advertise haraam carrion, insurance, promote gluttony, glorify mushtabah 'foods' and acts and indulge in plain drivel. The intention of the publishers is nothing but money, hence they use the Deen to gain adverts. The moron traders are conned into believing that their payment for advertising in these stupid papers is an act of thawaab when in fact it is an act countenancing punishment.

The cluttering of Musajid foyers with these junk papers is a disease throughout the country, not only in Gauteng. The Musajid are obnoxiously cluttered with a mixture of wastepapers which are an eyesore for the Musallis. Most of the musallis do not even take these papers. For adverts they prefer reading the daily non-Muslim newspapers. The adverts in these so-called 'Islamic' papers exercise no lure for Muslims. Every sensible musalli understands the worthlessness of these mercenary and even kufr papers. The kufr here refers specifically to the junk called, Al-Qalam.

The sin of this evil rests squarely on the shoulders of the trustees and Imaams of the Musajid.

ALL COMMERCIAL BISCUITS ARE HARAAM

In a letter, BAKERS BISCUITS has confirmed that its TENNIS, LEMON CREAMS AND CHOCKITS biscuits contain alcohol.

Besides alcohol which is haraam, commercial biscuits, not only of Bakers, but of all manufacturers, contain a variety of ingredients such as emulsifier, stabilizer, colourants, flavourings, essences, and ingredients camouflaged with chemical names and E-numbers whose sources are un-

known.

At the minimum biscuits with unknown ingredients are Mushtabah (Doubtful) from which abstention is necessary. Biscuits containing alcohol are HARAAM.

It is Waajib for Muslims to abstain from consuming all commercially produced biscuits. Bake your own Halaal-Tayyib biscuits at home thereby saving your Rooh from the spiritual poisons of haraam and mushtabah.

THE QUR'AAN IS FALSE SAY THE SHIAH

The following narrations in the Shi'i book, Al-Kafi, illustrates the Shi'i denial of the present Qur'aan - that the Qur'aan which the Sahaabah possessed was not the true Qur'aan:

"Imam Ja'far Sadiq said: 'When Ali - alayhis salam - wrote and completed it (the Qur'aan) he came to the people (i.e. the Sahaabah) and said to them: This is the book of Allah Azza Wa Jal, as Allah has revealed it to Muhammad (sallallah alayhi wasallam). The people said: "This volume with us contains the Qur'aan. We are not in need of it (i.e. the Qur'aan of Ali). Then he (Ali) said: By Allah! After this day you will not see it."

Kulyani, narrates the following statement which he attributes to Imam Baqir:

"None among mankind but a great liar claims that he has compiled at the whole Qur'aan as it was revealed. No one compiled it nor memorized it as Allah revealed it but Ali Bin Abi Talib and the Imams after him." (Al-Kafi)

Al-Kulyani, the "celebrated" Shi'i muhaddith and theologian attributes the following narration to Imam Ja'far Saadiq who is regarded by the Shiah as one of their Imams:

"When the Qaa-im (i.e. Imam Mahdi) appears, he will recite the book of Allah Azza Wa Jal in its correct form and he will bring out that Mus-haf (Qur'aan) which Ali - alayhis salaam - wrote." (Al-Kafi)

"None but the Imams- alayhis salaam- compiled the whole Qur'aan." (Al-Kafi)

The following narration attributed to Imam Ja'far Saadiq appears in Al-Kafi:

"Abu Abdullah (alayhis salaam) said: Verily the Qur'aan which Jibraeel (alayhis salaam) brought to Muhammad (sallallahu alayhi wasallam) consists of seventeen thousand ayats."

In view of the fact that the Qur'aan which the Ummah knows, has just over 6,000 ayats, the Shi'i Qur'aan is almost thrice the size of the Qur'aan Majeed. The logical conclusion stemming from the Shi'i claim made in the aforementioned citation is that approximately two thirds of the Qur'aan Shareef have been discarded and destroyed. Pursuing this claim, Allamah Qazwani, the Shi'i commentator of Al-Kafi; explains:

"The purport of Imam Ja'far

Saadiq's statement is that a great part of the original Qur'aan has been omitted and that (original Qur'aan) is not among the well-known present texts of the Qur'aan." (Sharhul Kafi - Baab Fadhlil Qur'aan)

In Ihtijaaj Tabresi which the Shi'i clergy regards as one of the most authentic and highly-placed books of Shi-ism, Hadhrat Ali (radhiyallahu anhu) is alleged to have said that between two particular verses of the Qur'aan, more than one third of the Qur'aan was excised by the Sahaabah. The following lie is attributed to Hadhrat Ali (radhiyallahu anhu) by the Shiah priest:

"This pertains to what I had mentioned earlier regarding the omission from the Qur'aan by the munafiqeen (hypocrites). Between the statement 'Fil Yataama' and 'Nikahin Nisa' more than one third of the Qur'aan has been excised." (Ihtijaaj Tabresi)

According to Shi-ism, there is no resemblance between the Shi'i Qur'aan and the Qur'aan which is in the possession of the Ummah of Islam. This fact is univocally by the "celebrated" and highly placed Shi'i authority, Al-Kulyani who records in his Usool-e-

Kafi the following narration "Abu Abdullah (alayhis salaam) said: Verily, with us is the Qur'aan of Fatimah. What do they (the Sunnis) know about the Qur'aan of Fatimah? It is the Qur'aan which is thrice the size of your (Sunnis) Qur'aan. By Allah! In it (the Shi'i Qur'aan) there is not a letter (harf) of your (Sunni) Qur'aan." (Al-Kafi and Safi)

Allamah Noori Tabresi states that there are over two thousand narrations of the Shi'i Imams indicating that the Qur'aan is replete with fabrications. Thus he states:

"The twelfth proof is those narrations (of the Shi'i Imams) which relate to interpolation in specific places in the Qur'aan. Such narrations indicate alterations in some words, ayat and surahs. These narrations are numerous, so much so that Sayyid Ni'matullah Al-Jazaani said in some of his writings that the narrations indicating this fact (of fabrication and interpolation) exceed two thousand hadith (of the Shiah Imams)." (Faslul Khitab)

The following are more extracts from the book, Faslul Khitab of Allamah Noori Tabresi:

"Muhammad Saalih in Sharhul Kafi said." Verily, the Qur'aan which Jibraeel brought to the Nabi consisted of seventeen thousand verses - in the narration of Saleem, eighteen thousand verses. The excision of part of the Qur'aan and its interpolation are proven in our ways by Tawaatur Ma'nawi (Narrations of the highest degree of authenticity)."

The clarity of Shiah belief regarding the Qur'aan is adequately summed up in the following statement which appears in the Shiah book of Tafseer, known as Tafseer-e-Safi:

"It is proven from all these narrations and others which have been transmitted by the Ahl-e-Bait (alayhis salaam) that, most certainly, the Qur'aan which is in our presence is not the complete Qur'aan as it was revealed to Muhammad (sallallahu alayhi wasallam). On the contrary, in it (the present Qur'aan) a section is in conflict with what Allah has revealed; a section is in altered form and a section is fabricated. Most certainly, many things have been omitted from it. Among the things omitted is the name of Ali from numerous places. And besides this, there are other things of omission." (Tafseer-e-Safi)

EXPLICIT SHIAH DENIAL OF QUR'AAN

THE QUR'AANUL HAKEEM being the primary, the first and highest source of Islam is an axiomatic truth for this Ummah of Islam. The Ummah of Rasulallah (sallallahu alayhi wasallam), the followers of the illustrious Sahaabah of Muhammad (sallallahu alayhi wasallam), require no testimony and no proof for the eternal and transcendental claim that the Qur'aan is the uncreated Word of Allah Azza Wa Jal; that the Qur'aan has withstood and will withstand all evil and pernicious motives and designs which people and sects of baatil have attempted and will attempt to cast at it. The authenticity and purity of the

Qur'aan are indisputable and irrefutable. Every Muslim accepts this. Every Muslim knows and understands well that, for a Mumin, interpolation and alteration in relation to the Qur'aan are impossibilities. Muslims believe that the Qur'aan will never be altered and that it will remain intact in its original purity in both text and meaning for all time to come. Allah Ta'ala has guaranteed the maintenance of the Qur'aan's authenticity. Thus, the Qur'aan Majeed declares:

"We have revealed the Thikr (the Qur'aan) and, most certainly, We are its Protectors."

Every Muslim believes that a person who casts aspersions at

the authenticity of the Qur'aan, cannot be a Muslim. Every Muslim knows that it is only an enemy of Islam who can with temerity assert that the Qur'aan contains fabrications. It is none but a kaafir who will claim that the Qur'aan has been altered, mutilated, interpolated, fabricated and destroyed.

Those who assert that the Qur'aan - the present Qur'aan, the Qur'aan which every Muslim reads and holds in hand today - is not the true Qur'aan, are undoubtedly kaafirs in spite of their vociferous claims, slogans and protestations which overtly lead unwary people to believe that they are Muslims.

Among the deniers of the authenticity of the Qur'aan are the Shiahs.

A DONKEY KICK FOR A SHIAH

The Saaliheen (pious saints) also sometimes commit errors. However, their errors should not be cited as justification for corrupt views and for audacity to commit sins. Such an attitude is kufr, hence, Allaamah Abdul Wahhaab Sha'raani (rahmatullah alayh) said: "Whoever takes to the obscurities (and errors) of the Ulama has made his exit from Islam."

Hadhrat Maulana Ya'qoob (rahmatullah alayh) was an Ustaadh of Hadhrat Maulana Ashraf Ali Thanvi (rahmatullah alayh). He was among the first wrung of Asaatizah of Darul Uloom Deoband. He was an expert of many subjects. Once he desired to become an expert in music. Despite his acknowledged lofty spiritual state, he

soon acquired expertise in the science of music. Music here refers to the art or theoretical rules and regulations of the science of music. It does not refer to music accompanied by musical instruments.

Once while he was engaged with music, a Majzoob who passed by exclaimed: "Molvi Sahib, this is not for you. You are meant for something else." This naseehat had a profound effect on Hadhrat Maulna Ya'qoob (rahmatullah alayh). He immediately abandoned music and repented. Even the person from whom he had learnt music, repented. Commenting on this episode, Hadhrat Thanvi (rahmatullah alayh) said: "Even the Salaliheen commit errors. However, when they are warned, they immediately abandon the error and repent." They never justify their errors.

ABUSH SHAITAAN (THE FATHER OF THE DEVIL)

Q. Please enlighten me about a famous *aamil* in Pakistan. He has recently turned 'shaikh' whose name is Noorzaman Naqshbandi Shazli. He appears on television. I was his 'khalifah', and he said that he

has made me an 'abdaal'. He makes the following claims:

* Shaikh Shazli made him his khalifah in a dream.

* Imaam Ja'far Sadiq in a dream had given him all his Ilm.

* He diagnoses and prescribes remedies for women through skype video. Sometimes he tells women to remove their niqaab because jinn/jadoo is checked by looking at the face.

* He and his 'khalifahs' sit all night on skype talking to girls. They tell them to open their videos because it is necessary to see their faces for treating them.

* He claims that Rasulallah (sallallahu alayhi wasallam)

appeared to him and stamped on his back: *Ghausul Fardh, Qayyoom-e-Zamaan*.

* He claims that he is a Sidique, hence looking at women has no effect on him.

* He says that he is affected by jadoo (magic). The effect of this is that he cannot perform Salaat on time nor properly nor can he fulfil his *ma'moolaat* (acts of ibaadat). He talks all night on skype. He does not go

to the Musjid for Fajr Salaat. When the time is about to expire, then he gets up.

* One of his top 'khalifahs' says that he (Noorzaman) claims that after Shah Waliyullah, he has understood Bukhaari Shareef.

* He said once that *nisbat* (with Allah) is strengthened by committing sins just as crops grow with dirty fertilizer.

(Continued on page 12)

SALAFI IMPOSTORS

The under mentioned characters are Salafis masquerading as Hanafis in South Africa:

* Mufti Ismail Menk of Zimbabwe

* Molvi Maaaz Ebrahim

* Molvi Mas'ood Ebrahim (These two Molvis are related to Miftahul Khair Madrasah in Lakefield.)

* Al-Kauthar Centre

Questions and Answers

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

(Continued from page 5)

Q. Would ginger beer be similar? I was once in the service of the Ameer of the Tabligh Jamaat in Bangladesh when he asked for a drink. We presented ginger beer. He flew into a rage, asking how could we ever consume something labelled beer?

A. Most certainly, it is not fine to consume the type of items mentioned in the question. Whatever Allah Ta'ala has made haraam is *mabghoodh*. It is not permissible to name any halaal item by the name of a *mabghoodh* haraam item. It is not permissible, for example, to name a person, Shaitaan, Iblees, Fir'oun, etc. despite him not being any of these accursed beings.

It is not permissible to say: 'I shall commit zina with my wife.' Nor is it permissible to say that one is eating pork when the meat in fact is mutton, or to name milk urine, or to say that rice is faeces. If someone asks you about your mother: 'Who is this lady?', it will be haraam to say: 'She is my sex-partner.' How can the Imaan of a genuine Mu'min tolerate eating a product labelled faeces or pork or bacon regardless if it is SANHA's halaalized synthetic bacon. Names too exercise effects. The rage which the Amir of the Tabligh Jamaat had displayed was therefore 100% correct. Thus, SANHA's halaalized bacon-flavoured biscuits, rum-flavoured ice cream, etc. are not permissible even if these flavours are synthetic. If the items with haraam names are eaten "to relish the taste of the haraam products", then this will be kufr.

Q. Why are interfaith functions not permissible?

A. A Muslim does not require any explanation to understand that it is not permissible to participate in interfaith functions. All faiths besides Islam are kufr and shirk. Participating in functions where kufr has a say is haraam.

Q. I made a vow in my mind to do something. Is this vow binding on me?

A. A vow (*Mannat*) becomes binding only if stated verbally. Thinking of it in the mind does not bring a vow into effect.

Q. If a pregnant woman dies, should the foetus be removed before she is buried?

A. If the baby is alive, then it is compulsory to operate on the deceased mother to remove the baby. It is not permissible to bury the mother with a living infant in her.

Q. In a movie Nabi Nooh (alayhis salaam) is depicted as a drunkard and a murderer of his grand children. Some Muslims are praising the movie. One person said that it is 'good for da'wah'. Please comment.

A. Praising the vile, haraam movie which insults Hadhrat Nooh (alayhis salaam) is kufr. Those who say that "it is good for da'wah", have either lost their sanity or are munaafiqs.

Q. Women go to the home of the deceased on the day the person died. Men and women intermingle at the home. Is it permissible for women to go for condolence in such scenarios?

A. It is not permissible for females to attend janaazahs, especially the type of 'condolence' customs in vogue. Wherever there is violation of Hijaab, it will be haraam for the woman to attend, and it will be haraam for the husband to allow his wife to attend. Even if the deceased is a close relative of the wife, it is the duty of the husband to prevent his wife from attending any gathering or function where Hijaab is flouted or where any un-Islamic activity takes place.

Q. I have been told that the meat in Dubai is haraam. Is this true?

A. In fact most of the meat in even Saudi Arabia and in all Middle Eastern countries is haraam.

Q. Advertising the Tabligh Jamaat Ijtima, a newspaper has printed in the headline, the name of Allah (in Arabic). This is a kuffaar paper which will be used for even filth. Is this permissible?

A. If Muslims were responsible for the insertion of Allah's Name in the paper, then they are guilty of a terrible haraam act. The newspaper will most certainly be used for trash and filth purposes. If Muslims were responsible for the insertion of Allah's Name, then it is indeed regrettable and lamentable.



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A LESSON FOR DEENI EMPLOYEES

One evening Hadhrat Ali (radhiyallahu anhu) went to the home of Hadhrat Umar (radhiyallahu anhu). The moment Hadhrat Ali (radhiyallahu anhu) entered, Hadhrat Umar (radhiyallahu anhu) extinguished the lamp. When Hadhrat Ali (radhiyallahu anhu) queried the reason, Hadhrat Umar (radhiyallahu anhu) said: "The lamp contains oil of the Baitul Maal. I used it because I was engaged in doing work of the state. Now that you have come, it will be a private session. I, therefore, may not derive any benefit from the funds of the Baitul Maal."

Paid workers of Deeni institutions should take particular lesson from this episode. Large scale abuse of Amaanat is practised by almost all workers of Deeni intuitions – Madaaris and other organizations.

ABUSH SHAITAAN

(Continued from page 11)

* For treating women affected by jadoo according to his diagnosis, it is permissible to look at the private part of the female, and this he claims is the directive in his istikhaarah.

* Besides these few acts, there are numerous other issues which are in conflict with the Shariah, and which this person perpetrates. What is the fatwa?

ANSWER: This person is *Abush Shaitaan* (the Father of the Devil). All these acts are satanically inspired. He is a veritable devil in human form. May Allah Ta'ala save the ignorant public from the filthy, immoral clutches of this Iblees in human form. In fact, he is worse than Iblees. He is a fraud, debaucher, adulterer – a vile criminal perpetrating all his immorality and filth in the name of the Deen.

ALLAH'S LOVE CLAIMS MOTHER AND SON

Hadhrat Hasan Basri (rahmatullah alayh), addressing a group of people, said: "I take oath by Allah! One day I passed by a very pious lady who was supplicating to Allah Ta'ala. She was expressing her love to Him. While she was absorbed in her supplication, her little son whose name was Zaigham appeared on the scene.

The mother said to her child: "O Zaigham! What do you think about yourself and me. Will I be able to see you on the Day of Resurrection or will there be a barrier between us."

Hadhrat Hasan Basri continuing with his story said: "When the child heard this, he let out a piercing scream and fell down. I thought that

he had died. The mother began crying and I was overwhelmed with grief and I shed tears. When the child recovered, his mother said: "O Zaigham! He responded: 'Yes. Mother.'"

Mother: 'Do you love Maut (death)?'

Child: "Yes, mother, I do."

Mother: "My beloved baby! Why?"

Child: "So that I return unto Him Who is more caring than you. He is the Most Merciful. What! Have you not heard that Allah Azza Wa Jal saying (in the Qur'aan): *'Inform My servants: 'Verily I am Most Forgiving, Most Merciful.'*" *'Verily, My punishment is a painful punishment.'*"

Continuing the story, Hadhrat

Hasan Basri said: "Then the child began crying profusely. While he was wailing, he said: 'If tomorrow I am not saved from Allah's punishment, then there is nothing but destruction.' He continued crying until he collapsed on to the ground. His mother went to him and when she touched him, she discovered that his soul had already departed. The mother began to cry. Whilst crying she exclaimed: 'O Zaigham! You were killed by the Love of Allah Ta'ala.'

Suddenly she let out a piercing scream and collapsed to the ground. I went forward to examine her. She too had died. She too was killed by the Love of Allah Ta'ala. May Allah Ta'ala have mercy on the child and his mother, and by their virtue may He have mercy on us."