



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

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

"It is not proper for a Mu'min who has obligations to fulfil that even two nights pass without him having a written Will (Wasiyyat)." – Hadith

## THE CARROT OF RECOGNITION AND THE RED-HERRING OF CONSEQUENCES

### REGISTRATION OF MARRIAGES

For more than three centuries, since the advent of Muslims in South Africa, Muslim marriages were not legally recognized. Such non-recognition neither carried with it a stigma nor caused any hardship to Muslims. The purported 'hardship' conjectured by the MPL (Muslim Personal Law) mob is induced hallucination which is part of the western plot to undermine Islam by interfering with the Shariah. The objective of such interference is the ultimate displacement and destruction of Islam, a goal which the united coalition of the kuffaar world will never attain. Allah Ta'ala, Himself, has undertaken the obligation of safeguarding the Deen of Islam. In this regard the Qur'aan Majeed announces:

"Verily, We (Allah) have revealed the Thikr (the Qur'aan and its Shariah), and Verily are its Protectors."

Thus, as much as the western Orientalist conspirators plot and scheme in the 'Islamic Studies' faculties of western universities to eradicate Islam, they will fail. The Qur'aan's message for them is:

"They (the kuffaar) conspire to extinguish the Noor of Allah with their mouths while Allah will complete His Noor although the kaafiroon

detest it."

Muslim marriages are recorded and recognized in *Looah Mahfuz (the Divine Record)* located above the seventh Heaven. As such we stand in no need for recognition by the secular authorities. The MMB (the so-called 'Muslim' Marriages Bill) clique is dangling legal recognition like a carrot in front of stupid, irreligious women whose bond with Islam is extremely weak. Coupled to their very lax bond with the Deen is their natural attribute of *Nuqs fil Aql (intellectual deficiency)* stated by Rasulullah (sallallahu alayhi wasallam) and borne out by the Qur'aan Majeed, hence the testimony of two females equals to the testimony of one man. Due to these two disadvantages – the one is natural and the other is akin to kufr – even 'educated' women who superficially glance through the bill fail to understand what they are reading.

These women simply lap up whatever rubbish their zindeeq male handlers vomit up for them. Thus, women are trapped into understanding that legal recognition is the panacea for whatever 'hardship', real or imagined, they suffer. The 'consequences' of legal recognition, the zindeeqs claim will alleviate all the 'hardships' which are assumed to be the consequences of current non-

recognition. This line of argument is bereft of rationality. Legal recognition is essentially a tasteless carrot and its consequences are invalid for Muslims. It is 'tasteless' because such recognition does not practically alter the position of women from the position they occupy currently without legal recognition. It does not extricate them from whatever 'hardship' they have assumed or hallucinated.

Nevertheless, if a woman who has been deceived by the MMB clique believes that legal recognition is her panacea, she can claim it right now without the stupidity of MMB. Those who are desirous of legal recognition for whatever reason, may register their marriages even today, and without coming into conflict with the Shariah. Although there is no Shar'i or even a legal need to register the marriage, those who want such registration may do so. It is not in conflict with the Shariah to legally register the marriage.

However, as for consequences, it will be Waajib for those who opt for legal registration to select the *antenuptial contract excluding the accrual clause*. With this system an Islamic Will is valid, and the distribution of the mayyit's (deceased's) estate according to the Shariah is assured. Now when it is possible to obtain legal recognition and Islamic consequences without MMB, what is

the rationale for the inordinate craving for MMB? What constrains the MMB mob to clamour for enactment of a corrupt bill which transmogrifies the Shariah when the stated objectives of legal recognition and legal consequences are available currently without MMB?

Whatever ill-informed persons have imagined about MMB's 'virtues' and 'benefits', are all available right now without MMB. What will MMB present to 'oppressed' women which is not available to them today without MMB?

Some, even Ulama, with shallow understanding, aver that while legal recognition outside the framework of MMB does not produce Islamic consequences, MMB ensures Islamic products. This argument is fallacious. Firstly, let us momentarily assume that MMB produces Islamic consequences in all spheres of Muslim marital disputes. These consequences are:

1. Maintenance: The ex-wife is entitled to maintenance for only the *Iddat* which is about 3 or 4 months if the woman is not pregnant. If pregnant then until delivery.
2. Maintenance for the minor children
3. Custody of minors. The mother has custody of a boy until 7 years of age, and of a girl until 10 years.

Thereafter, the right of custody is transferred to the father.

4. Inheritance in the estate of the deceased husband.

All of the above consequences are available to women presently without the need for MMB. It is indeed rare for an ex-husband to deny the aforementioned obligations. Only a totally senseless, reckless ex-husband will deny these light consequences prescribed by the Shariah. Such a recalcitrant man will escape fulfilling his obligations regardless of the laws of the land. Numerous men, primarily, non-Muslims, deny their legal obligations without the law being able to compel them, and despite the existence of a number of Acts and a plethora of laws imposing legal obligations on ex-husbands. A man who is inherently evil, will find ways to thwart MMB if it has been legislated into law in the same way as men find ways to circumvent the Maintenance Act, etc.

There is no need for asking a non-Muslim government to impose the Shariah on Muslims when the latter are free to practise the Shariah voluntarily. If Muslims themselves are willing to submit to the Shariah, what need is there for a non-Muslim authority to impose the Shariah on them?

Furthermore, if all the

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### THE KUFR MMB EXCERPTS FROM AN MPL ARTICLE

By Mufti Zubair Bayat

#### MPL-MMB COMPROMISE THE SHARIAH

"The draft bill of the Islamic Marriages and related issues, if not thoroughly studied and commented upon, and if not made Shariah-compliant at the legislation stage, could result in a lasting legacy that all South African Muslims may live to regret. It may result in the compromise of Allah's Law at the behest of and with the approval of Muslims of this country."

*OUR COMMENT: It is not an issue of the draft bill 'may result in the compromise of Allah's Law'. The compromise and Kufr of MMB is an irrefutable fact. It is exceptionally naïve to believe that in the climate of the country's Constitution the bill could ever be made Shariah-compliant. The bill is littered with kufr. Furthermore, making the bill 'shariah-compliant at the legislative phase', is absurd. When the*

*bill is un-Islamic and kufr in its draft stage which is sent ahead for legislation, who will there be at the 'legislative phase' to ensure Shariah compliance?*

#### 'INDEED, THEY ARE KAAFIROON'

"Muslims are compelled to show the greatest respect to the Shariah and to protect its sanctity and unviability at all times and places. The Shariah is equally valid and applicable

to all past, present and future eras. This fact constrains Muslims to adopt an uncompromising stance regarding Shariah provisions, almost to the point that people outside the domain or ambit of Islam construe this allegiance to Shariah as 'fanaticism', without a deeper insight into the reasons for the Muslim posi-

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# Questions and Answers

THE MAJLIS Q & A  
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## 'MUFTIS' OR SEXUAL PERVERTS?

**Q. Some muftis are saying that oral sex is permissible if condoms are used. A mufti also said that sex toys are permissible. The mufti discusses these topics on the internet. Is this correct?**

**A.** Indeed, these stupid 'muftis' of this era are signs of Qiyaamah. In this age of immorality, filth, abandonment of Hijaab, elimination of Haya and honour, these extremely short-sighted 'muftis' with their superficial book knowledge and shallow brains are promoting unnatural, sub-bestial acts of immorality and zina.

They are astray and mislead others as well. They are the *juhala* mentioned in the Hadith whom other *juhala* will consult. These *jaahil* 'muftis' are unable to distinguish between right and left. They gather firewood in the darkness not knowing on what their hands fall, whether on *najaasat* or on snakes.

A Mu'min of healthy Imaan does not need brains and deep knowledge to understand the abomination and absolute degradation of the unnatural, filthy act which is dubbed 'oral sex'. This filth is haraam. Our detailed article attached hereto discusses it further. The answers to your questions are:

(1) Oral sex is haraam regardless of using zina devices such as condoms, the use of which is also haraam.

(2) Sex toys are instruments of *Jahannum*, fit for only *shayaateen*. How can people of Imaan degenerate to such a level which is below the level of even sewer rats and pigs?

(4) It is absolutely lewd and shameless bordering on lack of Imaan and presence of *Nifaaq* to discuss such topics in public or in a *bayaan* or on the internet. He further encourages people to commit zina. The *jaahil* 'mufti' who does so appears to be a sexual pervert, hence his brain cells are not operating. According to Imaam Ghazaali (rahmatullah alayh), when a man's sexual lust settles in his brain, then about two thirds of his brain cells become inoperative. It is for this reason that these *shayaateen* masquerading as 'muftis' are blind and deaf to the shock and indignation which their shamelessness generates among people of healthy Imaan.

By publication of such lewd filth they are encouraging and propagating sexual perversion and zina. The obligation of an Aalim of the Haqq is to bring the *Makhloq* closer to Allah Ta'ala by exhorting them to focus on the *Aakhirah*. It is pure Satanism when a person who professes to be a 'mufti' minimizes the evil, filth and immorality of acts of sexual perversion, then aggravates the immorality with the fallacious division between *fiqh* and morality. *Fiqh* was never intended to be a licence for moral filth, immorality, sexual perversion and evil. *Fiqh* does not provide a licence for sexual abomination. The classification of the *Ahkaam* into classes has

an entirely opposite meaning to what these 'mufti' sexual perverts of this era have understood.

The sign of a true Aalim is encapsulated in the following Hadith: "Looking at him reminds you of Allah; his talk increases you in *Ilm*, and his *amal* reminds you of the *Aakhirah*." But these perverts encourage Muslims to move closer to the destroyed nation of *Nabi Loot* (alayhis salaam).

**Q. I have been told that in Islam execution of a person has to be only by the sword. Are any other means also permissible? Why only the sword?**

**A.** According to Islam, the only form of execution permissible, is execution with the sword. No other method is permissible. Even in the early days while there were other methods such as hanging, only the sword was used. The *Fuqaha* (Jurists of Islam) have ruled that only the sword is permissible. There are two benefits in this Islamic form of execution:

(1) In comparison to all other methods, it is the swiftest and the least painful. An expert executioner will sever the head from the body with one swift strike of a sharp sword. Death is therefore swiftest. In a second the head is separated from the body. The person therefore feels hardly any pain. Once the head is separated, pain impulses cannot reach the brain to register the pain. The separation of the head terminates the human being as he existed. Neither the head alone nor the headless body feels the pain. Pain will be felt only when the body is intact.

(2) In Islam, punishments are meted out in public. It has tremendous deterrent value. The gory sight instils fear in people, and criminals are sobered up. They see what is happening and become fearful. Execution in Islam must be in the public. It is not executed in a hidden prison where the deterrent value is eliminated.

**Q. The adherents of moulood customs contend that Moulood is permissible even according to Allaamah Suyuti (rahmatullah alayh) and Haji Imdaadullah (rahmatullah alayh), the Shaikh of Hadhrat Maulana Ashraf Ali Thaarvi (rahmatullah alayh him) and of other senior Ulama of Deoband. Did they also practise Moulood?**

**A.** People of *bid'ah* do not think with their *Aql* (intelligence). They think with their emotions, hence they are unable to understand that Islam is what *Rasulullah* (sallallahu alayhi wasallam) and the *Sahaabah* taught. We follow the Islam which has reached us by reliable transmission from the *Nabi* (sallallahu alayhi wasallam) and the *Sahaabah*.

People of *bid'ah* wish us to follow scholars who appeared on the scene many centuries after *Rasulullah* (sallallahu alayhi wasallam), while they refuse to follow the *Sunnah* of the *Sahaabah* who were the Students and Companions of the *Nabi* (sallallahu alayhi wasallam) to whom

Islam was revealed. Whilst we accept the seniority of *Allaamah Suyuti* (rahmatullah alayh) and *Haji Imdaadullah* (rahmatullah alayh), we respectfully state with emphasis that among the Proofs of the *Shariah* there is no such concept as 'Allaamah *Suyuti*' (rahmatullah alayh) or 'Haji *Imdaadullah*' (rahmatullah alayh). If they erred, it does not follow that we should follow their errors. We do not follow the errors, obscurities and personal practices of the Scholars. We follow what the *Shariah* teaches us.

We are followers of *Imaam Abu Hanifah* (rahmatullah alayh), not the followers of Scholars who appeared on the scene of history seven centuries after *Rasulullah* (sallallahu alayhi wasallam). Islam, according to the *Qur'aan*, was completed and perfected during the very lifetime of the *Nabi* (sallallahu alayhi wasallam). There never were any *moulood* practices during *Quroon-e-Thalaathah* (the first three noble eras of Islam).

The *Shariah* does not require us to follow *Allaamah Suyuti* or anyone else who had their own personal views and practices. But we are under *Shar'i* compulsion to follow the *Sahaabah* and the *Aimmah-e-Mujtahideen*. Those who disagree with our stance on *Moulood* are required to respond to our arguments on the basis of the Four Proofs of the *Shariah*, not with the views and practices of *Ulama* who came a thousand years after *Rasulullah* (sallallahu alayhi wasallam). They simply have no rational explanation and no *Shar'i* refutation for our arguments, hence they resort to stupid emotionalism.

**Q. Is it permissible to use astronomical calculations to determine the beginning of the Islamic months? These calculations will eliminate all the confusion and disputes which generally occur on the occasions of Ramadhaan and Eid.**

**A.** Astronomical calculations may not be utilized to negate an immutable principle of the *Shariah*. We are under obligation to abide by the commands of Allah Ta'ala. If there is a clash between a *Shar'i* command and a mundane issue, the *Shariah* has precedence.

*Rasulullah* (sallallahu alayhi wasallam) had commanded the commencement of the Islamic month with the sighting of the *hilaal* (crescent moon), and such sighting has to be established by the reports of reliable, uprighteous Muslims. When these *Shar'i* requisites have been complied with, then all other conflicting evidence will be set aside.

It should be well understood that *Deen* is obedience to the commands of Allah Ta'ala. *Deen* is not the product of rationalism or the effects of our logic and understanding. We may not submit *Mansoos Ahkaam* to our reasoning and abrogate such laws when we believe that the product of *Wahi* is in conflict with reason.

Regarding the Islamic months, there exists a *Mansoos* principle, and that is the actual sighting of the *hilaal*. The

## THE PRESIDENT IN THE MUSJID

**Q. Is it permissible for Muslims to invite the non-Muslim ruler (president, king, etc.) to deliver a speech inside the Musjid?**

**A.** It is not permissible for even a Muslim without *wudhu* to enter the *Musjid*. To a far greater degree will the prohibition apply to a non-Muslim who is perpetually in the state of ceremonial impurity (*najaasat*), namely, *janaabat* and *kufr*. Those who are guilty of allowing this commit a major sin. Being a president of a king does not purify a man from these states of ceremonial *najaasat*. If circumstances compel such an 'invitation', it will be imperative to insist that the president/king first takes a full shower (a valid *ghusl*) to eliminate the physical *janaabat*. But this partial purification (i.e. only the physical dimension) does not rectify the spiritual pollution of *kufr*. The *Qur'aanic* prohibition is two dimensional – physical and spiritual (*janaabat* and *kufr*). The *Qur'aan* prohibits the entry of non-Muslims into a *Musjid* on the basis of these two grounds. However, we say with much trepidation that if there is a real need for extending the invitation to the president/king to speak in the *Musjid*, then at least he should be in the state of physical *Tahaarat*. And Allah knows best.

birth of the *hilaal* and the presence of the moon in its orbit are of no consequence in determining the months.

Consider the times of *Salaat*. *Maghrib* begins with sunset. The *Shariah* does not go beyond this simple rule. It only prescribes *Maghrib* after sunset. The *Shariah* does not prescribe how we should determine sunset. It does not order *Maghrib* to begin with the physical sighting of the phenomenon of sunset. Hence, it is permissible to determine sunset by any means in order to commence *Maghrib*. But since there exists a revealed principle for the determination of the months, it (this revealed principle) may not be abrogated by the use of astronomical instruments to reject the testimony of uprighteous Muslim witnesses to the sighting. Thus such testimony may not be rejected, for such rejection will be the abrogation of a *Shar'i* principle.

**Q. The Ulama of Deoband have recently initiated Seerat Jalsahs during the month of Rabiul Awwal when the Barelwis organize their meelaad celebrations. Please comment.**

**A.** The *seerat jalsahs* which are nowadays being organized are haraam *bid'ah* acts. They are *Tashabbuh bi Ahli Bid'ah* (imitating the people of *Bid'ah*), and *Israaf* (waste). These newly innovated practices illustrate the *Ilmi* bankruptcy of the present-day *molvis*. Unable to neutralize the stupid arguments of the *Bid'atis* with knowledge, they have decided to follow the *Bid'atis* in their acts of corruption.





# Questions and Answers

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**Q. For how long is a man required to support his children?**

**A.** The father has to maintain his children until they are able to support themselves. As far as daughters are concerned, he has to support them until they are married.

**Q. When does consummation of a marriage take place according to the Shariah? Someone said that sexual relations are conditional for consummation.**

**A.** Consummation is valid in one of two ways: (1) Sexual relations (2) Such privacy with the wife in which sexual relations are possible even though one may not have indulged in it. Sexual relations are not conditional.

**Q. Recently many sheikhs and imams from Saudi Arabia have been coming to South Africa. When they are brought to the Musjids, the regular Muath-thin is not allowed to recite the Athaan and Iqaamah. Someone else with a more 'melodious' voice gives the Athaan and the Iqaamah. Even if the Imaam is a musaafir, he sometimes performs four raka'ts instead of qasr. Also the Iqaamah is changed. To appease the visiting sheikh, Hayya alas salaah is recited only once. Please comment on this state of affairs.**

**A.** We are living in an age about which the Hadith says: "The dunya will be pursued with the amal of the Akhirah." The Athaan, Iqaamah, Salaat and the Masaa-il of the Deen are all a'maal (virtuous acts) which are practised to gain the Pleasure of Allah Ta'ala and thawaab in the Akhirah. However, nowadays the Deen is utilized and mis-manipulated for worldly and nafsani objectives. Show (riya), flattery and pride contaminate the acts of ibaadat and the Musaa'jid in these days. It is for this reason that even ulama crawl obsequiously at the feet of government officials, government imams and the establishment ulama. It is not permissible to shove aside the permanent Muath-thin to enable another person to give the athaan on some misguided notion of impressing the visiting Saudi sheikh. In pushing the poor Muath-thin aside, they are violating his Haqq.

It is HARAAM to change the Iqaamah and recite Hayya alas Salaah and Hayya alal falaah only once despite the Masnooniyat of these acts. To change an act of ibaadat for pleasing/impressing a human being is SHIRK, the effect of which could be kufr at the time of Maut. Those who have ordered this act of shirk/kufr should hang their heads in shame for making a mockery of Ibaadat which is exclusively for the Sake of Allah Azza Wa Jal.

It is preferable that the Muqem Imaam leads the Salaat, not the musaafir even if he happens to be a Buzrug. The Salaat of all the Muqtadis is invalid if they performed behind a musaafir Imaam who makes four raka'ts.

**Q. Is it permissible for Muslim school pupils to sing the national**

**anthem?**

**A.** It is not permissible to sing the national anthem even of a so-called Muslim country. We have already explained this practice in a past issue of The Majlis. The anthem as a whole and the practice of singing it are not permissible since this is a kuffaar practice, emulation of which is haraam. Even if the words are not kufr/shirk, the practice remains haraam.

**Q. The incidence of Saudi Sheikhs/ Imaams visiting the country is on the increase. Our Ulama are hosting them and establishing their image in the Muslim community. Please comment. Is it proper for the musaafir Imaam to lead the Salaat if he performs two raka'ts and the rest of the Jama't gets up to perform two raka'ts?**

**A.** The spate of Saudi Imaams/Sheikhs visiting the country does not bode well for the Deen of South African Muslims. These Imaams are the ambassadors of Salafi'ism and are despatched by the Saudi authorities. Some Ulama in South Africa have fallen in the Saudi trap. Umrah perks, free and easy visas, V.I.P. treatment, etc. are carrots which the Saudis dangle before the Ulama of the world. These Ulama fall in the trap and bring untold harm to the Deen.

If the Imaam is a musaafir, then it is not advisable for him to lead the Salaat. Nevertheless, the Salaat of the Muqtadis will be valid. They should perform their two raka'ts after the Imaam's Salaam. However, we have been informed that some of these musaafir imams perform four raka'ts. In this case, the Salaat of the Muqtadis will not be valid.

**Q. My husband gave me one Talaq Baa-in while I was in the state of nifaas. Is the Talaq valid?**

**A.** The one Talaq Baa-in although executed in a haraam manner, is nevertheless valid. It is haraam to give Talaq when the wife is in the state of nifaas or haidh.

**Q. If a relative dies in another city, is it necessary to attend his funeral?**

**A.** It is not a requirement of the Shariah to attend the funeral in another city. There is no need to waste time and money to undertake a journey to attend a Janaazah. Perform acts of Isaal-e-thawaab from wherever you are.

**Q. Who has a greater right to lead the Janaazah Salaat – the Imaam of the Musjid or an Aalim who is the**

**relative of the deceased?**

**A.** The Imaam of the Musjid has a greater right to perform the Janaazah Salaat than the aalim of the family if the Salaat will be conducted within the Musjid precincts.

**Q. Is it permissible to organize food for the people who had attended the Janaazah?**

**A.** It is a haraam bid'ah to organize food for people after Janaazah Salaat. It is an evil custom.

**Q. Is it permissible for Muslim women to wear jeans and tops inside the home?**

**A.** Muslim females may not wear jeans and kuffaar styles even indoors. Imitating the styles and fashions of the kuffaar is haraam whether inside the house or outside.

**Q. Is it permissible to register a Muslim marriage in terms of the secular law?**

**A.** If there is a need to register, it will be permissible providing that registering the marriage does not create haraam consequences. In some systems if the marriage is registered, the estate of the deceased cannot be distributed according to the Shariah. Some marital systems do allow for the deceased's assets to be distributed in any way his/her will directs. Therefore, one should first consult a lawyer to learn which system or matrimonial property regime will allow a Muslim' estate to be distributed in accordance with the Shariah. In South Africa the matrimonial property system known as ante nuptial contract excluding the accrual clause does not prevent an Islamic Will.

**Q. A daughter died before her father. She left behind two children. The father recently died and is survived by 2 sons and one daughter. His wife predeceased him. Do the deceased daughter's two children inherit in their maternal grandfather's estate?**

**A.** When the father died, his only heirs were his two sons and one daughter, if he was not survived by any of his parents. The daughter who had passed away before her father did not inherit. Her two children too will not inherit in their maternal grandfather's estate.

**Q. Are Sasol 'Bee' shares permissible? Are the divided ends halaal?**

**A.** The BEE shares are haraam. The dividends are haraam. They are in the category of riba.

**Q. If a person forgot to make Sajdah Sahw and while engaging in Tasbeeh, etc., remembers, what**

**should he do?**

**A.** As long as he did not turn away from the Qiblah nor did anything which breaks Salaat, e.g. speak, walk, etc., then he should immediately make the Sujood Sahw, then recite Tashahhud, Durood, Dua and make Salaam even if he remembers after having recited Tasbeeh, etc.

**Q. How should the Qunoot be recited in Witr? Audibly or silently? Could a Qunoot longer than the usual Qunoot be recited?**

**A.** The Qunoot in Witr must be recited silently. It should not be extended beyond the Masnoon Qunoot which is the Qunoot we recite during Witr.

**Q. I recite Durood Sharief in the first Qa'dah of Fardh Salaat which I was performing alone. Was Sajdah Sahw necessary?**

**A.** For having recited Durood in the first Qa'dah of Fardh Salaat, Sajdah Sahw is necessary. If it is a Nafil / Sunnah Salaat, then Sajdah Sahw is not necessary.

**Q. After a person embraces Islam, should he perform Qadha Salaat from the age of puberty or from the time he accepted Islam?**

**A.** A person who has embraced Islam should calculate his qadha Salaat from the time he took Shahaadat, not from the age of puberty.

**Q. If a person enters the Musjid while the Imaam is reciting the Khutbah, may he perform Tahyatul Musjid?**

**A.** If one enters while the Imaam is reciting the Jumuah Khutbah, one should sit down and listen to the Khutbah. In this case one should not perform the two raka'ts.

**Q. If one forgets to recite 'Aameen' at the end of Surah Faatihah, should Sajdah Sahw be performed?**

**A.** Forgetting to recite 'Aameen' at the end of Surah Faatihah in Salaat, does not affect the Salaat. Sajdah Shaw is not to be made.

**Q. Is it permissible for a married woman to pluck grey hairs from her eyebrows?**

**A.** It is haraam to pluck any hairs from the eyebrows whether married or not. Plucking grey hairs is an aggravated sin. It is motivated by the desire to deceive others. Rasulallah (sallallahu alayhi wasallam) said that Allah's curse settles on women who pluck their eyebrows.

**Q. If a person is tortured, will it be permissible for him to renounce Islam verbally while concealing Imaan in his heart? I have read that the Sahaabi, Yaasir Bin Ammaar (radhiyallahu anhu) had done so. Which course is better: to verbally renounce Imaan or to rather be killed while refusing to verbally renounce Imaan?**

**A.** Under torture it is permissible to verbally renounce Imaan while the heart is filled with Imaan. It is better to proclaim Imaan and to be killed than to renounce it verbally.

**Q. The Shia justify their belief of Taqiyah on the basis of Yaasir Ammar's action. They also claim that the Qur'aan allows Taqiyah. Is**

**IMPORTANT NOTICE**  
*Subscribers note! Many subscribers did not receive Vol. 20 No. 07 of The Majlis. Of the thousands of posted issues, a couple hundred were returned undelivered. The fault is primarily the inefficiency of the post office, and partly the fault of some subscribers.*  
*The Majlis (Vol. 20 No. 07) was posted this time together with our two latest publications – (a) Nabi Musa and (b) Pathways of His Love. Whilst the post office had delivered all the thousands normally by placing the larger envelopes in the postal boxes of subscribers, many envelopes were affixed with numbered stickers, and a notification slip placed in the boxes to inform the box holders to collect at the counter. Many subscribers had failed to heed the notification, and the post office returned the envelopes.*  
*We shall be re-posting the publications. Please heed the notification slip and collect at the postal counter.*





# Questions and Answers

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**their argument valid?**

**A.** Their argument is fallacious. The relevant Qur'aanic verse allowing verbal denial of Imaan while concealing it in the heart as Hadhrat Ammaar (radhiyallahu anhu) had done under severe torture is never a basis for Shi'ah Taqiyah. Shi'ah's practise Taqiyah as a doctrine of great virtue. For them it is a doctrine of holy hypocrisy. Torture is not a condition for Taqiyah in Shi'ism. They will lie and deceive the Ahlus Sunnah without there being the slightest threat to them. Without any torture whatsoever, they practise Taqiyah on just any issue. For example, they will tell us that they believe in the same Qur'aan as we do while their official kitaabs of their greatest ayatollahs emphatically deny the authenticity of the Qur'aan Majeed. There is no basis in the Qur'aan and Sunnah for the Shi'ah doctrine of Taqiyah (Holy Hypocrisy).

**Q. My husband refused to give me Talaq, so I sent my uncle with my jewellery to arrange khulah with him. My uncle informed him that since he refuses to issue Talaq, the jewellery is offered to him for khulah. He accepted the jewellery which was handed over to him. Now after some months he claims that I am still in his Nikah because he did not understand the meaning of khulah. What is the Shariah's ruling?**

**A.** He 'did not understand the meaning of khulah' but understood taking the jewellery. His lie and stunt should be rejected. Your uncle had mentioned to your ex-husband that the jewellery is given in lieu of the Khulah. He then accepted the jewellery. The Khulah thus is valid and final. If your ex-husband now claims that he did not understand the meaning of khulah, then it matters not. The Khulah is final. The only way that a reconciliation can take place is if you agree to enter into a fresh Nikah with him.

**Q. Please check the finance application form which I am sending and advise if it is permissible to purchase the asset.**

**A.** With regard to the application form, please note the following:

- (1) The R150 administration charge is not permissible. It is a riba charge.
- (2) If Seller will be compelled to pay R50 to a non-Muslim bank which dishonoured the cheque, then it (An-Nahl) may load the charge on to the client, otherwise not. In other words, if An-Nahl itself is a bank and it dishonours your cheque, then the R50 charge will be riba.

(3) In the note on page 4 appears the following statement:

*"Once the application has been approved we authorise you to act as an agent on behalf of AN-NAHL LTD."*

This condition is not valid. You are the purchaser. If you are appointed an agent of An-Nahl, then you become 'An-Nahl' since the agent is in the capacity of the principal who appointed him to be its agent. A man cannot sell his own assets to himself. If you

are An-Nahl's agent, then who is the seller who will sell to you the asset?

The sale could be simply rectified and brought in line with the Shariah in the following way:

1. The R150 riba (administration) charge must be waived.
2. The R50 for non-payment to fall away if An-Nahl is not required to pay this sum to a kaafir bank.
3. An-Nahl should appoint another person to accompany you to purchase the asset. The other person will be the agent. Once An-Nahl's agent has finalized the purchase, he should authorize you to take possession of the asset. Thus, the actual sale will be effected after the agent has purchased the vehicle, and it will be finalized with possession being assigned to you.

**Q. If the Muslim workers at a non-Muslim restaurant say that the food served is halaal, will it be permissible to eat there?**

**A.** It is not permissible to consume the meat products of the non-Muslim restaurants even if the Muslim employees claim it to be halaal. Their priority is to safeguard their jobs. Over the decades that we have examined the meat industry, we have found massive cover-ups perpetrated by the organizations which certify the carrion.

**Q. What is the status of Ibn Taimiyah and Ibn Qayyim?**

**A.** Ibn Taimiyyah and Ibn Qayyim had strayed from the Straight Path of the Ahlus Sunnah. They diverted from the Path of the Four Math-habs. They believed that Allah Ta'ala is confined to only the Throne and they denied His Omnipresence. Besides this, many of their teachings are in conflict with the Four Math-habs..

**Q. Is it Sunnat to shave the baby's hair on the seventh day? What is the status of Aqeeqah?**

**A.** Yes, it is Sunnat to shave the newborn child's hair on the seventh day. Aqeeqah is also Sunnat.

**Q. If one recites the Ruku' Tasbeeh in Sajdah, should Sajdah Sahw be made?**

**A.** Sajdah Sahw is not necessary if one recites the Tasbeeh of the Ruku' in Sajdah although one should not do so intentionally. If whilst still in Sajdah, you realize the error, then recite the correct Tasbeeh. Sajdah Sahw is not incumbent.

**Q. If one forgets to sit in the first Qa'dah when performing 4 raka'rs Fardh Salaat, should one return to Qa'dah from Qiyaam?**

**A.** If you are performing a four raka't Fardh Salaat, and in Qiyaam you realized that you did not sit for Qa'dah in the second raka't, you should continue with the Salaat, and not return to Qa'dah. You have to make Sajdah Sahw for this error.

**Q. After Surah Faatihah in the third raka't, qiraa't was not recited. Should Sajdah be made?**

**A.** If you omitted reciting qiraa't after Surah Faatihah in the third raka't of Fardh Salaat, then Sajdah Sahw is not necessary. If it is omitted

in the third or in any raka't of Sunnat, Witir and Nafl Salaat, then Sajdah Sahw is incumbent.

**Q. Are the benefits of e-bucks permissible? I bank with FNB. E-bucks is a rewards programme where every time I deposit, make a withdrawal and effect payments, I earn points on my debit card. With these points I get discounts on various products ranging from airline tickets to books. Sometimes I can get products free depending on the number of points accumulated. I recently linked my credit card to this programme and I was subsequently charged R175. I was unaware that it comes with a charge. Please comment on whether these points are permissible.**

**A.** The e-bucks scheme is haraam on the basis of two factors of prohibition:

- 1) It is maisar (the Islamic concept of gambling). A fee of R175 is paid for future uncertain benefits. The R175 is not in lieu of a specified benefit/s.
- 2) It is riba since the benefits are in consideration of the monies banked. In terms of the Shariah, the money deposited in a banking account falls in the category of a loan to the bank. Rasulallah (sallallahu alayhi wasallam) said: "Every gain which comes in the wake of a loan is riba."

You may recoup your R175 by taking benefits for this value. Cancel the scheme. While the scheme is operating, if you receive free gifts, give them to the poor without niyyat of thawaab.

**Q. What is Mehr-e-Faatimi?**

**A.** Mehr-e-Faatimi is the amount of the Mehr which Hadhrat Ali (radhiyallahu anhu) paid to Hadhrat Faatimah (radhiyallahu anha). The amount is 1.75 kg of silver or its price. This is the best and the Sunnah Mehr.

**Q. I am about to get married. How will the new Muslim marriages law affect me. What should I do?**

**A.** The MMB (i.e. the new kufri so-called 'Muslim' marriages bill) is not law. It has not yet been made law. Insha'Allah, they will fail. It will not become law. And, even if it becomes law, it will apply to only those who opt for the kufri. Those Muslims who do not want it, cannot be compelled to submit to it. The government will not impose the kufri law on Muslims who refuse to be governed by it. There is no need to register your Nikah. However, if you, for some reason will want to have the Nikah registered, then you and your husband have to enter into an ante nuptial contract which excludes the accrual clause. You have

to do this via an attorney. Any other system of registration will be haraam.

**Q. Is it permissible for a woman during her haidh to recite the Beautiful Names of Allah Ta'ala?**

**A.** It is permissible to recite the Beautiful Names of Allah Ta'ala even while menstruating. Only the Qur'aan Shareef may not be recited.

**Q. In Sajdah how should women place their arms?**

**A.** In Sajdah women have to place their arms on the ground while men have to keep the arms above the ground.

**Q. Is it correct that according to the Maaliki Math-hab a man may not marry the woman with whom he had fornicated? What is the view of the other Math-habs?**

**A.** According to all Math-habs it is permissible for a fornica-

tor to marry the woman with whom he had committed zina. However, according to the Maaliki Math-hab, the Nikah must take place after the 'iddat'. If the woman is pregnant, she must first give birth or if not pregnant, then the usual iddat of three periods will apply. After the iddat he can marry her. If he marries her within the iddat, nikah with her will not be valid, and in this case it will never be permissible for him to marry her. The everlasting prohibition applies if they had 'married' during the iddat.

**Q. A person sneezes repeatedly many times. Is it necessary to recite the Masnoon dua each time he sneezes?**

**A.** If someone sneezes many times, one should make dua three times. After the third time, it is not incumbent.

**Q. In prisons the haraam carrion chickens certified by SANHA and MJC are served to Muslim prisoners. Some prisoners abstain from consuming these haraam chickens. However, others argue that since proper halaal food is not available in prison, we may eat the chickens. These inmates ask if they should recite Bismillaah when eating the haraam carrion chickens?**

**A.** It is Haraam to say 'Bismillaah' (The Name of Allah) on carrion chickens and meat. In prison other foods besides the rotten haraam carrion which the shaitaani organizations certify are available. In the circumstances it is not permissible to devour the rotten haraam chickens. Reciting Bismillaah when devouring SANHA and MJC-approved carrion chickens is an aggravated sin

**Q. Could you direct me to a Shaikhe-Kaamil of Tasawwuf?**

**A.** Nowadays there is an extreme dearth of true Shaikhs of Tasawwuf. Islaah of the nafs is always





# Questions and Answers

THE MAJLIS Q & A  
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Waajib. If one is unable to find a true Shaikh, then read the books of the Auliya. Their stories, advices and admonition will go a long way to reform a person. For this very purpose, the Qur'aan Majeed states: "(O Muhammad! Narrate to them the stories (of the Ambiya and Auliya of bygone times) so that they reflect (and gain lesson)."

**Q. A man who is a community leader is a faasiq. He shaves his beard, wears his trousers below his ankles and generally engages in sinful acts in public. He argues that Allah Ta'ala will judge him on his intention, not on his appearance. He says that his heart and intention are clean. Is this line of reasoning correct?**

**A.** Niyyat is of no benefit if actions are in conflict with Allah's orders. Allah Ta'ala orders His servant: "Keep a beard!". The servant responds: 'My intention is clean. I shall not keep a beard.' The logical consequence of such insolence and disobedience is companionship with Iblees in Jahannum. Allah Ta'ala will not overlook haraam and evil deeds on the basis of professed 'clean heart' and 'good' intention. Furthermore, the claim of the faasiq/faajir that his heart is 'clean' despite his commission of major sins, is utterly false. On the contrary, his heart is dirty - dirtier than a sewer drain flooded with filthy sewerage. A Muslim whose heart is clean will not flagrantly violate Allah's commands and justify it in exactly the same way as Shaitaan had justified his transgression when Allah Ta'ala ordered him to make Sajdah. Shaitaan responded like this miserable 'leader of the community'. He said: 'I shall not make sajdah because You have created me from fire and Aadam from sand.' He implied that his heart was 'clean', hence he had justification to sin and be insolent like this vile 'community leader'.

**Q. A divorced Shaafi' woman has no male relative to be her Wali for marriage. What should she do regarding her contemplated Nikah?**

**A.** According to the Shaafi' Math-hab, a woman cannot contract her own Nikah. A male Wali is an imperative requisite for the validity of the Nikah. If a woman has no close male relative Wali to arrange her marriage, then she may appoint any other man to be her Wali to contract her Nikah.

**Q. The Imaam forgot to make Sajdah Sahw. After the Salaat, he was reminded. Then after speaking, he made the Sajdah. Was his action valid? Is our Salaat valid?**

**A.** If the Imaam did not make Sajdah Sahw during Salaat, and makes the Sajdah only after Salaat after speaking or being reminded, then you should repeat your Salaat.

**Q. What is the position of our Salaat when we perform behind an Imaam of another Math-hab who does not consider the Hanafi muqtadis?**

**A.** If the Imaam does an act which invalidates the Hanafi's Salaat, he (the

Hanafi) should repeat the Salaat. Whenever you are in a doubt regarding the validity of the Imaam's Salaat in terms of the Hanafi Math-hab, then after the Jamaat, perform the Salaat over.

**Q. A person silently recited an aayat of Sujood. Although I did not hear him recite the aayat, I saw him making the Sajdah. Should I also make Sajdah?**

**A.** If you hear a person reciting an aayat of Sujood, then it is incumbent on you to also make Sajdah. But if he is reciting silently, then Sajdah does not become incumbent on you merely by you seeing him making Sajdah.

**Q. I spend considerable time inside the Masjid reading Qur'aan Shareef. Children here (in Karachi) play cricket outside the Masjid. Sometime the ball is hit into the Masjid. These children enter the Masjid to drink water from the cooler. They do not perform Salaat. They continue playing cricket while the Athaan is recited, and throughout the duration of Jamaat Salaat. Other faasiqs also drink water from the Masjid's cooler. I feel uneasy drinking from the same cups/glasses from which these children and other flagrantly disobedient people drink. What is your advice?**

**A.** Take with your own mug/cup to drink water. The evil effects of the fussaag may be in the utensils from which they drink, not in the water which is in the container/tank.

**Q. A friend of my wife sends prepared food to us. This lady does not observe hijab, and she recently travelled overseas without a mahram. Should we eat the food she prepares?**

**A.** It is not good to eat the food of a faasiqah woman who does not observe Hijab and who travels without a mahram for no valid and pressing reason. The threat of punishment for such a woman in the Hadith is severe, and she comes within the purview of Allah's *la'nat*. In order not to offend your wife's friend, accept the food. Then give it away to such poor Muslims who are not concerned about the Deen. In other words they are fussaag. If such Muslims are not available, give the food to poor non-Muslims without the woman's knowledge. Make dua for her hidaayat.

Although eating this type of 'halaal' food is permissible, spiritually speaking it could be very detrimental. It creates *roohaani* lethargy in a person.

**Q. When should the muqtadi begin making Salaam? After the Imaam has made one or two Salaams or together with him?**

**A.** The muqtadi should delay a second then make Salaam. In other words, he should not begin his Salaam precisely with the Imaam, for then he may complete before the Imaam. The delay is hardly noticeable. He should not wait until the Imaam has completed one or two Salaams.

**Q. An Imaam stretches his second Salaam, perhaps abnormally. May the muqtadi complete the second**

**Salaam before the Imaam?**

**A.** No. He should wait until the Imaam has completed his second Salaam, even if he 'stretches' it. One should not turn one's head to normal position while the Imaam is still engaged in the Salaam.

**Q. If the Imaam recites Bismillaah aloud in Salaat, is Sajdah Sahw necessary?**

**A.** If the Imaam recites Bismillaah aloud in a Jahri Salaat, Sajdah Sahw is not Waajib. If he does so in a Sirri Namaaz, then Sajdah is necessary. This is according to the Hanafi Math-hab.

**Q. Is it permissible for a musaafir to make masah on his normal shoes?**

**A.** It is not permissible in normal situations to make masah on shoes. While travelling, people undergo many inconveniences which they tolerate with patience. But for the sake of the Deen, they present a variety of baseless excuses. We have travelled many many thousands of miles all over the world in all types of conveyances and in many different places. We never saw the need to make masah on shoes. Masah should be made on khuffain. If one is not wearing khuffain, then remove the shoes and wash the feet.

**Q. Is it permissible for a Hanafi to perform Zuhr Salaat behind a Shaafi Imaam who is performing Asr?**

**A.** It is not permissible for Hanafis to perform Zuhr Namaaz behind the Imaam who is performing Asr.

**Q. What is the distance which renders a person a musaafir? There appears to be considerable difference in this regard.**

**A.** The consensus of our Fuqaha is that the distance for Qasr is three manzils which is 48 miles (77 kilometres). There is no need to delve into unnecessary argument on this issue.

**Q. I live in Cape Town where the musallis at the Masjid are predominantly Shaafi'. They perform Asr Salaat when it is still Zuhr time for Hanafis. May I join for the Asr Salaat? A sheikh says that I may not perform Zuhr when it is Asr time for Shaafis.**

**A.** As a Hanafi you may not perform Asr Salaat when it is still Zuhr time for Hanafis. You may perform Zuhr as long as it is Zuhr time according to the Hanafi Math-hab even if it is Asr time for Shaafis.

**Q. The Qur'aan states that those who do not judge according to the Law of Allah, they are kaafiroon. Does it literally mean that they are unbelievers?**

**A.** Those who do not judge by the Law of Allah, the Qur'aan says that they are the Kaafiroon. There are two kinds of 'kaafiroon' in this context. The one kind will be those who outrightly reject Allah's Law. They do not believe in it. They are the kaafiroon of the highest degree such as the modernist political leaders who are in power in most of the Muslim countries. They are men such as Hosni

Mubaarak (Egypt), Musharraf (Pakistan), Zainul Abideen (Tunisia), Assad (Syria), etc.

Then there are the other kind of 'kaafiroon' who are outwardly kaafir because they judge by kufr law whilst they believe in Islam and its laws. They are like such fornicators who commit zina while believing zina is haraam. In this class of 'kaafiroon' are rulers such as the Saudi Arabian rulers.

However, in terms of the fatwa of the Shariah both groups will be branded Kaafiroon. Allah Ta'ala will judge them in the Hereafter.

**Q. Before a woman could take ghusl for janaabat, her haidh commenced. Is she still required to take ghusl for janaabat?**

**A.** If the woman who was in need of ghusl janaabat begins her haidh before having taken ghusl, then it is not incumbent for her to bath. She may take one bath after attaining purification from her haidh. Nevertheless, it is permissible and advisable to take ghusl merely from the hygiene point of view.

**Q. Some persons on Fridays arrive very late in the Masjid. They enter the Masjid while the Arabic khutbah is being recited. Then, they stand right in front of the mimbar in line or almost in line with the Imaam to perform Tahyatul Masjid. Is this correct?**

**A.** This act of the insolent Salafis is disgusting. It is not permissible to display such audacity, takabbur and disrespect for the Imaam and the Khutbah. Salafis are notorious for their insolence since they are spiritually barren.

**Q. What is the appropriate pause between the Maghrib Athaan and the Maghrib Salaat?**

**A.** The time it takes to recite the Masnoon Dua after Athaan, and for the Muath-thin after Athaan to reach the Saff and deliver the Iqaamat, is the proper pause. There should be no unnecessary delay. However, during Ramadhan, a further pause of a minute or two is advisable.

**Q. During the Sirri Salaat, is it permissible for the muqtadis to recite Qiraa't?**

**A.** Even during the *Sirri* (Silent) Salaat (Zuhr and Asr), the Muqtadis should not recite Qiraa't. Besides qiraa't, they should recite everything else.

**Q. If one has received a large amount of Qur'baani meat, is it permissible to sell it?**

**A.** Qur'baani meat received from others may be sold. It is not permissible to sell the meat of one's own Qur'baani animal. If it is sold, it will be Waajib to give the money in Sadqah to the poor.

**Q. Is it permissible to cut the uneven strands of hair of the beard if it is less than a fist's length?**

**A.** It is not permissible.

**Q. Is it permissible to kill ants with fire?**

**A.** It is a major sin to kill any animal



## VIRTUES OF HUNGER

Hadhrat Abdullah Bin Sahl (rahmatullah alayh) said: "When Allah Ta'ala created the world, He instilled in satiation (i.e. a full stomach) ignorance and sin. And in hunger He created knowledge and wisdom." Rasulallah (sallallahu alayhi wasallam) said to Hadhrat Aishah (radhiyallahu anha): "O Aishah! If you desire to link up with me (in Jannat), then let provisions equal to the provisions of a horse-rider (on a journey) suffice for you; beware of cultivating the companionship of the wealthy, and do not regard a garment to be old (and fit to be discarded) as long as you can patch it."

Although we lack the spiritual stamina to emulate these lofty attributes commanded by

Rasulallah (sallallahu alayhi wasallam), the minimum degree of *Wajib Zuhd* (compulsory renunciation of the world) is to abstain from haraam, mushtabah (doubtful things), excessive luxury and unlawful adornment. Hunger should be practised by means of Sunnat and Nafl fasting and abstention from over-eating and filling the stomach to capacity.

These abstentions apply to bounties (ni'maat) which are halaal and tayyib. Moderation in the utilization of even halaal and tayyib food is *Wajib*. What now says your Imaan regarding carrion and filth; haraam and mushtabah 'food' which the Shariah says is unfit for even dogs?

## SOMBRE AND BENEFICIAL ADVICE FOR A SENIOR MAULANA

A sincere, concerned Brother wrote the following letter of *naseehat* to a senior Maulana who happens to be a khalifah of Hadhrat Maulana Hakim Akhtar Sahib:

"I write this letter with genuine concern and not as a personal attack on you. By you, a senior Khalifah of Hazrat Hakim Akhtar (DB), speaking on radio islam, it conveys a misconception or a wrong impression that Hazrat Moulana Hakim Akhtar was also in favour of the radio station, whereas Hazrat has personally, right at the beginning given his *mashwera* (advice) not to go ahead with putting women on air.

One brother from Johannesburg personally told me that

he heard Hazrat telling Moulana Hayder to rather close down the radio station and lose all the money that they had invested rather than to put women on air.

The talk shows in general in most of the programmes and competitions encourage women to call in and project their sweet tones and alluring voices, not to mention the female broadcasters conducting the programmes with their sweet voices. This is in direct conflict with our Hazrat Daamat Barakaatuhu's teachings. Surely, Hazrat! You must be aware that all sorts of women have been phoning in since the inception of MW 1548.

Just recently there was a great clamour and uproar in the

community about an AIDS programme where a young Muslim woman openly discussed how to put on a condom with a non-Muslim man. All this was done under the guise of Deen, whereas the Shariah does not even permit a young woman to reply to the Salaam of a Ghair Mahram man. Neither does the Shariah permit women to do virtuous deeds like giving the Athaan and correcting the Imaam in Salaat even if he may be her husband. (And reciting the *Talbiyah* audibly during Hajj. – *The Majlis*)

Hazrat, an Aalim of your calibre and standing in the community participating in radio programmes, only en-

(Continued on page 7)

## THE ANARCHY IN THE ARAB LANDS

Allah Ta'ala says in the Qur'aan Shareef: "Not a leaf falls (from a tree), but He is aware of it. Nor is there a seed in the darkness of the earth, nor anything moist or dry, but it is (recorded) in a clear Book." (An'aam, aayat 59)

Every atom moves as a direct consequence of Allah's intervention and command. Everything is in Allah's Knowledge. Every occurrence, big or small, is the decree of Allah Azza Wa Jal. The anarchies ravaging the Arab countries currently are the decrees of Allah Ta'ala. There is wisdom and goodness in what is happening.

The mutual killing and internecine wars of Muslims are the consequence of their gross and flagrant disobedience and

transgression. Allah Ta'ala is punishing Muslims in this manner. He says in Qur'aan Majeed: "Fasaad (anarchy/corruption) has appeared on the land and the ocean because of what the hands of man have earned, so that He (Allah) gives them a taste of some of their (evil) perpetrations. Perchance they may return (to obedience and the Haqq of the Deen)." (Room, aayat 41)

Rasulallah (sallallahu alayhi wasallam) predicting the current type of *fitnah* and *fasaad*, said: "The killer and the killed will be in the Fire." This is the type of fighting, killing and plundering ravaging the Arab states presently. There is nothing Islamic or

Deeni about the conflagration. Both camps are enemies of the Deen. Both groups are fighting to gratify their base worldly agendas of kufr.

However, in everything ordained by Allah Azza Wa Jal there is goodness. The redeeming feature in the current situation of anarchy is that power is being wrested from kuffaar tyrants and oppressors who have for decades nakedly suppressed and practically banned Islam. Islam was viewed as the greatest enemy by these kaafir tyrants such as Hosni Mubarak, Gaddafi, Zeinul Aabideen, Assad, Musharraf, Saleh, etc. Although those who will be substituting the displaced oppressors are not Islam's devotees nor its sympathizers, nev-

ertheless, under the guise of the kufr democracy they are demanding, there will be some breathing space for the true adherents of Islam – the followers of the Sunnah – to wisely and silently attend to the moral reformation and spiritual elevation of the Muslim masses who are sinking in the quagmire of kufr, bid'ah, dhalaal, shirk, fisq and fujoor.

If only the followers of the Deen can understand that the situation of the Ummah is today totally degenerate and immoral. This Ummah as it stands today can never command respect and honour. It is rotten to the core. During the very first Gulf War when Iraq was attacked and it could not retaliate, and despite its airforce of a thousand planes, displayed humiliating impo-

tence, the then special envoy of Gaddafi visited South Africa. In a marathon talk with us, he made a very significant comment, namely, "We Arabs have become baboons. Israel can take Baghdad within 24 hours, and all of us can do nothing. They can crush us underfoot like ants. It is only America who is withholding Israel."

Muslims of intelligence should utilize the breathing space created by the displacement of the tyrants to launch massive Islamic educational and moral-training (*Islaahi*) programmes to improve the moral fibre of the Ummah. The rest will then unfold as it had unfolded during the age of the Sahaabah in the post-Makkah era after the *Hijrah* to Madinah Munawwarah.

## ULAMA-E-SOO'

Hadhrat Bish Al-Haafi (rahmatullah alayh) admonishing the Ulama, said:

"The Ulama used to be characterized with three lofty attributes – a true tongue, halaal and wholesome food and profound zuhd (renunciation/abstinence/purified from worldly love). But today, I do not see in any (of the Ulama) even one of these attributes. How is it possible for these (Ulama-e-Soo') to claim Ilm (Knowledge of the Deen for themselves) while they plunge into the world with mutual envy (being envious of one another), and while they revile and slander their contemporaries by the rulers solely because they fear that these rulers will incline to other Ulama besides them with their haraam (wealth) and worldly possessions. Woe unto you, O Ulama-e-Soo'! You are supposed to be the Heirs of the Ambiya.

You have inherited the Knowledge (of Nubuwwat), but you have deviated from amal (practising in accordance with this Knowledge).

You have made your Knowledge a profession by means of which you earn your living. Do you not fear that you will be among the first to roast in the Fire?"

COMMENT: According to the Hadith, the worst among people are those who earn their living with the Knowledge of the Deen. Salaries paid to Deeni Ustaadhs, Muftis, Qaadhis and all personnel who have devoted their time to the service of the Deen are excluded from this stricture and warning. The condemnation here is applicable to the ulama-e-soo' who have made the Deen and their knowledge a subterfuge, a screen and a mask of deception to siphon

money from the public. This category of Ulama-e-Soo'

includes the newspaper vendors whose motive is nothing but money. They utilize a smattering of Deeni material to beguile the public and to trick them into believing that they are rendering Deeni service. Also included in this category of vile ulama are those who gratify their immoral bestial dictates by organizing so-called charity dinners where lewd men and women assemble for merrymaking. The radio molvis, the inter-faith molvis, the molvis who run to governmental authorities (CCMA) to suck haraam money from Masjid and Madrasah committees, sheikhs who conduct supposedly moral reformation (*tazkiyatun nafs*) classes in lieu of fees, the 'halaal' certificate vendors, those who devour *riba* ('royalties') from non-Muslim meat-houses for certifying their haraam products to enable exporting to Muslim

countries, and others of this type of breed of miscreant 'learned' men.

Hadhrat Aamir Bin Shurahbeel As-Sha'bi (rahmatullah alayh) said:

"At one time we found that Ilm was acquired only by men of intelligence and abstinence (free of worldly love). But today Ilm is acquired by those who lack intelligence and abstinence.' Once someone addressed him: 'O Faqeeh!' He responded: 'I am not a Faqeeh nor an Aalim. Verily, we merely listen to Hadith and narrate it to you as we have heard it. A Faqeeh is he who flees from the prohibitions of Allah Azza Wa Jal, and an Aalim is He who fears Allah regarding the Unseen (transcendental revealed truths)."

Al-Aarif Billah Ibn Ubaad (rahmatullah alayh) said:

"Verily, most of those who search for Knowledge are de-

ceits and proudful because when they pursue, for example, Fiqh which is the Knowledge closest to the goal (of Allah's Pleasure) without prior correction of their intentions and motives by means of Tasawwuf (Moral Reformation), then with such Knowledge they follow their vain desires in obedience to their personal opinions. This method (of pursuing Knowledge) is play and amusement (i.e. a mockery). (About such persons, the Qur'aan says): "And leave those who take their Deen for play and amusement while this worldly life has deceived them."

Verily, he in whom there is a grain of *kibr* (pride) and *hubb-e-jah* (love for fame), and the desire for leadership, is not among those who should be approached (for guidance). He is among the friends of Shaitaan, the chief of dhalaal (deviation), hence he is totally blind and deviated.



## SHELLAC - HALAAL OR HARAAM?

**Q.** On the question of Shellac, SANHA has changed its stance. From haraam SANHA has made shellac now halaal. SANHA's previous statement on Shellac was: "Whilst Shellac is generally defined as a secretion of the lac insect, our investigations have revealed that Shellac does not only comprise of the secretion but also insect residue which cannot be avoided and this forms part of the ingredient. SANHA has researched, and consulted with various Muftis on the issue of Shellac for almost two years and exhausted every possible angle on this issue. The Muftis are unanimous that Shellac is not permitted for consumption."

SANHA has made a most surprising turn-about, and now its new statement reads: "SANHA is pleased to announce that the Shellac ingredient used in confectionary, bakery, and pharmaceutical products amongst others, has been declared HALAAL. Muslim consumers may enjoy Halaal suitable products containing Shellac." How did the haraam become halaal?

**A.** The HARAAM became 'halaal' by the usual carrion

tricks and stunts of SANHA, the carrion halaalizer. These incorrigible carrion halaalizers have an inordinate appetite for haraam riba money which they acquire in their carrion-halaalizing shaitaani trade. Just imagine! 'Two years exhaustive investigations and the unanimous fatwa of a panel of muftis' declared this substance haraam. Now suddenly the haraam Shellac has become 'halaal tayyib' to be enjoyed.

What has happened to the 'two years of investigations'? On what did the muftis now base their 'halaal' fatwa? What constrained them to review all the facts of the two years of study? SANHA and the muftis owe to the Muslim community and to Allah Ta'ala the obligation of publishing all the arguments for the *hurmat* and the *hillat* of Shellac. Why conceal the arguments under the mountains of haraam, rotten, diseased, halaalized carrion chickens? Let SANHA produce the detailed fatwas of the muftis for scrutiny.

The issue of shellac is straight forward and simple. SANHA's talk of having researched shellac for two years

and that a whole panel of Muftis had to probe the issue as if it dealt with something extraordinary is plain skulduggery.

The simple truth is that shellac is derived from insects. In fact it is the excreta of insects. Eating insects is Haraam. How can it then be halaal to consume the excreta of something which is haraam?

SANHA should be asked to provide the arguments of the Muftis who had earlier ruled that shellac is haraam, as well as their latest arguments on which they base their fatwa of permissibility. After all, these arguments are not 'military' secrets. They must release their full fatwa. After two years of intense probing and studying they had issued the fatwa of haraam. Now they fabricate an opposite fatwa. It will be interesting to see what their new arguments are.

**Shellac is haraam. All edible products containing this haraam substance are HARAAM.** SANHA's haraam fatwa is the effect of mercenary motives - to gain haraam revenue for further halaalizing a range of haraam products.

## EATING AT MUSLIM HOMES

**Q.** Some Ulama say that we should not doubt when eating meat and chickens at Muslim homes. For the permissibility of consuming the food, it is sufficient that the host be a Muslim. What is your view?

**A.** In former days, i.e. perhaps 2 or 3 centuries ago it may have been possible to accept the word of a Muslim regarding halaal meat, but no longer today. Muslim butcheries, almost without exception, all deal in haraam meat and haraam chickens. We have discovered too many malpractices in the meat and poultry industry. This is a carrion industry which has been halaalized by vile, mercenary organizations whose sole concern is money. They sell their Imaan for haraam money, and for achieving their shaitaani objective they destroy the Imaan of the Muslim masses with the halaalized carrion.

Since it has become the norm for Muslim butcheries to deal in haraam meat, and since they have become more brazen in this carrion industry as a direct consequence of the evil halaal certificate industry, it is not permissible in this day to buy meat from a Muslim butchery if you do not know the owner and if you, yourself cannot vouch for his Deeni integrity. There was a time when the Shar'i principle of *Ibaahah* (*Permissibility*) applied as the first option. No longer in this era.. Hadhrat Maulana Ashraf Ali Thanvi (rahmatullah alayh) said that today, *Hurmat* (*Prohibition*) is the order.

We are aware of persons with long beards and long kur-

tahs, etc. selling haraam carrion products, and passing it off for 'halaal'. Molvis and sheikhs are involved on a massive scale in this haraam carrion fraud. Therefore you have to make enquiries and be positively sure that the butcher-owner is a truly uprighteous person. In this era garments and outward appearances are deceptive.

Don't be deceived by external appearances. A great revolution for the worse has overtaken the Ummah. Never be deceived by the burqah, beard, turban and the kurtah. While burqah is Waajib, the actual seat of Purdah is the heart, and this is lacking in almost 99%% of the females of today. The beard is Waajib. But, most people nowadays do not honour their own beards. You will find today many men with saintly attire and appearance, in the first saff of the Musjid, five times a day, dealing on a massive scale in stolen goods. They digest container loads of stolen goods.

Brother, all halaal-certifying bodies regardless of who they are and where they are, they are carrion certifiers. Never consume a product on the strength of a 'halaal' certificate. It is humanly impossible to correctly supervise thousand of non-Muslim business outlets spread all over the country. Our experience have established that all the products, i.e. meat products, certified by halaal-certifiers are haraam. It is not permissible to buy meat from a non-Muslim regardless of whose confounded halaal certificate he possesses.

## SHELLAC - THE HARMS OF HARAAM SUBSTANCES

Allah Ta'ala says in the Qur'aan Shareef:

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

Everything haraam is satanic and injurious to *Insaan*. Whatever Allah Ta'ala has made haraam, is harmful to us both physically and spiritually. The ordinance of *Haraam* is not related to only the moral and spiritual spheres of life. It has a direct impact on even our physical bodies and life. Disease is the physical consequence of consuming haraam substances. The ingredient *Shellac* is in this category of injurious substances.

*Shellac* is the excreta of the female lac bug. Islam has made haraam the consumption of insects. By what stretch of wild imagination did 'muftis' find a loophole for declaring bug-excreta to be halaal boggles the mind. The excreta of this female bug, namely *Shellac*, is extremely powerful in its effects. Besides its usage in food-stuff, its other uses are as wood finish, and a 'tough all-natural primer. It is a sanding sealant, tannin-blocker, odour blocker, stain, and high-gloss varnish. It seals out moisture, hence is

used in electrical applications. Gramophone records were also made from *shellac*. In the western world "shellac was the dominant wood finish until it was replaced by nitrocellulose lacquer".

These insects suck the sap of trees and constantly excrete 'stick-lac'. Delicious excreta for SANHA. Their continuous excreting is remarkable. While excreta is naturally attracted by kufr, it is most surprising and lamentable to observe Muslims consuming with pleasure 'foodstuff' containing the SANHA-halaalized excreta.

"Shellac is a natural polymer and is chemically similar to synthetic polymers, and thus can be considered a natural form of plastic. It can be turned into a moulding compound when mixed with wood flour and moulded under heat and pressure methods, so it can be classified as thermoplastic. ....Shellac yields a coating of superior durability and hardness. It was used as a one-product finish (combination stain and varnish-like topcoat) on decorative wood panelling used on walls and ceilings in homes." What corruption does it do in your stomach?

Other uses of shellac is for knotty pine panelling, on kitchen cupboards and hardwood floors. It is also used as polish for violins and guitars, toilet articles, picture frames, boxes,

inkwells, dentures, as protective and decorative coating for cycle handlebars, as a hard-drying adhesive for cycle tyres, particularly for track-racing, binder in ink, protective coating on paintings, primer coat on wood. Shellac is an effective sealer and barrier against water vapour penetration. Most certainly it will drastically affect the bodily fluids and adversely tamper with the functioning of the internal organs. It has a variety of other uses as well.

This is the substance that is ingested by human beings. What harmful and injurious effects it exercises on the human body and its delicate internal organs can be imagined. Its E number is E904. It contains crushed insects. So beware of this haraam, poisonous excreta of the female lac bug.

Despite the smallness of their size, the urine and excreta of insects can be dangerous. The waste matter of insects has powerful effects. The following report appearing in *The Herald*, 14 April 2011, is an eye-opener as to the power of the haraam excreta-poison which SANHA has halaalized.

### Worm wee gives chillis more heat

AN Australian farmer claims worm urine is helping him grow a chilli so hot it makes a jalapeno taste as mild as a straw-

berry.

The Trinidad Scorpion Butch T is so fiery that cooking with it requires protective clothing, including a face mask, Marcel de Wit said.

He has had his harvest tested and said it scores 1 463 700 Scoville heat units. Jalapenos rate just 2 750 on that scale and Tabasco sauce 30 000. De Wit has put in for a world record, hoping to dislodge the Naga Viper, which is recognised by the Guinness Book of World Records as the hottest chilli variety.- Sapa-DPA

The consumption of halaalized carrion chickens has obliterated the villainy and gravity of eating crushed insects and SANHA-halaalized bug excreta. So dead has become the Imaan of SANHA, that is if they have any Imaan left, that SANHA has taken great pleasure to announce the halaalization of the bug excreta describing it to be wholesome and halaal. What else can be expected from the experts in the art of halaalizing rotten, diseased, haraam carrion?

## SOMBRE AND BENEFICIAL ADVICE FOR A SENIOR MAULANA

(Continued from page 6)

hances the credibility of the *Haraam* which takes place, in the eyes of the poor Muslim masses. Your sanctioning the minute amount of good on the station is misconstrued by the Muslim public as being sanction for everything that goes on air.

May Allah Ta'ala grant us all hidaayat and Maut with Imaan, Aameen. Jazaa-kallaah for all the other good work you do in the community." Was-salaam

(We trust that the Khalifah Sahib will reflect on the sincere naseehat which his brother Mureed offered him. Both the Khalifah and the Brother are Mureeds of Hadhrat Maulana Hakim Akhtar Sahib.)



## 'ISLAMIC TOURS'

**Q. Who built the pyramids? Is it permissible to go on the organized 'Islamic tours' to visit the pyramids, the Dead Sea area, Syria, Jordan, etc.?**

**A.** The Mushrik Egyptians built the pyramids. It is not permissible to undertake a journey specifically to view these wasteful buildings and monuments of shirk and kufr. If a person happens to be there on some work, it will be permissible to go to view these monuments in order to derive some lesson for gaining fear of Allah Ta'ala Who had destroyed all the transgressors who erected their satanic monuments. But undertaking a journey to tour such places is not permissible. Furthermore, it is not permissible to go to such places where Allah Ta'ala had wiped out a community with His punishment, e.g. the Dead Sea region where the people of Nabi Lut (alayhis salaam) were destroyed.

The so-called 'Islamic tours' of Jordan, Syria, etc. are not Islamic. They are satanic tours and in conflict with the

Shariah. *Insaan* was not created for idle sport and to waste away the time in futility. The Qur'aan Majeed states: "Verily, the life of this world is but play and amusement while the life of the Akhirah is best for those who fear (Allah). What have you no intelligence?" The journey ahead beginning with Maut and passing through Barzakh and the calamity of Qiyaamah, is absolutely horrible and most difficult. It is strewn with indescribable hardships and miseries. Allah Ta'ala has sent us into this world for a few very short years to prepare ourselves for that momentous journey.

Those who do not prepare for that journey, will not find the way to Jannat – our original and our final Home. Those who squander their time, energy and wealth – all assets of Amaanat – to gratify their bestial nafs with futile and destructive acts, practices and past-times, will regret and shed tears of blood when it is too late – to no avail.

## HARAAM FOOD

**Q.** Recently an Imam of a Masjid gave a talk on Dua. He cautioned the listeners that Duas will not be accepted if Haraam is consumed. He further stated that it is the onus of every individual to investigate and make sure that Haraam does not enter his tummy. Reliance upon organisations and their certification of products does not absolve one of this responsibility, no matter how pious the people of the organisation may be. He gave an example of a patient being wrongly treated with wrong medication. He said that as much as we will hold the doctor responsible for his mistreatment, the effect of the wrong treatment will still be felt by the patient and he will suffer accordingly. In the same way, if an organisation misleads one to haraam, we will still have the effects of the haraam in our bodies. He said that, even there was no organisation involved, if a person mistakenly consumes Haraam, then too, he will be affected.

**When I questioned him regarding this, he explained, that if a person made a genuine mistake, then he should make Tawbah for that mistake but the effects of the Haraam will still be in the body. He narrated an incident of Hadhrat Abu Bakr (r.a) who, on finding out that food he had consumed was from a doubtful source, he immediately, forcefully vomited it out.**

**I also asked him what these effects are and he said, that a person will not have the inclination to do good deeds and worship, and if he does do good deeds or worship, then there will be a lack of sincerity, devotion and spirituality.**

**Please comment and explain whether the above is true in all circumstances. I keep thinking about reverts to Islam, whose food before Islam was Haraam. Upon Accepting Islam, does he still have the effects of Haraam in his body?**

**A.** The Maulana had correctly explained the issue of consuming haraam food. If haraam/doubtful food is consumed by mistake, then while it will not be sinful, nevertheless, the effects of the impure food will become manifest on the physical body as well as on the Rooh (soul). The degree of harmful consequences depends on the type, quantity and period of the consumption of haraam consumed, and the attitude accompanying it.

Haraam food creates physical disease as well as bestiality, forgetfulness, spiritual lethargy and disinclines a person from ibaadat even though he may desire to be pious intellectually. But he is just unable to muster the determination for steadfast ibaadat due to the spiritual weakness created by the haraam food.

As far as the haraam food which non-Muslims had consumed prior to Imaan, Allah Ta'ala has promised that Imaan obliterates the sins, etc. of the pre-Islam period. Allah

Ta'ala has power over all things. It is His mercy that he restores the sincere convert to spiritual health by eliminating the effects of the haraam food he had consumed before Imaan. However, the Muslim is expected to be diligent and not be careless regarding his food intake. Most Muslims consuming haraam do so out of carelessness and the bestial desire to eat just whatever their nafs desires, hence they will eat even meat foods prepared and sold by kuffaar on the basis of a scrap of paper called 'halaal certificate'. Thus, their consumption of haraam is not accidental or by mistake. It is by design and bestial desire.

On the other hand, the sincere and abstemious Muslim who exercises considerable care regarding his food will also receive the mercy of Allah Ta'ala. If such a Muslim accidentally consumes haraam, then while the impure food will adversely affect him, Allah Ta'ala will restore his spiritual health after some time. This has happened to even great Auliya who are extremely meticulous about what they consume. Even a doubtful date produces severe spiritual constipation and lethargy in them. After fervant dua, spiritual exercises and spiritual suffering for some time, Allah Ta'ala enshrouds them with His Rahmat and the evil effects are obliterated.

It is just as poison. Accidental ingestion of poison while not sinful, does adversely affect a person. One may even die.

## SALAAT RULES

\* If a latecomer to the Musjid finds the Fajr Salaat in progress, he should perform the two raka'ts Sunnatul Muakkadah outside the Musjid proper or in an obscure spot right at the back of the Musjid. He should not perform the Sunnat Salaat in close proximity to the Fardh Jamaat.

\* If the latecomer arrives in the Musjid when the Fajr Jamaat is in progress, and he has hope of joining the Jamaat even in the last raka't or in Tashahhud if he engages in performing the Sunnat Salaat, then he should do so. He should not omit the two raka'ts Sunnatul Muakkadah of Fajr.

\* If both feet are held off the ground for the entire duration of the Sajdah, the Salaat will not be valid. If kept off the ground momentarily, then replaced on the ground, the Salaat will be valid, but it is Makrooh to do so unnecessarily.

\* In a place where one is unaware of the Qiblah, it is incumbent to ask someone who is present. If no one is present, then it is incumbent to determine the Qiblah by reflection. Follow the direction your hearts directs. If after Salaat it transpires that the wrong direction

was faced, the Salaat will remain valid.

\* It is Makrooh Tahrimi to perform Salaat with such tight-fitting trousers such as jeans, which displays the form of the satr area. The Salaat has to be compulsorily repeated with descent garments.

\* The sick who sit on chairs for Salaat should not suspend their hands in the air when lowering their bodies for Sajdah. The hands should remain on the lap.

\* If one forgets to make Sajdah Sahw, the Sajdah will still be made even after one had engaged in Tasbeeh/Thikr provided one had not indulged in any act which nullifies Salaat, e.g. talking, turning away from the Qiblah. When one remembers, immediately make Sajdah Sahw, without making Salaam to the right. Then recite Attahiyaat, Durood and Dua. End the Salaat with Salaam.

\* If Surah Faatihah is recited twice in the first and second raka't of Fardh, or in any raka't of Witr, Sunnat and Nafl, Sajdah Sahw is incumbent.

\* If the musaafir Imaam in-

tionally performs four raka'ts (as is the practice of the Saudi visiting Imaams), the Salaat of all the Muqtadis is invalid.

\* The gap between the feet in Salaat should be four fingers, and should face the Qiblah.

\* In Ruku', the knees should not be bent nor pressed to the back. The legs should be straight without inclining backwards.

\* When raising the hands for Takbeer Tahrimah, the palms must face the Qiblah, not towards one's face or towards the ceiling.

\* When making Salaam in Salaat, the eyes should be focused on the shoulders.

\* After Salaat, if one recalls one did not make Sajdah

Tilaawat, then the only recompense is to make Taubah. The Sajdah omitted during Salaat is lost and cannot be made outside Salaat.

\* A mere doubt does not make Sajdah Sahw incumbent.

\* It is Makrooh Tahrimi (forbidden) for males to place their arms on the ground during Sajdah while it is necessary for females to rest their arms

of the ground.

\* When entering a Musjid, first perform two raka'ts Tahyatul Musjid even if someone is giving a lecture. It is not permissible to abandon Tahyatul Musjid because of the lecture.

\* To perform Salaat with the elbows exposed or with a bared head is Makrooh Tahrimi.

## FLAWS OF THE BILL

\* "The article on Khula' is in flagrant contravention of Islamic Law governing Khula'."

\* "The sweeping generalization in terms of the courts' powers to determine the amounts of maintenance could be prone to misinterpretation as Islamic Law has its own values as to what may be considered fair and just in the calculation of the maintenance."

\* On analytical perusal of

the draft bill, it has been found that the draft Bill contains certain limitations and deficiencies on terms of Shariah requirements.

\* Although several flaws permeate the Bill, this submission will focus on highlighting only some of the major flaws in somewhat detail. Where this submission does not address particular flaws in the Bill, it should not be viewed as approval of those provisions."

(Mufti Zubair Bayat)

## FRAGRANCE DENIED

**RASULULLAH** (sallallahu alayhi wasallam) said: "Most certainly, the fragrance of Jannat is perceived from a distance of a thousand years journey. By Allah! He who disobeys his parents, he who severs family ties, an old man who commits adultery, and he who allows his trousers to hang below his ankles will not experience the fragrance of Jannat." *They are doomed for Jahannum.*



# THE DISEASES OF CARRION MEAT

*Among the diseases caused by the Haraam carrion chickens you devour are: skin cancer, bladder cancer, lung cancer, liver cancer, thickening and discolouration of the skin, digestive problems, e.g. stomach pains, nausea, vomiting and diarrhoea, and numbness in the hands and feet.* Explaining the effect of the poisonous arsenic in these chickens, Dr. Mercola comments: It's chemical name is Roxarsone, and it's widely used on chicken AFOs (Animal Feeding Operations) to control an intestinal parasite that allows the chickens to feed more productively and grow faster (it's also used in AFO pig feed, although today I am focusing solely on chickens).

There are also several other reasons why you should avoid conventionally raised chickens in your supermarket, which I will go into below.

## Use of "Organic Arsenic" is Common Practice

Roxarsone bills itself as an "organic" form of arsenic, which means it contains both carbon and arsenic, rendering it less toxic. The problem is this "organic" arsenic quickly turns into inorganic arsenic, especially once it passes through a chicken (or pig), and that's where the trouble really begins.

Inorganic arsenic is a toxic poison that ends up both in the chicken meat and the chicken litter that is commonly used as fertilizer on surrounding fields. (For some reason chicken litter is also routinely fed to AFO beef, thereby contaminating them as well).

This inorganic arsenic "byproduct" created inside the chickens is distributed either to market where you consume it with your chicken meat, or it's dispersed into the environment (by rainfall and watering) wherever the chicken litter is spread as fertilizer. This dispersed arsenic will eventually end up in your drinking water, and in lakes and oceans which are rapidly losing the ability to support life.

Folks, in 2010, AFOs in the US raised 40 billion pounds of chicken.

This is not a small amount of arsenic we are talking about. According to the article above, **11 to 12 million pounds** of this converted inorganic arsenic is going into the environment in the form of chicken litter fertilizer. The people responsible for this massive poisoning of your chicken meat and your environment assure us that the Roxarsone they use is completely harmless, despite the fact that runoff from AFOs has been documented again and again poisoning the

environment.

This is just another example of AFOs getting a free pass from the government to do whatever they want to increase both their output and profits, as runoff from AFOs is largely unregulated by the federal laws meant to prevent pollution and protect the quality of drinking water in wells.

Government, especially lately the Republicans in Congress, are always looking for ways to help these large farming corporations avoid regulations meant to protect the environment because they have a fear of upsetting their "client-partners" in industry.

## The Problem with Arsenic

Continuous daily or weekly ingestion of arsenic, which could likely happen to you through eating of contaminated chicken meat on a weekly basis (or pig meat or cow meat), or through exposure to drinking water contaminated by high levels of arsenic, has been associated with skin cancer, bladder cancer and lung cancer.

The exact mechanism of arsenic poisoning is not known, but it is thought to compromise your immune system.

Arsenic does occur naturally in groundwater, but is often added to the environment through many other means (besides AFOs) at greater levels than found in nature. For instance, arsenic is used as a wood preservative (and until 2003, was a part of wood treatments for decks and playground equipment), in pesticides, and in special kinds of glass.

Some other problems associated with arsenic poisoning include:

- Thickening and discoloration of your skin.
- Digestive problems such as stomach pain, nausea, vomiting, and diarrhea.

Numbness in your hands and feet.

If you think you may have been exposed to long-term arsenic poisoning, you should consult your doctor. Arsenic can be measured in blood, urine, hair, or nails. Of these, a urine test is the simplest way to tell if you are being exposed to dangerous levels of arsenic.

Another problem with all this arsenic being distributed is it creates new arsenic exposure pathways for people (especially children) who come into contact with the fertilizer on lawns, gardens or golf courses. So please think twice before applying chicken fertilizer on anything where you allow your children or pets to play.

## How Did Arsenic Get Into Poultry?

According to the article above, the arsenic dosing of livestock

began over 80 years ago and is "regulated" in a rather lax manner:

*"So how did the practice of dosing poultry with arsenic come to pass -- and what are the regulatory agencies doing about it? Food and Water Watch's Patty Lovera explains that the practice got the green light during the FDR administration, when the science on arsenic was much less advanced.*

*According to Lovera, the government hasn't revised its standards for arsenic levels in poultry, 'even as chicken consumption has increased dramatically.' As for testing, well, it's so lax as to be functionally nonexistent:*

*The U.S. Department of Agriculture's program for testing broiler chickens for arsenic residues conducts startlingly few tests. Between 2000 and 2008, the USDA tested only 1 out of every 12 million domestically produced chickens (or .00008 percent). In 2005 and 2008, the department conducted no tests for arsenic residues in domestically produced broilers."*

So the government really is not regulating the amount of arsenic you are exposed to through conventionally grown chickens. This is another example of how it's up to you to take control of your health. My recommendation is you only purchase and eat organic free-range chicken, which I will go into more detail about below.

## Arsenic in Your Drinking Water

Although arsenic is a natural component in groundwater, the levels found in some areas are much higher than allowed by the EPA, and this is directly related to runoff from AFOs.

According to the source article above, the levels found in private wells near the Chesapeake Bay chicken farming operations are up to 13 times the legal limit.

So what is the legal limit for arsenic in groundwater?

The EPA's standard for allowable arsenic in drinking water is 10 parts per billion, or .01 parts per million. Which doesn't sound like a lot of arsenic, but even at those levels health problems can occur. Making matters more complicated, the EPA does not require arsenic testing in private wells, so unless you investigate the matter yourself you are unlikely to discover ANY level of arsenic in your private well.

When it comes to the arsenic from AFO runoff polluting your drinking water sources (and even modern water treatment plants allow some arsenic to remain in your drinking water), you really have to once again be vigilant about looking after

your own health.

My recommendation -- no matter how you receive water into your house -- is to purchase a personal water filtration system.

## Other Reasons Why You Should Avoid Conventional Chicken

Like I said earlier, there are several other reasons for avoiding conventionally raised chicken found in most grocery stores.

One of the major problems with non-organic animal meat is that they tend to bioaccumulate toxins to a higher degree than vegetables, and conventional livestock feed is frequently laced with a variety of pesticides found in the sources of animal feed. The animals are also routinely dosed with high levels of antibiotics that get passed on to you through the food chain.

Unlike conventional fruits and vegetables, where peeling and washing can greatly reduce the amounts of these toxins, the pesticides and drugs that these animals get exposed to during their lives can become incorporated into their tissues, especially their fat.

While you can cut off some of it, you may still be ingesting high amounts of toxins if you consume such foods regularly. For this reason alone, if you're on a tight budget but want to improve your diet, shopping for organic chicken and other meats is a definitely the place to start. This recommendation also applies to pigs and cows as well, as both these animals are exposed to just as many contaminants on conventional AFOs. When it comes to meats, organic is the way to go.

## How You Can Avoid Arsenic in Your Drinking Water

If you receive your drinking water from a private well, I encourage you to test for arsenic. Kits can be ordered for this purpose. Even urban dwellers who receive treated water from their city are not completely safe from arsenic, as long-term consumption legal allowable limits is no guarantee against accumulated arsenic poisoning.

In either case, whether you receive city water or well water, I suggest you invest in a whole house filtration system or several point of use water filters. The difference is the whole house water filter protects all of the water coming into your house, sparing your appliances and toilets the harsh chlorine byproducts that also end up in your indoor air supply.

But even with a whole house water filter you will still need a point of use filter on your tap to protect you from your home's

lead plumbing!

You can also get involved in this issue by telling your representatives in government that you object to the continued use of Roxarsone and antibiotics in AFO raised animals. If enough people boycott conventionally raised meats and complain to their government representatives, the current system that is poisoning you and your environment may actually come under pressure to change.

Cancer, heart problems and other diseases are raging like wildfire. Most physicians neither are aware of the causes of these diseases nor are there viable remedies available to cure the rotten diseases caused by the rotten, carrion, poisonous chickens which the vile halaalizing outfits are feeding Muslims. Aggravating the haraam killing system of the chickens are the diseases caused by devouring the rotten meat which according to the Shariah is not permissible to be fed to even dogs. That Muslims have stooped to the subbestial level of consuming rotten, haraam, poisonous, disease-causing artificial 'chickens' is indeed shocking and lamentable. Those who are not really concerned with halaal-haraam issues, should at least have pity on their own bodies. When these diseases overwhelm you, then it will be too late to run to the doctors, for they will have no cure for you. Many people are rotting with cancer caused by the rotten cancerous carrion chickens without even imagining the cause of their cancer.

Both Imaan and health suffer and are destroyed by ingesting the halaalized carrion-filth. According to the Hadith, the carrion chickens which Muslims are today devouring are the food of only the shayaateen. Only born devils consume carrion-filth on which Allah's Name is not recited. It is imperative for your health and Imaan that you exercise pressure on your nafs to overcome the carrion addiction from which you are suffering.

**REMEMBER THAT RAINBOW, EARLYBIRD, GOLDI, ROCKLANDS, FARMER BROWN AND ALL COMMERCIALY KILLED CHICKENS ARE HARAAM CARRION**

## THE DEPLORABLE MENTALITY OF THE PROJECT COMMITTEE

"In the light of the handling of the

polygamy issue in the draft bill, the observer is constrained to believe that the imposition of such a massive fine and the stringent regulation of polygamy betray the hostile, negative and disapproving mentality of the project committee

towards the legitimate and valid Islamic institution of polygamy. This outlook is indeed deplorable and lamentable to say the least."

(Mufti Zubair Bayat)

*Comment: Most of the members of the project committee which was tasked with drafting the Kufr bill are atheists who are hostile to Islam. It is such a committee hostile to Islam which had spawned the Kufr MMB.*



# THE 'ISLAMIC' STUDIES CONSPIRACY TO UNDERMINE ISLAM

## PART 5

(By Dr. Ahmad Ghorab)

**The so-called 'Islamic' Studies faculties attached to secular westernized universities are well-planned plots in the West's master conspiracy to undermine and destroy Islam. In these institutions of the West, kufr and nifaaq are disguised and presented under the subterfuge of 'Islamic Studies' which are courses designed to brain wash**

**unsuspecting Muslim students with ideas which strike at the very roots of Islam.**

**Coated with the poisonous sugar of 'enlightenment', and administered in mild doses,**

**the student loses his Imaan without even realizing what has struck him. Dr. Ahmad Ghorab, in his excellent treatise: Subverting Islam – The Role of Orientalist Centres, exposes this insidious plot which is funded by the Arab oil states.**

**Continuing the exposure, Dr. Ghotab states:**

"The Muslim's way of supporting his Deen and making a reality of its unique order (i.e. the Shariah) cannot be harmonized with the way of the People of the Book (the Yahud and Nasaara). No matter how much friendship a Muslim shows them, he will never get their approval or acceptance for him to remain a Muslim or to make a reality of the Islamic order. He will never prevent them from allying with each other in war and conspiracy against Islam. It is a naïve heedlessness which thinks that they and we are travelling the same road, especially in the face of atheism, because when the battle is against Islam they stand alongside the atheists.

The People of the Book are like the Jews (in Madinah) who used to describe the mushrikin (polytheists) as better guided than the Muslims – And they say so to the unbelievers: "These (the idolaters) are more rightly guided than the believers." (An-Nisa 4:51) – and who used to help the Mushrikin against the Muslim community in Madinah and indeed gave them substantial assistance. The People of the Book are

those who waged the Crusades against the Muslims for two centuries. It is they who committed the atrocities in al-Andalus (Spain). It is they who, in collaboration with atheist Communists, made the Arab Muslims refugees in Palestine and installed the Jews in their place. Again, it is they who have driven the Muslims from their homes in Abyssinia, Eritria, Somalia, Algeria. And they are also co-operating with atheists in Yugoslavia, China, Turkestan, India and in every place.

Those Muslims who in name of seeking some 'rapprochement' between the followers of the revealed religions, have sought to blur the decisive difference between being tolerant with them and being their loyal allies, are in error. They are in error both in their understanding of the meaning of the *deen* and in their understanding of the meaning of tolerance. For the one true revelation is the last namely, Islam, and tolerance is in personal inter-relations, not in matters of faith (Aqidah) nor in socio-political order. The tolerance of Islam is also expressed in the Muslims' not coercing them to accept Islam (that is, in leaving them to follow their religion).

"The Deen with Allah is al-Islam. Those who received the scripture (before) differed only after knowledge came to them, through transgression of their own. Whoever disbelieves in the revelations of Allah: He is swift in reckoning!" (Aal-e-Imraan, 3:19)

The only Deen accepted by Allah is Islam. Whoever accepts a religion other than Islam will not be accepted and he will be lost in the life to come: "And whoever seeks a religion other than al-Islam, it will not be accepted from him, and he will be a loser in the hereafter". (Aal-e-Imraan, 3:85)

### THE OXFORD CENTRE FOR "ISLAMIC STUDIES"

**1. The Centre and why it exists:** Since the very beginning of the Islamic revival around the turn of the century, the Orientalists have (without ever changing their objectives) been re-thinking their general

approach and adjusting their tactics. One of the new tactics has been to persuade certain of their Muslim students to act as their agents, especially in Islamic countries – men like Taha Hussein and Ali Abdur Razzaq in Egypt. The former denied the truth of the Qur'an when, in his work on pre-Islamic poetry, he denied the truth of the Qur'an's account of the Prophets Ibrahim and Ismail, alaihimas salaam. That particular point (as well as the arguments and purpose that go with it) is one specifically taught by Orientalist scholars like Margoliouth, Hurgronje and others. Ali Abdur Razzaq, in his work on Islam and the principles of governance, argued that Islam is merely a cult and has no political order at all. The purpose of this familiar and patently absurd thesis was to persuade Muslims, through a nominally Muslim scholar, that they could accept the rule over them by any government, even one hostile to Islam and its Shariah (law).

Having planted such thoughts in the minds of Muslims, the Orientalists then proceed to spread them by praising the work of Muslims who 'accept' those thoughts and recommending it to subsequent generations; while, at the same time, not mentioning and not recommending the work of those truly Muslim scholars who totally reject the arguments of Taha Hussein and Ali Abdur Razzaq. Where not mentioning and not recommending could not succeed – for example, with such well-known writers as Sayyid Qutub, the Orientalists were obliged to try and marginalise and vilify their work as 'extremist', 'fanatic', 'fundamentalist', and so on.

Broadly speaking, a twin-track strategy is operated – to give importance to those Muslims who collaborate with the Orientalists; programme, and to attach opprobrium to those who reject it. This means according the authority and prestige of Western scholarship to Muslims who agree with Western purposes, and the neglect or contempt of Western scholarship to those Muslims who refuse Western purposes.

Prestige and funds are allowed to the former and denied to the latter.

A more recent extension of this strategy is the establishment in the West of new centres for Orientalist studies and calling them centres for 'Islamic studies'. The intention is to attract Muslim scholars to co-operate with them in these centres – in order to legitimise their approach and, more important, to gain for them credibility in Muslim eyes as scholars of Islam. But changing the name does not change the substance of what is renamed.

Any genuinely Islamic study of Islam has the following minimal initial conditions – and I stress *minimal* conditions: intelligently:

\* to take Islam from its own original and authentic sources (i.e. the Qur'aan and the Sunnah).

\* To take it as both knowledge and practice; (meaning that the fruits of study are not intended as academic pastime, nor is its immediate purpose the display of work in a library or museum; rather, the aim is to improve and extend consciousness of Allah and to inform submission to His Will.

\* To take it from qualified Muslim scholars. The qualifications in question are Imaan (faith), Ilm (knowledge) and taqwa (fear of Allah).

There are other conditions, also important, but these are the barest minimum. Even a passing acquaintance with modern (i.e. post-Enlightenment) Western tradition tells us that its minimum conditions for the study of Islam are the exact opposite in every case:

1. Western scholars of Islam must not accept that Islam is a revealed religion. Their work will be condemned as unacademic if they regard the Qur'an as the Word of Allah.

2. They must not take Islam from its own sources. On the contrary, they must specifically look outside those sources in order to get a 'true' picture. Precisely because the Orientalists regard the Qur'an and the Sunnah as the Islamic

equivalent of what Christians call 'canonical', these sources must be seen as the *least* reliable, and others must be preferred in cases of conflict.

3. They must not, not under any circumstances, *promote* Islam as a way of life or even of belief. It must be seen as a thing of the past in terms of relevant for the discipline of the inquirer – anthropology, sociology, philology or history or whatever. The result of study must be works that can be shelved in the libraries of universities, government ministries or Christian missions.

They must not have a personal commitment to Islam. Being Muslim is a serious handicap and would cast grave doubt on their work. While Christian and Jewish accounts of Islam (and also of Christianity and Judaism) are trustworthy; Muslim accounts of Islam (and, of course, of Christianity or Judaism) are suspect. Any Muslims who find themselves working in a Western academic environment must learn to suspend their beliefs while they study Islam.

It is obvious that Orientalists regard the Qur'an not as Divinely revealed, but as a humanly inspired book put out by the Messenger, working alone or with the help of others, whose identity is obscure. They do not regard the Messenger, *sallallahu alaihi wasallam*, even as a Messenger, let alone as the last. The best they can manage is to say that he was a great leader, or great social reformer or something of this kind – but even then only in relation to his time and place, meaning that his greatness is an academic matter, having no relevance now.

If only for this one reason, the Orientalists' studies of Islam cannot be accepted. But bearing in mind also their historical prejudices, we can only conclude that they are not qualified to teach Islam, nor is anyone else qualified to do so who shares their manners and traditions and their conditions for judging the truth – regardless of whether or not that individual is presented as a believing Muslim.

(To be continued, Insha'Allah)

## CALAMITIES

In most cases, calamities and misfortunes, no matter how slight and small, are generally the effects of sins. Rasulullah (sallallahu alayhi wasallam) said: "When Allah wills goodness for a person, He hastens his punishment in this world."

The punishment which Allah Ta'ala inflicts a person with in this world is also a *rahmat* (mercy), for it compensates for the act of sin. The sin is then erased and punishment in the Akhirah

is averted. Very few people understand this mystery. The mind is furthest from the cause of the misfortune which throws most people into consternation and complaint. They are oblivious of their sins, hence fail to see the link.

Even a pinprick is a *kaf-faar* (compensation) for a sin. These slight worldly punishments are all bearable. One should not become disillusioned and frustrated when difficulties overtake one. When a calamity, no matter how small, occurs,

understand that it is the consequence of sin. The first reaction should be *Istighfaar*. Repent for the sins you can remember and for sins which you are unable to recall or pinpoint.

The sins we commit are numerous. In fact, we do not even consider our sinful deeds to be sins. The attitude of justifying sins is dangerous for Imaan. Mere verbal recitation of *Istighfaar* without understanding and acknowledging one's sins, is meaningless. When a person understands his sins, he is

then stricken with remorse and regret, and this is the soul of *Taubah*. When the soul is present, there will be life in the verbal *Istighfaar*.

According to the Hadith, when any difficulty or sickness, etc. befalls, recite *Istighfaar* in abundance, and sincerely supplicate for forgiveness, and make dua for the uplifting of the calamity. Allah Ta'ala is Most Merciful. He forgives all sins provided there is genuine regret in the heart. This is the first step of the remedy for cure.

## DO NOT DESPISE

Hadhrat Maulana Ashraf Ali Thanvi (rahmatullah alayh) said:

\* "Do not despise the sinner. At the time of displaying anger for his sin, keep your focus on your own sins. Having a natural aversion for irreligious persons is not pride. However, it is imperative to bear in mind that it is quite possible that in the sinner there may be such an excellent attribute which renders him more beloved to Allah Ta'ala."



## THE CARROT OF RECOGNITION AND THE RED-HERRING OF CONSEQUENCES

(Continued from page 1)

court cases pertaining to Muslim marital disputes are studied, it will be seen that the women who had taken the route to the secular courts did not ask for Shariah consequences. They did not ask the courts to annul their Nikahs or to enforce Shar'i consequences. They were fishing for kuffaar consequences. Since they were not satisfied with the rules of the Shariah, they asked the courts to decree consequences in terms of kuffaar law. Thus, they were not satis-

fied with maintenance for the brief Iddat period. They sought maintenance for many years in the same way as kuffaar women do. They desired custody of the minors in terms of kuffaar law which assured them of substantial income by usurping the money of their ex-husbands for many years. The law of the land gives custody of the minors to a woman until the age of 18 years. This long period assures a lucrative income for the woman, albeit haraam income. It was only money considera-

tions which led 'Muslim' women to the secular courts. They were not prepared to abide by the rulings of the Shariah administered to them by the Ulama.

Secondly, the reality is that MMB does not provide Islamic consequences in any field. It is totally silent on the issue of Islamic inheritance. All the provisions of MMB, if enacted, will function in the shadow of two factors: (a) The secular Acts with which MMB is fettered. (b) The interpretation of the secular judges who are

bound by the constitution. MMB is therefore the perfect and the most dangerous device for mutilating and disfiguring the Shariah.

Women who seek kufir consequences – that is, consequences in conflict with the Shariah – have that option right now without MMB. Marriages could be today registered and those who have no regard for their Imaan and the Deen are legally free to select any haraam, kufir matrimonial property regime, e.g. community of property, to suit their haraam whims and desires. For this purpose MMB is not needed.

On the other hand, Muslims

who have some fear in their hearts for Allah Ta'ala and who are not prepared to destroy their Imaan, are free to submit to the Shariah. Nothing prevents them from acquiring the Fatwa of the Shariah from the Ulama. It is left to them to implement the Law of Allah Ta'ala. The government does not prevent them nor does anyone else. They do not need even a 100% Shariah compliant law to be enforced by a non-Muslim government when they (the Muslims) themselves are prepared to voluntarily submit to Allah's Law.

The entire MMB exercise is a farce and part of a sinister plot against Islam.

## INVESTING WITH PHARMED

**Question:** Pharmed Pharmaceuticals is a wholesale medical company owned by Muslims. According to the financial statements, this company deals in interest. Is it permissible to invest in this company? Will the dividends be halaal?

**Answer:** Although the company may be owned by Muslims, they are not claiming to be in compliance with the Shariah as the so-called 'Islamic' banks contend. Pharmed is quite honest in stating that they do not abide by the Shariah, and that they do deal in haraam interest. In response to our enquiry, Pharmed wrote:

"We wish to advise that our company is a public company, registered in South Africa and operates in accordance with the laws of the country.

*Our shareholders are made up of individuals, trusts and entities represented by persons from various faiths and denominations.*

*The company does not have an identity that is connected to any faith group. The affairs of the company are not necessarily shariah compliant."*

This information clarifies the position of Pharmed. They come within the full glare of the Qur'aanic ayat: "O People of Imaan! Fear Allah and shun that which remains of riba if indeed you are Mu'mineen. If you do not desist (from riba), then take notice of war from Allah and His Rasool."

Since the company is at war with Allah and His Rasool, it is haraam to invest with them. The dividends are haraam.

## ALLAH'S BOUNTIES AND INGRATITUDE

The Ni'maat (bounties and favours) of Allah Ta'ala are innumerable and limitless. The Qur'aan Majeed says: "And, if you count the bounties of Allah, never will you be able to enumerate them." The innumerable bounties with which man has been born and which continuously cascade on him from Allah Ta'ala despite his (man's) sin and transgression, have made him oblivious of the treasures which have been assigned to his custody. The free obtainal of so numerous bounties of such immense importance has made man impervious as to their value.

Insaan generally appreciates Allah's Ni'maat only after they have been snatched away. For example, if a person's eyesight or hearing or a limb is eliminated, he will suddenly wake up to understand and appreciate the wonderful treasure which he had possessed.

It is because man does not reflect that he does not understand or realize the wonderful treasures Allah Ta'ala has bestowed to him. Once Allah Ta'ala by way of *ilhaam* (inspiration) said to Hadhrat Habeeb Ajmi (rahmatullah alayh): "O Habeeb! If you have to spend the rest of your life making Sajdah Shukr (a prostration of gratitude) in the midst of a fire, never will you be able to fulfil shukr (gratitude) for even a single one of My innumerable bounties."

An attitude of ingratitude for a bounty is *ujub* (vanity). When a man becomes vainglorious on account of an excellence which Allah Ta'ala has bestowed to him, it is a clear sign of his ingratitude for the *ni'mat*. A *ni'mat* should inspire in a man greater *tawaadhu* (humility), and also fear, for he knows not if Allah Ta'ala will allow him to retain the *ni'mat* or will Allah

Ta'ala snatch it away. Hadhrat Maulana Ashraf Ali Thanvi (rahmatullah alayh) narrated the following episode:

"By virtue of the dua of a few Buzrugs (pious persons), a man had managed to make hifz of the Qur'aan Majeed in his old age. The Dua of the saintly persons is a sign of *maqbooliyat* (acceptance by Allah Ta'ala). After the old man had successfully completed Hifz, he saw in a dream two Buzrugs congratulating him for his accomplishment. This dream further confirmed the *maqbooliyat*.

This old man happened to visit another city where the people requested him to lead the Taraaweeh Salaat. This person regarded the request to be a divine invitation, hence he did not attempt to refuse. He informed another Buzrug that he would be reciting the Qur'aan in a certain Musjid. That Buzrug said: 'Your Qur'aan is accepted everywhere. Wherever you go, people will welcome you enthusiastically.' The old Haafiz was immensely delighted for all these accolades. However, on the very first night when he began the Taraaweeh, there developed an intense argument between him and the musallis. They almost physically assaulted him. At that juncture the Haafiz remembered the following naseehat of his Ustaadh (who was a Shaikh): 'Never pay attention to inspirations (kashf, waaridaat).' The punishment for focusing his attention on these *waaridaat* (thereby becoming vainglorious) was his unceremonious expulsion from the Musjid, and thereafter for a long period of time he was humiliated by the people of the neighbourhood. Some people think of themselves to be among the elite if they discern a little excellence in themselves. They begin to despise others. They are overtaken by the twin maladies of vanity and holding others in contempt."

## THE KUFIR MMB

mising the requirements and imperatives of Islamic law as a general rule."

**OUR COMMENT:** Undoubtedly, the 'Muslims' who had drafted the MMB and those who are promoting the kufir come fully within the scope of these verses quoted by Mufti Bayat. They are indeed *kaafiroon*, *zaalimoon* and *faasiqoon*. They have rejected that law which Allah Ta'ala has revealed and have fraudulently presented kufir in the name of Islam. The MJC and NNB Jamiat should take note.

**UNQUALIFIED INTERPRETATION LEADS TO MUTILATION AND DISFIGURATION OF ISLAMIC LAW**

"Being the law of the Almighty, Muslims are not allowed to depart from the Shariah position or to resort to loose and baseless interpretations of the law that in any way violate or infringe the law in letter or spirit. Unqualified arbitrary interpretation is considered an

infringement of Islamic law and is bound to ultimately result in the mutilation and disfiguration of Islamic law. ....The apparent reservation that some Muslims hold for certain dubious provisions contained within the draft bill need to be understood in the context of the above mentioned viewpoint."

**OUR COMMENT:** The MMB provisions are not only 'dubious'. They are clear-cut Kufir. The whole of MMB is the product of unqualified and baseless interpretation.

**MMB – THE SILENCE OF THE ULAMA IS TREASON**

"The sharp reaction from Ulama to these provisions must be understood in this context. The Ulama, by virtue of being Shariah scholars, are considered the

custodians and protectors of the Shariah. The Ulama are thus constrained to respond to rectify any violation of Shariah imperatives as an essential obligation and duty. The silence of the Ulama in the face of violations of Shariah provisions is tantamount to treason, which carries with it heavy Divine retribution. It has been the historical legacy of the Ulama to oppose any attempts at subverting the Shariah or any of its provisions either in letter or spirit, throughout the history of Islam, despite the formidable odds that faced them in this endeavour."

**OUR COMMENT:** Yes, undoubtedly, the silence of the Ulama while the Shariah is being mutilated and disfigured by the proponent of the Kufir MMB

is *satanic 'treason'*, for *Rasulullah (sallallahu alayhi wasallam)* said: "He who remains silent regarding the Haqq is a dumb *shaitaan*."

**UNTENABLE AND ERRONEOUS**

"Hiding behind the façade of legislation in some semi-secular Muslim states, the draft bill borders on subverting the spirit and letter of the Shariah, in certain provisions. ...There is a noticeable tendency for supporters of the draft bill to argue on the basis of existing legislation on family or personal law in certain Muslim countries as a legal and legitimate basis for certain provisions in the bill as being Shariah-compliant when this may not be the case. This line of

(Continued on page 12)

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tion on this. The Holy Qur'an itself is emphatic and categorical on its requirement from Muslims to govern and be governed by the law of the Almighty, which was revealed directly by Him and expounded by His Messengers with practical demonstration. Consider the following verses of the Holy Qur'an:

"And those who do not judge by that which was revealed by Allah, they are indeed Kafirun (disbelievers).: (5/47)

"And those who do not judge by that which was revealed by Allah, they are indeed Zaalimoon (oppressors)." 5/48

"And those who do not judge by that which was revealed by Allah, they are indeed Faasiqoon (transgressors)." 5/50

"Then do you believe (only) in part of the Book (Qur'an) and reject part of it? Then what is the reward for those among you who do so other than disgrace in the life of the world, and on the Day of Judgment they shall be consigned to a more severe chastisement." (2/85)

Verses of this nature constrain Muslims from compro-



# Questions and Answers

THE MAJLIS Q & A  
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SOUTH AFRICA 6056

- Q. Is there Sunnah significance in shaking hands after Fardh Salaat? Many people have adopted this practice.**

**A.** There is no Sunnah significance in this baseless innovation. After Fardh Salaat is not the occasion for musaafahah (hand-shaking). It is the occasion for performing the Sunnat Salaat or engaging in Tasbeeh and
- Q. Is the I'tikaaf of Ramadhaan valid in a Jamaat Khaanah?**

**A.** The Masnoon I'tikaaf on the last ten days of Ramadhaan is valid in only a Musjid where the five Salaats are being performed. It is not valid in a Jamaat Khaanah.
- Q. After many years it was discovered the Qiblah direction of a Musjid was completely erroneous. The direction has now been rectified. What is the status of all the Salaat performed facing the wrong direction? Should all the past Salaat be repeated?**

**A.** The Salaat performed in the past is valid regardless of the wrong direction. There is no need to repeat the Salaat.
- Q. The branches of a neighbour's fruit tree overhangs on to my property. During the season, some of the fruit falls into my yard. Is it permissible for me to eat the fruit?**

**A.** It is not permissible. The fruit remains the property of your neighbour. Deliver the fruit to him.
- Q. Is it permissible to work in the tax-collecting department?**

**A.** In Islam tax is haraam. The punishment for a tax-collector is severe. His duas are not accepted. It is not permissible to work in any capacity in the tax department.

(Continued from page 11)

reasoning is wholly untenable and erroneous for the Shariah position is derived independently, from its original sources of law, i.e. the Holy Qur'an, the Sunnah and the verdicts of recognized and undisputed jurists. ...If the legislation of deviated rulers and governments could serve as a legitimate and recognizable source of Shariah law, the Shariah law would have been virtually unrecognizable today from its original identity and self. It is for this reason that leading Islamic jurists across the centuries of Islamic history have zealously guarded their independence from rulers and governments and fiercely retained this freedom so as to be able to advocate the true Shariah position without reservation or trepidation."

**OUR COMMENT:** *Alas! The Ulama in this era have betrayed Islam, the Ummah, Rasulullah (sallallahu alayhi wasallam) and Allah Ta'ala by actively participating in the destruction of the Shariah. 'Ulama' such as the UUCSA-MJC-NNB JAMIAT clique come within the purview of this observation. If the Ulama had not zealously and fiercely guarded the Shariah over the centuries, then today the same fate which had destroyed the Shariats of Nabi Musa (alayhis salaam) and Nabi Isa (alayhis salaam) would have overcome the Shariah of Islam. Today there remains not a semblance of the Shariats of Nabi Musa (alayhis salaam) and Nabi Isa (alayhis salaam). Their followers have mutilated their Shariats beyond recognition. The MMB clique is plotting to do the same with the Shariah of Islam.*

**WESTERN CULTURE**

".....It is for this reason that the upright and pious jurists of these semi-secular states have vehemently opposed many of these new-fangled, so-called

## THE KUFR MMB

Islamic provisions of family law in their countries, notwithstanding the silent repression they suffered as a result thereof. The fact of the matter is that the influence and footprint of western culture is unmistakably present in many of these modern 'reforms' of Islamic law of these countries."

**OUR COMMENT:** *It is this type of mental serfdom – enslaved to the western Orientalist masters who are Islam's implacable foes – that has spawned the Kufr MMB.*

**KUFR LAW IS OUTLAWED**

"The draft bill suggests a system of two Muslim Assessors "with specialized knowledge of Islamic Law" sitting alongside the judge with the ruling of the court being based on the view of the majority. This raises several issues from an Islamic perspective.

Is it allowed in the first instance for a non-Muslim judge to preside over Muslim matrimonial disputes? According to a unanimous view of eminent Muslim jurists, this is essentially outlawed. Maulana Thanwi has recorded unanimity on this fact from all relevant source works of Islamic jurisprudence. ....More than likely, this will result in the subjugation of Islamic Law to the dominant legal and judicial system which is foreign and divergent to the Shariah.. It could also lead to a situation where aspects of Islamic Law will be interpreted (ijtihad) by non-Muslim or ill-equipped Muslim judges which is unacceptable."

**OUR COMMENT:** *Even the baatil, haraam, hybrid provision of two Muslim assessors has been excised from the current draft bill due to its diametric conflict with the Constitution. Besides this, there is simply not the slightest scope for*

*the decrees of a secular court having any validity in the Shariah. Those ulama who have fabricated this kufr should hang their heads in shame for the high treason perpetrated against Islam. A non-Muslim judge as well as a Muslim judge whose brains operate in subjugation to the country's Constitution simply have no Wilaayat in terms of the Shariah.*

**POLYGAMY AND THE SLANDER OF THE 'REGULATORS'**

"Polygamy is a legitimate institution both according to Qur'anic texts and Prophetic traditions and practice. Although the draft bill has not outlawed the practice of polygamy summarily such restrictive measures have been placed around this valid Islamic practice that make its practical realisation virtually impossible or extremely difficult. This is tantamount to interference in Islamic law and an imposition of that which has not been imposed by the Supreme Law Maker Himself in the Holy Qur'an. ....It is ironic and highly lamentable that society and law tolerate the existence of adultery as a 'right', a 'privilege' and a 'freedom' to be enjoyed by citizens, but polygamy as outlawed and proscribed. ....The idea of state-imposed regulation of polygamy has been vehemently opposed by some leading Shariah scholars, by the likes of Mufti Muhammad Shafi, the late grand Mufti of Pakistan and the father of the eminent contemporary jurist, Mufti Taqi Usmani. Mufti Shafi observes: "Any person who is even slightly acquainted with Islam and the history of the Messengers (peace be upon them) will regard this move (to restrict polygamy) as nothing but a mocking attack upon Islam itself."

According to Mufti Taqi Usmani, Islamic Law has not regulated polygamy through legislation simply because it does not want the moral decadence of Western culture through its alleged monogamy to find a place in Islamic society. Mufti Taqi has strongly rebutted the arguments of detractors on this issue through cogent arguments."

**OUR COMMENTS:** *The proponents and the miscreant regu-*

*lators of Islamic laws – misguided promoters of Kufr MMB such as UUCSA, MJC and NNB Jamiat, are making their "mocking attack on Islam itself" with their kufr suggestions to curtail and eventually abolish polygyny. Their interference in the Shariah has fully entered the domain of Kufr. They comprised with the atheists masquerading as 'Muslims', and who were part of the Project Committee, on a range of Shar'i issues in general, and on polygyny in particular. All their compromises are Kufr. They devilishly and falsely cite Mufti Taqi as supporting their Kufr interpretations and their kufr conception of 'regulating' Shar'i injunctions. In so doing they are guilty of slandering Mufti Taqi Sahib.*

**A SPURIOUS ARGUMENT**

"Some have taken a view that the regulation of polygamy is much like the regulation of traffic and to ensure the smooth flow of traffic the state is constrained to impose regulations. The same could be said for regulating polygamy. It is not so much an issue of religious restriction or regulation but a matter based on the state ensuring that citizens are not harmed or do not cause harm to others in any way, just as in the example of traffic laws. This argument is erroneous. In the first instance, the comparison of traffic to marriage is falsely premised. Marriage is a religiously ordained institution. The two cannot be equated. Furthermore, the rules of traffic movement are subject to expediency and need, not so the case of marriage since marriage is wholly an institution based upon diyanah (religious premises). It is not permitted for a government to regulate it in any way as it is beyond the domain and scope of governments to regulate or legislate in matters that are wholly from the domain of diyanah. It is only Divine right and prerogative to legislate in such matters. State interference in an issue of diyanah has been robustly refuted by Maulana Ashraf Ali Thanwi when the government in India was contemplating the regulation of Waqf to curtail abuse of the Waqf on this very principle and basis."

**OUR COMMENT:** *The analogy which the MMB miscreants make to justify regulation or better, mutilation of the Ahkaam of the Shariah, is palpably false. One does not require a high degree of intelligence to see the fallacy of the*

*'regulation' argument presented by the proponents and promoters of the Kufr MMB.*

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