

Roses have thorns!



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

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"Beware of a Punishment which will not overtake only the transgressors among you." Qur'aan

THE HARAAM STUPID 'PRETORIA ACCORD'

Here in South Africa, there are a group of people called the Muslim Unity Foundation. This group comprises of Shias and Barelwis. This group is currently drafting an accord called the Pretoria Accord. The intention behind this accord is to get all the Ulama Bodies and Ulama to sign it, so that the Shias could then be classed as part of the Muslim ummah. Once the Ulama Bodies and Ulama sign this accord, it gives them permission to become part of Masjid and Madrasah Committees, part of the boards of Muslim Schools etc.

The 10 main points of the Pretoria Accord are listed below:

1. Sunni Sufis, Salafis, Deobandis and Shias are all within the fold of Islam.
2. No one individual or

group should make Takfeer on the other. It is unacceptable and impossible.

3. All the secondary irreconcilable differences of beliefs should be respected.

4. No one group or individual should indulge in insulting the beliefs or practices of the other.

5. All fancy derogatory terms should be stopped against each other e.g. Takfiri, Wahhaabi, Rafidi, Bid'ati etc.

6. Proselytising and recruitment at each others Masaajid should stop immediately.

7. Ulama on all sides should be cautious and not criticise the beliefs and practices of the other schools when promoting their own school.

8. Ulama and heavy weights from each school

of thought should meet at least once a year to discuss.

9. Historical debates and discussions should not be given priority and should eventually be stopped.

10. Ulama should educate their Musallees on the dangers of sectarianism and hatred between fellow Muslims who subscribe to different schools of thought.

The following questions require a detailed response;

1. Tarikhi Dastawez, prepared by the Sipa e Sahabah, is a declaration that Shias are out of the fold of Islam, backed by more than 700 pages of proof from their books and has been signed by over 400

scholars from around the world. Does your Darul Ifta agree with this monumental piece of work?

2. Will it be even permissible to consider signing such an accord?

3. Looking at the current events in Syria, which shows that the Nusayri Shia government has nothing to do with Muslims or Islam, and where the President has made his own Qur'aan, will it be even feasible to discuss 'unity' with the Shia?

4. What are the repercussions for signing this accord?

5. Kindly provide a detailed response on the differences between a school of thought, and differences

between the deviated group in terms of Aqidah.

This so-called 'pretoria accord' is the Devil's Accord. It is simply another shaitaani ploy of the Shi-ahs to gain Islamic recognition in the Muslim community. The Barelwi Qabar Pujaaris (Grave-Worshippers) and the Shi-ah enemies of the Sahaabah are birds of a feather, hence these two cliques of moronic deviates are in an unholy embrace to undermine Muslims who follow Islam as imparted to the Ummah by the Sahaabah.

There can never be common ground between the Ahlus Sunnah Wal Jama'ah and Grave-Worshippers, nor can Muslims and Shi-ahs be on a single platform. Unity with Shi-ahs and Grave-Worshippers is not on the cards for those who follow the Sunnah of Rasulullah (sallallahu alayhi wasallam).

RESPONSE TO THE 10 POINTS OF THE STUPID 'PRETORIA ACCORD'

(1) 'Sunni' sufis, that is, the Barelwi Qabar Pujaaris who infest the graves of the Auliya are deviates who hover on the brink of kufr and shirk. Shi-ahs are kaafir. There is no scope for any contrary verdict.

(2) In terms of the Shari-ah, it is incumbent to make Takfeer of those who deny any of the essentials of Islam and of those who malign the Sahaabah. Thus excommunicating Shi-ahs and

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HANG YOUR HEADS IN SHAME!

The stampede with its heart-rending consequence is but one link in the chain of misery and suffering afflicting the Ummah world-wide whilst the affluent Muslim millionaires and billionaires satanically squander the bounty of wealth which Allah Ta'ala has temporarily assigned into their trusteeship.

We read of all the sufferings and we are aware, but the hearts remain impervious and unmoved. Reports of Muslim suffering are simply news item to read and forget whereas it should be for us a lesson to provide the strongest motivation and enthusiasm to spend

wholeheartedly in the Path of Allah from the wealth Allah Ta'ala has granted us. "Never shall you attain piety as long as you do not spend from that (wealth) which you love (and miserly hoard). And, whatever you spend, verily Allah is aware thereof." (Qur'aan)

Regarding the hardness of the hearts which prevents spending in the Path of Allah and which smothers the inherent attitudes of Imaan, the Qur'aan Majeed states:

"Then, thereafter your hearts became hard like stone or even harder (than stone). Verily, from some stones gush forth rivers, and verily, some

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THE PUNISHMENT OF ALLAH

DIVINE WARNING OF GREATER CALAMITIES

"What! Are the people of the cities confident that Our Punishment will not overtake them during the night whilst they are sleeping?"

"What! Are the people of the cities confident that Our Punishment will not Overtake them during the day whilst they are indulging in amusement?"

What! Are they negligent of the Scheme of Allah (that they are safe and sound and oblivious of His Athaab)?

Only people who are losers will have (such) confidence."

(Qur'aan)

Soon after the calamity of the Punishment of the

sandstorms, hail, lightning and the Crane-Killer, comes this Athaab of the Fire. These are warnings from Allah Azza Wa Jal of greater Punishment if the Saudi regime and the masses of transgressors do not heed and reflect with intelligence.

All of them are defiling the sanctity of the Haramain Shareefain (the Holy Musjids and its sacred Precincts in Makkah and Madinah). The evil regime and the evil and jaahil 'pilgrims' whose primary objective is holidaying, are rudely and obscenely violating the Holy Places with their evil and sins. They have transformed the Haramain Shareefain into holiday resorts and market places. The evil of photography, cellphone sins and videog-

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Questions and Answers

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Q. Is it permissible to send children to a school where sex lessons are taught with extreme explicitness. Nude pictures of males and females are shown, and the sex and unnatural sexual acts are explicitly described.

A. It is absolutely haraam to send children to the immoral schools which are worse than brothels, where they teach and encourage fornication and sexual perversion.. But, 'Muslims' of this age prefer all this immoral muck over Imaan.

Q. Something weird occurred in our Musjid. On Friday, before the khutbah, a qawwaal was allowed to sing naa'ts. Many musallis were shocked at this performance in the Musjid on Friday just before the khutbah. Is this permissible?

A. The miserable, evil qawwaal who sang the haraam naa'ts should have been expelled from the Musjid. Singing for public entertainment is haraam. The haraam is aggravated by the pollution of the Musjid in this haraam manner. In fact, the haraam singing has now been made part of the Jum'ah ibaadat. May Allah Ta'ala save us from these scoundrel qawwaals and the scoundrel trustees and the scoundrel imam who allowed the evil singer to perform his haraam singing.

Q. One of my customers is going for Hajj. He has old debts which he is not paying. Is it permissible for him to go for Hajj whilst the creditors want their money?

A. It is haraam for him to go for Hajj with the money with which he has defrauded his creditors. It is Waajib to pay the debts. There is no such thing as 'old debts' in Islam. All debts are fresh and immediately payable. This man's Hajj is not accepted. His intention is insincere. He is not going for Hajj. His true intention is to go for a tour. If the niyyat was thawaab, then he would not have committed the haraam act of abstaining from paying his debts. He will gain infinitely more thawaab for paying his debts than going for Hajj.

Q. Some of my relatives, and many other Muslims organize birthday parties. Please comment on this. Is a birthday party permissible?

A. A birthday celebration/party is haraam. It is a kuffaar practice. Emulating the kuffaar (*Tashabbuh bil kuffaar*) is a major sin. Rasulullah (sallallahu alayhi wasallam) said: "Whoever emulates a people is of them." They should be prepared to be resurrect-

ed on the Day of Qiyaamah with the kuffaar whom they emulated.

Q. The white principal of our school insists that Muslim students wearing kurtahs should wear the school blazer on top of the kurtah. Please comment on this.

A. It is not permissible for the Muslim pupils to wear the haraam kaafir blazer over the Islamic kurtah. The pupils should refuse even if they are expelled.

Q. A husband told someone a lie: "I gave her (i.e. his wife) one Talaq." In reality he never gave his wife Talaq. For some reason he spoke a lie. What is the Shariah's ruling? He also said: 'I am legally separated from her.'

A. The statement, "I gave her one Talaq", is one Talaq Raj'i. However, if he was for some reason making a false statement, and he knows that he had not given his wife Talaq then between him and Allah, the Talaq does not take place. But if the wife is not convinced, she can regard it as one Talaq. The statement about being legally separated is not Talaq. It is drivel.

Q. A Christian organization is organising an interfaith breakfast. Interfaith prayers will be said at the breakfast. Is it permissible to attend?

A. Even a person lacking in Islamic Knowledge can understand that the 'interfaith breakfast' is not permissible. Participation in kuffaar prayers is kufr. Those who participate/join in the prayers of the kuffaar lose their Imaan. There is just no scope in terms of the Shariah to participate in this interfaith activity.

Q. I have embraced Islam. Which Math-hab should I follow? Some say that the one Math-hab is better than the other. I have studied under a Maaliki Ustaadh and have several kitaabs of the Maaliki Math-hab. I am inclined to follow this Math-hab. Those around me are Hanafis. What should I do?

A. All Four Math-habs are the Haqq. It is improper to say that one Math-hab is better than the other. A person who has no Math-hab should adopt the Math-hab whose teachings are readily available to him. It is of no benefit to adopt a Math-hab and remain ignorant about the teachings. You will then not know how to follow the Deen correctly. If you have adequate knowledge of the rules pertaining to Tahaarat, Salaat, Saum, etc. for your daily needs in terms of the Maaliki Math-hab,

TRADING IMAAN FOR CARRION

There have been reports of hundreds of 'muslim' refugees in Europe converting to Christianity in lieu of asylum. Most of the renegades are from Iran and Afghanistan. While we hope that all of these vile renegades are Shiahs, non-Shiahs reneging from Islam will not come as a surprise. In the

final analysis, Imaan has not been ordained for them by Allah Azza Wa Jal. Jahannam has to be filled in terms of the Divine Promise, hence the fuel and food for Jahannam are being prepared with these sell-out renegades who trade the treasure of Imaan for the carrion of the world.

then you should remain a Maaliki. There is extremely little literature in English in terms of the Maaliki Math-hab, and there is no Maaliki Ulama of the Haqq versed in English with whom you could communicate. This is your big problem if you choose to remain a Maaliki. However, you say that you had studied for some time under a Maaliki Ustaadh and have sufficient Maaliki kutub to guide you. If this is so, then you may continue with the Maaliki Math-hab.

Q. If a Shaafi' performs Salaat behind a Hanafi Imaam, should he still recite Surah Faatihah?

A. It is compulsory for the Shaafi' to recite Surah Faatihah in every raka't even if the Imaam is a Hanafi. The Shaafi' should follow his Math-hab even behind a Hanafi Imaam. In the second raka't of Fajr, the Shaafi' when behind a Hanafi Imaam, should recite the shortest Qunoot and link up with the Imaam in Sajdah.

Q. What is the meaning of Jihad?

A. Jihad is a war which the Islamic state wages against the kuffaar countries in order to establish Islam in their lands. But today there is no real Shar'i Jihad any where. All the Muslim countries are today governed by kuffaar with Muslim names. And the Jihaadi groups are primarily killing Muslims, especially in the Syrian-Iraqi scenario of anarchy and strife.

Q. Is the Tabligh Jamaat involved in Jihad?

A. The Tabligh Jamaat is not waging Jihad in the meaning of the Shariah's concept of Jihad as explained above. It concerns itself with only Tabligh (propagation) of the elementary tenets of the Deen.

Q. Is it compulsory to join the Tabligh Jamaat?

A. It is not compulsory to participate in Tabligh Jamaat activities. It is permissible.

Q. Are the activities of The Majlis Jihad?

A. The activities of the Majlis are not Jihad. Our activities are Ta'leem (Teaching) of the Deen and Amr Bil Ma'roof Nahyi Anil

Munkar (Commanding righteousness and prohibiting evil).

Q. Where in the world today is valid Jihad taking place?

A. Today there is no place where a valid Shar'i Jihad is taking place.

Q. I am a Haafiz of the Qur'aan. I recite at medium pace and recite one Juz daily. Please give me some advice. What dua should I recite to strengthen my Hifz?

A. You should fear Allah Ta'ala and be ashamed of yourself for reciting only one Juz a day despite being a Haafiz. The minimum a Haafiz should recite daily is ten Juz. Even if you recite at medium pace, it will take you 30 minutes for one Juz. That is five hours for ten Juz. It is quite easy to spread the five hours over the 24 hours.

Dua is not sufficient. In addition to Dua, you have to struggle and apply pressure against your nafs. It is haraam to indulge in futility. Abandon futility. Inculcate Taqwa and your memory will brighten and your heart will gain Noor.

Q. I have learnt that the largest publisher of Shaikh Zakariyya's kitaab, *Fazaail-e-A'maal* has made Taubah for having published and distributed this book which some say contains fabricated Ahaadith.

A. The 'largest' publisher is a moron. He has fallen into the Salafi-Bid'ati trap. There is nothing wrong with the kitaab. He has been affected by Salafi propaganda.

Q. Is it permissible to swim in a public pool used by all and sundry when no one is around. In the mornings no one uses this pool. May I swim in it?

A. It is not permissible to swim in the same pool in which kuffaar also swim even if they do not swim the same time. The *najaasat* (physical and spiritual) of the kuffaar and even Muslim fussaag and fujjaar, has a bad effect on the Muslim's spirituality.

Q. During my teenage years I stole Sadqah money. How should I compensate for this sin?

A. Give the amount away to the poor without niyyat of thawaab.

Questions and Answers

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Q. Please explain these terms: Da'wat, Tableegh, Tazkeer and Ta'leem.

A. Da'wat, Tableegh, Tazkeer and Ta'leem all mean the same thing. All these terms mean to teach the Deen of Allah Ta'ala.

Q. Who is a daa-ee (one who gives da'wat)?

A. Every Muslim who gives naseehat of any Deeni kind is a daa-ee or a muballigh or a muallim or a muthakkir. All these terms mean the same thing.

Q. A person has used up the interest he had received from the bank. What should he now do?

A. The amount of interest which he has spent should be given to the poor with the intention of compensating the amount he had used of the interest.

Q. Is it permissible to get married during Ramadhan?

A. Yes, it is permissible to get married in Ramadhan.

Q. A married woman has committed adultery. Is the Nikah still valid? Are the results of DNA valid in the Shariah?

A. The marriage is still valid regardless of the adultery committed by the wife. A DNA test is not valid in the Shariah for proving anything.

Q. If a Ma'zur makes wudhu after sunrise, will this wudhu be valid for Zuhr Salaat? A learned lady says that it will not be valid.

A. The Ma'zur's wudhu breaks with expiry of a Salaat time. The Wudhu which a Ma'zur takes after sunrise is valid for Zuhr because there is no expiry time of any Salaat from after sunrise. There is only an entry time, and that is the time for Zuhr. The learned sister has still much to learn.

Q. I have set aside a large sum of money to buy a house. I calculate my Zakaat on 1 Ramadhan every year. Do I have to pay Zakaat on this money as well?

A. You have to pay Zakaat on 1 Ramadhan on whatever cash you have on hand, in savings or in your investment account. As long as you have not yet used the money to buy a house, you have to pay Zakaat on it if you still have it on 1 Ramadhan.

Q. In prison where Jumua Salaat is not performed, should we perform Zuhr in Jamaat?

A. On Fridays in a prison, Zuhr Salaat should be performed individually without Athaan and Iqaamah.

Q. I work in a foreign country. My hometown is Karachi. If I happen to be in Karachi for less than 15 days, how should I per-

form Salaat?

A. When you are in Karachi even for a few minutes you become Muqem and have to perform Salaat in full.

Q. My wife is from another city in Pakistan. If she is with me in Karachi, how should she perform Salaat?

A. The Watn-e-Iqaamah of your wife is also Karachi. It is now her home place. She has to perform Salaat in full when in Karachi.

Q. How should my wife perform Salaat when she visits her parents in the other city?

A. She will be a musaafir if her intention is to stay less than 15 days. Her parents' city is no longer her place of permanent residence.

Q. My parents wish to see the pictures of my children on skype. Is it permissible?

A. Skype pictures are also haraam. Videos and internet pictures of any kind are haraam *tasweer* (haraam pictures).

Q. The greater part of a man's income is haraam. Is it permissible to buy foodstuff from him? He intentionally defrauds people.

A. Those who are aware of his haraam shenanigans, should not buy food from him. His money is corrupted with an abundance of haraam.

Q. The Salafis say that Nabi Aadam (alayhis salaam) was not a Nabi. The first Nabi according to them was Hadhrat Nooh (alayhis salaam). Is this true?

A. Salafis are morons. Their profession is to talk drivel. Rasulullah (sallallahu alayhi wasallam) had mentioned that Nabi Aadam (alayhis salaam) was the first Nabi. The Qur'aan Majeed states: "Verily, Allah has chosen Aadam, Nooh, the Family of Ibraaheem and the Family of Imraan over the worlds." (Aayat 33, Aal-e-Imraan). Hadhrat Aadam, Hadhrat Nooh, the Ambiya in the progeny of Nabi Ibraaheem and the Ambiya in the Family of Imraan are all coupled together by Allah Ta'ala. How is it possible that Aadam (alayhis salaam) was not a Nabi when he was Allah's very first Khalifah on earth?

Q. Sheikh Ninowy recently held programmes of thikr, etc. at the Musjids and venues of the Bareilwi sect. Is he also from the Bareilwis?

A. Although he is not from India from whence the Bareilwis hail, he is a bird of the feather. He too is one of the Qabar Puja gang, hence he visited the places of bareilwi

WHEN PARENTS FORFEIT THEIR RIGHT

Q. A boy and a girl at university are having a relationship. They want to make their relationship halaal with Nikah, but the parents refuse. The parents insist that they first complete their university education. They refuse permission. What should this couple do? Both are Hanafis.

A. Parents who insist on their children first completing secular studies before marriage are not concerned about the Imaan of their children. They live only for the dunya. Their outlook on life conveys the idea that whilst their lips proclaim belief in the Aakhirat, their hearts believe otherwise. The parents have cast their children into the cauldron of Zina. These fussaag parents are the primary cause for the zina relationship which their son and daughter have struck up in the university brothel.

In the circumstances these par-

ents have forfeited their right of guardianship. A child who is an adult and who is likely to fall into sin, has the right to marry without the consent of his parents who insist that he completes secular education at the institutions of the kuffaar, and pass the years in zina.

Zina of different degrees has become a norm in even Muslim society. There is no fear for Allah Ta'ala, hence the brains of the parents are convoluted or deranged.

If the boy and girl who find themselves in these haraam circumstances choose to marry in conflict of their parents' orders, then they should be prepared to undergo trials. It will be permissible for them to marry without parental consent in this case. The parents are prepared to promote the zina relationship. They have therefore fallen from the pedestal of guardianship.

puja (worship). He is a deviate, so beware of his fangs of bid'ah.

Q. Is it permissible to leave the Musjid after the Imaam's Salaam? Is it permissible to engage in Sunnat Salaat while the Imaam is still busy with a long dua?

A. It is permissible to leave the Musjid after the Imaam has terminated the Jamaat Salaat with Salaam. The Sunnats may be performed at home. However, one should not unnecessarily abandon the Dua after the Fardh Salaat. After Zuhr, Isha and Maghrib, make a short silent dua. There is no need to wait until the Imaam ends his long dua. After Fajr and Asr Fardh, the Dua is usually longer. It depends on the individual. Again it is not necessary to remain as long as the Imaam makes dua.

After the short dua one may leave to avoid becoming involved in conversation outside the Musjid. It is permissible, in fact necessary, to engage in the Sunnat Salaat whilst the Imaam is involved with his long bid'ah dua.

Q. Is it necessary for Hijaab between a woman and her adopted son who is now an adult, and also between a man and his adopted daughter who is also an adult?

A. The adopted children are not the sons and daughters of the persons who had adopted them. All rules of Hijaab are applicable.

Q. What is kushu' in Salaat?

A. *Khushu* is fear, humility and concentration in Salaat. This is a condition which is the effect of total obedience to the Shariah and adoption of the Sunnah. Its acquisition depends on Islaah (reformation) of the nafs. As long as the nafs is soiled with evil attributes, *khushu* is not possible. *Khushu* cannot be simply willed into a person nor will only dua for this condition benefit. It is a gift from Allah Ta'ala for the one whose gaze is focused on the Aakhirah, not on the dunya.

Q. Is it permissible for a woman to put eye drops into the eyes of a male who is working with her?

A. It is haraam for a woman to apply eye drops to a ghair mahram male. It is also haraam to work with such a male. It is haraam for a woman to work in a place where she is exposed to males.

Q. Is it permissible to begin the six days of fasting in Shawwaal the day after Eid?

A. It is permissible to begin the six days of fasting the day after Eid, i.e. 2 Shawwaal.

Q. Is it necessary to wash new garments before wearing?

A. There is no Shar'i incumbency to wash new garments.

Q. Are mushrooms cultivated in chicken faeces halaal?

A. Whilst mushrooms cultivated in chicken faeces are better than those cultivated in swine faeces, and whilst such mushrooms are not haraam, it is best to abstain

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from that which is cultivated in filth. It has a detrimental spiritual effect.

Q. A Christian wife accepted Islam, but the husband remains Christian. What is the position of the woman?

A. The Muslim woman is no longer the Christian man's wife. After the Iddat of three haidh (menses), she will be free to marry a Muslim.

Q. If the woman becomes a murtad, what is the state of the nikah?

A. When a person, whether the man or woman, becomes murtad, the nikah automatically becomes null and void. The nikah is no longer valid.

Q. Some dead fish are washed up on to the shore. Is it permissible to eat these dead fish?

A. Eating the dead fish is not permissible.

Q. I am a resident of Jiddah. I travel everyday to Makkah to work. Do I have to perform Umrah every time I enter Makkah?

A. The residents of Jiddah need not perform Umrah when going to Makkah.

Q. Can Sajdah Tilaawat be performed after Fajr and after Asr Salaat?

A. It is permissible.

Q. I have divorced my wife. I have two children by her. Weekends I drop the children at her place. When I come to fetch them, she comes outside to speak to me. Am I allowed to have conversation with her?

A. Conversation with her is haraam.

Q. Is the bun-hairstyle permissible for women? A modernist professor-type female says that it is permissible.

A. Women who comb their hair into a bun like the hump of a camel are cursed in the Hadith. The 'professor-type' woman is a moron – a jaahilah who is unable to distinguish between right and left. Her mental derangement complemented by her natural intellectual deficiency constrained her to disgorge rubbish.

Q. I was told that Muslims living in the northern part of China used to mix wine in their cooking and drinking due to the extreme cold climate, and to make them warm. What is the Shari'ah's ruling?

A. It is haraam to mix wine in food and in any drink. There are many places as cold and colder than northern China where Muslims do not use wine. Wine is haraam and so it will always re-

main.

Q. While travelling in the flight, due to tight schedule and unavailability of space and water for Salaat, we make Salaat in our seats without wudhu. Later we make Qadha. Is this acceptable?

A. It is possible to make wudhu in the plane. We have travelled a hundred times in various planes. Never once was there a need to perform Salaat without wudhu. You have to make wudhu in the plane. The Salaat which you perform with wudhu in the seat, should be repeated on landing. Performing without wudhu is unacceptable.

Q. Today most creams, lotions, shampoos, etc. contain haraam ingredients. However, the 'Himalaya Range' claims that their products are 100% herbal. These products are manufactured in India by Ayurveda Scientific Research Group. Are we allowed to use these products?

A. 100% herbal does not necessarily mean 100% halaal. We have no knowledge of the substances used by this group. However, India is notorious for cow dung and cow urine. After all, these substances excreted by cows are holy artefacts in that country where cow-puja is the highest fundamental of the Hindu religion. Cow dung and cow urine are 'holy' substances and are used for 'barkat' ('blessings') in a variety of ways. There is no assurance that these 'holy' artefacts of the cow-puja cult are not utilized in these herbal products. Abstain from these products as long as there is no certitude regarding absence of filth. Perhaps you could ask SANHA to institute an investigation regarding the excretal holy artefacts. To the best of our knowledge, these herbal products are not certified by SANHA or any other Carrion Halaalizer.

Q. A man married a divorcee a couple of days before expiry of her Iddat. He was not aware of the mas'alah of Iddat. Is the Nikah valid?

A. The Nikah in the Iddat is simply not valid regardless of the man being ignorant of the law. They were living in zina.

Q. Is it permissible for Muslim employers to deduct U.I.F (Unemployment Insurance Fund) contributions from the wages of their employees? What is the status of the benefits of the fund?

A. While compulsory UIF is not permissible, employers have no option since it is compulsorily im-

DECEPTIONS OF THE NAFS

Q. Please comment on the newly introduced practices called: 'Special Ladies' Programmes', and Islaahi Jalsas'. Years ago we never heard of such programmes. These Ulama are Deobandis.

A. The dividing line between Deobandi, Barelli and Modernists is extremely feint. In fact, in many instances it no longer exists. All have become the Ahl-e-Baatil.

These 'special' ladies programmes and 'Islaahi' jalsahs are deceptions of shaitaan. Shaitaan has entrapped the Ulama with 'deeni' bait – activities portrayed as Deen when in reality these practices are deviations and motivated by nafsani objectives. Even sincere Ulama are misled by

their nafs. They lack the depth of understanding to discern the doors of fitnah they have opened with their public displays of 'piety' and programmes of the nafs.

You will hardly find them on the platform of Amr Bil Ma'roof Nahy anil Munkar.

May Allah Ta'ala save us from the deluge of fitnah which is opening up the Doors of Allah's Punishment. Instead of discouraging women from issuing into the public domain, these Molvis are doing the exact opposite of the tareeqah of the Sahaabah. They are in fact following hard in the footsteps of the Bid'atis and modernists who have long ago opened the avenues of fitnah with their women's programmes.

posed on them by the government. If the employer does not make the deduction, he will have to pay a heavy penalty. Although the deduction is Islamically not permissible, just as the vat tax and income tax impositions are not permissible, people have no choice but to pay.

Since the deduction is known at the very outset, the effective salary of the employee will be the amount after deduction. The employee is therefore not a party to the U.I.F. contract. As such, he may accept the accumulated benefit which in terms of the Shariah will be like a gift. If the contract was voluntarily, then it would not be permissible for the employee to use the benefit for himself. In that case its contribution to Sadqah would be incumbent.

Q. Is it permissible to wear wigs for a bridal shower occasion?

A. Firstly, 'bridal showers' are haraam. It is most unfortunate and spiritually ruinous for Muslims to practise such evil, satanic customs of the kuffaar. Instead of the marriage commencing with holiness and *barkat*, its roots are planted in Satanism. What relationship is there between a holy Islamic Nikah and a haraam, kaafir practice? Is the Sunnah of Rasulullah (sallallahu alayhi wasallam) and of his Sahaabah not sufficient for Muslims? Because Muslims reject the Sunnah, all the calamities on a universal basis are settling on us. The shocking level of moral degeneration of the Muslim Ummah, world-wide is the sure sign of Allah's impending *Athaab* which will strike swiftly and most devastatingly. Look around you. Look at

the surrounding dangers. Look at the disturbances in the land. Look at the frequent eruption of xenophobic attacks, plundering and pillaging. It takes only a match to ignite a major catastrophe, and that catastrophe will be Allah's *Athaab*. Wigs are haraam. It is a double sin to commit a haraam act for fun.

Q. My family says that birthday parties are not major sins. They organize birthday parties to show their love and affection for their children. They ask what is wrong with this and giving the children presents?

A. If your family does not consider a wrongful act as a 'major' sin, then it means that at least they consider it to be a 'minor' sin. The consequence of both 'minor' and 'major' sins is the Fire of Jahannam. Can your family bear the heat of the Fire of Jahannam?

The division of sin into 'major' and 'minor' is of technical import. As far as practice is concerned, all sins are major. There is no 'minor' sin in terms of practice. The Mashaikh say that whoever believes a sin to be minor, practically, believes Allah Ta'ala to be 'minor' – Nauthubillaah.

To show love for children, they have the whole year. Why must it be shown in kuffaar customary style? They labour in self-deception, duping themselves with their baseless argument of justification. From whence did they gain the idea that love and affection should coincide with kuffaar customs? Emulation of the kuffaar is haraam. Whoever emulates a kuffaar practice/custom is of them. May Allah Ta'ala guide them.

Questions and Answers

THE MAJLIS Q & A
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Q. Is voting kufr? Some justify voting on the basis of Muslims paying tax to the government. They argue that since we pay tax we should be part of the process to choose our leaders.

A. Voting is an un-Islamic system. This fact is sufficient to understand the impermissibility of participating in the system without valid need. Paying taxes is not a valid factor to justify indulgence in an un-Islamic system. Paying tax by itself is haraam. However, since tax is extracted by governmental coercive power, the people have no alternative but to pay.

Voting will be permissible only if a political party is a threat to the Muslim community or to Islam, and its policies are openly hostile to Islam and Muslims. In such a scenario it will be permissible to vote for the party which pledges to protect minority/religious groups and their rights. It is the need which dictates the ruling in cases of this nature. Nevertheless, despite voting being un-Islamic, it is not kufr.

Q. Wallace Waarithdeen is proclaimed a mujaddid by his followers. Many of his teachings are in total conflict with the Shariah as we know it. He has figuratively interpreted many verses of the Qur'aan. How can we recognize a Mujaddid?

A. Rasulullah (sallallahu alayhi wasallam) said that at the beginning of every century will come a Mujaddid. The Mujaddid's obligation is to weed out the bid'ah and haraam practices/beliefs which had crept into the Deen during the past century. He expounds the exact same Sunnah which existed during the Khairul Quroon (the first three noblest eras of Islam). He does not teach one new iota. On the contrary, he takes the Ummah back to the original and pure Sunnah.

The Mujaddid is recognized by senior Auliya and Ulama who are Auliya. However, there is no absolute evidence for claiming with certitude that a certain person is in fact *the* Mujaddid contemplated in the Hadith.

Should a man propagate anything contrary to the Shariah which has come down to us from the Sahaabah, he will immediately be exposed and rejected by the Ulama and the Ummah. The criterion is always the Shariah – not any new brand of 'shariah'. The original Shariah which is found in the kutub of the Fuqaha and the Mufasssireen, is the criterion for judging and understanding the Islamic credentials of any person.

Wallace propagated an entirely new cult in conflict with the Deen which has been transmitted down the centuries by way of reliable and authentic narration, hence he is out rightly rejected as an imposter and charlatan masquerading as a Muslim and a 'mujaddid'. The talks of Wallace's supporters are too stupid and silly. Muslims, even laymen and ignoramus all over the world will not accept the drivel he taught in the name of Islam. Yes, new Muslims in the U.S.A. are deluded by the false propagation of this cult.

Q. I do not eat any halaalized commercial chickens since I believe that such chickens are haraam. Similarly I don't eat the meat of the butcheries. However, the family at home consumes these haram chickens and meats. I make my own arrangement for food. What is the position of the oven in which these chickens/meat are roasted? Is the oven paak (clean)?

A. The oven in which haraam food, e.g. halaalized carrion chickens are cooked, becomes impure (napaak) and should be washed before use.

Q. How is it to greet a faasiq? If one fears fitnah, may one greet a faasiq? When a faasiq sneezes and says: 'Alhamdulillah!', should we respond?

A. Initiating Salaam to a faasiq is not permissible. It is Makrooh Tahreemi. Fitnah is an ambiguous term, especially in the context you have used it. If the faasiq is displeased if one refrains from greeting him, so let him feel displeased. Think of Allah's displeasure, not of the faasiq's displeasure. However, there are certain, in fact many cases, when the faasiq is ignorant. He does not have the slightest notion of him being a faasiq. Due to large scale jahaalat, it will not be Makrooh Tahrimi to greet such an ignorant faasiq. However, if the person is not a jaahil, and if he knows that shaving the beard, for example, is sinful, then he should not be greeted. In short, in these times you have to use your discretion and view cases intelligently. One cannot always act uniformly. Different standards will have to be adopted. But such adoption should be based on intelligence and sincerity, not used as a cover for one's own weakness. For example, if you greet a faasiq out of fear for him or respect for his seniority, don't justify your error. Acknowledge that you have violated the law due to weakness.

If a faasiq sneezes and recites

OBEISITY – THE ISLAMIC PRESCRIPTION

Q. Is there an Islamic prescription for losing weight?

A. Yes, there is. The Islamic prescription for shedding obesity is:

- ♦ Don't eat three times a day. Eat only twice.
- ♦ Try to fast every Monday and Thursday. If too difficult fast only one day in the beginning.
- ♦ Don't fill the stomach with food. Leave one third empty.
- ♦ Abstain from all commercially-killed chickens.
- ♦ Never eat fast foods, i.e.

junk called 'food'.

- ♦ Abstain from sweets and chocolates
- ♦ Reduce consumption of tea and coffee. Have green tea.
- ♦ Reduce drastically white flour, pastries, cakes and the like.
- ♦ Between eating and sleeping there should be a 3 or 4 hour interval
- ♦ As far as possible abstain from processed foods.
- ♦ Do light physical exercises at home.

the masnoon dua, respond to him. It is like responding to the Athaan of a faasiq. Although it is not permissible to appoint a faasiq to recite the Athaan, nevertheless, the response to the Athaan remains incumbent.

Q. What should be done with food which sometimes a non-Muslim neighbour sends?

A. When non-Muslims give you food items, give it to other non-Muslims.

Q. Is data / information considered property, in terms of a database of client info / names - numbers etc.? If we obtain it from another business, like their debtors list or client profile list, it will allow us to market ourselves.

If an employee copies the data, it may be considered a type of theft, but is it really theft, like copyright is considered theft. I am not sure if this is an appropriate analogy in this context. But my query is, if a person offers me such data, whether I pay him for the memory stick it comes on or if its sent electronically to me, is that considered theft or is it wrong?

Will it be wrong if we initiate or activate specialist service to peek into his system and copy / mirror that database and then take and use that information?

Is a computer hard drive and virtual access gained remotely, considered trespassing?

Is it theft to go virtually in and come out with a copy of the information? Copying does not diminish it in any way. There may be some virtual locks to bypass. Is that considered breaking and entering. But, it causes no damage and when one leaves, one is not actually taking any-

thing physical or tangible? But technically one did violate his space by entering without permission. Is it wrong?

A. Although data/information is not property in terms of the Shariah, if it is a secret or confidential information, then it will not be permissible to acquire it by deception, theft, bribery, etc. The worker in charge of such data has to be a person of Amaanat (Trust). It is haraam for him to divulge the business information of his employer. In fact, it will remain haraam for him to do so even if he is dismissed from his work.

If such data accidentally comes your way without you having concluded to obtain it, you may utilize it. However, Taqwa still demands abstention.

It will be wrong and not permissible to peek into the system of another person. It is akin to reading his private letters. Unauthorized access to another person's hard drive is like reading his letters without permission, and this is haraam.

Regardless of it not diminishing, the issue here is the man's privacy and secret. It is like his private/personal letters. Regardless of not causing any physical damage. You damage yourself morally by committing the haraam act of invading the private domain of another person.

Q. Poaching of staff - is it wrong to approach staff already working in a business, and offer them employment in the same field, or even in a new start-up business in that field? The reason is that they have experience, industry knowledge, and the main factor is that they know who the main buyers and clients are.

(Turn to page 12)

PATIENTS, DOCTORS AND DISEASE

Q. I am a doctor at a hospital in Riyaadh, Saudi Arabia. A disease has spread and has reached epidemic proportions. Although I do believe that diseases are not contagious, there is a natural fear in us when these diseased patients have to be treated. As far as possible, even the medical staff avoid those afflicted with this disease. Recently such a patient was brought to the hospital. Although there was a need to attend to him physically, we refrained because of fear. I do feel guilty and it weighs heavily on my conscience. We are also required to wash our hands with an alcoholic solution. Is this permissible. Please offer me advice in the light of the Shariah.

A. Regarding diseases being contagious, there has always been difference of opinion among the Ulama. Nevertheless, it is our firm belief that in the final analysis nothing happens but with the decree of Allah Ta'ala. Allah Ta'ala states in the Qur'aan Shareef:

"Not a leaf falls (from a tree) but Allah is aware...."

Even the *maut* of a single leaf is decreed by Allah Ta'ala. It is He Who intervenes in every action, no matter how infinitesimal it may be, This has to be ingrained in our Imaan. Secondly, it should always be uppermost in our mind, that our *Maut* is decreed. It comes only at its appointed time, not a second earlier or later. Hence the Qur'aan says:

"No person will die but at the appointed time with the permission of Allah."

With this aqeedah and yaqeen, there is no need to fear when you have to respond to duty and discharge your obligation.

It is common knowledge that in a place where an epidemic rages, innumerable people are not affected. This itself indicates that the epidemic is operating under divine command and every person who will be affected by it has already been earmarked for targeting by the Taqdeer of Allah Ta'ala. Those who have not been earmarked, will not contract the disease. This is the meaning of the Hadith statement of *'Laa adwa'* (Disease is not contagious)..

By itself, the disease will not and cannot affect anyone. It is like the pebbles of the Abaabeel striking the army of Abraha. Every pebble had on it inscribed the name of the person who had to be struck. Thus, every bird cast its pebble on the man whose name appeared on it. This is Allah's Qudrat, and He has power over all things.

The understanding you have mentioned is actually the tafseer of the Hadith presented by the Ulama on this issue. The fact that the Hadith prohibits fleeing from a place afflicted with an epidemic confirms *La adwa*. If the disease had the inherent power of being contagious, it would have taken in its scope every person in the affected region. Fleeing is thus an act of cowardice and the abdication of duty because it is the obligation of the healthy ones to render assistance and service to the ailing

"ZAKAAT – A FINE"

Rasulullah (sallallahu alayhi wasallam) had said that a time will come when Zakaat will be regarded as a "fine". While Zakaat, a fundamental Pillar of Islam, is an Ibaadat of the highest merit, many people of massive wealth regard it as the imposition of a "heavy" fine. Although Zakaat is comparatively speaking, a negligible amount of one's wealth – only 2.5% – those swimming in tens and hundreds of millions of rand, feel it extremely burdensome to part with it, and to contribute it to where it rightly belongs, namely, *Fi Sabeelillaah* (in the Path of Allah).

There are many in the Muslim community whose annual Zakaat bill runs into millions of rands, but the tightness of *bukhl* (stinginess/niggardliness/avariciousness), constrains the heart to hang on to the money which will be used to brand them in Jahannam as the Qur'aan Majeed states:

"Those who hoard gold and silver and do not spend it in the Path of Allah, give them the warning of a painful punishment on the Day (of Qiyaamah when) it will be heated in the fire of Jahannam, then with it (the money) will be branded their foreheads, their sides and their backs. (It will be taunt-

ingly said to them): "This is what you had hoarded for yourselves, Now taste what you used to hoard."

(At-Taubah, Aayat 35)

While the Ummah is suffering under the yoke of grinding poverty, squalor and gross *jahaalat* (ignorance of the Deen), and while by the hundred and even by the thousand, these unfortunate souls are being converted to Christianity by the western marauders of Imaan, Muslims are withholding to channel their millions of Zakaat immediately to aid these stricken people. The occasional doling out of food hampers to the refugees is a drop in the bucket. Muslims are not providing meaningful assistance.

The affluent ones, due to their niggardliness are content to dole out their Zakaat or portion of their Zakaat, in bits and pieces, soothing their conscience with the misconception of paying Zakaat. Some *bukhala* (stingy people) dwell in the self-deception of having discharged their Zakaat obligations by making entries in books or making intentions of paying the millions of rand of Zakaat for which they are immediately liable. Then they dole out the Zakaat in small amounts over lengthy periods of time.

Remember, that the Zakaat obligation is not correctly discharged in this manner. The one who has to pay a million rand as Zakaat is required to pay it immediately when avenues for this expenditure are available. There are too numerous suffering Muslims in the Ummah. It is haraam to withhold Zakaat and dole it out in bits and pieces when valid cases are immediately available.

Maut is stalking us five times a day. It should not happen that suddenly *Malaikul Maut* grabs you by the neck whilst your Zakaat obligation remains unfulfilled. It will then be too late. Heed what Allah Azza Wa jal says to those who withhold from spending in His Path:

"Behold! You are those people who have been called (by Allah) to Spend in the Path of Allah. But from you are those who are miserly.

Whoever is miserly, he practises miserliness to his own detriment.

(And know that) Allah is Independent, and you are paupers."

Whatever you have, belongs to Allah Ta'ala. You are in reality an arrogant pauper dwelling in self-deception of the wealth being your property. It will be snatched away from you.

ones. They may not be abandoned.

The reason for prohibiting outsiders from going to the affected region is weakness of faith. If one had to contract the disease after going to the place, the person may perhaps attribute the primary cause to the disease itself. There may also be some

other reason for the prohibition, but Allah knows best.

When there is a real need to attend to the patient, take Allah's Name and adopt whatever material precautions have been devised, and discharge your obligation of attending to the patient. You may utilize the alcohol for washing the hands, etc. as

prescribed. This alcohol is not of the *khamr* type. Its use is permissible in terms of the Fatwa of Imaam Abu Hanifah (rahmatullah alayh) and Imaam Abu Yusuf (rahmatullah alayh). It may be used externally.

At all times make the *wird* of *Hasbunallaahu wa ni'mal Wakeel*.

QAILOOLAH (THE AFTERNOON NAP)

The Hadith extols the virtue and benefit of *Qailoolah* or the afternoon nap. In this regard, Rasulullah (sallallahu alayhi wasallam) said:

"Seek aid with the food of Sehri for fasting during the day, and with Qailoolah (the midday snooze) for standing (in Salaat) during the night."

Even kuffaar scientist are confirming what Rasulullah (sallallahu alayhi wasallam) had said more than fourteen centuries ago. The following is a report by medical experts:

AN AFTERNOON nap does not just have the power to revive – it could reduce blood pressure and prevent a future heart attack.

Research involving almost 400 middle-aged men and women found that those who had a nap around midday had lower blood pressure later than those who stayed awake through the day.

The findings, presented at the European Society of Cardiology annual conference in London, showed pressure was lower both when awake and later, during their night-time sleep.

The small difference – of about 5% – was enough to have a significant impact on rates of heart attack, researchers said.

Far smaller reductions have been found to reduce the

chance of cardiovascular events by 10%.

The researchers were from Asklepion Voula Hospital in Athens. They assessed 200 men and 186 women, with an average age of 61, and high blood pressure, some of whom took regular naps.

The hospital's lead researcher and cardiologist, Dr Manolis Kallistratos, suggested modern lifestyles should borrow habits from the past.

Meanwhile, another study has found that drinking four or more cups of coffee a day can increase the risk of heart attacks among those who already have high blood pressure.

It was presented by Dr Lucio Mos, a cardiologist at a hospital in Udine, Italy. – The Telegraph

(The Herald 31Aug15)

GOLDEN NASEEHAT OF HAATIM ASAM

A man asked Hadhrat Haatim Asam (rahmatullah alayh) for naseehat which would glue him to Allah Ta'ala. Hadhrat Haatim (rahmatullah alayh) said:

"O Brother! If you seek a friend, make the Qur'aan your friend. If you are in search of a friend, make the Angels your friends. If you require a beloved, make Allah Ta'ala your Beloved, for Allah Ta'ala befriends the hearts of His beloved devotees. If you desire provisions for a journey, Allah Ta'ala is the best of Provisions. Keep Baitullah in front of you as your Qiblah and make its Ta-waaf with happiness."

TASAWWUF

Hadhrat Abul Qasim Junaid (rahmatullah alayh) said: *"We did not acquire Tasawwuf from mere talking. We acquired it from hunger, renunciation of the world, abandoning pleasures and the delicacies of the world, abundance of Thikrullaah, fulfilment of the Faraaidh and Waajibaat, obedience to the Sunnah, fulfilling all the commands and abstaining from all the prohibitions.*

THE INCOMPARABLE DARS-E-NIZAAMI SYSTEM

Questions: *The Darse Nizami system of Islamic Education is undoubtedly very ideal. The Ulama who have studied by the Darse Nizami system are nearly all Hanafi, so they practice the Hanafi Madhab, and also give their fatawa based on the Hanafi Madhab. I have a few questions which I would be grateful if you answer.*

1) *If a person studies according to the Darse Nizami system, does he gain enough knowledge of the fiqh of the other three Madhabs (Maliki, Hanbali and Shafi) to be able to pass fatawa according to these Madhabs for followers of those Madhabs?*

2) *If the answer to the first question is 'No', then what advice would you have for an Aalim who has completed his studies with Darse Nizami, but wants to master the other 3 Madhabs of fiqh also?*

3) *Would you recommend non-Hanafis to pursue the Darse Nizami for Islamic education?*

Answers

There is no better system than the Dars-e-Nizami. The objective of this system is to create and solidify the *Isti'daad* (academic ability) of the student. The problem is that most of those studying nowadays at the Darul Uloom are not genuine

Talaba, hence they do not know whether they are moving forwards or backwards.

If you want to understand the effect of Dars-e-Nizami then look at Deobandi personnel such as Hadhrat Maulana Qasim Nanotwi, Hadhrat Maulana Rashid Ahmad Gangohi, Hadhrat Maulana Ashraf Ali Thanvi and innumerable other Ulama who were masters in Fiqh of all Math-habs. They are all the wonderful fruits of Dars-e-Nizami

In fact, at Madrasah the student does not acquire all-embracing knowledge of even the Hanafi Math-hab. The purpose of the Madrasah is only to create *Isti'daad* in the one who is a genuine student. Minus taqwa a person can never be a true Taalib-e-Ilm. Allah Ta'ala says in the Qur'aan Majeed: "Verily, of His servants, only the Ulama fear Allah."

Look at the voluminous *I'laaus Sunnah* and at numerous other Kutub which the Ulama of Deoband have written on all subjects of the Deen, and you will then not fail to understand the value of Dars-e-Nizami.

With the *Isti'daad* cultivated in the genuine student of Taqwa by Dars-e-Nizami, he can undoubtedly be a better expert in the Fiqh of all other Math-habs than the products who emerge from the liberal,

modernist institutions of the Middle East.

In addition to the Dars-e-Nizami, it is necessary that the Madaaris should teach the kutub of the other Math-habs for such students who are studying at Hanafi Madrasahs. If these students will be returning to their communities who are not Hanafis, then it is essential that the foundation and structure of their Math-hab be solid otherwise the half-baked and quarter-baked liberal, modernist 'sheikhs' in their communities will bamboozle and browbeat them.

Our Madaaris of this era, generally are not understanding the difficulty they are causing for these students who will be returning to their Shaafi' communities.

Most students emerging from all the Madaaris lack *Isti'daad* in even the Hanafi Math-hab. This lamentable state of affairs is not because of any deficiency in the most superb Dars-e-Nizami system. The reason is that most chaps studying at the Madaaris are not genuine Students of the Deen, and this applies to even the Asaatizah nowadays. Certificates of qualification are doled out to too many cranks and quacks. In this lamentable process, the masses are misled and mis-

guided.

Taqwa on which the success of the academic career is 100% dependent is almost totally lacking in the life of the Darul Uloom of this era. Kuffaar attitudes, haraam sport, bid'ah, absolutely no Islaah of Nafs, and vice of other sorts are rampant in the Deeni institutions nowadays. In fact, Taqwa has become a strange concept to most of the students and Ustaadhs of today's Darul Uloom. The authorities are turning a blind eye either because they too are the victims of these vile issues or because their focus is not on Allah Ta'ala and the Akhirat. Their motive for operating a darul uloom is the dunya and the fulfilment of nafsaani objectives. Hence, these institutions are bereft of barkat.

But do understand that there is no better system on earth than the wonderful Dars-e-Nizami system which has produced the best Ulama of Islam in recent times.

On receiving the above response, the Brother wrote as follows:

"You have given a beautiful response. No doubt the Darse Nizami is much superior to the modernist, university-style, so called Islamic education, the effects

of which are such ulama who sometimes are on the brink of Kufr due to their weird beliefs and interpretations of the Shariah.

I require clarification on two issues:

1) *By reading your reply, I have understood that a genuine student after being done with the Darse Nizami, would Insha'Allah have adequate ability to learn the details of the fiqh of the other Madhabs through self study, and that it would not be necessary to learn the other Madhabs from a teacher. Am I correct?*

2) *In case my understanding of your reply, as described in the above question is correct, then my other question is that in that case the student would not have an ijaazah in the fiqh of the other Madhabs from a teacher. Does that matter?*

ANSWER

The *Ijaazah* of our Ulama who are experts in the various spheres of Deeni Uloom is adequate. In this current era there are no reliable and genuine Ulama of the other Math-habs, and the situation among Hanafis is also rapidly deteriorating. We are in the vortex of the age of *jahaalat* predicted by Rasulullah (sallallahu alayhi wasallam) when the *juhala* will seek guidance from oth-

(Continued on page 8)

40 YAASEEN

Q. Is the practice of reciting Surah Yaaseen 40 times for alleviating a difficulty/problem valid? I have seen it also being recited in group.

A. Reciting Surah Yaaseen 40 times when afflicted with a problem is valid and permissible. However, reciting it in group form is not valid. It is reduced to an empty ritual which has no substantiation in the Shariah. The efficacy of the practice is eroded by a group of people most of whom are not affected by the calamity. The one who is afflicted should recite it in privacy. The following episode illustrates the wonderful benefit and efficacy of reciting Surah Yaaseen 40 times.

Once Imaam Naasiruddeen (rahmatullah alayh) during an illness lapsed into a deep coma. He was considered to have died, and was buried.

During the night time he came out from the coma, and realized that he was buried in a grave. Extreme grief and fear overcame him, but he did not panic. He remembered that during times of calamity Surah Yaaseen should be recited 40 times. Thus he began reciting Surah Yaaseen.

After he had completed the recitation 39 times, he heard digging above. A kafan-thief was busy digging with the intention of stealing the kafan of the newly buried 'deceased'. Imaam Naasiruddeen (rahmatullah alayh) realized that the digging is by a kafan thief. He thought that if the thief became aware that the person inside was alive, he would flee in shock and abandon the task of opening the grave. In order not to frighten him, the Imaam recited the 40th Yaaseen silently so that the thief could not hear.

Spontaneously with the

completion of the 40th Yaaseen, the grave was opened up. The thief had completed his digging. As Imaam Naasiruddeen emerged from the *Lahd* of the Qabr, shock and fear overwhelmed the thief. He collapsed and died on the spot. The Imaam was overwhelmed with grief at this development. Reproaching himself, he said: 'I should have waited and pretended to be dead until he had completed his task of stealing the kafan. Only then should I have climbed out.'

Then he thought: 'If I return home immediately, the people will be shocked and overwhelmed with fear.' People will think that he was a ghost or some unnatural apparition. He waited until night-fall. Then went into the town. Stopping outside each house, he proclaimed loudly: "I am Imaam Naasiruddeen. You buried me whilst I was in a coma. I am alive."

HATING THE DEED, NOT THE PERSON

Q. I hear that an evil person should not be hated. His deed only should be hated. Is it not permissible to detest an evil person? Explain this concept.

A. The concept of hating/loving a person for deeds, could be understood on the basis of a father's reaction to his son's evil. If the son does evil, the pious father will scold and even hit the son, but he goes on loving the son. He does not hate his son. Similarly, when a Muslim commits an evil, we hate the evil, and while we naturally have no love for him, we should not despise him, for it is quite possible that he will reform, and it is quite possible that the one who despises another may become evil. It has

happened to innumerable people. The misdeeds must be hated.

The dividing line is fine and even blurred, and sometimes to hate the person is valid. For example, it is not expected of a person to love someone who insults Rasulullah (sallallahu alayhi wasallam), or who mocks at any Sunnat act. A man will naturally not love and cannot love someone who robbed and murdered his father/son, or who violated the honour of his wife/daughter.

Rasulullah (sallallahu alayhi wasallam) said: "Hatred is for Allah's Sake, and Love is for Allah's Sake." Hating only the deed, not the person is not an all-embracing principle.

YOU HAVE LOST YOUR DAUGHTER – YOUR DAUGHTER HAS LOST HER IMAAN

A heart-stricken Sister writes:

“Assalaam Walaikum

We would like to ask some advice in regards to our 18 year old daughter.

Our daughter, who is now 18 years old, attended Islamic School until the 10th grade here in the United States. During her time in Islamic School, and prior to the age of 16, she was obedient and respectful. During this time, she fasted, performed daily Salaat, ate Halal, and read Qur'an

We are a family of seven. She is the oldest. We have been married for 22 years, and she comes from a stable home, and has not sustained any traumat-

ic experiences as a child. Our family follows Islam and has always done so. She attended Public School in the last two years of her High School years.

In her 12th year, she met a boy. Although we discussed with her that it is not permissible, she pursued the relationship. Against our better judgment, we as parents became tolerable of the situation, so as to not push her away. She has graduated from High School and is in College now. Over the past several months, during Ramadan, she has stopped observing her faith, in not fasting and performing the daily prayers. We invite her to pray with us and she tells us "no". She has also

stopped eating Halal. She spends her free time with her boyfriend. He is not Muslim. She is growing more and more defiant. She refuses to come home when told to. She refuses to pray with us. She has been disrespectful to us. She won't engage in a conversation with us when she needs or wants something. We have tried to speak with her, but she does not respond to us. She wants to come and go as she pleases. In addition to college, she works a part time job.

We don't know what to do and what actions we should take with her. We make Dua daily and ask Allah for guidance and pa-

tience in dealing with her. Since turning 18, she feels as if she can do what she pleases and has threatened to leave. “(End of letter)

OUR COMMENT

May Allah Ta'ala forgive you, the parents, for the gross injustice you have rendered to your daughter. You are the primary cause for the destruction of her Imaan and for paving the path of Jahannam for her.

There is no riddle and no surprise at her actions and reactions. It is not expected to remain dry if one wades through a dam. You had allowed her to attend institutions of immorality and kufr. What did you expect of her when her days are

spent in immoral kuffaar company, pursuing the ways of Jahannam? Colleges are 'educational' brothels and institutions which target Imaan and Islamic morality for destruction.

There is now nothing – absolutely nothing – you can do to redeem the situation. You have lost your daughter, and she has lost her Imaan and gained the Wrath of Allah Ta'ala. Only if Allah Ta'ala has mercy and guides her, will she return to the Path of Islam. She has already renounced her Deen and has become a murtad. May Allah Ta'ala save us all from the evil of the nafs and the snares of Shaitaan.

TAFWEEDHUT TALAAQ

When people marry, divorce is the furthest from their minds. Not in their wildest dreams do they expect their marriage to end in divorce, Alas! Soon after the Nikah, problems of a variety of kinds develop. Mutual incompatibility which their intelligence overshadowed

by emotion – especially haraam love – could not discern, swiftly surfaces after the marriage. The imagined love – false love – quickly evaporates and is replaced by mutual hatred and animosity.

Husbands then commit

shocking abuses and injustices. Wives too do not lag far behind in the perpetration of injustices which only exacerbate the deteriorating relationship. Husbands are not the only culprits causing the breakdown of the marriage. Many wives are real demons.

In these times of abuse and injustice, it is best for the parents of a girl or the female herself if she is conducting her own marriage without parental consent, to insist that the future husband signs a *Tafweedhut Talaaq* document. In this document the husband delegates authority to the person (it may be any responsible person)

to issue one *Talaaq Baain* to the wife whenever it is deemed necessary. This will obviate the cumbersome, time-consuming and emotionally disturbing process of annulment. If the need develops, the authorised person can issue one *Talaaq Baain* to free the woman from the clutches of an unjust husband.

THE INCOMPARABLE DARS-E-NIZAAMI SYSTEM

(Continued from page 7)

er *juhala* masquerading as Ulama. Both groups of *juhala* will be in deviance, far from Haqq.

In the entire country, one does not know of a single Aalim of Haqq of the other Math-habs. Whilst there is a glut of so-called Shaafi' Ulama in South Africa, they all are quacks and cranks advertising themselves as Shaafi's, but following Iblees. They are unable to distinguish between purity and impurity. These deviates mislead their ignorant followers right into the wolf's den. This is happening also swiftly among Hanafis. Innumerable products of the Darul Uloom are masquerading as Ulama. They dwell in self-deception and mislead the masses.

In times gone by, a great Faqeeh could afford to refuse answering questions and refer the questioner to others. For example, Imaam Maalik answered four ques-

tion from forty, and referred the person to other Fuqaha for the answers of the remaining 36 questions. When an old woman asked Imaam Abu Yusuf a question, he replied: “*Laa adri*” (I don't know). She asked several questions. In response to each question, Imaam Abu Yusuf said: “*Laa adri*”. In exasperation the old woman said: “*For what are you taking a salary from Baitul Maal?*”

Imaam Abu Yusuf was the Chief Qaadhi of the Islamic Empire, hence he was paid a stipend by the Baitul Maal. Responding to the old woman, he said: “*Mother, the Baitul Maal pays me for my 'Adris' (i.e. for what I know), not for my ;Laa adris' (what I don't know. If the Baitul Maal had to pay me for my 'La adris', it will go bankrupt (on account of the vast knowledge of which I am not aware).*”

In those days, such passing the buck due to taqwa

was valid. But, today, this is no longer possible because people will be sent right into the dens of wolves – into the clutches of the *juhala*, cranks and quacks, slaves of the *dunya* and the *nafs*. It therefore devolves as an obligation on true Hanafi Ulama, not to turn away the followers of the other Math-habs when they pose questions. The Ulama should resort to in-depth *mutaa-laah* of the Kutub of the other Math-habs, and guide the poor lost souls who are drifting rudderless with no genuine, Allah-Fearing guides in their communities.

We receive numerous letters with questions from Shaafis of South Africa, Malaysia, Indonesia, etc, and Maalikis of West Africa. They express total lack of confidence in those who parade themselves as Ulama in their respective countries. They are all mercenaries and *mudhilleen* (those who mislead), about whom Rasulullah (sallallahu alayhi

wasallam) said: “*Verily, I fear for my Ummah the Aim-mah Mudhilleen*” (the sheikhs, molvis and imams who lead the masses into Jahannam with their *jahl-e-murakkab* – compound ignorance).

(1) If a student of Darse Nizaami was a genuine Student conscious of his Islaah during his student days and developing Taqwa, there will be Noor in his Ilm. Then a solid *Isti'daad* which he will develop at Madrasah will enable him to understand the Kutub of the other Math-habs better than those who are currently studying at the liberal institutions where the Sunnah is totally lacking - where Ilm is imparted for the sake of the *dunya*, not for the Aakhirat and the Pleasure of Allah Ta'ala.

With intensive and extensive *mutaala-ah*, the Darse Nizaami Student will have the ability to understand the Kutub of the other Math-

habs. We have written articles on aspects of other Math-habs in refutation of modernist molvis of the other Math-habs. However, they have not been able to academically refute our *dalai-il* except saying like morons, that we are Hanafis.

(2) If a truly *Muttaqi*, *Mutta-ba-e-Sunnat* Aalim of another Math-hab is available in this era, then we would advise that the Hanafi Aalim should also consult him. However, such Ulama of the other Math-habs are hardly available, hence we are left to pursue the Kutub on ourselves. Allah's aid is at hand. The *mutaala-ah* should be exhaustive on any subject. Insha-Allah, the Haqq shall then be established in terms of the other Math-hab even without resorting to Ulama of that Math-hab. And, the only reason for not consulting with such Ulama is because of the great dearth. They are not to be found in this era.

HONEY THE MIRACLE CURE

"From their stomachs (i.e. of the bees) emerge a drink of varying colours wherein is a cure for mankind."

(Qur'aan)

There is a deluge of evidence proffered by even non-Muslim medical experts, scientists and others testifying to the truth of this Qur'aanic information. The following information is of such evidence.

ALL you really need is honey, sleep and water – sounds like something the beloved children's character Winnie the Pooh would say, but actually it is a favourite phrase of local beekeeper

and environmental activist Sue Hoffmann.

Since she started keeping bees in 2010, she has used honey to cure a myriad of illnesses and niggles.

"A teaspoon of honey every day is powerful medicine," Hoffman said.

Honey should go directly from the hive to the bottle, the beekeeper said. "I don't use any plastic. "The new trend in beekeeping is to use plastic frames because it saves the bees from filling holes in the wood with propolis [a natural antibiotic glue that bees manufacture].

"This means that they

make more honey, but I believe that plastic makes for unhappy hives," she said.

Hoffmann said even after half a decade in the beekeeping business she was still fascinated by the "magic" of honey.

"It takes one microgranule of pollen to make one microgranule of honey. "You have to be in awe of that." Hoffmann said honey had numerous health benefits and was excellent for a host of various ailments.

"It is excellent for sore throats. You can put it on cuts and sores.

"If you suffer from aller-

gies you must then eat the honey of your area to build up a resistance."

Hoffmann said she even managed to cure blood poisoning that surgeons first thought would require surgery, by using a honey poultice.

"Honey is a truly remarkable substance. Nobody has been able to make it in a factory.

"Bees are the only creatures on earth that can create honey."

Hoffmann said that the most important thing to remember is that honey must never be heated.

"If the honey crystallises just put it in the sun for a

while or in a car's boot where it is a bit warmer.

"It will soon be fine again. "If you ever wonder exactly how amazing honey is, just remember that it is the only food known to man without a shelf life. It does not go off."

Tanya Wyatt from Happy Body health consultants agreed that honey should never be heated.

"It destroys everything that makes it healthy.

"Always buy local honey and make sure it is not from China as Chinese honey is often irradiated, which poses a health risk," Wyatt said.



THE LAMENTABLE

DEGRADATION OF MUSLIMS

– 24 killed, 50 injured in Stampede

When Muslims lose the Deen, they lose everything of their Islamic humanity, destroying themselves in the pit of humiliation and ignominious degradation. In a recent stampede to lay hands on free clothes doled

out during Ramadhaan in Bangladesh, dozens, mostly women, were killed and more than 50 injured. In a similar stampede in 2002, forty were killed. While poverty drove these poor, suffering women to die so lamentably, the primary cause is lack of Imaan or extreme deficiency of Imaan.

The degree of Deeni ig-

norance in the Ummah is extremely deplorable. The terrible Deeni condition of Muslims have made them fertile ground for the marauding predatory missionaries.

It is the disease of *jahaalat* which has opened the gates of *Irtidaad* (apostasy) in many Muslim countries. The stampede report makes for heart-breaking reading.

STAMPEDE AT CLOTHING

HANDOUT CLAIMS 24

A STAMPEDE during a Ramadan charity handout in Bangladesh yesterday resulted in the death of at least 24 people. Police said up to 1 500 people had massed outside a factory in the northern city of Mymensingh at about 4.45am, after the owners had announced they would distribute free clothes to poor people.

The stampede occurred when people tried to force their way into the factory compound through a small gate, local police chiefs said.

Television footage showed scenes of utter devastation, with hundreds of torn and blood-spattered sandals abandoned at the gate of the chewing tobacco factory, located about 120km north of Dhaka.

"We have so far recovered 24 bodies. Most of the dead are poor and emaciated women and two children," Mymensingh police chief Moinul Haque said, putting the number of injured at more than 50.

An officer at a police station near the factory said the death toll was likely to rise further.

"We have handed over 24 bodies to the relatives."

Many of the victims were ferried by cycle rickshaws to a nearby hospital with television footage showing relatives rushing through the entrance and corridors, cradling the lifeless bodies of their loved ones.

"My wife had gone there to collect some clothes for herself and for our children," Mohammad Robiul, a rickshawpuller, told the Somoy Television news channel. "I don't know what will happen to my kids," Robiul, who lost his wife in the tragedy, said before bursting into tears.

Rickshaw-puller Dulal Mia told the bdnews24 website the stampede began when people fell to the ground as a melee erupted. "As the gate was opening, everybody ran towards it, pushing and shoving each other and then they started falling. Once one person fell, another 15 to 20 people fell, too. The people got killed when they closed the gate."

Prime Minister Sheikh Hasina had "conveyed profound sympathy to the bereaved families", the state-run BSS news agency said.

Meanwhile, the religious affairs ministry said it would pay each family 10 000 taka (R1 560) to cover the cost of the funerals of their relatives.

Police said the owner of the factory and six other people had been arrested for failing to ensure public safety. Handouts by rich Bangladeshis during the Muslim holy month of Ramadan have sparked several deadly stampedes over the years.

About 40 people were killed in a similar stampede at a garment factory in the northern city of Tangail in 2002.

MMB AND THE COURT'S RULING

The recent Durban high court's ruling which awarded exorbitant haraam maintenance to a *murtaddah* (apostate woman) in total rejection of the Shariah's Iddat Law, is a conspicuous confirmation of the danger which the proposed MPL (Muslim Personal law)/MMB (Muslim Marriages Bill) portends.

Although the MMB has the provision of Iddat maintenance, it should be clear to all intelligent Muslims that such a provision will not deter the courts from resorting to an interpretation in terms if the letter and spirit of the country's constitution. It is indeed moronic to dwell in the self-deceptive idea of the courts binding themselves to the three-month Iddat period which for kufr justice is unjust and oppressive for women.

On the assumption that the MMB does become enacted into law, the courts will utilize the common factor of 'the bests interests

of the minor children" as the basis for interpreting the Shariah into subservience of the secular constitution with its matrimonial act. It will be argued that since according to even the Shariah, the "best interests of the minors" are of paramount importance, the three month Iddat period, and the other Shar'i provisions which conflict with secular law, are all untenable. What is "the best interests" of children" according to secular law is not the "best interests" according to Islamic Law. There is a world of difference between the two concepts.

Only a genuine moron is able to believe that the Iddat provision of the MMB will constrain the kuffaar courts to issue decrees to conform to the Shariah in this respect.

The recent ruling of the high court more than adequately demonstrates that the Shariah will be transmogrified with kufr interpretation to serve the secular laws.

Every provision of the MMB which the courts perceive to be in conflict with the letter and spirit of the constitution will either be set aside or mutilated beyond recognition by the interpretation of the secular judges. It is the height of folly, to say the very least, for any Muslim to support the haraam, kufr MMB.

THE VALUE OF ONE TASBEEH

Once Hadhrat Nabi Sulaimaan (alayhis salaam) met an Aabid (saint) who said: 'O Son of Daawood! I take oath by Allah! He has awarded you a great empire.' Nabi Sulaimaan (alayhis salaam) commented: 'One Tasbeeh recorded in the Book of a Mu'min is infinitely superior to the kingdom of the Son of Daawood. The kingdom of the Son of Daawood will perish while the Tasbeeh will endure everlastingly.'

THE PUNISHMENT OF ALLAH

(Continued from page 1)

raphy, etc., taking place recklessly and shamelessly right inside the Holy Musjids and in front of the Ka'bah, even whilst making tawaaf, are shocking and alarming. People no longer go to Makkah and Madinah for ibaadat. The primary motive is haraam fun, business, show and pride. There is utterly no reverence shown to the Ka'bah, the Holy Qabr of Rasulullah (sallallahu alayhi wasallam), and the Holy Musjid.

As long as these evils are perpetrated, the danger of greater calamities to befall is looming. May Allah Ta'ala guide this errant, miscreant, disobedient Ummah. Muslims have become totally blind and oblivious of the villainy and immorality they are perpetrating in the holiest places on earth.

"When We intend to destroy (the people of) a city, We command its affluent ones (i.e. give them rope and respite). Then they recklessly commit immorality therein (in the city). Then We (suddenly) destroy them utterly.

(Qur'aan)

Makkah hotel fire: Saudi Civil Defence evacuates 1,028 pilgrims

Two people injured

By Wam & AFP

Published Thursday, September 17, 2015

Saudi Civil Defence teams evacuated 1,028 Asian pilgrims from an eight-floor hotel in Al Aziziyah neighbourhood in Makkah, after a fire broke out in a room, in the early hours of Wednesday.

Media spokesman for the civil defence forces in Hajj, Colonel Abdullah Al Orabi Al Harthy was quoted by the Saudi Press Agency as saying that Makkah civil defence operations received a report at 12.30am this morning about the incident and teams were immediately despatched to the incident site.

PRISONER OF GHAFLAT

Hadhrat Ibn Jauzi (rahmatullah alayh) admonishing the careless ones oblivious of the goal of the Grave and Hereafter said:

"O thou prisoner of *ghaflat* (obliviousness, carelessness, unconcernedness)! O you, overwhelmed by the intoxication of respite! O violater of pledges! Observe the pledge which you had made in the beginning (in the realm of *Azal* – Eternity – long before appearance in this physical world). The greater part of your life is depleted, but you are still dwelling in the quest for excuses. You are being invited to salvation, but you are indolent. What is the reason for this corruption? Your age is diminishing with swiftness. It appears that at the time of Maut you will shed oceans of tears (but it will be of no avail).

O my Brother! How wonderful if you renege from your state of corruption! Your efforts would then be fruitful. You will wail much because of your dissociation from the people of Taubah."

WUDHU

(1) It is Mustahab to make wudhu when one intends to sleep.

(2) It is Mustahab and highly meritorious to safeguard wudhu.

Safeguarding wudhu means to make wudhu immediately after it is nullified to ensure that one is in a perpetual state of wudhu.

Rasulullah (sallallahu alayhi wasallam) said: "Wudhu is the weapon of the Mu'rmin".

(3) It is meritorious (Mustahab) to make wudhu in the following instances:

(i) After having indulged in gheebat (back-biting).

(ii) After having spoken a lie.

(Continued on page 12)

ABANDONING YOUR IMAAN

For the safety of their Imaan, women who proceed to the kuffar courts to gain by usurpation haraam wealth from their ex-husband, are guilty of *kufur*. *Kufur* eradicates or cancels Imaan. Islam has its own laws for all affairs of the Muslim's life. Rejection of any law of the Shariah is *kufur* which transforms the perpetrator into a *murtad* (apostate).

A female who commits *kufur* by rejecting Allah's Law to claim haraam 'maintenance' for her and the children beyond the limits prescribed by Allah Azza Wa Jal loses her Imaan. She becomes a *murtaddah*.

The marriage of a Muslim male to a *murtaddah* is not valid. She may not be offered the Islamic Janaazah rites nor be buried in the Muslim Qabrustaan. Her evil sprint to the secular court is motivated specially

to override and negate the Law of Islam. Her flagitious act is not an ordinary sin which a Muslim commits in a moment of weakness or in ignorance, and which is effaced by sincere Taubah. Her act of seeking the aid of kuffar law is a cold, calculated move of *kufur*. She tripudates with delight at the *kufur* award made to her by the court, and she speaks glowingly in praise of such *kufur* law. In so doing, she confirms her *Irtidaad* (apostasy)

THE MUTTAQEEEN AND ISTIGHFAAR

A stupid baseless claim of the deviate Salafis is that the Sufi Auliya seek forgiveness for performing Salaat. The silliness of deviates is indeed mind boggling. Since it is the practice of the Muttaqeen to resort to *Istighfaar* (asking forgiveness for sins) immediately after Salaat, the *jaahil* Salafis have understood that the Auliya seek forgiveness for having performed Salaat which by Salafi inference is 'sinful' according to the Auliya. In other words they slander the Sufis with the stupid idea of believing that it is sinful to perform Salaat.

Istighfaar is not confined to flagrant acts of sins. The *ma'rifat* and vivid perception which the Sufiya have of Allah Azza Wa Jal, constrain them to understand that no matter how beautifully a person may perform Salaat, it does not measure up to the grandeur and majesty of Allah Azza Wa Jal. Hence, *Istighfaar* after Salaat is for the deficiency in the performance of Salaat. While the Salaat of the Sufiya is absolutely perfect in relation to the masses,

they (the Sufiya) believe that their Salaat is not worth presentation in the Divine Court of Allah Azza Wa Jal.

Furthermore, Allah Ta'ala glowingly praises the Sufiya (the true Muttaqeen) for their practice of *Istighfaar* late at night after performing Tahajjud Salaat. Thus, the Qur'aan Majeed describing the Muttaqeen who will be admitted to Jannat in wonderful style, states:

"Little would they sleep at night, and during (the times of) ashaar (in the latter part of the night) would they seek forgiveness."

And, yes, Rasulullah (sallallahu alayhi wasallam) would recite *Istighfaar* a hundred times daily despite his *Ismat* (sinlessness). Also, Allah Ta'ala, from the Fourth Heaven, nightly calls on His servants to get up, perform Salaat and seek forgiveness. *Istighfaar* is for all occasions, whether one sins or not, and the best time is after Tahajjud Salaat regardless of the drivel disgorged by the deviate Salafis.

(Continued from page 1)

stones split open and water flows therefrom. And, verily, some stones roll (from heights) out of fear for Allah. (Know that)

Allah is not oblivious of what you are doing."

The *Israaf* in the Muslim community is extreme in its Satanism. Waste is Satanism and the Qur'aan depicts the wasters as the "brothers of the *shayaa-teen*." Even in the poor Muslim countries, the so-called 'third world' lands, there are innumerable Muslims who swim in wealth. They have the enthusiasm and ability to squander millions in unproductive, haraam and unnecessary luxuries. Hundreds of millions of rands are squandered in Musjid structures which are all signs of *Qiyaamah*. For the greater part of the day these *Musaajid* are empty. Besides *Jumuah*, the palace-style Musjids are desolate buildings erected to vie with another Musjid.

HANG YOUR HEADS IN SHAME!

Even in the poor countries such as Bangladesh and Pakistan, millions of dollars are wasted in unnecessary structures whilst the masses are languishing in grinding physical, moral and physical rot.

Millions are wasted in haraam wedding functions, *baatil* mass *i'tikaaf* merry-making functions, *Darul Uloom* and *Khaanqah* *jal-sahs* of pride and show, fake 'umrah' holidays, and many other types of unnecessary and haraam expenditure while the suffering of the downtrodden increases. It is a suffering which drives these ignoramuses to *kufur*. Rasulullah (sallallahu alayhi wasallam) taught us to supplicate to be saved from such poverty which culminates in *kufur*. This is the grinding poverty of the ignorant masses. But the affluent in the Ummah are turning a blind eye to the conflagration which is de-

stroying the entire Ship of the Ummah which is rapidly sinking. But no one understands or cares to understand.

Even the comparatively small amounts set aside as *Zakaat* by the millionaires and billionaires, is doled out in miniscule sums. The larger interests of the Ummah are not the concern of those to whom Allah Ta'ala has bestowed wealth. They suffer from the hallucination of bestowing great favours with their *Zakaat* pittances on concerned Muslim organizations who are merely scratching the tip of the iceberg of misery and rot devouring the Ummah. The ideology in the following Hadith no longer has any meaning for Muslims: "The Muslim nation is like one man. When the eye pains, the entire body pains. When the head pains, the entire body pains."

THE HARAAM STUPID 'PRETORIA ACCORD'

(Continued from page 1)

branding the Barelwis as Grave-Worshippers are Islamically tenable and necessary. It is incumbent to inform the masses of the danger which Shiah and Grave-Worshippers pose for the Imaan of the ignorant Muslim masses.

(3) Never is it permissible to respect the so-called 'secondary' differences of deviates, grave-worshippers and kuffaar Shiah. The differences of the Four Math-habs of Islam have to be respected, not the differences of Qabar Pujaaris and Shiah.

(4) Proclaiming the kufr of the vile beliefs of the Shiah and Qabar Pujaaris is not to be construed as insult. It is the proclamation of the Haqq which is incumbent on

the Ulama. Silence in the face of the propagation of kufr, bid'ah, fisq and fujoor is the stance of 'Dumb Devils' according to Rasulallah (sallallahu alayhi wasallam).

(5) The terms coined for the Barelwi Grave-Worshippers and the Shiah Kuffaar are legitimate designations of the Shariah which Muslims follow. Nothing stemming from our obligations will stop. The morons of the stupid 'accord' are dwelling in a hallucinatory realm to believe that the silly satanic 'accord' can prevent the Ulama of Islam from discharging their obligation of proclaiming the Haqq and exposing the deviates and the kuffaar lurking in the Ummah under a variety of guises.

(6) The morons who drafted

their stupid 'accord' lack awareness of reality. The Ulama of the Ahlus Sunnah NEVER proselytise at the temples of deviates and Shiah kuffaar. Our proselytising is executed from our own platforms. We have no need to mount the impure platforms of those who are on the path of Jahannam.

(7) It is compulsory for the Ulama of Islam to criticize the vile beliefs and evil practices of the Barelwi Qabar Pujaaris and the Kuffaar Shiah. The audacity of these followers of Iblees in pontifying to the Ulama of Islam is stupid and ludicrous. While the Shiah are averse to be criticized, they themselves shamelessly in kufr style vilify the Sahaabah. On the other hand, the Barelwis are brazen in prac-

tising acts of grave-worship. Silence is condonation which is haraam.

(8) There is nothing for our Ulama to discuss with Qabar Pujaaris and Haters of the Sahaabah. The demarcation between Muslims and these enemies of the Sahaabah is conspicuously clear. The bottom line is that the Qabar Pujaaris should abandon their acts of grave-worship, and the Shiah should abandon their kufr. There is no common ground for meeting and discussion.

(9) There is no desire among the Ulama of Islam to debate and discuss with the Qabar Pujaaris and Shiah. Debates with these miscreant entities are absolutely futile. We have our own methods and media of propagating Islam without be-

coming entangled with intransigent Grave-Worshippers and Kuffaar Shiah.

(10) The Ulama have a bounden duty to educate the masses on the evil of Barelwi Grave-Worship and Shiah kufr. It is imperative for the Ulama to educate the Muslim masses in this regard. The bid'ah and shirk of the Barelwi Qabar Pujaaris and the kufr of the Shiah should be incumbently propagated with clarity so that the Muslim masses do not dwell in the deception of Shiah being Muslims, and Barelwi Qabar Pujaaris being Sunnis. They are not Sunnis. They are grave-worshipping bid'atis.

It is not permissible for Muslims to be a party to the haraam stupid so-called 'pretoria accord' which is another satanic plot to undermine Islam.

THE USOOL OF SHI'ISM

The religion of Shi'ism is based on five fundamental principles (Usool) while Islam is based on three Usool. Usool (the Roots) refer to those fundamental doctrines which constitute the foundations of Deen. In the unanimous opinion of all – both Shiah and Sunnis – rejection of anyone of the Usool constitutes kufr. Any person who denies any one of the Usool is termed a Kaafir (unbeliever) according to both the Shiah and Sunnis. The five Usools according to Shi'ism are: Tauheed, (belief in the Unity of Allah Ta'ala), Risaalat or Nubuwwat (Belief in the Ambiyaa), Imaamat (Belief in the Imaams), Adal (Belief in the doctrine of compulsory justice – that Allah Ta'ala is compelled to act in accordance with justice as understood by the Shiah religion), and Aakhirah. According to Islam, the three Usool of Deen are Tauheed, Risaalat and Aakhirah.

The widely divergent paths and attitudes between the Shiah and the Sunnis can be well understood when this great disparity in the fundamental basis in their respective religions is studied. Since the Sunnis reject two of the Shiah roots as being utterly baseless and concoctions, it is clear that

all Sunnis in terms of the Shiah religion are Kaafir. This fact is explicitly proclaimed by Shiah authorities. Of the five fundamental principles of the Shiah religion, the doctrine of Imaamat is considered of greater importance than Risaalat. Thus the Shiah religion accords greater importance and greater rank to those whom it regards as its Imaams. Some Shi'i references will be cited here to indicate the high rank and vital importance which Shiah bestow to their Imaams. In fact, the importance Shiah accord to their Imaams eclipses the ranks of the Ambiyaa.

In the Shi'i book of theology, Usoolul Kaafi of Kulaini, the following teachings of Shi'ism are recorded regarding the doctrine of Imaamat:

« The Hujjat (Proof) of Allah is not established over His creation without the medium of an Imaam from whom the inner knowledge of Allah is acquired.

« If the earth remains without an Imaam it will be annihilated.

« If the Imaam is removed from earth for even a moment, it (the earth) will churn with its inhabitants like the ocean churns with its waves.

« A man cannot be a believer unless he recognises Allah, His Rasool, all the Imaams and the Imaam of his age.

« Whoever denies the Imaam is like a person who denies the recognition of Allah and His Rasool.

« Whoever recognises (accepts and acknowledges) us (the Imaams) is a Mum'min and whoever denies us is a Kaafir.

« Obedience to the Imaams is Fardh (compulsory) like the obedience to the Rasools.

« The Imaams possess all the knowledge which was bestowed to the Malaikah, the Ambiyaa and the Rusul.

« Allah Ta'ala has a special kind of knowledge from which He bestows to the Imaams exclusively.

« When Allah Ta'ala commences with anything of His special type of knowledge, He presents it to the Imaams.

« The entire earth belongs to the Imaam.

« The entire earth and the Hereafter belong to the Imaam. He places it as he pleases and gives it to whomever he pleases.

The differences between Islam and Shi'ism are nu-

AMR BIL MA'ROOF

Bughd lillaah (Anger/displeasure for the sake of Allah) is a Waajib obligation. It should be the natural attitude of the Mu'min. Lack of this attitude is a sign of great deficiency of Imaan. Its lack invites the Wrath of Allah Ta'ala. Hadrat Maalik Bin Dinaar (rahmatullah alayh) narrated:

«In Bani Israaeel there was an Aalim who would lecture to the people. Men and women regularly gathered at his home to listen to his discourses. One day during the course of his lecture, the Aalim observed his young son casting a lustful gaze at a beautiful woman. The Aalim said to his son: "O my son! Have sabr (restrain yourself)." Immediately the Aalim fell from the high seat (mimbar) on which he was seated. The fall broke some of his bones.

Allah Ta'ala sent Wahi

(revelation) to the Nabi of the time to convey to the Aalim: "I (i.e. Allah Ta'ala) will never create a Siddique in your progeny. For My Sake was it proper to merely say: 'O my son, have sabr.'?"

The extremely mild rebuke of the Aalim for his son displayed a lackadaisical attitude with regard to the prohibition of Allah Ta'ala. Allah Ta'ala abhorred such a lukewarm attitude of the Aalim, hence the divine decree that no Siddique (A Wali of the highest rank) would ever appear in the progeny of the Aalim. His mild reaction to evil was tantamount to abstention from *Amr Bil Ma'roof Nahy Anil Munkar*. In addition to the enduring spiritual punishment was the immediate physical punishment of pain and humiliation caused by his sudden fall from his elevated seat.

merous and wide. A study of Shi'ism will conclusively establish that the type of reconciliation between Islam and Shi'ism called for by those who are not versed in the Shariah, is quite impossible. The difference on just this one issue of Imaamat is so vast and extreme that the gap between the two groups – Shiah and Sunnis – can never be

bridged. The Sunnis follow the Path of Rasulallah (sallallahu alayhi wasallam) and his Sahaabah, while the Shiah are astray plodding the path of baatil and kufr. The only way in which Islam can reconcile with those who have gone astray is by their renunciation of dhalaal (error and deviation) and kufr. There is no other way.

Questions and Answers

THE MAJLIS Q & A
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(Continued from page 5)

A. Poaching staff is not permissible. It is dishonourable, selfish and inconsiderate of the difficulty caused to the next person. It is haraam to cause harm, damage or distress to any person.

Q. Is it permissible to make dua to Rasulullah (sallallahu alayhi wasallam), that is, to ask Nabi (sallallahu alayhi wasallam) to direct one's duas to Allah Ta'ala?

A. Dua is made directly to only Allah Ta'ala, not to Nabi (sallallahu alayhi wasallam). In *Tawassul* only the medium/status of Rasulullah (sallallahu alayhi wasallam) is mentioned. But the Dua is directly to Allah Ta'ala. The one extreme is the Bid'atis who make dua directly to Rasulullah (sallallahu alayhi wasallam). The opposite extreme is the Salafi denial of *Tawassul*, even if the Dua is directly made to Allah Ta'ala.

Q. What do we as Muslims have to believe about the rotation and revolution of the earth and sun? Saudi scholars claim that the sun revolves around the earth, and they cite it as an Islamic belief.

A. The revolution/rotation of the sun, the earth and the theories pertaining to the planets, solar system, milky way, etc., etc. are completely unrelated to Imaan. Whether one believes that the sun revolves around the earth or vice versa, it has no Imaani significance. It is a theory which can change with more discoveries.

Q. I am 18 years of age. My father's income is totally haraam. All the food is bought with haraam money. What can I do in this scenario?

A. An 18 year old is an adult. He is held liable for his sins. If his father's income is haraam then it is not permissible for him to consume the haraam food. He has to earn his living even if his father expels him from the house. He should not eat the haraam food.

Q. We believe that Rasulullah (sallallahu alayhi wasallam) is hayaat (alive) in his Grave. What is our belief regarding the other Ambiya?

A. All the Ambiya (alayhimus salaam) are *hayaat* in their Holy Graves.

Q. Is it permissible to forego the Sunnatul Muakkadah Salaat on a journey?

A. Normally, i.e. when not on a journey, abstention from Sunnatul Muakkadah is sinful. While abstaining on a journey is not sinful, it is not intelligent to deprive oneself of the immense thawaab of Sunnatul Muakkadah when all conveniences for performing it are available. In terms of the Aakhirah, abstention from Sunnatul Muakkadah even on occasions when not sinful, will be deprivation and a great loss.

Q. My husband says that only black colour is permissible for Hijaab dress. Are other dark colours not permissible?

A. It is incorrect to say that Hijaab should be only black. Any dark colour will do. Hijaab dress should not be attractive such as the haraam fashionable abayas which women nowadays wear in public to attract gazes.

Q. A man teaches his family that they should believe only in the Qur'aan, not in any Hadith. He claims that all Ahaadith are fabrications, even Bukhaari and Muslim. Nothing of Hadith

should be accepted. What should the family do?

A. This person who rejects all Ahaadith is a *murtadd*. It is not permissible for the family to even live with him. The nikah has ended. His wife is no longer his wife. If Allah Ta'ala does not guide him, nothing will convince him of the satanism which has become his belief. By rejecting all Ahaadith, he has rejected almost the entire Shariah. Thus, he is no longer a Muslim. The family must ostracize him. His wife and children should sever all ties with him as long as he persists with his kufr. The woman lives in the state of adultery with this shaitaan.

Q. How much of her body is a female allowed to expose when being examined by a male doctor or a non-Muslim female doctor?

A. According to the Shariah, a female may expose for medical treatment only the affected part. Exposure must be only to the degree of absolute need. [The manner described by you is haraam.] It is utterly shameless and not permissible for the patient and the doctor to engage in treatment which requires unnecessary exposure of bodily areas which will not be examined.

Q. It has become common place in our circles that energy drinks are consumed. Today we find Muslims consuming all sorts and names of energy drinks like: Red Bull, Energade, Pit, Power Horse, Dragon, Lucozade, Monster, Crunk Juice, Boost, Tiger, Black, Reload Red, Hype, Mo Faya, F1, Sting, 5 hour Energy Cherry, RAW, Sting, 9MM, Robust etc...etc. These are just some. There are

many more such products. Pupils use these from as young as 10 years old and use them during school exams and also sports. Adults also use them.

My concern with the children aged 10+ who consume these drinks is that a time will come in their lives (Allāh forbid) that these drinks will no longer do the trick for them. The energy drink will not give them the edge anymore and they will seek something or some stronger drug. I'm surprised that parents don't see that this could become an addiction of sorts. Why do children or adults require these energy drinks? Is the food which Allāh (SWT) put on this earth not sufficient or good or wholesome that one has to resort to energy drinks?

A. All of these energy drinks are haraam. All contain some alcohol. In addition, in the long term the effect is disease, even cancer. The health of people is being ruined with these drinks of shaitaan. Those addicted to this muck hardly consume the pure drink of life – water – in which Allah Ta'ala has created so much benefit for humans. But the nafs inclines to najaasat and haraam, hence Muslims are destroying their health with carrion and alcohol. There is no riddle underlying the plethora of diseases from which people suffer nowadays. These diseases are the consequences and punishment for devouring so much haraam and mushtabah junk 'food'.

Q. Is the marrow of bones halaal?

A. The marrow from the bones of halaal animals is halaal.

Zul Hajj 1436
September 2015

ZAKAAT NISAAB
MEHR-E-FATIMI

R4,100
R10,200

(Continued from page 10)

(iii) After having given ghusl to a mayyit (deceased).

(4) it is highly meritorious to make a fresh wudhu even if one is in the state of wudhu. However, such a fresh wudhu will be permissible during one's state of wudhu only if at least two raka'ts Salaat were performed with the first wudhu.

It is Mustahab to recite Kalimah Shahaadat when washing each part during wudhu. This is in addition to the other Masnoon duas.

WUDHU

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