

# The Maaliki

"VOICE of ISLAM"

P. O. BOX 3393 - PORT ELIZABETH - 6056 - SOUTH AFRICA VOL. 19 NO. 07



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

The Maaliki

SUBSCRIPTION RATES (2009)  
TWELVE ISSUES

South Africa.....R30  
Neighbouring States.....\$15  
All Other Countries.....\$20

Four actions lead to an evil death (Maut without Imaan): Negligence with Salaat; consumption of liquor; disobedience to parents, and causing distress to Muslims.

## THE HARAAM BRUTAL STUNNING METHOD OF KILLING ANIMALS

**A**HMED GHANEM, the Egyptian slaughterer who had exposed the haraam halaalized carrion industry of New Zealand, explaining the brutal stunning of animals prior to killing, writes:

"When animals are stunned, the electricity fries their brains and slows their hearts, if not stopping it completely. Therefore the major-

ity of the animals' blood will congeal and remain inside the carcasses.

As a slaughterman I swear by Allah that I have seen many animals come to me along the chain that have died from the stunning before they have reached my knife. Most of the animals smell of burning flesh and wool/hair, and are bleeding from their mouths and

noses. Lots of animals do not bleed after the cut is made (no blood at all comes out from the animals), and sometimes the blood is black.

The method of stunning an animal prior to slaughter involves heating at least a portion of the brain of an animal, using electromagnetic wave energy which penetrates the skull of the animal. The temperature of substantial portions of the brain is

raised to a minimum of 41 degrees Centigrade in some cases, and to higher temperatures in others. Heating of the brain is effected for a period of less than ten seconds, and preferably, for a period in the range of from 1 second to 7 seconds. The frequency of electromagnetic wave energy is from 100 to 10,000 megacycles.

Stunning causes 'salt and pepper' haemorrhage result-

ing in the small blood vessels rupturing and blood leaking into the meat tissue inside the meat. The blood cannot be taken out. Also, some animals die when the heart stops. This results in less bleeding out with more blood remaining inside.

In the case of poultry, the birds are dead before they are slain due to heart failure from stunning.

### THE ATHAAN - BEWARE!

**Imaam Suyuti (rahmatullah alayh) says in Mukhtasar Athkaar Nawawi: "Whoever speaks in the duration of the Athaan (i.e. whilst the Athaan is being recited), for him is the fear of an evil death."**

### ALL BEEF IN SOUTH AFRICA IS HARAAM

**T**HE SHARIAH, i.e. the Qur'aan and Sunnah, stringently prohibits the infliction of even a minor injury on the animal prior to slaughter. Even psychological 'injuries' are haraam. Such 'injuries' despite not being of a physical nature, are strictly prohibited. Examples of this latter type of injuries are sharpening the knife in the presence of an animal; drag-

ging the animal to the place of slaughter; slaughtering one animal in front of another animal; keeping the animal hungry and thirsty prior to slaughter, turning it away from the Qiblah, and scaring the animal in any way whatsoever. Every act which causes pre-slaughter pain, whether physical or psychological, is haraam and a major sin.

The stunning method employed for torturing cattle to facilitate the operation of the commercial carrion industry is the captive bolt device which entails shooting with a gun a long metal bolt into the skull of the animal resulting in the brains of the creature being totally shattered. The effect of this brutal stunning method is irreversible. The animal NEVER EVER survives after its brains have been brutally smashed with the metal bolt. Once stunned it must die. This is the foregone consequence of smashing the animal's brains so brutally.

The act of slitting its throat after having dispatched the animal to death with the

captive bolt is a deception to hoodwink monkeys - people who are stupid enough to believe that *Thabah* takes place. Death is incumbently attributable to the captive bolt, not to the act of slitting the throat. Whether the throat is slit or not, is immaterial and irrelevant. The animal will never revive from the fatal injury inflicted so brutally on it in diametric violation of Allah's Prohibition and the Divine Shariah system of *Thabah*.

There exists much expert evidence to prove that this stunning method kills numerous animals outrightly. Hence they are stone dead at the juncture of the knife. The throat-slitting is merely to ensure the flow of haraam riba royalties and fees for the haraam miserable carrion halaalizers such as MJC and SANHA who have traded their Imaan for the *jeefah* (rotten meat) of the dunya.

Since the Actual Death of the animal is the consequence of the captive bolt, the technicality of blood gushing at the time of slitting the throat is rejected by the Maaliki, Shaafi and Hambali Math-habs. Also, leading Hanafi Fuqaha agree with the view of the three Math-habs which clearly stipulate that the animal is haraam in view of the incontrovertible reality of death being the consequence of the brutal injury, and not the effect of slaughter.

Furthermore, since it has been established that many animals are killed with the captive bolt even before they reach the slaughterman, the *Jamhoor* Hanafi Ruling will be in agreement with the other Math-habs, viz, all the animals will be HARAAM despite the prevalence of the aforementioned technicality in relation to some animals who may display some sign of sagging life at the time of the slitting of the throat. The admixture of 100% dead and 99% dead animals, renders the whole vile lot into carrion.

**ALL CATTLE ARE BRUTALLY TORTURED IN THIS MANNER IN ALL COMMERCIAL KILLING PLANTS. NO THABAH TAKES PLACE. THUS ALL BEEF IN THE COUNTRY IS HARAAM. MUSLIMS SHOULD EXERCISE SOME RESTRAINT ON THEIR INORDINATE CRAVING OF DEVOURING MEAT. THIS RESTRAINT IS WAAJIB IN ORDER TO SAVE YOU FROM CONSUMING HARAAM, DISEASED CARRION WHICH ACCORDING TO THE SHARIAH IS UNFIT FOR EVEN DOGS. FOR TOO LONG NOW HAS THE COMMUNITY BEEN FED BY MJC AND SANHA WITH HARAAM CARRION DISGUISED AS 'HALAAL'.**

### THE ZINA AND IDOLATRY OF THE SAUDIS

**Q.** Whither is Saudi Arabia drifting? The new, most modern co-ed university opened by the kingdom has been praised as a "beacon of tolerance" by King Abdullah. Some Ulama in Saudi Arabia have criticized this university. One prominent Sheikh was even fired by the king. Please comment.

**A.** What is there to comment on this *Zina Institution*? This 'beacon of tolerance' is in fact a Beacon of Zina and Shirk. While the spread of immorality and kufr in Saudi Arabia is lamentable, it is not surprising. Saudi Arabia is one of the Signs of Qiyaamah. Rasulullah (sallallahu alayhi wasallam) said that among the signs of Qiyaamah is that the women of the Arab tribe, Daus will dance around idols with their buttocks weaving to and fro. King Abdullah is setting the stage for this event of shirk which has to materialize in terms of Rasulullah's prediction. Obviously such a drastic change of morality and belief will not be sudden and an overnight occurrence. A gradual

process of immorality and kufr will be the prelude. Thus, we observe the Najdis in the forefront of the kufr interfaith movement and in the introduction of zina.

The reintroduction of idol worship in Saudi Arabia requires an impetus to be given to zina and kufr. Women gyrating with swaying buttocks around idols are pictures of kufr and immorality. Both the co-ed university and the interfaith apparatus are the introductory steps for the immoral idol-worship predicted by Rasulullah (sallallahu alayhi wasallam). The Hadith in this regard states:

"Abu Hurairah (radhiyallahu anhu) narrated that Rasulullah (sallallahu alayhi wasallam) said: *The Hour (of Qiyaamah) will come to pass (only) when the buttocks of the women of (the tribe of) Daus sway around (the idol) Zil-Khalasah.*"

*Zul-Khalasah* was the name of the idol which the Tribe of Daus worshipped during the era of Jaahiliyyah.



# Questions and Answers

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

**Q. Is it permissible to purchase an asset (car or property) which the bank has repossessed? Will it make a difference if the bank is Muslim or non-Muslim?**

**A.** If the bank which had repossessed the house is a non-Muslim one, then the purchase of the property is permissible. If the bank is Muslim-owned, e.g. Albaraka Bank, Oasis, etc., then it will be permissible to buy the item if it is sold for its market value or more, not for less than this. The creditor has a right to payment. If the debtor refuses or is unable to pay, and he applies to the Qaadhi, the latter will attach assets of the debtor, but he may not sell such assets under the market value or for a song as is the prevalent practice. Another factor for the permissibility is that an extra bidder will enhance the price thereby benefiting the debtor. And, Allah knows best.

**Q. Where is *Muhassab* situated?**

**A.** *Muhassab* is on the outskirts of Makkah Muazzamah. It adjoins the Qabrستان (Jannatul Mualla). But the qabrستان is not part of it. It is on the way to Mina between two mountains. *Muhassab* is also known as *Abtah*, *Bat-ha* and *Hasbah*. Today it is known as *Ma-aabidah*. According to one narration, Rasulullah (sallallahu alayhi wasallam) performed *Asr Salaat* here on the occasion of *Hajjatul Wida'*. According to another narration, he performed *Zuhr*, *Asr*, *Maghrib* and *Isha'*.

**Q. If a woman commits abortion, is she liable to pay *diyat*? Will *diyat* have to be paid even in a non-Muslim country such as South Africa?**

**A.** (*Diyat is the monetary penalty of compensation which the Shariah imposes on certain forms of killing. It is paid to the heirs of the killed person*). The death by abortion or killing of an unborn fetus/child does not make incumbent *Diyat*. *Diyat* is for a *Kaamil Insaan* or a human being as he/she exists in the world beyond the realm of the mother's womb, hence the *Fuqaha* have ruled that there is no *Diyat* for the unborn child. If the unborn child is killed as a consequence of abortion, etc. the effect is *Hukoomat-e-Adal*. The *Fuqaha* have computed this to be one twentieth of the *Diyat* which is five camels. This is the equivalent of about R50,000 today. This fine will have to be paid by the doctor who effected the actual abortion. If the mother had consented to the abortion, she will not share in the proceeds of the fine. However, the *Qaadhi* may specify a befitting punishment for the commission of the haraam deed of abortion. The *Diyat*, etc. will apply even in South Africa since it is the *Haq* of the *Warathah* (Heirs).

**Q. Non-Muslims ask: "Why do Muslims keep beards? What logical answer should I give?"**

**A.** Tell the non-Muslim that you don't know because you are not a person of knowledge. Refer such persons to the *Ulama*. Furthermore, it is futile to attempt to explain to non-Muslims why Muslims keep beards. Such an attempt

is unprincipled since they do not accept the *Usool* of the *Deen*. It therefore will be a waste of time and a redundant exercise to explain a *furoo'* *mas'alah* to them. It is not going to convince them to accept Islam. On such issues give them an *Ilzaami response*. Ask the non-Muslim: Why do you shave your beard? Whatever will be his answer should be your response. There are a couple of small booklets written by the *Akaabireen* on this issue. The wisdoms are explained in these booklets. Study the booklets.

**Q. Why do the *Ulama* grant permission for women to attend lectures/bayaan in public venues when the *Sahaabah* and *Fuqaha* had prohibited them from attending even the *Musaajid* for *Salaat*?**

**A.** The *Ulama* and the *Muftis* of our times are largely *Signs of Qiyaamah*. They are not the upholders of Allah's *Shariah* nor its *Defenders*. They spend 5, 6 and 7 years studying big *kitaabs* of *Hadith*, *Tafseer* and *Fiqh* to become '*halaal*' supervisors and inspectors to promote the business empires of non-Muslims and to condone and promote *carion-consumption* by Muslims. It has also become their profession to suppress, displace and eliminate the *Sunnah* of Rasulullah (sallallahu alayhi wasallam). Thus, they grant permission, in fact they advocate and promote, female emergence from the homes to attend *bayaans*, etc. in flagrant contravention of all the *Nusoos* on the prohibition. They have clearly lost the *Path*. They have deviated into error manifest. *Mufti Kifaayatullah* (rahmatullah alayh) has written a beautiful treatise on this prohibition. We have also translated it into English. Do you have a copy? It is not permissible for women to attend lectures at public venues such as *Musjids*, *halls* and the like.

**Q. There are two partners in a business, the one is dormant and the other one is active and manages the business. Why can he not be paid a salary when an outsider will have to be paid if he does the same work?**

**A.** The *Fuqaha* have explicitly ruled that it is prohibited for a partner in a *Shirkat* to receive a salary. It will render the *Shirkat faasid*. You are a student in a *Darul Uloom*. It behoves you to refer to the *kutub* of *Fiqh* for the answer. The *Aqli daleel* is explained in *Kitaabush Shirkat*. Check *Hidaayah*, etc.

**Q. If the *Imaam* is a *Hanafi*, what should the *Shaafi'* *muqtadis* do when he makes *Sajdah* at the *ayat* in *Surah Ambiya* which is not a *Sajdah ayat* for *Shaafis*?**

**A.** When the *Hanafi Imaam* makes *Sajdah Tilaawat* at an *ayat* which is not an *ayat* of *Sajdah* for *Shaafi's*, then the *Shaafi'* *muqtadis* have to incumbently remain standing. It is not permissible for them to follow the *Hanafi Imaam* into the *Sajdah*. On the other hand, when the *Hanafi Imaam* abstains from *Sajdah* at an *ayat* which is a *Sajdah ayat* for *Shaafis*, they should not make *Sajdah*. *Sajdah Tilaawat* is *Masnoon* for *Shaafis*. It is

## THE STATUS OF SHIAHS

**Q. Are all *Shiahs* *kaafir*?**

**A.** All *Shiahs* in this age are non-Muslims. They subscribe to a number of clear-cut beliefs of *kufir*, hence they are not Muslim. Among their beliefs of *kufir* are the following:

- (1) Extension of *Nubuwwat* (Prophet) to their twelve imams.
- (2) Their imams have all the Attributes of *Nubuwwat*.
- (3) *Jibraeel* (alayhis salaam) brings *wahi* to their imams.
- (4) The twelve *Imaams* are *Ma'soom* (sinless) just as the *Ambiya* are.

(5) The present *Qur'aan* which the *Ahlu Sunnah* have is a fabrication. The 'true' *Qur'aan* is with *Imaam Mahdi* in a cave where he is in hiding.

(6) All the verses extolling *Hadhrat Ali* (radhiyallahu anhu) have been deleted from the present *Qur'aan Majeed*.

(7) All the *Sahaabah* barring a handful, became *munaafiqeen*.

(8) *Jibraeel* (alayhis salaam) had erred in delivery of the *Wahi*. Allah Ta'ala had sent him to deliver the *Qur'aanic* revelation to *Ali* (radhiyallahu anhu), but he erred and delivered it to *Muhammad* (sallallahu alayhi wasallam).

not *Waajib*. However this does not mean that when a *Shaafi'* performs *Salaat* alone he should omit the *Sajdah*. The meaning of *Sunnat* is not abandonment of a teaching of the *Shariah* nor should it be regarded as a trivial act. Nowadays the disease of denigrating the *Sunnah* has become endemic due to the propagation of the *ulama-e-soo'*. In the case of *Sajdah Sahw* from which the *Shaafis* should abstain when behind a *Hanafi Imaam*, the conflict is between a *Sunnat* and a *Waajib*, viz., *Iqtida* (following the *Imaam*). The *Waajib* act has preference and priority over the *Sunnat* act when a suitable reconciliation cannot be effected. Thus, omission of the *Sunnat* in this case is not on account of disdain or triviality.

**Q. A great many virtues and rewards has been narrated for reciting a *dua* called *Dua Jameelah*. Are these authentic?**

**A.** The *dua* known as *Jameelah* is not authentic. The supposed virtues and rewards mentioned are fabrications. There is no origin and basis in the *Sunnah* for this *dua*. There is nothing more rewardable and beneficial than reciting the *Qur'aan Majeed*. Instead of devoting time for a baseless act, *Tilaawat* of the *Qur'aan Majeed* should be made.

**Q. Are there still *Muslim jinns* living? Do they change forms? Is marriage with a *Muslim jinn* permissible?**

**A.** There are undoubtedly innumerable *Muslim jinn* still living. There may even be *Sahaabah Jinn* living. They live extremely long ages. *Jinn* are able to transform themselves into different objects / animals / human beings, etc. Marriage between humans and *jinns* is not valid. *Jinn* is a different species of creation.

**Q. I have saved up the dividends which my investment in an Islamic bank yielded. Is *Zakaat* payable on it?**

**A.** What is the basis for your doubt? *Zakaat* is payable on cash, gold, silver and stock-in-trade. So what has prompted you to ask this question? Perhaps you do not know the answer. The answer is simply the following *Hadith* of Rasulullah (sallallahu alayhi wasallam): "*Sin is that which agitates*

*your conscience*." Be grateful to Allah Ta'ala for keeping your *Imaan* alive. The dividends acquired from these haraam capitalist banks called '*Islamic*' banks' are haraam. It is *Waajib* to get rid of such haraam money. Give it to the poor or pay your income tax, rates and similar other *zulm* taxes and fines with it. *Zakaat* is not payable on any haraam money.

**Q. In our Mosques here in Malaysia, after *Taraaweeh* there is *Halqah Thikr*. Is this form of *thikr Suynnat*?**

**A.** The *halqah thikr* sessions after *Taraaweeh* in the *Musaajid* are *bid'ah*. It is not permissible to participate in such practices. In fact *Hadhrat Abdulklah Ibn Mas'ood* (radhiyallahu anhu) expelled from the *Musjid* a group who was indulging in this type of *halqah thikr*. He branded them *Bid'atis*.

**Q. A *Hanafi* broke his *I'tikaaf* on one of the last ten days of *Ramadaan*. How should he make *qadha*?**

**A.** The *Hanafi* who broke his *I'tikaaf* has to make *Qadha* of that day after *Eid*. He should enter the *Musjid* a few minutes before sunset and fast on the day he makes *Qadha*. The *qadha* will be until sunset of the next day.

**Q. Is it necessary for women to wear *izaar* (pants) if they are donning below ankle-length dresses?**

**A.** Yes, it is necessary. There is a special reward for them for wearing pants despite the dress covering their bodies thoroughly. Rasulullah (sallallahu alayhi wasallam) said: "Allah has mercy on those women who wear pants." 'Pants' here do not mean wearing pants in the style of the Sudanese woman who was recently convicted and sentenced for her western style lewd pants. The *Muslim female's* pants is fully concealed under her long dress. It provides greater *hijaab*.

**Q. Is the *Talaaq* which a husband gave to his wife over the phone or by e-mail valid?**

**A.** Yes, the husband can issue *Talaaq* over the phone to his wife. The *Talaaq* is valid. However, for future reference he should preferably confirm it by letter.

**Q. Please comment on the speed with which the *huffaaz* recite the *Qur'aan Shareef* in *Taraaweeh Sa-***



# Questions and Answers

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

laat. Much of what they recite cannot be understood. Is it correct to recite the Qur'aan Shareef in this way for Taraaweeh Salaat?

A. The reason why they recite at such speed is because their hifz is extremely shaky. If they recite in the way they should recite as the Imaams in the Haramain do, then these huffaaz will break down. They will not be able to recite. They are hafiz in name only. The quality of Hifz Is extremely poor. Similarly the quality of the 'ilm' of the new breed of molvis is putrid. We are moving swiftly towards Qiyaamah, hence all departments of the Deen are suffering severe haemorrhaging. While the 'huffaaz' make a mockery of the Qur'aan Shareef, the molvis of today who masquerade as Ulama, are treacherously selling the Deen down the drain. About these times, Rasulullah (sallallahu alayhi wasallam) predicted: *"Knowledge (of the Deen) will be acquired for purposes other than the Deen."*

Q. The Majlis says that there should not be kitaab reading after the Fardh Salaat because it delays the Sunnatul Muakkadah. What is the position of Aayatul Kursi after the Fardh?

A. Even Aayatul Kursi should not be recited after the short Dua after the Fardh of Zuhr, Maghrib and Isha. Aayatul Kursi and all forms of Thikr should be recited after the Sunnat and Nafil Salaat. The immense benefit of Aayatul Kursi does not mean reciting it immediately after the Fardh Salaat in the above three mentioned Salaat. The end of the Sunnat Salaat attached to the Fardh Salaat comes within the scope of the meaning of "after the Fardh Salaat".

Q. Is it alright for kitaab-reading a few minutes before Maghrib Athaan?

A. It is permissible to read the kitaab before the Maghrib Salaat, and it should end immediately the Athaan commences. It should not continue while the Athaan is in progress. It is Sunnatul Muakkadah to respond to the Muath-thin.

Q. I did not make Qur'baani for a few years although it was Waajib. Could these qadha Qur'baanis be made at any time of the year or must it be during the Days of Qur'baani?

A. Qadha Qur'baani could be made throughout the year. It is not necessary to make such Qur'baani during the days of Qur'baani.

## HBZ BANK

Q. Is HBZ Bank which is a subsidiary of Habib Bank an Islamic bank? Are its transactions halaal? In its brochure, HBZ Bank speaks of Islamic Banking Products which it advertises as 'Shariah Compliant'. Assuring the Muslim community of its halaal financial products, the Bank states in its brochure: *"Our Islamic Banking Division is under the guidance of our Shariah Advisor. All documents have been reviewed and certified by the Darul Uloom*

## TAQWA AND FATWA

Q. I have been approached to provide electrical designs and plans for a shopping complex/centre. My concern is that one of the anchor tenants would have a bottlestore division either in his main store or as a separate shop. What should I do? I don't want to be responsible for assisting in sin. (b) In respect of a report which I had done on a hotel, I had to comment on the existing electrical installation of the hotel. I have been informed by a colleague that the hotel rooms are also used by prostitutes and their clients. What am I now to do with the money I have earned?

A. The money which you have earned from the electrical designing project if the shopping complex and the hotel is halaal. You are not responsible for what the rooms are hired out to or who hires the rooms or for what purpose the owners of the building will be using parts of the property. It is a different matter if you are aware that the actual purpose of the whole building is to operate a brothel, casino, liquor store and the like. In such cases it will not be permissible to be involved in any way with

the construction of the building.

If a person walks randomly into a Muslim-owned market and purchases grapes for the purpose of making liquor, the market-owner is free to sell grapes to him. It is, however, a different matter if he supplies a liquor manufacturer with grapes for manufacturing liquor. In this case it will be haraam to sell grapes to the manufacturer. While a farmer may grow and sell grapes to anyone randomly without making enquiries regarding the end use of the grapes, it will be haraam for him to specifically supply a liquor manufacturer with grapes.

If you have to design installation, etc. for a supermarket, for example, it will be permissible although it is known that they will utilize portion of the premises for liquor and other haraam products. All supermarkets and hypermarkets today deal in liquor and other haraam products.

The issue of Taqwa is another domain. If someone abstains on the basis of his personal Taqwa, it is commendable. But then he should have the spiritual stamina to withstand trials and tests which will come in the wake of his adherence to Taqwa.

It will be haraam to design a building or be part of its construction

if it is for example, a temple project because it is an abode of idolatry, kufr and shirk. On the other hand, to design a mansion for a Hindu will be permissible even though it is known that the Hindu will use a part of his mansion for idolatry. Since the primary purpose of the mansion is residence, it will be permissible. However, if a person due to his lofty state of taqwa refuses to design even the mansion, it will be commendable.

If a person lacks Taqwa or is deficient in this noble attribute, then it is best that he adopts permissibility. But if he is a man who can withstand the rigours of poverty and hardship, then it is best for him to adopt the course of taqwa and abstain from any dubious project. But, when people nowadays believe that abstention from consuming halaalized haraam carrion belongs to the domain of Taqwa, then we understand that Taqwa is a foreign incomprehensible concept to even Ulama who are operating Darul Uloom.

We are living in an age which fits the following Hadith: *"Then, there will dawn an age when holding on to the Deen will be like holding on to a burning ember."*

*Zakariyya as being in compliance with Shariah laws and meet the requirement of Islamic finance."*

### ANSWER

"Shariah Compliant" is a new euphonic which the riba-hungry Muslim capitalists have coined to dupe the ignorant Muslim public. The fundamental principle which Muslims should always remember in order to save them from the filth and curse of riba is that *there is no such creature as 'shariah compliant'*. All capitalist banks, be they so-called 'Islamic' banks are conventional riba banks which mislead stupid Muslims with high and holy sounding Islamic terminology such as *muraabaha, mud-haaraba, mushaaraka, etc.* All their dealings are heavily impregnated with riba, insurance and uqood-e- faasidah/baatilah (corrupt and invalid transactions).

While so-called 'Islamic' banks such as Albarakah, are at pains to conceal their riba dealings and deny involvement in riba, HBZ shamelessly and flagrantly indulges in riba. It does not conceal its flagrant interest transactions. If a Muslim is constrained to operate a banking account for conducting his day to day business, it is infinitely better to open an account in a non-Muslim conventional bank rather than in a bank such as HBZ.

Darul Uloom Zakariyyah has rendered the Ummah one of the greatest acts of disservice by halaalizing this riba bank on which the Qur'aan declares war. Allah Ta'ala has, in the Qur'aan Majeed, issued an ultimatum of war against HBZ and all institutions of riba. It truly boggles the Islamic mind, nauseates the Islamic conscience and jars one's Imaan to

read in the brochure that an institution such as Darul Uloom Zakariyyah which is supposed to uphold the Shariah and discharge the obligation of Amr Bil ma'roof, sanctioning and halaalizing riba. In so doing, it has degenerated to a sub-SANHA-MJC level. Halaalizing a riba institution is worse than halaalizing a haraam chicken-carrion producing plant.

**We call on the Darul Uloom to withdraw its halaal certificate from HBZ Bank which is a flagrant institution of riba. It is Waajib for Muslims to discontinue operating accounts of any kind, even current account, in HBZ Bank. The lesser of the evils when compelled to operate a banking account, is a non-Muslim conventional bank.**

**The function of the Ulama is never to promote the financial interests of entrepreneurs especially such institutions which are soiled with riba and which reek of the stench of haraam.**

Q. I had an argument with my wife. She walked out and returned to her parents home. She refuses to come back. Am I obliged to pay maintenance for her? I have not divorced her.

A. Your wife is presently not entitled to maintenance because she left the marital home of her own accord and without your permission. Furthermore, she refuses to return.

Q. After the termination of a divorced woman's iddat, whose duty is it to maintain her?

A. It is the duty of her adult sons. Those responsible for her maintenance are as follows by order of priority: Sons, grandsons (son's sons), father, brothers, nephews (brother's

sons), paternal uncles, paternal uncle's sons. If there are no such relatives or if they fail in their obligation, the duty devolves on the male relatives on the mother's sides. If they too refuse to fulfil their obligation, the duty devolves to the neighbours. And, if they too fail, then it devolves as a Fardh-e-Kifaayah obligation on the whole community. In this era, there is gross abandonment of this obligation at every level of Muslim society. We have become like the kuffaar whose relationship with their parents and adult children is like the relationship of dogs – animals in general who do not distinguish between mother and son, etc. Hence, even affluent Muslims shove their aged parents into miserable institutions known as old-age homes.

Q. Some dead fish are washed up on to the shore. Are we allowed to eat such fish?

A. Fish which die a natural death in the water and float on the surface is haraam. If the fish is deposited on to the shore alive, then it will be halaal.

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

A. It is permissible. However, from about 15 minutes before sunset, Sajdah Tilaawat may not be made.

Q. A woman is survived by her husband, four daughters, one son, father and mother. Do her parents inherit? Two Aalims gave the verdict that the parents do not inherit.

A. The two characters to whom you have referred as 'Aalims' are in fact Jaahils – morons and impostors. That parents are never deprived of inheritance is a basic mas'alah known to all and sundry. It is not an intricate issue. For persons known as 'Aalims' to de-



# Questions and Answers

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

prive parents from inheritance is intolerable. Their ignorance is shocking and lamentable. The inheriting heirs of the deceased woman are her husband, father, mother, son and 4 daughters. The shares are as follows:

Husband: One quarter of the estate;  
Father: One sixth; Mother: One sixth.  
The balance of the estate should be divided into six equal shares. Each daughter will receive one share and the son two shares.

The division could also be effected by dividing the whole estate into 72 equal shares, and apportioning out as follows:

Husband 18 shares; Father 12 shares;  
Mother 12 shares; Son 10 shares;  
Each daughter 5 shares.

**Q. A man repudiated his share of inheritance in his deceased brother's estate. He says that the other heirs should take his share as well. How does his repudiation affect the distribution?**

**A.** His repudiation is not valid. Even if he states in writing his repudiation or refusal to inherit, it is of no consequence. He remains an inheritor. The distribution is not affected in any way whatsoever. His share should be set aside and delivered to him physically. After he has taken possession of his assets, he will be free to do as he pleases. But prior to possession, his repudiation is invalid. If he refuses to take possession of his assets, it will have to be held in trust for him until he changes his mind. If he dies before taking possession, his assets should be given to his heirs.

**Q. An adult teenager sexually molested his sister of 6 years. This continued for several years. The girl has now informed her parents. What is the brother-sister relationship now according to the Shariah?**

**A.** All hijab restrictions exist between this girl and the devil who happens to be her brother. She should not regard him as her brother. He has become a total stranger for her. This is not the first incident of this kind which has come to our notice. Such vile episodes of immorality are frequent occurrences between men and their daughters-in-law, men and their step-mothers, etc. It is therefore not surprising that the Fuqaha have ruled the need for a certain degree of hijab to be observed for these categories of relatives. Stupid people wonder and scoff at such precautionary restrictions.

**Q. I have 77 gm gold, 110 gm silver and \$300 in cash. None of these items equals the Zakaat Nisaab value. What is the position of Zakaat for me?**

**A.** The Zakaat Nisaab of gold is 87.48 grams. The Zakaat Nisaab of silver is 612 grams. If the combined value of the gold, silver and cash equals Nisaab or more, then Zakaat is obligatory. Thus, even though your gold, silver and cash are individually less than Nisaab, their combined value is more than Nisaab, hence Zakaat is payable.

**Q. A fire started accidentally in my**

**home. The fire spread and part of my neighbour's house was also damaged. He demands compensation from me for the damage. Am I liable for the damage?**

**A.** The fire was the consequence of an accident. You are not liable for the damage caused to the goods of your neighbour. The neighbour has no Islamic right of claiming anything from you.

**Q. Is it Fardh, Waajib or Sunnat to go from house to house to greet relatives and friends before going for Hajj?**

**A.** It is not Fardh nor Waajib nor Sunnat to go from house to house to greet family members when about to proceed for Hajj. This is a mere custom which is practised for show. However, if you are not on good terms with anyone, then restore good ties. It is not necessary to go to the person's house. Telephonic conversation will suffice.

**Q. Is it necessary to invite people for tea/meals before going for Hajj?**

**A.** It is not permissible to invite people for tea/meals before leaving for Hajj. This too is another nonsensical custom of show.

**Q. What is the position of the Niqaab during the five days of Hajj?**

**A.** It is Waajib to cover the face in the presence of ghair mahram males. However, during the days of Hajj when a woman is in the state of Ihraam, the Niqaab cloth must not be against the face. For covering the face during the state of Ihraam, women wear a cap-like headgear. The Niqaab cloth overhangs from the cap, and is not against the face. This should be worn. However, if you happen to be in a public place and it is time for Salaat, then you will have to remove even this cap-like item because you will not be able to make Sajdah. You should as far as possible wear the cap-type Niqaab. But if for some reason this is not possible, then during Ihraam, the face has to be left open.

**Q. If a musaafir performs Salaat behind a non-Musaafir Imaam, should he perform two raka'ts and make Salaam?**

**A.** The musaafir (traveler) should perform the full Salaat if he is behind a muqem (resident/non-musaafir) Imaam. He should not complete after two raka'ts.

**Q. Who had built Masjidul Aqsa?**

**A.** Masjidul Aqsa was first built by Nabi Ya'qoob (alayhis salaam) 40 years after Nabi Ibraaheem (alayhis salaam) erected the Ka'bah.

**Q. A married woman committed adultery and a child was born. Will this child inherit in her husband's estate? Will a DNA test to determine paternity be valid in the Shariah?**

**A.** According to the Shariah, the child will inherit. Since the child was born in wedlock, the Shariah rules that it is legitimate. DNA tests have no validity in terms of the Shariah regarding legitimacy or illegitimacy of a child.

**Q. Do we Hanafis follow Imaam Ash'ari or Imaam Maturidi in the**

## EXAMS AND JUMUAH

**Q. I am a student of UNISA (University of South Africa). Exams will have to be written even on a Friday during Jumuaah Salaat time. The University refuses to accommodate its Muslim students. In view of the importance of these exams, will it be permissible for the Muslim students to forgo Jumuaah and perform Zuhr later?**

**ANSWER**

Rasulullah (sallallahu alayhi wasallam) said: *"There is no obedience for anyone in any act which is a sin against Allah."* On earth there will always be conflicts between the demands of the material world and the Law of Allah Ta'ala. It is precisely for this trial that Allah Ta'ala has sent us to earth.

The conflict you are facing is between a Fardh command of Allah Ta'ala and a demand of the material world. The Mu'min who understands the meaning of Imaan, the futility of this worldly life and the reality of the Hereafter knows exactly what course to adopt. Never will it be permissible to forsake Jumuaah Salaat for the sake of the university exams. Confound the exams. On the Day of Qiyaamah you will not be reprimanded/punished for shunning the exams for the Sake of Allah's commands. On the contrary you will be lauded and rewarded. But if such an important injunction as Jumuaah Salaat is missed for the sake of this worldly carrion – the kufir exams – then it is perpetrated at the peril of Allah's Wrath. The consequence is Hell-Fire.

The sin of missing Jumuaah for the sake of the exams is of the worst kind. It is a calamity the magnitude and notriety of which cannot be computed in earthly terms. It is Fardh to forsake the exams, but never the Jumuaah Salaat.

UNISA is a non-Muslim institution. They have planned the exams in this way because of the un-Islamic attitude and *fisq* and *fujoor* of most of the Muslim students. Since the Muslim students themselves are not concerned, the non-Muslim authorities of UNISA should not be blamed. Lament over the depraved and degenerate moral condition of the

Muslim students.

The misconduct is not of UNISA. It is that of the Muslim students. Sanctions should be against the Muslim students. In the Akhirah the sanction will be Hell-Fire. It is puerile to lament the conduct of UNISA. Assuming UNISA refuses to budge, what will be the attitude and reaction of the Muslim students? We are sure that they will kick Allah's Law and proceed to fulfil Shaitaan's and their nafs' desire by submitting. They will abandon Jumuaah and opt for the world's carrion, and sit for the exams--and confound Jumuaah! This will be the reaction of Muslims students. Now when Muslim students themselves are prepared to abandon Jumuaah for the sake of the kufir exams, by what standard of justice should the non-Muslim UNISA be castigated? Those Muslims who are prepared to abandon Jumuaah for the exams are the villains in terms of the Shariah, not UNISA.

It is Waajib on the Muslim students to oppose the measure imposed by UNISA –that is, the measure designed to prevent students from Jumuaah. But the opposition should not be in the fashion of louts and hooligans. It should not be in the form of *toy toying* demonstrations in the way non-Muslim students conduct themselves. The opposition should simply be to stay away from the exams and attend Jumuaah, and come what may.

Since UNISA is a non-Muslim institution, its conduct is not *zulm* (oppression). The action of Muslim students, which will lead to abstention from Jumuaah for the sake of the exams, is a massive act of *zulm* against their own souls and against the Shariah.

The 'protest' of the Muslim students should be dignified. They should not resort to any type of action which is akin to anarchy, insolence, disobedience and rebellion. They should simply inform the UNISA authorities that under no circumstances whatsoever is it permissible to forgo Jumuaah, and that they (the students) will opt for abstention from the exams at that particular time on that Friday.

**matter of Aqeedah (Belief)?**

**A.** When we say, *Ahlu Sunnah Wal Jama'ah*, it refers to those who follow Imaam Ash'ari as well as Imaam Maturidi (rahmatullah alayhima). In the Land of Shaam (Syria) and Iraq, *Ahlu Sunnah Wal Jama'ah* refers to

the followers of Imaam Ash'ari. In the lands Beyond the River (Central Asia), *Ahlu Sunnah Wal Jama'ah* refers to the followers of Imaam Maturidi. According to Allaamah Kashmiri (rahmatullah alayh), the term *Ashaairah* refers to both groups



# Questions and Answers

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

(Ash'aris and Maturidis). The majority of the followers of Imaam Abul Hasan Ash'ari are the followers of the Shaafi and Maaliki Math-hab. Hanafis follow Imaam Abu Mansir Maturidi.

**Q. The Ulama in Saudi Arabia say that three Talaqs given at once are in fact one Talaq. Please comment. A husband issued three Talaqs. May he follow the Saudi Arabian Ulama? He is a Hanafi.**

A. The three Talaqs issued by the husband have taken effect and are valid according to all four Math-habs. Those Saudi Ulama who reject this unanimous Shar'i law, do not follow a specific Math-hab, hence they issue fatwas according to their opinion.

**Q. Does the hair of a newborn girl also have to be shaved?**

A. The hair of a newborn child, even of a girl, has to be shaved on the seventh day.

**Q. Is it permissible to make Tayammum with soil mixed with compost?**

A. By compost we have understood manure. Tayammum will not be valid with such impure soil.

**Q. A lady goes on a journey while in the state of haidh. She attains purification at her destination where her intention is to stay less than 15 days. After taking ghusl should she perform Qasr Salaat or full Salaat at the destination?**

A. This lady has to perform Salaat in full at her destination. Only when she leaves this destination for a place 77 kilometres or more in the state of purity, will she have to perform Qasr.

**Q. My mother wishes to give all her assets – her entire estate – to her daughters. She has no sons. She does not want her brothers and sisters to inherit. Is this permissible?**

A. Your mother's intention for her desire to give her assets to her daughters is unholy and sinful. Her intention to deprive those whom Allah Ta'ala has designated to be heirs is like declaring war against Allah Ta'ala. May Allah Ta'ala save us from the evil of our nafs and the plots of shaitaan. Allah Ta'ala is our Creator. He knows best who have to inherit. It is not permissible to interfere with Allah's Law and then meet Him in a state of Wrath. Try to convince your mother that she should not leave this miserable world with Allah's Curse on her head. Does she want to meet Allah Ta'ala in the state of Divine Wrath?

**Q. Is it permissible to accept a gift of money from someone who received the money from another person whose earnings are haraam?**

A. It is not permissible to accept money from people who received it from those who have haraam money.

**Q. Is it permissible to cremate a pet animal which has died? Is there a special way of burying it?**

A. It is not permissible to cremate the dead animal. It should be buried. Simply inter it in a hole dug in the earth. There is no special way.

**Q. A man's wife is a convert. While under the influence of liquor –she was drunk – she said that she is not a Muslim and uttered some words**

of kufr. The husband immediately reacted and gave her three Talaqs. After she sobered up, she regretted and repented. The husband has remarried her. He says that in view of her having become a kaafir, the three Talaqs were not valid, hence his nikah with her is valid. Is this correct?

A. The three Talaqs given by the husband are valid. His subsequent Nikah to his ex-wife is not valid. They are living in the state of adultery. The statement of kufr made in the state of intoxication was not valid. The woman remained a Muslim despite her 'kufr' utterance. Kufr uttered in the state of drunkenness is not valid. Thus when the husband issued the three Talaqs, his wife was still a Muslim. They have to separate immediately.

**Q. In our country, Ghana, children are required to squat when greeting their parents. Is this custom permissible?**

A. The practice of squatting when greeting elders is not permissible. It is in conflict with the Sunnah. It is a baseless addition and innovation to the Sunnah method of greeting.

**Q. Is it permissible to pay one's Zakaat by giving the needy vouchers which they could redeem for food-stuff at designated shops?**

A. It is permissible to distribute Zakaat in the form of food. You may give the poor vouchers which they can redeem with food.

**Q. The Ulama in Saudi Arabia have issued a fatwa claiming that Qur'aanic verses used as ringtones in telephones is haraam. Please comment.**

A. The Saudi fatwa pertaining to ringtones is correct. It is not permissible to misuse the Aayaat of the Qur'aan. The purpose of the Qur'aan Majeed is Tilaawat and Hidaayat. The Fuqaha have explicitly ruled that it is not permissible for a person who guards a

## PIG FLU, HAJJ AND UMRAH

**Q. Swine Flu vaccination has been made compulsory for all those going for Hajj and Umrah. I have read that the Swine Flu vaccine contains pig substances. Will it be permissible to be vaccinated with a pig-vaccine for the purpose of Hajj or Umrah?**

A. If the Saudi authorities require that everyone entering the country should eat an ounce or more of pork because Saudi Arabia's boss, the U.S.A., believes that pork is a wonderful remedy, will it be permissible

A. It is permissible to distribute Zakaat in the form of food. You may give the poor vouchers which they can redeem with food.

**Q. The Ulama in Saudi Arabia have issued a fatwa claiming that Qur'aanic verses used as ringtones in telephones is haraam. Please comment.**

A. The Saudi fatwa pertaining to ringtones is correct. It is not permissible to misuse the Aayaat of the Qur'aan. The purpose of the Qur'aan Majeed is Tilaawat and Hidaayat. The Fuqaha have explicitly ruled that it is not permissible for a person who guards a

to consume the pork for the purpose of gaining admission to the country to perform Hajj/Umrah? Obviously not. If performance of Hajj/Umrah is dependent on consuming even a little pork, it will not be permissible to go for Hajj/Umrah. Similarly it is not permissible to submit to this haraam vaccination plot simply for the sake of going for Hajj/Umrah. It is not permissible to inject the haraam vaccine into the body. Besides the vaccine being extremely harmful, we are told that it contains a pig substance. It is not permissible to go for Hajj or Umrah if one is compelled to take this haraam vaccine.

camp, for example, to wake up people for Salaat, etc. by reciting Takbeer/Tasbeeh. The intention of reciting Tasbeeh is to praise Allah Ta'ala. It may not be used to wake up people or for anything else. The Qur'aan Majeed may not be used as an alarm to alert people. The same ruling apply to Athaan clocks. The use of the Athaan in alarm clocks is also not permissible. Using the Qur'aanic verses as ringtones in phones is highly disrespectful of the Qur'aan Majeed.

**Q. In factories the machinery is cleaned with alcohol. Will it be permissible to use toothpaste made in such machinery?**

A. It will not be permissible to use the toothpaste in view of the contamination with the alcohol in the machines.

**Q. My wife's sister is married to a Hindu. My wife wants to visit her sister. Her sister also invites us to her home. Is it permissible for my wife and children to visit her? To what extent may we maintain social and family ties with her?**

A. Allah Ta'ala says in the Qur'aan Shareef: *"O People of Imaan, do not take as friends your fathers and your brothers if they prefer kufr over Imaan. And, those among you who befriend them, verily they are the transgressors."* (Surah Taubah, Aayat 23) Your wife's sister is not married to the Hindu. Marriage with a Hindu is not valid in terms of the Shariah. She is living in a state of adultery with the Hindu. She is no longer a Muslim. She has become a *murtaddah* (renegade). It is haraam for your wife to visit her. It is haraam for you to allow your wife and children to visit the *murtaddah*. It is not permissible to partake of her food or to have any kind of social or family relationship with her. It is Waajib to sever all ties with her.

**Q. I had missed the Asr Salaat with Jamaat and had begun performing the 4 raka'ats Asr Fardh. A few Somali brothers joined me. I did not make intention to lead the Jamaat. People simply join one without knowing which Salaat one is performing, whether Nafl, Sunnat, Fardh or Qadha. I continued silently without reciting the Takbeers**

## INSAAN IS NOT A CARNIVEROUS BEAST

**Q. We are a group proceeding to Saudi Arabia. We intend spending 3 months. We have heard much about the haraam meat and chickens in Middle Eastern countries. Are locally slaughtered chickens in Saudi Arabia halaal?**

A. Even the local chickens in Saudi Arabia, which are slaughtered commercially, i.e. the broiler chickens, should be avoided. The same haraam Sanha methods are used to torture and kill the chickens. The safest is to abstain totally from meat and chicken when in Saudi Arabia. There are numerous varieties of vegetables and grain foods. Fish, eggs, bread, etc. There are many Pakistani restaurants where vegetable diet is available. It will do you good to abstain from meat for a couple of months. After all, *Insaan* is not a carnivorous animal. He should exercise some restraint on his nafs, and abstain from Haraam and Mushtabah food. Nowadays, people no longer understand the meaning of Haraam and Mushtabah. SANHA and MJC type 'halaal' carrion has ruined the Imaan of millions of people. MJC-SANHA Haraam carrion has corrupted and darkened the hearts and souls so much that even if Muslims

knowingly devour MJC-SANHA approved pork, they will not be able to differentiate between the carrion chickens and halaalized pork.

Maulana Yunus Patel Sahib, who is a senior Durban Molvi, has whined and lamented much when SANHA had exposed the MJC's carrion halaalization industry. The respected Maulana Saheb is not a controversial person like *The Majlis*. However, despite the fact that he proclaimed MJC carrion products to be haraam according to all Four Math-habs and that even pork and blood had been halaalized, molvis and sheikhs continue relishing and defending MJC carrion products. They are used to devouring carrion, and since they are unable to kick the addiction, they feel compelled to defend the 'halaal' status of the diseased, rotten, haraam carrion.

The MJC, SANHA and all the supporting molvis and sheikhs with their carrion halaalization industry have transformed Muslims into carnivorous beasts who relish on diseased, rotting carrion. Can anyone then wonder why Hadhrat Maulana Yunus Patel Sahib lamented: *"My stomach churned and my heart skipped a beat"*? It was SANHA's Secret 223-Page Document exposing MJC Carrion which constrained the churning of the stomach and the skipping of heart beats.

(Continued on page 12)



## THE DISHONESTY OF REVEREND ABRAHAM BHAM AND THE NNB JAMIAT

ONE OF THE marketing strategies to achieve stupid name and fame of the Reverend Abraham Bham (formerly Maulana Ebrahim Bham), of the NNB Jamiat for his nafsani gratification, is his attempt to falsely and fraudulently project himself as the "Secretary-General of Jamiatul Ulama South Africa". This reverend gentleman seeking to gratify his inordinate craving for self-aggrandizement is misleading the Muslim community with the designation 'South Africa' which he has misappropriated for his organization, viz., the *No Name Brand Jamiat (NNB Jamiat)*, also known as the Fordsburg Jamiat.

The Jamiatul Ulama of

South Africa (JUSA) has warned the NNB Jamiat several times of this fraud which they are perpetrating. The NNB Jamiat is NOT the Jamiatul Ulama of South Africa. Committing flagrant chicanery and skulduggery, the NNB Jamiat with its Reverend Abraham Bham guiding it, is labouring to justify the misappropriated name by deleting the term 'of' and calling itself, '*Jamiatul Ulama South Africa*'. This is a fraudulent act calculated to mislead the Muslim community. But the inordinate emotional craving for fame has blinded Reverend Bham to this criminal act.

The Jamiatul Ulama of South Africa wishes to warn the NNB Jamiat and Reverend

Abraham Bham in particular that it will not hesitate to institute legal action to curb the fraud which they are perpetrating. They are fully aware that the Jamiatul Ulama of South Africa was established in 1970 and is an operating organization. "We (i.e. JUSA) ask these emotional idiots to allow sagacity and sanity to prevail and to forthwith desist from their fraudulent and inappropriate use of our name and designation."

The NNB Jamiat is causing confusion with the illegal appropriation of JUSA's name. JUSA is a registered organization. Persistence in this fraudulent act will incumbently lead to legal action which JUSA shall be compelled to resort to despite its abhorrence for such a course. The ulama-e-soo; are asked to desist from their fraud and confusion.

## AMR BIL MA'ROOF WITHOUT FEAR

RASULULLAH (sallallahu alayhi wasallam) said: "Proclaim the Haqq even though it be bitter." Regarding the men who execute the noble duty of *Amr Bil Ma'roof Nahy Anil Munkar* (Commanding righteousness and prohibiting evil), the Qur'aan Majeed says: "They do not fear the insults of those who insult."

Hadhrat Sufyaan Thauri (rahmatullah alayh) and the Khalifah, Haroon Ar-Rashid were friends prior to the latter becoming the Khalifah. After he became the Khalifah, Hadhrat Sufyaan Thauri terminated his association with Haroon Ar-Rashid. The loss of this friendship was painful to the Khalifah. He, therefore,

wrote a letter to Hadhrat Sufyaan Thauri (rahmatullah alayh). When the letter reached Hadhrat Sufyaan Thauri (rahmatullah alayh), he did not handle it with his hands. He opened the letter with a stick. In the letter the Khalifah complained about the termination of the friendship.

In response, Hadhrat Sufyaan Thauri (rahmatullah alayh) wrote: "You misappropriate the funds of the Baitul Maal. You will be questioned in this regard on the Day of Qiyaamah. I therefore refrain from associating with you. If I associate with you, I too may suddenly be apprehended by Divine Wrath."

kidney cell, chick embryo, calf serum, etc.

It should not be difficult to understand why such a wide variety of rotten, diseased filth is used for injecting into the human body. The originators, promoters and champions of these filthy so-called remedial measure are kuffaar. Filth and najaasat are integral to kufr, hence the brains of the kuffaar automatically incline to filth, najaasat and haraam. They ig-

nore the millions and millions of pure substances which Allah Ta'ala has created for our cure and benefit in the plant and stone kingdoms, and they rush towards unspeakable impurities.

Just as filth, najaasat and haraam are essential requisites for sorcerers, magicians and witches, so too are these vile substances of filth and najaasat vital for the kuffaar medical establishment.

## VACCINATION FILTH

VACCINATION and vaccines are synonymous with filth which cause grave diseases. The British National Anti-Vaccination League has enumerated the following types of filth which constitute

the materials from which vaccines are produced:

**"Rotten horse blood for diphtheria toxin and anti-toxin; pus from sores on diseased cows for small pox serums; mucous from the throats of children with colds and**

**whooping cough; decomposed faecal matter from typhoid patients for typhoid serum."**

Among other animal products used are:

**Horse blood, pig blood, cow-pox pus, rabbit brain tissue, dog kidney tissue, monkey**

### TAWAKKUL

"If you have perfect tawakkul (trust) in Allah, He will feed you like He feeds the birds. They leave their nests in the morning hungry and return in the evening with their stomachs full."

(Hadith)

If a Muslim cultivates perfect tawakkul (trust) in Allah Ta'ala, and believes with conviction that the Rizq which Allah Ta'ala has ordained for him will reach him and that he will never be deprived of his predetermined share, he will then not ramify his search for Rizq in haraam avenues. His Rizq will reach him comfortably without the calamities which ensue in the wake of the adoption of haraam ways and means of acquisition.

On the contrary, if he is dissatisfied with Allah's apportionment, he will wander from pillar to post like a dog being buffeted, and in the end obtain only what Allah Ta'ala has pre-ordained for him. This is mentioned in the Tauraah and has been narrated by Hadhrat Ali (radhiyallahu anhu).

## THE POSING MOLVI POSSE

POSING for haraam photography has nowadays become fashionable to members of the ulama-e-soo' clique. Molvis and Sheikhs, Reverends and Pundits, adorned with religious garb, sporting turbans and beards, in their inordinate *hubb-e-jah* (love for name and fame) are scraping the bottom of the barrel to achieve fulfilment for their vile and haraam craving of aggrandizement.

Recently a posse of such evil molvis and sheikhs flaunting their stupidity and flagrantly violating Allah's prohibition on pictography posed proudly for the camera in the *suhbat* of Mr. Mandela. In their subservience to their haraam cravings they believe that they are rendering themselves, the Muslim community and Islam a service, when the reality is the exact opposite. Such

sheikhs, molvis, reverends and pundits will be tinders of Jahannum. They are worse than prostitutes, robbers and murderers whose crimes constitute no threat to the Imaan of stupid, and unwary Muslims.

Rasulullah (sallallahu alayhi wasallam) has warned the Ummah of shayaateen (such as the reverends and pundits) in human form who will be masquerading as 'ulama' to rob, plunder and pillage the morals and the Imaan of Muslims. These miserable molvis, sheikhs, reverends and pundits of the 'ulama-e-soo' clique are the gravest dangers which the Ummah is today facing. The invading American and other kuffaar armies do not pose a threat to the Imaan of Muslims. While such armies usurp the physical lands of Muslims and cause physical pain to Muslims

with their brutalities, these satanic molvis, sheikhs and reverends plunder the very Imaan of Muslims. In fact, they stab Rasulullah (sallallahu alayhi wasallam) directly in the back and in the heart with their halaalized haraam activities.

With their slogans of 'unity', they are in fact gnawing at the very foundations of Islam. They are the most treacherous members of Shaitaan's army. Muslims should beware of these traitors lurking within the folds of the community. You will recognize them by their spiritually disfigured faces, bereft of the Noor of Imaan, posing for the camera, publishing their ugly faces resembling *Qiradah* and *Khanaazeer*, intermingling with women of a variety of sorts, consuming halaalized haraam food, utilizing the Deen to promote kuffaar concepts and institutions,

flouting Hijaab, etc. They are today the scourge or the Divine Curse on this Ummah. Such *mal-oon* molvis, sheikhs, reverends and pundits is a divine chastisement imposed on the community on account of the gross and flagrant transgressions of Muslims.

About these accursed gangs of Shaitaan, Rasulullah (sallallahu alayhi wasallam) said:

**"Verily, I fear for my Ummah the Aimmah-e-Mudhilleen."**

The *Aimmah-e-Mudhilleen* or learned men who intentionally mislead the Ummah are these *mal-oon* molvis, sheikhs, reverends and pundits whose profession it is to destroy Islam from within. May Allah Ta'ala have mercy on this unfortunate, fallen Ummah. May Allah Ta'ala save the Muslim community from the clutches and tentacles of the "wolves in sheep-clothing".

RAHM (MERCY) IS INSAAN IS MERCIFUL

integral to Imaan. The higher the degree of Imaan, the more merciful will *Insaan* (the human being) be. Conversely, the greater the deficiency in Imaan, the greater will be the degree of hard-heartedness. A hard heart is a heart deprived of *Rahm* for the *makhloq* (creatures) of Allah Ta'ala. Hadhrat Maulana Ashraf Ali Thaanvi (rahmatullah alayh) narrated the following episode:

"Wallaah! The heart of *Insaan* is such that it cannot bear the suffering of even a dog. What then will be the condition of his heart with regard to the suffering of human beings? Once Hadhrat Sayyid Ahmad Kabir Faatimi (rahmatullah alayh) saw a dog whose body was covered with scabies. His heart was overwhelmed with grief when he saw the condition of the dog. He went to a physician, obtained ointment and

rubbed it on the body of the dog with his own hands. He tended to the dog in this manner until the dog had completely recovered. The recovery of the dog gave Hadhrat Sayyid Ahmad (rahmatullah alayh) immense relief and pleasure.

It should not be understood that this Buzrug was perhaps a Majzoob or some simpleton, hence he undertook the task of nursing the dog. Astaghfirullah! He was a man of lofty status (in Ilm and Taqwa)."

**In this episode there is much lesson for SANHA and the MJC as well as for all those who have halaalized the brutal method of killing billions of chickens. The lust for money has hardened the hearts of the haraam certificate pedlars. They are blind and deaf with regard to the cruelties and brutalities which their halaalized carrion industry is inflicting on billions of chickens. Surely, they will not escape the Athaab of Allah Ta'ala for their wickedness and acceptance of the brutal kuffaar system of torturing the chickens to death.**

### FAASIQ – FAAJIR

"As Qiyaamah approaches the rulers will become faajir (immoral); the Ulama faasiq (flagrant violators of the Shariah), and the trustees khaa-in (abusers of trust)." (Hadhrat Huzayfah – radhiyallahu anhu)



"There is no living creature on earth, but its Rizq (sustenance) is the responsibility of Allah."

(Qur'aan)

"Numerous are the animals which do not carry their rizq on their backs. Allah feeds them and you." (Qur'aan)

Rasulullah (sallallahu alayhi wasallam) said: "Rizq is sealed, and the harees (greedy one) is deprived." (That is, no matter what he does, he will not gain more than his pre-determined amount of wealth.)

It is a belief which is an integral constituent of the validity of Imaan that Allah Ta'ala is the Sole Raaziq (Provider of all man's needs). While this is a fardh (compulsory) belief of every Muslim, or it should be so, this *Aqeedah* (Belief) is confined to lip service. Verbally Muslims say that Allah Ta'ala is The Raaziq, but their practical life betrays the kufr inside their heart. While the belief of Allah's *Razzaaqiyat* (Providence) is on the tongue, it finds no place in the hearts of most Muslims.

#### YAQEEEN

Bereft of life and spirit, our belief in Allah's *Razzaaqiyat* is the same as the belief of non-Muslims. This becomes manifest whenever there is a clash between the demands of the Shariah and the dictates of the lowly nafs. The haraam avenues for the acquisition of rizq appear easy, tempting and lucrative. On the contrary, the halaal route seems arduous and unpromising. At the juncture of this conflict does it become apparent that the doctrine of Allah's *Razzaaqiyat* is not in the heart. There is no *yaqeen* in the belief which is verbally professed by Muslims.

In view of this belief not existing in the hearts, Muslims resort to a plethora of baseless interpretations to justify the haraam avenue and means which they adopt for the acquisition of their Rizq. If there is life and spirit in our *Aqeedah*, we shall know exactly what course to take in the event of conflict. When a Muslim truly believes in the *Aqeedah* pertaining to Rizq as stated in the Qur'aan and Hadith, he will not be lost in a quandary when a conflict between the opposite forces develop. He will know exactly which course of action to adopt.

When there are two conflicting avenues for the acqui-

# ALLAH - THE RAAZIQ

sition of Rizq, the one easy, but haraam, while the other one is difficult but halaal, the Muslim will select the correct option only if there is *yaqeen* in his belief in Allah's *Razzaaqiyat*.

#### SEALED

The Hadith, "Rizq is sealed.", has a literal meaning. Rizq is quantitatively sealed. There is no scope for increase nor decrease. The quantitative amount decreed by Allah Ta'ala for every soul long before its appearance on earth remains static. Neither sin and transgression will reduce the quantitative amount, nor will obedience and virtue increase it. The quantitative amount of wealth is not dependent on intelligence, business acumen, ability, inability, piety, impiety, etc. The 'increase' and 'decrease' pertaining to Rizq relate to barkat (blessing), not to the static quantitative amount.

If for example, Allah Ta'ala has ordained that Zaid will earn R10 million in his lifetime, nothing will increase or decrease it. Zaid is notified by the Shariah of his sealed Rizq which he has to acquire. He is informed of two ways of acquiring his Rizq – a halaal way and a haraam way. He is told that if he adopts the halaal way, there will be barkat, thawaab and Allah's Pleasure. His rand/dollar will procure more and last longer. On the other hand, if he employs the haraam method, his R10 million will be deprived of barkat. He invites Allah's Wrath, and instead of thawaab, there will be athaab. His rand/dollar will be deprived of blessings.

#### THE LAMP

Allah Ta'ala has created this world as the arena for the conflict between Haqq and Baatil, vice and virtue. He has created Shaitaan and an inherently evil nafs within us. These evil forces have a role to play in the Divine Scheme of creation. Allah Ta'ala created us in this world of sin and misery, and placed in our hands a Lamp of Guidance, the Deen, with which we have to pilot our way through the innumerable obstacles and dangers along our sojourn back Home to Jannat from whence the journey initiated with our noble Ancestors, Hadhrat Aadam (alayhis sa-

laam) and Hadhrat Hawwaa (alayhas salaam).

Instead of constantly polishing this Lamp and utilizing it correctly to manoeuvre our way across this earthly wilderness of danger, we extinguish it with sin, transgression, and worse – with baseless interpretation to justify our sin and evil. When there develops a conflict between the opposite forces, for example, in the sphere of Rizq acquisition, Muslims invariably extinguish the Lamp and adopt the haraam way with the licences of permissibility offered by the ulama-e-soo'. Thus, we find, riba being halaalized and licences of permissibility granted to the myriad of riba banking institutions which are painted with Islamic hues to mislead and con ignorant and unwary Muslims. Even such Muslims who are fully aware of the wrong and corruption of these avenues of Rizq acquisition adopt the way of the masses of Bani Israael who accepted the haraam methods and ways of acquisition despite their hearts testifying to the evil and *hurmat* of such ways and means. Hence, Allah Ta'ala, severely reprimanding such people says in the Qur'aan Majeed: "They take their Ulama and their Mashaaiikh as gods besides Allah..." Their holy and learned men would fabricate for them permissibilities by way of baseless interpretation. They would halaalize riba, carrion, zina, liquor, and haraam ways of Rizq acquisition. This is the exact malady in which the Ulama, Mashaaiikh and Awaamun Naas (general public) of this Ummah are entrapped in today.

#### DIFFICULTIES

It is vital for success in both worlds to understand that all halaal institutions, ways and means will incumbently be beset with difficulties and hardships. Conscious pursuit of only Halaal for the Sake of Allah Ta'ala is logically unpalatable to the nafs. It is all part of the worldly test for which we have been despatched to earth and commanded to submit to. Rasulallah (sallallahu alayhi wasallam) said: "The Fire (of Jahannum) is adorned with delights while Jannat is

veiled with difficulties and hardships." He also said: "This dunya is a prison for the Mu'min and a paradise for the kaafir."

Thus, difficulties, hardships – trials and tribulations – are necessary corollaries in the process of Halaal acquisition of Rizq. The Mu'min is therefore required to simply shrug off and reject any act, method or institution which is in conflict with the Shariah. It does not behove the Mu'min whose focus is on the Akhirah to seek an interpretation to water down or to circumscribe or to overcome an ordinance of the Shariah. It is imperative that he understands that regardless of what he does, he will not be able to increase his Rizq even one cent, and regardless of what he does not do, his Rizq will not decrease by one cent. Rizq is predetermined, predestined and sealed.

#### FACTORS OF FLUCTUATION

The fluctuations in Rizq will be in the sphere of barkat (blessing) and thawaab which will increase and decrease depending on a variety of factors related to our lives, and not only to the way of Rizq acquisition. A man's way of Rizq acquisition may be perfectly lawful. But he may be disobedient to his parents or he may have severed a family tie with a relative, or he may be involved in some other act of transgression, or he may not be fulfilling the rights (huqooq) of the wealth, or perhaps he commits bid'ah or his tongue may be abusive, etc., etc. All these factors have a role in the acquisition of barkat or in being deprived thereof.

The Deeni life of a Muslim is not compartmentalized. All parts of the Deen are cogs in a Machine. If one cog/part malfunctions, the effect permeates the entire Machine. For gaining maximum barakat in Rizq, it is necessary to implement the whole of the Shariah and the Sunnah.

When a Muslim adopts a haraam way of Rizq acquisition he betrays his lack of belief in the *Razzaaqiyat* of Allah Azza Wa Jal. It is because of his disbelief in the assurance given by Rasulallah (sallallahu alayhi wasallam) and the

Qur'aan regarding Rizq that he feels that he would be deprived of wealth if he refrains from adopting the prevailing haraam ways and means of pursuing money. This disbelief prompts him to deal in riba, stolen goods, to commit fraud, deception and generally accept all the *baatil* systems and institutions of the kuffaar for earning wealth. But, due to his disbelief, he fails to understand that despite all the haraam ways and means he will not obtain what Allah Ta'ala has not decreed for him.

#### DISPOSSESSION

Dispossession in different ways of already possessed wealth is evidence for the reality of pre-ordained quantitative wealth. Calamities such as robberies, major illness costing huge sums, heavy losses, fines by the authorities, taxes, accidents and numerous other ways of financial losses which dispossess a man of the wealth in his possession indicate that such wealth was not decreed in his *Taqdeer* to remain with him for his benefit in this world and the Hereafter. For some reason Allah Ta'ala gave him temporary possession. For example, he chose a haraam way of earning which brought him substantial wealth. The man deceived by shaitaan believes that he has earned all the wealth because he had hated the haraam method.

Meanwhile, Allah Ta'ala allowed him temporary possession so that the love for the haraam money settles in his heart. Allah Ta'ala then afflicts him with a calamity which dispossesses him of the ill-gotten gain. The deprived man now suffers mental agony and depression in consequence of the loss of the object of his love – the haraam wealth. This agony is part of the punishment in store for him. Thus, haraam wealth is a temporary gain of which he will be soon deprived without the opportunity of benefiting from it. Only the amount ordained in his *Taqdeer* will remain with him.

Muslims should understand and believe in the *Razzaaqiyat* of Allah Ta'ala. Only the ordained amount will remain with them for their benefit. When the understanding dawns that Rizq is sealed, the Muslim will then not bat an eyelid to reject any Rizq acquisition proposal which conflicts with the Shariah.

(Mushtabah = Doubtful: Hovering between halaal and haraam)

"The heart of the one who consumes doubtful food for forty days, darkens. This is the meaning of Allah's statement (in the Qur'aan): "In fact there forms a corrosion on their hearts because of what they

## CONSUMING MUSHTABAH!

earn." Hadhrat Ibn Mubaarak (rahmatullah alayh) said: "Rejecting one doubtful dirham (silver coin) is more beloved to me than giving six hundred thousands dirhams to Sadqah." (Imaam Ghazaali)

Rasulallah (sallallahu alayhi wasallam) said: "The Mu'min will not attain the rank of the Muttaqeen as long as he does not shun permissibilities for fear of indulging in impermissibilities."

Unfettered indulgence in the permissible things weakens one's spirituality and strengthens the carnal nafs. The ultimate consequence is free indulgence in mushtabahaat (doubtful things), then in haraam. It is therefore improper to always gratify the desires of the nafs even if permissible.

#### WOMAN'S STAGES

Rasulallah (sallallahu alayhi wasallam) said: "The immorality of a woman is the equivalent of the immorality of a thousand immoral men, and piety of a pious woman is the equivalent of the piety of seventy Auliya."



# SANHA'S & MJC'S PAGE

THIS ISSUE'S SANHA-MJC PAGE SPONSORED BY A SANHA-INSIDER

## CARRION HIGHLIGHTS FROM SANHA'S SECRET 223-PAGE MJC CARRION

### "THESE BIRDS ARE HARAAM" SAYS SANHA

In its 223-Page "Comprehensive" MJC Certified Carrion Report, SANHA, after having inspected the MJC certified carrion chicken plant, *Supreme Chickens*, states: "We record hereunder the more critical areas of our inspection and findings at Botshabelo Plant:

1. Total lack and or non-implementation of the Halaal Programme.
2. Absence of the basic and essential religious Shar'i requirement of Muslim Supervision and control in all areas of the abattoir.
3. Indifference and laxity displayed by the Muslim slaughtermen in adhering to

the fundamental precepts of Thab'h (Islamic ritual slaughter). Slaughtermen freely engage in conversation whilst conducting slaughter.

4. Due to excessive line speed (96 birds with two slaughterers on the line) many birds passed the slaughter point only having one or two of the required four vessels severed. **These birds are Haraam (unlawful) in terms of the Shariah.** Furthermore several birds passed the slaughter point unslaughtered, resulting in exposure to an inhumane, torturous death in the boiling

water of the scalding/defeathering tank."

Continuing its commentary, SANHA says: "...It is absolutely essential that concerned Muslim Traders engage the responsible persons to urgently address these gross discrepancies so that the community may be saved from Haraam consumption." (This letter was signed by Moulana M.S.Navlakhi, SANHA's chief carrion co-ordinator).

In the Secret Carrion Report, SANHA has charged the MJC with the very same malpractices and gross discrepancies with which SANHA is today being charged.

### 'NON-MUSLIM SLAUGHTERING' SAYS SANHA

In its 223-Page Secret anti-MJC Inspection Report, SANHA states regarding another MJC certified carrion chicken plant, *Superior Chickens (Kroonstad)*: "...their products were sold in the market place with the MJC Halaal Trust logo, only to find the slaughter being conducted by a non-Muslim person." In a letter to the MJC, highlighting the gross discrepancies prevailing at this carrion plant, SANHA writes:

1. There was no Muslim presence whatsoever on the entire premises.
2. The only Muslim slaughterer supposedly employed by the company was on leave.

3. Chicken-slaughter was being done by a non-Muslim person.

4. All the packaging material used by the company was the Halaal logo of your organization pre-printed on it.

5. Thousands of chickens slaughtered by non-Muslim persons which are undoubtedly Haraam are being consumed by Muslims on the strength of your Halaal logo."

This is SANHA speaking. While it discovered and exposed the haraam corruption of the MJC, SANHA is today wallowing in the very same haraam corruption and feeding Muslims Haraam on the strength of its logo.

### "SANHA OUT TO MAKE MONEY", SAYS MJC

In its 223-Page Carrion Report, SANHA records that at a meeting Imaam Harris of the MJC made the following comments about SANHA:

- ◆ "That Murad Bholay was kicked out of the organization (SANHA), though he was the one who initiated SANHA.
- ◆ Presently SANHA belongs to Ml. M.S. Navlakhi and S. Mohammedy.
- ◆ That Sanha is always interfering in MJC businesses.

◆ That SANHA is out to make money only."

This is no secret. Both the MJC and SANHA are money-drunk. It is this money intoxication which has blinded these carrion halaalizers. As long as the haraam riba money fills their pockets, confound the Ummah! Muslims can devour haraam, rotten, diseased carrion as long as the flow of haraam money into MJC and SANHA coffers is assured. This assurance is achieved by proclaiming haraam carrion to be 'halaal'.

### MJC CERTIFIED CARRION PIES

"MA-BAKER PIES: A non-Muslim owned pie manufacturer based in Pietermaritzburg, KwaZulu-Natal. This company has for many years and to-date continues to be certified by the MJC Halaal Trust. The meat suppliers to this company were non-Muslim meat processors who did not fulfil the requirement of daily consistent Muslim supervision."

### THE

### TREACHERY

SANHA's 223-Page Secret Inspection Report is truly an eye-opener. It reveals the shocking treachery of all the role players in the carrion industry. Even Ulama who were shocked beyond belief and who shuddered with chills going down their spines were treacherously complicit in the cover-up to conceal the certified carrion. Such treacherous complicity and concealment of the Haqq led to Muslims consuming

### MJC CERTIFIED "BIRDS TOTALLY HARAAM" SAYS SANHA

After having inspected *Lazena Poultry (Gordons Bay)*, SANHA states in its 223-Page Inspection Report: "The MJC Halaal Trust certifies this poultry plant. SANHA had the opportunity to conduct a visit to this abattoir during March this year. The slaughter procedure was found to be in total conflict with the Shariah. All the members of the delegation witnessed almost all the chickens with only one of the four vessels severed rendering the birds TOTALLY HARAAM.

The slaughterer confirmed that he was requested by man-

agement to slaughter in this manner whilst management responded that this is done for hygienic reasons. Independent persons, not associated with SANHA were part of the delegation and were appalled at the findings. It was also observed that there was also no Muslim supervisor at this plant..."

This is precisely the current position at MJC and SANHA certified carrion chicken plants and all other animal killing centres certified by these satanic haraam 'halaal' certificate purveyors.

### 'HALAAL' MJC CERTIFIED PORK FAT

PBS MEATS (Ladysmith): Regarding this MJC certified carrion meat plant, SANHA states in its 223-Page Carrion Inspection Report: "The above non-Muslim meat wholesaler and processing company situated in KwaZulu Natal has been certified by the MJC Ha-

laal Trust for many years. SANHA inspected this plant.....The investigations revealed PORK (*real vark -The Majlis*) items and Haraam fat (*real vark-vet -The Majlis*) used by the company."

### THE QIBLAH AND THE MJC HANAFI-SHAAFI BOGEY

All Four Math-habs – Hanafi, Shaafi, Maaliki and Hambali – unanimously prescribe the Sunnatul Muakkadah command of facing the animal towards the Qiblah when slaughtering it. The consensus of all Math-habs emphasizes the Sunnatul Muakkadah nature of the Qiblah command issued by Rasullullah (sallallahu alayhi wasalam). This unequivocal *Hukm* of the Shariah has to be incumbently adhered to by followers of all Math-habs. Abandonment of this command is *fisq*

(*flagrant and immoral sin*). Its substitution with a *kufri* system is *kufri*.

Deviates and the pursuers of money who have betrayed Allah's Shariah and the Ummah with their haraam carrion industry are at pains to deceive Muslims with the bogey of Hanafi-Shaafi 'differences' in their bid to perpetuate the Maitah industry to ensure the smooth following of haraam riba royalties and haraam certificate fees into their coffers (Continued on page 9)

### "MJC HALAAL TRUST FED INNOCENT MUSLIMS SO MUCH OF HARAAM...."

– Maulana Yunus Patel—

"Shocked beyond belief" and with "stomach churning" and "heart missing a beat"—the effect of SANHA's 223-Page MJC Carrion Report – Maulana Yunus Patel, the then President of Jamiatul Ulama KwaZulu-Natal, did not mince his words in his letter to the MJC Halaal Trust. The Mau-

lana Saheb, declared in his letter: "My concern now, is that just concluding with a working committee is not enough. When the report (i.e. the 223-Page Carrion Report) was read by members of the Jamiat Natal, they were shocked beyond belief that for monetary gain, the MJC Halaal Trust could have allowed so much of Haraam to be consumed by innocent Muslims. It makes us shudder as to how

we will answer Allah Ta'ala when all those who consumed Haraam on our guarantee that it was Halaal, will catch our garments on the Day of Qiyaamah. May Allah Ta'ala save us from His Azaab."

From the facts which have now been unearthed from SANHA's Carrion Report, it will be abundantly clear that proclaiming carrion haraam is not the monopoly of *The Majlis*.



"(Remember) When the Hawariyyeen said: "O Isaa, Son of Maryam! Can your Rabb send down for us a Maa-idah from the sky?" He (Nabi Isaa) said: "Fear Allah if indeed you are Believers." They said: "We wish to eat from it to satisfy our hearts and so that we know that you have been truthful to us, and so that we become witnesses to it."

Isaa, the Son of Maryam said: "O Allah! Send down to us a Maa-idah from the sky so that it becomes a festival (Eid) for those of us present and for our posterity, and a sign from You. And feed us. You are the best of sustainers."

Allah said: "Verily, I shall send it down to you. Then whoever among you who is ungrateful thereafter, verily, I shall punish him with such a punishment with which I shall not punish anyone in the worlds."

**T**HE Hawariyyeen (Sahaabah/Disciples) of Nabi Isaa (alayhis

salaam) requested him for a miracle. They asked that a tablecloth laden with food should descend for them from the heaven. When they made this request, Nabi Isaa (alayhis salaam) was extremely perturbed since such a request displayed deficiency of Imaan and a consequence could be the destruction of those who made the request in the event of them showing ingratitude. Thus, when they made this preposterous request, Hadhrat Nabi Isaa (alayhis salaam) said to them: "Be contented with the food of the earth which Allah has bestowed to you and do not ask for a Maa-idah from heaven. Verily, if it descends upon you, it will be a decree from your Rabb. Verily, the Thamud were destroyed when they had asked their Nabi (Hadhrat Saalih – alayhis sa-

laam) for a Miracle. They were then involved in a trial which ultimately led to their destruction."

Despite Hadhrat Isaa's naseehat and admonition, the Hawariyyeen persisted with their request. When Nabi Isaa (alayhis salaam) observed their insistence, he removed his woolen cloak, made Wudhu, entered his musalla (cloister of Ibaadat). In his musalla he stood facing the Qiblah with his head lowered with humility, hands folded on his chest and with tears gushing down his cheeks in profusion. When his beard was drenched with his tears, he supplicated to Allah Ta'ala:

"O Allah! Our Rabb! Send down for us a Maa-idah from the sky so that it be an Eid (Day of Happiness) for us—for those present and for our pos-

terity. Let it be a naseehat (good counsel) for us and a Sign from You. Grant us food on it (the Maa-idah), You are the Best of providers."

Allah Ta'ala accepted the supplication. A huge red tablecloth between two white clouds descended from the sky. One cloud was above and the other one below the Maa-idah. All the people looked in wonder at the descending Maa-idah moving towards them. As the Maa-idah descended, Hadhrat Isaa (alayhis salaam) continued crying. He feared the condition which was attached to the fulfillment of his dua, namely the destruction of those who will react with ingratitude after having observed this wondrous event.

Whilst the Maa-idah was descending, Hadhrat Isaa (alayhis salaam) continued supplicating: "O my Allah! Make it a rahmat (mercy). O

my Allah! Do not make it a punishment. O my Allah! You have fulfilled numerous of my supplications for miracles. O my Allah! Make us grateful unto You. O my Allah! I seek refuge with You from that You are sending it (the Maa-idah) with Wrath and Punishment. O my Allah! Make it a peace and protection, and do not make it a trial."

Hadhrat Isaa (alayhis salaam) continued with his supplication throughout the duration of the descent of the Maa-idah until it came to a rest in front of him. The Hawariyyeen and all others present perceived the wonderful fragrance and aroma of the food emanating from the Maa-idah. Such fragrance was never perceived before by any of them. As the Maa-idah came to a halt on the ground in front of Hadhrat Isaa (alayhis salaam), he and the Hawariyyeen fell down in Sajdah expressing their *shukr* (gratitude) to Allah Ta'ala.

(Insha'Allah, concluding in next issue)

## ANIMALS ARE SENTIENT CREATURES

**O**NCE WHEN Hadhrat Umar (radhiyallahu anhu) saw a man sharpening his knife in front of the animal he was about to slaughter, he (Hadhrat Umar) struck the man with his whip and asked: "Do you want to inflict several deaths on the animal?"

The Shariah prohibits slaughtering an animal in the presence of another animal. Rasulallah (sallallahu alayhi wasallam) ordered kindness towards animals and to handle them tenderly especially when they are about to be slaughtered.

Then these sentient *Makhloq* of Allah Azza Wa Jal, which are *Amaanat* in the custody of man should be swiftly slaughtered with one sharp stroke of the blade *incumbently* severing *all four* neck-

vessels with the Name of Allah Ta'ala. The Name of Allah Azza Wa Jal exercise a profound spiritual effect on the animal – an effect which man does not perceive. While this glorious Name of Allah Ta'ala exercises a calming effect on the chickens/animals, a mufti who has lost the path avers that the haraam brutal electrical shock exercises a soothing and a calming effect on the stunned chickens. *Walahoulah!*

Now view the brutal kuffaar halaalized killing system in the light of the aforementioned Islamic concept governing the slaughter of the sentient creatures of Allah Ta'ala, and the Muslim will not fail to understand the horror of the cruel system and the kufr of those miserable haraam certificate pedlars who disdainfully trample roughshod over every as-

pect of Allah's system of *Thabah* ordained for Muslims and for His sentient creatures.

When only sharpening the knife in front of the animal is haraam and warrants punishment with Umar's famous whip, what will be the punishment for those who daily inflict horrendous acts of cruelty and torture on millions of sentient chickens of Allah Ta'ala? Is it far-fetched to surmise that the sadist personnel of the haraam halaalizing entities will then hang upside down in the lowest level of Jahannum in red-hot steel tanks of scalding waters, and be devoured by 'chickens' of monstrous size – by the very chickens they are today brutally killing for the sake of the *riba* millions? While they will have to leave their ill-gotten millions at the time of Maut, Allah's Justice will overtake them.

quately debunks the bogeys and the red herrings of diversion which the MJC and SANHA are cultivating to mislead and hoodwink the Muslim community – to trick Muslims into believing that facing the Qiblah is **NOT** a *vital* requisite of the divine system of *Thabah* which Allah Ta'ala has made **Wajib** on this Ummah.

These deviates whose hearts have become corrupted with the haraam *riba* money they devour should be asked: *Did Allah and His Rasool order the animal to be faced in the direction of the Qiblah in a moment of idle sport? For play and amusement? For the Ummah to view with disdain? For the Ummah to discard and adopt the system of the kuffaar? Nauthubillaah!*

## THE QIBLAH AND THE MJC HANAFI-SHAAFI BOGEY

(Continued from page 8)

and pockets.

The Hanafi-Shaafi 'difference' trick has now outlived its haraam utility since Muslims even though they have morally degenerated, are able to discern the skulduggery of the haraam certificate pedlars and the sustainers of the carrion industry.

The divine command to face the animal in the direction of the Qiblah is a *vital* constituent of the divine system of *Thabah* (Islamic Slaughter according to all Math-habs. It is haraam and a *kabeerah* (major) sin to deliberately and permanently discard this important constituent

of *Thabah* which Allah Ta'ala has ordained to be among the *Shi-aar* of Islam. (*Shi-aar* refer the outstanding features of Islam – features which have to be publicly maintained and advertised. They are unique features which distinguish Islam from all religions and concepts of kufr.)

The imperative importance and tremendous significance of facing the animal towards the Qiblah is of such a degree that Sahaabah would refuse to consume the meat of animals which were not faced in the direction of the Qiblah when they were slaughtered. This attitude of the Sahaabah ade-

## MJC! SANHA! DO YOU HAVE ANY CONCEPT OF MERCY AND ANY CONCEPT OF HALAAL AND HARAAM?

Rasulallah (sallallahu alayhi wasallam) said:

- ♦ "Mercy will not be shown to him who had not been merciful (here on earth)."
- ♦ "Allah will have mercy on him who was merciful when slaughtering a sparrow."

Do SANHA and the MJC no longer have sufficient Imaan to heed these warnings of Rasulallah (sallallahu alayh wasallam)? Is the money of the carrion industry of such vital importance in their lives that it has blinded them to the horrendous cruelties of the kaafir system of killing which they have stamped with a halaal emblem? Have they already reached the point of no return to qualify them for the Qur'aanic stricture: "They are deaf, dumb and blind, hence they will not return (to Allah's Path)."

Will their souls be able to depart with ease, peace and comfort at the time of Maut while they are perpetuating the horrible kuffaar system of hanging billions of chickens upside down; drowning them in electrified water; administering electrical shocks through their already broken bodies; slitting their necks haphazardly to cause a horrendous death with neck-vessels intact or partly nipped, and plunging the chickens into scalding water with uncountable millions still alive as witnessed and reported by Ulama who had undertaken

inspections of the chicken-killing facilities.

O MJC and SANHA! What will you do on that Day which the Qur'aan describes as "the day when the hearts and eyes of men will be upturned" – that Day of Tumult when the agony of Maut will be like the suffering caused by a branch full of thorns plunged deep down the throat into the stomach, and then drawn out harshly, ripping and tearing at the internal organs. This is the kind of torture which SANHA and the MJC are daily inflicting on millions and millions of Allah's helpless *Makhloq*. Do they labour under the false notion of escape? Do they believe that they will escape the villainy of their brutality? Do they genuinely believe that the cries of agony of the billions of chickens which they are torturing mercilessly to death for the money are not traversing the heavens to reach the Arsh of Allah Azza Wa Jal?

Have the MJC and SANHA not heard Rasulallah (sallallahu alayhi wasallam) saying: "The Cry of the Mazloom – Allah raises it above the clouds and the Doors of the Heaven are opened for it and Allah says: "By My Might! I shall most assuredly aid you even though it will be after some time."

Let SANHA and the MJC not lull themselves into complacency. The horror of the chickens will be their fate and calamity at the time of Maut, in Barzakh and in Qiyaamah.



# DISSOLUTION OF BUSINESS PARTNERSHIPS

**I**N THESE TIMES, the dissolution of partnership businesses almost always culminates in mutual hatred, malice and lasting disruption of family relationships which extends to the children of the former partners. Millions of rands are squandered in legal fees and in the end all parties are the losers because they or one of the parties refuse/s to abide by the Shariah.

According to the Shariah, the dissolution of a partnership business is a simple procedure provided that the partners are honest and have some fear for Allah Ta'ala. A partnership is dissolved by agreement of the partners or by any one partner unilaterally terminating his partnership. Termination of partnership requires only a verbal declaration to this effect. Just as Talaq comes into effect with a verbal statement, so too is the dissolution of a partnership valid with a verbal profession of termination.

When the partners or any one of them desire/s to dissolve the partnership (*Shirkat*), it is preferable that they meet and discuss the details of winding up the business. This they should do prior to the actual act of dissolution to ensure that

the winding up and distribution of the assets are executed in an amenable and equitable manner without acrimony and dishonesty.

The rights of partners permeate every single item of the assets in the business, whether it be the cash, stock-in-trade, book-debts, equipment, fixtures, vehicles, etc. No one has a priority or preemptive right over any particular asset. When it has been finally decided to end the partnership, then it is imperative to immediately and physically make an inventory of all the assets. If this requires discontinuing trading for a couple of days to effect a thorough stock-taking, then it will be Waajib to do so. Many huge business firms close for a day or two for stock-taking. Stock-taking for terminating a partnership is Waajib.

If a partner announces his termination of partnership, it is not permissible for him to continue trading with the assets of the other partners without their consent. Their consent too is invalid prior to stock-taking. If it is decided to finally liquidate the business and cease trading, the decision will be valid and lawful only if all the partners are agreeable. If a partner re-

jects liquidation, it will be Waajib to assign to him his share of the assets. Consider the example of two partners each one having a 50-50 share. One partner has no right to liquidate the business. While he may cease trading thereby compelling the other partner also to cease trading operations with the stock, he cannot unilaterally liquidate the business. Each one has to physically take possession of his 50% share of all the assets. That means 50% of the cash, 50% of the stock, 50% of the fixtures and fittings, 50% of the vehicles and 50% of everything the business has.

A partner cannot insist to be paid in cash for his share. He may sell his share of the assets to his partner at a mutually agreed price which will be paid according to a mutual agreement. If the other partner refuses to buy, he may sell his share of the assets to an outsider. This does not mean selling his 50% shareholding in the partnership and becoming a partner in the profits and assets of the business. Such a sale is *baatil* (null and void). Furthermore, a partnership cannot be transferred. An outsider can become a partner only by

agreement with the existing partner. The owner of the assets (the partner who withdraws from the partnership) will have to physically uplift and remove his assets if the other partner refuses to buy.

If one of the two partners decides to quit, he does not have the right to demand for his share a price which is determined by the value of the business if sold as a going concern. For example, the assets in the partnership business have a real value of R1 million. However, if the business is sold as a going concern, it could be sold for R5 million. The withdrawing partner cannot demand that he be paid R2.5 million for his half million assets if the other partner refuses to pay this price. The price has to be fixed by mutual agreement. Not even the market value is the determinant. Either the withdrawing partner uplifts his share of the assets or a mutual agreement is made for the other partner to purchase the assets at a mutually agreed price, whatever that price may be.

If the kuffaar law is enlisted as is the case nowadays, the court will make a determination with regard to the value of the business as a going con-

cern. It is haraam to make such claims. Such money awarded by a court is haraam. The partner guilty of such usurpation will carry the burden with him into the grave and from there into Jahannum.

The partners when ending their partnership have to conduct themselves like intelligent Muslims. They should not lose sight of the Ultimate Reckoning in Allah's Court on the Day of Qiyaamah. There will have to be a large measure of mutual understanding and some give and take. For example, while the rights of the two partners have equal status in a vehicle, the vehicle cannot be physically split into two. Either the one partner purchases the vehicle for a mutually agreed price or the vehicle is sold to an outsider. The cash will then be split 50-50 (i.e. in this example where there are two equal partners).

They should proceed similarly with all such assets which are indivisible.

In simple terms, at dissolution, the partnership carcass must be evenly split in two with each partner taking his half and doing with it as he pleases. Any measure in conflict with the Shariah adopted to divide the carcass will render it haraam carrion – just as haraam as the carrion chickens.

## THE WHOLE SYSTEM IS HARAAM

**A 100%  
HARAAM SYSTEM DOES NOT  
PRODUCE  
HALAAL  
TAYYIB FOOD  
FOR PEOPLE  
OF IMAAN –  
HARAAM BE-  
GETS NOTHING  
BUT HARAAM**

It is high time that Muslims begin to understand that they are a community created for the Akhirah, hence Rasulullah (sallallahu alayhi wasallam) said: "This dunya has been created for you while you have been created for the Akhirah." This objective of Muslim man's creation naturally endows or should endow him with the capacity to focus his vision on every requisite of the Shariah in every act of life irrespective of the juridical classification of the *Ahkaam* (laws/teachings of Islam). Thus, when a Mu'min who understands the futility of this world and the reality of the Akhirah observes or is informed with any Shar'i violation, he abstains from such an institution and its products to save himself from the adverse and harmful consequences of Haraam. We thus find that

when the Sahaabah learnt that an animal was slaughtered away from the Qiblah, they abstained from consuming the meat. They did not indulge in mental gymnastics to gratify their nafs, and argue the technical aspects solely to devour what was presented in conflict with the command of Rasulullah (sallallahu alayhi wasallam).

When Imaam Maalik (rahmatullah alayh) was informed that the slaughterers were slaughtering sheep turned away from the Qiblah and in front of one another, he immediately sent an Aalim to prevent them from this haraam method. The Aalim was deputed to teach them the Waajib Shar'i system of Thabah. Only after they had learnt the proper method of *Thabah*, were they allowed to continue slaughtering. This illustrious Imaam did not fob off the grave act of discrepancy with technicalities nor did he pronounce the sheep halaal. His foremost concern was the violations of the Shariah being perpetrated and their rectification.

When Hadhrat Umar (radhiyallahu anhu) observed a man sharpening the knife in front of the goat which he was about to slaughter, he (Ameerul Mu'mineen, Hadhrat Umar), whipped the man and exclaimed: "How many deaths

do you want to inflict on the animal?" He did not say: "The meat is halaal." His concern was not with the *hillet* of the meat. Uppermost in his mind was the correct, Divine system of Thabah. Now when only sharpening a knife in front of an animal warrants and justifies a whipping, what will be the punishment of these miserable, miscreant molvis and sheikhs who halaalize. Condone and promote the torture of billions of chickens – hanging them upside down, brutally electrocuting them, haphazardly cutting one or two neck-vessels and plunging chickens alive in scalding water? Their befitting punishment is hanging upside down in the bowels of Jahannum.

Despite the technicalities, the Kutub of Fiqh, elaborately explain and emphasize the Waajib Shar'i system of Thabah. Never did any Faqeeh ever advocate or condone abandonment of the Divine System of Thabah. Never did any Faqeeh present technicalities to argue away the Waajib Thabah system nor did any authority of the Shariah commit the kufir of according preference to any brutal kuffaar system or condone or promote the slightest deviation from the system ordained by Allah Azza Wa Jal.

The issue of technicalities is applicable to rare exceptions. Thus, while Salaat is valid with only the *satr* covered, that is,

from the navel to the knees, it is a major sin to adopt the practice of performing Salaat on a regular basis with only the *satr* covered and the entire body left nude. No Muslim even if he happens to be a moron with the exclusion of MJC's and SANHA's lost and deviant characters, will ever accept the validity of Muslims in summer all going to the Musjid covering only their *satr* with a loin cloth and leaving the rest of their bodies naked. Even a moron will not accept the technical argument of the validity of Salaat. No one will accept as a basis of permissibility for this nudity the argument of the validity of Salaat.

In like manner, a person who is a Muslim at heart will not accept the technical argument of the animal being halaal to condone and promote a kaafir system of brutality — a system which in entirety expunges the Divine System of Thabah ordained for this Ummah. The Fuqaha did not establish the classification of *Ahkaam* for abrogating, displacing, substituting and rejecting Islamic Institutions. Thus, the meaning of washing the limbs thrice or making *masah* of the whole head or reciting a minimum of three Tasbeehaat in Ruku being Sunnat, never means 'only Sunnat' eligible for neglect and displacement at whim and fancy. Whoever abstains from these Sunnat and even Mustahab acts on the ba-

sis of the MJC's corrupt conception of 'only Sunnat', is guilty of kufir. He has to renew his Imaan and his Nikah. And, a person who intentionally without valid reason abstains from the Masnoon acts without the element of *Istikhfaaf* (*disdain or viewing it as being insignificant*), while not guilty of kufir, deprives himself of immense rewards, incurs the displeasure of Allah and His Rasool, and even paves the way for punishment – the punishment for abandonment of the Sunnah.

The technical classification of a *hillat* (permissibility or being halaal) bereft of the Masnoon an compulsory system and attributes ordained by Allah Ta'ala, is invoked only in exceptional circumstances. For example, not so long ago a man, grievously ignorant of the *Ahkaam*, when about to slaughter a fowl did not know that Tasmiyah should be recited. He was aware that Muslims recite 'something', but he was so ignorant that he was unaware that the Tasmiyah is recited at the time of Thabah. So what did this poor person do? On slaughtering the fowl, away from the Qiblah, he said: 'Assalamu Alaikum'. But simultaneous with 'Salaam' on the fowl, he cut off the entire head. Thereafter he doubted the *hillat*, hence he came forward seeking a fatwa. Along

(Continued on page 12)



## HADHRAT MUSA (ALAYHIS SALAM)

(Continued from Vol. 19 No. 6)  
 “And We shaded you (O Bani Israaeel!) with the cloud and We sent down for you Mann and Salwa.”

(Baqarah, Aayat 57)

**T**HE *Ardh-e-Muqaddasah* (The Holy Land) which Allah Ta’ala had promised, was forbidden to Bani Israaeel for forty years as a punishment for their flagrant transgression and insolence to their Nabi. After Allah Ta’ala had released them from the bondage and persecution of Fir’oun, and gave them victory in Egypt, they were ordered to wage Jihaad against the Amaaliqah race who were occupying the Holy Land. This was the Land of Shaam (Syria and Baitul Maqdis).

The Land of Shaam (Syria and its environs) was the ancestral land of Bani Israaeel. During the time of Nabi Yusuf (alayhis salaam), Bani Israaeel had migrated from Shaam to Misr (Egypt). The Amaaliqah had taken control of the Land of Shaam. The Amaaliqah were the descendents of the Nation of Aad who were a race of giants. Allah Ta’ala had ordered Bani Israaeel to wage war against the Amaaliqah. Bani Israaeel was also assured of victory. Despite being divinely assured of victory, the people of Bani Israaeel were overwhelmed with fear by the physical stature and power of the Amaaliqah, hence they flatly declined to engage in Jihaad. They insolently said to Nabi Musa (alayhis salaam): “*You and your Rabb go fight (the Amaaliqah). We shall sit just here (waiting for you).*”

Punishment is commensurate with the crime. Since they said that they would “sit just there”, Allah Ta’ala entrapped them in the Valley of Teeh where they happened to be, for forty years. The Valley of Teeh is a small area approximately 19 square miles between Egypt and Shaam. They wandered aimlessly for 40 years in circles in the Valley of Teeh without finding their way to Egypt where they had intended to go. Many wonderful and miraculous incidents occurred to Bani Israaeel during their 40 year sojourn in the Valley of Teeh. Teeh was a barren wilderness. The heat and cold were extreme. There was no shade, no water and provisions whatsoever. However, by virtue of Nabi Musa

(alayhis salaam), Nabi Haaron (alayhis salaam), Hadhrat Yusha’ Bin Noon (alayhis salaam) and Hadhrat Kaalib (alayhis salaam) who were also with their people in Teeh, Allah Ta’ala fulfilled all the needs of Bani Israaeel miraculously.

For food, *Mann* and *Salwaa* was miraculously made available. There are many narrations describing *Mann* variously. It is quite possible that *Mann* which would daily descend from the skies consisted of different varieties of food which was known by the common name, *Mann*. This food would descend like snowflakes. It was white and sweet. It would descend daily, except on Saturdays, from Subh Saadiq until sunrise, and then stop. They gathered sufficient to suffice for the whole day.

*Salwaa* was a bird about the size of a pigeon. These birds would miraculously appear from the south with a soft breeze blowing. The southerly breeze would herald the arrival of the flocks of *Salwaa*. The birds were extremely tame. The people would simply take hold of these birds without them (the birds) making any attempt to escape. They would *thabaha* (slaughter) the birds. *Salwaa* was provided after Bani Israaeel complained to Nabi Musa (alayhis salaam). They were tired of consuming only the sweet food, *Mann*. Nabi Musa (alayhis salaam) supplicated to Allah Ta’ala, and the provision of *Salwaa* was made available for them. Like *Mann*, these birds would also daily appear.

On Fridays they gathered double the amount for use on Saturday as well. With the exception of Fridays when they were permitted to gather sufficient *Mann* and *Salwaa* for two days in view of the prohibition of engaging in mundane affairs on the Sabbath (Saturday), they were not allowed to gather more than one day’s provision. However, greed constrained many to gather more than a day’s provision. When they did so, the *Mann* would become mouldy, and the *Salwaa* decayed. Thus, they were unable to consume what they had gathered by greed.

When they complained of the extreme heat, Musa (alayhis salaam) supplicated to Allah Ta’ala. A special white cloud unlike normal

clouds was created to shade them on their journey. As they trudged on, the beautiful cloud would move along, shading them.

Their clothing too was miraculous. Neither did their garments become dirty nor worn and torn. Their garments retained their original form. The garments of children would grow along with them.

Whenever they required water, Hadhrat Musa (alayhis salaam) would strike a rock with his Staff, and twelve fountains would gush out. Since their were twelve tribes in Bani Israaeel, each tribe had its own stream of water. This rock was transported on a buffalo and sometimes on an ass. There are different narrations describing this miraculous stone which was square in shape, the size of a buffalo’s head. However, according to Hadhrat Hasan Basri (rahmatullah alayh), it was not a particular stone. Whenever water was required in the wilderness, Nabi Musa (alayhis salaam) would strike any rock, according to Hadhrat Hasan’s narration, and twelve fountains would gush out.

Before striking the stone, Hadhrat Musa (alayhis salaam) would instruct the twelve chiefs of the tribes to take up positions around the rock. When he struck the rock with his Staff, twelve fountains would gush forth, and twelve streams would form. A stream would flow in the direction of each chief. In this manner every tribe had its own stream of water.

It is also narrated that this stone was brought down from Jannat by Hadhrat Aadam (alayhis salaam). It passed from Nabi to Nabi until it reached Hadhrat Shuaib (alayhis salaam) who presented it and the Staff to Nabi Musa (alayhis salaam). Allah knows best.

In the intense darkness of the wilderness, Allah Ta’ala created a marvelous pillar of light in their midst. This pillar of celestial light would brighten up the entire area for Bani Israaeel.

Among the miraculous bestowals to Bani Israaeel during their sojourn in the Valley of Teeh was that neither their hair nor nails would increase,

but would remain in their original state.

One day in the Valley of Teeh, Allah Ta’ala informed Hadhrat Musa (alayhis salaam) that the time for the Maut of Haroon (alayhis salaam) had approached. The eyes of Musa (alayhis salaam) welled up with tears. However, he did not inform Nabi Haroon (alayhis salaam) of this Wahi (revelation). Allah Ta’ala informed Nabi Musa (alayhis salaam) of the time and place where Malakul Maut would be meeting Nabi Haroon (alayhis salaam). He set off with Haroon (alayhis salaam) and his sons to the appointed place which is known as Mount Shuwaik. As they neared the appointed place, they perceived a wonderful fragrant breeze. They were amazed to see a beautiful mansion. The mansion was luxuriously furnished. Huge, beautiful trees emitting a wondrous fragrance were casting their shade over the mansion.

This was Hadhrat Haroon’s abode of Maut. He was therefore irresistibly attracted to the mansion. However, he hesitated to enter as the owner was unknown and they had no permission. By means of Wahi he was instructed to enter. He was struck by the beauty and comfort of the interior. He went to lie down on a beautiful throne-like bed. As he laid down to sleep, his Rooh departed from this earthly abode.

When Hadhrat Musa (alayhis salaam) returned with Nabi Haroon’s sons to Bani Israaeel, the insolent and rebellious people accused him of having murdered Haroon (alayhis salaam) and dumping his body in some remote place in the wilderness. They claimed that Musa (alayhis salaam) perpetrated such a heinous deed out of envy because of the affection which Haroon (alayhis salaam) had for the people. Nabi Musa (alayhis salaam) was naturally grieved by these slanders. He supplicated to Allah Ta’ala. He was commanded to take members of the nation to the location where Nabi Haroon’s body was. When they reached the spot, the people were amazed to see Nabi Haroon (alayhis salaam) as if he was in a deep peaceful sleep. Nabi

Musa (alayhis salaam) said to Haroon (alayhis salaam): “*Stand up with the permission of Allah!*”. Instantaneously Nabi Haroon (alayhis salaam) came to life, stood up and recited the Kalimah. Nabi Musa (alayhis salaam) ordered Nabi Haroon (alayhis salaam) to explain the circumstances of his demise. Haroon (alayhis salaam) said: “*Allah Ta’ala has taken me with His Qudrat and has allowed me to remain sleeping here in peace and comfort until the Day of Qiyaamah.*” Immediately thereafter he lapsed into his everlasting tranquil sleep of comfort.

When the time of Hadhrat Musa’s demise approached, he called his two companions, Hadhrat Yusha’ Bin Noon and Hadhrat Kalib Bin Yuqana (alayhis salaam). He instructed them to prepare a number of copies of the Tauraah for distribution among his people. The work was immediately initiated. Nabi Musa (alayhis salaam) himself wrote one complete copy of the Tauraah. The checking and proof-reading of this copy was done by Hadhrat Jibraeel (alayhis salaam). This special copy was entrusted to the offspring of Nabi Haroon (alayhis salaam). On the occasion of handing them his copy of the Tauraah, Hadhrat Musa (alayhis salaam) said: “*My age is now three hundred years. The time is near for me to depart from this earthly abode. I desire to appoint the ablest among you to be my vicegerent (Khalifah) after me. The best among you for this position is Yusha whom I am appointing to be my Khalifah.*” The nation of Bani Israaeel happily and wholeheartedly accepted the appointment of Hadhrat Yusha’ (alayhis salaam). Everyone pledged obedience to him.

Nabi Musa (alayhis salaam) thereafter became more engrossed in Thikrullaah. He set off to Mount Tur for the last time. Here he engaged in conversation with Allah Ta’ala. After he returned to his people from Mount Tur, he engaged in counselling Bani Israaeel, giving them many farewell advices and admonition.

(To be continued,  
Insha’Allah)

## NIQAAB DURING THE STATE OF IHRAAM

**D**URING THE STATE of Ihraam it is not permissible for the cloth of the Niqaab to touch the face. This mas’alah is non-negotiable, and may not be compromised.

If the Niqaab is against the face for 24 hours or more, the penalty is *dumm* (a sheep/goat). If the face is covered in this manner for less than 24 hours, the penalty is the

Sadqah Fitr amount.

As far as possible, the woman in Ihraam should endeavour to don the ‘raised veil’, i.e. the cloth overhangs a cap on the head. This type of

Niqaab separates the cloth from the face. In normal circumstances wearing the ‘raised veil’ is not problematic. But in the chaotic state prevalent nowadays, difficulty is encountered.

A woman should try her

best not to perform Salaat in the Haram Shareef or in the open. She should perform Salaat where she is living. She should visit the Haram only for Tawaaf. However, if she is caught up in the chaos during

(Continued on page 12)



# Questions and Answers

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

(Continued from page 5)

audibly. The group followed my motions while I completed my Salaat silently. What is the status of the Salaat of those who had joined? In future should I assume the position of the Imaam if this happens?

A. In the case described by you, Hanafis may not join you unless they are aware of the Salaat you are performing. If Hanafis are aware that you are performing Asr Fardh for example, then they may join you only for Asr. Then you should assume the Imaam's position by moving forward, and conducting the Salaat as an Imaam would do. According to the

Hanafi Math-hab, it is not a requisite for the Imaam to make intention of Imaamate. However, it is necessary for the Muqtadis to make niyyat of 'following this Imaam'. They have to make the intention of Iqtida (i.e. of being muqtadis).

For Shaafis it is permissible to join a person even if he is performing one Salaat and the muqtadis another Salaat, e.g. you were performing Asr, and perhaps those who joined were performing Zuhr Qadha. This according to the Shaafi Math-hab is valid. Even for Shaafis it is not compulsory for the Imaam to make niyyat of imaamate. Your Salaat was valid as

well as the Salaat of the Somalis who had joined you since they are Shaafis. In future, say the Takbirs aloud.

**Q. Premixes are ranges of ready to bake mixtures for scones, cakes, bread, muffins, etc. The product is manufactured by Snowflake. The manufacturers informed me that all their flavoured premixes are alcohol based and contain whey powder. Is it permissible to consume this product.**

## CORRECTION

In *Kitaabul Meerath* by Mujlisul Ulama of S.A., the following mas'alah appears on page 50:

"The heirs are not bound to hand over to the beneficiary of the Wasiyyat the specific asset which was bequeathed for him/her, e.g. the mayyit had bequeathed a certain vehicle to his friend, Zaid. The heirs are entitled to retain the vehicle and give Zaid the value of the vehicle in cash."

This is incorrect. When the mayyit bequeathed a specific asset for someone, it is incumbent on the heirs to give that specific asset to that person. We thank the Brother who drew our attention to this error, Jazaakallaah.

(Continued from page 10)

with criticizing him and warning him of Allah's Athaab for his gross ignorance and incorrect method of slaughtering, the Mufti invoked the technicality and pronounced the fowl halaal. But warned him that if he again repeats this haraam method of slaughtering, the meat will be 'haraam'.

The Mufti was a true Mufti. He was not a MJC or SANHA *jaahil*. Technicalities are meant for such exigencies, not for cancelling out the Shariah as MJC and SANHA are guilty of. In fact they are guilty of kufr for the following grave sins which they are intentionally halaalizing:

- ♦ Intentionally proclaiming the carrion chickens and meat halaal when they are fully aware that the prod-

## THE WHOLE SYSTEM IS HARAAM

ucts of their halaalized killing centres are haraam. SANHA itself has highlighted and exposed the intentional and gross haraam irregularities of the MJC, while the slaughterers and many Ulama have highlighted and exposed SANHA's intentional halaalization of haraam. SANHA is perpetually in denial even when its own slaughterers and own inspectors proclaim the carrion haraam.

- ♦ Cancelling the divinely ordained Shar'i system of Thabah.
- ♦ Preferring the kuffaar system of brutal killing of animals and chickens.

♦ Believing that the kuffaar system is superior to the Shar'i system, hence one of SANHA's supporting muf-tis even argued that the electrical currents shot through the bodies of the chickens, and the murderous captive bolt smashing the brains of bulls are measures which produce a 'soothing and calming' effect on the animals. The implication of the superiority of the brutal kuffar system is abundantly clear.

The whole miserable lot of carrion halaalizers should incumbently renew their Imaan. The total and permanent displacement of the Islamic system and the adoption of the

kuffaar system are adequate for branding all the chickens and other types of meat haraam *li-gharihi* even if we should momentarily and baselessly assume that all four neck vessels are cut and Tasmiyah is recited on every animal/chicken, but which of course, is not the case.

Just as a haraam system of sexual cohabitation such as zina and prostitution, does not produce halaal/legitimate offspring despite the *hillat* of marriage with the illegitimate/haraam offspring, so too does the brutal haraam kuffaar system of killing not produce halaal tayyib food despite the *hillat* (if it is assumed that the requisite neck-vessels are correctly severed and Tasmiyah recited on every bird).

*Hillet* of the end product never legitimizes a haraam system/institution. In fact, condonation and promotion of the haraam system efface even the attribute of *hillat*, which effectively renders the end product haraam despite the fulfillment of the requisites of *hillat*. But with regard to MJC and SANHA carrion, the technicality of *hillet* does not apply. Every end product of the MJC's and SANHA's carrion system is haraam maitah (unlawful carrion), diseased and rotten. Neither is the Tasmiyah recited on every chicken nor are the requisite neck-vessels severed. In the proverbial words of Maulana Yunus Patel Sahib, the carrion of these satanic halaalizers "makes stomachs churn and hearts miss beats".

## CONSUMING HARAAM!

HADHRAT ABDULLAH Ibn Mas'ud (radhiyallahu anhu) narrated the following Hadith: "He who consumes a morsel of haraam, 40 days of his Salaat will not be ac-

cepted and his dua for 40 days will not be answered. Every flesh (i.e. human body) which is nourished with haraam, the Fire has a greater claim over it. Verily, a single morsel of haraam also nourishes the flesh."

(Al-Firdaus)

(Continued from page 11)

the five days and Salaat would become Qadha if she has to extricate herself from the crowds to return to her place of stay, then she should perform her Salaat in a section where there is a preponderance of females. Obviously she will have to remove the 'raised veil' for Salaat. She cannot make Sajdah with the cap on her head and the cloth

## NIQAAB DURING THE STATE OF IHRAAM

against her face. In such circumstances she has no option but to remove the cap and niqaab.

During the five days of Ihraam or on any other day of ihraam, she should be honest to herself and know that Allah Ta'ala is aware of her intention. If the circumstances make it truly difficult to don the 'raised veil', then she is allowed to remove it. This is a matter of conscience and it is between her and Allah Ta'ala. If she is faced with a situation which makes it truly difficult to don the raised veil, then she may not don the Niqaab

against the face during the state of Ihraam as some Shaafi Ulama have allegedly permitted.

It is not permissible to preplan a sin and believe that everything is well and good by merely paying the *dumm* penalty. The law is that a woman may not have the Niqaab cloth against her face during the state of Ihraam. The issue of penalty is the consequence of error, mistake and accident. Intentionally committing a sin and justifying it with the Hijaab rule is an excess against the Shariah. All things must necessarily be maintained within the prescribed limits of the

Shariah. Violation of the Shariah's limits is extremism.

## SUPPORT THIS STRUGGLE

SUPPORT THE ISLAMIC PROJECT OF THIS CENTURY

SUPPORT THE WAAJIB MAKTAB PROJECT

SUPPORT THE PROGRAMME OF ISLAM TO RECLAIM THE LOST CHILDREN OF THE UMMAH

Send your contributions to:

Mujlisul Ulama of South Africa

Nedbank

A/c no. 1217 040 145

Commercial Road Branch

(Branch code 121717)

Port Elizabeth

For those who don't have access to Nedbank, please phone for our Standard Bank or First National Bank account details. Please notify us of your contribution deposited into any of our banking accounts. A copy of the de-

posit slip will be appreciated. Email, post or fax it to us. Our tel/fax number is: +27- 41 - 451-3566

muftis@themajlis.net

mujlisul.ulama@gmail.com

## FOREIGN CONTRIBUTORS

Foreign contributors who wish to aid this vital Project of Islam, may deposit their contributions into the under mentioned account:

SERVANTS OF SUFFERING HUMANITY

Account no. 631 91029 (U. S. currency A / C )

Bank: Girobank plc, Bootle, Mersey-side, England

GIROAA

Sorte Code 720000

Swift code ALEIGB22

Important: Do notify us if a deposit is made into our banking account. Please let us know the designation of the contribution, whether it is Zakaat, Lillah, Majlis contribution, etc.

Zul Qadh 1430 ZAKAAT NISAAB R2,590  
November 2009 MEHR-E-FATIMI R11,215

## CONTRIBUTORS - JAZAAKUMULLAAH!

We take this opportunity to express our shukr (thanks and gratitude) to all brothers and sisters who have contributed to our various Deeni Projects, especially the MAKTAB PROJECT. While your reward is by Allah Ta'ala, and while the compensation for your contributions is not our thanks, it is nevertheless, also our duty to voice our appreciation for the taufeeq Allah Ta'ala has bestowed to you and to us for engaging in works in His Path. The

Machinery of Allah Ta'ala has a variety of cogs. It is neither your money nor our efforts which sustain the activities of Allah's Deen. It is Allah Azza Wa Jal Who harnesses into His service whomever He wishes. May Allah Ta'ala accept all your contributions and may it constitute an avenue of Thawaab-e-Jaariyah (Perpetual Thawaab) for you all. ALWAYS KEEP THE MAKTAB PROJECT UPPERMOST IN YOUR MINDS AND INNERMOST IN YOUR HEARTS.

Was-salaam.