

# THE MAJLIS

"VOICE of ISLAM"

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

The Majlis

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"Love for the praises of people (spiritually) blinds and causes (spiritual) deafness."  
(Hadith)

## THE SCRAP KUFR MPL MASTERS COURSE

*"And, from among people is he who disputes about Allah (His Shariah) without having any knowledge, and he follows every rebellious shaitaan."*

(Al-Hajj, Aayat 3)

*"The righteous ones of every generation will bear this Ilm (of the Deen)."*

*They will negate (expose and demolish) the distortions of the deviated transgressors, and the fraud of the fraudulent ones and the interpretations of the ignoramuses."*

(Rasulullah – sallallahu alayhi wasallam)

*"Verily, the people of self-opinion are the enemies of the Sunnah."*

(Umar Ibn Khattaab – radhiyallahu anhu)

ISLAM AND THE Ummah are under attack on a variety of fronts, not only politically and militarily. The western kuffaar have since time immemorial engaged diligently and arduously in conspiracies to undermine Islam. While these plots have changed form like chameleons, the objective has always been the same, viz., to destroy Islam. The medieval conspiracy of the Crusaders has assumed a variety of

forms in the present era. Centres for Oriental studies and 'Islamic Studies' faculties at universities, and Islamic-sounding courses offered by kuffaar universities are all among the insidious plots to undermine Islam with the objective of achieving its destruction which of course, is an unattainable goal. The plotters must necessarily fail in their pernicious mission because Allah Ta'ala declares in His Qur'aan Ha-keem:

*"They plot to extinguish the Noor (the Deen) of Allah with their mouths while Allah plans to complete His Noor even though the kaafiroon detest it."*

*"Verily, We have revealed the Thikr, and most certainly We are its Protectors."*

Just as it is the responsibility of Allah Azza Wa Jal to provide the sustenance and nourishment of creation, so too is it the Divine Responsibility to guard this Shariah of Islam. For these objectives, Allah Ta'ala has created worldly and mundane ways and means of acquisition. For Rizq there are the ways of trade, profession, agriculture and employment. For guarding the Deen, Allah Ta'ala

has created two Institutions. The Institution of the Huffaaz guards and protects the purity of the text of the Qur'aan Majeed. The Institution of the Ulama-e-Haqq guards and protects the Meanings (the Shariah) of the Qur'aan Majeed. In every age, Allah Ta'ala fields a small group of Ulama-e-Haqq to take care of the *Ahl-e-Baatil* (the deviates of falsehood) by demolishing the kufr which they surreptitiously introduced in the name of Islam.

The worst threat which this Ummah faces in this age is not the military onslaught of the U.S.A. and its surrogates. The greatest threat is on the academic front spear-headed by the 'Islamic Studies' departments of universities. The orientalist enemies of Islam have managed to recruit innumerable agents with Muslim names to execute their dirty and insidious plots. These 'Muslim' academics have vastly eased the evil task of the western kuffaar enemies. Presently we shall concern ourselves with a scrap, kufr Masters course which some persons with Muslim names are contemplating to introduce at the University of Cape Town.

Reporting on this scrap kufr course, the *Voice of the Cape* radio said:

"Next month will see the University of Cape Town (UCT) offer South Africa's first university course in Muslim Personal Law (MPL) and Human Rights at the Masters level....." Further commenting on this scrap kufr course, the radio mentioning one of the chaps who "will co-present" the scrap kufr course, said: "(His) speciality is Islamic Law. He is trustee of the American Learning Institute for Muslims – a specialised academic institution where scholars, professionals, activists, artists, writers and community leaders come together to develop strategies for the future of Islam in the modern world."

This observation stemming from *juhala* evokes considerable mirth. The galaxy of fellows constituting the American learning body is Islamically speaking a conglomerate of *juhhaal* with no standing in the Shariah. We are living in times in close proximity of *Qiyaamah*, hence we see *juhhaal* setting themselves up as Islamic authorities, plotting and scheming to carve a kufr destiny for Islam with their western kuffaar orientalist masters pulling the strings for these *juhhaal* puppets who do not

possess sufficient expertise in even the masaa-il of *Istinja* and the rudiments of *Tahaarat*. These *juhhaal* have assumed on themselves the fiction of carving out a destiny for Islam in the 'modern world'. In simple terms this means the *kufrization* of Islam. Their strategies are nothing but schemes for mutilating the Shariah at the behest of their orientalist masters. With their kufr, they fabricate stupidities which they seek to introduce as components of the Shariah with the tricks and stunts of *Tahreef* (distortion).

They lack in expertise of Islamic Law. They are wholly unqualified in the *Uloom* which allow a man to don the *Mantle* which *Rasulullah* (sallallahu alayhi wasallam) conferred to the *Ulama-e-Haqq*. These products of kuffaar universities will remain *juhhaal* and with their kufr they pave their path to *Jahannum*. Their primary function is to transmogrify Allah's Shariah and to fabricate an entirely new kufr hybrid so-called 'shariah' which they hope morons and suckers in the Muslim community will swallow.

It should be clearly understood that at the very bare minimum the requirement for even a 'conscious' Muslim who studies these scrap kufr

(Continued on page 10)

## THE TURKISH 'ISLAM' MENACE

The West, in its confrontation with Islam, is perpetually involved in weaving schemes and plots to undermine and destroy Islam and the Ummah. Among the variety of its plots is the Turkish concept of 'islam'. Personnel from Turkey who are total modernists and averse to the Sunnah of *Rasulullah* (sallallahu alayhi wasallam), are diligently plying their brand of 'islam' in almost all Muslim and numerous non-Muslim countries, and the South African Muslim community has been designated a special target for the plot to erode *Imaan* and corrode the pure Islam of the *Sahaabah* which Muslims in this country are endeavouring to propagate and follow in whatever measure circumstances permit.

The totally modernist Turkish personnel who staff these secular-type 'madrasahs' ostensibly to impart Islamic education are Islamically unqualified to engage in this holy profession. There is no difference between the appearance, dress and style of these Turkish tutors and the Israeli *Yahood*. What type of Islam are they imparting to pupils when the teachers are clean-shaven men priding themselves with western garb? There is no semblance of Islam on their faces and on their bodies. What type of Islam are they disseminating when students are required to be dressed like kuffaar?

There appears a deep and a sinister dimension to the Turkish set-up. They are able to operate freely, unhindered by the anti-Islam U.S.A. and other sinister agencies. They have huge financial re-

(Continued on page 8)

## THE KUFR SO-CALLED 'MUSLIM' MARRIAGES BILL MAJORITY OF MUSLIMS – ULAMA AND LAYMEN – OPPOSED TO THE KUFR MMB

THE proponents of the Kufr MMB have painfully laboured to create the false idea that the majority of the Muslim community supports the Kufr MMB. Firstly, issues pertaining to the Shariah (Islamic Law) are never decid-

ed by majority. Nevertheless, on the Kufr MMB issue, the majority of the South African Muslim community has stridently stated its opposition to the MMB measure which seeks to transmogrify the immutable Divine Shariah.

The *Voice of the Cape*, a passionate supporter of the kufr bill said on 23 December 2010: "A vociferous campaign by a small minority opposed to the draft Bill on Muslim Marriages was the reason why the South African government was slow in 2010 to enact legislation that would formally recognise Muslim marriages.....Speaking on VOC's Open Lines on Tuesday as the show analysed the biggest stories of the year, *Taliep* said the vast majority of Muslims supported the Bill. ....According to the *alim*, the small group who are opposed to the bill

(Continued on page 9)



# Questions and Answers

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

## HIJRAH

**Q. Salafis say that it is compulsory for Muslims to migrate from countries such as the U.S.A. where Muslims are being oppressed. Since Islam is being targeted in America, Muslims should make Hijrah. Is it compulsory to make Hijrah?**

**A.** *Hijrah* (Migration) from evil and from an evil place to virtue and to a virtuous place is necessary. But one has to be practical regarding the physical Migration from one country to another country. Even if it is necessary to make Hijrah, it does not follow that in all circumstances it is Waajib to migrate. Consider your circumstances. We ask: Is it necessary for you to migrate from the U.S.A. because of the anti-Islamic attitude of the government? Is it necessary for the Muslims of Syria to migrate? The government in that country has banned Hijaab and many Islamic tenets. In fact it has cancelled the Shariah. Is it necessary for Muslims to migrate from a country where they are not allowed freedom to perform even the basic Islamic rites?

If the answer is yes, then the next question is: 'If they don't migrate, will they be sinners?' We shall say no, they will not be sinners. They will be sinners only if despite finding a place to migrate to they refuse to do so. Now if 10 million oppressed Muslims in a country which is openly hostile to Islam and Muslims, want to migrate, which country will accept them? In fact, if one poor Muslim, like yourself wishes to migrate, to which country are you going to migrate in the current world scenario?

Firstly, the situation in all the countries of the world is the same. There is no country which is favourable towards Islam and Muslims. Secondly, no country will allow you to settle in their land. They will allow only wealthy persons who are able to invest large sums of money, or highly qualified professionals who can find jobs to settle in their lands. So when there is no country to which you can migrate, why will it be sinful for a Muslim not to migrate? Even all the mountains, jungles and deserts are under surveillance. A Muslim living on a remote mountain in any country will be abducted by America with the collusion of that country's authorities, and be accused of being a terrorist.

It is very easy to say that Hijrah is Waajib. But when we agree and say: Well, now migrate!, then the person is lost. He then will have no answer. Those who say it is Waajib to make Hijrah, remain in the country despite raising the slogan of Hijrah. One has to be practical. We encourage people to migrate from Darul Kufr. But where will you today find Darul Islam? To which Darul Islam can you migrate? In fact, there is not a single Darul Islam today.

Furthermore, there is not a single Darul Kufr that will accept you with open arms. To migrate from a hostile

Darul Kufr to a friendly Darul Kufr is acceptable. But you will not find today a friendly Darul Kufr to accept you as a citizen. The issue of Migration is not as simple as the slogan-raisers understand it.

**Q. In Salaat after completing Surah Faatihah should Bismillaah be recite before beginning a Surah?**

**A.** If you are a Shaafi', then you have to recite *Bismillaah* when beginning another Surah after having recited Surah Faatihah. If you are a Hanafi, it is permissible to recite *Bismillaah*. It is not compulsory for Hanafis.

**Q. How should a woman place her arms when she is in Sajdah?**

**A.** It is necessary/compulsory for a woman's arms to rest on the ground during Sajdah. She should not raise her arms off from the ground as males do.

**Q. Some people say that shaitaan was once an Angel.**

**A.** Shaitaan is not an Angel. He is a jinn. The Qur'aan categorically states that he is a jinn.

**Q. The pension fund paid out a large sum of money to the estate of the deceased. How should this money be divided among the heirs?**

**A.** If the pension fund was a compulsory one, not a voluntary one, then the entire amount received will be the property of the deceased and subject to the law of Inheritance.

If the pension fund was a voluntary one in which the worker had entered of his own free will, then only the amount which he had actually paid towards the fund will be his property. The excess will be *riba* which has to be given to charity without *niyyat* of *thawaab*.

**Q. In a pension scheme, only the employer pays the monthly fee. The employee is not involved in the agreement. The company pays the money after the death of the employee to his heirs. What is the Shariah's law in this regard?**

**A.** If only the employer pays towards the fund, and no deductions are made from the employee's wages, the amount given to the heirs of the deceased after the death of the person, will belong to the heirs in equal shares. It will not form part of the estate of the deceased. However, if the money was given to the person before his death, then it will form part of his estate.

**Q. If the Shaafi' Imaam's Salaat is not valid according to the Hanafi Math-hab, what should the Hanafi Muqtadi do?**

**A.** If the Salaat of the Imaam is invalid according to the Muqtadi, then the muqtadi's Salaat is invalid. This applies whether the Imaam is of another Math-hab or of the same Math-hab.

**Q. I took a false oath intentionally because I was scared. What is the compensation?**

**A.** Since you had intentionally taken a false oath, the normal *Kaffaarah* does not apply. The intentional false oath is a major sin. The compensation is *Taubah* (repentance). You may give

## JELLIES?

**Q. A halaal authority of Zambia says that not all processed jellies are haraam because not all such jellies contain gelatine. Some jellies contain Agar Agar which is a seaweed extract. Also, gelatine from halaal animals is halaal. Please comment.**

**A.** Agar Agar is a seaweed, and it is halaal. If the jelly contains Agar Agar, not haraam gelatine, then provided it does not contain other haraam ingredients it will be halaal. In processed foods, there are ingredients besides gelatine which are haraam. Emulsifier and stabilizer

as *Sadqah* whatever you wish. But there is no monetary compensation stipulated by the Shariah for an intentional false oath. May Allah Ta'ala forgive you.

**Q. Is it proper for a Hanafi Madrasah to employ a Salafi teacher who will not teach Salafi'ism?**

**A.** It is not permissible. It is unwise and dangerous for a Madrasah to employ as an *Ustaadh* a Salafi. He is bound to influence the students.

**Q. Is it permissible for Muslims in a non-Muslim country to join the armed forces to fight against Iran?**

**A.** It is not permissible for Muslims in a non-Muslim country to join the armed forces to fight for the non-Muslim country against Iran despite them being *Shiahs*.

**Q. Is numerology permissible? One gives one's name and birth date to the numerologist and he/she will tell you exactly what type of person you are and your problem. Future events are also predicted.**

**A.** Numerology is not permissible. It is akin to *kufr*. It is prohibited in the *Hadith*. It is the same as fortune-telling, albeit by a different method.

**Q. Is dream interpretation also not fortune-telling?**

**A.** Dream interpretation is not fortune-telling. Dream interpretation was done even by *Rasulullah* (sallallahu alayhi wasallam) and the *Sahaabah*. In this interpretation one is merely informed of the meaning of the dream in the same way as a language is translated or a difficult part in a book is explained. Thus, dream interpretation is a form of translation.

**Q. Is it permissible for an adult to make Aqeeqah for himself if it was not made by his parents?**

**A.** It is permissible for an adult to make *Aqeeqah* for himself which had not been done during his infancy.

**Q. I was unable to make Aqeeqah for my child on the seventh day. Is it valid to do it after the seventh day?**

**A.** It is permissible to slaughter the sheep on any day which is convenient for you although the *Sunnat* is to slaughter it on the 7<sup>th</sup> day. If you miss the 7<sup>th</sup> day, then at any time in the future on the 7<sup>th</sup> day which in your case is Thursday. That is, on any

could be of plant or animal origin. Colourants, essences and concentrates are alcoholic substances.

There is no way to establish with certitude whether commercial gelatine has been derived from only halaal animals. The word of organizations which certify *kuffaar* meat products should never be relied on. They are mercenary organizations who halaalize carrion. They are haraam 'authorities' who specialize in halaalizing haraam *kuffaar* meat products. Their objective is only money. Don't ruin your *Imaan* and don't destroy your *akhlaaq* (moral character) by ingesting haraam, carrion and *mushtabah* (doubtful) substances.

Thursday. And, if this too is inconvenient, then on any day of your convenience.

**Q. Is the Jamiatul Ulama Transvaal a body of Ulama-e-Haqq?**

**A.** The *Jamiatul Ulama Transvaal* is defunct. It no longer exists. However, there is another body, the *No Name Brand Jamiat of Fordsburg* (*NNB Jamiat*), which falsely claims to be the 'heir' of the old *Jamiatul Ulama Transvaal* which was a body consisting of *Ulama-e-Haq*. At one stage, that is, some decades ago, the *Transvaal Jamiatul Ulama* was an organization of senior *Ulama*. They were *Ulama-e-Haqq*. However, today the *NNB Jamiat* which claims to be the reincarnation of the old *Jamiatul Ulama Transvaal*, is an evil organization. Its leadership is Islamically corrupt and treacherous. *Kufr*, *fisq* and *fujoor* and carrion have been made 'halaal' by this evil body. They have drifted very far from the *Deen*. They misguide the ignorant masses. We are always in conflict with them.

**Q. A man while making qadha of a fast which he had missed in Ramadhaan, made a wasiyyat that if he dies, the Fidyah of the fast should be paid. Before the fast ended, he died. Is it Waajib to pay the Fidyah?**

**A.** If before keeping the *qadha* fast, the person did have an opportunity of fulfilling the *qadha*, but had not done so, then in the case mentioned by you, the *Fidyah* must be made. Only if the person did not gain an opportunity to keep the *qadha*, will *Fidyah* not be Waajib. For example, a person due to severe illness was unable to keep a fast in *Ramadhaan*. His sickness continued for a few days after *Ramadhaan*. There was not a single day without the severe illness, hence he was not able to keep the *qadha*. He died during this sickness. In this case the *qadha* is waived, and *Fidyah* is not Waajib. However, after the sickness, he recovered for a day or two, and had sufficient health/strength to keep the *qadha*, but he did not. In this case *Fidyah* is Waajib. Thus, if this person after making *wasiyyat*, fasts and dies during the fast, then it is Waajib to pay the *Fidyah* as he had made *wasiyyat*.



# Questions and Answers

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P.O. BOX 3393  
PORT ELIZABETH  
SOUTH AFRICA 6056

## LEASING OUT PREMISES

**Q. Earlier, in a letter to me, you said that it is not permissible to let out property to a bank or to a bottle store or to a church. The attached fatwa is in conflict with your fatwa. Please comment.**

**A.** From the attachment you sent, we observe that you had earlier sought a fatwa from another Mufti on the issue of renting out property for haraam purposes, and on 12 May 2011 you had received the response to your query. Now when you had already received a reply for your query from a Mufti on whom you have confidence, then it was improper for you to have referred the same question to us. What was the reason for asking us the same question when you already had received an answer?

Furthermore, the answer was more in line with your desires. It was an easy way for you. Our fatwa poses difficulties for you. We fail to see the logic for this attitude which you have adopted. A question pertaining to the Deen should be asked with sincerity and with the intention to practise accordingly. The Deen is not an object with which to trifle. If your motive was to obtain a fatwa for practical purposes, then the Mufti's fatwa served your purpose and satisfied your whims. He said that it was permissible. What then constrained you to write to us?

It is necessary for a layman to refer all his Deeni issues to one Aalim on whom he has confidence. It is not permissible to go on a fishing expedition in search of fatwas, then make a selection from the several responses to suit his whim and fancy. If you have confidence in the integrity and righteousness of the Mufti, then you should adhere to his fatwas, and not write to other Muftis. In so doing you are trifling with the Deen.

Our other naseehat which is of great benefit, and which is a Qur'aanic and Sunnah principle which should be adopted is the principle of *Ihtiyaat* (Caution). If there is a conflict in the fatwas of two Muftis, then act in terms of *Ihtiyaat*. In other words, opt for the view in which there is safety and the assurance that you will not be indulging in haraam. Thus, if one Mufti says that an act is permissible and another Mufti says it is haraam, then for practical purposes act according to the Fatwa which says that the act is haraam, even if the Mufti you follow says that it is halaal. Never do the opposite, i.e. if the Mufti you follow says that the act is haraam, and another Mufti says it is halaal, then never follow the permissibility view of the other Mufti. If you adopt this principle, you will always be on safe ground, and in this manner your Taqwa will increase.

We shall not comment on the academic arguments of the Mufti's fatwa because we are averse to discuss such issues with laymen who lack in the

knowledge of higher Deeni Ilm. It will suffice to say that the permissibility fatwa regarding leasing, is seriously flawed, and opens the avenue of haraam for the public. The respected

Mufti Sahib has erred in his lengthy fatwa. He has misconstrued the view of Imaam Abu Hanifah (rahmatullah), and he has given it an erroneous practical application. In brief, his fatwa is incorrect. It is haraam for a Muslim to let out his property for any haraam activity. The Qur'aan Majeed explicitly prohibits aiding sin and transgression.

A property may be hired out to a non-Muslim for a lawful purpose, e.g. for residence, for conducting a lawful business. If the non-Muslim puts idols in the house for his private worship or sells some haraam products in the shop, the owner of the

premises is not liable for such sins. The rental he acquires will be halaal. But, if he lets his property to a person who will utilize the premises for only haraam activities, e.g. a church, a winery, selling liquor or for a riba bank, then it will not be permissible to lease out property for this purpose.

The view of Imaam Abu Hanifah (rahmatullah alayh) does not abrogate the Qur'aanic aayat which prohibits aiding and abetting sin and transgression. Furthermore, Imaam Abu Hanifah (rahmatullah alayh) never intended his view to clash with the Qur'aan and Sunnah. His view has a technical application. His view will be utilized only for consequences, not for initial indulgence. We shall not delve into elaboration of this issue. The Fatwa for practical expression is that it is haraam to let out property for haraam purposes. There is complete consensus of all the Fuqaha of all the Math-habs, including Imaam Abu Hanifah (rahmatullah alayh), on this dimension of prohibition.

Just reflect on the Taqwa of Imaam Abu Hanifah (rahmatullah alayh). On an extremely hot day he refused to stand in the shade of a wall which belonged to his debtor because in his view it was akin to riba since it was an act of deriving benefit from a debtor, and this is prohibited in the Hadith. How is it possible for a Faqeeh and an Imaam of the Math-hab whose Taqwa is of such a lofty state to rule that it is permissible to aid in sin and transgression – that it is permissible to hire your premises to Hindus and Christians for the purpose of conducting a church/temple where

kufur and shirk will be perpetrated?

How is it conceivable that a Faqeeh of Imaam Abu Hanifah's calibre would ever permit hiring premises for a bottle store, for a riba institution or for operating a brothel? What does your intelligence say in this matter?

The respected Mufti Sahib did not apply his mind in the issuance of his fatwa which opens up the avenue for sin and transgression.

**Q. On ETV a chap called 'riyad moosa' dressed as Osama rapping to make a mockery of him and his death. What is sad is that he is a Muslim who was making fun of another Muslim and of his Islamic attire. What is the Shariah's ruling?**

**A.** The miserable crackpot who made a mockery of Osama by dressing up in Islamic attire and making fun is a shaitaan. Mocking at even the Islamic garb is kufur. Ridiculing any aspect of Islam is kufur. He is a murtad for mocking a Muslim and the Islamic dress to soothe the desires of the kuffaar.

**Q. I have an extra kitten registration form that was supposed to be for another kitten whose mother is 'Sweetie' and father 'Tigger'. It's called TICA, the International Cat Association. I want to give this TICA registration paper to a lady to enable her to register her female kitten who is not papered. Only the father, 'Tigger' is the same, but the mother 'Sheba' is not. Thus the mother shown on the registration form will not be the true mother. This registration is used for pedigree purposes. Is it permissible to give this lady the TICA form?**

**A.** It is not permissible to give the TICA form to the lady. It will be deception and sinful to make a false entry in the form. Islam prohibits such deception. The resultant kittens will not have the pedigree stated on the form. People will be deceived into buying kittens which are not what is stated in the registration form.

**Q. Is it permissible to take out an insurance policy to pay taxes?**

**A.** It is not permissible to indulge in a haraam act to counter another haraam act. Insurance is haraam. It is therefore not permissible to take out an insurance policy to pay tax. However, if you have funds in the bank and receive interest on it, then you may use such interest to pay the haraam/zulm tax.

**Q. Will it be permissible to take out a funeral policy for non-Muslim**

**employees to assist them in their exorbitant funeral expenses?**

**A.** While it is not permissible to take out a funeral policy for non-Muslims, you may give them the cash. They could then use the cash to take out a funeral policy if they wish.

**Q. What is the Shariah's view on voting in democratic elections?**

**A.** Democracy is a kaafir system. The laws fabricated by this system are in conflict with the Shariah. When one votes in this system, one is appointing/electing a person to fabricate/make laws which are in conflict with the Shariah. It is therefore not permissible to vote in such elections. The Qur'aan Majeed states: "And, those who do not decree according to that (Shariah) which Allah has revealed, verily they are the kaafiroon."

However, if the situation in a country requires Muslims to vote for their own safety and welfare, then it will be permissible. For example, in India, the Congress Party is a secular organization which pledges freedom of religion while the extremist Hindu Party has sworn to convert Muslims to Hinduism and to transform the Musajid into temples of idolatry. Furthermore, the Hindu extremists are behind the riots which lead to the slaughter and destruction of Muslims. In such a scenario it is necessary for the Muslims to vote for the secular party which is not hostile to Muslims. Such voting will be with the intention of securing the safety of Muslims, and not for the purpose of being participants in the kufur law-making process.

If circumstances demand, there is scope for permissibility. But Muslims may not become part of the law-making process of the country. If there are Muslim members of parliament, it will be haraam for them to vote for any legislation which conflicts with the Shariah. If they do, they lose their Imaan, and this is precisely the status of most 'Muslim' members of parliament in all the countries, whether Muslim or non-Muslim. They all are murtads.

**Q. The baby's hair was not shaved on the seventh day. Should it still be removed?**

**A.** Yes, it should still be removed.

**Q. How should the Aqeeqah meat be distributed?**

**A.** The Aqeeqah meat should also be preferably divided into three parts as is the case with Qur'baani meat: one part for the poor, one part for relatives/friends and one part for oneself. However, this is not incumbent. It is permissible to divide and distribute it in any way you wish.

**Q. Is the wudhu of a ma'zoor taken after sunrise valid for Zuhr Salaat?**

**A.** The wudhu taken by a ma'zoor after sunrise is valid for Zuhr Namaaz because there is no *naaqis-e-wudhu* (an act which breaks wudhu) in this case. There is no *khurooj-e-waqt* (expiry of Salaat time) taking place. *Khurooj-e-waqt* in this context refers to expiry of a Salaat time. The Ma'zoor's wudhu will break when the Salaat time expires.

## MAL-FOOTHAAT

Hadhrat Maulana Ashraf Ali Thanvi (rahmatullah alayh) said: \* "Pleasurable spiritual states (*ahwaal*) are dependent on *istiqaamat* (*steadfastness*) on *A'maal-e-Saalihaat* (pious deeds)."

\* "*Nisbat* (a special relationship) with Allah Ta'ala is the effect of Allah's *Ridha*' (Pleasure), and this is attainable only by way of obedience."

\* "On some the effects of Love for Allah are dominant, while on others the effects of Love for Rasulullah (sallallahu alayhi wasallam) appear dominant. There is no conflict between the two. Both are the same. It is only a difference of colour." (*Love for Rasulullah – sallallahu alayhi wasallam*) is the effect of Love for Allah Ta'ala. The Qur'aan says: "Whoever obeys the Rasool, verily, he has obeyed Allah."



# Questions and Answers

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**Q. If one does not hear the Athaan at the Musjid, is it still obligatory to attend the Musjid or Jamaat Khaanah for Salaat?**

**A.** Performing Salaat in jamaat at the Musjid is not dependent on hearing the Athaan. Whether you hear the Athaan or not, it remains Waajib to go to the Musjid for the Fardh Salaat unless one has a valid reason for absence.

**Q. Is it necessary to respond to the Athaan which is played on a cassette or recited over a radio or with a loudspeaker?**

**A.** It is not a requirement to respond to the Athaan which is recited over a radio or on a cassette. But it is necessary to respond if it is recited using a loudspeaker.

**Q. When I travel I use leather socks and make masah. A friend told me that leather socks are permissible only for the sick, and that my wudhu and Namaaz are not valid with these socks. Is this correct?**

**A.** Leather socks (Khuffain) are permissible for everyone, not only for the sick. Your friend is ignorant.

**Q. If leather sock are permissible for even those who are not sick, will it be permissible to use at home or only when traveling?**

**A.** It is not necessary to travel to use Khuffain. These socks may be used anywhere, even at home.

**Q. Briefly explain the rules of leather socks.**

**A.** The masaa-il (rules) of Khuffain are explained in detail in our book, *Kitaabut Tahaarah*. Briefly, for a non-traveller, masah is valid on Khuffain for 24 hours, and for a traveler 72 hours. This time is calculated from the time wudhu breaks. For example, you donned the Khuffain after having made a complete wudhu at 1 p.m. At 2 p.m. your wudhu broke. You may continue wearing the Khuffain until 2 p.m. the next day. Each time you make wudhu, simply make masah on the Khuffain. At 2 p.m. the next day, even if your wudhu is still intact, you have to remove the Khuffain and wash the feet only.

Remember, that the Khuffain must be put on after a complete wudhu has been made. A person without wudhu may not put on Khuffain, then make masah on the Khuffain. He first has to be with wudhu, then don the Khuffain.

**Q. I'd like to know the ruling regards Namaaz on a plane. Most people don't perform Namaaz on the plane. They make qadha when they reach their destination. Some even call it "taraweeh" of missed Namaaz during Safr. I've travelled with plane loads of Muslims and only a handful perform Namaaz.**

**A.** Abandoning Salaat, be it even on a plane, is a major sin. It is Fardh to perform the Fardh Namaaz even on a plane. Jocularly describing the missed Salaat 'taraweeh', is sinful, in fact akin to kufr because it is a mockery of the Law of Allah Ta'ala.

**Q. Is it permissible to make Sajdah with a thick winter-cap reaching on**

## HARAAM DEPOSIT FEES

**Q. In response to my query regarding the permissibility of charging cash deposit fees, Albaraka Bank replied as follows:**

1. Al Baraka Bank South Africa adheres to the Shariah Standards laid down by the Accounting and Auditing Organization for Islamic Financial Institutions (AAOIFI).
2. The issue of cash deposit fees has been deliberated in great detail with the Bank's Shariah Supervisory Board and the Shariah advisory panel of the Al Baraka Banking Group, the chairman of which is Sh. Abdus Sattar Abu Ghudda, a distinguished international jurist and a senior member of the AAOIFI Shariah Board as well as the International Fiqh Academy of Jeddah.
3. The resolution that has been passed by the international Shariah advisory panel of the Al Baraka Banking Group and ratified by the Bank's own Shariah Board allows us to charge cash deposit fees on current, investment and finance debtors accounts.
4. This is also in accordance with the prevalent banking practice (urf) in South Africa due to the high costs involved in handling cash.

**A.** In the four answers furnished by AlBaraka Bank, no proof of the Sha-

riah is given. Some ambiguous 'AAOIFI' standard and the name of a sheikh are mentioned. The response of the bank does not provide any Shariah basis for its haraam deposit fees.

If the kuffaar capitalist banks had not introduced cash deposit fees, never would AlBarakah have charged such haraam, riba, extortion fees. The deposit fees are gross exploitation which is imposed on the bank's clients whose money the bank uses to earn haraam riba.

We have explained the Shar'i prohibition of these fees in a detailed article. No one has to date responded with any Shar'i facts to counter our arguments. The only thing they can come up with is the 'AAOIFI' creature which is definitely not the Shariah. No one's standard can abrogate the Standard of the Shariah.

The "high costs" of handling cash is an extremely deceptive, hallucinatory stratagem presented to fleece clients. Despite the so-called 'high costs', these banks coin millions annually. Hitherto, even without these haraam fees, they were making millions by exploitation. Since only the *Qabr* (grave) can satiate man's greed, they have fabricated this new fee for 'handling cash'. 'High costs for handling cash' is an obscene LIE. Banks have since time

immemorial – since their inception -- never charged such fees of exploitation. The natural consequence of devouring riba is the development of an inordinate craving for more haraam money. The greed is simply insatiable.

Shaikh Abu Ghudda is not the Shariah. He must present his Shar'i dalaal for his view. His personal opinion has no value and no effect if it is not the product of Shar'i daleel. These modernists of AlBaraka Bank are swift in making 'taqleed' of characters who present corrupt 'fatwas' to aid in the corrupt project of churning out more riba money. But, they have an aversion for true Taqleed of the Math-hab.

In matters of the Shariah, we do not make taqleed of modernist sheikhs and incompetent shariah boards which are on the payroll of the capitalist banks.

The 'prevalent banking practice' is a confirmed capitalist riba system. Since the brains of AlBarakah's personnel are corrupted with the capitalist riba system, it is not surprising that the bank cited the prevalent capitalist, riba banking system as its 'shariah'.

'Fees charged for handling cash – cash which clients loan to the bank – are HARAAM. AAOIFI's standards stand rejected in the Shariah.

**my forehead?**

**A.** Yes, you may make Sajdah with your thick winter cap. However, ensure that you firmly press your head down.

**Q. Is it permissible to take a kitaab from the Musjid to read at home?**

**A.** No, you may not take the Musjid's kitaab home. After reading it, replace it in the Musjid. Any Musjid's property may not be taken home.

**Q. Why is it not permissible to perform Nafil Namaaz after Fajr and Asr?**

**A.** We do not know why Allah Ta'ala has not ordered or allowed Nafil Namaaz after Fajr and Asr. Rasullullah (sallallahu alayhi wasallam) did not explain the reasons. He only delivered the ahkaam (laws).

**Q. What could I recite for depression?**

**A.** When depressed recite Surah *Inna anzalna* and blow on your food. Also, after Namaaz, recite Surah *Alam Nash Rah*, and blow on your heart. Keep the mind and heart strong. Depression is short-lived. It will, Insha'Allah, pass over. Don't brood over it. Try to divert your mind to something else. Depression too comes with its benefits.

**Q. Is it permissible for Muslims to work in the intelligence agencies of countries?**

**A.** It is not permissible for Muslims to work in such institutions or any government department due to the oppression, cruelty and laws which are in conflict with the Shariah. Allah Ta'ala states in the Qur'aan Majeed: "Those who do not decide/judge according to the (Shariah) which Allah

has Revealed, verily they are the kaafiroon."

**Q. Is it permissible for a Muslim female to become a journalist?**

**A.** It is not permissible for a Muslim female to become a journalist because this profession requires exposure and mingling with the opposite sex. Abandonment of *haya* (shame and modesty) is an incumbent corollary of this profession.

**Q. Some Ulama at our Madrasah say that the term 'haraam' may be used only if something is proven by Daleel Qat'i. Therefore, smoking, prawns, etc., may not be described 'haraam'. Words such as Makrooh should be used. Is this correct?**

**A.** No, it is not correct. It is indeed surprising that Ulama at a Madrasah are saying that the word 'haraam' can be used only in relation to *Daleel Qat'i*. It is clear that they do not understand the kutub of Fiqh nor Dalaail. The kutub are replete with the word 'haraam' used for such prohibitions which are not substantiated by *Dalaail Qat'i*.

**Q. On the Day of Eid when should the Dua be made? After the Salaat or after the Khutbah?**

**A.** The Dua should be made after the Eid Salaat. It is the practice of all our Akaabireen of Deoband to make the dua after Eid Salaat.

**Q. In almost all the Musjids, loudspeakers are used for the Salaat even if there is no need. Should I rather perform Salaat alone at home?**

**A.** While it is not permissible to use loudspeakers for Namaaz and Khut-

bah, nevertheless, the Salaat is valid. Therefore, you should not absent yourself from Jamaat Salaat in the Musjid, even if they use loudspeakers. Those who are responsible for installing the loudspeakers will get the sin. Your Namaaz will be valid.

**Q. Is it Sunnat to wish people 'Jumuah Mubarak' on Fridays?**

**A.** There is no Masnoon practice of wishing people on Jumuah. This is a baseless practice.

**Q. The parents want their son to relocate and come to live with them in another city. However, the son's sheikh instructed him (the son) to remain since he has to engage in Thikr and be in the subhat (company) of the sheikh. What is the son supposed to do in this dilemma? This sheikh does not observe hijab. He shakes hands with females, and becomes involved in other acts which are not permissible in the Shariah.**

**A.** The sheikh who advised his mured to violate the wish of his parents on a lawful matter is indeed unaware of the masaa-il of the Shariah. It appears to be a jaahil. The rights of parents have priority over the rights of the sheikh. First comes the right of parents, then the right of one's Deeni Ustaad, then the right of the Shaikh. The sheikh has no right of insisting that his mured obeys him instead of his parents. It is Waajib on the son to relocate and live with his parents. From the description of the 'sheikh' you have given it is clear that he is not a genuine Shaikh. On the contrary he is a highway robber – a robber of



# Questions and Answers

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

Imaan and Akhlaaq. It is haraam to become a mureed of such a dacoit. The 'suhbat' of this impostor sheikh is dangerous. It is necessary for the mureed to politely end his relationship with this sheikh. If the brother disobeys his parents on this issue and obeys the haraam order of his miscreant sheikh, he will be guilty of a grievous sin – the sin of disobedience to parents.

**Q. A man tells his friends that he and his second wife are officially divorced. What effect does his statement have on his marriage with his first wife?**

**A.** If a man tells his friends that he and his second wife are 'officially' divorced, then it will be one Talaq which he can still revoke and take her back before ending of the wife's iddat which is a period of three haidh. What he said about his second wife does not affect the Nikah of the first wife whatsoever.

**Q. Is Khidhr (alayhis salaam) whom many Auliya have reported meeting, the same Khidhr (alayhis salaam) whom Nabi Musa (alayhis salaam) had met?**

**A.** Yes, the Khidhr (alayhis salaam) whom the Auliya have met refers to the same Khidhr (alayhis salaam) whom Nabi Musa (alayhis salaam) had met.

**Q. A Muslim wants to import condoms for selling. Is it permissible to sell condoms?**

**A.** It is not permissible for Muslims to sell these instruments which are primarily used for zina (fornication) just as it is not permissible to sell grapes to a winery. It is not permissible to import and deal in such shaitaani items.

**Q. Is it necessary to have the head covered when going into the toilet?**

**A.** Yes, it is essential to cover the head when going into the toilet. Shayaateen frequent toilets and sometimes stay inside. In addition to reciting the Masnoon Dua, Covering the head is a protection against the evil shayaateen.

**Q. How can I recognize if a person is a true sheikh whom I could accept as my spiritual guide (murshid)? What should I look for?**

**A.** The first and foremost sign you have to look at in a man who is a khalifah of a Shaikh, is his life style. If he is in conflict with the Shariah, stay far, very far away from him regardless of whose khalifah he may be. The criterion is the Shariah and the Sunnah of Rasulullah (sallallahu alayhi wasallam). The standard is not knowledge and ostensible piety. There is no piety in disobedience to the Shariah. Even if a 'shaikh' transforms stones into gold, flies in the air, walks on the water, cures the sick and displays numerous 'miracles', never follow him if his lifestyle is in conflict with the Shariah.

**Q. A property is sold for X amount. 47% of the purchase price is paid. The seller collects the amount and signs the documents. It is clearly mentioned that if any-**

**thing happens, e.g. death, the deal will stand cancelled and the money should be returned to the buyer's heirs. Both parties understand this and the money is given on trust. The purchaser demands 47% of the rental income, but the seller refuses. Is the buyer entitled to 47% of the rental? If the transfer is delayed, is the seller entitled to collect the rental? What is the Shari-ah's ruling?**

**A.** The purchaser paid 47% of the price, leaving a balance of 53%. While the seller is entitled to retain possession of the property until the full price is paid, he (the seller) may not derive benefit/profit from the property. All benefit acquired by way of rental belongs to the purchaser. However, in this case the sale must be cancelled. Only then will the seller be entitled to the rents. The money paid by the buyer must be refunded in full.

The condition that the transaction will stand cancelled if one of the parties dies, is invalid. The condition of part of the rental is for the seller is also invalid. The deal had already been concluded. The condition of the money being in trust is nonsensical. The money given by the purchaser is not Amaanat if the sale was valid. The money is the property of the seller. It is part of the purchase price.

The seller is entitled to the balance owed to him, and the purchaser is entitled to all the rent. The seller may deduct the rent he had collected from the amount owing to him. If there is a surplus, it should be given to the purchaser. This will apply if the sale is valid. But this particular deal is *faasid (invalid)*, and should be cancelled.

Delay of the transfer has no effect on the ownership of the rental. It belongs to the purchaser in a valid deal. The mutual agreement has no validity.

With the *faasid* conditions, the *bay'* (sale) is undoubtedly *faasid*. They should cancel the sale, refund the purchaser his money and renegotiate the deal.

**Q. Zaid and Imraan were conducting a transaction. Imraan put forward an offer with a certain condition. Zaid said that the condition is not permissible and the mas'alah states so. Imraan said: "I'm not worried about mas'alah masaa-il. If you want to go forward with the deal then this is the way I want it. Take it or leave it." Zaid was taken aback. Nevertheless, he structured the deal to comply with the Shariah. My question is: What is the consequence of Imraan's words? Did Zaid act correctly by concluding the deal with Imraan?**

**A.** Imraan's statement is kufr. His statement in fact is a rejection of the Shariah. He should repent and renew his Imaan and Nikah. Zaid erred by concluding the transaction with Imraan who implied rejection of the Shariah. When Imraan uttered the kufr, he became a murtad. It is not permissible to trade with a murtad.

## INTERFAITH TRAP OF KUFUR

**Q. Here in the U.K. at this moment in time there is a big clamour for inter-faith relations. Recently some people from our Masjid went to a church as part of this inter-faith dialogue. Some actually participated in the service. Is this permissible?**

**A.** It is kufr to go to a church, especially for interfaith dialogue. Interfaith dialogue is haraam. We are permitted to only present the teachings of Islam without listening to the propagation of other religions, cults and ideologies. But this presentation may not be made in a temple of kufr and shirk.

Participating in the service aggravates the kufr. In other words, they have lost their Imaan. It is imperative for the participants to repent, renew their Imaan and their Nikah if they are married persons.

It is not permissible to enter a church and to sit or stand with 'respect' to listen to the kufr prayers/services, even for the sake of 'good relationship'. It is extremely unintelligent to become a *murtad* for the sake of 'good relationship' with kuffaar. This idea is a deception of shaitaan. Those who are interested in interfaith literature, may write to *The Majlis*. The Interfaith movement spearheaded by the Saudi king at the behest of his master, the U.S.A. is a dangerous trap of kufr.

## THE KUFUR DRIVEL OF THE USTAADH

**Q. The Hadith Ustadh at our Madrasah while explaining the chapter on food and eating mentioned that eating from tables is permissible, and that we should only lift our feet up. He added that in eating from tables there is no tashabbuh bil kuffaar. Eating on the floor is love for the Sunnah, he said. Therefore, sitting at tables to eat is "only" leaving out a Sunnah, and that is the "only sin", but it is *fi nafsihi* jaaz (permissible) to eat from tables while sitting on chairs. I am confused. How can a person be sinful if an act is permissible? Please comment.**

**A.** The definition of *Ilm* is: "*Ilm is a Noor from Allah in the heart of the Mu'min.*" It is quite obvious that this Ustadh lacks *fahm* and *the Noor of Ilm*, hence he gorged out his rubbish. The drivel he spoke about the act being 'only Sunnah' is *Istikhfaaf* with the Sunnah. Such *Istikhfaaf* is kufr. The attitude of viewing any ta'leem of the Sunnah or Shariah as insignificant is kufr. The Ustadh spoke kufr drivel. He lacks insight. It is clear that he does not understand the masaa-il of the Deen, hence he spoke so much drivel about tables and chairs. If he had indeed said so, then he must examine his Imaan.

Eating from tables is a western custom. It is most certainly *Tashabbuh Bil Kuffaar (emulating the kuffaar)*. The Ustadh has demeaned his own intelligence with his incongruent drivel of the act being permissible despite it also being sinful. Since his opinion is baatil, he failed to even understand his confusion and self-contradiction.

What products can be expected to emerge from the portals of the Madaaris when such deviates teach Hadith? The obligation of the Ustadh is to strengthen the bond of the students with the Deen. It is his Waajib duty to inculcate in their hearts the importance of the Sunnah of Rasulullah (sallallahu alayhi wasallam). This Ustadhs' *fi nafsihi'*

argument betrays his *jahaalat*. With such corrupt arguments, the entire edifice of the Sunnah and Shariah can be demolished. That was precisely what the Yahood and Nasaara did to the Shariats of Nabi Musa (alayhis salaam) and Nabi Isa (alayhis salaam). Insha'Allah, the same fate will not overtake the Shariah of Muhammadur Rasulullah (sallallahu alayhi wasallam).

**Q. Is it incumbent for a woman to serve her unmarried brothers-in-law? She is expected to cook for them and see to their clothing, etc.**

**A.** The married girl is under no obligation to serve her brothers-in-law. In fact, the brothers-in-law should hang their heads with shame for so disgustingly expecting their sister-in-law to serve on them. She should not serve them. Rasulullah (sallallahu alayhi wasallam) said that she should avoid them like 'Death'.

**Q. Is it permissible for a lady in Iddat to go into her enclosed backyard?**

**A.** It is permissible for a lady in her iddat to go into her enclosed yard for any valid purpose, whether to relax, do washing, gardening, etc.

**Q. In our country (Gambia), when senior government appointments such as a president, judge, commander of the military, etc., are made they are required to swear an oath by the Holy Qur'aan. The appointed Muslim has to hold the Holy Qur'aan and read out an oath of allegiance to the government and the constitution. Is this form of investiture permissible?**

**A.** The method of oath-taking by senior government officers is not permissible. It is a method in pure emulation of the kuffaar who are required to undergo such oaths. There is no such procedure in Islam. The Khulafa-e-Raashideen and all other officers of Islamic states were never appointed in this western kuffaar manner.

Since almost all African, Arab and Asian countries had been colonized by the western imperialists, they (the west) imposed their system of government on the colonized people. Although these countries have ac-

(Continued on page 12)



## A NEW BID'AH

**Q.** In most Musjids there is a new trend on the Day of Jumuah. By custom, musallis are not allowed to perform the four raka'ts Sunnatul Muakkadah before the talk. After the talk, the entire congregation rises altogether and engage in the four raka'ts. A late-comer observing the scene, at a glance gains the impression that the Fardh Jamaa't has commenced. Is this not a bid'ah?

**A.** Undoubtedly, it is a bid'ah. It is a new-fangled bid'ah. The primary objective for attending the Musjid on Jumuah and for the daily Salaat, is to perform Salaat. The bayaan is secondary. It is not permissible to interfere with the Sunnah method of performing the acts of ibaadat. When a person arrives at the Musjid, his first Waajib duty is to perform two raka'ts *Tahyatul Musjid*. Thereafter he has to engage in the four raka'ts Sunnatul Muakkadah.

The practice which you have explained has displaced this Sunnah. Furthermore, after the bayaan, everyone rushes through the four raka'ts Sunnatul Muakkadah. In most Musjids, the Imaam makes haste to proceed to the mimbar even while many musallis are engaged in Salaat. Those responsible for this custom bear the sin of the calamity of preventing people from the primary ibaadat of Salaat, and the Sunnatul Muakkadah of *Tahyatul Musjid*. They further, are guilty of preventing people from performing the four raka'ts Sunnatul Muakkadah in its proper time, and

the proper time is not an orchestrated time – a time which has become fixed after the bayaan. With the passing of time, the next generation will believe that it is compulsory to delay the four raka'ts and perform it after the talk which itself has attained bid'ah proportions by virtue of it being regarded to be incumbent. Nowadays the talk too is considered to be a constituent of the Jumuah Salaat proceedings.

Due to this custom, people feel pressurized to forgo *Tahyatul Musjid* and to delay the Sunnatul Muakkadah unnecessarily. Even the bid'ah practices of the Ahl-e-Barelwi sect had begun innocently and with good intentions. But all acts initiated in conflict with the Sunnah develop into hardcore bid'ah irrespective of sincere and good intentions.

People should not feel obliged to sit and listen to the talk on Jumuah. They should not abandon *Tahyatul Musjid* nor delay the four Raka'ts Sunnatul Muakkadah. The Ulama and Imaams of the Musajid should take heed and refrain from initiating practices which will most assuredly develop into bid'ah. The argument of benefits should not be presented when the practice has neither origin nor sanction in the Sunnah. There are benefits in everything in this dunyah, good or bad. Nothing is devoid of benefit, even major sins have worldly benefits. The criterion is the Shariah. Its letter, form and spirit have to be zealously guarded by the Ulama.

## CERTIFIED CARRION FOOD

**Q.** Many Muslims here in the U.K. have started to use non-Muslim/Hindu caterers to supply the food on occasions of weddings, walimahs, etc. These caterers claim that the meats they are providing are from halaal sources. Unfortunately in this time of gross negligence no one goes to verify such claims. Many Muslims thinking that the invitation is from a Muslim family, consume the meat provided by the host not knowing that the caterer is a Hindu. Is it permissible to buy cooked meats from non-Muslim caterers? If the host is going to entertain his Muslim guests with meat supplied by non-Muslim caterers, should he let his guests know the source of the meat?

**A.** It is most certainly not permissible to buy meat products from non-Muslim caterers whether the meat is cooked or uncooked. It is not permissible for Muslims to eat such meat at the function of the host who serves meat obtained from kuffaar caterers. Leave alone informing the people, it is incumbent for the host to abstain from buying such haraam meat. If the miscreant host believes that the haraam meat is permissible, then obviously he will not inform the people of the source of the meat. Those who are aware of the haraam source should publicize it to make Muslims aware of the haraam food they will be consuming at the function.

Such a dangerous revolution of the mind and heart has overtaken Muslims that their Imaan has become eroded to the brink of effacement. In former days, one felt free to eat food served by a Muslim. There was no need to doubt. But in our age of degeneration it is no longer permissible to consume the food of people who even have an outward appearance of the Deen. The beard, kurtah, burqah, performing Salaat with Jamaa't five times a day, fasting, even Nafl fasting, etc., are no longer evidence of Taqwa. Most such persons outward Deeni appearance are also corrupt in their hearts, in their personal dealings, in their pursuit for money and in their social relationships in general. They parade as men and women of piety while their hearts are barren and bereft of Taqwa.

The degree of the erosion of their Imaan is such that they relish in eating carrion. If they see a 'halaal' sticker of some evil halaal certificate vendor affixed to pork or bottled urine, they will consume it without compunction. Not a twinge of conscience will affect their hearts. They are rotten to the core – just as rotten and diseased as the halaalized carrion they consume.

In former times the principle of the Shariah was that things are initially halaal. That is, there is no need to doubt and believe that something is haraam when it is served by a

Muslim. But in this age, the principle is the converse. That is, everything will be haraam unless proven to be halaal. It is therefore not permissible to consume the food of even Muslims if you are not aware of the source of the food. The deluge of haraam food, in particular carrion meats such as that halaalized by SANHA, MJC, etc., has dangerously corrupted and eroded Imaan to the degree of nullity. The raging tide of shamelessness, immodesty, immorality, fornication and adultery prevalent among Muslims in this age is the direct consequence of consuming haraam foods like pigs and dogs. This deluge of haraam meats has increased the carnal bestiality in people, hence they are totally unable to understand the major sins of immorality in which they indulge.

It is the ruin of Imaan that makes Hindu and kuffaar meat palatable and digestible to 'Muslims' of this era. It is compulsory on those who are aware to notify the Muslim community about this haraam state of affairs. It is not permissible to maintain silence on this issue. The Ulama who condone this evil state with their silence and even active promotion are the *DUMB DEVILS* to whom Rasulullah (sallallahu alayhi wasallam) refers in the following Hadith: "He who maintains silence regarding the Haq, is a Dumb Shaitaan."

## CARRION CHICKENS AND CANCER SCIENTIFICALLY PROVEN

(By Mike Adams, The Health Ranger, Editor of Natural News)

### FDA FINALLY ADMITS CHICKEN MEAT CONTAINS CANCER-CAUSING ARSENIC

After years of sweeping the issue under the rug and hoping no one would notice, the FDA has now finally admitted that **chicken meat sold in the USA contains arsenic**, a cancer-causing toxic chemical that's fatal in high doses. But the real story is where this arsenic comes from: *It's added to the chicken feed on purpose!*

Even worse, the FDA says its own research shows that **the arsenic added to the chicken feed ends up in the chicken meat** where it is consumed by humans. So for the last sixty years, American consumers who eat conventional chicken have been swallowing arsenic, a known cancer-causing chemical. (<http://www.phillyburbs.com/news/loc...>)

Until this new study, both the poultry

industry and the FDA denied that arsenic fed to chickens ended up in their meat. The fairytale excuse story we've all been fed for sixty years is that "the arsenic is excreted in the chicken feces." There's no scientific basis for making such a claim... it's just what the poultry industry wanted everybody to believe.

But now the evidence is so undeniable that the manufacturer of the chicken feed product known as **Roxarsone** has decided to pull the product off the shelves (<http://www.grist.org/food-safety/20...>). And what's the name of this manufacturer that has been putting arsenic in the chicken feed for all these years? **Pfizer**, of course – the very same company that makes vaccines containing chemical adjuvants that are injected into children.

Technically, the company making the Roxarsone chicken feed is a subsidiary of Pfizer, called **Alpharma LLC**. Even though Alpharma now has agreed to pull this toxic

## WHY MUTILATE THE SHARIAH FOR 'RECOGNITION'?

There prevails a satanic din for 'recognition' or legal recognition of Muslim marriages in certain quarters of the community. The din is satanic because the clamour for the kind of recognition being pursued brings in its wake mutilation of the Shariah. If the desire is only civil recognition, what constrains the consequence of

transmogrification of the Shariah?

Why should the Shariah be tampered with and compromised simply for recognition? What is the imperative need to overhaul with kufr the Shariah for the sake of recognition? Why can recognition not be achieved without battering the

Shariah? We contend that the attainment of legal recognition for Muslim marriages without subjecting the Shariah to mutilation and transmutation is a simple issue. And, this is the Path which must be pursued. The Constitution provides for recognition without interference with the Shariah.

feed chemical off the shelves in the United States, it says it won't necessarily remove it from feed products in other countries unless it is forced by regulators to do so. As reported by AP:

"*Scott Brown of Pfizer Animal Health's Veterinary Medicine Research and Development division said the company also sells the ingredient in about a dozen other countries. He said Pfizer is reaching out to regulatory authorities in those countries and will decide whether to sell it on an individual basis.*" (<http://www.usatoday.com/money/indus...>)

But even as its arsenic-containing product is pulled off the shelves, the FDA continues its campaign of denial, claiming arsenic in chickens is at such a low level that it's still safe to eat. This is even as the FDA says arsenic is a carcinogen, meaning it increases the risk of cancer.

## CANCER EXCRETA

(By Mike Adams)

**EAT MORE** poison, in other words, but don't consume any healing foods. That's the FDA, killing off Americans one meal at a time while protecting the profits of the very companies that are poisoning us with their deadly ingredients. Oh, by the way, here's another sweet little disturbing fact you probably didn't know

about hamburgers and conventional beef: **Chicken litter containing arsenic is fed to cows in factory beef operations.** So the arsenic that's excreted out by the chickens gets consumed and concentrated in the tissues of cows, which is then ground into hamburger to be consumed by the clueless masses who don't even know they're eating second-hand chicken faeces. ([http://www.naturalnews.com/027414\\_c...](http://www.naturalnews.com/027414_c...))



## THE MURTAD CLOWN

**Q.** A clown whose name is Riaad Moosa has recently made a mockery of Islam by dressing up with Islamic attire and a fake beard, imitating Osama Bin Laden. With his singing accompanied by music, he made fun of Osama. A man with a niqab also appeared in the clown's act. What is the Shariah's ruling regarding this person?

**A.** The clown, Riaad, has long ago become a murtad. His kufr is aggravated by his kufr mockery of aspects which are among the *sh-iaar* (salient features) of Islam. The dress, beard and Niqaab are among the *sh-iaar*. Mocking, or jesting with any of the teachings/practices of Islam is kufr.

The clown's denial that he had not targeted Rasulullah (sallallahu alayhi wasallam) is rejected by the Shariah. An

attack on any aspect of Islam is an attack on Allah and His Rasool (sallallahu alayhi wasallam). The only salvation for this contemptible clown is to publicly apologize for his kufr; to repent, and to renew his Kalimah.

Furthermore, his very devilish profession, viz. clowning, music, etc., renders him a murtad even if he does not openly insult the Deen as he had done with his mockery of Osama Bin Laden.

The lengthy response given by *Muslimah in Say* adequately debunks the bunkum defence proffered by the murtad clown. His flabby self-vindication comes within the purview of the following Qur'aanic verse:

**"Do not present excuses. Verily you have committed kufr after your Imaan..."**

## WHO SHOULD WE FOLLOW?

**QUESTION:** Whom should we Hanafis follow when there is a conflict of opinion among our Ulama? For example Mufti Taqi Uthmaani says that Islamic banking, digital pictures, etc. are permissible whereas the Mujlisul Ulama refutes this view. So how does a layman make a choice?

**ANSWER:** If two medical doctors or two lawyers give conflicting opinions on the same issues, who will you follow? How will you decide whom to follow? Use the same criterion in the event of conflicting opinions of the Ulama.

In the Qur'aan Majeed, Allah Ta'ala reprimanding the masses (the laymen) of Bani Israaeel, states: *"They take their Ulama and their Mashaaiikh as gods besides Allaah."* Now why does Allah Ta'ala criticize and reprimand the ordinary people for following the rulings of their learned men when it is incumbent for the laity to follow the rulings and guidance of the Ulama? In reality, the ordinary people who love to follow their nafs, and the easy way, do understand what is Haqq and Baatil. Thus, they quickly follow such rulings which satisfy their nafs while deep down in their hearts they know that they are following baatil. For such miscreants and slaves of the nafs, the Qur'aan Majeed says: *"In fact, man has awareness of his nafs even though he puts forth excuses (to justify his haraam, nafsaniyat and shaitaniyat)."*

Allah Ta'ala has bestowed to *insaan* a treasure called *Aql* (Intelligence) which the Mu'min is required to utilize constructively with *ikhlaas* (sincerity). Then he will arrive at the correct opinion, and follow what is the Haqq.

The Shariah also emphasizes abstention from doubtful issues. The Deen also instructs us to choose the option in which there is *ih-tiyaat* (caution). Rasulullah (sallallahu alayhi wasallam) said: *"Shah that which plunges you into for that which does not cast you into doubt."* Two glasses of water are placed in front of you, and it is said that one glass contains pure water while the other glass of water contains a few drops of urine or a drop of a lethal poison, but it is not known which glass of water is pure and which one is the contaminated one. In this situation of conflict, which glass will you opt for? If someone, regardless of his elevated status, suggests that you opt for any one of the glasses, or take the one on your left or on your right, etc., will you take the chance? We are certain that you will shun both and opt for caution.

Now when one Aalim says that 'this meat is haraam carrion', and the other one says that it is 'halaal', why should you dither and be in doubt as to the option you should adopt? In Deeni or spiritual matters, people throw caution aside and blindly follow their bestial nafs presenting the hollow pretext that a certain Aalim says that it is permissible irrespective of the lasting spiritual damage which consumption and participation in the haraam cause.

If one Aalim says that a picture is not a picture, and the other one says that a picture is a picture, then you the layman, is required to use the *Aql* bestowed to you by Allah Ta'ala so that you do not come under the scope of the above

## KISSING THE HANDS

**Q.** The Majlis said that kissing the hands of a Shaikh is improper. However, there are several Hadith narrations which prove that Sahaabah did kiss the hand of Rasulullah (sallallahu alayhi wasallam). Imaam Nawawi and other Fuqaha have also said that it is permissible.

**A.** Brother, the fatal mistake which you and numerous people in this age commit is to subject the Ahaadith to personal opinion. There exists the severe disease of laymen digging out narrations from the kutub and when they become confused because the masaa-il of the Shariah appear to be in apparent conflict with some narrations, they subject the Ahaadith to their personal opinion. For such persons, Rasulullah (sallallahu alayhi wasallam) warned that their abode will be the Fire of Jahannam.

You have cited some Ahaadith pertaining to kissing of hands, and you mentioned the opinion of Allaamah Aabid Sindhi (rahmatullah alayh) while you are perhaps unaware of the clear ruling of Imaam Abu Hanifah, Imaam Muhammad and countless Fuqaha of the Hanafi Math-hab. They all were fully aware of the narrations which you have cited. But despite these narrations, they ruled the impermissibility of kissing hands.

While you have mentioned the narrations pertaining to kissing of hands, you either are unaware or you have forgotten or you intentionally chose to ignore the following Hadith and similar others:

*"Hadhrat Anas (radhiyallahu anhu) narrated that a man said to Rasulullah (sallallahu alayhi wasallam): 'O Rasulullah! Someone from amongst us meets his brother or his friend. May he bow for him?' Rasulullah (sallallahu alayhi wasallam) said: 'NO!' The man said: 'May he embrace and kiss him?' Rasulullah (sallallahu alayhi wasallam) said: 'NO!' The man said: 'May he hold his hand and make musaafahah?' Rasulullah (sallallahu alayhi wasallam) said: 'Yes!' --- (Tirmizi)*

In Bahrur Raa-iq appears the following explanation:

*"In Jaamius Sagheer it is stated: 'It is Makrooh for a man to kiss a man or his hand or to embrace him.' Tahaawi narrated that this is according to Imaam Abu Hanifah and Imaam Muhammad (rahmatullah alayhima). Imaam Abu Yusuf (rahmatullah alayh) said: 'There is nothing wrong with kissing and embracing..... The daleel of Imaam Abu Hanifah and Imaam Muhammad (rahmatullah alayhima) is the Hadith of Anas (radhiyallahu anhu), and it is also narrated that the Nabi (alayhis salaatu was salaam) forbade from mukaa-ma-ah, i.e. kissing. And the Ahaadith which have been narrated in conflict of this (prohibition) are Mansookh (abrogated)*

*.....Sarakhsi and some of the Muta-akh-khireen have granted concession to kiss the hand of a pious Aalim and Zaahid for the sake of barkat."*

From the foregoing you

will understand that there is difference of opinion on this issue in the same way as there is difference of opinion on numerous masaa-il of the Mathaahib. Our Akaabireen follow the ruling of Imaam Abu Hanifah and Imaam Muhammad (rahmatullah alayhima) in the mas'alah. Other senior Ulama and Mashaaiikh follow the other view of permissibility. So while we adhere to Imaam Abu Hanifah's ruling and discourage kissing the hands of even Ulama and Mashaaiikh, due to the difference of the Akaabireen, we do not apply vehemence to our discouragement.

However, in this age, it is best to abstain from kissing the hands of even a Shaikh/Aalim because there no longer is true Taqwa. The Shaikhs of this age are generally bogus, ignorant or bid'atis. They are ignorant in even the rudiments of Tasawwuf. Their primary concentration is on singing and poetry, especially poetry sung by their mureeds to extol their own hallucinated greatness, piety and virtues. They swoon, get deceptively transported into nafsani ecstasy and shed crocodile tears to impress the audience. People are insincere. They do things for riya, and this practice of kissing the hands entails bowing (making ruku') which according to the Shariah is in the category of Sajdah, has become a custom devoid of reality and humility. It is an external show and a hollow custom devoid of sincerity and true respect in the heart. Furthermore, the spiritual guides are not of that calibre of piety to warrant such veneration. And, Allah knows best.

### WUDHU AND THE ANGELS

Rasulullah (sallallahu alayhi wasallam) said that the Angels continue making dua for every person as long as he sits with wudhu on his musalla, and they say: "O Allah, forgive him (or her). O Allah have mercy on him (or her)." Imaam Muhib (rahmatullah alayh) commenting on this Hadith said that the one who is without wudhu is deprived of the special dua of the Angels.

Hadhrat Ibn Bittaal (rahmatullah alayh) commented that a person who desires easy forgiveness for his sins, should frequently remain sitting on his musalla after Salaat so that he could benefit from the dua of the Angels supplicating for him.

### HAJJ AND THE ANGELS

Hadhrat Muhammad Bin Ka'b Qarzi (rahmatullah alayh) narrated that after Nabi Adam (alayhis salaam) had performed Hajj of Baitullah, a group of Angels met him and said: "O Adam! Your Hajj has been accepted. We had performed Hajj of Baitullah two thousand years before you."

mentioned Qur'aanic ayat of Divine Reprimand. You are not expected to debase your *Aql* by enslaving it to your carnal instincts. Your intelligence will be sufficient to convince you that the one who says that a digital picture is not a picture resorts to skulduggery and propagates what his nafs orders him, not what his *Aql* demands.

Similarly, if one Aalim says that the so-called 'dividends' of a so-called 'Islamic' bank are riba, and another Aalim says that it is not riba, then even the layman whose brains are not welded to stupidity, will understand that it is in his best Deeni interests and for his Akhirah to abstain from such a dangerous sin as riba. The principle of *Ihtiyaat* (Caution) and abstention from doubt should be adopted in every conflict, namely, adopt caution and for practical purposes act on *Ihtiyaat* and abstain from doubt, and utilize your *Aql*. You will then be on Rectitude, and there will remain no doubt in you as to what and who is the Haqq.



## THE ANGELS OF THE HEAVENS

IN A LENGTHY Hadith of Rasulullah (sallallahu alayhi wasallam) narrated by Al-laamah Jalaaluddin Suyuti (rahmatullah alayhi) the following description of the various classes of Mala'ikah (Angels) inhabiting the different levels of the Heavens is given:

1) The first heaven (*Samaa-e-Dunya*) has been created a powerful solid structure. The inhabitants occupying this heaven are powerful beings having the form of cattle. Each one has wings. Some have two, some three and some four wings. Their number equals the number of the stars. They perpetually recite Tasbeeh, Kalimah Tayyibah and Takbeer.

2) The Angels inhabiting the second heaven are as numerous as raindrops. They

are in the form of scorpions. Neither do they sleep nor pause a moment in their recitation of Tasbeeh.

3) The Angels of the third heaven have human form and they are as numerous as the grains of sand. They perpetually seek refuge with Allah Ta'ala.

4) The Angels inhabiting the fourth heaven are in the form of Hoor-e-Een (Damsels of Jannat). They are as numerous as all the leaves on all the trees. They stand in rows shoulder to shoulder. Some are in Ruku' while others are in Sajdah. Noor emanating from the Tasbeehaat which they recite permeates the heavens and the earth.

5) The Angels of the fifth heaven are twice the number of the entire animal

kingdom. They have the form of eagles. They are engaged in recording divine laws. Some are supervisors of others.

6) The Angels occupying the sixth heaven have the form of beautiful horses. They are called Hizbullaah (The Army of Allah).

7) The inhabitants of the seventh heaven are the Muqarrab Angels. They enjoy a very close relationship with Allah Ta'ala. Among them are the Angels who deliver the manuscripts of deeds. Above them are the Angels who bear aloft the Divine Throne.

Above the seventh heaven is another huge, wondrous specimen of creation known as Karubi. There are many levels among them as well.

## INHERITANCE

**Q. In an inheritance dispute, one party applied to the High Court to invalidate the deceased's Islamic Will, and to declare that he had died intestate so that his estate could be distributed in accordance with the kuffaar law of inheritance. What is the ruling of the Shariah regarding this party?**

**A.** The Qur'aan Majeed declares: "Those who do not decree/decide/judge according to that (Shariah) which Allah has revealed, verily, they are kaafiroon ..... Verily, they are faasiqoon ..... Verily, they are zaalimoon." (Al-Maidah, 44, 45 and 47) The application

made to court is kufr. The party who had committed this vile act of kufr has destroyed his Imaan. He has become a *mur-tad*. If he desires to return to the fold of Islam it will be imperative that he withdraws his kufr application, repents, and renews his Kalimah. In addition, he has to renew his Nikah if he happens to be married.

**Q. My uncle had two wives. From his first wife he had 3 sons and 2 daughters, and from his second wife, one son and 2 daughters. A few years later, he separated from his second wife without giving her Talaq. He never supported his children by his second wife. 33 years later**

**the second wife passed away. Soon thereafter, the husband died. The first wife and her children are denying inheritance to the children of the second wife. Can they be denied inheritance?**

**A.** They can never be denied their share of inheritance. Their status is exactly the same as the children of the first wife. The first wife and her children are guilty of a grievous act of haraam for denying them their rights. The deceased's estate is inherited by his wife who receives one eighth, his four sons and four daughters. Each son will receive twice the share of a daughter.

## THE TURKISH 'ISLAM' MENACE

(Continued from page 1)

sources at their disposal. They operate in very expensive buildings, and they construct buildings at the cost of hundreds of millions of rands. They have absolutely no problem to acquire permission from the governments of all countries, especially from countries which are actively placing severe constraints on true Islamic education. Thus, while Pakistan, India, Egypt, and similar other anti-Islamic governments do not allow foreign students to study the Deen in their lands, and even inhibit their own peoples from Deeni Knowledge, the Turkish cartel is allowed to flourish everywhere. Even in war ravaged countries, they freely operate. Surely they enjoy protection! This is another sinister dimension to the Turkish so-called 'islamic' education operation.

It is quite manifest that the objective of the Turkish system of 'deeni' education is to produce Muslim robots – docile people, subservient to western ideas and values, and inimical to true Islam and its vibrant system. They handpick students and despatch them to Turkey for a crash course to transform them into 'sheikhs' (ulama). After spending two or three years in Turkey, they return as Turks, not as Muslims. With their clean-shaven faces, western attire and spiritless drivel talk they appear like robots and Turkish mas-cots. They lack the spirit of the Deen which must necessarily vibrate in the heart of a student who has acquired true Knowledge of the Deen under the supervision of uprighteous Asaatizah.

We announce a timely warning to the Muslim community! It is not permissible to send children to these hybrid Turkish 'madrasahs'. They emerge with an aversion for the Sunnah of Rasulullah (sallallahu alayhi wasallam). There appears to be sinister forces manipulating this operation. All over the world sinister forces are infiltrating the madaaris, even into genuine Darul Uloom to subvert the original Deeni syllabus and to substitute it with a *kufri-sized* curriculum plotted in America. The objective is to prepare an 'ummah' who will be docile and subservient to the West. Towards this end, the U.S.A. has made available billions of dollars to Muslim countries, especially Pakistan, to combat and eradicate the Maktab system which the Ummah has inherited from the Salfus Saaliheen.

Here in South Africa, America's objective is being gratuitously served by the ulama with their haraam hybrid so-called 'islamic' schools which have displaced the original, holy Maktab system and subjugated Deeni Ta'leem to the secular course. Supplementing the haraam so-called 'islamic' schools of South Africa is the hybrid, sinister Turkish 'madrasah' system. The attainment of the pernicious American objective has thus been simplified for the enemies of Islam.

One Turkish character is allegedly squandering R230 million in bricks, sand and water to construct just one building in South Africa, which will ostensibly cater for Deeni education. We can safely say that shaitaan himself is in charge of this operation. Mus-

## PURSUING THE DUNYA

**Q. What is your view regarding striving in the world to gain excellence/perfection? I don't mean merely earning a living, but instead working hard to be successful so that we can also be an example to the kuffaar in the ways of the dunya too. We can also use our economic leverage to help the Ummah as Hadhrat Abdur Rahman Bin Auf (radhiyallahu anhu) had excelled in matters of wealth. So, if a person can keep his Deen secure and executes all his Fardh, Waajib and Sunnat Muak-kadah obligations, then is it encouraged for him to excel in the dunya? Is it better to lead a menial life or so well in the world?**

**A.** A Mu'min who understands the *maqsad* (objective) of life on earth does not strive and live to prove anything to the kuffaar. He practises the Deen for Allah's Pleasure, for thawaab in the Aakhirah and for everlasting Najaat (Salvation). He does not manipulate the Shariah and the Sunnah to be an example for the kuffaar. We all eat food, not to build up our bodies. We eat good and delicious food to satisfy our nafsani desires. But in this process the food builds up our bodies and sustains our life on earth. But almost every person's objective for eating food and drinking water is to satisfy hunger, thirst and the nafs. Similarly, while a Mu'min practises according to the Shariah and adopts the Sunnah for the sake of Allah Ta'ala, he unconsciously and without design becomes an example of virtue for non-Muslims. The mundane benefits are by products.

Our intention in following the Deen must be absolutely nothing but Allah's Pleasure. We should not contaminate our niyyat with worldly designs and motives, or any motive which negates Ikhlās (sincerity).

Undoubtedly, we are under Shar'i obligation to utilize

our material resources to assist the poor and in other Deeni projects. But this too is only for Allah's Pleasure, not for any other reason. The Qur'aan Majeed states: "They feed the poor, the orphan and the prisoner for the love of Allaah. Verily, we feed you for the Sake of Allaah. We do not intend (to acquire) from you reward nor thanks."

Far from Islam encouraging the Muslim to excel in the dunya in material spheres of life, the Qur'aan and the Ahaadith advocate renunciation of the dunya in varying degrees depending on the quality of Imaan of individuals. The Qur'aan and Ahaadith condemn the dunya and discourage us from indulgence in worldly pursuits beyond the degree of need. You have mentioned Hadhrat Abdur Ra h m a a n B i n A u f (radhiyallahu anhu). Despite his greatness, despite his entire wealth being at the disposal of the Deen and despite him being among the Ten Sa-haabah whose Jannat has been assured, he will enter Jannat Aishah (radhiyallahu anha) because while the former had excelled in the dunya, she excelled in the Aakhirah, and was totally but voluntarily deprived of the dunya. She led a life of extreme poverty and frugality. The merit for the Mu'min is to excel in the Aakhirah, not in the dunya. But this message is not propagated in general in these days because the Imaan of most Muslims dangles on a thread. It is therefore senseless to emphasize renunciation. Hence, we emphasize acquisition of the dunya within the prescribed bounds of the Shariah. That is the minimum Waajib demand for all Muslims, regardless of how weak their Imaan may be.

Undoubtedly, it is infinitely superior to lead a life of a mendicant whose gaze is focused on the Aakhirah even though he lacks in entirety in worldly spheres.

lms should be alert and not be caught as suckers and morons. They should not ruin the Imaan of their children by disposing them into the snares of shaitaan who operates in the form of human beings who are described in the Qur'aan Majeed, "Shayaateenul Ins" (Human Devils).

In response to the satanic squander of huge resources on futile and stupid buildings, Rasulullah (sallallahu alayhi wasallam) said: "Every expenditure is in the Path of Allah, except that which is spent on sand and water (i.e. buildings – unnecessary construction)." While this Hadith of our Nabi (sallallahu alayhi wasallam) fully applies to the Turkish wasteful structure, we must warn the Ummah that it is not a construction without calculated design. There is another dimension which Allah Ta'ala will most assuredly expose in time to come. May Allah Ta'ala save the simple, unsuspecting Muslim public from the snares of the enemies of Islam.



## POETRY AND SINGING IN THE MUSJID

**QUESTION:** *The latest fad in the Musjids is so-called nasheed artists demonstrating their talents. The Ulama who organize these poetry and singing programs mention that it is one of the Sunnah practices to recite poetry. They quote Hadhrat Hassaan Bin Thaabit (radhiyallahu anhu) who had recited poetry for Nabi (sallallahu alayhi wasallam). Further, mureeds sing in praise of their sheikh, extolling his virtues and greatness while all and sundry emit queer noises sounding like 'oohs and aahs'*

*The latest in the Musjids now are good sound systems for the naa't (poetry) singers. The trend nowadays is like the devil singers of the west. Mikes are placed facing the crowd to pep the singer and the audience on the receivers in the ladies venue or at home. Please comment on this state of affairs.*

**ANSWER:** This trend in emulation of the 'devils of the west' come within the scope of the Hadith: **"It is better that your stomach be filled with pus than with poetry."**

There is no justification for this latest evil trend of singing poetry in the Musajid despite the fact that some Sahaabah would recite poetry which Rasulullah (sallallahu alayhi wasallam) had condoned. The Ahadith and the Qur'aanic verses which condemn poetry are applicable to the new, satanic practice which some of the Ulama-e-Soo' have innovated and with which they pollute the sanctity of the Musajid.

The Musajid have been constructed and dedicated for the ibaadat of Allah Ta'ala. It is haraam to convert a Musjid into a venue for stupid, indolent, misguided singers who follow in the footsteps of the devil singers of the west. The Sahaabah did not make a profession or a vocation (*mashghalah*) of poetry. They did not organize poetry and singing sessions. There were no stupid poetry/singing sessions ever organized in either the Musajid or elsewhere from the era of Rasulullah (sallallahu alayhi wasallam) to our age. It is only now that evil ulama, slaves of their bestial nafs,

have initiated this satanic profession.

It is tantamount to kufr to cite Hadhrat Hassan's poetry as a *daleel* for the evil which these miscreant molvis are perpetrating in the Musajid. Reciting even the Qur'aan Majeed aloud in the Musjid is not permissible. Converting the Musjid into the likes of a dancehall or concert-hall where singing, poetry and evil are committed, with sound systems and silly 'oohs and aahs' emanating from stupid people overcome with *nafsaaniyat*, is an act of capital *shaitaaniyat*. The holy atmosphere of the Musjid is totally ruined and defiled by the devil singers, the sound systems and the silly 'oohs and aahs' emanating from the stomachs filled with a substance 'worse than pus', for the Hadith informs us that 'pus is better than poetry'. Regardless of the 'good' content matter of the song/poem, indulgence in poetry/singing is haraam. The occasional, unofficial and spontaneous recitation of good poetry is excluded from the prohibition. But the *shaitaaniyat* which is nowa-

days enacted in the Musajid is haraam.

The sheikhs who get transported into *nafsaani* ecstasy by the stupid praises which their stupid mureeds sing, should go to some Muhaqqiq sheikh for *Islaah* of their nafs. Their shows of ecstasy are specious. These 'shaikhs' who love aggrandizement and praises, have not even perceived the fragrance of Tasawwuf. They do not have the faintest idea of the meaning of Tasawwuf and of its objectives, hence they squander their time and ruin the morals of their 'mureeds' with singing and poetry. And, tomorrow will follow dancing – the so-called dervish dances which transport the stupid actors into Jahannum via their vehicle of *nafsaani* 'ecstasy'.

The contention that poetry is Sunnah, and that too in an organized manner right inside the Musjid, is not only a despicable lie, but a lie blasphemed in the name of Rasulullah (sallallahu alayhi wasallam). About such deliberate and despicable lies, Rasulullah (sallallahu alayhi wasallam) said: *"He who speaks a lie on me (i.e. saying something is Sunnah when it is not), should prepare his abode in the Fire (of Jahannum)."* The vile molvi who made this slanderous claim has implied that this 'sunnah' was dead right from the time of Rasulullah (sallallahu alayhi wasallam), and had remained dead for fourteen centuries, and it is only now in this belated era in close proximity to Qiyaamah that some miserable molvi has unearthed this 'sunnah of singing and poetry' from some buried archives of Satanism. Is there a single instance in the entire history of Islam from Rasulullah's age down the long corridor of Islam's fourteen centuries, that any of the Sahaabah and the Ulama-e-Haqq had organized sessions of poetry and singing in the Musjid? Did they ever invite Muslims to come to the Musjid to participate in poetry and singing? The Qur'aan Majeed said: *"The la'nat of Allah is on the liars."* And, the lie uttered in the name of the Deen is an aggravated sin of terrible proportions.

It is haraam to pollute the Musajid with performances in emulation of the devils of the west. It is haraam to sit in the Musjid to listen to the hypocritical poetry and singing. The Musajid are Allah's Houses exclusively for His ibaadat.

## NIYYAT – THE FOR PIVOT OF POWER AND ACCEPTANCE

(By Hadhrat Maulana Masihullah Khan)

*Niyyat* simply means intention. The Islamic meaning of *niyyat* is explained by Qaadhi Baidhaawi as follows: "Focusing the heart on an action for obtaining Allah's pleasure." This beautiful intention is also termed *Ikhlās* (sincerity – purely for the Sake of Allah Ta'ala). Minus this *niyyat*, good deeds are unacceptable. Hence, Hadhrat Ali (radhiyallahu anhu) said that more than the actual deed, strive for the acceptance of the deed.

With *taqwa* and *Ikhlās* even a small deed is not insignificant. It has considerable value. The slightest corruption in the *niyyat* ruins the ibaadat and renders it unacceptable. Such an action, regardless of its outward beauty has really no existence.

Nowadays, we ostensibly practise good deeds and we superficially adhere to the salient features of Islam. However, our motives are corrupt. Most of our actions are bereft of *Ikhlās*. Our piety is a mere outward façade. It is devoid of reality. In our adoption of virtuous deeds and in our abstention from evil deeds, we are motivated by customary norms. We therefore, adhere to some good deeds, whilst we neglect other good deeds.

Deeds which conform to habit and customary practices

and which are considered respectable, we readily practise. On the contrary, such good deeds which are not customary and which may be viewed with disdain are abandoned. This attitude brings us within the scope of the Qur'aanic ayat: *"What, do you believe in a portion of the Kitaab (Qur'aan), and you reject a portion of it?"*

This attitude is a mere outward show of piety. It is not genuine piety. The analogy of our piety is like the outer peel or the shell without the inner fruit. This is the condition of our ibaadat. It has external form which is devoid of *Ikhlās*. A man focusing his gaze on only the external form believes that he has attained piety.

If we should reflect on our condition, we shall not fail to discern that the greater part of our deeds are contaminated with corrupt intentions. Love for fame, love for wealth, show, ostentation, lust, etc. contaminate our A'maal-e-Saalihah. We have become impervious, hence we do not understand our corruption. Nowadays lack of *Ikhlās* is our greatest deficiency. Thus, all good deeds and knowledge are hollow and go wasted. Our deeds are without soul. We thus find that despite numerous and long discourses, our Deen and Imaan increasingly weaken by the day. The original power is in *Ikhlās*.

(Continued from page 1)

have been able to draw more attention to their position .....The alim said it was clear that all the objections to the bill came from one sector, headed by the controversial Molvi A.S. Desai in the Eastern Cape."

On 18 February 2011, VOC quoted Mr. Taliep of the MJC as follows: "Given the fact that there is a small group of people who are opposed to the bill....."

On 4 April, 2011, the VOC stated: "Finding common cause with a splinter group in Gauteng and A.S. Desai, a strident cleric from Port Elizabeth, they have launched a vicious campaign opposing the Bill....."

The minority group which supports the Kufr MMB has shamelessly tried to hoodwink Muslims with the idea that they are the majority and that it is only a "small minority in Port Elizabeth" that is opposed to the Kufr bill. We present here the names of the organizations and of the Ulama who have publicly voiced their opposition to the Kufr MMB.

1. Jamiatul Ulama Gauteng
2. Jamiatul Ulama Kwazulu-Natal
3. Jamiatul Ulama Eastern Cape
4. Jamiatul Ulama of South Africa
5. Mujlisul Ulama of South Africa
6. Heidelberg Ulama Council
7. Chatsworth Ulama Council
8. International Islamic Research Council
9. AL-Jamaa Political Party
10. Muslim Lawyers Association of Transvaal (Gauteng and districts)
11. Majlishush Shurah Al-Islami Western Province
12. Supreme Council of Islamic Affairs of Lesotho
13. Islamic Unity Convention (Western Cape) (*The Islamic Unity Convention has 186 Constituency bodies under its umbrella. It therefore represents a substantial segment of the Muslim community of the Western Cape*)
200. South African Muslim Women's Doctor's Association
201. Scholars of the Truth
202. Madrasatul Fuqara, Malabar, Port Elizabeth
203. Young Men's Muslim Association, Port Elizabeth
204. Young Men's Muslim Association, Benoni
205. Humphries Street Musjid Association, Port

## 'MUSLIM' MARRIAGES BILL

- Elizabeth
206. Al-Musjidul Awwal, Tembeni, Ciskei
  207. Kingwilliamstown Muslim Association
  208. Queenstown Muslim Association
  209. Banaatus Salihat (Girls Madrasah), Malabar
  210. Lajnatun Nisaa'il Muslima'at (Association of Muslim Women of S.A.)
  211. Fountain of Wisdom, Johannesburg
  212. Port Alfred Muslim Association
  213. Kokstad Muslim Association
  214. Camperdown Jami'ah Musjid Association
  215. Ansaarul Haq Crises Centre, Durban
  216. Independent Group of Concerned Muslims of S.A.
  217. Al-Banaatus Salihat (Senior Girls Madrasah), Azaadville
  218. De Deur Asaatizah Association
  219. Jamiatul Aalimaatil Muslima'at (Council of Female Islamic Theologians)
  220. Korsten Muslim Association, Port Elizabeth
  221. Bloemendhal Jamaatul Haqq
  222. Midvaal Muslim Women's Forum
  223. The Essential Maktab Project, Cape Town
  224. Siratul Haq Islamic Association, Estcourt, Natal
  225. Bethlehem Muslim Association
  226. Estcourt Muslim Women's Association
  227. Malabar Muslim Association, Port Elizabeth
  228. Madrasah Miftahul Uloom, De Deur
  229. The Majlis, Port Elizabeth
  230. Ottosdaal Muslim Jamaat
  231. Madrasah Miftahul Falaah, Harding
  232. Alice Muslim Jamaat
  233. Fort Beaufort Muslim Association
  234. Madibogi Islamic Centre, Mafikeng
  235. Mayfair Muslim Association, Johannesburg
  236. Kwazakhele-Zwide Muslim Association
  237. Miftahuddin Islamic Centre, Bloemfontein
  238. Madrasah Sirajul Islam, Athlone, Cape Town
  239. Madrasah Islahul Banaat, Cape Town
  240. Lichtenburg Muslim Youth Organization
  241. Mooi River Muslim Society
  242. Weenen Musjid and Madrasah Trust
  243. Meyerton Muslim Association
  244. S.A. Muslims
  245. Know Islam
  246. Tarbiyatul Makatib Isipingo and District
  247. Mueenul Muslimeen, Orient Park, Isipingo
  248. Nurul Islam Masjid and Madrasah, Craigeboom, Umkomaas

(Continued on page 10)



# THE SCRAP KUFR MPL MASTERS COURSE

(Continued from page 1)

courses, is suspension of Aqaaid. In other words, whilst engaged in the pursuit of the scrap knowledge of the kufr course, a Muslim student who has suffered the eternal calamity of having been admitted into a cauldron of Jahannum (the university), is required to conceal his beliefs and not even utter or write on his articles *Bismillahir Rahmaanir Raheem*, or mention *sallallahu alayhi wasallam* when taking or writing the mubaarak (blessed) name of Rasulullah (sallallahu alayhi wasallam). He has to display himself as one of those *najis* 'academics' who perpetually wallow in the state of janaabat, both physical and spiritual.

The initial phase of the conversion to atheism is the suspension or concealment of Aqaaid. All concepts of kufr have to be entertained and accepted 'rationally' and stupidly (i.e. academically in terms of western understanding). The Muslim student is not permitted to show any bias in favour of Islam. All concepts of kufr must be placed, not only on par with Islam, but must supersede Islam. If Allah Ta'ala does not save the Imaan of a Muslim who has become ensnared in the cauldron of kufr in pursuit of scrap kufr courses, then there is absolutely no hope for his Imaan. He must compulsorily emerge from the vile kufr cauldron, not only an atheist, but an atheist who is an enemy of Islam – an enemy of Allah Ta'ala – an enemy of Rasulullah (sallallahu alayhi wasallam) – an enemy of the Ummah. Whoever manages to emerge from the cauldron of kufr – the university – with his Imaan, emerges at least scathed with all the filth and pollution of orientalist indoctrination. No one ever emerges unscathed from the cauldron of kufr pus and filth.

Then the coward atheist, the hidden enemy of Islam, camouflaged with a Muslim name, who lacks the courage to shed his Muslim name and identity, finds an outlet for the kufr rotting in his heart by making the Ulama-e-Haqq his scapegoat. Since the munaafiqeen atheists emerging from these cauldrons of Jahannum are too cowardly and lack the courage to proclaim their hidden theories and concepts and beliefs of kufr, they condemn the Shariah of Rasulullah (sallallahu alayhi wasallam) by attributing the Immutable Divine Shariah to the Ulama and the Fuqaha of Islam, claiming that the Shariah is the product of the opinions of the Ulama whereas Allah Azza Wa Jal declares with emphasis in the Qur'aan Majeed:

*"This day have I perfected for you your Deen, and completed for you My Favour, and chosen for you Islam as your Deen."* (Al-Maaidah, Aayat 3)

This Shariah was revealed, completed and perfected more than fourteen centuries ago in the very age of Rasulullah (sallallahu alayhi wasallam). It has endured the vicissitudes and the ravages of time and the onslaughts of kufr from numerous satanic sources and directions. These brainless, coprocreeps with their scrap kufr courses will never succeed in their vile, insidious, sinister plots to destroy Islam. Their conspiracies to devise strategies to distort and mutilate Islam will be of no avail. Their brand of kufr 'islam' exercises appeal to only their ilk – munaafiqs and zindeeqs who masquerade as Muslims.

The very same Islam which was revealed from *Looh Mahfuz* to Rasulullah (sallallahu alayhi wasallam) and which applied to the age of the Saahabah, the Taabieen, Taba-Taabieen and to all ages right down to the present era is

equally applicable today, and so shall it be to the Day of Qiyaamah. Every Tom, Dick and Harry doing a crash course of scrap and kufr at a kufr university deems himself/herself qualified to nibble at the structure of the Shariah and whittle it down into emasculation with interpolations and distortions of kufr. Islam has a divinely created inherent mechanism to combat and neutralize the pernicious plots of the coprocreeps, the agents of the kuffaar western Orientalists, whose mission in life is to undermine and destroy the Deen with their satanic plots which they unfurl under the Standard of Islam to dupe and mislead the ignorant masses. But, they fail to realize that the ignorant and unwary masses are not attracted by the kufr propagations of morons. The unspoilt and uncorrupted minds of the laity have a natural aversion for kufr, especially the type of kufr plotted by the agents of the Orientalists and the western enemies of Islam. While the ignorant masses are prone to bid'ah presented in the form of worship, they scorn and shun the kufr of the modernists who attack the very Belief structure of Islam.

The very MPL concept is a kufr plot designed in America by kuffaar decades ago. The U.S. has instituted elaborate multi-faceted plots in its crusade against Islam. The academic plot is more potent than the military aggression committed by the U.S.A. in the lands of Islam. In the academic plot, the enemy employs men and women born Muslims in Muslim homes, but whose Imaan is extinguished in consequence of the scrap kufr university courses offered in the name of Islam. The function imposed on these atheist products of the kuffaar universities parading as Muslims, is to thoroughly disfigure the Shari-

ah so that it conforms to western standards of immorality and intellectual miscegenation.

All 'Islamic' courses offered by kuffaar universities are constituents of the Orientalist plot to destroy Islam. Dr. Ahmad Ghorab, in his eye-opening book, *Subverting Islam – The Role of Orientalist Centres*, writes:

"Between 18<sup>th</sup> and 25<sup>th</sup> October 1986, a conference was held at University College, Oxford, entitled 'How to deal with Muslims in the Middle East'. The conference, organised by Bishop Dr. Kenneth Cragg, was held in association with the Oxford Centre for 'Islamic Studies', its Director being personally present there, as well as Dr. Ali al-Ghamidi, the Saudi Director of the Islamic Cultural Centre, attached to the Regents Park mosque in London. As I happened to be in Oxford at the time, a Muslim who knew me suggested that I should attend and, if allowed to do so, try to answer Dr. Cragg.

It is certain that someone should respond to Cragg's very long and subversive campaign against Islam. He has openly stated his aim as not trying to convert Muslims (which he dismisses as the 'numbers game') but as getting them to experience Christianity's Christ. To this purpose Cragg has, over almost three decades, dedicated a number of books, including studies of the Qur'an and *Sirah*, and also picked out for public exposure Muslim writings that support his programme .....Cragg would like, for instance, Muslims to end the legal prohibition on Muslim women marrying Christians. He also supports the surreptitious presentation of Christian 'witnesses' to Muslims in the Arab world."

The transmogrification of the Shariah is plotted by men of Cragg's ilk, who are the masters of the conglomerate of Juhhaal atheists masquerading as Muslims, who have set themselves the task of devising 'strategies (conspiracies) for the future of Islam in the modern world.' They desire to

make Islam 'immoral' and to totally *kufriticize* it so that nothing of the original, pristine pure Islam of Muhammadur Rasulullah (sallallahu alayhi wasallam) remains, because that Divine Shariah fetters the bestial nafs of man with a thousand chains of obedience and abstention. These are the chains which the coprocreeps planning the scrap kufr Masters MPL course seek to unshackle. Emancipation from the Divine Fetters of Islam is possible only by means of mutilating the Shariah beyond recognition in the way the Yahoood and Nasara had hacked the Shariah of Nabi Musa (alayhis salaam) and the Shariah of Nabi Isa (alayhis salaam) respectively. Nothing remains of the Shariahs of the previous Ambiya (alayhimus salaam). The coprocreep, juhhaal, cheap plastic 'mujtahids' of this age operating under the supervision of the Orientalist enemies of Islam, have formed alliances such as the 'American Learning Institute', and fronts such as 'Islamic Studies' centres for the attainment of the very same objective, viz., the destruction of the Divine Shariah, but with the retention of the name of Islam.

They may huff and haw as much as they desire, they will not succeed in their haraam nefarious schemes, for Allah Azza Wa Jal has fielded some Ulama-e-Haq to smash out the brains of baatil – the brains of the coprocreeps with their masters degrees, etc. Thus the Qur'aan Majeed warning them says: *"In fact, We strike baatil with the Haq. Then it (the Haq) smashes out its (baatil's) brains, and suddenly it (baatil) disappears. Wail (destruction and Jahannum for you, O Coprocreeps!) on account of that (rubbish – your MPL masters course, etc.) which you fabricate (and fraud in the name of Islam)."* (Al-Ambiya, Aayat 18)

## 'MUSLIM' MARRIAGES BILL

(Continued from page 9)

249. Madrasah Bantus Salehaat, Delta Road, Isipingo Beach
250. Tarbiyat Publishers (The Association of Muslim Writers, Durban)
251. Effingham Islamic Society, Effingham
252. Effingham Juma Masjid, Effingham
253. Greenwoodpark Madrasah, Greenwoodpark, Durban North
254. Madrasah Hamza Effingham, Durban
255. Greenwoodpark Islamic Society, Greenwoodpark, Durban
256. Darul Uloom Newcastle
257. Al-Answar Madrasah
258. Fernwood Masjid and Madrasah

259. Newcastle Muslim Community
260. Madrasah Islamia Newcastle
261. Islamic Information Bureau
262. Islamic Da'wah Centre, Newcastle
263. Islamic College Newcastle
264. Volksrust Muslim Jamaat and Madrasah
265. Baitul Qur'aan, Estcourt
266. Darul Hikma Islamic Centre
267. Rosedale Combined Islamic School
268. Al-Farooq High School (Estcourt)
269. Umtchezane Islamic School (Estcourt)
270. Mooi River Islamic Centre
271. Cornfield Islamic Centre
272. Wembezi Islamic Centre
273. Tatazane Islamic Centre
274. Khupane Islamic Centre
275. Mataiele Mosque & Madrasah Trust
276. Siratul Haq Trust
277. Rabia Masjid Trust Dra-

- kensview
278. Sabalalisa Iqiniso Dawah Academy
279. Madrasah Tarbiyyatul Atfaal
280. Weenen Dawa Centre
281. Estcourt Mosque & Madrasah Trust
282. Ar Raudhah Publication
283. Danhauser Dawah Academy
284. Melmoth M.M.T
285. Paulpietrsburg M.M.T
286. Nkandla M.M.T
287. Emondlo M.M.T
288. Harrismith Islamic Jamaat
289. Qwaqwa Islamic Centre
290. Harrismith Women's Organisation
291. Ladysmith Musjid Masihul Ummat
292. Anwaarul Islam, Linton Grange
293. Ashrafiyya Islamic Centre, Crosmoor, Chatsworth
294. Phoenix Jumah Musjid

This list is not exhaustive. We believe that there are many more

Muslim organization who will support our anti-Kufr MMB stance. The 31<sup>st</sup> May deadline did not afford us adequate time to contact and explain to many more organizations. Now on what basis can Mr. Taliep of the MJC substantiate his LIE that "all objections to the bill come from one group in Port Elizabeth"? If all these groups, entities and Ulama bodies have accepted the view propagated by *The Majlis*, then it is loud evidence for the triumph of the *Haq* which has been the outstanding feature of *The Majlis* since its inception.

The following is the list of Darul Ulooms and Ulama who had forwarded their submission of opposition to the President, Mr. Zuma and to the Minister of Justice:

- 1) Darul Uloom Azaadville (Gauteng) Moulana Abdul Hamid - Principal and Senior Prof. of

Hadith Mufti M. Saeed Motara - Chief Mufti and Senior Lecturer of Hadith Mufti Masood Qaasim - Senior Mufti and Teacher of Hadith

2) Darul Uloom Newcastle (the first and oldest Uloom from which hundreds of Ulama have graduated) Moulana Ismail Akoo - Senior Aalim and Principal

3) Moulana Ebrahim Adam (Western Cape) Very Senior Aalim (Scholar) and Amir (Head) of Jamiat al Falaah Madaaris Cape Town

4) Darul Uloom Taalimuddin Isipingo Beach Durban Mufti Ebrahim Salejee - Principal and Chief Mufti Moulana Haroun Abasoomar - Senior Prof. of Hadith

5) Waterval Islamic Institute (Gauteng) Moulana Ebrahim Mia, Head of one of the oldest academ-

(Continued on page 11)



## 'MUSLIM' MARRIAGES BILL

(Continued from page 10)

ic institutions in SA and one of the most senior ulama in SA

- 6) Moulana Ahmad Sadiq Desai (Port Elizabeth) Senior Aalim and leading Mufti; Editor The Majlis: Author and Translator of Numerous Books on Islam
- 7) Jaamia Mahmoodia Springs (Gauteng) Mufti Ismail Moosa – Senior Alim and Mufti and Principal of the Darul Uloom
- 8) Darul Uloom Inaamiya, Camperdown, KwaZulu Natal Moulana M Madani - Principal
- 9) Mufti Abdul Jalil - Senior Mufti and Senior Prof. of Hadith; Madressa Fatima Zahrah, Chatsworth KZN
- 10) Moulana Ali Adam al Nadwi Senior Alim and educationist; Graduate of the famous Nadwatul Ulama, India; Head of the Islamiyah College, Cape Town
- 11) Moulana Fakih Abdullah Khatib - (Eastern Cape) Senior

- Aalim and teacher of Hadith, Darul Uloom Abu Bakr
- 12) Mufti Bashir Amod - (KZN) Senior Independent Mufti and Principal of Madressa Al-Banat Stanger
- 13) Moulana Abdul Haq Makada - (KZN) Senior Aalim (Scholar) and Principal Madressa Moinuddin
- 14) Mufti Afzal Elias, (Gauteng) Senior Independent Mufti: author of over 200 books on Islam
- 15) Moulana Moosa Akoodie (Gauteng) Senior Aalim Benoni Muslim Jamaat, Benoni
- 16) Moulana Cassim O.V. Mohammed, Senior Aalim and Principal of Madrasatul Fuqara, Port Elizabeth
- 17) Moulana Goolam Sayed (Gauteng) Senior Aalim, Principal Miftah ul Uloom
- 18) Moulana M Salim Mangera – Senior Aalim and Principal Miftahuddin Islamic Institute Heidedal, Bloemfontein
- 19) Mufti Siraj Desai - Senior Mufti and Principal Darul Uloom Eastern Cape

- 20) Mufti E. Salejee (KZN) Senior Independent Mufti, author of Books on Islamic Law and Principal of Estcourt Islamic School
  - 21) Mufti Hashim Muhammad Boda (Gauteng) Principal Madressa Ashraful Uloom, De Dur
  - 22) Moulana Abdul Rahman Khan - Senior Aalim and Head, Chatsworth Ulama (Theologians) Council
  - 23) Moulana Abdul Rahim Khan – Senior Alim and Academic, Durban
  - 24) Moulana Abdul Kader Osman – Senior Aalim Pietermaritzburg
  - 25) Moulana Saleem M Kareem Principal, Darul Quran Ladysmith
  - 26) Moulana Abdul Rahim Khan - Principal, Darul Uloom Nomaana, Chatsworth.
  - 27) Mufti Faiyazur Rahim – Senior Mufti and Principal Jamia Faizul Uloom Durmacol (KZN)
  - 28) Mufti Muhammad Bhana - (Gauteng) Principal, Madrasa al Uloom al Shariah Benoni
- By no stretch of reasoning could this formidable list of organiza-

tions and Ulama representing the overwhelming majority of Muslims be termed a 'small splinter group'. This vast majority refutes the despicable lie peddled by the proponents of the Kufri MMB. Do organizations such as the Muslim Lawyers Association, Al Jama Political Party, Islamic Unity Convention, Majlishush Shura Al-Islami, etc. all come under the umbrella of The Majlis?

While organizations have different reasons for their opposition to the Kufri MMB, there is consensus of all these bodies and Ulama on *opposition*. No one except those who have worldly and *nafsaani* objectives are in favour of the Kufri bill.

It is imperative for the government to take note that the MMB is in diametric conflict with the Shariah and with the wishes of the Muslim community. At the same time it is wholly unconstitutional. The MJC-NNB Jamiat and the wayward modernist women's group constitute the miscreant fringe segment of the community.

It is unconstitutional for the government to attempt an imposition of an unwanted so-called 'religious' bill on a Muslim community which rejects it. To impose an unwanted 'religious' law at variance with the secular law, and in violent conflict with Islamic Law, on an unwilling community, is discrimination based on religion, and this is unlawful and unconstitutional. It will necessarily be challenged in the courts. The vast majority of the Muslim community has spoken: We don't want the Kufri MMB!

**"Then We have established you on a Shariah regarding (all your) affairs. Therefore, follow it (that Shariah), and do not follow the vain desires of those who know not. Verily, they cannot benefit you in any way whatsoever. And, verily, the zaalimeen are mutual friends while Allah is the Friend of the Muttaqeen."**  
(Al-Jaathiyah, Aayats 18 and 19)

## THE 'ISLAMIC STUDIES' CONSPIRACY

### PART 6

By Dr. Ahmad Ghorab

Dr. Ahmad Ghorab in his book *SUBVERTING ISLAM - THE ROLE OF THE ORIENTALIST CENTRES* has identified and exposed a sinister front in the western crusade against Islam, viz. the anti-Islam network of institutions and 'scholars' conspiring under the banner of 'Islamic Studies' faculties attached to secular universities. He explains in detail how the Oxford Centre for 'Islamic Studies' and similar other centres and institutions are involved in the conspiracy to undermine Islam with the aid of 'Muslim' agents recruited from the products of these universities. These Orientalist centres with their 'Muslim' agents are all linked to the global plot to undermine Islam with the objective of making the Muslim Ummah a docile people subservient to the western imperial 'masters'.

"...We can now turn to a specific case, the recently set up Oxford Centre for 'Islamic Studies', whose new official patron, as proudly announced by the Centre's own Newsletter, is the future head of the Church of England, Charles, the Prince of Wales, and whose principal financier is the Saudi royal family. What are the aims of this institution? It must have aims distinct from the long-established and well-staffed 'Islam' department of Oxford University's Oriental Institute. This is how the spokesman of the Centre explained its objectives when questioned about them:

...to produce books and research which can be consulted as published sources, written either from an Islamic point of view or from a moderate non-Islamic point of view. It is therefore natural for the Centre to open the pages of its journal

(i.e. the *Journal of Islamic Studies*, published by the Oxford University Press) to whoever wants to write an academic essay or article of high standard, even if that essay or article should be in conflict with the Islamic point of view - ..."

This statement contains a number of very misleading and deceptive propositions:

1. To offer the writings of non-Muslims as written sources to be consulted about Islam goes against the Qur'an and Sunnah and the consensus of Muslim scholars throughout Islamic history.
2. To divide the writings of non-Muslims into 'moderate' and 'non-moderate' has never been recognized in Islam in a way that would authorise a non-Muslim to teach Islam to Muslims (or indeed non-Muslims), no matter how 'moderate'.
3. The distinction of moderate and non-moderate is a specious one. What 'moderate' actually means is that whatever is cruelly insulting to Muslim belief and sensibilities is expressed in a form that promises to be less cruel, though substance and content remain. For example, in medieval times, it was required as a proof of Christian allegiance to condemn the Prophet Muhammad *sallallahu alaihi wa sallam*, as an impostor and liar who deliberately deceived in order to obtain power over the minds of his followers. The 'moderate' version of this proof of Christian allegiance is exemplified by Reverend Montgomery Watt, whose biographical studies of the Prophet state that he was most probably *not* a liar or an impostor – no, but the revelation he received came from 'the creative imagination', a

disturbed mental state.

The implication is that he did not deceive others intentionally; he was self-deceived. The consequence for Muslims of either position, the moderate or the non-moderate, is the same: the authenticity of the Qur'an is condemned in terms which are calculated, by Watt, not only to insult the Muslims' beliefs but also their intelligence. He says explicitly that "not...all the Qur'anic ideas are true and sound", i.e. the Qur'an contains falsehood. Further, since according to Watt, "the creative imagination" can be for good or evil, he thinks it quite proper to clarify his meaning by this comparison: In Adolph Hitler, the creative imagination was well-developed, and his ideas had wide appeal, but it is usually held that he was neurotic and that those Germans who followed him most devotedly became infected by his neurosis."

What that comparison means for the readers' estimate of the Prophet, *sallallahu alaihi wasallam*, and of his Companions, is as obvious as its intention is evil. But it is best to judge the intention of the Oxford Centre for 'Islamic Studies' by its production, and not merely by the words in which those intentions are so ineptly disguised by its spokesman. We shall look briefly at actual writings which the Centre, using the resources of Muslims, has put forward in its first major production, the *Journal of Islamic Studies*, as published work for Muslims to consult about Islam and Islamic history and civilisation.

The first double-volume of the *Journal* is plainly intended to declare the intentions of the Centre, to define the tone, the academic space, which the

*Journal* intends to occupy. The prefatory 'Editorial' announces that the *Journal* is open to a range of opinions and to a range of subjects having to do with Islam and Islamic civilisation.....

The reality is that the whole, i.e. the *overall*, character of the *Journal* is Western in its perspectives and its style: it makes no room whatever for articles or authors whose style or content of thought belongs within the Islamic tradition. On the contrary, all of those writers whose names suggest that they are Muslims, by submitting work to the *Journal* have submitted their 'being Muslim' to the ethos of modern Western academic attitudes, which dominate the *Journal* absolutely. All work is under a number of constraints which make it conform to a non-Muslim ethos.

The first constraint is that no writer for this publication, not even a believing Muslim, may in any way signal his or her belief - therefore it is *forbidden* to begin any article with *Bismillaah*. It is likewise *forbidden* to write, after mention of the Prophet, *sallallahu alaihi wasallam*. To admit these formulas would betray the first purpose of the *Journal*, which is to train Muslim authors to affect the distance and neutrality which Western academics, quite falsely, claim for themselves when writing about Islam. Implicit in this constraint is the acceptance that any work submitted by Muslim authors must fit in with Western academic manners and must not be presented by them as part of their 'being Muslims'.

The unspoken assumption behind this apparently small matter of manners is that intellectual worth, quality and coherence of information or argument, can only be found in dissociation from the manners

proper to a Muslim writing as a Muslim. Any Muslim contributors to the *Journal* begin therefore in a position of inferiority. It also follows that, since all contributions are equal in being non-Muslim in their manners and purpose, the reader has no way of knowing whether the information and argument they convey are, from a Muslim viewpoint, reliable and trustworthy. The only way the reader has of knowing is either to guess from the scholar's name whether he or she intends to be read as a Muslim or to classify the subject of the article to strictly 'religious'. The Muslim reader is thus forced to read according to the rules of the Western-Christian separation of secular and religious. ....

Thus, the *Journal* by and large acclaims and relays Western academic attitudes to Islam. Insofar as Muslims, particularly those abroad, are fooled by the presence of Muslim names in the list of consultant editors (or in the list of contributors) into thinking that the contents of the *Journal* are sound and reliable, the intention and achievements of the *Journal* are pernicious in the extreme. It does not, in any degree (as it promises to do) acclaim Muslim attitudes to Islam; nor does it relay what Muslims as *Muslims* think about Islam to Western scholars. In fact, it does what the academic journals of Oriental Institutes have been doing for so long, namely promote Western modes of thinking about Islam. The danger is that the collaborative look of the *Journal* and the fact that Muslim scholars lend their names to the venture, may deceive Muslims into believing that those Western modes of thinking are the only ones that deserve consideration.

(To be continued, Insha'Allah)



# Questions and Answers

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

(Continued from page 5)

quired partial political freedom, their brains are still colonized by the west, hence they adhere rigidly to western systems and customs.

Furthermore, those who submit to the oath of kufr to bind them to the kufr constitution, lose their Imaan. It is haraam to swear allegiance to the kufr constitution. Implementing the kufr is worse. Thus a judge who administers in terms of the kufr laws and constitution is no longer a Muslim.

**Q. A Haafiz is unable to walk or stand. He comes to the Musjid on a wheelchair. He crawls to the musalla and leads the Taraaweeh Salaat sitting on the ground. Is the Salaat valid?**

A. If the Hafiz is able to make a proper Sajdah, then Salaat will be valid behind him in his sitting position.

**Q. The Salafis are saying that there are words of shirk in Qasidah Burdah, hence it is not permissible to recite it. The virtues narrated of this Qasidah are also said to be spurious. In some khaanqas they have special sessions for reciting Qasidah Burdah. Please comment.**

A. Qasidah Burdah is a qaseedah (song/poetry) in which the author expresses his spiritual love for Allah Ta'ala and His Rasool (sallallahu alayhi wasallam). Qasidah Burdah is not a thikr or an act of Ibaadat. It has no Shar'i significance. It is just a qaseedah as are all other good qaseedahs/nazams. The words quoted by you are not shirk. The supplication

is directed to Allah Ta'ala. The word: 'Rabbi' means: 'O My Rabb!'

The khaanqas where Qasidah Burdah or other qaseedahs are systematically sung are in error. They have lost the Path of Islaah. They are unaware of the goals of a Khaanqah, hence they indulge in trivialities which ultimately culminate into hard-core bid'ah. Instead of reciting the Qasidah as an act of 'ibaadat', they should rather recite the Qur'aan Majeed or engage in Durood or any other form of real Thikrullaah.

**Q. The Salafis say that to make dua with the waseelah/tawassul of Rasulullah (sallallahu alayhi wasallam) or any buzrug who has died is shirk. Is this correct?**

A. The misguided Salafis do not believe in the concept of Tawassul. They brand it as 'shirk' while Tawassul in which the limits of the Shariah are observed is permissible and meritorious. We have a detailed explanation of Tawassul. Anyone interested, may write for it.

**Q. Is it permissible to kill a non-Muslim who blasphemes or insults Rasulullah (sallallahu alayhi wasallam)?**

A. Neither in a non-Muslim state nor in an Islamic state is it permissible for an individual to take the law into his own hands and kill a person who has disparaged Rasulullah (sallallahu alayhi wasallam). While the Muslim has to incumbently hate the blasphemer, he (the Muslim) does not have the right to kill him. It is the right of only the Qaadhi (Islamic judge) to try, convict and sentence the

## MARRIAGE TO THE AHL-E-KITAAB

**Q. Is it permissible for a Muslim male to marry a Christian woman even if she refuses to embrace Islam?**

A. Marriage to Christian and Jewish women in the present age is not permissible. This prohibition is based on certain principles of the Shariah. Do understand that in terms of the Shariah, any permissible (*mubah*) act which constitutes a danger to a man's Imaan or which leads to bid'ah, becomes haraam. In this age, if a man marries a Christian woman who refuses to embrace Islam, then his own Imaan is in danger. He will live with a woman who:

- \* Eats haraam, including pork
- \* Who consumes liquor
- \* Who mingles freely with males
- \* Who will not dress Islamically nor observe the rules of Hijaab
- \* Whose food he may not consume

for the real fear of her serving haraam.

\* Who will rear the children as kuffaar.

\* Who will take the children to church and to other Christian functions

\* Who will observe her religious functions such as Christmas, Easter, etc., and the children will join in.

\* Who will ensure that the children grow up as Christians.

\* Who will refuse to take Ghusl-e-Janaabat, thus perpetually remaining in a filthy state.

In view of all these evils, it is not permissible to marry women of the Book while they retain their religions. In the early days when Muslims would avail themselves of the permissibility, none of the above listed dangers existed, and the woman ultimately embraced Islam. But, today, the very danger of the man's Imaan being extinguished exists. We have seen numerous such cases happening.

blasphemer. Those who ignore this law of the Shariah, advocate anarchy.

**Q. Is it permissible for a woman to go to a gym for physical exercises if there are only females?**

A. Sister, Islam prohibits women who are even wrapped in large outer-garments, from attending the Musjids. It is prohibited for them to go to the Musjid for even Namaaz. It is forbidden for them to visit even the graveyard. Never will it be permissible for them to attend a gym even if there are only females. A female should do

physical exercise within the privacy of her home. Public gyms are places of *La'nat (Divine Curse)*. A qabrastaan (graveyard) is a holy place. It is a desolate abode which reminds a person of his ultimate destination and of the Akhirah. Yet, regarding women visiting the qabrastaan, Rasulullah (sallallahu alayhi wasallam) said: "*Allah curses women who visit the qabrastaan.*" Now what does your intelligence dictate regarding an abhorrent place such as a gym?

## ANIMALITY AND HUMANITY

Misdeeds totally ruins humanity which becomes substituted with

animality and shaitaanity (satansim). Man then despite his human form becomes like a beast. Despite having the form of a human being, his eating, drinking, looking, sleeping, walking and all his activities are like the actions of animals. Regarding such persons, the Qur'aan

Majeed states: "*They eat like animals eat.*"

They eat and fill their stomachs in the same way as animals. They have no care for haalal and haraam, Allah's Pleasure or Displeasure. Their only concern is to gratify their carnal instincts irrespective of the way they achieve such gratification. They have no relationship with the limits and laws of the Shariah. Their attitude is in total conflict with humanity.

Describing such people, the Qur'aan says: "*They have such hearts which do not understand; such eyes which do not see; such ears which do not hear. Indeed they are like animals. In fact, they are more astray (than animals). They are*

*the ghaafiloon (oblivious of recitation).*" When these inhuman people are unable to distinguish between the Pleasure and Displeasure of their Creator, then what difference is there between them and the lowly beasts?

Rajab 1432  
June 2011

ZAKAAT NISAAB R4,730  
MEHR-E-FATIMI R13,600

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## THABAH

**Q. A special slaughter-pen has been designed for slaughtering cattle without the need for stunning. However, in this system the animal is slaughtered while standing. The head protrudes from the contraption and is held in position by brackets. Is this system permissible?**

A. No, this system is haraam. It displaces the Shar'i system which requires that the animal be on the ground on its side facing the Qiblah. The slaughterer too should be facing the Qiblah. It is not permissible to slaughter (*thabah*) an animal in the standing position.

## ATHAAN AND THE ANGELS

Hadhrat Salmaan Faarsi (radhiyallahu anhu) narrated that if a person is alone somewhere and he recites the Iqaamah for Salaat, then two Angels form a saff behind him and join him in the Salaat. If he first recites the

Athaan, then the Takbir, innumerable Angels join him in Salaat.

Whenever one is on a journey, both the Athaan and Iqaamah should be recited. One will then obtain the good fortune of innumerable Malaaikeh joining in the Salaat.