

Roses have thorns



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

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muftis@themajlis.co.za
www.themajlis.co.za

KINDNESS

According to the Hadith, Kindness is to be kind to those who are unkind to you.

THE TREMOR --- A MILD DIVINE WARNING

"What! Do the people of the town/city feel confident that Our punishment will (not) come to them at night whilst they are sleeping?"

"What! Do the people of the town/city feel confident that Our punishment will (not) come to them during the daytime while they are playing (and amusing themselves)?"

"What! Are they oblivious of the Scheme (of Athaab) of Allah? Only people who are losers who are oblivious of the Scheme of Allah (that His punishment will not overtake them)."

(Qur'aan, Al-A'raaf, Aayaat 97, 98, 99)

TUESDAY'S (5 Aug 2014) earth tremor was a mild Warning from Allah Ta'ala for Muslims to beware of His Wrath. The next round may not be a mild tremor. May Allah Ta'ala save us from His Athaab. In Orkney it was a mild earthquake, and for the greater part of the country, a mild tremor. It was a 5.3 magnitude earthquake. We should make shukr to Allah Ta'ala that it was not a 6.1 magni-

tude. Just a day after the South African 5.3 magnitude earthquake, a 6.1 earthquake in China killed approximately 600 people and caused substantial widespread injuries to people and damage to buildings. Thousands of buildings were utterly destroyed, and many landslides were triggered. Thousands were injured, and thousands more were evacuated.

Earthquakes are among the "Armies" of Allah Azza Wa Jal. He sends His Army against the transgressors when their transgression has exceeded all bounds of redemption. Muslims will be ignoring this mild Warning of Allah Azza Wa Jal at the peril of their own destruction. The mild tremor had caused panic to innumerable people who screamed and evacuated buildings. But, remember, when the ultimate decree of Athaab strikes, there will be no refuge – no place to run. Whether inside or outside, the Athaab will apprehend its victims.

It will be salubrious for Muslims to understand that in Allah's creation there are no accidents. Everything down to the tiny seed in the

darkness of the earth is recorded by Allah Azza Wa Jal in a Clear Record. Informing us of Allah's decree and His direct intervention in the minutest occurrence in His entire creation, the Qur'aan Hakeem states:

"Not an atom (the tiniest particle) in the earth is hidden from your Rabb – neither anything smaller than it (i.e. than an atom), nor bigger, but it is recorded in a Clear Book."

"Not a leaf drops (from a tree), but He is aware of it."

The earthquake does not occur by accident nor does it kill, injure and damage haphazardly and indiscriminately. Every item and every person who will be the victims of the earthquake are earmarked for their fates. Those people who have experienced the shuddering of the earth should now reflect. They should meditate on Shuddering of mammoth proportions. Just think of the terrible ear-piercing and heart-splitting sounds/screes accompanying a terrible earthquake which in a matter of a couple minutes kills tens of thousands and swallows entire villages/

towns. If the 5.3 magnitude earthquake compelled people to scream fearfully and to flee from buildings, what will be the scenario – imagine the mayhem when a 10 magnitude earthquake strikes? May Allah Ta'ala save us from His Athaab.

If Muslims ignore this timely mild Warning, they will be among the most unfortunate who come within the purview of the Qur'aanic aayat:

"And, when We intend to destroy a city, then we command (i.e. give free run/respice)

to its affluent ones. Then they (recklessly) indulge in fisq (and fujoor). Then the Decree (of Athaab is confirmed for them. Then We utterly destroy (and obliterate) it (the town along with its inhabitants)."

The mild Warning is for Muslims, not for non-Muslims for they do not understand. Warnings of this nature have no salubrious effect on non-Muslims. If Muslims too will become spiritually and intellectually impervious and fob off the Warning, they do so at their own peril.

The recent haraam, im-

moral protest marches in mock solidarity with Palestinians, are an audacious invitation for Allah's universal Punishment. Muslim women with painted faces, frolicking in the streets with kuffaar, fussaag and fujjaar men, and howling like baboons and hyenas, are the clearest signs of the Impending Divine Punishment to overtake the Muslim community of South Africa. The shocking level of moral degeneration of Muslims in general, and of Muslim females in particular, leaves no longer scope for doubting the sudden arrival of Allah's Athaab. It will be too late to cry and wail and repent when the Divine Axe is swung to deracinate the Muslim community whose ingratitude to Allah Ta'ala is conspicuously advertised and exhibited in the form of flagrant fisq and fujoor. Furthermore, the deafening silence and obscene abstention of the Ulama from Amr Bil Ma'roof Nahy Anil Munkar, are the confirmatory seal on the Decree of Athaab.

If the community chooses to remain blind and fail to

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WHO ARE THE ULAMA?

"Verily, of His servants only the Ulama fear Allah."
(Qur'aan)

Minus the imperative condition of *khashiyat (fear and humility)* stipulated in the Qur'aan for the Ulama, the quotient is scholars for dollars – the ulama-e-soo'. These treacherous 'scholars' should reflect and meditate on the following episode of a true Aalim – an Aalim of Haqq.

The home of Hadhrat Hammaad Bin Salmah

(rahmatullah alayh) was extremely frugal. He flourished during the first century of Islam. In his home were the barest essentials necessary for survival. Once there was a knock at the door. Hadhrat Hammaad instructed his little daughter to see who it was. The little girl, after opening the door, said that the person was the messenger of the Khalifah, Muhammad Bin Sulaimaan Bin Abdul Malik. Hadhrat Hammaad instructed the little girl to allow him in, but

to tell him to enter alone, not with a retinue.

On entering, the messenger presented a letter of the Khalifah to Hadhrat Hammaad Bin Salmah. The letter read: *"From Muhammad Bin Sulaimaan to Hammaad Bin Salmah. May Allah Ta'ala keep you with goodness and safety as He cares for His pious servants. We are confronted with a question for which we require a fatwa from you.....Was-salaam."*

Hadhrat Hammaad in-

structed Muqaatil Bin Saalih Khurasaani (who was present at the time) to write on the reverse side of the letter: *"May Allah Ta'ala keep you also with goodness and safety as He cares for His pious servants."*

Verily we have seen Ulama who do not go to anyone. If you have any question then come to us and ask us. If you come to me, come alone. Do not come with your retinue and camp followers, for then I shall not be able to proffer naseehat (advice and admonition) to you nor will I find it appropriate. Was-salaam."

The messenger departed with the letter. Soon thereafter, there was a knock at the door. Again Hadhrat Hammaad sent the little girl to the door. The girl announced that the Khalifah, Muhammad Bin Sulaimaan was at the door. He had come walking alone. As he entered, he made Salaam and said: *"What is the matter with me? When I look at you, I am filled with awe and fear."* Hadhrat Hammaad said: *"I have heard from Thaabit Bunaani the following Hadith of Anas Bin Maalik (radhiyallahu*
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Questions and Answers

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

Q. A man who does not fulfil the rights of his wife and children has been made the executor of a deceased's estate. Is it permissible for him to be the executor?

A. If truly he violates the rights of his family, then such a faasiq should not be appointed the executor of an estate. He is liable to perpetrate *khiyaanat* (violation of trust).

Q. If there is no mahram male at home, is it permissible for a man to go on tabligh for four months or a year?

A. No, it is not permissible for him to strand his family in this haraam manner. He has to remain at home if there is no mahram to attend to his wife and children.

Q. A friend who sells counterfeit goods has given me dates for Iftaar. Is it permissible to eat the dates at the time of iftaar?

A. If the person deceives people by passing off counterfeit merchandise as 'original', then it is not permissible to eat the food he serves. Iftaar should not be made with the dates of such a dishonest scoundrel. His earnings are haraam. Give the dates to some poor person.

Q. A Muslim bartender who has become an expert wine-mixer is proud of his profession. He says that he is passionate about mixing wines and making cocktails. Can such a person still be a Muslim?

A. Obviously this vile character is a murtad if ever he was a Muslim. There is no doubt in him being a murtad.

Q. A telecommunication tower has been put up on the Minaarat of the Robertsham Masjid, the rental paid to the Masjid by the non-Muslim company is then used towards Masjid expenses. Please comment on the permissibility of this action as well as the usage of the income generated from it.

A. It is not permissible to install a telecommunication tower on the Masjid's minaret. This tower is utilized for the communication of even the worst types of evil and immorality. It is not permissible to utilize the haraam rental for the Masjid. The installation of the tower is Shaitaan's first step in his long term objective of converting the Masjid into a medium of fisq, fujoor and kufr. For the sake of money, the short-sighted Masjid trustees are trading their Imaan down the sewer gutters of fisq and fujoor.

Q. The Imaams of the Robertsham Masjid have taken to wearing the Saudi style jubbah and scarf, like the Imaams of the Haramain, it is said, that based on guidance from a senior Aalim of a Darul Uloom that the Imaam should stand out or look different from the public so that the public may recognise the Imaam easily, Please comment.

A. The advice of the senior Alim is bunkum and a trap of Iblees. The riddle underlying the adoption of Saudi dress-style is interwoven with Saudi riyals and perks which the Saudis

dole out to persons and institutions which co-operate in the plot to establish the hegemony of the Saudi regime. These cheap chameleon-type imams who have adopted Saudi garb come within the purview of Rasulullah's prediction that the Deen will be utilized for the acquisition of worldly goals. These imaams are effective signs of Qiyaamah. There is no better *tareeqah* than the way of our seniors of Deoband who were embodiments of simplicity and humility as were the illustrious Khulafa-e-Raashideen. Did the patched, simple garment of Ameerul Mu'mineen Hadhrat Umar (radhiyallahu anhu) detract from his awe, dignity and reverence? Precisely on the issue of gaudy garments of show, Hadhrat Umar (radhiyallahu anhu) said on the memorable occasion of taking possession of the prized City of Baitul Maqdis (Jerusalem): "We are a nation whom Allah gave honour with Islam." Honour, respect and dignity are not the ingredients of gaudy garments, least of all the garments of the fussaag and fujjaar. These are ingredients of Taqwa.

Q. At the Masjid a short but loud Dua is read after the Fardh Salaah, is this in accordance with the Shari-ah?

A. The loud dua after Fardh Salaah is bid'ah. The imaam of this Masjid, like the imams of many other Musajids, is at pains to walk along two divergent paths at the same time: the path of the Saudi Salafis, hence his Saudi garb, and the path of the bid'atis and juhala with his bid'ah dua. He is neither here nor there. He flounders between two baatil extremes.

Q. After Maghrib Fardh Salaah at the Masjid it has become a common practice for the Imaams to stand up and quote a Hadeeth and sometimes give a brief explanation of the Hadeeth. Please comment on the permissibility of such an action.

A. It is not permissible to engage in a bayaan immediately after the Fardh Salaah of Maghrib or of any Salaah. This is a new bid'ah introduced by those who have been deceived by Iblees. This type of deception is termed Talbeesul Iblees (the deception of Iblees). He misleads with acts which he portrays with Deeni hues.

Q. What should a person who is sitting in the first saff or nearby do when he has the need to stand up and begin his two rakaat Sunnah Salaah after the Fardh Maghrib Salaah, but the Imaam is busy quoting the Hadeeth? Many feel it might be rude to stand up while a Hadeeth is being quoted.

A. The musalli should simply get up and move out of the saff to perform his Sunnat Salaah. He should ignore the stupid frowns of displeasure of the imaam and his cronies who regard with disdain someone who engages in the Sunnatul Muakkadah Salaah. For them, listening to the errant imaam has greater merit and importance than engaging in the ibaadat commanded

HUMAN BODIES

Q. Here in our college of medicine, students in their 1st and 2nd years, work on dead human bodies. The dead bodies are either donated (i.e. before they die), or the unclaimed bodies of prisoners. Is it permissible to work on these dead bodies. Students usually speak ill of these bodies.

A. Zulm (cruelty), Haraam and Najaasat are the natural affinities of

Kufr, hence mutilating and desecrating human bodies fit in well with the schemes of the kuffaar. It is haraam to experiment on dead human bodies. It is not permissible to pursue such studies which require experimentation on dead human bodies. It appears that the 'Muslim' students who submit to such bizarre, vile and vicious haraam practices are bereft of Imaan.

by Rasulullah (sallallahu alayhi wasallam). It is the Waajib duty of musallis to dissociate from this new bid'ah by ignoring the imaam's bayaan and engaging immediately with the Sunnah Salaah.

Q. A few Muslim brothers (including Tabligh Jamaat members) of the Robertsham community host an annual 'scrumptious breakfast' for the men of the community, Muslim men are encouraged to attend this gathering (for a fee of R25) in the name of muhabbat/brotherhood and bringing the community together. A poster of the event is put up in the Masjid and is stamped with the RMJ stamp of approval. Please advise on the action of the Muslim Brothers as well as their intention to use the breakfast to unite the community.

A. Shaitaan has overwhelmed the brains of those who are organizing this stupid 'muhabbat' feast. This too is an example of talbeesul iblees. At the same time it is a devious move to cash in on haraam boodle. The R25 fee is haraam. It is haraam to pay it and haraam to accept it. The men should eat and feast with their wives and children thereby increasing the family-muhabbat. Merrymaking, especially in stupid, laughable style such, and that too in the Masjid, as this silly and wasteful function, is not permissible. These ways are in emulation of kuffaar merrymaking and fun functions. Let them contribute the money and the food to the widows and orphans by delivering it to their homes. Deliver the Sadqah with respect to the homes of the many destitute females who are unable to make ends meet. All of these 'muhabbat' deceits are caught up in the snare of Iblees.

Whilst members of the Tabligh Jamaat in their individual capacity are participating in this rubbish function, the Tabligh Jamaat does not engage in programmes of this nature. It is the same as Muslims indulging in rubbish whilst Islam does not teach such indulgence. If Muslims indulge in rubbish, the blame should not be laid at the door of Islam. Similarly, if miscreant Tableegh Jamaat members commit bid'ah and haraam, the Tabligh Jamaat may not be faulted.

Q. A mutawalli of the RMJ often starts the Iqaamah before the Muaddhin can make it from the Athaan room to the first saff to give

the Iqaamah himself. Is it permissible for the Mutawalli (often dressed in a shirt and pants) to do this?

A. The Mutawalli has no entitlement to recite the Iqaamah without the express consent of the appointed Muaththin. It is not permissible for this mutawalli to usurp the right of the Muaththin. It is also part of the decorum of the Salaah procedure to begin the Iqaamah for Maghrib Salaah after a brief delay — the time it takes the Muaththin to reach the saff after having proclaimed the Athaan. Furthermore, it is not permissible to allow a person donned in kuffaar garb to recite the Athaan and Iqaamah. It is not permissible for a faasiq to recite the Iqaamah when others are present unless the whole miserable lot of musallis are fussaag.

Q. There are many other issues at the RMJ like the extremely loud speakers and hosting of Halqah Zikr gatherings and naat programmes etc. Please guide and advise on how and whether the answers to the questions can be forwarded to the Imaams of the Masjid to make them aware of the mas'alas which they might have not known.

A. This type of corruption is not restricted to the RMJ. Even molvis who are supposed to be Deobandis indulge in many acts of bid'ah which they have innovated for nafsani and worldly objectives. It is the duty of the musallis who are aware of the error of these malpractices to offer naseehat (advice and admonition) to the imaam, the mutawallis and to all those who organize these un-Islamic acts. Feel free to forward the answers to the Imaams and mutawallis.

Q. In Ramadhaan can Hanafis perform Witr behind a Shaafi' Imaam?

A. Hanafis cannot perform Witr behind a Shaafi. According to the Shaafi' Math-hab, Witr is Sunnat, and it is performed in two separate batches — first two raka'ts, then one raka't. For Hanafis, Witr is Waajib (akin to fardh), and is performed with one Salaam.

Q. An Aalim who had staged a nazam programme a couple of years ago in our Masjid have introduced another new programme which was never practiced by the Ulama of our town. A Maulana from India who has suddenly become a 'mufti' is also involved in

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SOUTH AFRICA 6056

the programmes which is as follows: (a) After fajr Namaaz Thikr and the 99 Names.

(b) After Asr, kitaab-reading. (c) before Maghrib Namaaz, a congregational dua for 5 minutes. (d) before Fardh of Isha', Qur'aan tafseer. Please explain this programme's status in the light of the Shariah.

A. The problem with those who masquerade as shaikhs of tasawwuf is that they are lamentably ignorant of the meaning of Tasawwuf. They themselves have not submitted to a valid programme of Islaah of the Nafs. They have fortuitously bumped into someone who doled out 'khilaafat' to them. Now in order to project an image of 'masheekhat' and 'buzrugiyat', they invent bid'ah practices which were unknown to the Sahaabah, Taabi-een, Tab-e-Taabieen and the entire Ummah of Fuqaha and the masses down the passage of Islam's 14 century history. In order to promote their trade of 'masheekhat', they peddle customs of bid'ah. The whole scenario of this bid'ah programme is to impress the public and to create a following. In short it is selling the Deen for the dunya.

The only valid ingredient in this programme is the kitaab-reading after Asr. Whoever wishes to participate, may do so, and whoever wishes to leave, may do so. But the other three acts are bid'ah from which it is Waajib to abstain.

Q. What are the rights of the regular Muath-thin of the Masjid? Every Tom, Dick and Harry get on to the mike to advertise their Athaan.

A. The problem is that the trustees of Mosques nowadays consist of Toms, Dicks and Harrys. That is why just any chap overrides the Muath-thin for the sake of *riya*. Giving the Athaan is the right of the regular Muath-thin. It is not permissible for anyone else to proclaim the Athaan and Iqaamah without the happy consent of the Muath-thin.

Q. The state of Taraaweesh in our town is deplorable. Although it is known that Taraaweesh is Sunnatul Muakkadah, it is performed haphazardly. Six persons act as Imaams for Taraaweesh. Thanah, Durood and Dua are either deleted or recited at such a terrible speed which deny musallis the opportunity to recite these important acts of Namaaz. In fact, many have to battle to properly complete Attahiyat. What is the status of such Taraaweesh?

A. According to the Hadith of Nabi-e-Kareem (sallallahu alayhi wasallam), the status of this type of Namaaz as depicted in the question is like an old dirty rag which is flung from the heaven to strike into the faces of the miserable musallis who offer such a mutilated 'namaaz'. It is haraam to perform Taraaweesh in this manner. It is infinitely better to perform Taraaweesh with the small Surahs from Surah Feel by even a non-

Hanafi who will perform the Salaat decently like a Mu'min, not like a Munaafiq as the six fellows in your town are acquitting themselves. They should shame themselves for making such a huge mockery of such an important Waajib ibaadat as Taraaweesh. Sunnatul Muakkadah is practically Waajib.

Q. Some people in our town wear shirt, trouser and jeans the whole week, but on Fridays or when some Ulama come, then don long Saudi kurtahs hanging below their ankles. They have only a stubble of a beard. Please comment.

A. Having only a stubble beard is haraam. It is haraam to shave or cut the beard less than one fist length. Wearing the kurtah on or below the ankles is haraam.

Q. A born Muslim who engages in halqah thikr in the Masjid can't recite the Qur'aan Shareef. He will be going for Hajj this year. I read out a Hadith from your kitaab regarding halqah thikr. This person got up, shouted some bad words to criticize the Hadith. What is his position in the Shariah?

A. The jaahil who abused the Hadith of Rasulallah (sallallahu alayhi wasallam) has lost his Imaan. He should renew his Imaan and also his Nikah if he has a wife. His kufr reaction is the effect of *ghulu'* which the halqah thikr bid'atis practise.

Q. What is the Shar'i status of group-I'tikaaf. In a Masjid in Lenasia about 300 people invade the Masjid for I'tikaaf every year. They cause considerable inconvenience to the regular musallis. They take over the Masjid. There is much feasting taking place. The scenario appears like a holiday camp. Please comment.

A. This is another merrymaking bid'ah. They neither understanding the meaning of I'tikaaf nor have they dreamt of its spirit. It is not permissible to swamp a Masjid in this manner. In fact, Rasulallah (sallallahu alayhi wasallam) had discouraged this sort of I'tikaaf when he once observed numerous I'tikaaf 'tents' having been set up in the Masjid. Ibaadat too has now been transformed into fun and merrymaking events of *riya* – show and ostentation.

Q. What is the concept of Taghoot spoken of by Salafis?

A. Salafis are morons. There is no concept of Taghoot. Taghoot as used in the Qur'aan simply refers to idols and shaitaan. It is not a concept. It has no other meaning.

Q. Men and women intermingle in Makkah and Madina and in the Haram. Why can't they attend the Mosques here?

A. If they commit zina in Makkah and Madina, will zina become halaal? Use your brains. Allah Ta'ala has endowed Insaan with *Aql* (sound brains). If you are unable to employ your intellectual faculty in the way a human being is required to, then maintain silence, for in silence you

MARRYING WITHOUT INFORMING

Q. I intend to marry a second wife without informing her of my first wife, and also without informing my first wife. Will my second marriage be permissible?

A. A second marriage will be valid without informing the first wife. It will also be valid even if the second wife is not informed of the first wife. While the marriage will be valid, the consequences of secret marriages are almost always misery and heart-ache. A marriage is bound to become known sooner or later.

It is compulsory to mete out equality of nights and expenses to both wives. If a man fails in these aspects, then the punishment is severe in the Hereafter. When the husband has to sleep at the home of the second wife on a regular basis, the first wife will most certainly become suspicious, and similarly will the second wife when she sees that her husband is regularly sleeping out of

the home.

Also, what will happen with the children of the two wives? It is not permissible to conceal the fact of children from the wives because it could happen that a boy later in life marries his own sister (the daughter of the other wife) since he will not be aware that she is his sister.

Furthermore, is the issue of inheritance. The children of both wives and the two wives themselves will inherit in the man's estate. If the marriage of the second wife is not known, then she and her children will be deprived of their inheritance.

So while the marriage to the second wife is valid without informing the first wife, it is not possible nor is it permissible to keep this information a secret for too long. It is also not permissible to deceive the second woman. She must be told of the first wife.

made after the 20 raka'ats Taraaweesh, should only the Imaam make the dua?

A. In the superficially 'collective' dua after the 20 raka'ats Taraaweesh, all the musallis should make their own dua. Every individual should make dua. Therefore, the Imaam should make his dua silently so as not to disturb the musallis.

Q. When beginning a dua should Ta-awwuz and Tasmiyah also be recited?

A. Ta-awwuz should be recited only when beginning with Qur'aan Tilaawat, not when making dua. It will suffice to start with Bismillaah. It is also permissible to start the dua without Tasmiyah.

Q. At the time of the Nikah ceremony, should the bridegroom, when accepting the proposal, also recite Ta-awwuz, Tasmiyah, the Kalimah and Durood?

A. The bridegroom should only state the Qubool whether in Arabic, English or any language. He does not have to recite Ta-awwuz, Tasmiyah, Kalimah and Durood. This is a bid'ah practice.

Q. If a late-comer finds the Imaam in Ruku', should he join immediately in the Ruku'?

A. No, one should first observe Qiyaam. Stand for the duration of at least one Subhaanallaah, then go into Ruku'. If in this duration the Imaam emerges from Ruku', then the late-comer (Masbooq) has lost the raka't.

Q. In the Qabrustaan if a person wishes to recite Qur'aan and make Dua for all the amwaat (deceased), what is the procedure?

A. If one wishes to recite for all the Amwaat of the Qabrustaan, then one should simply walk through the cemetery and recite whilst walking, or one may stand at any one grave then ask Allah Ta'ala to bestow the thawaab to

will have a veil over your ignorance. What happens in Makkah and Madinah today is not the Shariah. Prohibitions and immorality are committed flagrantly in the Holy Cities. The rulers of Saudi Arabia are evil and immoral, hence they permit evil in the Holy Cities.

Q. If I enter the Masjid when the Fardh of Zuhr is being performed, do I join the Jamaat or first perform the Sunnat Salaat?

A. If you are unable to perform the 4 Sunnatul Muakkadah in its time, then perform it after the Fardh Salaat. You have to join the Jamaat.

Q. The Salafi Masjid where I live have only 8 raka'ats for Taraaweesh. What should I do?

A. Perform Taraaweesh at home if they are performing only 8 raka'ats in the Masjid.

Q. Who is Shaikh Al-Ninowy? He is one of the celebrities who will be on Safeenatush Shaitaan (The Ship of Shaitaan)?

A. Al-Ninowy is a bid'ati. Furthermore, being a passenger on the immoral, haraam ship cruise to the Portuguese islands, he also enters the domain of fisq and fujoor.

Q. Is it permissible to use Fidyah money to buy savouries, dates, etc. for people making Iftaar in the Masjid? The Fidyah is the Fidyah for not being able to fast.

A. The Fidyah money may not be spent on foodstuff/savouries for people making Iftaar at the Masjid. Even people who are not poor and destitute consume the foodstuff left in the Masjid for Iftaar. The Fidyah will thus not be discharged. Fidyah has to be compulsorily given to only poor Muslims. Furthermore, much waste of food and waste of time occur at the Mosques when they feast for Iftaar. Iftaar is not a time for feasting.

Q. In the collective dua which is

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all the Amwaat.

Q. Is it proper to make Salaatut Tasbeeh in Jamaa't?

A. No, Salaatut Tasbeeh has to be made individually, not in Jamaat.

Q. Is there any time when a Hanafi traveller may combine two Salaat?

A. It is not permissible for Hanafi travellers to combine two Salaat in one time as the Shaafis do. For Shaafis this is permissible.

Q. What should Hanafis recite in Jalsah?

A. Hanafis should not recite anything in Jalsah. Some Hanafi Ulama say that Duas may be recited in Jalsah in Nafil Salaat. (Jalsah is the brief sitting between two Sajdah)

Q. Is it permissible for a husband to read the letters and cell phone messages of his wife without her permission?

A. It is permissible, in fact necessary, for a husband to read messages and letters of his wife without her consent, but vice versa is not permissible. In this cyber age too much cyber zina is committed by means of cell phones and the internet. There is no *khauf* (fear) left in the hearts of people, hence cyber zina has become an addiction. Both, husbands and wives are guilty of such shaitaani and nafsanii perpetration.

Q. Is it permissible to consume Dutch remedies such as Bors Druppels, etc.?

A. Dutch remedies contain much alcohol. It is not permissible to consume such medicine. Only if no halaal medicine is available, will it be permissible.

Q. Does wudhu break when one washes the toilet?

A. While the act of washing the toilet does not break wudhu, it is preferable to take wudhu after having washed a toilet.

Q. What is the ruling if one breaks Nafil Namaaz?

A. It is Waajib to perform/repeat the Nafil Salaat which breaks for any reason whatsoever. However, if it is four raka't Nafil and wudhu breaks before beginning the third raka't, then only two raka'ts should be repeated. If wudhu breaks in the third raka't, then all four have to be repeated.

Q. Some people perform the two Nafil after Witr in the sitting position although they are able to stand. Is this valid?

A. Performing Nafil Salaat sitting while permissible, reduces the tha-waab by 50%.

Q. We are three partners in a business. Partner 'A' is the full-time worker. Partner 'B' is a part-time worker, and Partner 'C' is the dormant one. The profit-ratio is 40%, 40% and 10% for 'C'. Partner 'A' also gets a monthly salary. Is this partnership valid in terms of the Shariah?

A. The partnership is not valid. The salary for Partner 'A' renders the partnership *faasid* (corrupt and invalid). The partner who works more may or should be given a higher per-

centage of the profit. Partner 'A' should return all the amounts which he withdrew as 'salaries'. The contract should be initiated afresh.

Regarding the past irregularity, take stock and ascertain the current position of the business. All monies taken by the partners should be returned. If any partner does not have it in cash, then at least take it into account in order to calculate the profit or loss of the past. If the business has shown a net profit to date, then share the profit in the ratio of each partner's capital investment, and similarly, if there is a loss.

Calculate the position, then whoever has to pay in should pay or make arrangements to pay. After the accounts have been drawn up and accepted, then there can be a mutual agreement to waive and forgive the partner who may be unable to pay back what he owes.

Q. How do we calculate Zakaat on a partnership?

A. Calculation of Zakaat is quite simple. Zakaat is paid on all Zakaat assets on hand. Treat Zakaat separately – apart from the business. Each partner has to pay his own Zakaat on whatever Zakaat assets belong to him. It is not permissible for one partner to pay the Zakaat on the joint stock/assets without the express instruction of the other partners. Zakaat assets are stock-in-trade, gold, silver and cash on hand whether it is in the bank or anywhere else. Zakaat is not paid on equipment, vehicles and the like.

Q. How do we pay Zakaat on loans we have given and still await payment?

A. Zakaat on loans given is due only when the loan is repaid. If the loan is repaid for example after two years, then Zakaat on the repaid amount has to be paid for two years.

Q. Should Zakaat be paid on an amount which has been paid in advance to a supplier who has not yet supplied the goods? And what about rent which we have paid in advance?

A. If an advance payment has been to a supplier who has not yet supplied goods, then Zakaat has to be paid on that amount which the supplier holds. The same applies to advance rents paid.

Q. On what value is Zakaat to be paid on stock?

A. The value of the stock will be the current wholesale price. In other words, the price you will pay if you have to buy the stock today.

Q. If there is a gap in front of me in the front saff, what should I do?

A. It is incumbent to fill the gap in the front saff even if you have to take a step or two forward whilst in Salaat or even if you have to cross the path of musallis.

Q. Tabligh Jamaat members in their bayaans quote Qur'aanic verses and Ahaadith which pertain to Jihad and apply it to their Tabligh activities. Is this proper?

A. The fadhaa-il (virtues) of Tabligh

DON'T BE DECEIVED BY THE STUNTS OF SATANISTS

A sister from the U.K. writes:

"A Barelwi bawa from Baroda, India is presently visiting the U.K. with his retinue. Within their household they have graves which they have converted into darghas (mausolea). Every year they have a function called urs. At this function they have people who poke needles into themselves and cut off their tongues and even the heads of people. Then with the bawa's saliva they miraculously replace the tongues and the heads.

They have come to the U.K. to raise funds for a school which will cater for Muslims and non-Muslims. Is it proper to contribute funds (Lillah and Sadqah) for the bawa's project?" (End of letter)

ANSWER

Never commit the mistake of falling into the snare of these Satanists. Their stunts are satanically inspired. They employ satanism, magic (jadoo), mesmerism or some other kind of satanic force to demonstrate their rubbish displays which they present as 'miracles'. Remember that the criterion which distinguishes between truth and falsehood – miracles (karaamat) and satanic displays

(istidraaj) is the Shariah.

If a person groveling in bid'ah, qabar puja (grave-worship), fisq and fujoor displays seemingly 'supernatural' deeds, know that he is a Satanist. Genuine miracles (Karaamaat) are sometimes displayed by Auliya – men who meticulously follow the Shariah and whose lives are adorned with the Sunnah. Such miracles are by the permission of Allah Ta'ala.

Don't be duped by this gang of 'bawas' who fleece the ignorant masses of money under guise of the Deen. If the devil has so much power to restore the dead to life by re-joining the cut-off head of a person, then he should utilize his 'powers' to gain the funds he requires for his school of satanism. Why did he have to come all the way from India to the U.K. to collect funds when he supposedly is the master of such fabulous miraculous powers? The bawa is nothing but a fraud and a Satanist. Beware of him and his gang of Satanists.

It is HARAAM to contribute funds to this gang of shaitaani fleeces and frauds.

are not reliant on the narrations pertaining to Jihad. By 'Tabligh' is meant any form and any lawful method of Tabligh. It is not restricted to the specific methodology of the Tabligh Jamaat. The narrations which the Tablighi Jamaat narrates are generally correct/authentic. However, the problem is that they commit *ghulu'* (excess) in their interpretation. All the Ahaadith which are directly related to Jihad are misinterpreted by the Tablighi Jamaat. They apply the Jihad Ahaadith and even the Qur'aanic verses pertaining to Jihaad to their specific methodology of Tabligh. In so doing they are in grievous error. *Ghulu'* deflects a movement of Haqq from its straight course. The ultimate consequences are then bid'ah and dhalaal.

Furthermore, the narrations mentioning the great virtues of Jihad also have specific application. They do not apply in every instance. Take for example the person who, when answering the call of Jihad, presented himself to Rasulullah (sallallahu alayhi wasallam). Nabi-e-Kareem (sallallahu alayhi wasallam) instructed him to remain behind and tend to his mother, for that is his Jihad. In different scenarios the rulings will change. The Hadith pertaining to Abdullah Bin Rawaha (radhiyallahu anhu) which is much quoted in substantiation of specific Tabligh, has absolutely no relevance to the Tabligh Jamaat methodology.

Q. To which relatives is it permissible to give one's Zakaat?

A. You may give your Zakaat to any

poor relative except your parents/grandparents and children/grandchildren. Zakaat may be given to brothers, sisters, aunts, uncles, cousins, etc.

Q. A man went for Umrah. He made the Umrah's Tawaaf. After four shafts of the Sa-ee, he had to abandon the further shafts due to an emergency. He had to go to Jiddah immediately. He shaved his hair and left. What should he do after retruning to Makkah?

A. His Umrah is valid. The Fardh of Sa-ee (4 shafts) has been fulfilled. On his return he had to perform the three remaining shafts, then the Sadqah penalty falls away. If he did not perform the three shafts, then the Sadqah Fitr amount (nisf-saa') is Waajib for each shaft.

For the Sa-ee of Umrah, Ihraam is Sunnat, not Waajib. Therefore, the remaining three shafts may be performed without Ihraam.

Q. Is it permissible to eat fish and chips at a restaurant which also sells SANHA certified chickens?

A. It is not permissible to eat even fish and chips at a restaurant which sells SANHA certified haraam carrion chickens.

Q. I have stopped eating commercially-killed chickens regardless of who certifies them. However, I have a small stock of these chickens in my freezer at home. Should I give it to non-Muslims? Even some Ulama consume these chickens.

A. Regardless of who may be devouring the carrion chickens, it is not permissible to feed even dogs with

Questions and Answers

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P.O. BOX 3393
PORT ELIZABETH
SOUTH AFRICA 6056

these haraam carrion chickens certified by SANHA, NIHT, MJC, etc. Throw the carrion away in the bush. Some vultures and scavenging crows may devour it.

Q. A person asks why can't he deduct mas'alahs from the Qur'aan and Hadith?

A. Tell the person that since he is not a Mujtahid but a moron, hence it is haraam for him to even dream of deducting masaa-il from the Qur'aan and Hadith. There is no other intelligent answer for such a stupid person.

Q. A Mufti says that it is permissible to work in a bank because the greater part of a bank's income is not interest.

A. The Mufti Sahib is lost. It is haraam to work in a bank. Banks are institutions of riba. They are shaitaan's direct agents on whom Allah Ta'ala has declared war.

Q. What is the Shariah's view on buying property off a plan? One pays for the property which will still be built according to the plan.

A. Such deals are haraam. It is not permissible to sell or buy a non-existing item. The sale is baatil (null and void).

Q. In Nafil Salaat is it permissible to make Dua in any language when in Sajdah?

A. Dua should not be made in Sajdah of even Nafil Salaat.

Q. What is the position of Bakers biscuits and Cadbury chocolates?

A. Abstain from all commercially-prepared sweets, chocolates and biscuits. These products contain numerous harmful and even haraam ingredients camouflaged with chemical names and e-numbers. Don't be fooled and misled by halaal certificates. These certificates don't have the value of even toilet paper.

Q. What is the Shariah's view on boycotting Israeli products?

A. If a product is labelled 'Israeli', a Muslim's heart will not allow him/her to purchase it. This is the emotional reaction stemming from the heart of a Muslim. However, from the Shariah's point of view we shall not say that it is sinful to buy and consume such products. Those who are making the boycott a Shar'i issue, should also extend the boycott to Chinese goods. The Chinese have massacred millions of Muslims, and are currently doing the same. Islam is being systematically abolished in China. This year the Chinese have forbidden Muslims to fast and perform Taraaweeh. Furthermore, American and British goods should likewise be boycotted because these two powers are Israel's backbone. Besides being Israel's main supporters, these countries have destroyed Iraq and Afghanistan and are still involved in these conspiracies to destroy Islam and the Ummah.

The logical conclusion of boycotts will be that Muslims should boycott all the hypermarkets, supermarkets, sellers of vehicles, banks and all institutions and businesses run by the Yahud, Americans, British and Chinese.

There should be consistency, honesty and sincerity in our acts, and this requires sacrifice and accepting hardships. But no one is prepared for this. They only want to make noise and blow a lot of hot hair and make clamours full of sound and fury signifying nothing.

Q. Is it Fardh-e-Ain to join the Tabligh Jamaat? This is what is being propagated by the Jamaat.

A. It is neither Fardh-e-Ain nor Fardh-e-Kifaayah nor Sunnat to participate in tabligh jamaat activity. It is permissible.

Q. When I woke up for Sehri, I was in need of a Waajib ghusl. If I had first taken a bath, I would have missed Sehri. Only a few minutes remained for Subh Saadiq. I had something to eat before ghusl. Is my fast valid?

A. Your fast is valid. It is permissible to eat sehri even if ghusl had not been taken.

Q. Can a man's sins be the cause of his wife's and children's disobedience?

A. Yes, a man's sins can cause children and wives to be disobedient and even cause miscarriages, and the same applies to the wife. If she is sinful or insolent and unjust to her in-laws, for example, then it can cause a miscarriage as a punishment.

Q. May Hanafis perform two raka'ts Nafil before Maghrib Salaat?

A. Hanafis should not perform Nafil Salaat before the Fardh of Maghrib.

Q. Is it permissible to recite only Aayatul Kursi in Salaat?

A. It is permissible to recite only Aayatul Kursi in a raka't of any Salaat. Any aayat which is as long as Surah Kauthar (three short aayats) is valid for any raka't.

Q. Should Athaan and Iqaamah be recited when making Qadha Salaat?

A. It is preferable to recite Athaan and Iqaamah when making Qadha Salaat (i.e. Salaat which one had missed). Nevertheless, it is permissible to perform the Qadha Salaat without Athaan and Iqaamah. Further, if the Qadha is being performed in the Musjid or in a public place, Athaan and Iqaamah should not be recited.

Q. If the four Sunnats before Zuhr Fardh are missed, what should be done?

A. If the four Sunnats before Zuhr are missed, they should be performed after the Fardh.

Q. Is it permissible for a Muslim male to work under female bosses with whom he has to mingle and interact?

A. No, it is not permissible for a Muslim male to work under females even if they are Muslims.

Q. Is it permissible for a Muslim taxi-driver to transport a female passenger with no other passengers in the vehicle, and if she sits in the back seat?

A. It is not permissible for a Muslim

AQSA EXCAVATIONS

Q. The Jews have been excavating under Musjidul Aqsa for many years. I read an article of many pages on this subject. But the article is very ambiguous. It does not explain clearly what the motive of the excavations is. The only thing I have understood from the article is that the Jews want to erect their Temple of Solomon on the site of Musjidul Aqsa. But this does not explain the years of excavation under the Musjid. The author in the articles just rants and raves about Jewish/Free Masonry plots. Can you throw some light on this mystery?

A. It is the intention of the Yahood to gain control of Musjidul Aqsa. They are insanely bent on erecting what they term the Temple of Solomon.

However, for this purpose there is no need to engage in excavations for decades. The erection of their desired Temple of Solomon will not be underground. It will be above the ground. Therefore there must be another sinister motive for the years of excavating. In our opinion they are excavating in search of the books of sihr (magic) which Nabi Sulaiman (alayhis salaam) had confiscated from the jinn and buried in the vicinity where they are currently digging. The Yahood also believe this. They want to lay hands on those books in order to acquire the power of sihr with which to rule the world. They are therefore excavating every nook and cranny underground. It is quite possible that they may locate the hidden books. And Allah knows best.

taxi driver to be alone with a female passenger even if she sits in the back seat. Rasulullah (sallallahu alayhi wasallam) said that whenever a man and a woman are alone, shaitaan is the third one present.

Q. Is it permissible for a Muslim taxi-driver to pick up drunk passengers at a bar?

A. It is not permissible for a Muslim taxi to pick up drunk people.

Q. Is it permissible to chew tobacco especially now that it has been established that chewing tobacco causes even cancer?

A. Chewing tobacco is not permissible. It is harmful for the health. It causes cancer. It is an evil, filthy habit perhaps pleasing to the devil.

Q. In Nafil Salaat, may the Dua be made in English?

A. In Salaat even if it is Nafil, it is not permissible to make dua in any language other than Arabic. The Salaat will become invalid.

Q. Is it permissible to perform Nafil Salaat sitting without valid excuse?

A. While it is permissible to perform Nafil Salaat sitting even without valid excuse, the thawaab (reward) is reduced by 50%.

Q. A Muslim attended a church service with his Christian wife. He only sat silently. He did not participate in the prayer and hymn-singing services. What is the impact on his Imaan?

A. A Muslim who attends a church service loses his Imaan. He becomes a kaafir even if he does not participate in the service. He has to renew his Imaan and also his Nikah.

Q. Under what conditions can a non-Muslim enter a Musjid to see how Muslims pray?

A. If a non-Muslim wants to enter a Musjid, he has to take a full ghusl (bath).

Q. Are fish eggs permissible?

A. Fish eggs are permissible.

Q. What are the specific acts of ibaadat for the Night of Eid?

A. While the Nights of Eid and other

holy nights are auspicious nights to spend in ibaadat as much as possible, the Shariah has not prescribed any specific form of ibaadat for these holy nights. One is free to practise any kind of ibaadat.

Q. Is it permissible for ghair mahram men to shake hands and hug females on the Day of Eid?

A. It is haraam for ghair mahram men to shake hands and hug women regardless of what the occasion may be. Such acts are categories of zina according to the Shariah.

Q. In the latest Ramadhaan issue of AWAKE there is a story of two honest wives. Whilst relating this story to my dear wife she remarked that secret marriages are not permissible in Islam. Now this trader (in the story) had secretly married his second wife. My wife's point is that in a Nikah there has to be witnesses, etc. Also she says that this is the reason why high school and university kids perform secret nikahs just to satisfy their carnal instincts. After gratification, they divorce these girls. Please comment.

A. Firstly, there were witnesses, etc. in the trader's Nikah. Whilst secret marriages are not encouraged, they are valid. The requisites for a valid marriage are Ijaab, Qubool and two male Muslim witnesses.

The objective of the story of the two ladies is not to extol the secret marriage, but is to highlight the virtuous/pious character of the two wives. The purpose is ta'leem for ladies to take lesson from these virtuous two women and to emulate their example. It is accepted that the trader should have married publicly. The story does not concentrate on the 'secret' dimension of the marriage. Rather, it highlights the virtues of the two wives. The correct attitude for a concerned Muslim female is to derive naseehat from the sterling characters of the two women. They should not cast a blind eye on this lesson to focus on the in-

(Turn to page 12)

CATEGORIES OF ULAMA

Hadhrat Maulana Ashraf Ali Thanvi (rahmatullah alayh), commenting on the Ulama, presented the following categorization:

Nowadays there are two kinds of Durwaishes (Ulama and Shaikhs): Muhiq (Establisher of the Truth) and Mubtil (Pedlar/Propagator of falsehood – they are the ulama-e-soo'). There are two kinds of Muhiq:

1. Muhiq Ghair Muhaqqiq

(i.e. An Aalim who is not a *Muhaqqiq*)

2. Muhiq Muhaqqiq.

A *Muhaqqiq* is an Aalim whose *Ilm* (Knowledge of the Deen) is well-grounded. It is anchored in Taqwa and Depth of Knowledge. In other words he is blessed with the *Noor of Ilm*, and he comes within the scope of the Qur'aanic aayat: *"Those who are Ar-Raakhisoonah fil Ilm (i.e. well-grounded in Knowledge), say:*

"We believe in it...." Thus, another designation for the Ulama who are *Muhaqqiqeen* is *Ar-Raasikhoona fil Ilm*.

Besides the *Muhaqqiqeen*, nowadays even the Muhiq Ghair Muhaqqiq crave to cultivate a relationship with the rulers and the wealthy despite the fact that they are part of the *Ahl-e-Haq* and are not mercenaries. Despite this reality, it is lamentable that they strive to establish a relationship with

the rulers and wealthy.

Although their intentions may not be evil, their disposition is most certainly harmful (for the Deen and for Ilm-e-Deen). It was for this reason that Hadhrat Maulana Qasim Nanotwi (rahmatullah alayh) – the Founder of Darul Uloom Deoband – abhorred this attitude (i.e. the desire to be among the rulers and wealthy).

They fail to understand that even if they are devoid of *Hubb-e-Dunya* (love for the

world), their attitude is fraught with great mischief which is observed incrementally. For example, the rulers/wealthy view such Ulama with contempt, believing that they are hankering after 'our money, hence they flatter and honour us'. In reality, the people of the *dunya* are in need of the People of the Deen who are dependent on only Allah Ta'ala – and on no one else. This is the attribute which belongs exclusively to *Ar-Raasikhoona fil Ilm*.

"THE MOST ABHORRENT QURRAA"

Hadhrat Maulana Ashraf Ali Thanvi (rahmatullah alayh), in his mild criticism of bootlicking Ulama who hanker after the company of rulers and the wealthy, has dealt with considerable circumspection. The fact is that those Ulama who lick the boots of rulers are most certainly mercenaries.

They hanker after the *dunya*. It is either *hub-e-dunya* (love of the world) or *hub-e-jah* (a craving for name and fame) or both which constrain them to truckle and pander on the whims and fancies of the jaahil rulers. In this despicable process they destroy their own souls and the Deen.

Without circumspection, Rasulullah (sallallahu alayhi wasallam) called a spade a spade, and describing the miserable plight on the Day of Qiyaamah of such Ulama, said to the Sahaabah:

"Seek Allah's protection from Jubbul Huzn (The Pit of Grief)." The Sahaabah asked:

"O Rasulullah! What is Jubbul Huzun?" Rasulullah (sallallahu alayhi wasallam) said: 'It is a Valley in Jahannam from which Jahannam (itself) daily seeks protection 400 times.' The (shocked) Sahaabah asked: 'O Rasulullah! Who will enter it?' Rasulullah (sallallahu alayhi wasallam) said: 'It has been prepared for the Qurraa

(Ulama, Shaikhs and Qaaris) who display their deeds (of the Deen). Verily, the most abhorrent Qurraa' to Allah are those who visit the rulers."

Note: The term '*Qurraa*' in the terminology of Hadith and the Salf-e-Saaliheen refers to Ulama, Huffaaz and Mashaaiikh.

THE SIX FASTS OF SHAWWAAL

RASULULLAH (sallallahu alayhi wasallam) said that fasting the Month of Ramadhan and Six days during the month of Shawwaal is the equivalent of fasting the whole year.

These Six fasts begin from the 2nd Shawwaal (the Day after Eid), and may be kept all in a row, one after the other, or they may be spread over the month.

Salafis reject the validity of these Six Fasts of Shawwaal. Since Salafis are morons and astray, ignore their stupid talk.

Women who have missed fasts in Ramaadhaan and who lack the strength and stamina for keeping their Qadha plus the six days, should rather fulfil (make Qadha) their Ramaadhaan fasts. Insha-Allah, they will also gain the thawaab of the Six days.

THE TWO HONEST WIVES

ALLAAMAH IBN JAUZI (rahmatullah alayh) narrated the following very interesting story:

A trader in Baghdad had secretly married a second wife. The second wife said that she would be pleased if he visited her only twice a week. She waived her right to equal nights. The trader would visit his second wife every day after Zuhr. This pattern continued for eight months.

The first wife perceived a change in her husband's attitude. One day she instructed her maidservant to keep her husband under observation and to see where he was going. When the trader left home in the morning, the maid followed him discreetly at a distance. When he entered his

shop, the maid concealed herself.

At Zuhr time he emerged from the shop. The maid again followed him until she saw him enter the house of his second wife. The maid made enquiries with neighbours about the house. She was informed that a trader had married the young woman who lived in that house.

The maid returned and informed her mistress of her discovery. The first wife was an intelligent lady. She did not breathe a word of this matter to her husband. She continued with life as normal without her husband realizing that she was aware of his second wife.

After a year, the trader died. He left 8,000 dinars (gold coins) and one son. Ac-

cording to the Shariah's law of inheritance, the first wife set aside 7,000 dinars which were the share of the son. She divided the remaining 1,000 dinars into two parts. Then she sent her maid with 500 dinars to the second wife with the message that her husband had died and her share of the inheritance was 500 dinars, and the other 500 was for herself (the 1st wife).

The second wife broke down crying. After a while she opened a trunk and brought out a letter. She told the maid to take the letter to her mistress and to convey her salaam, and to inform her that her husband had already divorced her (i.e. the second wife), hence she is not entitled to the money. Thus, she returned the money.

THE ANGEL MIKAAEEL

Five hundred years after Israafeel (alayhis salaam), Allah Ta'ala created Mikaaeel (alayhis salaam). Allah Ta'ala created for him numerous faces and wings from head to feet. In every wing there are a thousand eyes. Each eye cries as a result of his affection for the sinners of the Ummat of Muhammad (sallallahu alayhi wasallam).

From every eye rolls seventy tear drops. From every drop Allah Ta'ala creates an Angel. These multitudes of Angels are called *Al-Karoobiyoona*.

When Rasulullah (sallallahu alayhi wasallam) reached the fifth Heaven on the Night of Mi'raaj, he saw these massive Malaikah crying for the fear of Allah Ta'ala. Hadhrat Jibraeel (alayhis salaam) said that they are called *Al-Karoobiyoona*.

"Verily, Allah has power over all things." (Qur'aan)

"When He intends something, He says: 'Be! And it comes into existence.'" (Qur'aan)

PILED INTO JAHANNAM

Sounding the sternest warning to the legalizers and halaalizers of haraam – of carrion, riba, liquor, acts leading to zina, etc., the Qur'aan Majeed states:

"He (Allah) will pile up the khabeeth (the evil/impure ones) on top of each other and cast them into Jahannam. Most certainly they are the losers."

Among the *khabeeth* (impure/filthy ones) are the likes of those who halaalize carrion with their *khabeeth* 'halaal' certificates, and the 'shariah' board members of the riba banks who halaalize riba with their *khabeeth* fatwas, and all

those ulama-e-soo' who halaalize the prohibitions of the Shariah which they plaster with deceptive veneers in Deeni colours. They will be piled one on top of the other and flung into Hell-Fire to be fuel for Jahannam.

RASULULLAH (SALLALLAHU ALAYHI WASALLAM) SAID:

"THE HOUR (OF QIYAAMAH) WILL NOT DAWN EXCEPT ON THE VILEST OF MANKIND SUCH AS THE MUCK (RUBBISH) OF FILTHY WATER."

CUSTODY OF MINORS

In the event of divorce, if there are children, custody of the minors is the mother's right. A girl child will remain in the mother's custody until the age of 10 years, and a boy will be with his mother until 7 years. The father has the right of access to his children whom he may meet at a neutral venue, not at the house of his divorced wife. While the mother has the right of custody, the children will always sleep at her home, not at the father's home.

Although the mother has custody, the father remains the legal guardian according to the Shariah. The mother may not do and go with the children

as she pleases. After the abovementioned ages, custody is the right of the father. The father makes the decisions regarding the children.

If the mother marries an outsider (i.e. a man who is not a close relative of the children), she forfeits her right of custody.

If any one of the parents is Islamically unfit for custody, then this right will be denied to him/her, and the next person who has this right in terms of the Shariah will gain custody. The first will be the maternal grandmother. After her it is the paternal grandmother.

The ex-husband has to pay maintenance to his di-

vorced wife for the Iddat period which is a period of three haidhs (menses cycles). He has to pay maintenance for his minor children as long as they are by the mother. Thereafter they will be with him, and obviously he has to maintain them as long as they are living with him.

Maintenance has to be paid in both cash and in kind, or by mutual arrangement in only cash, or part cash and part in kind. The amount has to be sufficient for the needs of the children. Times and circumstances change, hence the Shariah does not fix a specific amount. It depends on the lifestyle of the couple.

CARRION CRUELTY

A Brother writes: "I am writing from Pakistan. I am an average engineering student. I recently viewed some information about what exactly the poultry industry is. I used to be a regular consumer of poultry. But, after I learnt how brutally these creatures of Allah Ta'ala are treated in their short lifespan of 40 – 50 days, and the fact that they are genetically modified to maximize profit for the trade, I have completely abandoned eating chickens. They grow to their maximum weight in just 40 days. They can't stand even on their own legs. I am now trying to cut out whatever little of farmed-goat meat I consume.

I had tears in my eyes and still have tears while writing this letter. I was searching for an Islamic stand on this issue. It seems that you, The Majlis, are the only Deobandi body that has come out strongly against the entire cruel issue. I have tried to talk to local muftis and people in general about

the chicken corruption and brutality. The only response I received was: "You are talking about animals when in Pakistan even people don't get their rights." It appalls me each time I hear such stupid responses..... Please speak to the Ulama that it is wrong to issue fatwas to favour McDonalds, KFCs and the poultry industry as a whole.

I applaud you for the staunch stand against the inhuman and haraam practices of this cruel, inhuman trade. I pray (make dua) for your well-being and for your organization. I supplicate to Allah Ta'ala to reward you in full for exposing the brutality and highlighting the plight of the innocent, voiceless creation of Allah Ta'ala. Rasulallah (sallallahu alayhi wasallam) said that whoever will be merciful to even a sparrow, Allah will be merciful to him.

While I was searching for the orthodox position on this mod-

ern cruelty to animals, I almost lost all hope after seeing more and more fatwas condoning factory farming and all the un-Islamic and cruel practices associated with this brutal industry.. They are not even saying that it is Makrooh. I started to think very ill of these people. I have lost respect for the scholars who consider this cruelty as acceptable, no matter how famous and popular they (the scholars) may be. Your organization is the only one that has given me hope. Thank you very much. May Allah Ta'ala give you and your family immense rewards, Aameen.

(End of letter)

Brother, we are living in an age about which Rasulallah (sallallahu alayhi wasallam) had predicted: "Verily, Islam began forlorn. Soon will it return to its forlorn stage as it had been. Therefore glad tidings for the forlorn ones."

We are in that forlorn age, and we are the forlorn ones. But by the fadhl of Allah Azza Wa Jal, the world takes note

and is compelled to listen when the Haqq beams. The scholars of this era are largely scholars for dollars. Dollars zip their lips and convolute their brains. Thus they churn out rubbish fatwas of kufr for the jaib (pocket) and for the nafs. Hubb-e-Jah and Hubb-e-Maal has destroyed the scholars of the age. They are no longer beacons of light. They are satanists in the darkness, leading the ignorant masses into their lairs.

The Muslim community, including almost all the Ulama, are completely insensitive to the zulm and haraam being inflicted on animals. By Allah's fadhl we have been campaigning against this evil and haraam for many decades. The fatwas condoning the evil chicken industries are really lamentable. The Muftis are more concerned with worldly objectives than with the Deen and the Akhirah, hence they support haraam institutions with their corrupt fatwas. The same situation exists here in

South Africa with the Ulama. We are constantly disputing and fighting with them. At least in South Africa, there is a welcoming awakening in the population on this issue. The greater awakening is paradoxically among the non-Muslim segment of the population. But, Alhamdulillah, since the campaign against chicken brutality and halaalization of carrion is an ongoing process, thousands of Muslims in our small Muslim community are abstaining from the carrion chickens which the cruel trade produces and which unscrupulous Muslim scoundrel scholars for dollars halaalize.

But, in Pakistan there is not a single entity among the thousands of Ulama and the plethora of Deeni institutions who is concerned with this extremely important and urgent issue. The silence in Pakistan on this issue is deafening and sickening. This is one of the reasons we say that the country where you live is NAPAAKISTAN. May Allah Ta'ala keep you with aafiyat.

THE TREMOR --- A MILD DIVINE WARNING

(Continued from page 1)

repent and reform – if the fussaag, fujjaar, zaaniyaat and faasiqaat intransigently and rebelliously continue with their flagrant exhibition of their fisq and fujoor, they will 'repent' like Fir'oun at the juncture when Taubah will be rejected. It will then be too late.

The attitude of the Muslim community in general is like the attitude of the people of Nabi Lut (alayhis salaam).

When the Nabi repeatedly warned them of the Impending Athaab, their standard reaction was: "Bring that punishment which you are threatening us with if indeed you are truthful."

Those who wait to see if the Warning is truthful, will not be bestowed the opportunity to repent. Their obliteration will be preceded by shockingly unbearable terror. May Allah Ta'ala save us from His Wrath.

"We apprehended (grabbed hold of) everyone on account of his sins. From among them were those on whom We showered stones. Among them were those whom the Mighty Screech shattered. Among them were those whom We crushed into the earth (by means of earthquakes), and from them were those whom We drowned." (Al-Ankabut, Aayat 40)

The only solution – the only way of dispelling the dark

clouds of Divine Wrath and Athaab overhanging us, is Inaabat Ilallaah – to turn to Allah Ta'ala in repentance and to pledge obedience. And, repentance is not restricted to a verbal utterance of Istighfaar and Dua. It is a firm and an honest pledge to Allah Ta'ala to totally abandon all the fisq and fujoor in which the community is drowning.

Allah's affectionate Call and Warning for the transgressors is:

"And turn in repentance to your Rabb and submit (to His Law) before there comes to you the punishment, then you will not be aided." (Az-Zumar, Aayat 54)

"And follow that beautiful (Shariah and Sunnah) which have been revealed to you from your Rabb before there comes to you suddenly the Athaab whilst you do not perceive (and understand)."

(Az-Zumar, Aayat 55)

INTERFAITH KUFR

THE INTERFAITH movement of this era is a conspicuous satanic trap to ensnare Muslims into the tentacles of kufr. It is a subtle plot of the western kuffaar to utilize Zindeeqs to undermine Islam from within. (A Zindeeq is a kaafir who professes to be a Muslim and who believes himself to be Muslim when in reality he has become a murtad for rejecting the Divine Ahkaam of the

Deen by means of baseless interpretation).

The Qur'aan Majeed is replete with Aayaat refuting interfaith. The methodology of Da'wat of the Ambiya emphatically refutes interfaith activity. A Muslim is under obligation to deliver the Message of Islam unambiguously while at the same time rejecting kufr. He is not allowed to compromise even slightly with

kufr by listening to the propagation of baatil by the participants of an interfaith conference.

Rejecting the 'tolerance' of kufr ideologies argument of the mushrikeen, the Qur'aan Majeed narrating the kufr error of the people of Nabi Ibraaheem (alayhis salaam), says:

"And they (i.e. the mushrikeen) said (to Ibraaheem): 'If Ar-Rahmaan (Allah Ta'ala) had so desired we would not have worshipped them (the idols).' (Zukhruf, Aayat 20)

Refuting their justification of idolatry, Allah Ta'ala says: "They have no knowledge whatsoever about this. They do nothing but baseless conjecturing." In other words, they are stupidly believing in idols.

"....But they said: 'Verily, we found our forefathers on this religion and we are following in their footsteps.'" (Zukhruf, Aayat 22) Rejecting this moronic argument, Nabi Ibraaheem (alayhis salaam) said: "(Will you not believe) even though I have

come to you with that which is more guiding than that on which you have found your forefathers? (Zukhruf, Aayat 24). Ibraaheem (alayhis salaam) refutes their arguments in favour of kufr and shirk. He does not offer a compromising and tolerant stance for their satanic ideology as the inter-faithers demand. He said:

"Remember when Ibraaheem said to his father and his people: 'Most certainly I dissociate from that which you (Continued on page 10)

"I AM SURPRISED"

Rasulullah (sallallahu alayhi wasallam), offering Naseehat to Hadhrat Abu Zar (radhiyallahu anhu) said:

"I am surprised at the person who is happy despite believing in death. I am surprised at the person who despite believing in the Fire (of Jahannam), yet laughs. I am surprised at the person who makes elaborate schemes despite believing in Taqdeer. I am surprised at the person who has confidence in the world despite seeing its vicissitudes. I am surprised at the person who does not prepare for the Hisaab (Reckoning in the Hereafter) despite believing in it."

RASULULLAH'S NASEEHAT

"Make incumbent on you tilaawat of the Qur'aan and Thikrullaah, for verily, it is a Noor for you on earth and a treasure for you in the heaven. Beware of much laughter, for verily, it kills the heart and effaces the Noor of the face. Incumbently observe silence except for the sake of goodness, for verily it (silence) buffets away shaitaan from you and it is an aid for you regarding the affairs of the Deen.

Love the masaakeen (the poor) and associate with them. Look at those who are lower than you (in terms of worldly possessions and ranks), and do not look at those who are higher than you (in worldly possessions and ranks). You will then not despise the bounties of Allah (which you possess). Proclaim the Truth though it be bitter.

OVER DIAGNOSIS

"Two new studies make a case against too much medicine. It's a public health conundrum. Current screening guidelines lead to an over-diagnosis of diseases like cancer, which results in overtreatment for ailments that might never seriously impact on a person's health.....

Instead of recommending lifestyle modifications proven to work, like cutting back on alcohol and exercising more, many doctors opt for drugs." (Health Care)

NAZAM JALSAH, DESECRATING THE MUSJID AND DESECRATING THE NIGHT OF EID

AN IRATE AND CONCERNED BROTHER FROM LENASIA WRITES:

"On the holy Night of Eid, there was a Na't and Nazam Jalsah organized in Nurul Islam Masjid in Lenasia. I have never heard of such 'entertainment' before in a Masjid and that too on the Night of Eid. We are seeing more and more of these types of entertainment in the name of Islam taking place in the House of Allah. Personally, I rather stay at home than attend the Masjid to listen to such evil entertainment. Please enlighten Muslims in this regard." (End of letter)

Rasulullah (sallallahu alayhi

wasallam) said: *"Sinning on the Day of Eid is like sinning on the Day of Qiyaamah."*

What these vile, miserable qawwaals, clowns and comedians are perpetrating in the House of Allah with the collusion of the fussaag, fujjaar trustees and Imaam are major sins of an aggravated nature. The singers, trustees, imaam and the listeners are all under Divine Curse for polluting and desecrating the Masjid and the Night of Eid with their haraam singing antics.

These evil merrymaking functions are increasingly being organized in the Musaaajid. The ulama-e-soo' are the primary scoundrels responsible for this morally decadent state of the Muslim community.

There remains not an iota of Fear for Allah Ta'ala and respect for the Musaaajid in the polluted hearts of these scoundrels who encourage the stupid public to gratify their bestial nafs in the Masjid listening to the din and nafsaniyat of the shaitaani singers.

The Nights of Eid are auspicious occasions of ibaadat. These Nights have not been bestowed to us for squandering in sin and futility. The moments of these great Nights are to be utilized for ibaadat in the privacy of the home. The Nights of Eid are more superior to even the Night of Qadr, yet these vile rubbishes pollute the Masjid, the Night and the stupid audience with their evil acts of futility. They should

seek employment in some circus to display their nafsani stunts.

While Allah Ta'ala descends to the *Sama of the Dunya (the lowest heaven)* on these wonderful Nights, calling His servants to supplicate to Him, these qawwaal rubbishes call the morons of the community to assist them in the shaitaani act of desecrating the Night and the Masjid, and to despoil the hearts of the *juhala*. During these auspicious Nights of Noor (Celestial and Spiritual Light), the scoundrels are drowned in *zulmat* (spiritual darkness). They sway an swoon fully under the spell of Iblees whilst listening to the raucous din of the stupid qawwaals.

The Masjid is the holy venue for ibaadat to be rendered in silence. It is or supposed to be an Abode of Serenity. But today, the evil people among the masses and the fussaag trustees and the vile imaams and ulama-e-soo' have transformed the Musaaajid into market-places, flea markets and haraam concert halls for merrymaking. Another evil which has developed in the community recently is the group merrymaking functions called 'Ttikaaf'. The Masjid is transformed into a camping site for haraam merrymaking. Insha-Allah, we shall deal with this evil in a separate article.

May Allah Ta'ala have mercy on this lost and humiliated Ummah.

HIJAB

Strict Hijaab (Purdah) was the teaching of all the Ambiya (alayhimus salaam). This tenet was strictly observed in the Shariat of Nabi Musaa (alayhis salaam), hence even today the "ultra-orthodox" Jews practice strict Hijaab. The following press report confirms the Hijaab tenet of the Shariah of Nabi Musa (alayhis salaam):

"NEW YORK - An El-Al flight from New York to Tel Aviv was turned into an "11-hour nightmare" after hundreds of ultra-Orthodox Jewish passengers refused to sit next to women.

According to those on board, the flight was full of Israelis, secular, orthodox and

ultra-Orthodox Jews - known as haredim - flying home to celebrate Rosh Hashanah.

Though passengers had been pre-assigned seats the ultra-Orthodox Jews refused to accept the arrangements because their beliefs required that men and women were segregated. They remained standing while the pilot pleaded for everyone to sit down for take-off.

The haredim agreed to take their places for departure but chaos resumed once the seat belt signs were switched off, passengers said. — The

Telegraph"

Weekend Post 27/9/14

TARIQ JAMEEL DHAAL AND MUDHIL

The character Tariq Jameel who may once have been on the Straight Path has now lost the Path. Rasulallah (sallallahu alayhi wasallam) said: *"Imaan is suspended between fear and hope."* No one know what the morrow holds for him. One should therefore always be in a state of trepidation. Never have confidence in your present good state, for such confidence culminates in *ujub (vanity/self-esteem)* which is the introductory step of *takabbur (pride)*.

Tariq Jameel, we believe, captivates audiences with his glib and slippery tongue, and people consequently become enmeshed in his snare of baatil. He is now *dhaal (lost and astray)*, and also *mudhil (i.e. one who misleads others)*. We have received numerous complaints about this man's deviation. A concerned brother writes:

"A brother recently sent me an internet link apparently containing a publically broadcast video showing Tariq Jameel presenting shields of honour to officials of the Spanish Government. He shamelessly presented a shield of honor directly to a non-

Muslim woman with absolutely no purdah in between. I have some irrefutable evidence for the authenticity of the incident of Maulana Tariq Jameel presenting the shield of honour to the non-Muslim woman. Firstly, Maulana Tariq's video Is verified by the fact that on facebook page of his official website photos-stream there are photos of shield distribution uploaded with the mark of his website..... Maulana Tariq Jameel himself speaks on the launch of his website on thiswebsite-launching link.

The picture of him giving the shield to the woman is not uploaded on the facebook page. I think it's because of the fear of backlash from Ulama. Just see how his Imaan has degenerated. He audaciously gives the shield to the non-Muslim woman."

Since Tariq Jameel is seen as a leader and example to be followed, many people could commit the fatal error of regarding prohibitions to be halaal. Please comment on this issue." (End of letter)

Tariq Jameel has cast aside

the *ahkaam* of the Shariah. He is enamoured by cinema scum and worldly lumanaries. He hankers after them and finds corrupt interpretations to justify and condone the haraam acts of fussaag and fujjaar. He even attended a Shiah temple. And all this haraam he commits in the name of Tabligh. We believe that the Tabligh jamaat too has placed some reins on this deviate. He has become a dangerous deviate. Dangerous for Imaan. It is not permissible to listen to his talks. Shaitaan utilizes deviates to mislead the ignorant and the unwary with religious rhetoric and under Deeni guise.

The shield-awarding ceremony is akin to kufr and the frolicking with the kaafiraat is akin to zina. When a man who professes to be an 'Aalim' conducts himself in the public with such flagrant displays of fisq, fujoor and even kufr, then the danger to the Imaan of the unwary and ignorant is quite evident and manifest. About such deviates, Rasulallah (sallallahu alayhi wasallam) said:

"Verily, I fear for my Ummah such aimmah (scholars, imams, molvis and shaikhs) who are mudhilleen (leading others astray away from Si-raatul Mustaqeem)."

THE FALLACY OF THE MAJORITY

* Verily, Allah is Most beneficent to people, but most people are ungrateful."

(Al-Baqarah, Aayat 243)

* "If you follow the majority on earth, they will mislead you from the Path of Allah."

(Al-An'aam, Aayat 116)

* "Say: Verily, its knowledge is only by Allah, but the majority of mankind does not know." (Al-A'raaf, Aayat 187)

* "Verily, the Haqq (Truth) is from your Rabb, but the majority does not believe."

(Hood, Aayat 17)

* "This is the established Deen, but the majority of people does not know."

(Yoosuf, Aayat 40)

* "Verily, the majority of you is faasiqoon (flagrant transgressors)."

(Al-Maaidah, Aayat 59)

* "Verily, we have brought to you the Haqq, but most of you detest the Haqq."

(Az-Zukhruf, Aayat 78)

In Islam, the *majority* is not the criterion of Haqq. The criterion is the Shariah even if it is upheld by one person while the entire community is opposed to the solitary upholder of the Shariah. The majority has always been kuffaar, fussaag and fujjaar and juhala. Hadhrat Ibn Mas'ud (radhiyallahu anhu) said to 'Amr ibn Maymoon: "The jamaa'ah are those who are in accordance with the truth (of the Deen), even if you are on your own"

Hafiz Abu Shaamah said: "The order to cling to the jamâ'ah means clinging to the truth and its followers; even if those who adhere to the truth are few and those who oppose it are many, since the truth is that which the first jamâ'ah from the time of Rasulallah (sallallahu alayhi wasallam) and his Sahaabah (radhiyallahu anhum) had adhered to. No attention is given to the great number of the people of futility

coming after them." (Faydh al Qadir 4/19, Al-Bâ'ith 'alâ Al-Bid'ah wal-Hawâdith page 19)

Imam Sufiyan bin Uayniya (rahmatullah alayh) said: "Be on the way of truth; do not worry if the people of truth are lesser."

Imam Shatibi states in Al-I'tisaam: "Based on this, were we to assume an age is free of a mujtahid, then it is not possible for the common people to follow others than the likes of them. Their group would not be regarded as "the greatest

mass" (Sawaad-e-A'zam) mentioned in the hadith. Rather, narrating from the mujtahids will take the place of the existence of the mujtahids. Hence, that which is binding on the common people in the presence of mujtahids is what is binding on the people of a supposed time that is free of mujtahids.

Also, following the analysis of one who has no analytical [ability], and the ijtihaad of one who has no [ability to perform] ijtihaad is pure deviance and is

groping in the dark. This is the purport of the authentic hadith: "Verily, Allah will not take away knowledge by extracting [it from the breasts of the Ulama], but will take away knowledge by taking [the lives of] the 'Ulama', until He does not leave an 'Alim. Then people will adopt for [their] leaders the ignorant ones whom they will ask, and (these ignoramus) will issue 'fatwa' without knowledge. Thus, he will be misguided and he will

(Continued on page 11)

UNIVERSITY BROTHELS - WHEN DISOBEDIENCE TO PARENTS IS IBAADAT

*"O People of Imaan! Save yourselves and your families from the Fire."
(Qur'aan)*

YOU ARE ABLE to save yourself and your family (wife and children) by ensuring that the whole family is subservient to the Shariah; by abstaining from haraam, vice and immorality. In this era of immorality there are no worse institutions of immorality, vice and evil than secular universities. The immorality of even professional brothels is substantially of a lesser degree than the evil and immorality which permeates the environment of a university.

Parents who compel their children (boys and girls) to attend these shaitani dens of vice and immorality are the worst enemies of their children. They are destined to enter Hell-Fire before the entry of their children who have been filthy and impurified by the filthy immoral university life. Parents who are complicit in the ruin of the haya (shame) and chastity of their children, especially of their daughters, should know that their Islamic jurisdiction over their children is effaced. When their daughter runs off with an immoral boy or even a non-Muslim boy, then others should sit back, spectate and enjoy a nice laugh. The development is merely a small taste of the punishment in store for these villainous, shaitani parents who abuse the Amaanat of children bestowed to them by Allah Ta'ala, and who are instrumental in the rape of their daughter's chastity. They should not cry and wail when they hear their daughter has

been illegitimately impregnated, or that she has absconded with a non-Muslim boy or that she has contracted a secret marriage.

We reproduce hereunder a letter from a grieving Muslim boy whose parents have shoved him into the cauldron of zina and immorality.

THE LETTER

Q.1. As opposed to the West, is it permissible to study at a University in a "Muslim" country, i.e.: in the Middle East or Malaysia etc.? I have sourced many that are male-only, including some in Pakistan. Many have a Jamaat Khana or a proper Masjid on campus. In addition, there are also medical colleges in the Middle East which do not make use of cadavers (human corpses).

Q2. Is it permissible to study and thereafter practice homeopathy, whereby one would obviously prescribe homeopathic medication? Homeopathic medication is prepared by the repeated dilution of a substance in either alcohol or distilled water.

The University environment is sickening here in South Africa. There is no shame amongst even Muslims. On a daily basis, one will see two non-Muslims kissing passionately out in the open, whether it be on the sidewalk or on a bench in the middle of campus. Hadhrat Maulana, I am not exaggerating. Worse is the open handholding and hugging of Muslim girls and non-Muslim boys. These girls walk around campus with their massive camel-hump 'hijabs', thick red lipstick, other makeup, high heels, 'skinny jeans' (jeans that literally cling onto their legs), tight breast-clinging shirts, and maybe a Palestinian scarf around their neck etc. These girls dress more provocatively than even non-Muslim girls. Their non-Muslim boyfriends are the smoking, tattoo

and earing type.

On one sad occasion, I had seen such a Muslim girl, wearing a large 'hijab' cloak, sitting on the lap of a non-Muslim boy and passionately kissing him. "Making out" is the terminology. I was filled with such a feeling that I had the urge to push their bench over, and down into the parking lot below - a considerable depth.

There exists the possible work of black magic, Satanism etc. on our campus, UKZN Westville [Durban]. It appeared in the newspaper some time ago. A Christian group comes weekly in order to 'exorcise' the campus with their singing. I notice long locks of braided hair at certain locations around the university. These go away, and then appear at the exact spot a few weeks later. As though they are placed there. All this is just the tip of the iceberg.

The university environment is such that any Deeni motivation I may gain during the holidays, or even a long weekend, I lose by just walking a few steps on campus. This has happened several times. I feel such a lack of motivation that I go from performing even Tahajjud, Alhamdulillah, to actually missing Fardh Salaah without a care. Astaghfirullah. This is because of my absolute weakness. I would so much prefer studying from home or through correspondence. However, my parents are completely averse to it. I also feel I lack the motivation and discipline to do so.

For long I had wished to study Deen, yet the apprehension for this from my parents was surprising. For approximately three years, I was struggling with them about it. I will not even mention the pious names of the 'Ulema-e-Haqqaani that they have called 'stupid,' 'un-intelligent,' 'mad', 'untrustworthy', and 'lazy.' I had tried only soft and subtle approaches, yet I was met with

shouting and even swearing a few times. I have now lost any motivation to struggle with them, even the inclination of studying Deen has left me. May Allah Ta'ala forgive me. I know that this is definitely because of my weakness and lack of true sincerity.

This is perhaps another reason why I want to leave home and study faraway in a possibly better environment. I do not know.

ANSWER AND COMMENT

(1) It does not matter to which country you go, all secular universities are dens of vice and evil. Kufr, fisq and fujoor are the salient features of secular universities. It is ibaadat of the highest merit in this age to remain ignorant of secular education if the only option is to acquire it from the abodes of shaitaan, i.e. the 'educational' brothels of the West, viz., the universities.

It is infinitely superior and honourable to earn your living cutting grass, washing cars or doing any other halaal menial activity than to pursue secular education at a university which is in reality worse than a brothel. Of paramount importance is the preservation of Imaan and Akhlaaq. When these western secular brothels and dens of vice eliminate even Imaan, how can it ever be permissible to set foot in these jahannams on earth? We can never advise any Muslim to seek admission in any secular university even in Muslim countries. Kufr, fisq and fujoor are the natural diseases of these institutions.

You are an adult Muslim. In addition to your parents perhaps being hauled and flung upside down into Jahan-

nam for compelling you into the brothel, you too will not escape Divine Wrath. In the circumstances, it is an act of ibaadat of high merit to *disobey* the evil instructions of your parents. You are required to respectfully refuse their haraam commands even if they expel you from the home. If they expel you from the home, find a job and take care of yourself. Allah will be with you. How can you tolerate being in a place which is worse than an actual brothel?

(2) If you are unable to pursue homeopathy by correspondence, then abandon it. Life is a very short sojourn. Rasulallah (sallallahu alayhi wasallam) said: *"Verily, the dunya has been created for you, but you have been created for the Akhirah."* Once Rasulallah (sallallahu alayhi wasallam) said to Hadhrat Aishah (radhiyallahu anha):

"O Aishah! If you want to link up with me (in Jannat), then be contented with worldly provisions which suffice for a horserider (on a journey); beware of sitting in the company of the wealthy, and never regard a garment old as long as you are able to patch (and wear it)."

This world is merely a vehicle to transport us to the Akhirah. You are allowed to acquire from the dunya only what is essential for the onward journey and for your comfortable survival here. Any acquisition in conflict with the Shariah is haraam and will lead you to Jahannam.

May Allah Ta'ala guide and protect you from the evil of your nafs, the evil of your parents and the snares of Iblees.

HUMANE ISLAMIC SLAUGHTERING AND BRUTAL KUFFAAR METHODS

By Dr. A El-Awady

ISLAM's stance on what is permissible to eat and what is not is clear. There are strict rules when it comes to meat regarding what is allowed and what is forbidden.

The Islamic practice of slaughtering animals by means of a sharp cut to the front of the neck has frequently come under attack by some animal rights activists as being a form of animal cruelty, the claim being that it is a painful inhumane method of killing animals.

In the West, it is required by law to stun the animal with a shot to the head before the slaughter, supposedly to render the animal unconscious and to prevent it from reviving before it is killed so as not to slow down the movement of the processing line. It is also used to prevent the animal from feeling pain before it dies.

It therefore may come as a

surprise to some to learn of the results of a study carried out by Professor Wilhelm Schulze and his colleague Dr. Hazim at the School of Veterinary Medicine, Hannover University in Germany. The study attempted to compare pain in conventional (captive bolt pistol stunning) and ritual (halal, knife) methods of slaughtering sheep and cattle. Researchers found that Islamic slaughtering is the most humane method of slaughter and that captive bolt stunning causes severe pain to the animal.

In the study, several electrodes were surgically implanted at various points of the skull of all animals, touching the surface of the brain. The animals were allowed to recover for several weeks before the experiment. Some animals were then slaughtered by making a swift, deep incision with a sharp knife on the neck cutting the jugular veins and the

carotid arteries as well as the trachea and esophagus, which is the Islamic method. Other animals were stunned using a captive bolt pistol.

During the experiment, an electroencephalograph (EEG) and an electrocardiogram (ECG) recorded the condition of the brain and the heart of all animals during the course of slaughter and stunning. The results were as follows.

The first three seconds from the time of Islamic slaughter as recorded on the EEG did not show any change from the graph before slaughter, thus indicating that the animal did not feel any pain during or immediately after the incision.

For the following 3 seconds, the EEG recorded a condition of deep sleep — unconsciousness. This is due to the large quantity of blood lost. After 6 seconds, the EEG recorded zero level, showing no feeling of pain at all. As brain

activity dropped to zero level, the heart was still pounding, driving a maximum amount of blood from the body, thus resulting in hygienic meat for the consumer.

With the Western method of captive bolt pistol stunning, the animals appear unconscious soon after stunning. However, EEG recordings showed brain waves that indicate severe pain immediately after stunning. The hearts of the animals that were stunned stopped beating earlier as compared to the animals slaughtered the Islamic way, resulting in the retention of more blood in the meat. This is unhygienic for the consumer.

Not only is this method of stunning animals before the slaughter severely painful as shown in the study, but there is also a rising concern that it may be a factor in the spread of mad cow's disease from cattle to humans as was dis-

covered in research carried out at Texas A&M University.

Researchers studied a method called pneumatic stunning, the firing of a metal bolt into the cow's brain followed by a pulverizing burst of 150 pounds of air pressure; delivering a force, which scatters brain tissue throughout the animal. The brain tissue is the most infectious parts of an animal with mad cow disease. Disturbingly, around 30% to 40% of American cattle are stunned by pneumatic guns.

Islamic slaughtering of animals is a blessing to the animal and to humans. In order for the slaughtering to be lawful, several measures must be taken by the one performing the ritual. This is to ensure the highest benefit to both the animal and the consumer.

Prophet Muhammad (peace be upon him) said, "God calls for mercy in everything, so be
(Continued on page 11)

WHO ARE THE ULAMA?

(Continued from page 1)

anhu) which he narrated from Rasulullah (sallallahu alaihi wasallam):

“When an Aalim desires the Pleasure of Allah with his knowledge, then everything fears him. And, when he intends to accumulate wealth by means of his knowledge, then he fears everything.”

The Khalifah then posed his question: “A man has two sons. He loves the one more than the other one, He therefore wishes to bequeath the two thirds of his estate to the son whom he loves more.” Hadhrat Hammaad said: “May Allah have mercy on him. I have heard Anas (radhiyallaahu anhu) narrating from Rasulullah (sallallahu alayhi wasallam): ‘When Allah intends to punish a man with his wealth, then, He (Allah) gives him the inclination to make an unjust bequest.’”

Muhammad Bin Sulaimaan (the Khalifah) then presented 40,000 dirhams (silver coins) to Hadhrat Hammaad, but he declined the gift.

The scholars for dollars are today among the Signs of the Impending Hour of Qiyaamah. In this regard, Rasulullah

(sallallahu alayhi wasallam) said: “Knowledge (of the Deen) will be acquired for reasons other than the Deen.” That is precisely the objective of the Darul Uloom and the students of this age. Hadhrat Abdullah Ibn Mas’ood (radhiyallahu anhu) narrating a Hadith said: “The dunya will be pursued with the amal (act/deed) of the Aakhirah.” In other words, the objective of Knowledge and hypocritical ibaadat will be the wealth of the world and self-aggrandizement. Thus, Rasulullah (sallallahu alayhi wasallam) castigating the scholars for dollars (the ulama-e-soo’) said:

“Soon will there dawn an age when nothing will remain of Islam but its name: nothing will remain of the Qur’aan but its text. The Musaqjid will be beautifully adorned structures but bereft of hidaayat (guidance). The worst of the people under the canopy of the sky will be their ulama (the scholars for dollars). From them will emerge fitnah (the mischief of fisq, fujoor, bid’ah and kufr), and on them will rebound the fitnah.”

In the Ummah there are no people viler than the scholars

for dollars. They are the primary cause for the ruin of the morals, beliefs and practices of the masses. They are the shayaateen who destroy the Shariah with their evil and baseless interpretations to justify their villainy and sinister objectives. In their esurience for hubb-e-jah (love of aggrandizement/cheap publicity/name and fame) and hubb-e-maal (love for wealth) they have surpassed the venal Ulama-e-Soo’ of the Yahood and Nasaara whose flagitious attitude and opprobrious conduct the Qur’an Majeed oppugning derides:

“O People of Imaan! Verily, numerous of the ulama and shaikhs devour the wealth of people by haraam means and (in so doing) they prevent (people) from the Path of Allah.” (At-Taubah, Aayat 34)

About these scholars for dollars who ruin the Ummah, Rasulullah (sallallahu alayhi wasallam) said: “Verily, I fear for my Ummah the (deviate) aimmah who mislead (the masses).”

They condescend to bootlicking the rulers and the oppressors. They woo and flatter rulers to gain favour and perks.

The following Hadith sounds a terrible warning for these evil scholars for dollars:

“Rasulullah (sallallahu alayhi wasallam) said: ‘Seek refuge from Jubbul Huzn (the Pit of Grief).’ The Sahaabah asked: ‘O Rasulullah! What is Jubbul Huzn?’ Rasulullah (sallallahu alayhi wasallam) said: ‘It is a valley in Jahannam. Daily, Jahannam seeks refuge from it four hundred times.’ The Sahaabah asked: ‘O Rasulullah (sallallahu alayhi wasallam)! Who will enter it?’ He said: ‘It has been prepared for the Qur’raa’ (scholars for dollars and those scholars who hanker after publicity) who display their deeds. Verily, the worst Qur’raa’ by Allah are those who visit the rulers.’”

The episode of Hadhrat Hammaad Bin Salmah (rahmatullah alayh), narrated above, illustrates the attitude of the Ulama-e-Haqq. They are not the bootlickers of rulers. They do not hanker after wealth. The honour in their hearts for the Shariah of Allah is adequately displayed by the attitude of Hadhrat Hammaad who refused to answer the letter of the Ruler, the Khalifah Sulaimaan bin Abdul Malik.

The honour of the Knowledge of the Deen demanded that the Ruler comes to the Aalim, and that he comes with humility and poses his question with humility in the glorious hut of the Aalim of the Haqq.

On the contrary, the ulama-e-soo’ with their bootlicking malady run at the beck and call of not only the rulers, but for the sake of the boodle, they creep obsequiously at the feet of even the riba bankers. Instead of the bankers coming to the Ulama to seek guidance and fatawa, the muftis for dollars are summoned by the capitalist bankers to come to their boardrooms and sit as serfs listening to the dictation of those wallowing in janaabat. For the boodle they then churn out fatwas of jawaaz (permissibility) for the riba products of the banks.

In former days, the Ulama-e-Haqq would not visit even pious Muslim rulers (Khulafa and Sultans). But today, these criminal munaafiq molvies and sheikhs humiliate themselves with their inordinate desire to be in the company of even kuffaar rulers who perpetually wallow in physical and spiritual janaabat. They are the ones who will have to circumambulate their own intestines in Hell-Fire.

RECOGNIZE THE ULAMA-E-SOO’

It is essential for Muslims to recognize who the Ulama-e-Soo and the scholars for dollars are. According to the Hadith one should exercise care when acquiring knowledge and guidance of the Deen. Study and investigate the molvi/sheikh from whom one acquires the Deen. The talks of the ulama-e-soo’ are fatal for Akhlaaq and Imaan. We mention here some signs by which the evil scholars who betray and sell the Deen for a miserable price could be recognized. The Ulama-e-Soo’ are:

(1) Such molvis and shaikhs who scurry towards the riba bankers in the way fowls rush when grain is strewn to them. These scholars for dollars with their mouths wide open and

tongues wagging like the tongues of dogs, wait in eager anticipation for the calls and commands of the bankers. The riba bankers of the western capitalist world pay the villain ‘ulama’ exorbitant sums to churn out fatwas of permissibility for their riba products. The evil molvis/sheikhs travel by air – business class – lustfully savouring the concupiscent atmosphere created by the amorous attention showered on the stupid scholars for dollars by a cluster of faahishah hostesses. Zina display is part of the paraphernalia in the business class of planes. It is prostitution on another level in which the moron molvis/sheikhs indulge and for which the riba bankers pay.

At the banks these scholars

for dollars intermingle and interact with the capitalists including females. Qur’aanic hijab is the furthest from the vermiculated brains of the treacherous molvis/sheikhs who pretend to be ‘grand’ muftis and Ulama of worth while in reality they are Juhala with the hearts of wolves.

(2) Such molvis/sheikhs who avariciously crave for the prizes doled out by the capitalist banks and the Saudi regime. They sell the Deen down the sewerage drain for the miserable jeefah (carrion) of the world. Morons then believe that the prizes signify ‘scholarship’. In fact, the acceptance of prizes from banks and oppressive regimes such as Saudi Arabia confirms the jahaalat (ignorance) and

treachery of the scholars for dollars.

(3) Such molvis and shaikhs who halaalize television and pictography with satanically inspired stupid arguments.

(4) Such molvis and shaikhs who halaalize carrion (rotten, diseased haraam meat and chicken) with their satanic halaal certificates.

(5) Such molvis and shaikhs who participate in funeral and memorial services of the kuffaar, especially when the deceased is a prominent politician.

(6) Such molvis and shaikhs who participate in interfaith prayer services.

(7) Such molvis and shaikhs who conduct themselves like reverends, bishops and hindu pundits. They frequent church-

es and participate in Hindu functions.

(8) Such molvis and shaikhs who sit on so-called ‘shariah’ boards employed by the riba banks.

(9) Such molvis and shaikhs who lure women into the public by gimmicks painted in ‘Islamic’ colours.

(10) Such molvis and shaikhs who halaalize kuffaar sport, attend and promote sporting events.

The above are some examples of the Ulama-e-Soo’, the scholars for dollars. Avoid them like the plague. They will give you spiritual Aids to ruin your Imaan and destroy your Akhlaaq. They are all the bootlickers of the western kuffaar, of evil regimes and ‘prominent’ politicians.

INTERFAITH KUFR

(Continued from page 7)

are worshipping...” (Zukhruf, Aayat 26)

The Ambiya (alayhimus saalam) were dispatched to earth to demolish kufr and shirk, not to tolerate the falsehood, and not to compromise with it on the basis of the deception of ‘harmonious co-existence’. It is haraam to participate in interfaith exercises.

HARAAM HOOKAH

QUESTION: What is the Shariah’s viewpoint regarding smoking hookah? It has become a craze among many youngsters – boys and girls. One Maulana says that it is Makrooh Tanzih. Please comment.

ANSWER: There is no scope for permissibility in the Shariah for the filthy, harmful hookah fad. It is absolutely intolerable for Muslim girls to

indulge in this act of satanism. Medical experts have confirmed that it causes mouth cancer – (South African Dental Association).

MIND AND BODY: Mouth cancer warning to young people DANGERS OF SMOKING HUBBLY

“The Association released shock statistics on oral and oro-pharyngeal cancers at a

recent media briefing, including the link with smoking dagga. In the past these types of cancer mostly occurred in adults over the age of 45, but they have become increasingly prevalent in people between 20 and 30. The hubbly bubbly pipe exposes the user to a lot more carbon monoxide than cigarette smoke.” (The Herald)

According to the Shariah

Dharar (the element of harm) is a factor of prohibition. Poison is haraam on account of Dharar and so is eating sand, glass, etc.. Hookah is haraam on the basis of several factors of prohibition:

Dharar, fisq and fujoor gatherings of teenagers, destruction of the haya of girls, and wastage of money and time.

There is no scope for permissibility of hookah.

PIETY AND HONOUR

Hadhrat Hakeem Muhammad Ali Tirmizi (rahmatullah alayh) was asked: "What is Taqwa (Piety) and Honour?" He replied: "Taqwa is to ensure that no one will be able to apprehend you on the Day of Qiyaamah, and honour is that you do not apprehend anyone on the Day of Qiyaamah."

On the Day of Qiyaamah,

people will be hauled into the Divine Court to answer for the usurpation of the rights of others. Rasulullah (sallallahu alayhi wasallam) said that on the Day of Qiyaamah, a man will find himself with a huge stock of virtuous deeds – his Ibaadat, Thikr, Salaat, Sadqah, Hajj, etc. rendered here on earth. Whilst delighting in his

huge capital, someone will appear and petition Allah Ta'ala. He will claim retribution for his rights which this man had usurped on earth. As retribution, Allah Ta'ala will order that a certain amount of the man's good deeds be handed to the complainant.

Then, a second, a third, a fourth person and many others will appear to claim their unfulfilled and usurped rights. Every person will be suitably

compensated from the wealth of the oppressor. Ultimately, he will find himself stripped of his entire stock of treasure. This person, said Rasulullah (sallallahu alayhi wasallam) is a "pauper".

Taqwa is achieved by fulfilling rights and discharging the obligations of all and sundry – of humans and animals. A man who is conscious of rights (Huqooq) will be a man of genuine Taqwa.

An honourable man is one who will not apprehend anyone

on the Day of Qiyaamah. How is this honour achieved? A man who overlooks the injustices done to him and who does not demand fulfillment of his rights, and who forgives those who harm and oppress him, is an honourable man. By forgiving each time he is wronged and oppressed, he will hold no claim against anyone on the Day of Qiyaamah. Thus, such a man is truly honourable. Rasulullah (sallallahu alayhi wasallam) highly praised one who forgives his oppressors.

HUMILITY

Rasulullah (sallallahu alayhi wasallam) said: "He who adopts humility for the sake of Allah, Allah elevates him." What is the Islamic meaning of *Tawaadhu'* (Humility)? Once Hadhrat Umar (radhiyallahu anhu) saw a young man sitting in the Masjid with his head lowered as if he was in deep meditation. Hadhrat Umar (radhiyallahu anhu) called the young man

and said:

"*Tawaadhu'* (humility) is here (he indicated to his heart)."

Humility is not a mere external display and a verbal expression of social niceties. The pivot of humility is the heart. Hadhrat Muhammad Hakeem Tirmizi (rahmatullah alayh), explaining the meaning of humility said:

"*Humility is to extinguish the flames of carnal lust; to suppress the inordinate va-*

pours (corruption) of the heart, and to brighten the heart with the anwaar (rays of celestial/spiritual light) so that the nafs is smothered, the heart becomes alive and the limbs submissive to the Shari-ah."

This in fact, is the Islamic concept of *Tawaadhu'*. Without accomplishing moral reformation and attaining spiritual elevation, *Tawaadhu'* in its true meaning is not possible.

HUMANE ISLAMIC SLAUGHTERING AND BRUTAL KUFFAAR METHODS

(Continued from page 9)

merciful when you kill and when you slaughter; sharpen your blade to relieve its pain."

The object used to slaughter the animal should be sharp and used swiftly. The swift cutting of vessels of the neck disconnects the flow of blood to the nerves in the brain responsible for pain. Thus the animal does not feel pain. The movements and withering that happen to the animal after the cut is made are not due to pain, but due to the contraction and relaxation

of the muscles deficient in blood. The Prophet (peace be upon him) also taught Muslims not to sharpen the blade of the knife in front of the animal or to slaughter an animal in front of another.

Therefore accusations of animal cruelty should very rightly be focused on those who do not use the Islamic way of slaughtering but prefer to use those methods, which cause pain and agony to the animal and could also cause harm to those consuming the meat.

THE FALLACY OF THE MAJORITY

(Continued from page 8)

misguide (others). ...Then Ishaq said: "Were you to ask the ignorant people about the 'greatest mass' (Sawaad-e-A'zam), they will say, the majority of people. They do not know that the Jama'ah is even an Aalim resolutely following in the footsteps of Rasulullah (sallallahu alayhi wasallam). Therefore, whoever is with him (the Aalim of Haqq) and follows him, that is the Jama'ah." And then Ishaq said: "I have not heard a scholar for fifty years that was stronger in adherence to the footsteps of Rasulullah (sallallahu alayhi wasallam) than Muhammad ibn Aslam."

So examine this narration which clarifies the error of those that assume that the Jama'ah is the majority of people, even if there is no scholar amongst them, and this is the understanding of the common people, not the understanding of the 'Ulama'. Let the one who is in accord (with the Shariah), plant his feet firmly in this slippery domain, so that he does not deviate from the straight path. And there is no guidance but from Allah."

Abu Hāmid Al-Ghazzālī (505 A.H) wrote in his *Ihyā' Ulūmuddeen*:

"And from amongst those things (of utmost importance), is that he (the seeker) should assiduously be on guard against innovated matters [in Deen] even if the vast majority of people have accepted them, and that he should not be deceived by the people's assertion (about the legitimacy) of something that has been introduced after the Sahaabah of Rasulullah (sallallahu alayhi

wasallam). He should be avid in his enquiry about the state of the Sahaabah, their behavior, their actions and about the issues to which they assigned the utmost importance."

Sayyidina Ali (radhiyallahu anhu) said that the people will see a time when Islam will remain only in name and the Qur'an will be found only in writing. The mosques will seem to be occupied but they will be bereft of guidance. The Ulama will be the worst of all people under the sky and mischief will emanate from them and return to them. (Ibn Abi Dunya)

Hafiz Ibn Hajar quotes and approves in his *al-Fath* the following narration of Hadhrat Ibn Mas'ud (radhiyallahu anhu) explaining the meaning of the Hadith from Bukhari which states: "No age will dawn upon you but the one following it will be viler than it."

Hadhrat Ibn Mas'ud (radhiyallahu anhu) said, "No age will dawn upon you but it will be viler than the one preceding it. I do not mean a ruler better than another ruler, or a year better than another year, but (I mean) that your Ulama and Fiqh will disappear, and you will not find (uprighteous) successors to them. Then there will come people who will issue 'fatwas' [legal opinions] based on their own opinion." And in another narration, "Who will blunt Islam and destroy it."

Rasulullah (sallallahu alayhi wasallam) said: "In the latter days the devout ones (Sufis) will be ignorant and the Ulama immoral"

Hakeem ul Ummah, Mau-

lana Ashraf Ali Thanwi states in his *Malfooz*:

"Rasulullah (sallallahu alayhi wasallam) directed us to follow the 'Sawaad-e-A'zam' in times of fitnah. From the different opinions of ulama the preferred view seems to be the one that is understood from the zaahir (text) of the Hadith i.e. the majority should be followed. This view is restricted to the Khairul Quroon when *khair* (goodness) was dominant (*ghaalib*). Today's majority is not the purport of the Hadith (i.e. the Sawaad-e-A'zam Hadith), because today the majority consists of misguided people." It definitely does not apply to this age when even 'ulama' are morons.

Imaam Tirmizi said: "The tafseer of "Jama'ah" according to the people of knowledge is "people of jurisprudence, Knowledge and Hadith". I heard Jarud bin Muadh who heard from Ali bin Hasan say: 'I asked 'Abdullāh bin Al-Mubārak, who is the Jamā'ah?' So he said, 'Abū Bakr (radhiyallahu anhu) and 'Umar (radhiyallahu anhu).' It was said to him, 'Indeed Abū Bakr (radhiyallahu anhu) and 'Umar (radhiyallahu anhu) have died.' He said, 'So and so and so and so.' It was said, 'Indeed, so and so and so and so have also died.' So 'Abdullāh bin Al-Mubārak said, 'Abū Hamzah As-Sukkarī is the Jamā'ah.'" Abu 'Īsa (Tirmidhee) said: And Abū Hamzah was Muhammad bin Maymūn. And he was a righteous Shaykh, and he said this during our lifetime." (Sunan at-Tirmizi, Hadeeth no: 2167)

Abu Hurayrah said: "Rasulullah (sallallahu alayhi

wasallam) said: "Islam began as something strange (and forlorn) and will revert to being strange (and forlorn) as it began, so give glad tidings to the strangers." [Sahih Muslim no:145]

Imaam Nawawi quoted al-Qaadi 'Iyaadh as saying concerning the meaning of this Hadeeth: "Islam began among a few individuals, then it spread and prevailed, then it will reduce in numbers until there are only a few left, as it was in the beginning."

Al-Sindi said in *Haashiyat Ibn Maajah*:

"Strange" refers to the small number of its adherents. The basic meaning of *ghareeb* (a stranger) is a person who is far from one's homeland. "And will revert to being strange" refers to the small number of those who will adhere to its teachings even though its followers are numerous. "So give glad tidings to the strangers" means those who follow its commands. "Tooba (glad tidings)" has been interpreted as meaning Jannat or a great tree of splendour in Jannat. This shows that supporting Islam and following its commands may require leaving one's homeland and patiently bearing the difficulties of being a stranger, as was the case in the beginning."

The hadith regarding the blessed *Ghurabaa* when Islam becomes a lone, forlorn and strange concept, comes

through variant narrations describing a number of qualities of the *Ghurabaa*. They are:

(1) *They are those who rectify/correct when people become corrupt.*

(2) *They are those who grow more (in faith) when people decrease in faith.*

(3) *The forsakers of kindred (for the Sake of Allah).*

(4) *A few righteous people among many people; those who oppose them are more than those who follow them.*

(5) *They are those who revive my Sunnah and teach it to people.*

(6) *Who correct what people have distorted after me in my Sunnah*

The *Sawaad-e-A'zam* constitutes the small group of Ulama-e-Haqq whom Allah Ta'ala has granted *Istiqamat* (firmness) on the Shariah and the Sunnah of Rasulullah (sallallahu alayhi wasallam). It never refers to the mob-majority of ulama-e-soo' who trample on the Ahkaam of the Shariah, and who bootlick the kuffaar by placating their whimsical desires and baatil concepts. This small group of Ulama-e-Haqq comes within the purview of the Hadith:

"*There will ever remain a small group from my Ummah who will fight on the Haqq until the arrival of the Command of Allah (i.e. Qiyaamah). Those who oppose them and who do not aid them, will not be able to harm them.*"

Questions and Answers

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

(Continued from page 5)

advisable secret marriage of the trader. The example of the trader is not Sunnat to follow. But the attitude of the two ladies is Waajib to emulate.

Furthermore, what kuffaar school/university louts are doing, has not been encouraged or promoted by anyone except the mut'ah Shiah. The audacity of the university fornicators is just a token of punishment for parents who love to send their children to the kuffaar educational brothels. They deserve such 'punishment' emanating from their children who practise haraam mut'ah. The type of 'marriage' practised by the university fornicators is not even valid. Temporary marriage is not a valid Nikah in terms of the Shariah. Nevertheless, it is good punishment for parents who transform their children unto louts and fornicators. The story is reproduced on page 6 for the benefit of our readers.

Q. On Eid Day many people walked out while the Dua after the Khutbah was being made. Is this correct?

A. Yes, it is correct. Making Dua after the Eid Khutbah is bid'ah.

Q. Is it permissible to read and practise the wirds and raatibs of a sufi sect?

A. It is not permissible to read and practise the wirds and raatibs of the sect mentioned by you. Almost all the sufi sects existing today are cults of bid'ah and shirk.

Q. A non-Muslim woman went to work dressed with scarf and abaya. Is this permissible. Her Muslim boss rebuked her and told her that it is not allowed for her to wear this attire. Please comment.

A. If a non-Muslim in this country adopts Islamic dress, how will she be prevented? It is her constitutional right to dress or undress as she deems fit. In terms of the Shariah, it is not permissible for the Islamic authority to allow non-Muslims to dress like Muslims. In a genuine Islamic state (and there are none presently) non-Muslims will not be allowed to adopt Islamic attire.

Q. Can one say that an evil system is dajjaal?

A. Any evil may be figuratively

called 'dajjaal'. For example, we say that television is 'dajjaal'. But this is a figurative description.

Q. Some say that dajjaal is a jinn who is related to shaitaan. Is this true?

A. There is no basis for the idea that dajjaal is a jinn or related to shaitaan.

Q. Some people say that dajjaal is not literally a person. It is a system of corruption.

A. The modernists who deny the literal meaning of dajjaal and claim that dajjaal is a 'system' lose their Imaan. It is a belief of kufr. Dajjaal is literally a human being.

Q. Is dajjaal a human being or a monster?

A. Dajjaal is an extremely ugly human being.

Q. What is the meaning of dajjaal?

A. Literally, dajjaal means a person who is a deceit, fraud, imposter, swindler, etc.

Q. When my male cousins visit our home, I go away into my room. Am I allowed to make Salaam to them?

A. It is not permissible for you to say even 'Assalamu Alaikum' to your

male cousins.

Q. Is my sister's husband a ghair mahram to me?

A. Rasulallah (sallallahu alayhi wasallam) said that your brother-in-law is your MAUT. In other words purdah for him should be stricter than even for complete outsiders. He is a morally dangerous ghair mahram.

Q. I am a male, and for medical reasons am compelled to wear a corset. What is the position during Hajj? Is it permissible to wear it with Ihraam?

A. Since you have a valid reason, it is permissible to wear the corset during the state of Ihraam. However, notwithstanding validity and permissibility, you still have to pay the Dum penalty which in this case is the sacrifice of one goat/sheep to be distributed to the Fuqara.

Q. Is it permissible to perform a Tawaaf or an Umrah on behalf of several deceased persons?

A. It is permissible to make niyyat for the thawaaf of one's Tawaaf or Umrah to be for one or many *am-waat* (deceased).

Updated details

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Zul Hajj 1435
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ZAM ZAM

Rasulullah (sallallahu alayhi wasallam) said: "The water of Zam Zam is for whatever intention it is consumed." When drinking Zam Zam water, it is beneficial to make a dua for one's need.

"THE PIOUS ARE DEPARTING ONE AFTER THE OTHER, AND THERE WILL THEN REMAIN ONLY MUCK LIKE THE MUCK OF CORN OR DATES. ALLAH WILL NOT HAVE ANY CARE WHATSOEVER FOR THEM."

A NABI'S BEAUTIFUL LAMENT

(Surah Nooh)

The lesson for the People of Haqq is to be constant and steadfast in proclaiming the Haqq regardless of acceptance or rejection. The vast majority on earth will always be the people of baatil, dhalaal and kufr. Haqq may not appease baatil for the sake of gaining a following. After 950 years of proclaiming the Haqq, only about 80 persons had accepted the Message of Tauheed from Hadhrat Nooh (alayhis salaam). His own son and wife remained kaafir and

were destroyed in the Athaab of the Flood. All the efforts and duas of this great Nabi of Allah Ta'ala did not avail. It could not ensure hidaayat (guidance) for even his own son and wife. Allah Ta'ala is Unique. His Wisdom is unfathomable to our created mind with its limited comprehension.

Persecuted, mocked, jeered and rejected by his nation, Hadhrat Nabi Nooh (alayhis salaam), after more than nine centuries of Tableegh and Da'wat, silently poured out his heart to Allah Ta'ala. He lamented:

"O my Rabb! Verily, I called my people night and day. But my calling did not increase them (in anything) except fleeing more (from me).

Verily, whenever I called them so that You (O Allah!) may forgive them, they placed their fingers in their ears and covered themselves

with their shawls, and they remained adamant and haughty.

Then I called them loudly. Then I explained to them in public and in private.....

O My Rabb! Verily, they disobeyed me and followed him whose wealth and children did not increase him (in anything) except in loss.
O My Rabb! Leave not on earth even one home of the kaafireen. Verily, if you leave them, they will only mislead Your servants, and they will give birth to only immoral unbelievers."

ALLAH'S LOVE

"Verily, Allah loves a penetrating gaze at the time of shubhaat (doubtful things), and a perfect intelligence at the time of the pounding of carnal lust."

Rasulullah (sallallahu alayhi wasallam) said: "He who abstains from the doubtful, has saved his Deen and his honour."

"Shun that which is doubtful for that which is not doubtful."

"The Mu'min will not attain the ranks of the Muttaqeen as long as he does not abstain from permissibilities for the fear of indulging in impermissibilities."