

The Majlis

"VOICE of ISLAM"

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brains of baatil." (Qur'aan)

Roses have thorns!
The Haqq too has thorns!
"We strike baatil with the Haqq. Then it crushes the

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"Laugh little and cry much." (Qur'aan)

"Stay on earth as if you are a traveller." (Hadith)

SHAREETATUSH SHAITAAN THE DEVIL'S SLAUGHTER

JAKIM, MJC, SANHA, NIHT, ICSA and the entire cabal of miserable members of the Carrion Fraternity are birds of a feather. JAKIM, the Malaysian Carrion Authority, which has booted the MJC out from the Carrion Fraternity is no better than the MJC. All of these members of the Carrion Fraternity are the agents of Shaitaan, for they have halaalized a cruel, inhumane system of killing animals – a system which Rasulallah (Sallallahu alayhi wasallam) described 'Shareetatush Shaitaan' – the Devil's Slaughter. Every method of killing animals in conflict with the humane Islamic system of *Thabah* is *Shareetatush Shaitaan*.

No one should feel satisfied with JAKIM's credentials on the basis of its delisting and expulsion of the MJC from its carrion ranks. JAKIM is not bet-

ter than the MJC. All of these carrion halaalizers are in the same boat of satanism. They are of the same breed of devils. Their satanism is the total cancellation and discardance of the Divine Islamic system of *Thabah*. The systems of killing animals at all commercial plants is 100% in conflict with the Shariah. It is an alien system, a kaafir system – the system of Shaitaan.

The Islamic system is not confined to *Tasmiah* and severing the neck vessels. *Thabah* is among the *Shi-aar* (outstanding, salient features) of Islam. The Carrion Fraternity, with its claims of 'halaal standards' is bamboozling the Ummah. The objective is money. It is the monetary objective which has brought these agents of Shaitaan into existence. Far from being a service to the Ummah, all of these

Jeefah (Carrion) halaalizers are destroyers of the Akhlaaq (moral character) and Imaan of Muslims with their halaalized *jeefah* (rotten, diseased carrion).

We have elaborated on the Islamic system of *Thabah* in great detail in numerous publications which are available on request. The Carrion Fraternity consisting of outfits which are at each other's throats, have hoodwinked Muslims – ignorant Muslims – into understanding that the Islamic system of *Thabah* is restricted to reciting the *Tasmiah* and cutting the neck vessels. The chimera of 'standards' and 'international standards' is a huge farce and deception to hoodwink the Muslim public. A system of killing which is 100% in conflict with the Shariah – a system whose every step from beginning to end is violently in conflict with

the Shariah, callous and cruel, cannot produce halaal tayyib products.

In fact, it has been proven over and over that not even the fundamental requisites of *Tasmiah* and *Neck-severing* are correctly upheld. There are mass irregularities in even these two areas. Carrion Halaalizers themselves have established and revealed this fact. With such discoveries, the one carrion halaalizer would damn his competitor, e.g. SANHA exposing the malpractices of the MJC, NIHT exposing the carrion corruption of SANHA, and so on. They poach on the domains of one another, hence the mutual animosity in their ranks. They are a gutter type species of creation.

The 'supervisory' checks of JAKIM and others are a lamentable myth. Those who have no respect and no regard for

the system of slaughter ordained by Allah Ta'ala, may not be trusted. They are scoundrels promoting and executing the plot of Shaitaan. In today's scenario, the Carrion Fraternity (JAKIM, MJC, SANHA, etc.) are the best helpers of Shaitaan. Haraam food is about the best method for securing destruction to Akhlaaq and Imaan. The Carrion Fraternity is therefore Shaitaan's helpers and bosom friends.

JAKIM, MJC, SANHA, NIHT, etc. in their halaalization of *jeefah* are exhibiting reckless irresponsibility. They conduct themselves as if there will be no accountability in *Qiyaamah* for their hideous trade. We wonder if they believe in the reality of *Qiyaamah*! Assuming the liability of feeding the Ummah at large with

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A SOMBRE SIGN OF QIYAAMAH

Hadhrat Ali (Radhiyallahu anhu) narrated that Rasulallah (Sallallahu alayhi wasallam) said:

"What will be your condition when your youth will be immoral and your women rebellious?" The Sahaabah said: 'O Rasulallah! Will this really happen?'

Rasulallah (Sallallahu alayhi wasallam) said:

"Yes, and worse (than this). What will be your condition when you will refrain from Amr bil Ma'roof (Commanding righteousness) and not practise Nahyi anil munkar (prohibiting evil)?"

The Sahaabah said: 'O Rasulallah! Will this really happen?'

Rasulallah (Sallallahu alayhi wasallam) said:

"Yes, and even worse. What will be your condition when you will order munkar (evil/immorality / fisq and fujoor), and prevent Ma'roof (virtue)?"

The Sahaabah said: 'O Rasulallah! Will this really happen?'

Rasulallah (Sallallahu alayhi wasallam) said:

"Yes, and even worse. What will be your condition when Ma'roof (virtue) will appear to

you to be Munkar (vice), and Munkar will appear to you as Ma'roof?"

The Sahaabah said: 'O Rasulallah! Will this really happen?'

Rasulallah (Sallallahu alayhi wasallam) said: "Yes!"

This Hadith vividly highlights the vile state of Muslims of this era. This Hadith perfectly fits the evil, fisq and fujoor, and the embrace with baatil, and the compromise of Haqq, and the silence of the Ulama, and the abstinence of the Ulama from Amr Bil Ma'roof Nahyi Anil Munkar, and the in-

version of Shar'i realities by the Ulama who view Ma'roof as Munkar, and Munkar as Ma'roof. Thus, they are able to become bosom friends of the people of Bid'ah and Baatil while they detest those who proclaim the Haqq.

Within the scope of this one Hadith, Rasulallah (Sallallahu alayhi wasallam) has brought all these shaitaani radio stations (Radio Shaitaan, Channel Shaitaan, Ansaarus Shaitaan Radio, etc.), and organizations such as Darush Shaitaan of Durban, NNB Jamiat of Fordsburg, Bogus UUCSA of Middleburg, The pro-MMB crowd sup-

porting the kufir bill, the immoral molvis who organize haraam 'family' functions, the mass i'tikaaf bogus sheikhs, the variety of jalsahs organized in the name of the Deen, the street-roaming of Muslim women, luring women out of their homes by molvis, khaanqah people and tabligh jamaat, the dumb devil molvis who abstain from Amr Bil Ma'roof Nahyi Anil Munkar, etc., etc.

All of these characters come within the glare of this Hadith. Muslims should take stock. This Hadith foretells an important Sign of *Qiyaamah*.

Questions and Answers

THE MAJLIS Q & A
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Q. What should be done with spoiled food? People usually throw it in the garbage.

A. Spoiled food should be buried. Such foods improves the soil. It becomes an excellent compost. It is not permissible to throw it in the garbage.

Q. I have read that it is not permissible to fold the pants above the ankles for Salaat. Is this correct?

A. The Bid'ati who makes the claim about folding the pants is an ignoramus. It is haraam – absolutely haraam – to have the pants dangling below the ankles. Bid'atis are trying to justify their practice of wearing the pants below the ankles.

The 'folding' of clothes in Salaat does not refer to the pants. It refers to the shawl which some people would fold to prevent it touching the ground. It does not refer to the pants.

Firstly, it is haraam to have the pants below the ankles. It is therefore a greater haraam to commit a haraam act in Salaat. Folding the pants whilst not the solution for the sin, is the lesser of the two evils. The greater sin is to dangle the pants below the ankles.

Q. Is marriage in this day permissible with Christian and Jewish women? Are they still from the Ahl-e-Kitaab?

A. In this age it is not permissible to marry Christian and Jewish women. The prohibition is not because they are not Ahl-e-Kitaab. It is on account of the other danger factors which we have explained in our booklet on this issue.

Q. How much of the Qur'aan should a non-Haafiz recite daily?

A. The amount of Tilaawat depends on the availability of time and also the mind-set of the person. If time is available, then one Manzil per day. If time is not available, then at least one Juz daily.

Q. My husband and I co-own a house. We have 6 daughters. He has a son and a daughter from his second wife. How will the laws of inheritance apply after our death?

A. If you are the owner of half the house, then your share as well as all your other assets, will be distributed as follows: Husband one quarter (25%). The balance of 75% will be equally shared by the six daughters. This division will apply if you have no parents or brothers or sons on your death.

Your husband's half of the house and all his other assets will

be distributed as follows:

Wife one eighth (12.5%). The balance will be divided into nine equal shares. The son will receive two shares, and each daughter one share. This division will apply if your husband on his death has no parent living.

Q. Is it permissible to buy a package of goods without being aware of the exact contents and the number of items. The package is viewed, and one is satisfied with the contents.

A. The package sale is permissible.

Q. Some Ulama say that products containing shellac are permissible because eating insects is not prohibited in any "Divine revelations, and that it is only because normal persons find it disgusting.....". Please comment.

A. The opinion expressed about shellac and the arguments advanced to render it 'halaal' are all bunkum and trash. Shellac and insects are haraam. The spurious arguments proffered are laughable and stupid.

Q. In our Masjid the Imaam allowed a person to video the Nikah proceedings. Not a single Aalim present had objected. Please comment.

A. Regarding the videoing in the Masjid, these evil molvis are the promoters of haraam that is why they acted like dumb devils with their silence. They, themselves, indulge in and justify all their haraam shenanigans, so why would they object?

Q. A husband stays away from his wife for several years. Is such a long separation a Talaaq?

A. Separation, regardless of the duration, is not Talaaq. Even if the separation is for years, it is not Talaaq.

Q. My respected Ustaadh cited the following Hadith from Abu Dawood to prove that thikr jahr and ijtima-ee (congregational) thikr are permissible: "Rasulullah (sallallahu alayhi wasallam) said: 'For me to sit with a group engaging in Allah's thikr from Salaatul Asr until sunset is more loved than setting free four slaves.'" Please explain.

A. Your respected Ustaadh is not a Mujtahid. He has clearly overstepped the limits by pretending that he is a mujtahid. He is a muqallid and the wazeefah of the muqallid is to make Taqleed, not to extract ahaadith from the kutub and submit it to personal opinion.

We have explained the issue of

DEFRAUDING THE HEIRS

Q. My deceased husband had registered his property and his business on the names of his family members for the sake of convenience and to circumvent certain legal processes. His relatives now say that there is no share for me and my children (a son and daughters) because my husband had no assets. Everything is in their name. However, I know that the assets belonged to my husband. What can I do in these circumstances?

A. If your deceased husband has no living parents, then the only heirs are you and his children. The entire estate – all his assets – belong to you (12.5%) and the balance to his children. The son receives twice the amount the daughter receives.

It appears that they will deny your Islamic rights. Since everything is registered in their names,

legally in terms of kuffaar law, your husband left no assets. As such they will deprive you in a haraam manner of your rightful inheritance. They will enter Jahannam with the wealth they usurp from the heirs. But legally you will have no grounds to claim from them.

Those who defraud the heirs will be enclosed in coffins of steel and flung into Jahannam. They are akin to unbelievers, hence everlasting punishment in Hell is mentioned for them in the Qur'aan Majeed. For the sake of this worldly carrion, they are bartering away their salvation of the Aakhirat. Depriving and defrauding the heirs are widespread crimes. People fail to understand the gravity of the crime and the terrible punishment in the grave and in the Aakhirat awaiting them.

Thikr in detail in our book, Thikrullah in the Mirror of the Sunnah. Do read the book. There are numerous Saheeh Ahaadith which confirm and substantiate the views of the Shaafi, Hambali and Maaliki Mah-habs. It is only a moron Hanafi who will extract such Ahaadith and present it as daleel against the masaa-il of the Hanafi Math-hab.

Q. A Janaazah Salaat was performed facing the wrong direction. Was the Salaat valid?

A. As long as the people were under the impression that they were facing the Qiblah, the Janaazah Salaat will be valid even if afterwards it transpires that they had been facing the wrong direction.

Q. I shall be going for Umrah. Should I perform Salaat in the Haram or in the hotel?

A. While the Salaat of a woman will be valid in the Haram, it is not permissible for women to go to the Haram especially to perform Salaat. Perform Salaat wherever you are staying. However, you have to go to the Haram for Tawaaf. If due to the large crowds you are unable to come out quickly for making Salaat at the hotel, then perform Salaat at a place where there is a concentration of women.

Q. Should women go for ziyaarat to places such as Uhud, etc.?

A. No, do not go for Ziyaarat to Uhud, etc. Such ziyaarat has no relationship with the Hajj or Umrah. You are unnecessarily exposed to all and sundry in such

ziyaarat trips. It is not permissible.

Q. What is misyar marriage which is practised by the Arabs?

A. This 'misyar' relationship is similar to the Shiah mut'ah. It is haraam. It is legalized prostitution.

Q. While the Iqaamat is being recited, some people stand proudly with folded arms. Is this arrogant stance permissible while the Iqaamat is being recited?

A. The type of folded arms (arms folded in front of the chest) is the effect of shaitaani takabbur. It is haraam to adopt this arrogant stance during the duration of the Iqaamat. Furthermore, it is not permissible to stand in this satanic and arrogant manner at any time, whether in or out of Salaat.

Q. Here in the U.S.A. there are prison gangs. Some Muslims are members of these gangs. They indulge in all the evil and haram activities of the gangs. Do they remain Muslim?

A. Sin is not kufr regardless of how great and major it may be. However, if the sin is regarded to be permissible, it will be kufr. If a man steals or fornicates and believes that it is permissible, then he becomes a kaafir. But as long as he understands and accepts that his misdeed is sinful, he remains a Muslim.

If the gangster believes that his acts of drugs, robbery, etc. are haraam, he remains a Muslim, albeit of very weak Imaan. If he believes that his misdeeds are valid

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and permissible, then he leaves the fold of Islam. If the gang has any beliefs of kufr or some code which is kufr to which the gangster has to swear allegiance, then such beliefs will render him a kaafir.

Q. The only prayer oil available in the prison has been blessed by the Catholic Church. Is it permissible for Muslims to use such prayer oil?

A. In Islam there is no such thing as 'prayer oil'. It is not permissible to use the 'prayer oil' blessed by the Christian church. It is haraam to use such 'prayer oil'. It is Masnoon (an act of Sunnah) to use perfumed oil especially on Fridays. It must furthermore, be alcohol free.

Q. The Jamiat of Natal, in conflict with its earlier fatwa, now says that the new nail polish is not permissible since it does not allow water to seep through. Please comment on this issue.

A. At least they have now acknowledged that the nail polish is not halaal. However, their grounds for saying that the nail polish is not halaal is not the full story. In terms of their understanding if the nail polish does allow water to seep through then it will be halaal. The only ground they state for the prohibition is that it is an impervious substance which prevents water from reaching the nails. But what will be their stance if they really do produce tomorrow a nail polish which is not impervious? We shall still maintain that it is haraam. It is a kuffaar style cosmetic designed to project and exhibit the female, hence it will remain haraam.

Q. Please offer some naseehat with regard to the following practice at the time of marriage: Kunchas (trays) are prepared by the families of both the bride and the bridegroom. The tray is very smartly prepared by experts in this field. Gifts are displayed in these khunchas. These trays are then exchanged between the bride and the bridegroom.

These khunchas are justified with the Hadith which mentions the virtue of exchanging gifts. The khunchas are also advertised/displayed on whatsapp. Is there any Sunnah significance to this custom?

A. Far from Sunnah significance, this khuncha custom has only shaitaani significance. There is absolutely no relationship between genuine gifts given without ostenta-

tion (riya), and this Hindu-like custom which is entrenched in our community. The primary reason for the khuncha custom is riya (show) and takabbur (pride). A gift made to someone is a private matter. What is the need to advertise it to all and sundry? The nafs is a cunning tutor. The Qur'aan Majeed states: "In fact insaan has insight (and awareness) of his nafs even if he puts forth excuses." The Hadith which is cited is in fact furthest from the minds when they prepare the adornment of the khuncha custom. Using the Hadith to justify a baatil custom is evil.

Q. In order to share in the day of happiness on the occasion of the marriage, after the nikah has been performed, meals are provided for those who have been invited to attend the nikah. This meal is separate from the Walimah which is arranged by the groom. Is this a valid Islamic practise?

A. This extra meal practice is another baatil custom. Men and women attend in all these functions. Even if there is no mingling of the sexes, the custom itself has no Islamic basis. The only function attached to the marriage is the Walimah which is the obligation of the groom. People should not be invited to participate in the bid'ah wedding reception organized by the bride's party.

QUR'AAN KHATAMS

Q. Is it permissible for a person to request or suggest to his siblings that they make a Qur'aan khatam for their deceased parents? Each one should recite a specific number of Juz. Is this not imposing on others?

A. Encouraging people to recite Qur'aan Shareef as thawaab for the deceased is permissible. However, to impose on others to recite a specific number of Juz or to organize a khatam and to invite people to a khatam or to have a congregational function as is the custom in many places is bid'ah. Whoever wishes to recite Qur'aan Shareef for his / her parents should do so alone at home without calling others to participate. In fact, even whilst walking and working it is meritorious to recite a portion of the Qur'aan Majeed even if it consists of only Surah Ikhlâas thrice. But organizing family gatherings for this purpose is improper.

Q. In our shop we often find items left or lost by customers. What should we do with these

PICTURES ARE HARAAM BY IJMA'

Q. Please see the fatwa issued by Darul Ifta of Azaadville. They claim that there is a valid difference of opinion on this issue. Please comment.

A. Pictures of animate objects are haraam. We have written several booklets on this subject. Should you want these books, provide your address.

The fatwa of Azaadville is dubious and fork-tongued. There is absolutely no difference of opinion in the Shariah regarding the prohibition of pictures of animate objects. The views of the molvis of this age, which are in conflict with the Consensus of the Ummah – a Fourteen-Century Consensus – are satanic and nafsani views. The first miscreant Mufti of this era in the Ummah who has legalized haraam picture-making is Mufti Taqi of Paki-

stan. In so doing, he has opened a huge gateway for haraam and fitnah.

Since the Azaadville molvis are part of the NNB Jamiat of Fordsbury, they have adopted this forked-tongued stance thereby misleading the unwary and ignorant Muslim public.

The Haqq required that they should have stated the Ruling of the Shariah, and not water down the stringent prohibition for the sake of covering up for their ulama-e-soo' compatriots in the NNB Jamiat office. They are more concerned about the reputation of the fussaqaq NNB molvis than the Ahkaam of the Shariah. The greatest calamity for the community and for the Deen of Allah Azza Wa Jal in this age is the molvis whose objective is the dunya not the Akhirat.

items?

A. It is Waajib to put up a notice in the shop about the lost item found. After one year if the owner has not come to claim the item, then it should be given to the poor or sold and the cash given to charity. However, even after having given the item to charity, if the owner appears, then the value of the item has to be given to the owner and you will then receive the thawaab of the Sadqah.

Q. The Qur'aan orders kindness for parents. Does this rule also apply to parents who have become murtads?

A. The command of 'kindness' will not apply to murtad parents.

Q. Is it permissible for a man to wear a silver ring?

A. The weight of the silver ring must not exceed 5.3 grams.

Q. The imam of a Masjid in Cape Town delivered a Friday khutbah on the virtues of 'jesus christ'. Is this correct?

A. The imam is an agent of Iblees. The 'khutbah' is in conflict with the Shariah. The moron spoke haraam drivel. He is one of those bootlickers of the kuffaar.

Q. Women have come up with a new fashion. They wear a scarf but allow their hair to be exposed at the back. The hair hangs out exposed at the back.

A. The woman who leaves her hair hanging out exposed to the public is like a prostitute in terms of the Hadith, or perhaps she is an actual prostitute.

Q. Is it permissible to purchase a

property in terms of the mortgage which is halaal according to Mufti Taqi?

A. The halaalized 'mortgage' of Mufti Taqi is a deception. We have written detailed articles in its refutation. It is not permissible.

Q. How much is Mahr-e-Faatimi in terms of U.S. dollars?

A. Mahr Faatimi is the price of 1.75 kg silver. We are not aware of the price of silver in America. Find out from a jeweller what the price of silver is, then you will know the value of Mahr Faatimi in dollars.

Q. Is it permissible to give the non-Muslim maid a bonus from Sadqah money?

A. If the Sadqah is Naafilah (optional) and it is your own money, then the non-Muslim maid may be given a gift from it. However, if the Sadqah Naafilah is the money of others entrusted to you, then it is necessary to gain their permission before giving it to a non-Muslim.

Q. Are prawns, crayfish, calamine, crabs and sea animals in general permissible for Shaafis?

A. All sea creatures – prawns, crayfish, calamari, etc. are permissible for followers of the Shaafi Mathhab. However, we have read in the Shaafi' kutub that crab and sea pig are not permissible. Besides these two, all other sea animals are permissible for Shaafis.

Q. Is it permissible to visit a Muslim home where the following activities take place:

Birthday celebrations, candle-

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lighting, birthday cake, a happy birthday to you song is sung, presents given and opened for display, balloons tied all over the house, colourful ribbons throughout the house, photographs taken, and the general partying. Can one visit this home at a time when these activities are not taking place?

A. It is not permissible to visit such a shaitaani home whilst the activities listed by you are taking place. Whilst the inmates may have been born Muslims, their entire conception of life is western kufr. To visit this home at a time when the acts of kufr are not taking place will be permissible only for a valid reason. A social call should not be made.

Q. A person owns a game farm. In the hunting season people hunt and are charged a fee. Will the animals be regarded as goods of trade thereby making Zakaat compulsory? Will it make a difference if it is bought not for trade, however, thereafter an intention of trade is made?

A. The whole game farm is haraam. It is not permissible to hunt for sport. It is haraam to charge a fee to commit a haraam act. The income is haraam, hence Waajibut Tasadduq. The money must be given away as Sadqah. Zakaat is not applicable to haraam wealth.

Q. Is it permissible to buy a property from Albaraka Bank in terms of its murabaha scheme?

A. Albaraka Bank's muraabaha, mushaaraka, etc. deals are farcical, and in conflict with the Shariah. Do not become entrapped in their deceptive use of Islamic terminology. This bank's schemes are haraam.

Q. I am from Turkey. The system of government in Turkey is not Shariah. It is a western democracy. Is it permissible to vote for any political party in Turkey?

A. The system of government in Turkey and in all other Muslim countries is in conflict with the Qur'aan and Sunnah. All Muslim countries are governed by people who are anti-Shariah.

Although normally it is not permissible to vote for any political party, the circumstances of a particular country should be taken into consideration. As we have understood, since Erdogan came to power, it has been made easier for Muslims to practice Islam. Musjids have re-opened, Islamic edu-

cation can be imparted, the Athaan is being called in Arabic, women who wish to dress Islamically are allowed, etc., etc. If this is so, then we advise that Muslims should vote for Erdogan.

Q. In Turkey we have four Mawlid celebrations. Are these celebrations valid in Islam? What are the days of celebration in Islam?

A. Turkey is notorious for Bid'ah. Mawlid is bid'ah (haraam innovation). This celebration has no origin in the Sunnah. Neither Rasulullah (Sallallahu alayhi wasallam) nor the Sahaabah nor the Ummah for the first six centuries knew anything of this innovation. It is not permissible to celebrate mawlid. If you provide your address, we shall send our books written on this subject. We have explained in detail why mawlid is not permissible.

Islam has no days of celebration. The only two days of happiness are the two days of Eid. But Islam has not devised any events for celebration on these days.

Q. If a tenant pays rent late, can a penalty be charged?

A. The fee on late payment is haraam riba. Such fees are not permissible.

Q. The cost of a certain medical treatment procedure for my deformed child was R200,000 which I was unable to afford. I myself do not own even the Nisaab value of Zakaat. Relatives assisted with about half the money. The medical procedure would commence only after I was able to cough up the full amount of R200,000. So, before the treatment commenced, my relatives deposited R100,000 into the doctor's banking account. But treatment had not yet commenced. Then several relatives and friends contributed their Zakaat. Each one deposited the Zakaat directly into the doctor's account. In this way the full R200,000 was received in advance by the doctor. The medical procedure was then done. What bothers me now is the Zakaat aspect. Was I entitled to accept Zakaat? Has the Zakaat of the contributors been validly discharged? If not, what should I now do?

A. Whilst the monies were being deposited into the doctor's account, there was no debt as yet on you. The debt for treatment was incurred only after the doctor was paid fully in advance.

This means that at the time of

receiving the Zakaat, you already owned substantially more than the Nisaab. You had received R100,000 from your relatives, hence you no longer qualified to be a Zakaat recipient.

In the circumstances you are obliged to repay the R100,000 Zakaat. You may pay it over a period of years in affordable instalments if you are not by the means of paying the full sum immediately. You may give the money to poor Muslims or send it to a bona fide Islamic charitable organization.

Q. The Darul Ifta of Mufti Ebrahim Desai issued a fatwa stating that it is not permissible to publish a Qur'aan translation without including the Arabic text. Is this fatwa correct? What should be done with such translations which are without the Arabic text?

A. The fatwa regarding Qur'aan translations is correct. Translations without the Arabic text opens an avenue for interpolation and fraud. Copies without the Arabic text already in your possession should simply be kept on the shelf.

Q. How can one differentiate between a valid service fee and riba? When a person runs out of credit on his phone, he can ask for a top up from the provider. However, the condition is that \$1 is charged for topping up in addition to the amount. Is this \$1 riba?

A. The difference between a service fee and riba is that former is paid for a service rendered while the latter (riba) is a payment for no service whatsoever. The meaning of 'service' is such service which is recognized as valid in terms of the Shariah. The 'topping up' can be regarded as a valid service for which \$1 is charged.

Q. I can afford only one sheep for Aqeeqah of my son. Is the Aqeeqah valid?

A. Aqeeqah of one sheep is valid and permissible.

Q. A Muslim woman operates a salon. Is it permissible to sell salon products to her?

A. Don't sell to a woman who operates a haraam business. It is not permissible.

Q. Recently many branches of some trees were cut during the daytime for making way for ease in installing a water pipe to an overhead tanker. Numerous birds lost their homes. I saw them flying hither and thither near Maghrib time searching for

their homes. Was this action permissible?

A. The destruction of the nests of the birds was haraam cruelty. The curses of the birds may settle on the destroyers. Such callous action is not permissible.

Q. Is it permissible for women to wear nose-rings?

A. It is not permissible for women to wear nose rings.

Q. Is it permissible to transport the mayyit for burial in his hometown?

A. The person must be buried in the place where he died. It is not permissible to transport the mayyit to his hometown for burial.

Q. A wealthy person has money to buy new clothes. However, he feels comfortable in old kurtahs, etc. It was said to him that in the Hadith Nabi (Sallallahu alayhi wasallam) expressed displeasure at a wealthy person who donned only old garments. Please advise what is best for this wealthy person.

A. The Hadith pertains to a wealthy man who had abstained from normally good garments because of stinginess, not because of Zuhd (renunciation of worldly love and abstinence). The admonition which Rasulullah (Sallallahu alayhi wasallam) gave this particular Sahaabi is not to be applied in general.

Once Rasulullah (Sallallahu alayhi wasallam) said to Hadhrat Aishah (Radhiyallah anha): *If you wish to link up with me (in Jan-nat), then take from this world only such provisions which suffices for a horse-rider (on a journey); beware of sitting with the wealthy, and do not regard a garment to be old (and to be discarded) as long as you can patch it.*"

If the man is wealthy, but he loves old garments and feels comfortable in them whilst not abstaining because of stinginess and love for money, then this is fine. However, to make sure that he is not under nafsani deception regarding the issue of stinginess, he should occasionally have new kurtahs sewn and contribute these to poor Muslims who cannot afford such garments.

Furthermore, on Fridays and Eid Days, he should don the better type of garments to fulfil the Sunnah instruction.

Q. Is it permissible to eat the stomach and brains of halaal animals?

A. Stomach, intestines and brains are halaal for eating.

Questions and Answers

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

Q. A brother has sexually molested his sister. He has sincerely repented. What is his status as a mahram for her?

A. The strictest purdah for him is Waajib. He should not be considered as a brother. He is a veritable shaitaan who is capable of ravaging their chastity. He will never again be a mahram for her.

Ignore what the people say. Nabi Nooh (Alayhis salaam), despite all his efforts of centuries to guide his family, his own son and wife remained kaafir. As long as you had discharged your obligation of tarbiyat, you need not worry. Hidaayat comes from only Allah Ta'ala. Rasulullah (Sallallahu alayhi wasallam) did not succeed in giving hidaayat to Abu Taalib, the uncle whom he loved dearly. The people are juhhaal. What wrong did Nabi Nooh (Alayhis salaam) do that his son remained kaafir? People of the dunya lack proper understanding, hence they speak much drivel. Don't allow their nonsensical talks to grieve you.

Q. Explain the terms kaafir, murtad and zindeeq.

A. Kaafir is an unbeliever – one who does not subscribe to the beliefs of Islam. There are several kinds of kaafir. A murtad is the worst kind of kaafir. He is worse than a born kaafir. A Muslim who renounces Islam is termed murtad. A person who interprets the beliefs or laws of Islam to fabricate opinions in conflict with the Shariah as it was understood and taught by the Salafus Saaliheen of the *Khairul Quroon* era is called a zindeeq. A zindeeq is also a kaafir. However, he believes that he is a Muslim. All modernists who refute the orthodox concepts of the Laws of the Shariah are kuffaar of the zindeeq class.

Q. During my young days some decades ago I had abused and hit some people. I have made Taubah many times. Is this sufficient?

A. It is never sufficient. You are dealing with a Being – Allah Azza Wa Jal – Who does not forget. It is your Waajib duty to seek forgiveness from every one whom you had unjustly dealt with. If any of them is no longer living, make Dua of Maghfirat for him. The punishment of zulm in the Hereafter is severe.

Q. Is it permissible to draw humans and animals without drawing the face features or if the face is blotted out? If the method

of drawing is calligraphy will it be permissible?

A. It is not permissible to draw humans and animals even if the face is not drawn. The same prohibition applies to drawing by means of calligraphy or any other means. The prohibition applies to pictures of animate objects. Even if the head/face is not drawn, the picture still remains of a human or animal, hence it is haraam. There exists a misunderstanding among even Ulama on this issue. Some believe that simply blotting out the eyes and nose renders the picture halaal. This is baseless.

Q. The muqtadi misses Jalsah with the Imaam. When the Imaam is going into the second Sajdah, the muqtadi comes out from the first Sajdah, then sits in Jalsah, then only makes the second Sajdah. Is his Salaat valid? The Imaam recites the Tasbeeh in Sajdah 7 times. He does not rush in the Sajdah.

A. It is Makrooh and not permissible for the muqtadi to delay so inordinately that he lags behind the Imaam so much that he misses the Jalsah with the Imaam. However, although his action is not permissible, his Salaat remains valid. Lagging behind without a valid reason is sinful.

Q. Who are the Sufis?

A. The Sufis are those who follow the Sunnah of Rasulullah (Sallallahu alayhi wasallam) meticulously.

Q. Is it permissible to use a hair conditioner which has alcohol as an ingredient?

A. Conditioner with alcohol is not permissible. Besides alcohol, all western cosmetic and hair products contain other haraam ingredients as well.

Q. I work in an industrial area. Jumuah is performed in the nearby mall. The Musjid is at a distance. Is it permissible to perform Jumuah in the mall or should I go to the Musjid?

A. If you are able to get to a Musjid in time, then incumbently do so. Performing Jumuah in a mall is Makrooh (reprehensible). Only as a last resort should he perform Jumuah in the mall.

Q. An acquaintance gave me a gift. I discovered that he is a murtad. What should I do with the gift? Should I return it to him?

A. Give the gift to a poor person. Do not return it to him.

Q. The Imaam recites the Takbeer for changing positions only

TABLES AND CHAIRS

Q. Is eating from tables sitting on chairs permissible? Is it Tashabbuh? A fatwa from Azaadville's Darul Ifta claims that there is permissibility for eating from tables.

A. It is Waajib to sit and eat on the floor. We have written a detailed article on this topic.

Eating from tables whilst sitting on chairs is not permissible. It is the way of the kuffaar and mutakabbireen. Eating on small tables (called khuwaan) whilst sitting on the ground, is also not permissible. It is Tashabbuh bil kuffaar.

In the Azaadville fatwa the statement, "it will be fundamentally permissible" is a gross error. Mulla Ali Qaari (Rahmatullah alayh) clearly states that:

1. Eating from a small table (i.e. whilst seated on the ground), is bid'ah
2. That it is the symbol of the proud people
3. That Nabi (Sallallahu alayhi wasallam) never ate from such a table
4. That Nabi (Sallallahu alayhi wasallam) always ate on the floor.

The statement that it is 'permissible' despite being bid'ah and the way of the proud and the kuffaar, is incongruent and erroneous. It is not permissible for a Mufti to cling to the errors of Ulama and utilize the error or the obscure view to justify a kaafir practice or to compromise the Haqq.

when he is almost in the new position. What should the Muqtadis do?

A. It is valid and permissible for the Muqtadis to move with the Imaam even if the Imaam erroneously delays the Takbeer. Some Imaams commit this error. They begin the Takbeer after they initiate their movement.

Q. Which direction should the Imaam face after the Fardh of Fajr and Asr?

A. Facing any direction is left to the Imaam.

Q. I am a baalighah girl. My parents force me to go with them to the malls and supermarkets for shopping. Is it permissible for me to refuse?

A. In fact, it is Waajib for you to refuse. You should not accompany them to any places where Hijaab is grossly violated. Even if your parents insist that you should go shopping with them, refuse politely. Do not be disrespectful, but be firm in your refusal.

Q. Is it permissible for a 12 year old boy who is not baaligh to recite the Athaan?

A. It is permissible for a 12 year old boy to give the Athaan if he has the ability, even if he has not attained puberty.

Q. Farmers remove the horns of young calves at the roots to prevent them hurting one another when they are grown up. Is it permissible to make qur'baani of such hornless cows/bulls?

A. It is not permissible to make Qur'baani of such animals.

Q. Salafis say that it is haraam

for a married woman to assume the surname of her husband. Is this correct?

A. The arguments of the Salafis are specious, in fact spurious. There is no falsehood and deception attached to a married woman assuming the surname of her husband. It is permissible for a married woman to adopt her husband's surname.

Q. I am a member of the Tabligh Jamaat. It is expected not to perform Awwaabeen Salaat when there is a bayaan. One is expected to sit in the bayaan. It is said that there is more reward sitting in the bayaan than performing Awwaabeen. What should I do?

A. Awwaabeen is Sunnah. The bayaan is not Sunnah. It is only permissible. Perform first your Sunnah, then join the bayaan, and ignore the criticism.

Q. It is also said that group thikr is better than individual ibaadat. Is this correct?

A. The opinion stated is incorrect. Group thikr is bid'ah. Do not follow the errors of those who speak with their opinion.

Q. Is it permissible to sell a property on condition that it must be resold to the owner after a certain number of years?

A. The buy-back condition is haraam. It renders the sale baatil. This type of sale is called Bay-ul-Wafa'. It is not permissible.

Q. Is the currency business halaal? Selling one currency for another currency?

(Turn to page 12)

THE IQAAMAH RACKET

QUESTION

What is the Shariah's view regarding buying Iqaamah (residential right) for staying in Makkah and Madinah? Such an Iqaamah is bought from a Saudi for a large sum of money. Thereafter the Saudi is paid a regular fee for lying and saying that the person is in his employ. Both the Saudi who is known as the 'kafeel' and the outsider who seeks an Iqaamah acquired the right on the basis of lies and deception. The Saudi kafeel will lie and say that the person is in his employ as a driver or a carpenter or a plumber, a maid, etc. when in reality this is false. The applicant too lies in the application forms which have to be submitted to the government. The Saudi is paid a periodical fee for the

use of his name. Is it permissible to obtain Iqaamah to live in Makkah or Madinah on the basis of such blatant lies and payment of fees for the use of a Saudi's name? Also, the Iqaamah is not for genuine residence in the Holy Cities. It is a convenience to travel up and down to Saudi Arabia, and facilitates business operations in the name of false companies. The law requires that the one with the Iqaamah should be in the country at least twice a year. Therefore, he or she will travel to Saudi Arabia every six months.

ANSWER

The Iqaamah – a temporary residential right – is based on two fundamentals: (1) Lies and (2) Riba. Both these are major sins. The gravity of the sins is com-

pounded and greatly multiplied since the sins are committed in the Haramain Shareefain. Just as the thawaab (reward) of A'maal-e-Saalihaah (Virtuous Deeds) is increased manifold in the Haramain, so too is the gravity of sins multiplied.

LIES The Saudi kafeel (the employer) who takes responsibility for the foreigner applies for the Iqaamah on the basis of lies. The applicant too lies in the application forms. He is none of the professions stated in the forms.

RIBA The Saudi citizen charges an initial exorbitant amount for rendering this ugly favour. After the Iqaamah has been acquired, a periodical fee has to be paid to the Saudi kafeel who pretends to be the employer when in reality he is not. Both the initial fee (the

goodwill) and the periodical fees are haraam Riba.

It is not permissible to obtain an Iqaamah on false and haraam premises – lies and riba.

Those involved in this racket, especially molvis, have lost respect for the Haramain Shareefain. When they are there, familiarity with the Haramain breeds contempt. They become desensitized and cease to understand the significance and sanctity of the Holy Cities. Then due to the destruction of the sanctity of the Haramain wrought by the fussaqa Saudi regime, the Holy Cities appear like western holiday resorts, hence people, even good Muslims, tend to forget where they are.

Currently, an Iqaamah can be bought from a Saudi for about 20,000 riyals (R100,000). However, some South Africans in-

involved in this racket are quoting 180,000 riyals (R800,000). A contemptible molvi who is also a khalifah engages in this racket right inside the Haram Shareef where he ropes in clients for Iqaamah. He pays the Saudi his good will – riba-fee, while he pockets the lion's share of over R150,000. It is haraam multiplied by haraam. These people are trading their Imaan by indulgence in such shaitaani corruption in the Holy Cities. They use the Deen and their molvi-khalifah image as a front for achieving their haraam nefarious aims of coining haraam money by fleecing people. But the aggravated factor is that they utilize even the Haram Shareef for their shaitaaniyat.

Acquiring iqaamah in this crooked way is not permissible. Furthermore, residence for foreigners is discouraged by the Shariah.

MAKKAH - DEFILING ITS SANCTITY

Immediately after the completion of Hajj, Ameerul Mu'mineen Hadhrat Umar (Radhiyallahu anhu) with his whip in hand, would order the foreign Hujjaaj to leave. He would proclaim: "O People of Yemen! Back to Yemen! O People of Shaam! Back to Shaam! O People of Iraq! Back to Iraq! He would not allow them to remain in Makkah unnecessarily. The reason for this was that familiarity breeds contempt. Prolonged residence eliminates the awe, reverence and honour which one should have for the Ka'bah and the Haram Shareef.

Hadhrat Umar (Radhiyallahu anhu) allowed foreigners to stay in Makka for only three days. He also discouraged people from making Tawaaf in abundance because he feared that the awe and honour of the Ka'bah would depart from the hearts of people. This fact of almost total lack of reverence for the Ka'bah is vividly displayed nowadays. The Ka'bah no longer has much significance for the myriads of people com-

mitting so many haraam misdeeds right in the presence of the Ka'bah.

Some of the Salafus Saaliheen said: "Many of the inhabitants of Khurasaan are closer to the Ka'bah than those who are making Tawaaf." The term 'Khurasaan' refers to all foreigners, not specifically to the people of Khurasaan. Many people who are far from the Ka'bah yearn to be near to the Ka'bah, whilst those who are actually engaged in Tawaaf show gross disrespect and lack of feeling. The awe and honour of the Ka'bah are not in their hearts. This is conspicuously exhibited nowadays by the droves of juhala going for Umrah.

Hadhrat Abdullah Ibn Mas'ood (Radhiyallahu anhu) said: "There is no city where a person is apprehended for an intention, except in Makkah." As long as an intention is not implemented practically, the sin is not recorded. But, Makkah is excluded. If one intends a sin while in Makkah, the intention is

recorded as an actual practical commission of the sin. In fact, Some Auliya say that if a person in another place contemplates to commit a sin in Makkah, it is immediately recorded as a sin committed regardless of the person not having as yet committed the sin and irrespective of him not being in Makkah. This is the lofty status of the Haramain Shareefain.

Hadhrat Abdullah Ibn Abbaas (Radhiyallahu anhu) said that seventy sins committed elsewhere are lighter than one sin committed in Makkah. Those who go for holidays in the guise of Umrah should reflect on their haraam conduct in the hotels and in the malls where they commit zina of the eyes and mind, etc. daily and in abundance having absolutely no concern for the Haram Shareef whose sanctity the faasiq Saudi regime has destroyed, and whose sanctity the holidaymakers further defile. Remember that Madinah Munawwarah also comes within the scope of this discussion.

THE ATTITUDE OF THE AULIYA

Some Auliya had taken up residence in Makkah for long periods, even for years. This may not be presented in justification of the deceptive desires of people who can never be compared to the Auliya. The Auliya with their lofty degree of Ma'rifat are in an entirely separate class. Their relationship with Allah Azza Wa Jal is on a different, extremely lofty level.

The awe and reverence they had for the Haramain cannot be even dreamt of by people of our corrupt kind. The awe of the Haram Shareef was so engraved in their hearts that some of them would not go to the toilet anywhere in the Haram. They would go to the *Hiell* which is beyond the Haram boundaries to answer the call of nature. Some of these Auliya would stay for a month without laying down the sides of their bodies on the ground. That is, they would not lie down to rest or

sleep in the Haram area.

Hadhrat Umar Bin Abdul Azeed (Rahmatullah alayh), the then Khalifah and also Hadhrat Abdullah Bin Umar (Radhiyallahu anhu) had two tents for themselves when they visited Makkah. One tent was in the Haram area while the other tent was outside the Haram boundaries. When they intended to engage in ibaadat, they would enter into the tent in the Haram area. According to them and others, the entire Haram area is in the *hukm* of Musjidul Haraam. When they intended to speak, eat or engage in any worldly activity, they would go into the tent outside the Haram.

Some of the Salafus Saaliheen would remove their shoes before entering the Haram area in honour of Haraam. Thus, it is ludicrous to justify the current attitude of people on the basis of the *amal* of the Saaliheen of bygone times.

Rental Income

To discourage Iqaamah (residence) in Makkah, some Ulama of the Salafus Saaliheen said that it is Makrooh to hire out houses in Makkah for rental income. In this regard, Hadhrat Abdullah Ibn Abbaas (Radhiyallahu anhu) said: "The houses of Makkah are Haraam (i.e. sacred)/ The Hour (of Qiyaamah) will come to

pass when people have made lawful two things: anal sex with women and renting out buildings in Makkah."

So what is transpiring nowadays in Makkah is a sure sign of the Impending Hour. The total commercialization of Hajj and Umrah, and total defilement of the Haramain Shareefain by both the corrupt Saudi regime and the millions of juhhaal holi-

(Continued on page 7)

EXPLOITATION

Human beings are supposed to have sympathetic feelings for other humans. These feelings should pervade all spheres of life. Humanity should not be excised from monetary dealings. The problems and difficulties of others should always be taken into consideration.

Exploitation is the very antithesis of *insaaniyat* (humanity). Traders, landlords and others in the commercial sector are generally bereft of *insaaniyat* in their monetary dealings and pursuits. One area in which gross exploitation is committed is hiring out homes. The rentals charged for homes nowadays are absolutely exploitative. The 'market' rental is deter-

mined by exploitation.

Rental for a home should be determined by the condition of the tenant. Most tenants are unable to afford the exorbitant rental charged. The Muslim landlord is supposed to ascertain the position of the tenant – his wages, family, and the amount required to maintain the family's expenses. Rent for a home nowadays consumes 50% or more of a worker's wage. There are numerous other necessary requirements which cannot be satisfied by the paltry wage.

The cost of living is extremely high. Employers and landlords selfishly do not take into account the high cost of living. They conduct themselves callous-

ly since they are not affected by the difficulties and hardships of the workers. Their large reservoir of wealth enables them to indulge in unnecessary luxuries, go on expensive tours, etc. whilst workers battle to make ends meet. Such callousness is nugatory of *insaaniyat*.

Employers should keep in view the amount a worker requires to see to the needs of his family, and so too should the landlord adjust the rent to assist the tenant for the pleasure of Allah Ta'ala. A market-related rental is capitalist nonsense and exploitation. The rent should be wages-related and *insaaniyat* should not be left out from this picture.

PUNISHMENT

While the actual and enduring domain for Divine Punishment is the Aakhirat, there are several kinds of sins for which the *Athaab* is meted out here on earth. In a Hadith narrated by Hadhrat Muaaz Bin Jabal (Radhiyallahu anhu), three types of sins are punished here on earth before the ultimate and most devastating punishment of the Aakhirat:

1. Raising the voice and slogans against the Haqq.
2. Disobedience to parents
3. Aiding the oppressor.

These three types of transgression are widely prevalent in our current age. People should heed the warning sounded in the Qur'aan Majeed for sins in general, and for the above mentioned transgressions in particular. In this regard, the Qur'aan Majeed says:

"Most certainly We shall give them a taste of the lesser punishment before The greater punishment, for perhaps they may return (to Rectitude)."

The 'lesser' punishment refers to *Athaab* in this world, which assume a variety of forms such as sickness, financial hardship, natural disasters, calamities and misfortunes of different kinds. If lesson is not derived from the 'lesser punishment', then such punishment will signify Allah's Wrath and Curse on the transgressors. It will in that case not be a 'Mercy' imposed for the reformation of the sinner. About the unrepentant transgressor, Allah Ta'ala says:

"And who is more unjust than the one who turns away from Our Signs when he is reminded thereof. Verily, We shall extract revenge from the criminals."

THE BEARDLESS FACE

AS SMOOTH AS A PIG'S SKIN

Your leaders and your heroes, the atheist scientists, have the following interesting information for you:

"Why beards are more hygienic than shaven skin"

Beards may contain bacteria which could potentially be developed into new antibiotics, a study has found. Researchers found that clean-shaven men were actually more likely to harbour infection-causing bacteria re-

sistant to antibiotics when compared to bearded men.

The study, published in the Journal of Hospital Infection, tested swabs from the faces of 408 hospital staff with and without facial hair. Clean-shaven men were also more than 10 per cent more likely to have colonies of *Staphylococcus aureus* on their faces, a bacterium that causes skin and respiratory infections, and food poisoning.

Researchers suggest this may be due to micro-

ALLAH'S ATHAAB

"A blaze at the Jizan General Hospital in southwest Saudi Arabia destroyed its intensive care unit and the maternity ward on the first floor, leaving over 130 people dead and injured."

- World News

Allah Ta'ala says in the Qur'aan Majeed: "Are the people of the towns confident regarding Our Punishment during the night

whilst they are sleeping? Are the people of the towns confident regarding Our punishment during the day whilst they are indulging in play?"

Yes, people are confident and over confident regarding Allah's *Athaab*. They do not believe that there exists a force such as Di-

vine Chastisement. They do not believe that Allah's *Athaab* will ever strike. About such wayward and neglectful people, the Qur'aan Majeed states: "It is only a nation of losers who are confident of Allah's *Athaab* (i.e. the punishment will not overtake them)."

abrasians caused by shaving in the skin, "which may support bacterial colonisation and proliferation".

THE HARM OF SUGAR

ABSTAIN FROM SOFT DRINKS – SODAS, ETC.

One of the scientists summed up the main take-away from the study: "Reduce fructose in your diet if you want to protect your brain." The implication is to reduce fructose intake even if you are not brain injured—but especially if you are.

The Centers for Disease Control and Prevention estimate that 1.6 to 3.8 million sports-and-recreation-related concussions occur in the US each year, not to mention all the soldiers with brain injuries returning home from fighting overseas. *About 5 million Americans live with ongoing disability from a traumatic brain*

injury.

In connecting the dots here, keep in mind that the average American consumes about twenty-seven pounds of high-fructose corn syrup each year. Yet no one is even warning parents to eliminate sodas and other high-fructose drinks and foods when their children are injured.

(The Pulse of Natural Health)

FACEBOOK MORAL MISGUIDES

The Ahaadith of Rasulallah (sallallahu alayhi wasallam) warn of misguides. Stating his fear for the misguiding fussaag miscreants, Rasulallah (sallallahu alayhi wasallam) said:

"Verily, I fear for my Ummah the misguiding Aim-mah (satanic molvis and sheikhs)."

They are the scholars for dollars – the scholars of lust seeking name, fame and haraam boodle in the name of the Deen.

It is not permissible to acquire knowledge of the Deen and guidance from fussaag misguides. The Deen should be acquired from only genuine guides and Ulama who follow the Sunnah. Fussaag and fujjaar molvis and sheikhs are agents of Iblees. Their teaching will be contaminated with satanism. The effect of listening to the

talks of these fussaag misguides is greatly detrimental for the heart.

When the heart of the molvi/sheikh is filled with the dunya and nafaaniyat, then *baatil* (falsehood and moral flotsam) become manifest on their tongues and the external limbs of their bodies. This is the fatwa of the genuine Mashaikh of Tasawwuf.

The fussaag and fujjaar molvis and sheikhs are the miscreants whose faces and snouts are seen on facebook and television. All of them are wolves in sheep's skin. Regardless of who the chap may be – be he a so-called allaamah or internationally known mufti – if he exhibits himself on facebook, video and television, then understand that he is an agent of Iblees – a misguide who robs people of their Imaan and pollutes the morals of Muslim society.

(Continued from page 6)

daymakers are in reality part of the enactment of the Final Hour. Hadhrat Umar Bin Abdul Azeez (Rahmatullah alayh) had issued a written directive prohibiting hiring out homes in Makkah.

Rental Income

THE KA'BAH AND THE HARAM

Rasulullah (Sallallahu alayhi wasallam) said: *"This Ummah will remain prosperous as long as the honour of the Ka'bah is observed as it should be observed for honouring the right of Allah Ta'ala. When they destroy (the honour of the Ka'bah and Haram), they will be destroyed."*

THABAH – A SACRED INSTITUTION

THABAH OR THE Islamic system of slaughtering animals is a sacred system. It is not merely the mundane act of killing an animal or merely slitting its throat. Killing animals in any way is the way of atheists, pagans, polytheists, and irreligious members of the Ahl-e-Kitaab (Jews and Christians). All nations who were blessed with a Divine religion practised the very same system of *Thabah* which Islam commands. Although the system of *Thabah*, has been totally eliminated by Christians, some orthodox Jews still adhere to it.

SACRED PROCESS

Like all injunctions and acts of Ibaadat in Islam, *Thabah* too has its *Arkaan* (fundamental constituents), *Sharaa-it* (essential conditions), and *Masnoon* acts. Wudhu, Salaat, Saum, Hajj, trade dealings, and every other practice within the scope of the Shariah are sacred processes and institutions which have to be incumbently observed, and executed in the manner prescribed by the Sunnah of Rasulullah (sallallahu alayhi wasallam). Thus, while Salaat, for example, has con-

stituents of different classification, it is not permissible to discard on a permanent basis the acts which are Masnoon – the Sunan, Mustahabbat and Aadaab. The same applies to Wudhu, Saum, Hajj, and all acts and practices of the Muslim.

When making wudhu, for example, no one discards the Masnoon acts without valid reason. Yet, the wudhu will be valid if only the four *Fardh* are observed. But validity should not be confused with permissibility. Valid acts also are at times punishable. For example, when there is a valid reason it becomes permissible to omit the Sunnat factors of Wudhu. The Wudhu will be valid and permissible. But, if this concession is practised on a permanent basis without valid reason, it becomes sinful notwithstanding the validity of the defective wudhu.

FAASIQ

Similarly if a person restricts himself to the *Faraaidh* of Salaat, discarding all the *Waajibaat Sunan* and *Mustahabbat*, he will be described as a *faasiq* who is liable for Divine punish-

bours perform Salaat with him and they listen to his qiraa't. And, with his qiraa't he drives away the fussaajjinn and the rebellious shayaateen."

During Tahajjud, it is preferable to recite the Qiraa't audibly. The Malaikah and the pious Jinn join in the Salaat, and the shayaateen are driven away.

the time will dawn when real shayaateen of the jinn species will appear in human form, recite the Qur'aan Majeed, attend Deeni classes and mingle with people in the Musajjid.

Some of these shayaateen will be those whom Nabi Sulaimaan (Alayhis salaam) had imprisoned. They will be freed and assume human form. They will succeed to convert human beings to Satanism, just as western university education transforms Muslims into atheists.

ment although his Salaat will be valid. And, if anyone discards even *Mustahab* acts with the notion of their insignificance or unimportance or because it is not compulsory, then discardance based on this attitude is *kufri*. Even if the notion for the discardance is not *Istikhfaaf* (i.e. to consider it to be insignificant), it (i.e. discardance) without valid reason is sinful and in addition one is deprived of immense *Thawaab* (reward). Divine Pleasure is denied, and there is the grave danger of being deprived of the *Shafaa'at* (Intercession) of Rasulullah (sallallahu alayhi wasallam) on the Day of Qiyaamah. This deprivation by itself is a capital punishment for a capital crime. Is any Muslim prepared for all these dangers and calamities which are the consequences of abandonment of the sacred processes which the Shariah commands for its Institutions?

Consider a man who, for no valid Shar'i reason performs Salaat in the following manner: He begins his Salaat with Takbeer. Without raising his hands and without folding them, he recites only Surah Kauthar. Then without uttering anything, he proceeds into Ruku. The very moment he reached Ruku', he stands without having recited anything in Ruku' or while standing up into the Qiyaam position. He stands in Qaumah momentarily and proceeds into Sajdah without reciting anything. As soon as his head touches the ground, he emerges from Sajdah, and performs the second Sajdah similarly. Then he performs the second raka't similarly. When in Tashahhud, he sits silently without reciting anything. After sitting for the *Fardh* duration without reciting a word, he ends his Salaat without Salaam. He simply gets up and walks away. What is the Shariah's ruling regarding this Salaat which was performed in this vile manner without valid Shar'i reason?

To understand the Ruling, one need not be a Muf-

ti. This Salaat is valid. The *Fardh* obligation is discharged. There is no Fidyah to pay for this Salaat. All six *Fardh* factors are discharged. Now when someone remonstrates with this brother who has descended to this ebb of *fisq* and perhaps *kufri*, depending on his attitude, he vindicates his Salaat performance by claiming that he has fulfilled all the *Arkaan* of Salaat. It will be ignorance to even attempt to convince such a *jaahil* of his disastrous folly. We can only tell him: 'Brother, you are on a direct flight right into the bowels of Jahannum.'

LOVE

This argument holds good for all the *Ahkaam* of the Shariah. It is never permissible to discard Sunnat and *Mustahab* factors on the basis of the corrupt, haraam and *kufri* notion that these are mere Sunnats which are unimportant, there being no 'imperative' need for observing them. Only a worshipper of shaitaan presents arguments of this nature in vindication of his villainous abandonment of the teachings of Rasulullah (sallallahu alayhi wasallam). The need for observing every Sunnat and *Mustahab* act is the imperative demand of Imaan, Love for Rasulullah (sallallahu alayhi wasallam) and Love for Allah Ta'ala.

It should be well understood that the objective of the *Fiqhi* categorization of the Laws (*Ahkaam*) of the Shariah into a variety of classes was not for discardance and abandonment. On the contrary, classification was to enable proper and correct observance of the *Ahkaam* by people of defective Imaan. The Sahaabah were men of perfect Imaan and lofty spiritual status, hence they were not in need of classification of *Ahkaam*. In fact, the system of classification into *Faraaidh*, *Waajibaat*, Sunan, *Mustahabbat*, etc. did not exist during their era. It sufficed for the Sahaabah that Rasulullah (sallallahu alayhi wasallam) practised or commanded the act.

KABEERAH

Precisely the same rationale is applicable to the Shariah's sacred system of *Thabah*. It is haraam and sinful – it is an accumulation of *Kabeerah (major)* sins to totally abandon the Islamic system of *Thabah* as is the prevalent practice in all the killing plants of the kuffaar without a single exception. Not a single item on the list of the Shariah's *Thabah* process is implemented in the kuffaar system of killing animals, whether chickens, sheep or cattle.

The evil consequence of abandonment of the Shariah's sacred system of *Thabah* is substitution with a cruel and brutal kuffaar system which is poles apart and in total negation of the system which Allah Ta'ala has revealed for this Ummah whom he designates in the Qur'aan Majeed as the 'Noblest Nation.' It is eternally lamentable that Muslims of the age have fallen from this pedestal in every department of life. Every Institution of Islam has been corrupted, discarded, abandoned and ruined, and the ruin is aggravated by substituting it with the ways, practices and systems of the kuffaar at the behest of nafsani, monetary and other despicable earthly motives. The love of the world has dropped this Ummah from its pedestal of sublimity. It has degenerated to become the worst among the nations of the world. The rot and corruption are not confined to *Thabah*.

It is haraam to permanently discard the Sunan and *Mustahabbat* of Wudhu, Salaat, Saum, Hajj, etc., etc. In the same way, it is haraam to permanently discard the Sunan and *Mustahabbat* of the Islamic system of *Thabah*. The '*Waajib*' (compulsory) norm introduced in this system by Muslims is the wanton, total and permanent abandonment – in fact abrogation – of Islam's holy and humane system of *Thabah*. It is our supplication that Allah Ta'ala opens up the clogged brains and the blinded eyes of Muslims so that they could understand their evil follies which bring in their wake physical and spiritual ruin – ruin in this world, and in the Akhirah, ruin vastly magnified.

AUDIBLE QIRAA'T

Rasulullah (Sallallahu alayhi wasallam) said:

"If anyone performs Salaat during the night time, he should make *jahr* with his qiraa't (recite audibly), for verily, the Malaikah also perform Salaat and listen to the qiraa't, and the Mu'min jinn in the air, and his neigh-

SHAITAAN IN HUMAN FORM

Shayaateen in human form, are human beings in whom Satanism predominates. Then there are real shayaateen of the jinn species who appear in human form. The Qur'aan mentions the former category of shayaateen while the latter class is mentioned in the Hadith. Shayaateen of the latter class, i.e. real devils inhuman form have been predicted in the Hadith.

Rasulullah (Sallallahu alayhi wasallam) said that

WOMEN AND THE GRAVEYARD

The Qur'aan Majeed says: "And remain resolutely within your homes....." Rasulullah (Sallallahu alayhi wasallam) said: "Allah curses women who

visit the graveyard." Allaamah Ibn Al-Alaun Ansaari (died 782 Hijri), states in *Al-Fataawa At-Taataar Khaaniyyah*: "It is recorded in

Kifaayatus Sha'bi: Al-Qaadhi was asked regarding the permissibility of women visiting the maqaa-bir (graveyards). He said: 'Don't ask about permissi-

bility and this type of corruption (fasaad). Ask about the amount of la'nat (Allah's Curse) which befalls her in this matter (of emerging from the home to

visit the graveyard). Know that every time she intends to make khurooj (i.e. come out of the home) she comes within the la'nat (curse) of Allah and His Angels. When she actually emerges, shaitaan covers her from every side. When she reaches the graves, the souls of the dead curse her. When she returns, she does so under the la'nat of Allah."

It should be noted that her mere intention to make khurooj

from her home brings her within the parameters of Divine Curse. This is even prior to her actual emergence. What inference should now be drawn about the women who emerge from their homes in droves, shamelessly, to participate in the plethora of functions which the human devils organize and with which they lure females into the streets and the public domain? What should we conclude of the status of these women who emerge from the holy precincts of their home sanctuaries to participate in lectures, thikr sessions, nazm and na't sessions, jalsahs, weddings, 'walimahs', fund-raising, cake-selling satanism, stupid, devilish protest marches, and many other haraam functions organized by both shaitaani molvis and modernists?

FOR BETTER VISION

Peter Grunwald is a world-renowned expert on eyesight, who regularly lectures in 12 different countries, he says "very few people are born with bad eyesight, **most bad eyesight is acquired**".

"When you wear prescription glasses you fall into a trap. You no longer fully use either your focusing muscles or the photoreceptors within your retina. The important 'ciliary muscles' begin to weaken, requiring visits to your eye doctor for stronger and stronger

lenses.

"The moment 'Pinhole Glasses' are placed in front of the eyes, a much narrower parallel beam of light comes through the holes. The narrow light focuses on the retina and sends messages to the brain for clear-sightedness.

"Pinhole glasses focus light onto the fovea centralis. This brings objects into focus regardless of the shape of your eyeball, while the rest of the black lens stimulates photore-



ceptors within the rest of the retina (rods). Therefore the entire retina is being stimulated and exercised. This process is both relaxing and beneficial.

"Wearing Pinhole Glasses is recommended for myopia, presbyopia, hyperopia and astigmatism. They also can be used as transitional glasses."

TAQDEER AND HUMAN LIMITATIONS

Question

"What is the actual meaning of Qadr/Taqdeer? Is the fate of everyone predestined? If so, it follows that no one has any free choice of action.

ANSWER

Belief in Taqdeer/Qadr is an integral constituent of Imaan, Its Denial is kufr. Qadr is beyond human comprehension. Many who had dived into this bottomless ocean were drowned in a cesspool of iniquity losing their Imaan and destroying their Najaat (Salvation) in the Aakhirah.

Once when Rasulullah (Sallallahu alayhi wasallam) observed a group of Sahaabah debating the mas'alah of Taqdeer, his mubaarak face went red with anger, and he commented: "Nations before you who had probed this issue were destroyed."

Qadr can never be satisfactorily and logically explained. The more it is probed, the greater the intricacies, and the more it will defy comprehension. Thus, we see among the early Muslims those becoming Zanadaqah (heretics) in their endeavours to predicate this Mas-alah with rationalism. It simply defies man's intellectual grasp. And, this should not at all

be surprising.

Qadr is directly related to the Zaat (The Being) and Sifaat (Attributes) of Allah Ta'ala, and Allah Azza Wa Jal is The Uncreated, Eternal Being bereft of finitude and limitations. In direct contrast, puny man is a created being handicapped with finitude and limitations which pervade his entire being. The inability of a created entity with extreme limitations in every faculty to comprehend the Zaat and Sifaat of The Uncreated Eternal Being devoid of the slightest semblance of limitation is a rational imperative which should be simple to comprehend.

Man's physical abilities and faculties, as well as his sensual faculties are all limited in their respective functions. The limitation of his physical strength does not allow him to lift a ton. He cannot consume an entire ox. He cannot remain awake for years without a wink of sleep. His power of endurance in every field is limited.

Consider man's eyesight. His vision is extremely limited and so is its scope of focus. He cannot look behind, and his focus sideways is limited. Even in a straight line, an object depending on its size cannot be seen at a distance. While

he can see a star situated billions of miles away, he cannot see an ant a few metres away in front of him. The star is visible due to its massive size. Even in relation to hearing, eyesight has greater limitations. While hearing is multi-faceted having the ability to hear sounds from all directions, the scope of vision is vastly inhibited.

Similarly, his faculty of hearing is extremely limited. He cannot hear sounds at a certain distance beyond the scope of his sense of hearing. He cannot hear sounds in another city or another suburb or in the room next to his room. Nor can he hear whispering in his close proximity.

Every faculty and sense in man is fettered by extreme limitation, and this limitation applies to his intellect as well. However, whilst everyone understands and readily accepts man's limitation in every field, many refuse to concede the limitation of the intellect. This irrational attitude – the irrationality of a limited intellect being able to comprehend what is unlimited and infinite – has led to atheism. Thus, many early Muslim philosophers falling into the snare of Greek philosophy, sub-

scribed to such irrational and bizarre beliefs which stripped Allah Azza Wa Jal of the Attributes which are imperative for the Belief of Tauheed.

They fell into the trap of denying whatever was beyond their rational comprehension. The effect of such corrupt rationalism led to the fabrication of the supposition of beings/entities which are co-eternal with Allah Azza Wa Jal. It led to reducing Allah Azza Wa Jal to an inanimate object creating without volitional power and without awareness of what flows from Him by way of creation. Such corrupt beliefs of stupid rationalism reduced the Powerful, Glorious Majestic Allah to an impotent entity such as the sun for example. While the sun is a source of heat and energy, it exercises no volitional control over whatever emanates from it. Similarly, Allah Azza Wa Jal, according to the rationalists whose brains were convoluted by shaitaan, postulated the theory/belief of the Divine Being being a creative energy/force which creates without will, understanding and control – Nauthubillaah!

A little reflection will confirm the deficiencies and limitations of the intellect.

The disparity between the intelligence of an illiterate rustic or village-dweller and that of a scientist, for example, is vast. The reach of comprehension of the former is extremely limited in relation to the comprehension of the scientist. There are great differences in the intellects of people. The incidences of amnesia, insanity, old-age, imbecility, disease, etc. inhibit and even obliterate the functioning of the intellect. Death finally extinguishes the ability of the intellect to function in any way whatsoever. This variety of defects afflicting intellect adequately demonstrates the extreme limitation of the intellect which some misguided people believe has unfettered, indefinable ability and scope of comprehension. Yet, the intellect's inability to comprehend innumerable material and terrestrial objects and issues bounded by finite attributes, is an indisputable fact. Despite this, the atheist man believes that what his rational mind fabricates is the final word in reality and truth. But this is the great deception of rationalism spawned by shaitaan.

Since the ultimate consequence of probing the mas'alah of Taqdeer is kufr, the Shariah prohibits delving into it.

BID'AH DUA IN THE QABRUSTAN

Q. In the Gauteng province, the Ulama have introduced a new method of dua at the time of burial. It is a method which I did not see decades ago when the senior Ulama were around. In this new method which was initiated a few years ago, after the mayyit has been buried, the Maulana will announce to the gathering to face the Qiblah. Then a loud congregational dua is recited. Is this practice substantiated in the Sunnah? The Maulanas here say that according to the Hadith it is permissible to raise the hands when making dua in the qabrustaan. Is this cor-

rect? Please comment in detail.

A. Our detailed comment is in our booklet: *Ziyaarat of the Quboor*. The book is available on our website. Hard copies are also available. The scope of these pages precludes a detailed refutation of the bid'ah which the molvis have fabricated in Gauteng. Their practice has no basis whatsoever in the Sunnah. In fact, it is a new bid'ah which has been innovated especially in Gauteng some 14 centuries after Rasulullah (Sallallahu alayhi wasallam). It is a massive LIE to claim that this bid'ah practice is mentioned in any Hadith. There

is not a single Hadith nor a single Fatwa of the Fuqaha or the Ulama to corroborate this Gauteng bid'ah.

This practice is not restricted to mere raising of the hands for dua. It has a new form which was unknown for fourteen centuries. Its bid'ah ingredients are the announcement to turn towards the Qiblah; raising the hands for dua in the graveyard; loud congregational dua; restraining the people from leaving whenever they desire.

While facing the Qiblah when making Dua in the Qabrustan is valid, the method adopted for this act is bid'ah. Making an an-

nouncement on this occasion is unheard of in Islam. And, as for raising the hands on this occasion, it is also bid'ah. The arguments of the bid'atis in favour of this practice are baseless. We have refuted their fallacies in detail in our booklet.

They speak of an isolated Hadith which the Ulama have not accepted for practical implementation. The *Ta-aamul* (standard, permanent practice) of the Sahaabah, Taabi-een, and the Fuqaha down the 14 century corridor of Islam's history was silent Dua by individuals without raising the hands in the Qabrustan. There was no congregational Dua and no announcements. Ask these Gauteng bid'ati molvis: In terms of

which Hadith do you pass the mayyit from hands to hands along a gauntlet in total violation of the Masnoon tareeqah of carrying the Janaazah? Why do you not produce a Hadith to substantiate this other bid'ah as well? The fact is that these bid'ati molvis are not interested in Hadith or in Sunnah methods and practices. They are concerned with show – riyaa and takabbur, hence they love to fabricate new congregational practices to project themselves. Bid'atis in the context of this discussion does not refer to the Barelwi Qabar Pujaari morons. It refers to those molvis who claim to be affiliated with Deoband. Their Deobandi'ism is a farce.

THE DEVIL'S SLAUGHTER

(Continued from page 1)

chicken and meat products prepared by unscrupulous kuffaar business entrepreneurs must be attributed to only satanism. The scandals such as the MJC's Orion debacle, SANHA's ever-recurring so-called 'incorrect' labelling of pork, etc., the discoveries of massive irregularities and malpractices at MJC and SANHA certified kuffaar chicken-killing facilities, etc. place the seal of satanism on the villainous trade of these Satanists.

Muslims should not become bamboozled by JAKIM's expulsion of MJC from the Carrion Fraternity

to believe that JAKIM is a conscientious Islamic upholder of Islam's holy system of *Thabah*. JAKIM has its own agenda for kicking out the MJC. Despite SANHA and NIHT being no different from the MJC, they remain JAKIM's *jeefah* bedfellows. JAKIM is not an observer of the Shariah. The MJC, itself has now pointed out that JAKIM halaalizes hotels which serve liquor. JAKIM's 'international standards' are not Shar'i standards.

The very first demand of the Shariah is the meticulous adoption of its system of *Thabah*. Partial adoption

is NO adoption. It is a total impossibility to commercialize Islam's system of *Thabah*. Allah Ta'ala has ordained this holy system for the provision of halaal tayyib meat for Muslims. Allah's system of *Thabah* has not been ordained to make kuffaar entrepreneurs billionaires, nor to fill the filthy pockets of the likes of MJC, SANHA, NIHT, etc. with money fleeced from the consuming public. Just imagine one killer on the line standing, daily killing 12,000 chickens hurtling towards him on a fast-moving conveyor belt with the cruelly electrocuted chickens hanging upside down. This killer must indeed be an expert faasiq to execute this task of shaitaan. It is no wonder that

killers have to even resort to dagga for gaining vim and vitality to execute the mass killing in accordance with Shaitaan's system of killing (*Shareetatush Shaitaan*).

The entire carrion halaalization trade is a cruel satanic plot which has ruined the Ummah. Muslims should understand that Allah Ta'ala has made them members of the noblest species of creation. He has ordained for them only halaal taayib food for their physical and spiritual health and well-being. He has prohibited Muslims from following in the footsteps of Shaitaan.

“Verily, We have ennobled the Sons of Aadam (mankind), and We have saddled them (in control) in the land and the ocean, and We have provided for

them Tayyibaat (pure Halaal, wholesome food), and We have elevated them in ranks over numerous of Our creation.”
(*Bani Israaeel, Aayat 70*)

“O People! Eat from the earth what is halaal and tayyib, and do not follow in the footsteps of shaitaan, Verily, he is your open (declared and avowed) enemy. Verily, he instructs you with only evil and immorality, and that you fabricate on Allah what you know not.”

(*Baqarah, Aayats 168 and 169*)

Guard your moral and spiritual purity and your Imaani fibre by abstaining from devouring the diseased filth and *jeefah* which the Carrion Fraternity halaalizes at the behest of their guide and leader, *Iblees*.

LITTLE IS BEST

Rasulullah (Sallallahu alayhi wasallam) said:

- ☞ The best Rizq (sustenance) is what suffices (for your needs), and the best Thikr is khafi (silent thikr).
- ☞ There is not a day when the sun rises but there are two Angels alongside proclaiming to creation: “O mankind! Come towards your Rabb. What is little but sufficient (for your needs) is better than abundance which diverts (you into oblivion).”

GREED

“He who does not recognize what has been hidden from him of the dunya, will be afflicted with one of two things:

- (1) Greed with poverty which will dash his hopes.
- (2) Such desire for wealth which will make him oblivious of gratitude for what has been bestowed to him.”

(An Aarif Billaah)

INTERMINGLING

Rasulullah (Sallallahu alayhi wasallam) said: “It is better for a man to brush against a pig plastered with mud than his shoulders brushing against a woman who is not halaal for him.”

HUMILITY FROM A DOG

Once when Hadhrat Khwaajah Ali Seerjaani (rahmatullah alayh) sat down to have his meal, he supplicated to Allah Ta'ala: ‘O Allah! Send a guest to share the food with me.’ Soon a dog appeared from the door of the Musajid which was close by. Hadhrat Seerjaani chased the dog away. The dog departed. Nearby from the grave of Hadhrat Shah Shuja' Kirmaani (rahmatullah alayh), a voice spoke and said: ‘O Khwaajah! You had desired a guest to join

you. Why have you buffeted him?’

As he heard the reprimand, Khwaajah, taking the food with him, ran in the direction the dog went, but to his grief, he could not find the dog. He continued the search from lane to lane. Finally he set out towards the wilderness. After prolonged searching, he saw the dog sleeping in a corner. Khwaajah Saheb placed all the food in front of the dog. The dog opened its eyes but did not even look at the food. Fear and

grief overcame Khwaajah Sahib. He repented, reciting *Istighfaar*. He removed his turban from his head and said: ‘I have repented.’

Suddenly the dog spoke in a human voice and said: “O Khwaajah! You have done well. You muster up courage to supplicate for a guest whereas you should supplicate for (spiritual) eyes. If it was not for the blessedness of Shah (i.e. Shah Shuja'), you would have seen what you ought to see. Was-salaam.” So saying, the dog departed.

NASEEHAT

(By Hadhrat Maulana - Ashraf Ali Thaanvi)

- Abundance of tilawat of the Qur'aan Majeed aids in attainment of the goal (Divine Proximity) even if all other *auraad* (forms of thikr) are discarded.
- The desire for wealth to fulfil lawful needs is not *hubb-e-dunyaa* (love of the world). Love for the dunya is to pursue wealth without the concern of the pursuit being *haraam* or to accumulate wealth unnecessarily.
- If arrangements cannot be made to obtain female teachers for teaching girls who are close to puberty, then a male in the presence of his wife should teach from behind a screen.
- The aim of Thikr is to establish a bond with Allah.
- Carnal lust increases with the consumption of *mushtabah* (doubtful) things. (With *haraam* food, man becomes like a pig whose salient attributes are bestial lust and gluttony – The Majlis)
- All spiritual states and conditions have no importance for one who has developed the taste for following the Sunnah.
- To kiss a picture of *Raudha-e-Mubaarak* (the Holy Grave of Rasulullah – *sallallahu alayhi wasallam*) is in conflict with the Sunnah.
- If one is unable to perform Tahajjud while on a journey, then making Tayammum and engaging in Thikr is rewarda-

- ble, blessed and beneficial.
- To add a title to one's name without real need is among the salient features of the people of pride.
- Purity of the heart is achieved by rectification of deeds (*A'maal*). *Waza'if* (forms of thikr) are merely an aid (not the actual method of achievement).
- *Anwaar* (spiritual light from the celestial realm) which settle in the heart are bounties of Allah Ta'ala. The acquisition of Divine Proximity is dependent on these *Anwaar*.
- The study of Imaam Ghazaali's books is beneficial for remedying spiritual ailments.
- Grief is a great *mujaahadah* (struggle against the

- nafs).
- If one ponders before speaking, one will be saved from *gheebat* (back-biting) and futile talk.
- Humility is a sign of success.
- Giving up sin is better than thousands of thikr.
- During Tahajjud if more than the Masnoon raka'ts of Tahajjud are made, the niyyat should be for Nafl (i.e. whatever is in excess of 8 raka'ts, or 12 raka'ts in one narration, is Nafl.)
- The love for solitude and abstention from disputes are signs of a lofty rank.
- Calamities are warded off by abundance of tilawat of the Qur'aan Shareef.
- Be contented with whatever condition Allah Ta'ala keeps you in. Never complain. To

- complain is tantamount accusing Allah Ta'ala of injustice.
- During *I'tikaaf*, engage in tilawat in the daytime, and in Nafl Salaat during the night time.
- If the *kashf* and *ilham* (inspiration) of a saint are in conformity with the Shariah, it will be acceptable. If in conflict, it will be rejected.
- The Pious Predecessors defined a Sufi as an *Aalim ba Amal* (an Aalim who gives practical expression to the demands of knowledge).
- Consuming *halaal* food is a condition in this Path (of Tasawwuf). As long as a perfect *taubah* has not been made for all *haraam* acts committed and all rights of others have not been fulfilled, there will be no success.

THE SHAITAANI FILTH OF ITV

Q. Recently a brother recorded 'Beyond the Beats' on ITV. It appears as below on ITV:

"Overflowing with the sound of a variety of Islamic vocal music, catering for the youth and older generation

DIVINE WISDOM

Hadhrat Ibn Jauzi (rahmatullah alayh) said: "Glory unto That Pure Being by Whose Wisdom the celestial souls (*arwaah of human beings*) were engaged within the density of material bodies (*human bodies*). He has made night and day the two featherless wings of Time which is soaring towards annihilation. He administered the wine of love to His devotees. He has made its sweetness surpass every comfort. He adorned the garden of the night's darkness with the flowers of Tahajjud, and every morning sees the rise of the sun of Thikrullah."

SHAYAATEENUL INS

Shayaateenul Ins are devils in human form. Such shayaateen will be on the increase in times in proximity with Qiyaamah. In regard to these human devils, Rasulullah (Sallallahu alayhi wasallam) said: "Soon shall there appear among you those shayaateen whom Sulaimaan (Alayhis salaam) had imprisoned in the ocean. They will perform Salaat with you in your *Musaajid*. They will recite the Qur'aan with you. They will dispute with you about your Deen whilst verily, they will be shayaateenul Ins (human devils)."

This Hadith solves the riddle of the preponderance of the *ulama-e-soo'* in the current era. Some of them are veritable human devils. They are the facebook molvis and sheikhs who dis-

play their snouts in Dajjaal's Eye (television) and in a variety of pornographic pictures. So beware of these facebook and television moron 'muftis' and 'molvis'. They may be the actual shayaateen whom Hadhrat Sulaimaan (Alayhis salaam) had imprisoned. They have now been let loose to wrought their havoc to the Imaan and Akhlaaq of the Muslim Ummah.

Some of these clown qaris making a mockery of the Qur'aan Majeed in the *haraam* Qur'aan and Qiraa't competitions may also be some of the shayaateen who have assumed human form, hence the Qur'aan and Hadith describe them as *shayaateenul ins*. May Allah Ta'ala save us from the dangerous predatory incursion of these vile devils.

alike. You the viewer choose the Top 10 Nasheeds for the week via social networks."

Out of interest I watched it as he had said that on these Nasheeds were *baligh* girls and adult women. When I watched it I witnessed:

1. Mature (Baalighah) girls
2. Adult females
3. Female hair on display
4. Female body on display
5. The nasheeds had clean shaven men and teenagers in them
6. The nasheeds were designed to create lust in a man watching them when they flash the woman or *baaligh* girl across the screen.
7. Women wearing tight fitting clothes and at times exposing the shape of their bodies.

ITV has stooped to such low levels as to expose our mothers and sisters and create a desire for women and music using their Nasheed artists. My advice to anyone watching ITV is: DON'T WATCH ITV!

ANSWER: Brother, you erred and indulged in a *ka-beerah* sin watching the filth of shaitaan disgorged by Shaitaan's agent, ITV. It is not a question of ITV 'stooping to a low level'. Since its very inception this appendage of Shaitaan was at the lowest gutter level of *fiisq* and *fujoor*, below which there is no lower level.

The females participating in this show of Iblees are all confirmed *zaaniyahs*. They are the snares of Iblees. Iblees is utilizing his agent,

ITV to set up all his *zaaniyah* traps to destroy the already rotten Muslim society. Those who watch the ITV Eye of Dajjaal are rotten to the core. The show is the worst type of *zina* from beginning to end.

Radio Shaitaan, Channel Shaitaan and ITV Shaitaan, and similar other appendages of Shaitaan are all the introductory signs of Allah's universal *Athaab*, the dark clouds of which are conspicuously overhanging this errant, misguided and immoral community. The Voice of Iblees is indeed an extremely potent trap. This satanic trap is given enhanced potency by the *Zaaniya Habaailush Shaitaan*. Rasulullah (Sallallahu alayhi wasallam) said that women are *Habaailush Shaitaan* (The Traps of Shaitaan).

MAUT IS BEST FOR AN IGNORAMUS

A man asked Hadhrat Ibn Mubaarak (rahmatullah alayh): "What is the best ni'mat (bounty)?" Ibn Mubaarak: "Natural Intelligence."

Man: "If this is lacking?" Ibn Mubaarak: "A beautiful character." Man: "If this too is lacking?" Ibn Mubaarak: "Consult with a pious friend."

Man: "If he lacks such a friend?"

Ibn Mubaarak: "Sustained silence."

Man: "If he is incapable of this?"

Ibn Mubaarak: "Then Maut is best for him."

THE WONDERS OF THE KA'BAH SHAREEF

A Buzrug narrated that he had observed *Ambiya* and *Malaaikah* around the Ka'bah. They usually frequent the Ka'bah Shareef on the nights of Jumuah, Mondays and Thursdays. He saw Rasulullah (sallallahu alayhi wasallam) with a huge gathering of *Auliya*. Hadhrat Ibraahim (alayhis salaam) assembles with his progeny at the door

of the Ka'bah in line with *Maqaam-e-Ibraahim*. Hadhrat Nabi Musa (alayhis salaam) and some other *Ambiya* (alayhimus salaam) assemble between *Rukn-e-Yamaani* and *Rukn-e-Shaami*. Hadhrat Nabi Isaa (alayhis salaam) with a group of his followers was seen sitting in the proximity of *Hajr Aswad*. Rasulullah (sallallahu alayhi wasallam)

assembles near to *Rukn-e-Yamaani* with his Family, *Sahaabah* and senior *Auliya*. Hadhrat Ibraahim (alayhis salaam) and Hadhrat Isaa (alayhis salaam) appeared to be the happiest among them all. Besides this, the Buzrug said that there are numerous other wonders which are inexplicable and beyond comprehension.

Questions and Answers

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

(Continued from page 5)

A. Currency selling is permissible on condition that it is a cash deal. Both currencies must be exchanged in the same session at the time of the deal. Tendering one currency and receiving its exchange at a later date render the deal riba, hence haraam. Any amount of one currency may be exchanged for any amount of the other currency. But the deal must be cash – from hand to hand.

Q. To honour an old man is incumbent. What if the old man shaves his beard, dyes his hair black and pretends to be young? Is it still to be honoured?

A. The order for honouring applies to a pious human being, not to a shaitaan. The old man you have described is a shaitaan. He may not be honoured. Honouring a faasiq causes the Arsh of Allah Ta'ala to shudder with disgust. Rasulullah (sallallahu alayhi wasallam) said: *"The noblest of your youth are those who emulate old men, and the vilest of your old men are those who emulate young men."* It is not permissible to honour a faasiq even if he is an old man.

Q. Is it permissible for me to avail myself of the recycling program in my city (New York)? By law I can redeem plastic water bottles for \$5 each when I return them to the distributors who manufacture them. The return is via the agency of recycling centres/machines. Is it permissible to deal in liquor bottles and bottles for the soft drink industry? Or should I trade in only water bottles?

A. You may sell only such bottles for recycling which will be used for only halaal purposes., e.g. bottling water, etc. The liquor and soft drink bottles are not permissible.

Q. If the Mahr is not paid at the time of the Nikah, is it necessary

to stipulate a future date for payment? Can the wife demand such stipulation?

A. Yes, she can demand it. It is her right. Since she can demand cash payment, she has the right to defer payment to a specified future date. If on the due date the husband is unable to pay, the wife will surely grant him time to pay. The need for fixing a date is necessary to obviate a recalcitrant husband's refusal to pay. He could argue that he will pay it after fifty years, and never end up paying.

Q. I have been told that it is waajib to have a shaikh of ta-sawwuf. Please explain this.

A. Wherever possible, it is necessary to have a Shaikh of Ta-sawwuf to guide one. He must compulsorily be a Shaikh who has ijaazat (permission) from a known, reliable Shaikh above him.

However, in the present age, most 'shaikhs' are bogus. They practise bid'ah and are cranks. The best way for moral and spiritual guidance in this era is to study the books of the Auliya. Read their advices and admonition and practise accordingly. There will be such issues in their works which the layman will not understand. He should seek the guidance of the Ulama on such matters. But in general, genuine guidance will be acquired from the life stories of the Auliya.

Q. I keep my Qur'aans on top of my wardrobe in my room. However, my feet are in the direction of the wardrobe. Is this okay?

A. Since the Qur'aans are much higher than your feet, it is not disrespectful. It is permissible.

Q. What is the status of Shaikh Ahmed Nuaina? He does not have a beard. He does not cover his head when reciting the Qur'aan. He adopts the western dress style. He wears his trousers below the ankles. Although he is a medical doctor, he charges ridiculously high fees for re-

citing the Qur'aan. He charges up to R20,000. A local qari says that he is a hero.

A. His status is the status of Iblees. From the facts you have provided, we can say without hesitation that this man is shaikh shaitaan and shaikh dajjaal. He is a hero of the devils. Those who follow this Shaitaan are trapped in a cult of Satanism. Only morons pay money to listen to a dajjaal. Rasulullah (Sallallahu alayhi wasallam) said that in times in close proximity to Qiyaamah, real shayaateen (devils) will appear in human form. They will recite the Qur'aan and join people in even the Musjids. It appears that this character is one such real shaitaan.

Q. Is Zakaat payable on old coins and currency notes?

A. Zakaat has to be paid on the value of the old coins and currency notes which can still be used as currency. If these coins and currency notes are no longer regarded as valid currency with which to trade, then there is no Zakaat on them. However, if there are also silver coins, then these should be weighed and Zakaat paid on the value of the silver.

Q. Is Zakaat payable on gold-plated spoons?

A. Zakaat is not payable on the gold-plated spoons. However such spoons should not be used.

Q. Please comment on those who eat meals whilst watching television.

A. Those who have meals whilst watching television are joined by shaitaan. He physically participates in their food. Then later they may wonder when they suffer from incurable disease.

Q. We import goods from China. Our suppliers give us three months to pay. The import value is \$100,000 on 1 July 2015. When we received the goods in July, we took out forward cover to cost goods. Exchange rate on 1 July was R12.50. Forward

cover rate for 30 September was R13,00. We therefore, paid R1,3 million on September 30, 2015. Is this allowed in the Shariah?

A. This is a haraam riba transaction. The 'forward' cover is haraam insurance. The purchase price is fixed in dollars. Therefore, irrespective of the rand price of the dollar three months later, you are obliged to pay the creditor \$100,000 which was the purchase price of the goods. It is immaterial whether the dollar cost was R10 a couple of months ago, and R15 three months later on due date. The \$100,000 remains fixed.

Q. My daughter was divorced without the marriage having been consummated. Although they were alone, sexual relations did not take place. The husband has divorced her. Does she have to observe Iddat, and does she have to return the Mehr?

A. Since your daughter was alone in an enclosed room with her husband, she has to observe Iddat even if conjugal relations did not occur. There is no obligation to return the gifts and the Mehr.

Q. Is it permissible to cheat in secular exams?

A. Cheating in even secular examinations is not permissible. It is despicable deception.

Q. Is it permissible to recite the Qur'aan from a cellphone?

A. If the cell phone is also used for haraam, then it is not permissible to recite the Qur'aan from it. If it is used for only halaal information, then it is permissible.

Q. Is there some general principle that if I download & store anything off the internet then I possess ownership of it, regardless of whether its patented, trademarked, or copyrighted?

A. The principle is ownership. If you own anything, then you may sell it. If you stole it, you don't own it, hence possession and selling will be haraam.

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Please notify us of your contribution deposited into any of our banking accounts. A copy of the deposit slip will be appreciated. Email, post or fax it to us. Our tel/fax number is:

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Please note that our foreign banking accounts has been closed. Visit our website, under the Bank Details tab, for all our other banking details.

THE JINN

The Mu'min Jinn perform Salaat, fast, perform Hajj, make Tawaaf, recite the Qur'aan, and acquire uloom (Knowledge of the Den) from human beings even though they (human beings) are not aware thereof.

(Hadith)