

The Majlis

"VOICE of ISLAM"

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

The Majlis

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

"The saalihoon will depart one after the other (in quick succession). Then will remain the rubbish such as the rubbish of barley or dates. Allah will have no care for them whatsoever." (Hadith)

THE FRAUD OF THE SANGOMA-AAMILS

INNUMERABLE Muslims, due to gullibility or ignorance, are victims of the predatory money-fleecing activities of notorious sangoma type 'aamils' who are nothing but fraudsters and quacks. These fraudsters make people paranoid, inducing in them the belief that even when their toe pains it is the effect of some magic, jinn or mysterious evil force employed by envious persons

To achieve their despicable ends, these sangoma-aamils resort to a variety of tricks and stunts which they deceptively introduce to convince 'patients' that evil occult has been practised on them. The fraudsters then engage in their *aabra cadaabra* activities to 'exorcize' the jinn or to 'neutralize' the sihr/magic/witchcraft which have been allegedly perpetrated.

People are so gullible and so weak of Imaan to believe that every mishap, every sickness, every marital and financial problem is the consequence of some *sihr* perpetrated on them by envious persons, especially

envious relatives. In the process, families have been torn apart becoming mutual enemies.

Sihr is undoubtedly a reality. The Qur'aan and Ahaadith confirm its existence. Taking advantage of this confirmation the fraudster sangoma-aamils are causing havoc to many Muslims whom they have ensnared into their vicious traps for fleecing. Some display tricks like a conjurer to impress the victims of their 'authenticity' and their power of exorcising jinn and neutralizing the effects of *sihr*. One very salient fact which most 'patients' fail to discern due to paranoia, is that while the sangoma-aamil always produces a diagnosis of *sihr or jinn*, his prescriptions and remedies almost always fail to cure the 'patient'. Like western medicine leading from one drug medicine to another drug, so too the remedies of the sangoma-aamils are only incremental, but never curing the 'patient'. If the person is cured or the problem is alleviated during the natural course of events, it is attributed to the treatment of

the fraudster. This further embeds the confidence the gullible 'patient' has in the sangoma-aamil.

The fraud, crookery, deception and satansim employed by the sangoma-aamils are a veritable science. Ordinary people are easy prey for these crooks. Recently, a brother who was being treated for several years by a 'maulana-sangoma-aamil' for a variety of issues – financial and love affairs – was rudely shocked and sobered up when he finally discovered the deception of the snooping sangoma-aamil. The 'aamil' had become a close friend of the brother who is a businessman who doles out lucrative *hadyas* (gifts) for the sangoma's services. The snooping sangoma-aamil frequently visited the brother at his place of business and home. Sometimes, the snooper was left alone in the office.

One day recently the brother was viewing the footage of his CCTV cameras which had been installed in his premises. He was shocked at some scenes

which he beheld. The camera had caught the 'maulana' snooping around the premises and planting items such as 'ta'weez' in different places. The brother recalled that after some days when the snooping sangoma came to 'check' him up, he (the snooping sangoma) diagnosed *sihr/jinn*, and he said that some evil was planted in the premises. Then he initiated his fraudulent process of '*amaliyaat*' to 'discover', 'neutralize' and 'exorcise' the magic, jinn, etc. Walking around the premises with his pretenses of deception, he suddenly 'discovered' the 'dangerous' artefacts which he himself had surreptitiously planted on his snooping mission. One such artefact was lodged in such an awkward place that the brother was constrained to break the cabinet to retrieve the artifact of 'magic' which allegedly some envious family member had managed to plant in his offices by supposedly having employed either a jinn or *sihr* with the aid of another blooming 'aamil'/sorcerer/sangoma.

Now that the evil game

has been discovered, the brother is absolutely livid threatening all sorts of actions to expose and nail the snooping sangoma. Several Ulama were shown the video footage of the snooping sangoma. It threatens to explode into a major scandal in the community in view of the prominence of the snooping sangoma.

There are no genuine *aamils* around. People should content themselves with Dua, Istighfaar and abstention from haraam. Most problems and misfortunes are the consequences of sin and transgression, hence the Hadith advises Istighfaar in abundance. But Istighfaar without abandoning the acts of sin and transgression is not a cure.

Rasulullah (sallallahu alayhi wasallam) said that Surah Faatihah is a cure for every sickness. Develop *ya-qaen* and practice this remedy. Recite Surah Faatihah several times, blow on the affected/painful part of the body and make dua for cure. But remember that as long as you do not abandon your

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THE HAJJ OF THE HEART

ON HIS way to Makkah to perform Hajj, Hadhrat Abdullah Ibn Mubaarak (radhiyallah anhu) passed through Kufa. Passing by a dump he saw a woman defeathering a dead duck. It occurred to him that perhaps it was a dead duck. So he asked the woman: "Is this duck carrion or is it slaughtered?" She said: "It is carrion." He said: "Allah Ta'ala has made carrion haraam and you in this city consume carrion." She said: "Don't worry about me."

However, Hadhrat Abdullah Ibn Mubaarak, persisted to admonish her. Then she said: "I have little children. We have not ate a morsel for the past three days." Greatly grieved, he went with his

mule to the market place and purchased food and some clothes and delivered it to the home of the woman. He knocked at the door. The woman opened. Then he said: "This is food and clothes. Take it as well as the mule. It is for you."

The Hajj caravan had left him. He remained in Kufa and missed Hajj. He waited for the return of the Hujjaaj. He returned to his hometown with the caravan. When the Hujjaaj reached their hometown, a large crowd had come to welcome them. They asked Hadhrat Ibn Mubaarak about the Hajj. He said: "I did not perform Hajj this year." One

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GOOD NEWS OF REVIVING THE SUNNAH

A Musalli of Musjidus Saaliheen in Lenasia writes:

"I wish to inform you that a decision was taken in our Masjid regarding the microphone. The use of speakers and the microphone has been stopped with immediate effect. Some of the beneficial effects of this decision are: tranquility in Salaat; the pleasure of listening to the Imaam's natural voice without enhanced or echoing sounds; absence of microphone noise, and

less noise from people entering the Masjid late. Alhamdulillah, your article on the use of microphone and speakers has struck a note with the Imaam." (End of letter)

Al-hamdulillaah! The best benefit is the revival of the Sunnah. May Allah Ta'ala reward the Imaam. Rasulullah (sallallahu alayhi wasallam) said: "He who clings to my Sunnah at the time of the corruption of my Ummah, will receive the reward of a hundred

shuhada (martyrs)." Reviving any tenet of Islam is of imperative importance, and the tha-waab is immense.

It is hoped that other Musaaajid will follow the laudable and commendable lead of the Imaam of Musjidus Saaliheen. It is not permissible to use a microphone system for the Salaat and Khutbah. Ibaadat has to be incumbently retained in its original, pristine form as it existed during the era of the Sahaabah.

Questions and Answers

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



Q. Who are the Madkhalis?

A. We do not have detailed information on the Madkhalis. This is a splinter group of Salafis. All Salafi groups are the followers of Ibn Taimiyyah and Al-Baani. Their core beliefs are the same. The salient feature of Madkhalis is their support for the Saudi regime. They are the 'moderates' among the Salafis.

Q. What is the Shariah's view on the issue of reciting Yaaseen khatam for the deceased?

A. Reciting any portion of the Qur'aan Majeed as an act of thawaab for the amwaat (the deceased) is very beneficial. Reciting Surah Ikhlāas thrice and asking Allah Ta'ala to bestow the thawaab to the mayyit, is a wonderful gift for the deceased. However, the custom of reciting specifically Yaaseen in congregational form is bid'ah.

Q. Is shaking hands and hugging after Eid Namaaz Sunnat?

A. The custom of shaking hands after Eid Namaaz is bid'ah. There is no basis in Islam for this practice.

Q. My friend says that it is permissible to wear the Manchester United shirt which has a logo of the devil on it because we don't really know what shaytaan looks like, and in any case the logo refers to the Tasmanian devil, not to shaitaan himself. What is the Shariah's ruling?

A. Your friend must be in cahoots with the devil, be it the Tasmanian devil. All devils are the progeny of Iblees. If the Manchester United shirt has even the logo: "There is only One God", then too it will be haraam to wear it because *Tashabbuh bil Kuffaar* is haraam.

Q. Which of the four reliable Sufi Tariqahs do Hanafis follow?

A. Members of all four Math-habs join any one of the Four authentic Tasawwuf Silsilahs. However, generally, the majority of the Chishtiyyah follows the Hanafi Math-hab. However, in the present era, most of the Sufi Orders have become deviant cults. It is not easy to find a genuine Sufi Silsilah in the present age. The best course is to study the life stories, advices and teachings of the Auliya of the former times. Any sufi order which does not strictly follow the Shariah is a cult of Satanism.

Q. Are soft drinks made in Saudi Arabia also haraam?

A. All soft drinks, Coke, Pepsi, Fanta, etc., etc. contain small quantities of alcohol, hence all these drinks are not permissible. It does not matter whether the drinks are made in Saudi Arabia or any where else, all such drinks are not permissible. Transforming haraam into 'halaal' is a Saudi speciality.

Q. In many cities in the U.S.A., there are Islamic Centers which cater for Salaat, Taleem, entertainment, and social events such as Eid dinners, Ice-cream socials,

Open iftaars, Movie nights, family fun nights, sports parties, etc. People get together here to watch televised broadcasting of soccer world cup finals, boys and girls basketball tournaments, etc. It also sponsors interfaith events. Is it permissible to go into such an Islamic Center to perform Jumuah Salaat only if there are no Musjids in one's area?

A. It is not permissible to participate in the activities or to waste time in the type of haraam so-called 'Islamic' center you have described. It is an evil set up promoting sin and vice in the name of 'Islam'. However, if there is no other place where Jumuah Salaat is being performed, then you have no option but to perform Jumuah Salaat at the evil center.

Q. If one is taking a shower and someone offers Salaam, should one respond?

A. One should not respond to Salaam whilst one is taking a shower.

Q. When making Sajdah Tilaawat should one first stand up or make the Sajdah while sitting? How should it be made?

A. Sajdah Tilaawat is made in exactly the same way as Sajdah is made in Salaat. One may go into qiyaam (standing position), then make the Sajdah Tilaawat, or one may do the Sajdah from the sitting position.

Q. Our Hazrat Shaikh in England is instructing his mureeds to recite throughout the night the wazeehah: "Ya Muhammad! Ya Mansoor! Ummatak! Ummatak!" I am uneasy about this ta'leem. Please explain in the light of the Shariah? What should we, the mureeds of this Shaikh do?

A. The 'hazrats' of this era are experts in the art of bid'ah. They are hard on the heels of the Barelwi bid'atis in the pursuit of the science of bid'ah. They labour under the impression that they have the knowledge and spirituality to set aside the Shariah which the Fuqaha have formulated since the era of *Khairul Quroon*. The 'thikr' which the hazrat advises is bid'ah and not permissible. It is shirk. Shaitaan is an extremely cunning ustaadh. He approaches under 'deeni' hues to destroy the ulama, sheikhs and the hazrats.

Q. What is the Shariah's ruling regarding digital pictures of animate objects produced by emojis in SMS, whatsapp, telegram, etc.?

A. All types of pictures of animate objects regardless of the method of production are haraam. Pictures produced by the methods of production mentioned by you are haraam.

Q. Is it permissible to break ties with a relative who is gay?

A. It is incumbent to sever ties with a gay even if the person is a family member. Stay away from him.

Q. The Hanafi Imaam in Salaat made Sajdah when he recited the

THIKRULLAH

Allah Ta'ala has created us for His Thikr. While one should devote some time daily to sit in seclusion to engage in some Thikr and Tilaawat, it is necessary to remain the entire day in Thikr. Rasulullah (sallallahu alayhi wasallam) said:

"Your tongue should remain

ever fresh with the Thikr of Allah."

While walking, working, sitting and lying down always keep the tongue engaged in the Thikr. Every form of Thikr is extremely beneficial. The best form of Thikr is Tilaawat of the Qur'aan and *La ilaha illa laah*.

aayat in Surah Hajj which is Sajdah Shukr for Shaafis. What is the state of the Salaat?

A. The Hanafi Imaam was supposed to have made Sajdah Sahw for having erroneously made the extra Sajdah which is not Sajdah Tilaawat for Hanafis. The damage has already been done. He should make Taubah.

Q. Is caajil also make-up? What is the ruling?

A. Caajil (the black substance which women apply around their eyes for adornment) is make-up. It is not permissible for a woman to apply it and appear in public.

Q. What should a person do if he has missed Eid Salaat?

A. The one who missed Eid Salaat should repent. He should seek forgiveness. There is no other compensation.

Q. A Shaikh gave the following fatwa regarding Bacardi Breezer (liquor/rum)?

"If a person drinks 3 or 4 bottles of it and it intoxicates him, in this case even drinking one drop is prohibited. But if the drink doesn't intoxicate an individual even if he drinks 3 or 4 bottles, in this case, it is permissible for him to drink it."

Bacardi Breezer is a rum which can be made into a cocktail. It has 4.4% alcohol content. Also, it is served in pubs and nightclubs. So how can a shaikh give a fatwa saying OK to drink it when it is well-known to intoxicate. Even kuffaar acknowledge that it is alcohol? Please comment.

A. The 'shaikh' who halaalizes liquor (Bacardi Breezer) is an agent of Iblees. His argument is satanic rubbish. He is a sign of Qiyaamah, for Rasulullah (sallallahu alayhi wasallam) said that in times in proximity with Qiyaamah, Muslims will halaalizes liquor calling it by different names.

Q. I am a Vodacom franchisee. We have to take out insurance for the devices we sell. If we don't, we could lose our franchise. What is the ruling?

A. While you may lose the franchise, you will not lose your Rizq. Insurance is haraam. Loss of the franchise will not terminate nor diminish your Rizq. Rizq is pre-ordained. We receive our Rizq from Allah Ta'ala. Whatever amount of Rizq Allah Ta'ala has decreed for us, will reach us regardless of what we do or do not do. We are in this world for a

very short sojourn. We are being tried and tested here. There will always be trials in this temporary worldly life. The Muslim is expected to cast aside whatever is in conflict with Allah's Law.

Q. How is it to perform qiyam-ul-lail in congregation? Here by us at about 10 p.m., the moulana with the mu'takifeen converge for khatme-khwajgaan, salaam and salaam, then perform their qiyamul lail. When it is pointed out to them that it is Makrooh to congregate for Nafl ibaadah, They contend that it is not advertised. Is not their congregating an informal, if not formal- invitation? (Most certainly, their nightly performance of Nafl Salaat in jamaat attended by a drove of persons is conspicuous advertising. - The Majlis)

Thereafter, as is in vogue nowadays they gather over another meal apart from the food they first congregated over at iftaar time, delaying the Maghrib salaam by 7 minutes, and apart from the meals they have after taraweeh -- all in the Masjid. Spearheaded by an Aalim. It seems as if ibaadat has become a prelude and excuse - an opportunity to have some more food and another meal. So together with sehri we find people having 4 meals instead of their mandatory 3 meals out of the Mubarak month of Ramadhaan. It somehow seems we are bent on following the path of the Bid'atees. In the same said Masjid, a haafiz with a western beard has been appointed to perform taraweeh despite the presence of qualified Ulama and Huffaaz with Shar'i beards who are not given the opportunity. Is this not tantamount to encouraging neglect of the Sunnah? The imams meanwhile are silent over all this. It is very sad and lamentable that our Masaajid are being reduced to somewhat of a circus, picnic and place of entertainment! Allah have mercy on us, Aameen. What has happened to peace and quiet in the Masjid, ikhlāas, humility and simplicity taught by Islam?

A. These gluttonous elements *vreet* (devour) food like the kuffaar or like animals. About the gluttony of the food-devouring habit of the kuffaar, the Qur'aan Majeed says: *"And the kuffaar enjoy (themselves) and devour (food) just as animals eat, and*



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(ultimately) the Fire is their abode." Describing the gluttony of the kuffaar, Rasulullah (sallallahu alayhi wasallam) said that while the kaafir eats with "seven intestines", the Mu'min eats with "one intestine".

It is this excessive gluttony – eating like animals – which deranges the brains of human beings. Then they behave like animals, subservient to the command and demand of their bestial instincts. Describing this mental derangement and fossilization of the intelligence rendering people more astray than even animals, the Qur'aan Majeed states:

"Verily, We have created for Jahannam numerous from among the jinn and human beings. They have such hearts (minds) with which they cannot understand; such eyes with which they cannot see, and such ears with which they cannot hear. They are like animals, in fact, they are more astray (than even animals). They are the ones who are ghaafiloon (oblivious of reality).

Qiyaamul Lail (Tahajjud Salaat) in jamaat is bid'ah. It is not permissible for Hanafis to perform any Nafl Salaat in jamaat. The practice of khatm-e-khwajgaan in the Musjid in the manner in which it is being upheld, is also bid'ah, hence not permissible. The four meals are despicable. These people devour like kuffaar and animals, hence their Aql has become inoperative. They eat like animals, but their thinking level is sub-animal. They have converted the Musajid into venues for merrymaking. They are all charlatans and clowns, hence their circus performances in the name of 'deen'.

Q. How is it to gather for khatm khwajgaan in the Musjid? Is this a Sunnah practice?

A. It has no resemblance with the Sunnah. It is not permissible to stage this practice in the Musjid thereby conveying the impression to the ignorant and unwary that it is a Sunnah practice of ibaadat. Some Mashaikh have originated it as a spiritual exercise. It is permissible in privacy under the supervision of the shaikh. But this practice has now become a hardcore bid'ah which must be shunned.

Q. What about sitting together for salaah and salaam?

A. This too is a bid'ah. Durood, etc. should be recited individually. It is an ibaadat for every person to perform alone, not in congregation.

Q. Should I not rather recite Quraan instead of the 13 tasbeehs prescribed by my shaikh?

A. If you want to prepare your own spiritual prescriptions, then why have you adopted a shaikh to guide you? First, respectfully inform your shaikh that you are terminating your relationship with him. Then resort to your own prescriptions. If the shaikh is a genuine Shaikh of Tasawwuf, then it is incumbent to submit to his

prescriptions.

Q. Some time ago there was a family reunion in the family which is in vogue too and no surprise that it was spearheaded by a group of ulama (sic! ulama-e-soo', imposters, shayaateen in human form – The Majlis) under the auspices of a senior Aalim and Ustaadh (ustaadh of the devils – The Majlis) of the Jamiat (i.e. the NNB Jamiat of Fordsburg). About 8 to 10 thousand rand was needed to rent the hall for which they raised part of the funds and for the food by charging each family member a nominal fee. Seriously, what is the need for this farce when they wouldn't even meet and visit them at other times but would look for the slightest pretext to run to their rich friends? It seems as if we continuously look for opportunities to feast and eat. Also most disturbing is that present there are some pious people who attend but for some reason or the other are too scared to speak out and object. Is this policy of appeasement not nifaaq? (Yes, it is – The Majlis) Keeping everyone happy but Allah?

A. Allah Ta'ala says in the Qur'aan Majeed: "The life of this world is but play and amusement. And, the abode of the Akhirah is best for those who fear (Allah). What! Do you have no sense?" While Ulama are supposed to be the guides and beacons of Light for the Ummah, they have become deceits and highway robbers, ruining the Akhlaaq of Muslims and robbing them of their Imaan. The israaf (waste), riyaa (show/ostentation), takabbur (pride), female adornment, promiscuity and sin in general accompanying these merrymaking shaitaani gatherings are glaringly conspicuous to even ignoramus whose Imaan has not yet become deranged. Knowledge is not a prerequisite to understand the evil and shaitaaniyat of these maloon family gatherings. Every act in these devilish gatherings, from A to Z is satanic and haraam. The NNB Jamiat of Fordsburg is a gang of common fleecing the community of their money, plundering their Zakaat and Lillah funds, ruining their Akhlaaq and destroying their Imaan. The Hadith which speaks of 'ulama' who will be circumambulating their intestines in Jahannam applies to these types of disgusting molvies who not only participate in the haraam functions of the juhala, but they actually initiate these shaitaani practices. May Allah Ta'ala protect the community from the satanic depredations and moral depravity of the ulama-e-soo'.

Q. Have you any knowledge of the latest group ISIS? Are they on Haq or is there something more sinister to it?

TALAAQ BAA-IN

Q. What is Talaq Baa-in and what are its effects?

A. Talaq Baa-in is an irrevocable Divorce. Its effect is the termination of the Nikah. In other words the Nikah is nullified. The couple has to adopt total Purdah for one another. They are no longer husband and wife. The woman is in the state of Iddat.

However, if one or two Talaq Baa-in have been issued, then they may reconcile at any time, whether during the Iddat or after expiry of the Iddat. But a fresh Nikah has to be performed before they can live together.

If the husband states: "I give you one (or two) Talaq Baa-in, then the Talaq/s come into immediate effect.

If the husband utters ambiguous words such as: "Get out from my house!", or "Go back to your parents.", or "Pack-up your clothes and get out.", or any such ambiguous terms which could mean Talaq or merely a threat, then his niyyat (intention) will be the determinant. If he says that his intention for making the statement was to end the marriage/divorce, then the effect will be Talaq Baa-in. If he says that he did not have the intention of divorce, then it will not be Talaq.

A. The sinister dimension is that ISIS is part of America's conspiracy. The chap, Al-Baghdaadi is in fact the deputy 'caliph'. The actual 'caliph' is in Washington, namely, Murtad Obama who in turn is the puppet of the Yahood gang in charge of the U.S.A. Insha-Allah, a detailed exposition of this sinister plot shall be forthcoming.

Q. I have seen a video of a shaikh who explains that the reason for Allaamah Anwar Shah Kashmiri's strong memory was his great adab (respect) for the Books of Hadith, Tafsir, Fiqh, etc. My question is, is it permissible to kiss the Books of Islam to show respect?

A. Firstly videos are haraam. The modernist shaikh who appears on video is guilty of publicly indulging in haraam, hence his fisq is confirmed. One should not attach credence to the word of a faasiq. Besides Hadhrat Allaamah Anwar Shah (rahmatullah alayh), there were innumerable Ulama, Auliya and Fuqaha who had the utmost respect and love for the Books of Islam, yet they did not have photographic and prodigal memories such as Allaamah Kashmiri. The simple explanation is that Allah Ta'ala had bestowed to him such a wonderful memory. It is a pure gift of Allah Ta'ala for which there was no cause emanating from Hadhrat Anwar Shah (rahmatullah alayh).

It is permissible to kiss the Books of Hadith and Fiqh. Among the etiquettes of respect is also to be with wudhu when touching these books.

Q. I am confused about your claim that 90 minutes after sunset is the time for Isha'. How can this be when 15 degrees come in 120 minutes after Maghrib. I have not found any fatwa supporting your view?

A. Every kitaab of Fiqh from the age of the Taabieen to this day supports our view. We do not go by any degree theory, neither 15 nor 18 degrees. We ascertain the time for Isha'

Salaat by physical observation of the phenomenon called *Shufoq Abyadh* or the whitish glow in the western horizon. When this disappears, then it is Isha time. This disappearance in our region takes place long before 90 minutes. In fact, even after an hour it will be Isha' time at our place. In terms of all four Math-habs, 90 minutes is way beyond the commencement of Isha' time. To ascertain the Isha' time, you should observe the phenomenon physically, and confound the stupid degree theory. The Sahaabah, Taabieen and Tab-e-Taabieen did not teach the Ummah some confounded degree theory by means of which to determine Salaat times. The Shariah has presented its own methods which Muslims have discarded, hence they are trapped in confusion especially in Britain and the U.S.A. – the confusion of vacillating between 15 and 18 degree resulting in a difference of hours for Subh Saadiq.

Q. I am told that if a Muslim commits shirk, then he can never again be a Muslim even if he repents. His shirk permanently debars him from re-entering Islam. Forgiveness is only for non-Muslim mushriks who embrace Islam. Is this correct?

A. If a murtad repents and renews his Shahaadat, his sin of kufr and shirk is forgiven. Those who deny this are ignorant. Allah Ta'ala forgives all sins, even shirk, if one repents sincerely and renews one's Imaan.

Q. If in one town there are Hanafis as well as Shaafis, does it mean that they will have Eid on different days since Shaafis are not allowed to accept moon-sighting news from a distance of more than 48 miles?

A. It is not necessary to have two Eids in one town if people use their intelligence. Even for Hanafis it is not incumbent to accept news of moon-sightings from another town. If in a town there are Hanafis and



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Q. Shaafi's, then the Hanafis should have Eid on the same day that it is Eid for the Shaafis. They (the Hanafis) should not accept news from outside if such news is in conflict with the Shaafi' Math-hab.

Q. A non-Muslim girl refuses to embrace Islam. Is it permissible for a Muslim to marry her?

A. The marriage to a non-Muslim girl who refuses to embrace Islam is not permissible.

Q. In our country the government has made it mandatory to follow Saudi Arabia's Ramadhaan and Eid announcements. The issue is sensitive. One is liable to be arrested if one differs. What should we do if according to our local sighting it is the last day (30th) of Ramadhaan, but Saudi Arabia declares it to be Eid?

A. If according to local sighting the moon for Ramadhaan has been confirmed, then Muslims should commence fasting silently. The stupid, evil government will not know if one is fasting. If according to local Ulama it is not Eid, then to save oneself from government persecution, attend the mock eid salaah, but fast on the day which is the last day of Ramadhaan. Obviously, one will in this case be deprived of Eid Salaah. If there are no Ulama to guide the public on this issue, then the masses may follow the Saudi announcements ordered by the government.

Q. On the night during Ramadhaan when khatam of the Qur'aan is made, sweetmeats are served. Is this Sunnat? This was done in our Masjid which is not a Barelwi Masjid. It is a Tablighi-Deobandi Masjid.

A. Serving sweets, etc., after khatam is bid'ah. It is not permissible. Bid'ah has crept into the Tablighi Jamaat as well as into the Deobandis.

Q. An imam advised a woman who wants to opt out of her Nikah, to deny her husband conjugal relations for three months, then she will be automatically divorced. How valid it is?

A. The person who claims that if a wife withholds conjugal relations for three months, will be divorced is an ignorant shaitaan. How can such an ignoramus be an 'imam'? Even if she withholds conjugal relations for the rest of her life, she will still remain in her husband's Nikah.

Q. What is khula', and is this a right of the wife?

A. Khula' is an agreement between husband and wife by which the wife pays her husband a sum of money in exchange for Talaah. It is not a right of the wife. Khula' is a mutual agreement. It cannot be imposed on any of the parties.

Q. The prison here in the U.S.A. serves our suhoor meal precisely at the time when Fajr time has commenced. What should we do under such circumstances? Is our

fast valid? Do we have to make qadha?

A. In the circumstances you find yourself, eat the food and spend the day as if you are fasting. Whenever you find the opportunity, you should make qadha of the invalid fasts. Obviously you will find this opportunity only after your release. The fast will not be valid when eating at Fajr time. But since you have no option in prison, you will not be sinful. Nevertheless, recite Istighfaar, seek forgiveness and make dua for release. But after release you must fulfil these fasts.

Q. Can a body be hosed down instead of the normal ghusl? In Makkah and Madinah the body is hosed down, then buried.

A. It is not permissible to treat the mayyit like chattel or an animal. It is most certainly not permissible to abandon the Sunnah method of ghusl and to subject the mayyit to such gross indignity as the spiritually bankrupt and morally barren Saudis perpetrate. It is in fact, haraam to abandon the Sunnah method of the Shariah.

Q. Is there difference in reward for reciting the Qur'aan Shareef from the Mushaf and from a smartphone?

A. Most certainly it is preferable and more rewarding to recite the Qur'aan Majeed from the Mushaf. Reciting from smartphones, etc. should be the last resort. In fact it is more rewarding for even a Haafiz of the Qur'aan to recite from the Mushaf.

Q. It is said that wherever possible one should follow the other Math-habs as well, e.g. a Hanafi should endeavour that his wudhu is valid also according to the Shaafi' Math-hab. Can we adopt the same principle regarding Hadith? If a Hadith mentions an action which the Math-hab does not teach, may we adopt that action?

A. There is a difference between acting in terms of the rulings of the other Math-habs and the Hadith. All the masaa-il of the Math-habs are based on the Qur'aan and Sunnah. However, the permissibility of following a ruling of another Math-hab is regulated by a principle, and that is that when acting in terms of the other Math-hab, you are not in violation of your own Math-hab. If an act in a Hadith is in conflict with the ruling of one's Math-hab, it is not permissible for a Muqallid to reject the Math-hab or to act in conflict with the Math-hab on the basis of what he has read and understood from the Hadith. While that Hadith may constitute a daleel for another Math-hab, our Math-hab will have its valid argument for not acting in terms of it. It is not permissible to become a self-appointed, cardboard 'mujtahid'.

Q. Are the greetings, Jumua Mubaarak and Eid Mubaarak valid?

THE SHARIAH'S BLACK LISTED CHARACTERS

Some of the deviants who are black-listed in terms of the principles of the Shariah are:

- Tariq Jamil masquerading as a Tablighi
- Ismail Menk, alias mufti Menk, a Salafi masquerading as a Hanafi
- Molvi Moaaz Ebrahim, Imaam of the Lakefield Masjid - a Salafi or neo-Salafi masquerading as a Hanafi
- Molvi Mas'ood Ebrahim of Madrasha Miftahul Khair - a Salafi or neo-Salafi masquerading as a Hanafi
- Al-Kauthar Centre - Salafis
- Bin Yahya Ninowy of Syria and his troupe of performers - All members of the Ahl-e-Bid'ah bamboozling ignorant Muslims with 'mawlid' carnivals.

- The Qabar Pujaari sect. These people are grave-worshippers. They cling to the grave-sites if Auliya, and indulge in a variety of act of bid'ah and shirk.

This list is not exhaustive. More names shall be added as the cover of the deviates is blown.

The plot of Salafis donning Hanafi garb is subtle indoctrination of Salafi'ism. The unwary and the ignorant are deceptively hoodwinked with the subterfuge of the 'Qur'aan and Sunnah' slogan. Salafi'ism and all cults of deviation have one common denominator - denial of the imperative importance of the Math-habs. In fact, they denounce and deny the validity of the Four Math-habs of Islam - the Math-habs of the Qur'aan and Sunnah.

A. The greetings of 'Jumua Mubaarak' and "Eid Mubaarak" are bid'ah. The greeting of Islam is only: ASSALAMU ALAIKUM.

Q. Is it permissible for a senior manager or any staff member to spend time on a website to gain knowledge during his work hours despite them having incomplete tasks or a backlog of work? Is a worker permitted to go on a website for personal interests?

A. Stealing the employer's time is just like stealing the employer's money. It is not permissible for an employee to even engage in Tilawat of the Qur'aan Shareef during his work hours without the employer's express consent. It is not permissible for the employees to spend any time learning even Deeni masaa-il at the computer. To do so is khiyaanat (abuse of trust). Just as a thief of money will have to pay on the Day of Qiyaamah, similarly will a thief of time have to pay. A worker is not allowed to utilize any of the employer's time for personal interest.

Most workers and even Deeni personnel such as Madrasah teachers, etc., are grossly careless in this regard. They differentiate between time and money. So while the man who has some regard for the Deen may not steal money, he thinks nothing of stealing time. Yet the importance of time is illustrated by Allah Ta'ala taking an oath by Time.

Q. Recently our Masjid (Curepipe Jumua Masjid) which is a Tablighi Masjid has joined into a federation with all the other Musjids of the area. Some of the Musjids practice Maulood and others are Tabligh. I have heard of federation of sports bodies, but not of Musjids. They say that the purpose of the federation is to unite all Muslims. Is this a valid federation according to the Shariah?

A. Shaitaan approaches via ostensible 'deeni' channels to mislead and

ruin Muslims. This federation is a ploy of Iblees. It is a great deception. The Unity of Muslims is attainable only by obedience to the Shariah, not by silly kuffaar methods. There is no such thing as a 'federation' of Musjids in Islam. A Masjid is a place for performing Salaah. One comes to the Masjid for ibaadat. After the ibaadat, one leaves. The brains of Muslims have become colonized by the western kuffaar, hence Muslims follow every stupid and every haraam method and custom of the kuffaar.

Q. The federation recently organized blood donation. Is this permissible?

A. Blood donation is not permissible. It is most unbefitting and haraam for a so-called Masjid federation to become involved in activities of this nature.

Q. The federation has organized a kuffaar sport tournament. Our Moulana has publicized the sports tournament posters inside the Masjid. He invited musallis to participate. The Imaam removed from the notice board the article about Qiraa't Competitions while copies of the kuffaar sport posters have been placed on the Masjid's notice board. Please comment.

A. Your 'moulana' appears to be an agent of Iblees, hence he misuses the Masjid and pollutes its sanctity with his haraam advertising. We are living in an age in which there is a glut of ulama-e-soo' such as your 'moulana'. His haraam misdeed is not surprising although it is most lamentable.

Q. The federation has organized a qiraa't competition for Madrasah children. My friend put the article of The Majlis on the notice board. The Imaam was angry. He ripped the article from the board. Please comment.

A. Such haraam action is to be expected from a jaahil. To avoid problems, it is best not to affix Majlis



Questions and Answers

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

articles on the Musjid board. The Haqq will always surface and be triumphant no matter what the people of baatil do. Allah Ta'ala supports the Haqq and ensures that the Haqq remains dominant. All the forces of baatil will not be able to silence and efface the Haqq.

Q. Inside the Musjid, affixed to the notice board is a warning not to take pictures/photos in the Musjid. The notice states that it is not permissible. But to my surprise video cameras have been installed in the Musjid. Is this not hypocrisy. Is it permissible to take pictures with a video camera inside the House of Allah?

A. It is haraam to take photos/pictures with a video camera or to make pictures of animate objects in any way whatsoever even outside the Musjid. Within the Musjid the crime is of an aggravated nature. It is a major sin, and it testifies for the criminality and hypocrisy of the Musjid's imam and trustees..

Q. During the Fajr Namaaz, our Moulana recites Qunoot Nazilah, making dua for Palestine, Iraq, etc. This is happening since Eid day. For how long should this continue?

Q. Rasulullah (sallallahu alayhi wasallam) had recited Qunoot-e-Naazilah for one month. After a month, he abstained.

Q. After Fardh Salaat of Zuhr, etc. the Imaam gives a bayaan using the microphone while numerous musallis are engaging in Sunnat Salaat. This causes considerable disturbance and distraction for the musallis. He, himself had said in his talks that Salaat should be performed with concentration, but he disturbs the musallis with his bayaan. When I informed him that The Majlis says that this is a new bid'ah, he refuted this. Our Moulana dislikes The Majlis. When he hears about The Majlis, he gets fever.

A. Firstly, *Ittisaal* (joining immediately without delay) between the Fardh and Sunnatul Muakkadah is Waajib. Secondly, it is haraam to disturb the Musallis in their Salaat with even Tlaawat of the Qur'aan Majeed. Thirdly, your Moulana's act is a new bid'ah stunt. Fourthly, his fever is the effect of the Haqq striking his brains as Allah Ta'ala says in the Qur'aan Majeed: "In fact, We strike the Haqq against baatil. It (the Haqq) then smashes out the brains of baatil." The cure for his fever is to submit to the *Ahkaam* of the Shariah.

Q. During the Month of Ramadhan, our Moulana allowed a beardless haafiz to be the Imaam for the Isha' Fardh. What is the Shariah's ruling?

A. The Moulana is guilty of perpetrating a haraam act. It is haraam to appoint a faasiq to lead the Salaat. The trustees and the musallis should

object. It is clear that this 'moulana' is either a jaahil or a Deen-seller.

Q. Is it permissible to allow a beardless person to recite the Athaan and Iqaamah?

A. It is not permissible to allow such a faasiq to proclaim the Athaan and to recite the Iqaamah.

Q. This year, our Imaam absented himself more than what the previous Imaam had absented himself in five years. He abandoned his Musjid duties to go for 40 days Tabligh, yet he is being paid for his presence at the Musjid. In his absence, there is sometimes no one to do the imaamate. It is becoming a mess. Please comment.

A. It is not permissible for an Imaam to abandon his post to participate in tabligh. His first tabligh is his obligation at the Musjid. It is not permissible to pay him for the days which he absconded. The pay for the 40 days is haraam. The trustees of the Musjid have no right of misappropriating the Waqf funds to make haraam payments.

Q. Recently in a Jumua bayaan our moulana said that it is the right of the wife to refrain from breast-feeding her infant, from refraining to cook her husband's food and doing the necessary household duties. What kind of ta'leem is this? On the Night of Mi'raaj, Rasulullah (sallallahu alayhi wasallam) saw a serpent encircling a new woman. It was biting her breasts. Jibraeel (alayhis salaam) explained that she had abstained from breast-feeding her infant. But now this moulana says that it is her right not to breast-feed her baby. Rasulullah (sallallahu alayhi wasallam) also said that Jannat will be denied to a woman who displeases her husband even if she performs Namaaz and fasts. Will a husband love his wife if she refrains from doing the necessary work of the home? What does one do with this kind of moulana?

A. This jaahil so-called moulana should be given the boot for all the bunkum he disgorges. It is Waajib for a mother to breast-feed her baby. It is Waajib for a wife to attend to the duties of the home. The Fiqhi technicalities do not detract from her obligations. There is an abhorrent glut of juhala masquerading as Aalims. This type of 'moulana' with whom the community at your end is entrapped is the ruin of the community. He is an utter disgrace. It appears that the mutawallis of the Musjid are just as ignorant as the 'moulana'. It is a case of the buffoons following the buffoons.

Q. During the month of Ramadhan a musalli would come early to the Musjid and place a row of chairs in the saff. It gives the appearance of a marriage hall. Some people who are able to stand also

sit on the chairs for Salaat. What is the Shariah's ruling?

A. Assuming that all the chair-sitters are invalids and are genuinely unable to perform Ruku and Sajdah, then too it is not permissible to give the Musjid the appearance of a church or haraam marriage hall. The chairs should be scattered and generally placed at the extremities of the rows. The manner in which this musalli arranges the chairs in the saff is not permissible. He should be prevented from this obnoxious act.

If a person is able to perform Ruku' and Sajdah normally, then it is haraam to sit on a chair for Salaat. The Salaat will not be valid. If he is able to sit on the floor, then too it will not be permissible to perform Salaat on a chair. His Salaat will not be valid.

Q. I have given some people your book on Soft drinks. They do not accept that the drinks contain alcohol. Please provide more information.

A. The information provided in our two booklets on the topic of soft drinks is more than adequate for a sincere seeker of the truth. Those who do not want to accept the Haqq are like shaitaan. Despite Allah Ta'ala having directly spoken to him, shaitaan refused to be convinced, hence he was transformed into Iblees. Your obligation is only to proclaim the truth. You cannot convince the miscreants. Leave them. Do not knock your head in a wall. It is futile and negative to discuss with morons.

Q. A woman has been missing for months. Some months ago she went out of the house at night and was never again seen. It is feared that a jinn may have captured her. What can be done in this case?

A. Brother, if indeed a jinn has captured her, then it is an issue which is not in our domain. We are not *aamils*. We are not qualified in this field. We hope that her disappearance was reported to the police. Perhaps she had absconded of her own accord, and no jinn is involved. May Allah Ta'ala protect her and return her safely home.

Q. Is eel halaal?

A. Eel is not fish, hence according to the Hanafi Math-hab it is haraam.

Q. Some Hanafi Ulama say that there is ijma' on the permissibility of eating whale. Is this correct? It is well-established that whales and dolphins are not fish.

A. When there is difference of opinion and when the majority of Hanafi Ulama say that whale is haraam, how can there be Ijma'(consensus)? Those Hanafis who say that whale is halaal are in error manifest.

Q. An Aalim says that according to one view the Qur'aanic permission for old women to cast off their outer-cloak (jilbaab) applies to the home precincts, not outside the

home. Please explain.

A. According to Hadhrat Ataa (rahmatullah alayh), the permission in the aayat for old hags and aunts beyond the age of attraction to cast off their outer-cloaks (jilbaabs) applies within their homes. Thus, according to this opinion the old aunt may remove her jilbaab within the home, but not when she leaves the home precincts. Although this is not the majority view, it nevertheless, is an authoritative opinion of a great authority. When even an old aunt emerges from her home, then according to Hadhrat Ataa, she must be clad fully in the same way as young women.

Q. Who were the Bani Israaeel?

A. Bani Israaeel means the Children of Nabi Yaqoob (the Jews). His designation was Israaeel which is the equivalent of Abdullah (the Slave of Allah). It does not refer to the country, Israel. There never was such a country. The land today known as Israel is part of Palestine.

Q. A sweet contains Bourbon vanilla essence which is 35% alcohol. Are such sweets permissible?

A. Bourbon vanilla essence contains 35% alcohol, hence is not permissible. These sweets and chocolates contain many ingredients camouflaged with chemical names and e-numbers. We therefore advise abstention from all sweets and chocolates.

Q. May a woman visit the graveyard to make dua for her relatives?

A. It is not permissible for females to go to the graveyard. It is futile for her to visit the grave. Dua could be made from any where.

Q. If menses ends at 2 in the night, must she perform Isha' Salaat?

A. Yes, she has to compulsorily perform Isha' Salaat. 2 a.m. is valid Isha'time.

Q. Here in Australia, when the deceased is placed in the grave, only the head is turned towards the Qiblah. Is this correct?

A. No, it is not correct. It is incumbent to turn the whole body towards the Qiblah. In the *Lahd* (the incision in the Qiblah wall of the grave), the body has to be turned onto its right side to face the Qibah.

Q. Is it permissible to make Qur'baani with wild buck and kudu?

A. Wild animals such as buck, kudoo, etc. are not valid for Qur'baani even if they are domesticated.

Q. There appears to be difference of opinion regarding the Meeqaat for South Africans going for Hajj and Umrah. Where should we adopt Ihraam?

A. Yes, there is difference of opinion. Ihraam may be donned in Jiddah or any where before Jiddah even right

(Turn to page 12)

A LAYMAN'S VIEW OF THE ULAMA

A concerned brother writes: "It's time that the Ulama E Haqq take control of our Musjids, Madrasah's and other important branches of our Deen. It's time now that the Ulama E Haqq give guidance to the UMMAH.

What is described in the article MUSJIDS CONVERTED INTO VENUES OF PICNIC AND MERRYMAKING is becoming an issue almost everywhere.

In our Musjid the young Imaam went to go and sit with his Sheikh for forty days. The entire month of Ramadan he was not around. He says his sheikh called him.

Ramadan is the month when the mussllees rely on the

Imaam for guidance, etc. He says he does not take money from the Musjid so he is not responsible or answerable to anyone. He has a private donor paying him his salary. Even the makhtab or madrasah was left in a lurch as the moulana had to go and sit with his sheikh. Why couldn't he go and sit with his sheikh in his holidays?

We lay people don't seem to understand all this. My grandfather says when he was small the Imaam never left his duties. The entire year only five days the madrasah used to be closed: 3 days for Eidul Adha, one day for Eidul Fitr and one day for Muharram.

Today some of the Ulama are more interested in going

around the country and giving bayaans and canvassing for mureeds then worrying about their imaamath duties, madrasah duties and worrying about their own community.

It seems a new thing has started. The Imaam gets a private sponsor to pay his salary and then says he does not take money from the musjid trust so he is not responsible to anyone.

I feel he should rather resign open his own khanqa or bayaan place and carry on with his life. In the Musjid and madrasah we need dedicated Imaams and teachers.

The ulama tell us not to imitate the west. Yet every School holiday the Madrasah

is closed. During the School holidays productive work can be done with the children and they can be creatively occupied.

Another sheikh rightly guides from his bayaans that women should not go out unnecessarily and we should live simple lives. But sadly in practise it is the opposite. His wife drives around the town on her own, goes shopping without her husband. What example is the sheikh setting?

Another sore point is the huge and expensive jalsas. Tens of thousands of rands are spent on jalsas. The Imaam will encourage people to give money towards the jalsas and yet the poor Muazin and the appas in the madrasah hardly earn much.

The ulama need to realise people look up to them for guidance and the path to Allah. So they must practise what they preach. They must take on their duties and responsibilities with great care and trust.

So I am pleading for the Ulama E Haqq to please take control. We need your guidance, vision and duas.

May Allah Subhanahu Wata Ala create Ulama E Haqq from our children and guide us all on Sirate Mustaqeem and grant us death on Imaan."

(End of letter)

COMMENT:

Ulama-e-Haqq in this age are extremely rare commodities. This is the era in which ulama -e-soo' preponderate.

HARAAM TO STUDY IN THE BROTHELS OF SHAITAAN

-- ADVICE FOR CONCERNED MUSLIMS --

Assalamu Alaikum wa Rahmatullahi wa Barakaatuh.

PLEASE ADVISE:

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 Kahana or a proper Masjid on campus. In addition, there are also medical colleges in the Middle East that do not make use of cadavers.

This studying will not be for Deeni knowledge.

2. 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.

Hadhrat Maulana Saheb, 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 side-walk 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 Kaafir 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-Muslims. Their Kaafir boyfriends are the smoking, tattoo and earring type.

On one sad occasion, I had seen such a Muslim girl, wearing a large hijaab, sitting on the lap of a Kaafir 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 had come in the newspaper some time ago. Such that 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. Astragfirullah. 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. I do not know.

Was-salaam

OUR RESPONSE

(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 abode of shaitaan, i.e. the 'educational' brothels of the West, viz., the university.

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. 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 Jahannam 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. Rasulullah (sallallahu alayhi wasallam) said: "Verily, the dunya has been created for you, but you have been created for the Akhirah." Once Rasulullah (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 survival here. Any acquisition in conflict with the Shariah is haraam and will lead you to Jahannam.

THE FRAUD OF THE SANGOMA-AAMILS

(Continued from page 1)

haraam television, your haraam viewing of cell phone pornography, your haraam illicit chatting and relationship, etc., etc. the spiritual remedy prescribed by Rasulullah (sallallahu alayhi

wasallam) will not exercise its efficiency.

Surah Falaq and Surah Naas were revealed to specifically neutralize the effects of *sihr*. Instead of calling a snooping sangoma or a fraudster 'aamil', recite these two Surahs abundantly and suppli-

cate to Allah Ta'ala for cure and succour. But remember that the bottom line for cure is abstention from all the haraam in which you are indulging. The medicine without observing the prescribed diet will be rendered inefficient.

MONOSODIUM GLUTAMATE (MSG)

THE LIES, THE DISEASES AND THE PIG PRODUCTS

"There are a number of straight forward bold faced lies used by the glutamate in-

dustry in defending its contention that exposure to free glutamic acid found in processed food does not cause adverse reactions including hives, asthma, seizures, and migraine headache; could not possibly cause brain damage,

(Continued on page 8)

POISONOUS MUCK IN PROCESSED FOODS!

Just look at the formidable lists of haraam poisons in the processed foods you consume!

Gluten, folic acid, niacin, pantothenic acid, stabilizers, emulsifiers, preservatives, potassium sorbate, sodium benzoate, flavourants, colourants, yellow carmoisine, ascorbic acid, carboxymethyl cellulose, antifoaming agents, acidity regulators, potassium chloride, phosphoric acid, sodium citrate, aspartame, acesulfame, phenylalanine, proteolytic enzyme, ammonium bicarbonate, pyriphosphare, sodium cyclamate, sodium saccharine, pimaricin, sodium merabisulphate, tartrazine, monosodium glutamate, dextrose, caposcum extract, acidirt regulator, maltrosex-

trim, etc., etc. Besides this devilish formidable array of unknown poisons and filth, there is the list of e-numbers which progresses into eternity.

These almost unpronounceable names and designations and the ghostly e-numbers are all camouflages for the poisons and impurities which most of these substances in reality are. Of what benefit is listing on wrappers of these hieroglyphics when 99% of the consuming public is blissfully ignorant of the meanings of these names and numbers? But stupid names are traps meant for duping and ensnaring a stupid public who will consume even faeces if doctored a bit with colourants, flavourants, stabilizer and the other muck with awe-

inspiring names, and attractively wrapped. The poison and filth only have to be given an alien, unpronounceable, scientifically sounding name for it to become acceptable by a stupid consumer public.

The sources from which these muck ingredients are derived are generally unknown. It is almost impossible to obtain correct information from manufacturers. Pork ingredients permeate the entire food processing industry. So diversified are pork ingredients that most manufacturers themselves are unaware of the pork source of the ingredients. Numerous ingredients have both plant and animal origins. For example, the labels never reveal whether the stabilizers and emulsifiers are of plant or animal origin.

Human hair used in bread and other products is camouflaged by the name, L-Cysteine.

A Yahudi Rabbi refused to kosher-certify L-Cysteine because the hair was obtained from a temple in India where hair is cut as a religious ritual. Tons of impure hair is obtained from India and elsewhere.

This is merely the tip of the iceberg of the filth and haraam Muslims are consuming. Is there any wonder for the massive increase in physical and spiritual diseases plaguing mankind in this era of junk 'food' – food not fit for even dogs, and perhaps fit for devils and demons?

Compounding this evil is the satanic 'halaal' certificate industry which accords accepta-

bility to the filth and poison Muslims are consuming.

Muslims are not supposed to fall into this kuffaar satanic trap of processed foods which destroy both physical and spiritual health. The Qur'aan and Hadith repeatedly exhort Muslims to consume only what is halaal and tayyib. Everything besides this is food for shaitaan. Haraam and Mushtabah food is one of the most effective snares of Shaitaan. Allah Ta'ala says in the Qur'aan Majeed:

"O People! Eat from the earth what is halaal and tayyib, and do not follow in the footsteps of shaitaan, for verily he is your open enemy. He only instructs you with immorality and evil, and that you fabricate about Allah what you know not."

BEWARE OF THE FILTHY WATER OF AIRPLANES

THE FILTH AND DISEASE IN PLANES

"NBC 5 Investigates" obtained photos, taken by Food and Drug Administration inspectors at Texas airports. In some photos you can see slimy residue growing on the nozzles that supply airplane water. Dirty hoses can put bacteria in the tank, including coliform and E.coli.

'There's faeces in the water if there's E.coli in the water, and that's not a good thing,'

said Brenda Wiles, who manages a lab in Fort Worth that is certified to test aircraft drinking water."

The tea and coffee which you relish in a plane may be a blend of coffee/tea, filthy water and faeces. Even non-Muslims are increasingly expressing abhorrence and sounding danger alarms regarding the diseased foods and beverages served in airplanes. Yet Muslims bend over backwards in order to discover and fabricate justification for consuming the diseased filth.

The safest for health – physical health and spiritual health – is to carry your own lunch and bottled water when travelling by plane. Reliable experts have frequently reported on the disease and filth which planes carry and transmit. A little self-denial (mujaahadah) against the inordinate, gluttonous demands of the nafs should be instituted to control and suppress such bestial desires which damage the body and the soul.

Muslims are supposed to be magnetically drawn to only what is Halaal and Tayyib,

and to shun with abhorrence whatever is contaminated, doubtful and haraam. The Qur'aan Majeed in many places exhorts consumption of only Halaal and Tayyib. When you happen to be in a plane and crave for coffee or tea, reflect a bit on the faeces you will be ingesting. That should be adequate to eliminate the bestial desire. Filth and haraam 'food' are the effects of satanism. Warning us of this satanism, the Qur'aan Majeed states:

"O People! Eat from the halaal and tayyib things of the

earth and do not follow in the footsteps of shaitaan, for verily, he is your open enemy. He only instructs you with immorality and evil, and that you fabricate about Allah what you know not."

If, due to spiritual blindness you are unable to spiritually visualize the spiritual poison of the E.coli filth of the plane, and the spiritual damage flowing in its wake, then at least 'meditate' on the physical faeces you will be devouring and ingesting when you consume the faeces-filth of airplanes.

A LESSON FOR THE ULAMA

RASULULLAH (sallallahu alayhi wasallam) said: "The Ulama are the Warathah (Heirs) of the Ambiya." Add to this, Rasulallah's command: "Beware of sitting in the company of the wealthy." Also, reflect on the Hadith: "Verily, the most hated of the Qur'raa' (Qaaris and Ulama) by Allah, are those who frequent the rulers."

The following episode should constrain the scholars for dollars to look into their hearts for comprehending and apprehending the thieves of *hubb-e-jah* (love of fame) and *hubb-e-maal* (love of wealth) which have ruined them, and which have converted them into Ulama-e-Soo'

The governor of Egypt sent a messenger on foot to Hadhrat Yazeed Bin Abi Habeeb Misri (rahmatullah alayh) with the instruction: "I have a mas'alah to ask, please come!" Hadhrat Habeeb told the messenger to say to the governor: "You, yourself come and ask the mas'alah. For you to come to me is a virtue and an adorn-

ment for yourself. My coming to you, is for you a defect and an ugliness."

It always was the practice of the Ulama-e-Haqq to avoid going to the people of the dunya. Whoever desired a fatwa, be he the Sultan/Ruler of the time, was constrained to come to the humble cloister, hut or home of the Ulama. The lofty pedestal of *Waraathat-e-Ambiya* did not permit the Ulama-e-Haqq to respond to the requests of the wealthy and the rulers who desired their presence at their palaces/mansions for the purpose of issuing Fatwas.

It was the practice of the ulama-e-soo -- 'palace ulama', the scholars for dollars – who would sully their knowledge and rank by hovering around kings and the wealthy. Following in the footsteps of such ulama-e-soo' who considered it an honour to be in the company of rulers and the wealthy, are the scholars of the 'shariah' boards of the riba banks. Shamelessly and most dishonourably insulting and demean-

ing themselves, they sit in the *mal-oon* offices of the riba banks who pay them from riba funds to churn out fatwas of permissibility for their riba products.

Then there are some of the Ulama who may not be seeking monetary gain from the banks. Nevertheless, they too bring disrepute and insult to the lofty Office of Nubuwwat – of being the Heirs of the Ambiya – by visiting the offices of the riba banks and by sitting in their stupid board rooms where the Mufti Sahib makes a mockery of himself sitting like a clown and a serf in the midst of the capitalist bankers whose worldly 'superiority' overawes the Molvi Sahib. This type of bootlicking Mufti hankers after *jah* (cheap name and fame). Associating with world-famous capitalist bankers bloats the ego of the Mufti Sahib. The moron feels 'great' in the company of the riba capitalists whose haraam products he promotes with his confounded concoction of 'fatwas'.

Anyone who seeks a fatwa, be he a banker or a ruler or a government official or the president of the country, should come to the Mufti's humble quarters and present his *istifta'* (question). It is impermissible and most demeaning for a Mufti to bootlickingly answer the 'summons' of the banker. If the Mufti occupies his post for the Sake and Pleasure of Allah Ta'ala and for his salvation in the Aakhirah, he will remain with noble dignity in his simple and humble environment, guarding the Shariah and strengthening the bond of Muslims with Allah Ta'ala with his naseehat and Amr Bil Ma'roof.

It does not behove an Aalim of the Haqq to be an employee of a riba bank. It is extremely insulting for the Ulama to sit in conference in the boardrooms of secular 'personalities'. According to the Hadith, the ultimate abode of the scholars for dollars – the ulama-e-soo – is the Valley in Jahannam called *Jubbul Huzn* (The Pit of Grief). This terrible abode,

UTENSILS

Food should never be left uncovered during the night time. According to the Hadith, Rasulallah (sallallahu alayhi wasallam) instructed that all utensils containing food should be covered at night times. Uncovered foodstuff is contaminated by shaitaan. Recite Bismillah and close all utensils. Empty utensils, according to the Hadith should be turned upside down, not left open. Shaitaani contamination is harmful both physically and spiritually.

BHT –POISON

"BHT OR Butylated Hydroxytoluene is used in rubber, fuel and embalming liquid and is linked to **cancer, asthma and behavioral issues in children.**"

BHT is used in some processed foods. It is banned in U.K. and in many other countries.

constrains Jahannam itself to seek "Allah's refuge from it 400 times daily".

ORGAN TRANSPLANTING - A MORON 'MUFTI'S' STUPID 'FATWA'

Please comment on the following fatwa. Is it correct? A Mufti issued this fatwa in response to the question the permissibility Vs impermissibility of organ donor/transplant. The following is his response:

".....Nevertheless to answer your question briefly; my fatwa and understanding is that to give or receive organ donors is permissible based on the Maslaha Rajiha (overriding welfare) which clearly supersedes any shubuhaat (confounding variables).

Furthermore we must remember that historical medical fatawa were issued based on 'Tahaqquq Vs Tawahhum Wujud IMasalah IHaqiqiyya' (The potential realisation of actual & concrete welfare Vs conjectural & abstract welfare) Imam Shatibi speaks on this field at great lengths in his Muwafaqat.

As to dissecting the corpse/cadaver in order to save the unborn child, Sahnun and Asbag have declared it permissible from the Malikiya, moreover Khalil states:

"Permissibility to dissect if the deceased had swallowed someone else's money of considerable amount" Although Khalil doesn't specify the amount, Shaykh Kharashi in his commentary states "what may be deemed significant i.e. nisab"

And although Ibn Bashir does restrict it to the deceased leaving no equal wealth yet Ibn Habib much

earlier endorses the above stating as long as the reason for swallowing was not malignant e.g. To deprive the inheritors etc in which case it's obligatory to dissect and remove the consumed coins.

In light of the above and given the contemporary medical success of optimising donors and the overarching welfare involved; organ donors/transplant will be permissible inshaAllah.

As to the inept argument of mutilation (muthla), at best it only serves to mutilate the discourse and cloud a clear horizon, since it firmly sways with intention & objective, for this there are many parallels where alterations with the right objectives are permissible and rewardable at times in the Sharia; circumcision, surgery, piercings etc. Mufti [#MALM](#)

(End of the moron's 'fatwa of jahl)

COMMENT

The so-called 'mufti' has issued a moronic 'fatwa' which only displays his *jahl-e-muraqqab* (compound ignorance).

Transplanting human organs is haraam, and no 'maslahah' can override the Shar'i prohibition of utilizing human organs. The logical conclusion of the moronic 'maslahah' argument of the moron 'mufti' is the permissibility of abandoning the entire stock of Janazah Ahkaam.

The stupid character parading himself as a 'mufti' in fact implies that a dead human

body may be treated as an animal's carcass. For the sake of the haraam-acquired benefits, all the rights and obligations pertaining to the mayyit – ghusl, kafan, Janaazah Salaat and dafan may be abandoned. This in fact is happening to corpses for the sake of the hallucinated benefits. What the Shariah does not permit, is hallucination. Thousands of Muslim medical students are indulging in multiple haraam acts of desecration of human bodies because their kuffaar medical bosses demand such sacrilege. And all of this haraam rubbish is effected in the name of 'maslahah'. To hell with such 'maslahah' which seeks to override the clear-cut ahkaam of the Shariah.

The Shariah clearly prohibits its use of human parts in any way whatsoever. Even hairs and nails have to be compulsorily buried.

Dissecting the mayyit to remove a living unborn child is not organ transplanting nor is it *muthlah* (mutilation) as the moron 'mufti' infers. It is to save the life of a human being who is alive – the living unborn baby. Human organs are not being transplanted or used to save the life. Furthermore, this act is allowed, in fact it is Waajib, according to the Hanafi Math-hab. The permissibility is not restricted to the Maaliki Math-hab. Similar is the case of valuables belonging to others, which the mayyit has in his stomach.

Such operations on the human body are allowed for valid reasons and cannot be de-

finied as *muthlah*. It is not being asserted that dissecting/operating the human body is haraam. In fact killing the human being, impaling his body and putting it up for public display are all allowed for valid Shar'i reasons. What is not allowed is *making use of human organs*. The moron 'mufti' *maajin* is either deliberately attempting to confuse organ transplantation with valid operations which do not involve organ use, to befool and befuddle the unwary and the ignorant, or he is jusy plain stupid – dense in his sensorial matter – to understand the conspicuous difference.

'*Maslihah Rajihah*' may not be presented to abrogate Islam. It is subservient to the *ahkaam*. *Nusoos* may not be abrogated at random on the basis of such principles. A live infant within the womb may not be murdered for the sake of 'saving' the mother's life on the basis of a stupid interpretation of *Maslahah Rajihah*. One person may not be killed to save ten others. Such murder may not be justified by a lopsided understanding of the principles of the Shariah and the presentation of spurious arguments of baseless opinion.

The 'mufti' *maajin's* brains have been subjected to *muthlah* (mutilation) by Iblees, hence his stupid '*muthlah*' argument. The simple basis for the prohibition of organ transplantation is that it is haraam to make use of any part of *Insaan* (the human being). The human body and every human part are sacred.

The argument of *muthlah* in this regard is peripheral.

The moron whilst attempting to employ *qiyaas* to justify his stupid 'fatwa' fails to understand that *Shar'i Qiyaas* is not unbridled, whimsical opinion. *Qiyaas* is encumbered with conditions (*shuroot*). One such condition is that the *Qiyaas* must not be in conflict with the Shariah. The moron seeks to justify organ transplants on the basis of circumcision, surgery, piercings, etc. by attempting to refute the peripheral *muthlah* factor which is cited as a ground for prohibition. Circumcision is not *muthlah* in terms of the Shariah whereas the removal of a healthy functioning organ is haraam *muthlah*.

His stupid 'qiyaas' is absolutely *faasid* (corrupt) and fallacious. No human parts are used for these acts. The Shariah whilst allowing these acts, prohibits utilization of human organs. A Shar'i prohibition may not be overridden with a Shar'i permissibility. The Shariah decrees circumcision as permissible, in fact Waajib while at the same time it prohibits use of human organs regardless of the purpose for which such organs are required. The permissibility of one act does not cancel the prohibition of another act to render it permissible. The application of the *maslahah* principle in this regard is fallacious.

The entire stupid 'fatwa' of the moron 'mufti' is the product of his corrupt *nafsaani* opinion. Human organ transplanting is HARAAM.

THE HARAAM SO-CALLED "ISLAMIC" SCHOOLS - SCHOOLS OF ZINA

Of the many letters we receive on this topic, we reproduce here one such letter from a Concerned Brother:

"In today's 'Islamic' schools in South Africa, many aspects of deen are neglected or totally ignored. This is public knowledge. Although many people have made efforts to safeguard deeni issues at these schools, very little progress has been made over the past 20 years or so. It is my understanding that the model of 'Islamic Schools' is one that is built on compromise with the deen. Women interact unnecessarily with ghair mahram men,

students joke with teachers of opposite gender, boys &

girls find ways to communicate even if the classrooms are totally separate etc. This was going to happen sooner or later and it is currently happening on a large scale. My questions are

1. Should Muslims continue supporting these schools in the hope that they will improve?
2. Is it recommended that a person takes up employment at such a school?
3. Should Muslim boys be sent to a normal (non muslim) school in the day and maktab/ madrasah in the afternoon or should they be sent to Muslim schools?" (End of letter)

OUR COMMENT

We have recently published an article highlighting the evils of these so-called

'islamic' schools. In our article we had reproduced a letter of a concerned student who is disgusted with the zina at the school. The answers to your queries are as follows:

- (1) It is haraam to support these haraam schools. Far from improving, these evil schools are incrementally degenerating into flagrant zina, fisq, fujoor and even kufr.
- (2) It is not permissible to take up employment at these haraam schools. The Qur'aan Majeed forbids aiding and abetting sin and transgression.
- (3) Muslim children should neither attend these so-called 'islamic' schools nor non-Muslim schools. Home schooling should be arranged. Innumerable people, Muslims and concerned non-Muslims, have resorted to home-schooling.

With the blessings and ac-

tive connivance of the ulama, the morals of entire new generations of Muslims have been ruined and their Imaan severely tarnished. It was with the blessing of the ulama that these haraam schools came into existence thereby displacing the 14 century sacred Maktab system. The 'ulama', that is, the ulama-e-soo', are responsible for digging up the foundations of Islam in this country. The worst damage to the Deen has been and is being perpetrated by the ulama

(Continued from page 6) **(MSG)** inson's disease, and Alzheimer's disease. Central to their argument is the lie that the processed free glutamic acid used in processed food is identical to the glutamic acid found in unprocessed, unadulterated food and in the human body." MSG is also made from pig products.

of the dunya – the slaves of *maal* and *jah*.

They have made the Qur'aan –Allah's Kalaam – subservient to kufr education. The Qur'aan Majeed is treated like a secular text book practically and intellectually. About these ulama who have subjected the Qur'aan to sacrilege and discarding, the Qur'aan Majeed stating Rasulullah's lament on the Day of Qiyaamah, says:

"O my Rabb? Verily these my people have made the Qur'aan an object of rebuff." (Al-Furqaan, Aayat 30)

RASULULLAH'S RAINWATER REMEDY

A MAULANA'S REFUTATION AND OUR BRIEF RESPONSE

(OUR DETAILED RESPONSE SHALL FOLLOW IN BOOK FORM, INSHA-ALLAH)

In refutation of a Hadith pertaining to treatment for sicknesses with rainwater and Qur'aanic recitation, respected Maulana Muhammad Abasoomar of Durban, in an article captioned: *A lengthy unreliable Hadith on cure with rain water*, presents the following arguments for his conclusion of the Hadith in question being a fabrication.

- The Hadith appears in the "non primary" kitaabs, *Jami'ul Usool* and *Jam'ul Fawaidh*.
- Both these sources do not mention the chain for this narration.
- They reference the narration to 'Razeen' who does not "usually cite the chains for his narrations".
- Senior latter-day Muhadditheen stated that they were unable to locate several narrations that Razeen had cited in his book.
- Allamah Zahbi said: "In his (Razeen's) books are some very unreliable narrations."
- The chain of this narration is yet to be located.
- The Hadith has **exaggerations** which are usually found in fabricated Hadiths.
- The popular reliable Hadith sources have no mention of this Hadith.
- There is a real chance of the Hadith being a fabrication.

Every one of the aforementioned arguments is spurious. The respected Maulana's research on this issue is extremely defective. Due to this deficiency he has committed the very serious error of categorizing this *Saheeh* Hadith a 'fabrication (*Maudhoo*)'.

While our detailed response shall, Insha-Allah, be published in book form, we content ourselves here with brief answers to the list of spurious

arguments posited by the respected Maulana Sahib.

First argument

- The Hadith appears in the "non primary" kitaabs, Jami'ul Usool and Jam'ul Fawaidh.*

The appearance of a Hadith in a non primary source is not a principle for classifying a Hadith to be a fabrication. Numerous non primary Hadith kutub are of the highest standard of authenticity and reliability. Kutub other than the *Sihah Sittah* (Bukhaari, Muslim, Abu Dawood, Tirmizi, Nasaai' and Muwatta Maalik, and according to some, Ibn Maajah)

The two kitaabs mentioned by the respected Maulana Sahib are laden with the Ahaadith of these Six kitaabs collectively called *Usool*.

Second argument

- Both these sources do not mention the chain for this narration.*

Truncation (i.e. the Hadith minus its *Isnaad*) is never grounds for classifying a Hadith as *Maudhoo* (fabricated). Thousands of Ahaadith of the *Sihaah Sittah* compiled by Imaam Razeen and many other Muhadditheen in their kutub are all truncated. It is indeed moronic to aver that a Hadith is *Maudhoo* simply because the *Isnaad* is not mentioned. The practice of the Fuqaha and the later Muhadditheen was to truncate Hadith narrations since they had no need for the *Isnaad*. The issue of Chains had already been finalized by the early Muhadditheen and the Aimmah-e-Mujtahideen.

Third argument

- They reference the narration to 'Razeen' who does not "usually cite the chains for his narrations".*

The respected Maulana Sahib, due to the deficiency of his research has grossly failed to understand the rank of Al-Imaam, Al-Muhaddith Al-laamah Razeen Bin Muawiyah Al-Abdari. Imaam Razeen was among the prominent Akaabir Mukharrijeen and among the Aimmah Muhadditheen. When an Authority of this calibre cites a Hadith without deprecating and criticizing it, it confirms the authenticity of the Hadith. Insha-Allah, our detailed Response will adequately show the extremely lofty pedestal which Imaam Razeen occupies in the firmament of Hadith and Fiqh. It is essential to understand that Imaam Razeen was

not just any Zaid, Bakr, Tom, Dick and Harry.

If all the Ulama of this age are shoved into Imaam Razeen's kurtah pocket, there will be ample space for several more such groups to be squeezed in.

Fourth argument

- Senior latter-day Muhadditheen stated that they were unable to locate several narrations that Razeen had cited in his book.*

The inability of latter-day Muhadditheen to locate some narrations cited by Imaam Razeen, may not be used as an argument to classify a Hadith as being fabricated. It is exceptionally grave to brand a Hadith of Rasulullah (sallallahu alayhi wasallam) '*Maudhoo*' just because some Muhadditheen who appeared on the scene 6, 7, 8 and 9 centuries after Nabi-e-Kareem (sallallahu alayhi wasallam), had failed to corroborate with other sources some of the Ahaadith cited by Imaam Razeen. The spuriousness of this flimsy argument should be quite obvious.

Fifth argument

- Allamah Zahbi said: "In his (Razeen's) books are some very unreliable narrations."*

Allamah Zahbi's criticism is apodallic and eristic. Having failed to present even a single rational argument for refuting the Hadith narrations of Imaam Razeen, Zahbi conceded that Imaam Razeen was *Al-Imaam Al-Muhaddith Ash-Shaheer*.

Furthermore, Zahbi did not claim that the 'Rainwater Hadith' is a fabrication. He had not even made reference to it. His statement refers to "some" allegedly "very unreliable narrations". Nowhere does he say that the specific Hadith under discussion is a fabrication. The only one who has classified it a 'fabrication', is the respected Maulana Sahib.

It is also necessary to say that Zahbi's notion of some of Imaam Razeen's narrations being "unreliable" is a subjective conclusion. He advances no rational argument for his contention. There is no reason why we should opt for the *taqleed* of Zahbi when an illustrious Muhaddith of the calibre of Imaam Razeen who appeared more than two centuries before Zahbi, had accepted the Hadith to be *Saheeh*. Zahbi's criticism has been dismissed by great Au-

thorities. We shall, elaborate more in our detailed Response, Insha-Allah.

Sixth argument

- The chain of this narration is yet to be located.*

Inability of locating the Chain of a Hadith cited and accepted by an illustrious Imaam of Hadith is not valid ground for rejecting the Hadith as a 'fabrication'. Yes, if some grave-worshipper or a man belonging to the Ahl-e-Bid'ah cites a narration for which there is no substantiation in the Kutub of Hadith, then there will be justification for dismissing the Hadith without branding it a fabrication. If the narration is in conflict with the Shariah, it will only then be labelled a fabrication. But, if it pertains to the sphere of *Fadhaa-il*, it shall not necessarily be lambasted unless it has been made a basis for bid'ah.

Imaam Razeen who is a senior Authority of Hadith is in fact the *Sanad*. In his own right, he is the Chain of Narration establishing the authenticity of the Hadith. There is no need to dwell beyond this illustrious Imaam of Hadith in search of a Chain. More in our detailed Response, Insha-Allah.

Seventh argument

- The Hadith has exaggerations which are usually found in fabricated Hadiths.*

The respected Maulana Sahib has not enumerated the "exaggerations" in this specific Hadith. If he presents these, we shall, Insha-Allah, tackle the issue.

Eighth argument

- The popular reliable Hadith sources have no mention of this Hadith.*

There is no principle which labels a Hadith *Maudhoo* merely because it does not appear in the *Sihaah Sittah*. 90% or more of the Ahaadith do not appear in the six popular Hadith books. Besides the Six, there are many other popular Hadith kutub among which are *Jaami'ul Usool*, *Jam'ul Fawaid*, Imaam Razeen's *Tajreedus Sihaah*, and many more. As far as popularity is concerned, Imaam Razeen's *Kitaab* is extremely popular.

Acknowledging the popularity of Imaam Razeen's *Kitaab*, even the critique Zahbi says: "*He stayed in Makkah for an age where he heard Bukhaari from Eesa Bin Tharr Al-Harawi, and Muslim from Al-Hasan At-Tabari. He has a popular book in which*

he has compiled the Six Kutub."

Ibn Razeen's *Tajreedus Sihaah*, and Ibn Atheer's *Jaami'ul Usool* in which this particular Hadith is recorded, are extremely popular. These kutub are not obscure, lacking in status as the respected Maulana Sahib has attempted to convey. All of these kutub are reliable sources.

In fact, our respected Maulana Sahib, acknowledging the popularity of Imaam Razeen's *Tajreedus Sihaah*, says: "*His book: 'Tajridus Sihah' is famous.*" This should clinch the 'popularity' argument.

The ninth argument

- There is a real chance of the Hadith being a fabrication.*

This is not a *daleel*. It is an arbitrary claim devoid of any basis. It is the baseless conclusion of the respected Maulana Sahib. Not a single valid argument has been advanced for this baseless contention. In fact, even Allamah Zahbi has not labelled the Rainwater Hadith a fabrication. While he claims that some narrations of Imaam Razeen are "unreliable", he does not say that this particular Hadith or any other specific Hadith of Imaam Razeen is *Maudhoo*'. It is only the respected Maulana Abasoomar who has mustered up the courage to brand this *Saheeh* Hadith of Rasulullah (sallallahu alayhi wasallam) '*fabricated*'.

Should we briefly accept that "some" narrations in Imaam Razeen's most popular (*Mash-hoor*) *Kitaab* are "unreliable", what is the rational argument for claiming that the Rainwater Hadith is included among the "some unreliable" narrations"? There is not even an iota of *daleel* to substantiate this spurious claim.

In his conclusion, the Maulana Sahib says: "*In such a situation, caution demands that we abstain from spreading, sharing or publicizing this narration.*" Imaam Razeen and the illustrious Authors of *Jaami'ul Usool*, *Jam'ul Fawaaifh*, *Taysirul Wusool*, etc. had a better understanding of the concept of "caution" regarding Hadith narration. They were great Authorities of Hadith, and they had deemed it appropriate and valid to include this Hadith in their highly authentic kutub. The conclusion of the respected Maulana Sahib is thus dismissed as utterly baseless.

MULTIPLE HAJJ FOR ALL

The objective of performing Hajj is to gain the immense *thawaab* (reward) promised by Allah Ta'ala. For the sincere Mu'mineen there is no other purpose for performing Hajj. While performing the physical Hajj by undertaking the journey to Makkah Muaz-zamah is compulsory only on those who are by the financial means to accomplish this so-journ, no one, not even the paupers and beggars, are deprived of the wonderful rewards of Hajj. Allah Ta'ala does not deprive His servants of the *thawaab* of specific acts of Ibaadat which they are unable to perform due to valid

circumstances.

It comes in the Hadith that a person who looks at his/her parents with affection, receives the *thawaab* of one Hajj. The Sahaabi asked about a person who casts many looks of affection at his parents. Rasulullah (sallallahu alayhi wasallam) responded that he will receive the *thawaab* of the number of Hajj equivalent to the number of times he glanced at his parents.

Children who leave this world without having taken with them the *thawaab* of thousands of Hajj which they

could have acquired in their life time by frequent glancing at their parents, are most unfortunate and deprived of all goodness. In fact, this is the state of most children in this age of western evil, vice and immorality which Muslims have adopted as their culture.

Children should make it a special occupation to daily visit their parents, if they are living apart, just to make *Salaam* and look at them. Instead of this easy, noble Ibaadat of such immense merit, children have today become like western animals who hardly recognize their

parents. Parents are left to fend for themselves in their old age – the same parents who had sacrificed their nights, time, energy, health, comfort and money to care for their children from months prior to their birth, and even beyond adulthood.

Today when these same parents are infirm and helpless, many westernized animals dump them in kuffaar-style old-age homes or in servants quarters to languish in sadness and loneliness during their last days on earth. But they did not deal with you in this manner when you were

a helpless infant, a growing child, a teenager and even an adult. Rasulullah (sallallahu alayhi wasallam) said:

"Your father is (your) central portal to Jannat. Now, if you wish to destroy it (with disobedience), then do so, and if you wish to guard it (with obedience and keeping then happy), then do so."

"Verily, among the best of good deeds is to kindly serve the family of your father's friends after his death."

"Three Duas are mustajaabat (readily accepted): The Dua of the father; the Dua of the musaafir and the Dua of the mazloom (oppressed)....."

SANHA WITHDRAWAL OF CARRION CERTIFICATE

SANHA, the premier *Maitah* (Carrion) certifier in the country has announced the withdrawal of its haraam 'halaal' carrion certificate from *Wynberg Chickens Joburg*, citing 'breach of contract' as the reason for having withdrawn the devil's certificate.

Feeling snug in this miserable announcement buried in its website, the Carrion Purveyor believes that it has honourably discharged its obligation of informing the Muslim community to abstain from consuming what had always been haraam CARRION proclaimed 'halaal'. If it is briefly assumed that the carrion chickens were indeed 'halaal' during the subsistence of the scrap of toilet paper termed 'halaal certificate', then too by no stretch of intelligent imagination has this haraam carrion-halaalizing body discharged its obligation. In fact, there is no way whatsoever that the damage wrought by

the haraam halaalizing of the carrion can ever be repaired. It is humanly impossible to correct the damage and harm caused to Imaan and Akhlaaq of thousands of Muslims who have been consuming the halaalized carrion, and who will still be consuming it long after the withdrawal of the haraam certificate.

How long will it take for SANHA's perfunctory announcement to percolate through the various strata of Muslim society who are devouring the diseased, rotten *maitah* chickens?

It is just plain commonsense that the breach had existed prior to its discovery by the carrion inspector. How long did the breach exist? No one knows. Throughout the duration of the breach, Muslims were buying and devouring the haraam rot. When finally the breach was discovered, SANHA discussed with Wynberg's management. Either no agreement could be

reached to rectify the breach or it was too huge for even the Carrion Halaalizer to stomach and had to be divulged before someone from the public discovers and exposes it.

Now after discovery of the breach, SANHA had a meeting with its dumb members in the Carrion game. Meanwhile Muslims are consuming the haraam carrion. Then it was decided to insert the notice on the website. How many Muslim were alerted by the website that even the Carrion Halaalizer had been constrained to brand its own certified *maitah* as carrion? Even if numerous were alerted, it is a 100% certainty that 100% of the carrion devourers had not seen the notice on the website. Numerous people have no computers.

Even if notices are placed on some, and we emphasize **some**, Musjid notice boards, it will take ages for all the musallis to read it. Never do all Musallis read notices the

moment they are posted on the board. The worst scenario is on Jumuah. While for the daily five Salaat, many of the musallis stop and read notices, on Fridays, barely 5% of the musallis stop to read notices. The vast majority simply rushes from the Musjid to attend to their mundane activities. Furthermore, the carrion notices do not appear in the majority of the Musajjid.

Experience testifies that in the past, even months after withdrawal of carrion certificates, Muslims were still devouring the rotten chickens since they were unaware of the withdrawal. But those who issue haraam certificates to halaalize carrion are totally bereft of conscience. If they are still Muslim, we do not understand how they can sleep peacefully knowing full well that most Muslims are continuing to devour the carrion chickens despite withdrawal of the certificate.

The aftermath of a certificate withdrawal is a real dilemma and should pose a nightmare for any carrion-halaalizer who believes that he is a Muslim. It is quite understandable that all of this is meaningless to a munaafiq. In fact, it will also be meaningless for most of these humbug characters whose hearts have become sealed, precluding the entry of Imaani reasoning, rational reasoning and conscience.

This is the effect of devouring carrion. The effect is worse when Muslims are knowingly fed carrion in the name of the Deen as SANHA, MJC, NIHT and the gamut of other carrion-halaalizers are perpetrating at the peril of the destruction of their own Imaan. But they should understand that the calcification of their brains and obliteration of their conscience will be decalcified at the time of Maut. But then it will be too late.

THE KUFR OF RADIO SHAITAAN

Devilishly dubbed, 'radio islam', this evil, haraam appendage of Iblees, Radio Shaitaan, in its haraam, kufr so-called 'Beard Campaign', inviting the participation of morons, *juhala*, *fussaaq*, *fujjaar* and *munaafiqeen*, said: "Do you have an amusing or inspiring beard anecdote to share? How long did it take you to grow, maintain, and care for beards? Share your Beard Bro story. Prizes up for grabs."

Usually such modernists

who masquerade as Muslim whilst their hearts brim with *nifaaq*, subject the Sunnah Beard to mockery. It has hitherto been the style of the modernist munaafiqeen to ridicule this essential and important Sunnah of Rasulullah (sallallahu alayhi wasallam). However, in this age, munaafiqs who are proclaimed 'molvis', such as the munaafiq *juhhaal* 'molvis' of Radio Shaitaan, have assumed upon themselves the satanic past-time of the modernists – to ridicule tenets of

the Deen.

While the modernist munaafiqeen had no subterfuge for their kufr, these Radio Shaitaan 'molvi' mureeds of Iblees, present a 'deeni' veneer with which they coat their kufr to confuse and deceive ignoramus. The aforementioned idea of 'amusement' predicated to the Sunnah Beard of Rasulullah (sallallahu alayhi wasallam) is *Istikhfaaf* and *Istihza* of a *Hukm* of the Shariah. Such fun and mock-

ery directed to a teaching, practice or belief of the Deen is **kufr**. It jettisons the vile person out of the fold of Islam. Under cover of the 'Islam' designation, Radio Devil propagates *fisq*, *fujjoor* and *kufr*. It is indeed surprising and lamentable that Muslims still find it tolerable to listen to the Satanism which this haraam voice of Iblees excretes.

It is of the ways of Shaitaan to blend his kufr and villainy with colour and de-

ception for enticing the *juhala*. In like manner, the mureed of shaitaan (the radio molvi) attempts to camouflage his kufr by stupidly adding the word 'inspiring' after describing the beard to be 'amusing'. But this stupid attempt does not exculpate the mureed of Iblees from the kufr he has uttered. The so-called beard campaign is KUFR. Participants in this vile programme should renew their Imaan and their Nikah, if they happen to be married persons.

SADQAH WITH LOVE

ONCE WHEN Rasulullah (sallallahu alayhi wasallam) saw Hadhrat Aishah

(radhiyallahu anha) washing some dirhams (silver coins), he was surprised, and he said:

"O Humaira! (This was Hadhrat Aisha's name) What are you doing?" She responded: "Labbaika! Ya Rasulullah! I am washing these dirhams."

Rasulullah (sallallahu alayhi wasallam): "What for?" Hadhrat Aishah: "I have heard you saying that when something is given in the Path of

Allah, then before it reaches the hands of the recipient, it reaches the Hands of Allah Ta'ala. Therefore, whenever I

(Continued on page 12)

The JAMIAT KZN-AMR BIL MA'ROOF-NAHYI ANIL MUNKAR DEPARTAMENT

issued the following statement:

OUR OFFICE HAS LOST THE OBJECTIVE

THE SENIORS OF THE EXECUTIVE MUST CLEAN UP THE SALAFI AND MODERNIST MESS WITHIN THE EXECUTIVE COMMITTEE

We, the Amr Bil Ma'roof-Nahyi anil Munkar Department of Jamiat KZN, shall be failing in our sacred obligation of stating the Haqq should we sweep under the carpet the irregularities and malpractices which have deflected the Jamiat from the Path of Haqq. The Qur'aan orders:

"O Believers, be establishers of justice as witnesses for Allah even though it be against yourselves or your parents or your close relatives." (5:135)

Therefore, we are duty-bound to proclaim the Haqq and Justice, be it against our own office-workers. We dare not turn a blind eye at the recent undignified and un-Islamic politics of the nafs which a small clique of our office-workers had plotted at the recent election of the executive and office bearers.

The clique consisting mainly of Ml. Mohammedy

and Ml. Rafiek, has descended to an extremely low level of politics of the nafs. It is very very sad to observe that this clique has shamelessly and without showing even a little fear for the reckoning they will have to give to Allah Subhanahu wa ta'ala, conspired to work out of office one of the Jamiat's senior and pious officials, Mufti Ebrahim Salejee Sahib of Estcourt (Daama Barakatuhu). The Mohamemdy-Rafiek clique, by employing the politics of the nafs -the cheap politics of kuffaar politicians — has temporarily achieved their evil goal of keeping Hazrat Mufti Salejee Sahib out of the executive.

Then they compounded their shamelessness with the shameless misdeed of keeping a Salafi who is a Hanafi imposter in the executive. Ml.Rafiek has caused substantial damage to the Jamiat. He subtly propagates Salafi'ism, is an anti-Sunnah liberal, has, without the Jamiat's authorization, committed the Jamiat to haraam kuffaar court litigation pertaining to the UUCSA name debacle, etc. What criterion has been employed to expel Hazrat Mufti Salejee Sahib

(Daama Barakatuhu) from the executive, and keep in the executive the imposter Hanafi, the Salafi Ml.Rafiek?

We direct this appeal to the senior, Deeni conscious officials of Jamiat KZN. Our appeal is that Ml.Rafiek should be expelled from the executive and Mufti Salejee Sahib (Daama Barakatuhu) should be installed in a senior position to assist in the process of saving the floundering ship of Jamiat KZN from sinking. This ship is currently listing badly and its destruction is imminent if the current course of collision with the Shariah is maintained.

The Jamiat is on a headlong course of collision with the Deen. It will soon be smashed to smithereens if the anti-Shariah course set by the Mohammedy-Rafiek clique is sustained. The Jamiat has to change its course and return to the Sunnah which was the Path set for it by Hadhrat Moulana Omarjee Sahib and Hazrat Moulana Sema Sahib (rahmatullah alayhimaa).

There are a range of evil issues which the new executive should investigate and rectify. If even the new execu-

utive fails in its obligation, Allah Ta'ala will then either replace them with better personnel or destroy the Jamiat KZN in a collision with the Haqq — a collision which shall be the final nail in the Jamiat's coffin. Baatil will not succeed in the long run. Some of the disturbing issues which have to be tackled immediately are:

1. The silent and cunning introduction of Salafism within the ranks of the Jamiat by Ml.Rafiek.
2. The presence of a female 'counsellor' on the Jamiat's office premises. This is an extremely subtle ploy of Iblees to involve the office-workers in zina and to increasingly steer the Jamiat into the traps of modernity.
3. The huge waste of public funds —Lillah and Zakat — for totally unnecessary building activity. There is no need to extend and add to the current premises of the Jamiat. It is haraam to squander the public's Lillah funds for luxury building operations to gratify the egos of the Mohammedy-Rafiek clique.
4. The Jamiat has been made to become a bedfel-

low of the kufr Gulen movement presented as Islam. It is shocking and unbelievable that the Jamiat KZN has paired up with a kufr movement which is undermining Islam and conspiring to substitute the Deen with an American blend of 'islam'.

5. The Jamiat's unauthorized participation in the litigation pertaining to the UUCSA name debacle.

There are some others issues too, which have to be probed and rectified. In short, the Jamiat KZN needs to clean up the miserable mess in its office. It is our sincere dua that the new senior members and officials of the Jamiat will view our naseehat seriously and initiate measures to do what is necessary in the endeavour to stabilize the crazy and drunken drifting of the Jamiat Ship which has been left rudderless by the Mohammedy-Rafiek clique who has sinister agendas being pursued.

If Allah Subhanahu wa ta'ala wills, we shall deal with each irregularity in greater detail in future bulletins.

DISSOLUTION OF A PARTNERSHIP

Q. Zaid, Bakr, Amr and Khalid are four partners in a Shirkat venture. Amr is mentally incapacitated. He is out of the business, and unable to make any decisions. He has an adult son. Does the son take the place of his father to make decisions on his behalf? What is the Shariah's ruling in this situation? Whilst the father was mentally stable he had given his son and two daughters a general power of attorney to act on his behalf. The remaining partners say that there must be consensus of the family

members for appointing a person to be the curator. The remaining partners claim that they are still the wakeels of their mentally incapacitated brother, hence it is their right to make the decisions on his behalf. Are they right?

A. The fact that Amr is no longer regarded capable of decision-making by the other partners confirms his mental incapacity. Since he has effectively no say in the affairs of the business due to his mental state, the partnership in respect to him has terminated.

The first step which is Waajib on the remaining partners is to assess the financial state of the business and to calculate Amr's share.

The second Waajib step is to hand over Amr's share to whoever will be his Trustee to oversee his (Amr's) affairs.

His adult son being his wali, will be the trustee. The son will be his mentally incapacitated father's curator. His curatorship in terms of the secular law of the land is further enhanced and confirmed by the General Power of Attorney which his father had

given him and his two sisters.

Consensus of the heirs is not a necessary Shar'i requisite for the son to be appointed the curator. The son is in charge of his mentally incapacitated father and even of his body after his (the father's) death. The son has a prior right over his uncles (father's brothers).

Since Amr is no longer a partner in the Shirkat company due to the termination of the partnership in respect to him, the question of making decisions on his behalf regarding the Shirkat affairs is

superfluous. The curator (the son in this case) only has the right to demand from the remaining partners payment of his father's share.

The son may, however, enter into a fresh partnership contract with the other partners on behalf of his father if they are agreeable.

The remaining partners are no longer the wakeels of Amr due to the termination of the partnership. The wikaalat remains valid only as long as the Shirkat is valid. The wikaalat lapses with the termination of the Shirkat.

THE QUR'AAN IS NOT FRIVOLITY

A Brother writes:

"Today after Maghrib, one of the Imams stood up and made an announcement saying that there is a Pakistani Qari who has graced us with his presence and will recite after Maghrib, and give us a taste and when he is" ON TOUR he will kick off" from our Masjid.

Walaahi! I am more and

more drifting away from these ulama. I believe that they have nothing to offer me. My Imaan is suffering in the process of the drivel they speak from the Masjid's platform. Is Qur'aan recitation some kind of a sport for it to 'kick off'? Please offer some naseehat."

(End of the Brother's complaint.)

On the Day of Qiyaamah,

Rasulullah (sallallahu alayhi wasallam) will complain to Allah Ta'ala: "Verily these my people have made the Qur'aan an object of buffeting.", i.e. kicking it like a ball, hence the moron Imaam likened Qiraa't sessions to a "kicking off sports event."

The qaari's presence is a blot of darkness, and the Imaam adds and compounds

the darkness. The frivolous and most unbecoming manner in which he acquitted himself in his announcement is adequate for illustrating his stupidity and his lack of understanding of the Deen. If this Imaam understands the meaning of the Qur'aan and its qiraa't, he would not have likened the Qur'aan to a kuffaar ball being kicked, and a kuffaar sports event 'kicking off' with its haraam

fanfare.

The qaaris of today are making a mockery of the Qur'aan Majeed for the acquisition of monetary gain. The Aayaat of the Qur'aan are being bartered away for the miserable coins of the dunya. It is for this reason that Rasulallah (sallallahu alayhi wasallam) said:

"The majority of the mu-naafiqeen (hypocrites) of my Ummah are its qaaris."

Questions and Answers

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

(Continued from page 5)
at one's home or in Johannesburg or in the plane. But the final point is Jeddah. It has to be compulsory donned in Jiddah.

Q. Can a wife give her Zakaat to her poor husband?
A. It is not permissible for a wife to give her Zakaat to her husband. The same applies vice versa.

Q. How does a musalli fill a gap in front of him in the saff if he is in Salaat or about to join the Salaat? If he is in Salaat and has to step forward to fill the gap, does he move ahead with his hands folded?
A. When there is a gap in the front saff in front of you, then step into it with one or two steps with your hands held folded. While stepping to the right-hand side to fill the gap, keep your hands folded. If there is a gap in a saff while you have not yet joined the Salaat, then you may move even across the path of the musallis to reach and fill the gap.

Q. On whom is Qur'baani Waajib according to the Maaliki Mathhab?
A. According to the Maaliki Mathhab, Qur'baani is compulsory on the head of the family. He has to make Qur'baani for all those whose nafqah (expense) is incumbent on him, e.g. his children.

Q. One sheikh Fakhri Owaisi has severely criticized Hadhrat Muawiyah (radhiyallahu anhu). He claims that Hadhrat Muawiyah was involved in the killing of Hadhrat Uthmaan (radhiyallahu anhu). What is the status of a person who reviles the Sahaabah?
A. The reviler of the Sahaabah is a pure kaafir. Hatred for a Sahaabi is the effect of hatred for Rasulullah (sallallahu alayhi wasallam just as love for a Sahaabi is the effect of love for Rasulullah (sallallahu alayhi wasallam). Salaat behind this murtad is not valid.

Q. In the qabrustaan should we lift our hands when making dua?
A. When making dua for the mayyit in the Qabrustaan, the hands should not be lifted. This was not the method of the Akaabireen nor is it Sunnat to raise the hands.

Q. I am a prisoner in the United States. Do prisoners also have to pay Sadqah Fitr?
A. Sadqah Fitr is Waajib on those who have the Zakaat Nisaab (about \$400) on the Day of Eid. If you have this amount, then you have to pay the Sadqah Fitr which is the price of 2 kilograms of flour. You may give it to any poor Muslim in prison.

Q. Is oral sex permissible. Some scholars say that while it is not encouraged, it is permissible. Please comment.
A. The some 'scholars' to whom you have referred are morons. Such repositories of stupidity may not be termed 'scholars'. This satanic practice is filth and destructive to the body and soul. Medical experts have confirmed that this act of Satanism causes mouth and throat cancer. A professor said: "Coupled with changing sexual behaviours and where oral sex features prominently, these trends will most likely lead to increases in HPV oro-pharyngeal cancers"

Q. Is it permissible to fast on the holy days (9th Zil Hajj and 10th Muharram) with the intention of Qadha of Ramadhaan?
A. It is permissible to fast on the auspicious days with the intention of making Qadha of Ramadhaan's fasts.

Q. Is it permissible to take a Sunnat ghusl during I'tikaaf?
A. It is not permissible to take even a Masnoon ghusl during the I'tikaaf.

Q. The Madkhali Salafis say that those who criticize the Saudi government are Khaarjis. Please comment.
A. In fact, most, if not all, of the rulers in Muslim countries today are kaafir. The entire system of government is kufr. Criticizing these kuffaar rulers masquerading as Muslims does not render one a khaarji. The 'madkhali' salafis are morons who bootlick the corrupt Saudi regime.

Q. Do women have to wear only white dresses in Ihraam? Can they wear gloves and socks?
A. Women may wear any colour dress during Ihram. Gloves and socks are permissible.

Q. A man is survived by 3 sisters and a son of his deceased brother. How should his estate be distributed?
A. If the heirs are only three sisters and a son of a deceased brother, the mayyit's estate will be divided as follows: The three sisters will jointly inherit two thirds of the estate which they should share equally. The remaining third goes to the nephew.

Q. Is it correct to say that it is not necessary for a mujahid to wear his shalwaar above the ankles?
A. It is not permissible for even a mujahid to wear his shalwaar (trousers) below the ankles. The information given to you is incorrect.

**Safar 1436
December 2014**

ZAKAAT NISAAB	R3,900
MEHR-E-FATIMI	R9,700

SADQAH WITH LOVE

(Continued from page 10)

Who the Being is in Whose Path you are giving your Zakaat and Sadqah.

Among the signs of Qiyaamah, Rasulullah (sallallahu alayhi wasallam) said is that people will regard payment of Zakaat to be a fine.

give money in Sadqah, I give the coins which I have washed, so that pure and clean coins reach the Hands of my Master (Allah Ta'ala)."

The lesson for us in this attitude of Hadhrat Aishah (radhiyallahu anha) is to give in the Path of Allah Ta'ala happily and cheerfully. Sadqah should not be regarded a burden. Give from the wealth you love, and from halaal tayyib wealth. Some people, feeling Zakaat to be a 'fine', seek to absolve themselves of this 'onerous burden' with such goods which have become useless for them. This is not the way which devotees of Allah Ta'ala adopt for gaining His Pleasure. Examine your niyyat and understand

Updated details

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THE POISON OF PRESERVATIVES

"Generally preservatives are used to increase the shelf life, preserve the natural characteristics, and/or preserve the appearance of the food. Some preservatives have induced allergic reactions, while others have been linked to cancer, asthma, and birth defects."

For the preservation of your health, abstain from processed foods containing preservatives. There is no surprise in the deluge of cancer, heart problems, diabetes, and many other dis-

eases from which humanity is today suffering. There is no conundrum regarding the causes of these diseases which are a form of divine punishment for the self-inflicted abuses of consuming haraam, mushtabah and poisonous commercially processed foods. And, the worst of commercial junk which people devour is halaalized, diseased carrion chickens – the worst offender in the crimes of self-inflicted disease.

THE HAJJ OF THE HEART

(Continued from page 1)

of his companions said: "Subhaanallaah! Did I not leave my money with you (in Makkah), then I took it from you afterwards?" Another Hajee said: "Did you not give me water at a certain place (while performing Hajj)? A third one said: "Did you not purchase for me certain things?" (i.e. while at Makkah). Hadhrat Ibn Mubaarak said: "I don't know what you are talking. I tell you that I did not perform Hajj this year."

That night in a dream someone said to him: "O Abdallaah! Verily, Allah Ta'ala has accepted your Sadqah. Allah Ta'ala sent an Angel in your form to perform Hajj on your behalf."

An Angel in the form of Ibn Mubaarak had accompanied the Hujjaaj, hence they believed that he had performed Hajj with them.