



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

THE EMASCULATED TURKISH 'ISLAM'

TURKISH so-called Islamic schools are being established in almost all countries of the world. Even in South Africa there are a number of such institutions purporting to impart Deeni education. There is an extremely sinister dimension attached to this new phenomena, viz., Turkish 'islam'. It has become apparent that this Turkish movement is an exercise to undermine Islam. Any purported 'islamic' institution which does not permit the Sunnah can never be a genuine Deeni educational enterprise. All the teachers of these schools resemble the

Yahood. They are clean shaven and dressed in western attire. Pupils are not permitted Islamic dress. A careful scrutiny of the Turkish attitude and system of teaching convinces the concerned Muslim observer that the objective of this movement is to produce an emasculated 'islam' which in turn will produce docile 'Muslims' who walk and live like robots subservient to the cults of westernism. The plan or plot is to manufacture *zombi* Muslims. The aim is to extinguish the spirit which the Qur'aan and Sunnah kindle in the hearts of Muslims. It

appears that the long term plot is to destroy the vibrancy of Imaan and to ensure that the products emerging from this institution will be submissive and obedient to some external force overseeing and controlling the un-Islamic programme of teaching. When the teachers are devoid of any Islamic appearance, and when the Sunnah code of life has been expunged from the system of education, then such a movement can never be Islamic. There is an agenda which is agitating to Imaan and which the *firaasat* of true Muslims discerns to be extremely in-

imical to Islam. These schools do not bode well for Islam and the Ummah. Muslims are forewarned and urged not to send their children to this new brand of haraam Turkish 'islamic' schools from whose syllabus the Sunnah has been expunged. The modernist Turkish 'islam' will give rise to a nation of serfs who will be the surrogates of the western powers. Movements should be scaled on the standard of the Sunnah. Any movement or institution which does not conform to the Sunnah is satanic and should never be supported by Muslims.

HAYA - THE OUTSTANDING ATTRIBUTE OF THE MUSLIM FEMALE

Rasulullah (sallallahu alayhi wasallam) said: "Haya is a branch of Imaan."
Haya (modesty/shame) is an integral attribute of Imaan. The healthier the Imaan, the more profound will be the quality of modesty / shame in the Mu'min. While the attribute of haya is common to both Muslim males and females - or should be common - it is the profoundest in Muslim women of Taqwa.

In general, haya is a natural attribute of women of all nations and religions. However, extraneous circumstances and ways of life erode modesty and shame. The greatest threat to haya is western education. It utterly destroys every semblance of haya. Concomitant with haya is simplicity and innocence. The Qur'aan Majeed therefore describing Muslim women, says:

"Verily, those who slander chaste, ghaafil (simple/innocent) Believing women, they are cursed in this world and the Akhirah. For them is a great (terrible) punishment." (An-Nur, aayat 23)

In this verse, pious, chaste Mu'minaat are described with the attribute, ghaafilat. The word ghaafil refers to a person who is oblivious, careless, unmindful, negligent. In these meanings, the term is not a compliment. But as used in the Qur'aan to describe pious Mu'minaat, it is a compliment and a virtue. The pious Muslim woman who is truly a woman of Purdah, having Purdah in her heart, mind and eyes, and not restricted to the outer effects of the

(Continued on page 9)

THE HARAAM MONTH-DETERMINATION OF SAUDI ARABIA

A brother writes: "The Ummul Quraa is no longer based on the birth of the new moon. It has been revised 4 times and is based on the criteria that moonset should be after sunset even if it is one minute. It would require one witness to claim a sighting before the month of Ramadhāan and 2 for the end of Ramadhāan. So moon will set 4 minutes after sunset on 29 Ramadhāan. On the basis of the claimed sightings the 1st Shawwaal will be declared even

though there is no possibility of sighting in Saudi Arabia. The hilaal will be in South America." While there will be no possibility of a physical sighting, there will most probably be a haraam manipulated or manufactured sighting which will suffice for the Saudi announcement to comply with its fabricated calendar. Its four-time revision is inconsequential. The only criteria we understand and accept are the criteria of the Shariah.

The fact remains that Saudi announcements should be rejected. It is not permissible for other countries to follow the announcement made by Saudi Arabia. The Shariah is taken as a toy to be kicked around to gratify the desires and agendas of the rulers. To achieve this objective thousands of Ulama have been silenced and are languishing in Saudi prisons.

A DIRE WARNING
Those who are calling for an alternative 'shariah' and for the re-interpretation, i.e. rejection, of the Qur'aan and Sunnah, can derive adequate admonition from the following Qur'aanic Warning:
"Those who belie (and reject) the Kitaab (the Qur'aan and its Shariah) and that (Sunnah) with which We have sent Our Messengers, soon will thy come to know when yokes and chains will be on their necks. They will be dragged into boiling water. Thereafter they will be cast into the Fire as fuel." (Al-Mu'min, aayat 70)

Several tyrants who had ruled Arab states for decades have tasted their ignoble and humiliating fall. The writing is on the wall for the Saudi oppressors.

The Mashaaikh say: "An empire can endure with kufr, but not with zulm." And, Saudi Arabia in obedience to its U.S. master, is perpetrating zulm on a massive scale. It is a simple (Continued on page 10)

THE SEARCH FOR THE HILAAL IS WAAJIB ALAL KIFAAYAH

Waaajib alal Kifaayah is an obligation of the Shariah which devolves on the entire Muslim community of a locality. If a few persons in a particular community fulfil the obligation, the duty is discharged on behalf of the entire community. The fulfilment by a few absolves the whole community of the Waaajib duty. On the other hand, if no

one in the community upholds the obligation, the entire community is guilty of the sin of abandoning the Waaajib obligation. Everyone in that particular community is then deemed to be sinful. The search for the Hilaal (the Crescent moon of the first of the new Islamic month) is such a compulsory obligation

which has to be discharged by the Muslim community. Regarding this Search, Rasulullah (sallallahu alayhi wasallam) commanded that Muslims should search for the new moon at the end of the 29th day of the Islamic month. If the Hilaal is not sighted at the end of the 29th day (i.e. after sunset), for whatever reason, (Continued on page 11)

THE CALL FOR ANOTHER 'SHARIAH'

By Shariah is meant the Qur'aan and the Sunnah. When we say 'Shariah', the reference is to the Shariah which Allah Ta'ala has imposed on the Ummah in the Qur'aan Majeed which states:

"Then We (Allah) have established you on a Shariah regarding (all your) affairs. Therefore, follow it (the Divine Shariah), and do

not follow the baseless desires (ahwa') of those who know not." (Al-Jaathiyah, aayat 18)

In a number of verses, The Qur'aan makes reference to the Law of Allah Azza Wa Jal. This Divine, Immutable Law of Allah Ta'ala is known as the Shariah. Zindeeqs struggle to hoodwink

(Continued on page 10)

Questions and Answers

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

Q. In Iqaamah is it permissible to turn the face right and left as in Athaan?

A. In Iqaamah it is permissible to turn the face both sides. It is also permissible to refrain from turning the face.

Q. Is it necessary to complete the Qur'aan Shareef during Taraaweeh on the 27th Night?

A. In many places it is considered almost compulsory to complete the Qur'aan Majeed in Taraaweeh on the 27th night. This is incorrect. Furthermore, after the completion of the Qur'aan Majeed some people have the notion that Taraaweeh is no longer so important on the following nights. The khatam could be on any Night of Ramadhaan.

Q. A landlord arranges with his tenant: 'If you pay on 1st of every month, I shall give you a discount of R100.' The rental is fixed at R1500. Is this transaction permissible?

A. The R100 'discount' is not valid. It is not permissible to arrange the deal in this manner. In effect Zaid arranges with his tenant to pay him R100 interest for making earlier payment. It is not permissible.

Q. Is it permissible for females to hold positions in an organization? Can a woman be a judge? According to some modernists it is permissible.

A. It is not permissible to appoint a woman to any position of Amaanat (trust) or leadership. Rasulallah (sallallahu alayhi wasallam) said: "Never will a people who hand their affairs to a woman be successful."

"Place them behind in the way Allah has relegated them to the back."

The kutub of Fiqh clearly state the impermissibility of women being judges. This is according to all Math-habs. The modernists are juh-hala (morons) who neither understand nor accept such rulings of the Shariah which conflict with their nafs.

The primary role of woman is the home. Allah Ta'ala has created her and cast her into the domestic mould. Whenever the natural laws of Allah Ta'ala are violated or the roles inverted, the consequences are fitnah, fasaad and immorality.

Q. Will it be permissible to stipulate that the expenses in a Mudhaarabah partnership will be borne by the mudhaarib, and the profit will be divided according to agreed percentage shares?

A. A Mudhaarabah will be valid only if the net profit is shared in terms of pre-arranged ratios. It is not permissible to stipulate any of the expenses on any one of the partners. 100% of the trade expenses must be deducted from the gross profits, and the sharing will be in the net profit.

Q. A man has had an illicit affair with his wife's sister. Is his marriage still valid?

A. Although the haraam immoral affair is vile to the extreme, the marriage is still valid. Rasulallah (sallallahu alayhi wasallam), emphasizing stricter purdah for the brother-

in-law, said: "The brother-in-law is the Maut (Death of his sister-in-law)."

Q. Aqeeqah was never made for a person. Can he now, an adult, have Aqeeqah made for himself? How should the meat be distributed?

A. If the adult person wishes to make Aqeeqah for himself/herself, it will be permissible. For a male two sheep/goats and for a female one sheep/goat. The animals could be slaughtered on any day, and the meat could be distributed to the poor, family members and friends. While it is permissible to distribute the meat in any way one wishes, the preferable method is to divide the meat in three more or less equal portions. One portion for the poor, one for relatives and friends, and one portion for oneself.

Q. During infancy, the hair of the baby was not shaved. Should the hair be shaved now that he is an adult?

A. No, the hair of the adult should not be shaved.

Q. There is some confusion regarding the seventh day when the child's hair should be shaved and the Aqeeqah made. If a child is born on Friday when is the seventh day?

A. The seventh day will be Thursday. The seventh day is always the day before the child is born. The Mustahab requisite is to make Aqeeqah on the seventh day. If the seventh day was missed, then it should be made on the day which was the seventh day. For example, your daughter was born on Friday (Islamically speaking). Thus, the seventh day is Thursday. So if the first Thursday (the actual seventh day) was missed, then in future it should be made on any Thursday. If a child is born on a Wednesday, then the seventh day will be Tuesday. It is always the day before the day the child was born.

Q. Is the dividend paid by an Islamic bank halaal profit?

A. Whether the bank calls it 'dividend' or 'profit', it is haraam riba/interest. There is no such thing as an Islamic bank. All these so-called 'Islamic' banks are capitalist riba banks which hoodwink the ignorant and the unwary with Islamic nomenclature.

Q. What is the Shariah status of a Muslim who believes in the theory of evolution, denies that Aadam (alayhis salaam) was the first man on earth? How should I convince this person of his error?

A. The one who believes in evolution and denies that the first created human was Hadhrat Nabi Aadam (alayhis salaam), loses his/her Imaan. He/she becomes a murtad by holding such a belief of kufr. You will not be able to convince the murtad of his error of kufr. You only have to inform him that Islam rejects the kufr theory of evolution and teaches the belief of Hadhrat Aadam (alayhis salaam) and Hadhrat Hawwa (alayhas salaam) being the first ancestors of human beings. They were not evolved from the

SLMZ, SALAMZ, ETC

Many unfortunate ones deprive themselves of great thawaab and commit avoidable sins by corrupting the Masnoon Salaam of 'Assalamu Alaikum' with stupid abbreviations such as 'slmz, salaamz,' etc. The Sunnat is to say the Salaam in full. The minimum requirement of the Salaam is to say: *Assalamu Alaikum*. The thawaab will increase if *warah matullahi wa baraka tuhu* is added. But saying or writing the stupid ab-

breviations is sinful. Instead of thawaab, there is the danger of punishment for corrupting and abandoning the Sunnat method.

When the recipient of a letter reads the Salaam, it is Waajib to respond verbally. However, if a corrupt form of the Salaam is written, there is no need to respond with the Masnoon Salaam whether verbally or in writing. A person who writes, *slmz* for example, does not deserve a Masnoon response. He/she deserves a sharp rebuke and naseehat.

'single cell', nor were they baboons as the atheist scientists claim. They were created by Allah's power and command in the best form, fully developed and perfect. Guidance and Imaan come from only Allah Ta'ala. If Allah Ta'ala did not decree Imaan for a person, no amount of convincing, argument and proving will ever convince the one whom Allah causes to go astray.

Q. Is it permissible to wear leather socks (mozahs) on top of normal socks?

A. It is permissible to wear khuffain (mozahs) or leather socks on top of the normal socks.

Q. When exactly should a person stop eating for the fast? The Athaan goes at different times in the various Musjids.

A. The fast beginnings when Subh Saadiq commences. You should not follow the Athaan nor the times when Fajr Salaat begins in the various Musjids. You should ascertain from someone what the time of Subh Saadiq is. We do not know this time at your end. If Athaan is called before ending of Suhoor/Sehri time, then it is still permissible to eat.

Q. When is it Iftaar time? Does Iftaar begin with the Maghrib Athaan?

A. Iftaar is the very moment the sun has set. When the upper circumference of the sun has disappeared from the horizon, then it is Iftaar time. Iftaar is not dependent on the Athaan.

Q. Is it permissible for Hanafis to perform Witr Namaaz behind ghair muqallids?

A. The ghair muqallids perform Witr in two batches –first two raka'ts, then one raka't. Hanafis should perform their own Witr separately, not behind ghair muqallids.

Q. A Muslim girl is getting married to a Christian man. Is such a marriage valid in Islam?

A. Nikah between a Muslim woman and a non-Muslim man is never ever valid. She will be living in zina with such a man and the children will be illegitimate.

Q. A Christian woman embraced, not her husband. What is the state of their marriage? What should the woman now do?

A. If the Christian woman has embraced Islam, but her husband does not, then their marriage terminates and becomes null and void. The woman

will be free to marry a Muslim man after having completed iddat. She should immediately separate herself from him. He is no longer her husband. If both embrace Islam together, their former marriage will be regarded as valid.

Q. A Shaafi has not made qadhaa of some of his Ramadhaan fasts which he had missed three years ago. What is the ruling of the Shaafi' Math-hab?

A. Shaafis who delay their qadha fasting have to pay a penalty (Fidyah) for each fast. The Fidyah is the Sadqah Fitr amount. For each fast, in addition to making qadha, the Fidyah should be paid. Delay in this context means that the qadha was not made by the time the next Ramadhaan arrived.

Q. A Imaam when leading the Salaat, stands completely inside the Mihraab. Is this proper?

A. It is Makrooh for the Imaam to stand completely inside the Mihraab. At least his feet should be out of the Mihraab. Furthermore, if there is sufficient space for the musallis, then he should stand completely outside the Mihraab.

Q. It is claimed that it is haraam for women to adopt the surname of their husbands. Please explain the Shariah's ruling in this matter.

A. There is no basis for claiming that it is not permissible for a woman to adopt the surname of her husband. Those who make this claim should provide *daleel* (proof). There is nothing in the Shariah to negate this permissibility. The adoption of the husband's surname is for convenience and to avoid confusion. The claimants cite the Qur'aanic aayat in which Allah Ta'ala negates Zaid (radhiyallahu anhu) being the son of Rasulallah (sallallahu alayhi wasallam). But this aayat is never a basis for the claim of the Salafis. The two issues are vastly different.

Changing the surname is tantamount to saying: 'I am the wife of Mr. Patel'. There is nothing wrong – nothing in conflict with the Shariah for a wife to say: 'I am the wife of Abdullah or Patel or Ahmed.' Now instead of writing every time after her name: Faatimah, the Wife of Ebrahim Cassim', the wife says in an abbreviated form: Faatimah Cassim/Patel/Ahmed. Everyone knows from this abbreviation that she is saying: 'I am Faatimah who is the wife of Ebrahim Cassim.'

Questions and Answers

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

There is nothing logically nor Islamically wrong with this statement and its abbreviation.

Q. The deceased had formed a trust. His heirs are therefore unable to take possession of their shares of the assets. However, it is possible to dissolve the trust, but the trustees refuse to do so. Are they in violation of the Shariah?

A. The trust mentioned by you has no validity in Islam. When a person dies, his heirs automatically become the owners of their respective shares in the estate of the deceased. It is haraam to contrive any scheme such as a trust, etc. to deprive or prevent the heirs from taking immediate possession of their Shar'i shares of inheritance. It is Waajib on the executors to dissolve the haraam trust and to finalize the distribution of the mayyit's estate. If the executors/trustees refuse to dissolve the trust despite this being possible, they will be major violators of the Shariah. Their sin is excessively grave for they are guilty of usurping and denying the heirs the rights which the Shariah has ordered for them. The Qur'aan warns of the Fire of Jahannum for such violators of the Shariah.

Q. What is the meaning of Ilmul Ghaib?

A. *Ghaib* refers to any and all things about which knowledge is not possible except if revealed by Allah Ta'ala. Thus Jannat, Jahannum, the Angels, the future and innumerable issues are unknown to man. Such unknown issues belong to the realm of *ghaib*, and man can never discover such knowledge by any means other than by information conveyed/revealed by Allah Ta'ala.

Q. I have been told that if someone does not perform Salaat he becomes a kaafir even if he believes Salaat is Fardh. Is this correct?

A. Perhaps you did not understand what you were told. Nowadays, modernist Zindeeqs although they come to the Masjid on Fridays and also attend the Masjid irregularly, they do not believe in the fundamental institutions of Islam. The abstention from Salaat of such zindeeqs is undoubtedly kufr. But, abstaining from Salaat whilst believing that Salaat is Fardh is not kufr. It is a terrible sin which threatens to eliminate Imaan if the sinner perpetuates his evil practice of abstaining from Salaat. But it is not kufr although it can ultimately culminate in kufr.

Q. What is a Sunnat and a Nafl I'tikaaf?

A. Sunnah I'tikaaf is the I'tikaaf of the last ten days of Ramadhaan. Nafl I'tikaaf could be observed throughout the year and there is no specific time for it. It could be for even one minute. Whenever entering a Masjid, make intention of Nafl I'tikaaf, and engage in thikr, tilawat, Salaat, etc. As long as you are in the Masjid you will then be receiving the thawaab of Nafl I'tikaaf. The moment you leave the Masjid, the Nafl I'tikaaf terminates. Furthermore, whereas Fasting is com-

pulsory for the Sunnat I'tikaaf, there is no fasting for a Nafl I'tikaaf, although it is permissible to fast even if one observes Nafl I'tikaaf.

Q. Is it permissible to accept donations from non-Muslims for any Islamic charitable project?

A. It is permissible to accept contributions from even non-Muslims provided that in future Muslims will not be called on to contribute to their religious projects. If there is this fear, then it will not be permissible to accept their donations.

Q. Is the ingredient 472 e halaal?

A. 472 e is an emulsifier. This emulsifier may be derived from plant or animal substances. It is best to abstain from products containing this emulsifier.

Q. Is it permissible to recite Qunoot loudly in Witr Salaat?

A. Dua Qunoot has to be recited silently even when Witr is performed in Jamaat.

Q. How should a Hanafi Imaam perform Witr if the majority of the musallis are ghair muqallids?

A. The Hanafi should not lead the Jamaat if the majority of the muqtadis are ghair muqallids. It is improper for the Hanafi to perform Witr the way the ghair muqallideen perform it.

Q. Here in Ghana, the Imaam during Taraaweeh looks inside the Qur'aan Shareef. I am a Hanafi. Is my Salaat valid?

A. According to the Hanafi Math-hab the Salaat will not be valid if the Imaam recites looking in the Qur'aan Shareef. In the circumstances, if there is no other Masjid, perform Taraaweeh at home.

Q. I am the sole agent for certain products. Is it permissible to sell the agency?

A. It is not permissible to 'sell' or hand over the agency in lieu of payment. The object which is being sold is not material commodity (maal), the deal will therefore not be permissible.

Q. How should Maalikis keep their hands during Salaat?

A. In Fardh Salaat, Maalikis should leave their hands at their sides. They should not fold them as Hanafis and others do. In Nafl, they may fold their hands on their breast.

Q. Is it permissible for Maalikis to perform Tahyatul Masjid during the Makrooh times?

A. According to the Maliki Math-hab, Tahyatul Masjid may not be performed at the Makrooh times.

Q. Is it permissible for males to sell lingerie to females? And, is it permissible to sell such lingerie on which lewd/sexy inscriptions appear?

A. It is not permissible for males to sell lingerie to females nor vice versa. Females may sell such items to females. If lewd/sexy terms are inscribed on the lingerie, it will be haraam to sell to unmarried females.

Q. Is it permissible to engage in thikr after the Fardh of Zuhr before performing the two raka'ts Sunnat?

A. It is not permissible to engage in

WHAT SHOULD I DO IN SAUDI ARABIA?

Q. What should one do in Saudi Arabia when it is certain that the day declared Eidul Fitr is still Ramadhaan? When it is known for a fact that the moon was not sighted anywhere in Saudi Arabia or any where in the world, should one celebrate Eid because the government has announced that it is Eid? It may also be unsafe to violate the order of the Saudi government.

A. When there is absolute certitude that the hilaal was not sighted anywhere and that it is still Ramadhaan, then you should fast, and not join the mock 'eid' salaah ordered by the Saudi government. You cannot be forced to abstain from fasting. Fasting is a private act which is known only to you and Allah Ta'ala. The

tyrants of the Saudi ruling entity will not know that you are fasting.

As for abstaining from their mock eid salaah, you will not be arrested for this. The tyrants will not know because the eid salaah is not restricted to the Haramain Musjids. You are therefore not exposing yourself to any danger by practically rejecting the haraam order of the Saudi government.

The position will, however, differ on the occasion of Hajj. Even if it is not the Day of Arafat, you have no choice. Your Hajj and Qur'baani will be valid even if the government orders erroneously. You cannot have your own day of Arafat in Hajj. The Shariah therefore allows participation in this 'error'. The oppressors will bear the burden of their sins.

Thikr after the 4 Fardh of Zuhr and before the two Sunnat Muakkadah. First perform the two Sunnat raka'ts, then engage in any Thikr you wish. It is necessary for the Sunnat Muakkadah Salaat to be performed immediately after the short Masnoon Dua which is made after the Fardh.

Q. Is Tahyatul Wudhu Salaat permissible before Fajr and before Asr?

A. If 'before Fajr' you mean before the time of Fajr has entered, that is, while it is still time for Tahajjud and Sehri, then Tahyatul Wudhu is permissible. But, if you mean before Fajr Salaat, that is after Fajr time has begun, then it is not permissible to perform Tahyatul Wudhu or any Nafl Namaaz in the entire duration of Fajr time, whether before or after Fajr Namaaz. It is permissible to perform Tahyatul Wudhu or any Nafl Salaat before the Fardh of Asr, but not after the Fardh of Asr.

Q. Is it permissible to delay making the Sajdah when an aayat of Sajdah has been recited?

A. It is permissible to delay the Sajdah Tilaawat for a later time.

Q. I give Zakaat to the poor even before I have calculated by Zakaat obligation. Is this permissible? I keep account of all Zakaat payments. At the end of the year when I have calculated my Zakaat obligation, I deduct what I have paid during the course of the year.

A. If at the time of giving the money to the poor person, you make the intention of Zakaat, then you can deduct this amount from your Zakaat which you still have to calculate.

Q. How are the times for Asr and Isha' calculated?

A. The times for Salaat have to be determined by observing the decrease and increase of the shadow of an object and other natural phenomena. The shadow of a stick or of anything is the shortest at the time of Zawwaal. For example, the *Fay-e-Zawwaal* (shadow at Zawwaal) of a metre stick is 4 centimetres on a certain day. Now when

the shadow has reached 2 metres and 4 centimetre's, then Zuhr time expires and Asr time begins.

Isha' time begins when the *Shufuq Abyadh* (the white glow) which comes after the red glow, disappears from the western horizon.

Q. What is the Shariah's view regarding an alarm in the Masjid to alert musallis of the time when the Jamaat commences? When it is time for the Jamaat, the alarm rings.

A. It is not permissible to use alarms to alert the musallis in the Masjid of the time for Jamaat. It is bid'ah to do so. The Shariah's method for this function is the Iqaamah. It is haraam to add a new practice to the Iqaamah.

Q. Most school-going children who fast indulge in major sins. They argue that these actions do not break the fast, hence they freely commit the sins. Please comment on this attitude.

A. Obviously the rozah (fast) of the evil person who indulges in all the kabeerah sins you have mentioned will not be accepted. Such a fast is rejected - struck into his face. Every semblance of thawaab is destroyed by the haraam acts you have mentioned. Their fasting is like a chained dog is denied food and water from morning till night. The effect of the fast is utterly destroyed and they qualify for Jahannum. About such damaged fasts, Rasulullah (sallallahu alayhi wasallam) said: "There are many persons for whom there is nothing in their fasting but hunger." If they believe that the sins are permissible, then they lose their Imaan. In fact, innumerable pupils of secular schools and even adults while believing they are Muslims, have long ago become murtads with their beliefs of kufr.

Q. What should the muqtadi do when the Imaam makes Salaam while he (the Muqtadi) has not yet completed Durood Ibrahim? In many Musjids, it appears that during Taraaweeh, the Imaams/Huffaaz do not recite Durood Ib-

Questions and Answers

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

raaheem or they recite it too fast.

A. It has become an evil trend in most Musjids for the Imaam to make Salaam during Taraaweeh before most of the muqtadis have completed their Durood and Dua. It is not permissible for the Imaams to despoil the Salaat in this manner. Nevertheless the Salaat is valid. The Muqtadis should make Salaam with the Imaam even if they have not completed their Durood.

Q. Women perform Taraweeh in the basement of a Masjid. They follow the Imaam via the loudspeaker. What should they do when the loudspeaker system sometimes fail? There prevails confusion at such times. What is the status of their Salaat when they can't hear anything nor are they aware of the movements of the Imaam?

A. Such confusion is an extremely mild form of punishment for the aunts and grannies who commit the haraam act of leaving the holy precincts of their homes to be with strange men in a public venue. It is Waajib for them to perform Salaat – all Salaat – in their homes, not in the Musajjid. It is not permissible for them to congregate in the Musjids for any Salaat. As for the status of their broken-down Salaat which collapses with the collapse of the haraam loudspeaker, ask those molvi/sheikh characters who encourage the females to violate the Qur'aanic prohibition and emerge into the streets. It is not our obligation to proffer the answer for aunts and grannies who deliberately choose to disobey the Shariah.

Q. What is the ruling regarding the use of contraceptive pills/medicine to prevent menstruation during Ramadhaan to avoid making qadha?

A. It is not permissible for women to use poison and harmful substances or any substance whatsoever to prevent their haidh periods whether in Ramadhaan or in any other month. It is not permissible for them to violate the natural law which Allah Ta'ala has created for the expulsion of the filth of haidh from their bodies. Unnatural storing of haidh in the body is vile and extremely harmful and haraam. By resorting to these haraam methods, they are storing extremely harmful najaasat inside their bodies. It causes even mental imbalance. The consequences of this evil and unnatural action are injurious. Their monthly periods will go haywire. Furthermore, a host of other diseases and sicknesses could develop and doctors will not know what the causes are nor be able to prescribe correct medication. Allah's Law dictates that women MUST abstain from fasting during Ramadhaan for the duration of their haidh period, and to make qadha afterwards. This is the Law of Allah for them. It is abominable for women to act in flagrant violation of this Decree of Allah Azza Wa Jal. The haidh condition is not an accident. It is by divine decree.

Q. Who was Zul Qarnain who is mentioned in the Qur'aan? Was he

a Nabi?

A. Zul Qarnain was a great Muslim king. He was a great Wali (Saint), not a Nabi. During his time, he ruled the entire known world. His precise historical era is not known. There are several theories, but there is no certainty regarding the historical facts.

Q. A new trend has started in some Musjids. After the Taraaweeh Namaaz, before beginning the Witr, a brief bayaan (reading a Hadith) takes place.

A. Reading Hadith or giving bayaan after Taraaweeh, before the Witr Jamaat is improper. They have started a new bid'ah. It is not permissible. The bayaan may be given after the musallis have completed their two raka'ts Nafl of Isha'.

Q. Instead of four raka'ts, the Imaam performed five raka'ts, but made Sajdah Sahw. Is the Salaat valid?

A. If the Imaam did sit in Tashahhud in the fourth raka't, then stood up and completed the fifth raka't, the Fardh Salaat will be valid. He has to make Sajdah Sahw. However, if he had not sat in Tashahhud in the fourth raka't, and completed the fifth raka't, then the Fardh Salaat has to be repeated since it is not valid due to the omission of the Fardh sitting in the fourth raka't.

Q. Is Zakaat paid on income?

A. Zakaat is not paid on income. Zakaat is paid on Zakaat assets which one possesses after 12 months – each year. Zakaat assets are cash, gold, silver and stock-in-trade. If at the end of 12 Islamic months these assets amount to the Nisaab value or more, then 2.5% Zakaat is paid. Zakaat is not paid on income which has already been spent during the course of the year. In your case there is no Zakaat to be paid.

Q. Which biscuits are halaal?

A. All commercial biscuits are contaminated with haraam or mushtabah (doubtful) substances. Abstain from all commercial biscuits. Bake your own biscuits.

Q. Is it permissible for a woman to remove facial hair whilst fasting?

A. It is permissible to remove facial hair even during the fast.

Q. Is it permissible to clip nails during the fast?

A. Nails may be clipped while fasting.

Q. On whom is Fitrah compulsory?

A. If on the Day of Eidul Fitr you have the Zakaat Nisaab which is presently about R4,500, then you have to pay Fitrah. The Fitrah amount is the price of 2 kg flour. The money must be given to only poor Muslims.

Q. How should Zakaat be calculated on gold which is less than Nisaab, but one also has cash?

A. The Nisaab of gold is 20 Mithqaal or 87.48 grams. If a person has this weight of gold, and no other Zakaat assets, then Zakaat must be paid. It could be paid either with one fortieth of the gold itself, or by obtaining the

current price of gold, and paying 2.5% of it.

If a person has gold as well as other Zakaat assets (cash, silver, stock-in-trade), then he may add the price of the gold to the value of the other Zakaat assets and pay Zakaat on the whole amount.

If a person has gold less than Nisaab (87.48), and no other Zakaat assets, then Zakaat is not Waajib even if the price of the gold equals the value of the Nisaab of silver.

If a person has gold of less than Nisaab, but also has other Zakaat assets, and the combined total is equal to or more than Nisaab, then Zakaat is Waajib on the whole.

Q. Is the money derived from selling fireworks halaal?

A. It is haraam to sell fireworks. The income too is haraam.

Q. If a few days before Eid a family member died, will it be permissible to celebrate Eid in the home of the bereaved?

A. There is no ritual or practice of Eid celebration in Islam. Eid is an auspicious Day. The following acts are to be observed on the Days of Eid:

1. It is not permissible to fast on Eid days.
2. Eid Salaat is incumbent
3. Best clothes should be worn, ittar applied, ghusl to be taken.
4. If it is Eidul Fitr, then before leaving for Eid Salaat to eat something sweet.
5. To recite the Takbeer as explained in the masaa'il.
6. If it is Eidul Adha, then to make Qur'baani.

These rules apply to all Muslims regardless of any death having taken place even on Eid day. If by celebration you mean preparing delicious food, cakes, etc., then this is permissible for all even for those in whose home someone had died during Ramadhaan.

Eid is not a day for visiting and merrymaking in the way in which Muslims are today emulating Christians whose Christmas day is an occasion of fun and merrymaking.

Q. Is it permissible to pay a fee to listen to a Deeni lecture?

A. It is haraam to charge a fee and to pay a fee for listening to a Deeni bayaan/lecture. Hence, even if a person is not a formal student at a Madrasah, he may not be prevented from sitting to listen to lessons.

Q. Is it permissible to use headless mannequins to display garments?

A. Both types of mannequins with heads and headless are not permissible.

Q. Is it permissible for a Muslim pharmacist to sell birth-control pills at random to the general public?

A. It is not permissible for a Muslim pharmacist to sell birth control items to the general public. He may sell such items which are not injurious, and only to such persons who have a true need. Furthermore, the male pharmacist may not sell such items to fe-

males. Their husbands or mahram males should purchase for them. It is haraam to sell to unmarried persons.

Q. According to a fatwa of Shaikh Uthaymeen of Saudi Arabia it is bid'ah to stop eating 10 or 15 minutes before expiry of Suhoor time. The time for eating is right until Subh Saadiq. Please comment.

A. It is permissible to eat right until a second before expiry of Sehri/Suhoor time. However, since in most places the exact time is not known because Subh Saadiq is not physically determined by sighting the natural phenomena, stopping eating a few minutes before what is thought to be Subh Saadiq is a precautionary measure. Undoubtedly, it will be haraam and bid'ah to believe that it is not permissible to eat right until just before entry of Subh Saadiq. To the best of our knowledge no one holds such a belief. The cessation of eating is only precautionary. The Shaikh could not have meant that it is bid'ah to abstain from eating 15 minutes before Subh Saadiq. Perhaps he understood that people believe that it is Waajib to stop eating 15 minutes before Subh Saadiq and not permissible to eat thereafter.

Q. My cousin from West Africa has married a non-Muslim woman in the U.S.A. to enable him to obtain citizenship rights. He has a child by his wife. The child is brought up as a non-Muslim and the Muslim father has no objections. He has proposed marriage with my sister. However, the elders here say that the marriage will not be valid because the man has become a murtad. Please advise.

A. If the non-Muslim woman to whom your cousin is married is a Jew or a Christian (not an atheist), then although it is not permissible to marry such a woman, nevertheless, the Nikah will be valid. If the husband allows his child to be raised as a kaafir despite having the ability to prevent this, then he too becomes a kaafir. In this case, your sister's marriage with him will not be valid.

Q. From which day in Shawwaal do the six days of Nafl fasting commence?

A. The six days of Nafl Fasting could be kept on any days during the month starting from the 2 Shawwaal, i.e. the Day after Eidul Fitr.

Q. A prominent sheikh says that it is permissible to supplicate directly to the Auliya. He says it is permissible to supplicate: "Ya Ali! I invoke thee." Is this not shirk?

A. It is shirk to direct supplications (duas) to the dead. The statement, "Ya Ali I invoke thee.." is shirk.

Q. During the Ramadhaan I'tikaaf is it permissible to take a non-Waajib shower?

A. During I'tikaaf, only a compulsory bath is permissible. If a person leaves the Masjid for a shower which is not Waajib, his I'tikaaf is nullified. It is not permissible for the mu'takif (the one who observes I'tikaaf) to leave the Masjid to even renew wudhu if his

Questions and Answers

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

wudhu is valid. He may not step out of the Musjid.

Q. Is it permissible to perform less than 20 raka'ts Taraaweeh?

A. Twenty raka'ts Taraaweeh are Sunnatul Muaqqadah. It is not permissible to unnecessarily perform a lesser number of raka'ts.

Q. The Imaam who is a Shaafi' does not recite Durood after Tashahhud in Taraaweeh Salaat. He ends the Salaat after Tashahhud. What is the status of the Salaat of the Hanafis behind him? Most of the muqtadis are Hanafis.

A. The principle of the Hanafi and Shaafi' Math-habs regarding the validity or invalidity of Salaat, is that the Math-hab of the Muqtadi will be the determinant. If according to the Math-hab of the Muqtadi, the Salaat is valid, then the Salaat of the Muqtadi is valid even if the Imaam's Salaat is not valid in terms of his (the Imaam's) Math-hab. In the case mentioned by you, the Salaat is valid according to the Hanafi Mathab, hence the Salaat of the Hanafis is valid. However, the Salaat of the Shaafis following this careless Shaafi' Imaam will not be valid because Durood in Qa'dah Akheerah (the Last Sitting) is among the *Arkaan* (*Fundamentals*) according to the Shaafi' Math-hab.

Q. Whilst fasting, I swallowed some vomit which had entered my mouth. Do I have to make qadha?

A. If the vomit slipped down unintentionally, the fast does not break.

Q. In the Hadith is mentioned severe punishment and curses for women with camel humps on their heads. What does this mean?

A. The 'humps' on women's heads refer to such hair styles in which the hair is gathered on the head like a camel's hump. These are kuffaar hair styles. The Hadith brings within its purview all the kuffaar hairstyles which many Muslim women adopt, especially gathering the hair high on the head like a 'camel's hump'. They are constantly under the curse of Allah Ta'ala.

Q. Can I purchase a sewing machine with my Zakaat and give the machine to a poor lady who could use it to earn a living?

A. It is permissible to purchase a sewing machine with Zakaat funds, then give the machine to the poor. The poor person must be made the owner of the machine.

Q. Is the roza (fast) of 15 Sha'baan Sunnat?

A. The Roza of 15th Sha'baan is Sunnat. Some people of late have initiated a baseless controversy on this issue.

Q. Is the breast-feeding period 24 Islamic or solar months?

A. Breastfeeding is 24 Islamic months, not solar months.

Q. I committed a heinous sin. I ruined two days of Ramadhan by breaking the fast with sexual relations. What is the penalty for this sin?

A. Taubah – sincere repentance, and keeping 60 days consecutive fasting. In addition to the 60 days Kaffarah, two days of Qadha have to be observed. The 60 days must be one after the other without missing even one day.

Q. If the Imaam is a Hanafi, what should the Shaafi followers do when he makes Sajdah Tilaawat when it is not a Sajdah for the Shaafis, and what is the ruling vice versa?

A. The Hanafi muqtadis will follow the Shaafi' Imaam in making Sajdah even if according to the Hanafi Math-hab the aayat is not a Sajdah Tilaawat verse. However, if the Imaam is a Hanafi, then Shaafi' muqtadis may not follow him in making Sajdah if it is not a Sajdah aayat according to the Shaafi' Math-hab. Shaafi' muqtadis should remaining standing.

Q. A lady pays Zakaat. Three months before the ending of her 12 months, she acquired gold jewellery. Should she pay Zakaat on the gold even though 12 months have not lapsed?

A. Yes, she has to pay Zakaat on the gold jewellery as well even if she has owned it for only three months. Since she is the owner of the Nisaab amount, she will have to pay Zakaat on wealth which she acquires even one day before the expiry of her Zakaat year.

Q. A friend gave me his Zakaat to distribute in a certain town. Is it necessary that I distribute it in that town?

A. It is incumbent to distribute the Zakaat in the town instructed by the owner of the money. It is sinful to act in conflict with his instruction.

Q. My Zakaat year ends on 10 Ramadhan. On this day I calculate my Zakaat. What is the position of money which I obtain on 11 Ramadhan?

A. The money you obtain on 11th Ramadhan will be excluded from your Zakaat calculation because your Zakaat year ends on 10 Ramadhan.

Q. Are the Imaams of Haramain (Makkah and Madinah) Salafis?

A. The Imaams of the Haramain do not appear to be Salafis. They perform 20 raka'ts Taraaweeh while Salafis are vehemently opposed to 20 raka'ts. They generally follow the Hambali Math-hab. We do not have much information on them.

Q. If a husband and wife who are in need of a waajib ghusl wake up late and there remains just a few minutes for the ending of Sehri time, what should they do? If they bath, they will miss sehri. Is it permissible to delay the ghusl? Will the fast be compulsory on them?

A. Yes, the husband and wife can take ghusl afterwards. If the time for suhoor is very little, they should rinse their mouths, and partake of sehri. Even if they wake up after Fajr Athaan, then too it remains compulsory to fast. They should take ghusl and they have to fast.

Q. I work for a business selling wigs

AN ACT OF KUFR

Q. What is the status of a Muslim woman who participated in the Hindu festival of Holi when they splash coloured 'holy' water on all and sundry?

A. Participation in any non-Muslim religious festival is kufr. Holi is a festival of shirk and kufr. Any Muslim who participates in it becomes a murtad. The following episode should be salubrious for those who desire to participate in non-Muslim religious festivals.

In India there was an Aalim who was walking in the street on *Holi day* when Hindus splash coloured water and perhaps coloured cow urine on every person who crosses their path. This Aalim passed by a donkey and in an idle moment, he mocked: "Everyone is happy and splashing coloured water on everyone, but no

one is splashing anything on you. Come, I shall splash coloured water on you." So saying, he spat on the donkey his saliva which was red as a result of chewing paan (beetle leaf).

After this Aalim died, a Buzrug saw him in Jahannam in a dream. When the Buzrug in surprise enquired, the Aalim narrated the episode of the donkey on the day of holi. Allah Ta'ala punished him for even this act of emulating the kuffaar despite there being no intention of imitating the kuffaar.

Those who participate in the festivals of the mushrikeen should take lesson. It is haraam to even jocularly imitate practices of kufr, and to participate therein. The Qur'aan prohibits the slightest inclination towards the ways, styles and customs of the kuffaar and mushrikeen.

which are made from artificial as well as real human hair. Is my income halaal?

A. It is not permissible to manufacture and sell wigs. It is worse if human hair is also used. You should look for alternative employment. The salary too is not permissible. You are aiding in sin and transgression.

Q. Is it permissible for females to perform Taraaweeh in sets of four raka'ts?

A. It is permissible for females to perform Taraaweeh in 2 raka't or 4 raka't batches.

Q. A Muslim youth has signed a contract with a European sports club. He has to play soccer for the club. The daytime hours in Europe currently are very long. The fast is about 20 hours. Is it permissible for him to abstain from fasting and make qadha?

A. Abstention from the Fardh fasting of Ramadhan for the satanic, haraam sports is tantamount to kufr. It is never permissible to abstain from fasting for this shaitani reason.

Q. Is occupational rent permissible in the Shariah?

A. Occupational rent is haraam. The purchaser of a property is the owner. The seller only has a claim on the amount owed to him. He may not stipulate 'rent' until payment of the balance or until date of transfer.

Q. Should qadha of Taraaweh be made if one has abstained?

A. There is no Qadha for Taraaweeh. One should make taubah.

Q. Is Salaat valid in a church, behind an interfaither, Salafis and Barelwis?

A. Salaat is not permissible in churches. Salaat behind Barelwis is valid. However, if there is a non-Barelwi Musjid nearby, one should not perform behind the bid'ati. If the Salafi imaam is wearing socks, the Salaat will not be valid because Salafis make masah on ordinary socks. If one is caught up in such a situation, the Salaat should be repeated. Salaat behind a man who believes in interfaith is not

valid. An interfaither is a murtad.

Q. Is it Sunnat to say 'Eid Mubarak'?

A. There is no Sunnah significance for this statement.

Q. What is the time for Eid Salaat?

A. The time of Eid Salaat begins about 15 minutes after sunrise and expires just before Zawwaal.

Q. How many Takbeer are there in the Eid khutbahs?

A. A total of 16 Takbeer in both Khutbahs – 9 in the first, and 7 in the second Khutbah.

Q. Our father who has passed away had a number of qadha Salaat. The number is unknown. What should his heirs do regarding payment of kaffarah?

A. If the deceased did not make a wasiyyat (bequest/ issue a directive), then it is not obligatory on the heirs to pay Kaffarah and Fidyah. However, if the heirs wish to aid their deceased father, they may, out of their own shares, but not from a minor's share, give any amount as Sadqah and supplicate to Allah Ta'ala to forgive the marhoom (deceased).

Q. An estate was not wound up for years. The heirs received their monies after five years. Do they have to pay Zakaat on their monies for the past 5 years?

A. Zakaat for the past five years is not incumbent. They have to pay Zakaat only after the money comes into their physical possession.

Q. I broke two rozas without valid reason. Do I have to fast 120 days to compensate for this sin? If yes, should the 120 days be kept altogether or could I keep 60 days, then after some time begin the second 60 days?

A. Only one 60 day Kaffarah applies to the fasts nullified in one Ramadhan. You don't have to fast 120 days. You have to fast 62 days – 2 days are Qadha and 60 days is the Penalty. Two 60 day Kaffarah would apply if the fasts were broken in different Ramadhaans.

(Continued on page 12)

PUNISHMENT FOR MISAPPROPRIATION

Individuals and organizations, especially these modernist Zakaat Funds, who misappropriate the Trust Funds, should take note of the warning in the Qur'aan: "Whoever deceives (misappropriates) will bring that which he had misappropriated on the Day of Qiyaamah. Then every person shall be compensated (punished) for the (misappropriation) which he had perpetrated, and they shall not be dealt with unjustly." (Aal-e-Imraan, aayat 161)

The dishonesty and misappropriation which are perpetrated will not remain concealed under the carpet. The humiliation and punishment in Qiyaamah will most assuredly overtake and destroy those who abuse and misappropriate Amaanat (Trust) monies. Misappropriation of Amaanah is widespread. Imaams, committee members, trustees of Musjids and organizations, Zakaat-collecting organizations, etc., are all involved in misappropriating the trust funds. Those devoid of Taqwa are impervious in their brains and hearts, hence they are bereft of conscience. The Accountability of Qiyaamah appears as a joke to them, hence they abuse and steal the trust funds with impunity.

Some Zakaat-collecting entities misappropriate Zakaat funds by using a substantial amount of the Zakaat to pay themselves and the collectors haraam 'salaries'. They utilize Zakaat for even furnishing and decorating their offices. People should exercise care when entrusting their Zakaat and other funds to organizations. They should steer clear of modernist bodies. These organizations do not distribute Zakaat in accordance with the

Shariah. Their eyes are dazzled by the large sums of money. For ignorant modernists and 'scholars' with loose morals, it is a simple exercise to procure corrupt 'fatwas' to legalize their haraam misappropriation.

When Rasulallah (sallallahu alayhi wasallam) would accumulate the spoils of war from those who had taken possession thereof, he would instruct Hadhrat Bilaal (radhiyallahu anhu) to announce that whoever has any of the booty should hand it over. After all the booty was collected it was distributed in accordance with the Shariah. Once after the booty had been distributed, a man came with a rope and presented it to Rasulallah (sallallahu alayhi wasallam). He explained that it was part of the booty. He had taken it from the enemy during the battle.

Rasulallah (sallallahu alayhi wasallam) asked if he had heard the announcement of Hadhrat Bilaal (radhiyallahu anhu). When he replied in the affirmative, he was asked to explain why he had not come forth with the rope prior to the distribution. When he was unable to present a satisfactory explanation, Rasulallah (sallallahu alayhi wasallam) said: "You shall have to present this rope on the Day of Qiyamah. I shall never accept it from you."

This calamity had befallen the man over a mere rope. Misappropriators of tens of thousands of rands, and even millions of rands by some satanic 'scholars' should reflect! What punishment awaits them for their haraam digestion of huge sums of Trust funds?

THE FRAUD AND DECEIT OF THE PHARMACEUTICAL ESTABLISHMENT LAW EXPERTS SPEAK OUT - ACADEMICS WHO "GUEST AUTHOR" MEDICAL JOURNAL ARTICLES GUILTY OF FRAUD

The Majlis as well as numerous non-Muslim medical experts have for years highlighted the harms and dangers of vaccination and other aspects of western medicine. Many articles have been written by quacks and frauds and published by reputable medical journals to promote the dangerous medical products of the giant pharmaceutical

companies. Insatiable greed and lust for money have totally blinded these western capitalists who are prepared to destroy the health of entire nations in the pursuit of their mercenary and monetary goals.

The following article provides much insight into the crime of these companies.

Law experts speak out - academics who "guest author" medical journal articles guilty of fraud by S. L. Baker, features writer. (NaturalNews) Back in 2008, Mike Adams sounded an alarm about something the

(Continued on page 7)

HORSE-RIDING FOR WOMEN

Q. Am Alimah says that it is permissible for ladies to drive cars because women used to ride horses during the age of Rasulallah (sallallahu alayhi wasallam) and the Sahaabah. She mentioned some Hadith narrations about women riding horses. Today vehicles take the place of horses. Is her reasoning valid in the Shariah?

A. There are no Mujtahids living on earth today. The age of Ijtihad ended with Khairul Quroon (the three Golden Ages of Islam). No one has the right to extract Ahaadith from the kitaabs and interpret the narrations to conform to their tastes and corrupt opinions. This haraam exercise, viz., masquerading as a mujtahid, is exceptionally abominable if the opinion seeks to abrogate/cancel an express ruling of the Shariah, and it becomes worse when that ruling was issued by Rasulallah (sallallahu alayhi

wasallam) himself.

Regardless of which Sahaabi lady rode a horse and regardless for what purpose she had ridden, the act of the Sahaabi lady does not abrogate Rasulallah's express prohibition. He said: "Allah curses women who ride horses." Now extend this Divine Curse to women driving cars, especially in this immoral environment in which women have no true understanding of the meaning of Hijaab. Comparing the isolated incident of a Sahaabi lady riding a horse in the holy, primitive era of Rasulallah (sallallahu alayhi wasallam) with the mass and wholesale practice of women driving cars in the present age, is a reflection of the *jahaalat* of the 'alimah' who believes that she has the expertise and qualifications of a Mujtahid. She dwells in gross deception.

Those who rip out Ahaadith from the kitaabs are not even

aware of the circumstances which had constrained any Sahaabi lady riding a horse. Even today circumstances can make halaal eating pork. But, exceptional circumstances are not the norm. A ruling necessitated by force of circumstances and need is not the normal ruling of the Shariah applicable for all time and for all persons.. There are authentic Ahaadith which state that eating cooked food necessitates wudhu. But no one extracts this Hadith and acts accordingly.

Hadith has tafseer, and only the Aimmah Mujtahideen were qualified to interpret the Ahaadith. No one can dream today of reaching the lofty pedestal of Deeni Knowledge of the Aimmah Mujtahideen. Those who claim that horse-riding or car driving is permissible for women speak with their nafs and their opinions are the products of *jahaalat*. They merely vaunt for ignorance.

'GIFTS' - MISAPPROPRIATION

A Zakaat-collector appointed by Rasulallah (sallallahu alayhi wasallam) returned with the collected wealth. When handing over the wealth, he said to Rasulallah (sallallahu alayhi wasallam): "This is for you, and this was given to me as a gift." Whilst collecting the Zakaat, some people had given him gifts. On hearing this, Rasulallah (sallallahu alayhi wasallam) gave a bayaan (lecture). In his bayaan, he said: "I have appointed some persons to fulfil some of the duties which Allah has imposed on me. Now one of them

comes to me saying: "This is for you and this is for me. It has been given to me as a gift."

Why does he not sit in his father's or mother's house and see if anyone comes with gifts to him? I take an oath by The Being in Whose Hands is my

life! He who misappropriates any wealth which has been entrusted to him, shall carry it around his neck on the Day of Qiyaamah.."

'Gifts' received during the course of duty are bribes. It is not permissible to accept such 'gifts'.

FIRE FOR A 'MARTYR'

During the Battle of Khyber the Sahaabah reported to Rasulallah (sallallahu alayhi wasallam) the names of those who were martyred. When the name of a certain person was mentioned, Rasulallah

(sallallahu alayhi wasallam) said that this person was not a shaheed because he had seen him in Jahannum. He had stolen a shawl from the spoils of war, hence his martyrdom (shahaadat) was cancelled, and he will be assigned to the Fire.

AN IMMORAL HUSBAND

A Sister from Zimbabwe writes: "I am married 25 years. My husband performs the five daily Namaaz and keeps a beard. But when he goes to Pakistan and India, he trims his beard and discards his Islamic dress (kurtah) and changes into western garb. He will not even inform me that he will be going to these places.

He engrosses in chatting on the internet with women who are his daughter's age. He is heavily involved with pimps and sluts who are milking him for money. At home he neglects his family. He does not care of his wife's and children's

needs. Will he ever change his evil lustful ways? He demands his needs from me. Please offer me some advice. I do not know what to do.

Answer: When a person is bereft of Taqwa - fear for Allah Ta'ala - then he/she becomes the slave of lust and shaitaaniyat. There is nothing really to comment about the immorality -fisque and fujoor - of your husband. His brains and soul are deranged with lust and Satanism. However, the worst of people - those who are veritable shayaateen - can also reform if Allah Ta'ala guides them. Place more and

much reliance on dua.

You are married 25 years. You have tolerated his immorality and injustices for this lengthy period. If you continue with your Sabr, you shall, Insha'Allah gain the status of a shaheed (martyr). In the circumstances it is also permissible for you to opt out of the marriage. If you are contemplating a separation, then you should apply to the Ulama council in Harare for annulment of the Nikah.

If he filth's himself with prostitutes, then you may deny conjugal rights to him. He should get tested for Aids. A dirty man of this kind could be an Aids carrier.

ADVICE FOR AUDACIOUS WOMEN

Once when Rasulallah (sallallahu alayhi wasallam) saw men and women walking together in the street, he exclaimed: "O Women! Walk

behind the men. It is not permissible for you to walk in the middle of the road. Walk on the sides of the road."

After this command, the females in obedience would practically cling to the sides of the street so much so that their clothing would brush against the buildings. (Abu

Dawood)

In another Hadith, Rasulallah (sallallahu alayhi wasallam) ordered: "Put them (women) behind as Allah has placed them behind."

Women who clamour to be on the public stage and who propagate self-expression and rowdyism as these defeminized, masculinized 'eidgah aunts', are under the *la'nat* of Allah Azza Wa Jal.

A CORRUPT, IMMORAL, DISHONEST IMAAM

Q. Our community in Cape Town functions under an Imaam who is a Hajj operator. He was in debt with a local travel agent. He used the monies which he had collected from prospective Hujjaaj. When the travel agent demanded payment for the tickets, etc., the Imaam colluded with the treasurer of our Masjid and he transferred R50,000 of the Masjid's funds into the account of the travel agency. This was done without the knowledge of the Masjid's committee.

The Imaam was the Chairman of the committee. When the trustees discovered this dishonesty, they removed him from the chairmanship position. The committee asked him to answer for this misappropriation of the Masjid's funds. The Imaam then called a community meeting where the majority of his supporters were females who were screaming and fighting in his support. When one of the Ulama asked him to intervene and stop his female supporters from behaving in this evil way, he threatened to evict the Aalim.

The MJC was called upon to intervene. The Imaam, however, refused to attend any meetings. After a lengthy process between the MJC and the complainants, the MJC arbitration committee retreated into silence for months. Any attempt to receive progress

reports from the MJC proved fruitless.

This same Imaam recently took a group of 20 females for Umrah without any Ma-haareem. Please issue the Fatwa on this situation.

ANSWER: A Sahaabi asked Rasulullah (sallallahu alayhi wasallam): "When will it be the Hour (of Qiyaamah)?" Rasulullah (sallallahu alayhi wasallam) replied: "When Amaanah is destroyed." The Sahaabi said: "How will Amaanah be destroyed?" Rasulullah (sallallahu alayhi wasallam) said: "When affairs (of Amaanah -Trust) are assigned to persons who are unqualified for it, then await the Hour."

In another Hadith, Rasulullah (sallallahu alayhi wasallam) discussing the Signs of Qiyaamah said that Trust Funds will be treated as if it were private property. In other words, those who have been placed in charge of the Amaanah will use and misuse the Trust funds for their own personal and selfish ends. Misappropriation of Amaanah funds is among the worst kind of theft.

The Imaam whom you have described, who is also a Hajj operator/agent, comes fully within the scope of these Ahaadith. It is truly lamentable and shocking that he had sunk to this level of gross dishonesty and stole R50,000 of the Masjid's Waqf funds with the

active connivance of the Treasurer. The transfer of the Masjid's funds into the travel agency's account to make good the R50,000 which the Imaam had misappropriated by having stolen for his own use the monies which prospective Hujjaaj had paid to him for their Hajj journeys is a conspicuous and a despicable haraam act of audacious and reckless theft.

The flagrant impunity with which the Imaam stole the Trust funds clearly indicates that he believes that his haraam actions are devoid of consequences in this world and in the Akhirah. Regarding the misappropriation and theft committed by the Imaam, there are two separate acts of gross dishonesty and theft:

(1) Firstly, the monies which he had collected from the prospective Hujjaaj had to be transferred directly to the travel agency. These funds were Amaanah in his possession. Instead of discharging the rights of the Amaanah, he most despicably stole the money for his personal use.

(2) Secondly, when the travel agent demanded the debt owing to him, the Imaam colluded with the Treasurer of the Masjid's Committee and constrained him to transfer R50,000 from the Masjid's Waqf funds to the travel agency's account.

The audacity and recklessness with which these crimes were perpetrated beggar shock

and imagination. Despite the fact that this haraam transfer and theft were committed by the pair of criminals (the Imaam and the Treasurer) without the permission of the Committee, the latter (i.e. the Committee) is not absolved of responsibility. The Committee is guilty of dereliction of duty and is collectively responsible and liable for the loss of the Masjid's funds.

The Imaam's stunt of calling the women to save his skin will not benefit him in the least, neither in this dunya nor in the Akhirah. In the Akhirah is the roasting in Jahannum. His female cronies will roast together with him in Jahannum. In this world there is disgrace and dismissal for this appallingly dishonest criminal. It is incredible that the Masjid Committee continues to retain his services as the Imaam of the Masjid.

The MJC has miserably failed to discharge its duty. Its abstention from instituting action against the Imaam implies condonation of his criminal act of the theft of the Masjid's money. Nothing better should be expected from Carrion Ha-laalizers.

The act of taking 20 females without any of their mahaarim accompanying them on the Umrah journey is flagrant fisq (immorality). Both the Imaam and the females were constantly travelling under the la'nat (curse) of Allah Ta'ala and His Malaaikeh.

In view of these extremely grave crimes, dishonesty, fisq

and fujoor, it devolves as a compulsory obligation on the Committee of the Musjid to:

- Immediately dismiss the Imaam from the Imaamate position.
- Immediately dismiss the Treasurer who had aided and abetted the Imaam in his crime.
- Institute measures to recoup the Masjid's funds which the Imaam had stolen. He must be forced to pay back the money. If this fails, the Committee will have to pay.

Let no one cruise away with the idea that they will escape the Wrath of Allah Ta'ala and the Humiliation in Qiyaamah for these vile crimes of dishonesty, theft and misappropriation of the Masjid's Waqf funds. Neither should the Imaam, nor the Treasurer nor the Committee nor the MJC soothe their conscience with the misconception that these criminal misdeeds can be swept under the carpet, concealed and forgotten. Warning them of the disgrace and punishment, the Qur'aan Majeed says: "And, whoever misappropriates (Amaanah) shall produce the object which has been misappropriated on the Day of Qiyaamah. Then every person will be adequately compensated (punished) for what he/she had perpetrated (by way of misappropriation of Amaanah)."

(Aal-e-Imraan, aayat 161)

THE FRAUD AND DECEIT OF THE PHARMACEUTICAL ESTABLISHMENT

(Continued from page 6)

mainstream media seemed to know little about -- Big Pharma companies had long been paying in-house writers to ghostwrite scientific research articles then paying (Adams called it "bribing") doctors and high-level academics to pretend they were the authors (http://www.naturainews.com/023074_g...).

Unfortunately, the use of

ghostwriters and guest authored journal papers hasn't gone away. But here's good news: two prominent attorneys are speaking out that the practice is not just a sham but constitutes legal fraud.

So why be concerned about ghostwriting in the medical profession? It turns out that Big Pharma and other medical industry sponsored research has been pub-

lished with the names of academic "guest authors" tacked on -- although these highly degreed "authors" may have made slim to no contributions to the so-called research.

Yet these very articles have been published in leading medical journals and through the years have helped hype hormone replacement therapy, numerous anti-depressants and other potentially dangerous

drugs including Vioxx, Neurontin and Fen-Phen. In turn, these articles are often cited by their drug company sponsors to promote off-label use of their products and bring in more millions to the prescription pharmaceutical industry.

The ghostwriting and guest authoring of industry-controlled studies clearly raise what the law experts call "serious ethical and legal concerns, bearing on integrity of medical research and scientific evidence used in legal disputes."

It is such a breach of ethics that Professors Simon

Stern and Trudo Lemmens of the University of Toronto law faculty have flat out called for "guest" authors of medical and scientific articles to be charged with professional and academic misconduct and fraud, even if the articles attributed to the "ghost" or "guest" writers contain factually correct information. The law experts compare the academic "ghostwriting" and tacked on bogus academic authorships to racketeering and even the world's oldest profession.

In a media release about their article (which was just published in the journal *PLoS Medicine*), the law professors stated: "Guest authorship is a disturbing violation of academic integrity standards, which form the basis of scientific reliability. The false respectability afforded to claims of safety and effectiveness through the use of academic investigators risks undermining the integrity of biomedical research and patient care."

Lemmens, who is also a member of the University of Toronto's school of medicine faculty, had particularly hard hitting words for academics who participate in guest authorship which involves "lending" their names and receiving substantial credit where little or none is due. "It's a prostitution of their

(Continued on page 12)

White Bread . . . The Awful Truth

"Can white bread cause bodily damage? Here are some facts about white bread, and you be the judge.

The Swiss government has been aware of the dangers of eating white bread for decades and in order to get its populace to stop eating it, Switzerland has placed a tax on the purchase of white bread. The tax money is given to bakers to reduce the price of whole wheat bread to encourage people to switch.

The Canadian government passed a law prohibiting the "enrichment" of white bread

with synthetic vitamins. Bread must contain the original vitamins found in the grain, not imitations.

White bread is "dead" bread. Nobody is telling us the truth about this and so called "enriched" flour.

Why is the color of white bread so white when the flour taken from wheat is not?

It's because the flour used to make white bread is chemically bleached, just like you bleach your clothes. So when you are eating white bread, you are also eating residual chemical bleach.

Flour mills use different chemical bleaches, all of which are pretty bad. Here are a few of them: oxide of nitrogen, chlorine, chloride, nitrosyl and benzoyl peroxide mixed with various chemical salts.

One bleaching agent, chlorine oxide, combined with whatever proteins are still left in the flour, produces alloxan. Alloxan is a poison and has been used to produce diabetes in laboratory animals. Chlorine oxide destroys the vital wheat germ oil. It will also shorten the flour's shelf life.

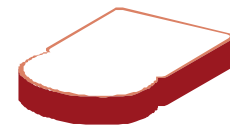
It is obvious, from what we

have learned, that white bread

should be avoided like the plague. Whole wheat, rye, and grain breads made with whole wheat flour is a better way to go. Let alone adults, feeding white bread to children ought to be a crime!

For a more healthful way of life, always read the labels and never buy foods that contain artificial flavors, colors, bleached flour, preservatives, hydrogenated or partially hydrogenated oils.

All the best health to you!"
Ira Marx, CEO, Good Health Supplement



WARNING FOR THE MODERNIST ZINDEEQS

Hadhrat Abdullah Ibn Umar (radhiyallahu anhu) narrated the following Hadith:

“There will dawn an age over people when they will gather in their Musaaqid and perform Salaat whilst not a single one will be a Mu'min.”

How is it possible for all the musallis in the Musaaqid to be kuffaar – not Muslims despite attending Jamaa't Salaat in the Musjids? Regardless of the paradoxical appearance of this scenario, Rasulallah's predictions are the divine Truth. In fact, this particular prediction is the situation which is unfolding currently in the Ummah all over the world.

'Muslims' – those who were born Muslims – jettison and destroy their Imaan without even realizing the awful calamity of kufr which befalls them as a consequence of their ideas, interpretations and beliefs of kufr. Such professed Muslims are of the *Zindeeq* category of kuffaar. A *Zindeeq* is a *kaafir* who neither understands his kufr nor acknowledges that he has become a *kaafir*. When a Muslim rejects any established belief, teaching or practice of the 1400 year Shariah of Islam by way of interpretation, he loses his Imaan. Even without flagrant renouncement of Islam, he becomes a *kaafir* and this type of renegade is termed *Zindeeq*.

The Hadith narrated by Hadhrat Ibn Umar (radhiyallahu

anhu) refers to this category. All the musallis will be kaafir of the *Zindeeq* order without realizing that their Imaan has been eliminated. 'Muslims' are advocating and promoting a deluge of kufr in a variety of forms. The objective of these kufr forms and reforms is the ultimate elimination of the 14 century old Shariat of Islam. While it is not possible for the *Zindeeqs* to achieve this nefarious goal since Allah Azza Wa Jal has declared the assurance of protecting the purity and originality of this Deen, nevertheless, the contest between Haqq and baatil will continue in this dunya which has in fact been created for the fight between Truth and falsehood.

Among the propagations which transform Muslims into *Zindeeqs* are MPL kufr, regulation of polygamy, destruction of Hijaab, immoral 'emancipation' of women, assigning 'equal' status to females, condemning Qur'aanic commands such as chastisement of wives by husbands, tampering with the Shariah's laws of inheritance, the call to open up the Musaaqid for women, giving women the right of talaq using the subterfuge of 'khula', etc., etc. These are merely by way of sample. There are numerous issues of kufr which the misguided juhala advocate.

Every Tom, Dick, Harry, Jane and Jenny who lack expertise in even the masaa-il of

Tahaarat and Salaat, and who is totally ignorant of Aqaa-id and the other Departments of the Shariah, considers himself/herself competent to gnaw and nibble at the masaa-il of the Shariah. In fact, morons sporting secular qualifications engage in the ultimate kufr of digging up the foundations of Islam in preparation for a new, U.S.A. brand of a 'shariah' which could be slipped into the Ummah in the name of Islam. Thus, there are calls by munaafiqeen parading as Muslims for re-interpretation of the Qur'aan and Sunnah. Some brazenly call for an alternative 'shariah'.

Re-interpretation of Islam or a new 'shariah' implies denial of the Finality of Nubuwwat and the Finality and Perfection of Islam, both concepts expressly declared by the Qur'aan. The effect of the finality of Nubuwwat and the perfection of Islam is the immutability of the Shariah which is cast in an unalterable mould – in the Tablet of Noor which is guarded in Looh-e-Mahfooz in the seventh Heaven. Re-interpretation and the call for an alternative 'shariah' presuppose the denial of the finality of Nubuwwat and the perfection of the Deen. Both these imperative doctrines are stated in the following Qur'aanic verses:

“This day have I (Allah) perfected for you your Deen, and completed for you My Fa-

vour, and chosen for you Islam as Deen.” -- Al-Maaidah, aayat 3

“Muhammad is not the father of any of the males among you. But he is the Rasool of Allah, and the Khaatam of the Ambiya.” -- Al-Ahzaab, aayat 40 Khaataam means Seal.

There is a gigantic difference between the desert life of 1400 years ago and the life of the present space and technological era. But, Allah's wisdom demanded the termination of the long Chain of Nubuwwat whose links are the 124,000 Ambiya from the time of Nabi Aadam (alayhis salaam). Since the inception of Nubuwwat, there was a continuous process of evolution of the Divine Law. Laws were amended, abrogated and substituted with new laws. With every new Nabi, came some change in the Shariah. But, this process ended 14 centuries ago in the Camel Age. Only a devil will suggest that Allah Ta'ala was unaware of the vast changes which would overtake and totally change life from its simple, primitive, desert form into what it is today.

Allah Ta'ala is the All-Knowing Khaaliq. Despite the mind boggling changes which life would undergo from the inception of Islam in the desert era, Allah Ta'ala terminated Nubuwwat and finalized the Shariah. This Divine Decision is the strongest and clearest evidence for the immutability of the fourteen century Shariah which has an inherent mecha-

nism to encompass all developing situations until the Day of Qiyaamah. Therefore, those vile miscreants advocating ideas of kufr, should understand that this Shariah of Islam cannot change. It shall not change. It shall remain immutable, and Allah Ta'ala has created Guards – the Ulama-e-Haqq – to protect His Shariah until the Day of Qiyaamah.

We assure the agents of shaitaan, the glut of zindeeqs of this age, that they will not succeed in their vile mission to displace this Deen.

“Among people are those who dispute in (the Laws of) Allah without any knowledge, without any guidance and without a radiant Kitaab (A divine law which directs to Noor). He (this type of miscreant) turns away (with pride) to mislead (others) from the Path of Allah. For him on earth is disgrace, and We shall cause him to taste the Fire of the Blaze (Jahannum) on the Day of Qiyaamah.” (Al-Hajj, aayat 8)

This is the fate awaiting these *Zindeeqs* who call for the re-interpretation of the Qur'aan and Sunnah, and for an alternative 'shariah'. Their disputes are nothing but *ghutha* -- rubbish, flotsam, nafsaani muck, and the coprolitic effluent disgorged by deranged intellect suffering under the *la'nat* of Allah Azza Wa Jal Who says in His Qur'aan: *“He guides whomever He wishes, and He misleads whomever He wishes.”*

PROSTITUTING THE FEMALE'S VOICE

Q. Please comment on the article which argues in favour of female radio broadcasters. Please respond to his arguments.

ANSWER:

“If you fear (Allah), then do not speak in alluring tones, for then he in whose heart there is a disease (of lust) will desire.....” - Qur'aan

This aayat is in the first instance addressed to the Holy Wives of Rasulallah (sallallahu alayhi wasallam), and the Sahaabah. If caution was applicable to the most pious Ladies of Islam in the age of Rasulallah (sallallahu alayhi wasallam), what does a balanced intellect conclude about the females of this corrupt age? If the 'disease' had existed in the hearts of the eminent Sahaabah who were at times constrained by circumstances to speak to the Holy Wives from behind a Screen, then what does the intellect of Imaan decree regarding the hearts of the fussaag and fujaar of this age?

The Deen of Islam which was delivered by Muhammad (sallallahu alayhi wasallam) is more than 1400 years old. Any view which any moron expresses in conflict of the Shariah is of no consequence and is nothing but *ghutha* (trash/rubbish) regardless of how logical it may appear and irrespective of what narrations are cited to 'prove' the corrupt view.

Whatever the miscreant has written on the issue of the female voice is *ghutha* disgorged by a moron. If someone today tells us that cooked food when eaten breaks wudhu or after eating cooked food wudhu is necessary, and to substantiate this view he quotes a number of highly authentic Ahaadith, then too, we shall say that the jaahil speaks trash. In fact, there do exist a number of Sahaah Ahaadith stating that after eating cooked food, wudhu has to be taken. But this is not the Shariah. There is valid interpretation for it. It is haraam for any moron, and haraam for any

Aalim of today be he a Shaikhul Hadith or a Shaikhut Tafseer or an Allaamatud Dahr, to dig out Hadith narrations or Qur'aanic verses and on its basis formulate a view which is in conflict with the 1400 century Shariah, then such view will be branded baatil and the product of a deviate who is the victim of mental imbalance.

If some ignoramus or even a Shaikhut Tafseer or a Shaikhul Hadith in this belated age in close proximity to Qiyaamah propounds the view that it is permissible to drink camel's urine and in substantiation of his opinion produces a highly authentic Hadith, then we shall not be guilty of any excess if we label such persons as morons who have become the victims of a shaitaani snare.

Brother, remember and understand well, that the Shariah is a closed book. It has been written and it is preserved in Looh-e-Mahfooth. No one can ever change one iota of it with all the logical arguments which

brains of corruption can conjecture. Thus, the arguments of the coprocreep who argues in favour of the projection, magnification and exhibition of the female's voice are pure rubbish. It is demeaning to respond intelligently to *ghutha*. It is *ghutha* because it is presented in conflict with the 1400 century ruling of the Divine Shariah.

Just for your edification and peace of mind we cite a few well-known masaa-il pertaining to the female's voice:

* If the Imaam makes a mistake in his Qiraa't, then even if he happens to be her husband and no one else is present, she is not allowed to correct him by saying 'Subhaanallaah!' She has to strike her palms just once, not clap her hands.

* Men have to recite the Talbiyah during Hajj audibly. Women must recite it silently.

* In none of the Salaat is a woman allowed to recite the Qiraa't audibly.

* It is not permissible for a woman to recite the Athaan and the Iqaamah.

These are issues linked to her voice. When she is not allowed

by the Shariah to recite even the Qur'aan and Tasbeeh audibly, what says your intelligence regarding the alluring, loud voices of the faasiqahs who broadcast and prostitute their voices over the shaitaani radio stations? And, they even interview non-Muslim males who outline to them in vivid detail how to use condoms. *Walahoula!* Reflect and ponder!

These faasiqah females are specially tutored in the science of voice expression – how to speak alluringly in the 'best' form to entice males and to ensure that they at least commit zina of the mind and heart. This is their training. This is one of the qualifications for a female broadcaster. On the occasion when Allah Ta'ala expelled shaitaan from the heavens, he (shaitaan) supplicated for tools and traps to aid him in his accursed mission on earth. Allah Ta'ala, granting his supplication said: *“Your traps will be women.”* One of the wiles employed by women, especially faasiqahs, to enmesh men in their tentacles of *fujoor* is the alluring voice.

(Continued from page 1)

jilbaab and *niqaab*, is an embodiment of virtue and *haya*. She is a 'simpleton' and innocent, unwary of the immoral sophistication, loudness, audacity and immodesty which the 'Muslim' women of today's secular institutions, denuded of Islamic morality publicly exhibit.

'Muslim' women who have been educated in western educational institutions – and females in girls madrasahs are not lagging far behind them – having jettisoned almost every vestige of their Imaani *haya*, surpass even non-Muslim women in the display of audacity and immodesty. The reason for their vile state of shamelessness from the Islamic perspective is that all moral attributes have opposites. When the one is displaced, there is never a vacuum. The opposite sets in. When *haya* is eliminated, then immodesty and immorality overwhelm the one who at one stage was a repository of shame and modesty. The immodest woman then puts even males to shame. Muslim men of *haya* are constrained to adopt greater measures of *hijaab* to avoid the villainy of the 'Muslim' woman who has destroyed her natural and Imaani '*haya*'.

These are the types of women, defeminized and masculinized, who clamour for attending the Musaaqid and Eidgah with men. They perennially demand to be shoulder to shoulder with males. Among their shaitaani attributes are an aversion for the home, detestation for domestic duties, inveterate hatred for Shar'i *hijaab*, inordinate love for publicity and the public platform, self-expression, loudness, robust in demeanour, and the desire to compete with males. In brief, they excel in almost everything which is the antithesis of Imaani *haya* and Muslim womanhood.

The quality of *shame* is such a lofty virtue of the Muslim woman that Allah Ta'ala highlights it in the Qur'aan. Describing the noble and beautiful demeanour of the daughter of Nabi Shuayb (alayhis salaam), the Qur'aan Majeed states:

"Then one of the two (daughters of Nabi Shuayb)

HAYA – THE OUTSTANDING ATTRIBUTE OF THE MUSLIM FEMALE

came to him (Nabi Musa) walking bashfully. She said: "Verily, my father calls you....." (Al-Qasas, aayat 25)

Nabi Shuayb (alayhis salaam) who had no sons, sent one of his daughters to call Nabi Musa (alayhis salaam) who at the time was a wayfarer without home. She came walking very bashfully, and with lowered head from a respectable distance, delivered her father's message. Hadhrat Musa (alayhis salaam) whose *haya* was profound, requested her to walk behind him at a distance. He told her to take a few pebbles. When he had to turn to the right on the way to the home of Nabi Shuayb (alayhis salaam) of which he was unaware, she was to throw a pebble towards the right, and the same if he had to turn left from the pathway. His *haya* and *purdah* dictated that she should not direct him with her voice. This was the lofty degree of *haya* and *hijaab*. Now scale the immorality of the so-called Muslim female broadcasters of the Devil's radio stations on this standard of *Haya*.

Thus, the Qur'aan Majeed makes special mention of the daughter's *haya*, describing her walk with the term *isthyaa'* which means bashfully. She was an embodiment of pure bashfulness and modesty.

Once Rasulallah (sallallahu alayhi wasallam) asked Hadhrat Ali (radhiyallahu anhu): *"What is best for a woman?"* Hadhrat Ali (radhiyallahu anhu) was unable to answer. He said that he would ask his wife, Hadhrat Faatimah (radhiyallahu anha). He went home and when he questioned Hadhrat Faatimah (radhiyallahu anha), she responded: *"The best for a woman is that no man should see her, and she should see no man."* When Hadhrat Ali (radhiyallahu anhu) reported this wonderful response to Rasulallah (sallallahu alayhi wasallam), his (our Nabi's) mubaarak face became radiant with pleasure and he delightfully exclaimed: *"Faatimah is a part of me."*

The *haya* of Hadhrat Faatimah (radhiyallahu anha) was so lofty and so wonderful and so profound that her last wish and wasiyyat (bequest) became the Sunnah for all Muslim women until the Day of Qiyaamah. She instructed that on her death, despite the female's body being draped with six shrouds, a *purdah* barrier be erected over her body to ensure that no male even accidentally casts a gaze on her wrapped up body. Furthermore, she instructed that she be buried in the darkness of the night. This was an added measure of *purdah* dictated by her *haya*.

Six shrouds covering the dead body, but still she ordered the erection of a barrier to conceal even her dead covered body. This Sunnah remains to this day when females are buried and will remain until the Day of Qiyaamah. All these shameless, loud, masculinized females who parade in the public, flaunting themselves to attract gazes and attention should reflect at the treatment which will be meted out to their dead bodies. The Sunnah of Hadhrat Faatimah (radhiyallahu anha) will be imposed on their dead bodies. Yet, whilst they are alive and when the *fitnah* is real, and the *fussaaq* and *fujjaar* prevail, then these unfortunate females resort to the exhibitions of the era of *Jaahiliyyah* in flagrant violation if Allah's prohibition:

"And (O women!) remain resolutely within your homes, and do not make a display (of yourselves) like the exhibition of Jaahiliyyah (the pre-Islam era of immorality and ignorance)."

It is an incumbent obligation on all Muslim women to constantly reflect on Hadhrat Faatimah's advice, attitude and actions – her response to Hadhrat Ali's question; her noble dead body; her six shrouds of the *kafan*; her instruction to conceal her *janaazah* with a screen; her instruction to bury her in the intensity of night's darkness. If Muslim women meditate on this lofty concept of *Hijaab* presented to the Um-

mah's females by the Queen of Jannat, then Allah Ta'ala will brighten their darkened souls and eliminate their spiritual blindness to enable them to understand the folly of their un-Islamic and anti-*Hijaab* clamours and their rowdyism.

The western malady, namely, the inordinate crave for self-expression and exhibition, is the diametric antithesis of the Islamic concept of *Haya* and *Hijaab*. While Islam emphasizes *haya* and *hijaab* – *shame/modesty and concealment* – for its female adherents, the lewd cult of westernism considers immodesty and female exhibition to be virtues and effects of 'enlightenment'. The Hadith narrated by Hadhrat Abdullah Ibn Mas'ood (radhiyallahu anhu) as well as other Sahaa-bah, state:

"Woman is aurah (i.e. an object of concealment). When she emerges (from her home), shaitaan casts surreptitious glances at her (i.e. he lies in ambush to involve her and men in fitnah)."

Any moron so-called 'Muslim' woman who has an issue with this proclamation of Rasulallah (sallallahu alayhi wasallam) should make arrangements for her abode in Jahannum. Woman, according to the Qur'aan and Sunnah, is always an object of *fitnah*. This state should not be misconstrued and understood wrongly and satanically. The statement in no way means that woman is evil. It simply means that because of the evil nafs created by Allah Ta'ala in man and woman, both will become embroiled in *fitnah* – moral turpitude leading to *zina*, if Islam's strict code of *Haya* and *Hijaab* is not observed.

Allah Ta'ala has created woman for the home role, not for the public stage. She moves in conflict and unnaturally when she takes to the public stage and the streets to rub shoulders with men and to compete with them in worldly and secular matters. This is just not the role for which Allah Ta'ala has moulded her. He has cast her into the mould of tinklets so that she remains a

genuine female. She is not supposed to become a western masculinized hybrid feminine which displays male tendencies as do these modernist 'Muslim' females of the women's lib. movement. Confirming the natural, weak and tender nature of women, the Qur'aan Majeed says:

".....One who is reared (brought up) in jewellery and who is unable to clearly express (herself) in debates (talks, arguments, disputes, etc.)." (Az-Zukhrif, aayat 18)

Allah Ta'ala states in this aayat that a female's attention is generally focused on jewellery and garments. Her inherent attribute is the inability to be articulate in expression and even in thought. Hence Rasulallah (sallallahu alayhi wasallam) described woman as *naaqisul aql* (one whose intelligence is deficient). It is the Qur'aan and Rasulallah (sallallahu alayhi wasallam) who made these statements and observations. The Creator is aware of His creation.

The audacity and shamelessness with which the female Phd's express themselves in male company do not negate what Allah Ta'ala says in the aforementioned aayat nor is the Hadith pertaining to their defective intelligence negated. Despite their audacity, and shameless ways of disputing and debating with men on the public stage, they remain *naaqisaatul aql*, hence men of intelligence clearly discern all the *ghutha* (rubbish) which their glib tongues disgorge.

The writings of the Phd aunts who profess to be Muslim, conspicuously display their stark *jahaalat*, lack of understanding of the issues they write on, and their intellectual incoherence. All of this betrays the mental turmoil in which they are buffeted. 'Muslim' women who abandon their *haya* and *hijaab* in order to march and vie with their *fussaaq* male instigators who incite the miscreant females to destroy their natural *haya*, should not befool themselves regarding their ultimate destiny. They dwell under the constant *la'nat* of Allah Azza Wa Jal, and the Hadith has described the terrible chastisements awaiting them in Jahannum. Destruction of *Haya* is a licence for blanket immorality.

"Those who dispute in the aayaat of Allah without any proof (of the Shariah) having come to them, vile indeed is (their) sin by Allah and by those who believe. Thus, have We sealed the heart of every proud oppressor."
(Al-Mu'min, aayat 35)

THE ANNOUNCEMENT FOR EID

PLEASE NOTE THAT RADIO ANNOUNCEMENTS ABOUT EID DO NOT CONSTITUTE AN OFFICIAL DECLARATION OF EID. RADIO ANNOUNCEMENTS ARE UNRELIABLE. THE ANNOUNCEMENTS MADE BY THE FAASIQ RADIO BROADCASTERS HAVE NO SHAR'I SIGNIFICANCE.

IF THE SIGHTING OF THE HILAAL IS NOT CONFIRMED BY THE ULAMA-E-HAQQ, ANY CONFLICTING RADIO ANNOUNCEMENT WILL BE REJECTED AND EID WILL NOT BE DECLARED.

"Verily, those who dispute in the aayaat of Allah without any proof (of the Shariah) having come to them, there is in their hearts an (objective of) pride which they will not attain." (Al-Mu'min, aayat 56)

THE HARAAM-MONTH DETERMINATION OF SAUDI ARABIA

(Continued from page 1)

issue for these tyrannical rulers and governments to hand over reciters of *La ilaha il lallaah* to the U.S.A. for torture and horrendous incarceration.

In a Hadith, Rasulullah (sallallahu alayhi wasallam) said: "The curse of the mazloom (oppressed) rises above the clouds. The Doors of Heaven are opened up for it, and Rabb says: 'By My Might! I shall most assuredly aid you, even if it be after

some time."

It appears that the Saudi rulers are destined to follow the same route tread by Zeinul Abideen of Tunisia, Hosni Mubarak of Egypt and now Gadhaafi of Libya. Despite the Saudis being the Guardians of the Haramain Shareefain, they are deprived of the good duas of the Ummah. As for ourselves our dua is that either Allah Ta'ala guides them to Si-raatul Mustaqeem or He removes them from their stage of zulm.

THE GUIDANCE OF ISTIKHAARAH

Istikhaarah simply means to consult with and seek advice from Allah Ta'ala. Rasulullah (sallallahu alayhi wasallam) encouraged the performance of Salaatul Istikhaarah whenever one wishes to embark on an important act. Rasulullah (sallallahu alayhi wasallam) also said that abstention from *Istikhaarah* is a sign of misfortune and wretchedness. Insha'Allah, by resorting to *Istikhaarah* there is greater probability of success in the contemplated venture.

Immediately after completing the *Istikhaarah Salaat* go to bed. Sleep on clean bedding, facing the Qiblah. A strong

inclination at the time when the eyes open will be the best course of action to adopt. Sometimes the course of action may be conveyed in a dream. However, seeing a dream after *Istikhaarah* is not necessary. The manner of performing this Salaat is explained in detail in our kitaab, *Kitaabus Salaat*. If you don't have this book, write for a copy.

Most people become perplexed because their *Istikhaarah* produces no effect or direction. They continue remaining in trepidation regarding the matter for which they had performed *Istikhaarah*. The reason for lack of effect and direction is the spiritual darkness and fog which nowadays generally cloud the mind and the heart.

Clarity in the directive of *Istikhaarah* via the media of dreams and strong inclination is related to the spiritual realm. To achieve this clarity, the essential requisites are purity and clarity of the mind and heart. These requisites are the effects of Taqwa. Today Taqwa is an alien concept. Even Ulama nowadays frown on Taqwa.

The abundance of haraam in which people indulge completely overshadows the mind and heart. Instead of *noor*, the heart is clouded with *zulmat* (spiritual darkness). The deluge of haraam and mushtabah (doubtful) foods such as carrion chickens, carrion meat, processed foods and alcoholic juices and beverages which is

down-loaded into the body, utterly blocks every spiritual faculty of the *Rooh (Soul)*.

In addition to the avalanche of physical pollution by way of ingestion of haraam and mushtabah foods, is the preponderance of sin and disobedience. Utilizing the eyes, ears and limbs of the body for haraam acts; listening to music; viewing television; mingling with the opposite sex; harbouring animosity for a Muslim; indulgence in futility; abstention from the ways of the Sunnah; and, generally acting in ways which extinguish Taqwa, darken the *Rooh* completely. When all spiritual faculties have been extinguished, blocked or jammed with this avalanche of *rijs (filth)*, *fisq (flagrant disobedience)* and *fujoor (immorality)*, one should not be surprised when one does not experience the effects of *Istikhaarah*.

However, despite this lamentable spiritual condition in which we are stagnated or in which we are retrogressing, *Salaatul Istikhaarah* should not be abandoned. Before engaging in *Istikhaarah*, repent for sins and recite *Istighfaar* in abundance. Perform the Salaat with the intention of fulfilling the Sunnah of Rasulullah (sallallahu alayhi wasallam). Then, Insha'Allah, even if there is no clear sign or directive, Allah Ta'ala will create the circumstances which will lead to the adoption of the correct course of action.

CARRION AND UPSIDE DOWN BRAINS

Q. In a discussion with one of SANHA's molvies, he made an analogy between slaughtering chickens upside down and making wudhu upside down. He says that if the feet are washed first and the face last, the wudhu is still valid. Similarly, the chickens even if slaughtered upside down will be halaal. He also said that we should do things with hikmah (wisdom). Please comment?

A. All the halaalization of carrion and the consumption of carrion have made the molvi's brains upside down. If the peristalsis movement in the alimentary canal begins to function upside down, then instead of excreting from the natural hind avenue, the person will excrete from his mouth. In fact, there were such cases. This inverse curse has smitten the brains of the molvi hence his thinking is upside down and corrupt.

His argument to justify the haraam slaughtering system with the haraam method of making wudhu is preposterous and truly upside down. He tried to pull wool over your eyes by justifying one haraam act with another haraam act. Two haraam acts do not equate a halaal act. Both haraam acts remain haraam.

If a person intentionally inverts the wudhu procedure, e.g. he deliberately without valid

reason washes the feet first and the face last, it will be tantamount to kufr because he has made *Istikhfaaf* of the Sunnah method. *Istikhfaaf* means to regard an act to be insignificant. A person who makes wudhu in a haraam manner without valid reason, will be ordered to renew his wudhu and perhaps his Imaan notwithstanding the validity of Salaat performed with a haraam wudhu.

Making wudhu in an upside down manner is just as haraam as slaughtering the chickens whilst they are hanging upside down. Regardless of the wudhu not being nullified by the haraam method, the fact remains that it is haraam to make wudhu in an inverted way or in conflict with the Sunnah. The thawaab is utterly nullified; sins are not washed as the Masnoon wudhu washes sins, and Allah's Wrath is invoked

The kaafir system of slaughtering the chickens is haraam. It is a haraam system which the 'Muslim' halaal bodies have accorded acceptability and respectability. They have adopted it on a permanent basis whilst having totally displaced and abrogated the Waajib Islamic system. Despite any claim of the animal being halaal, Sahaabah would refuse to eat of the meat of an animal which was not facing the

Qiblah when it was being slaughtered. Does the vile entity Sanha understand the mas'alah better than the Sahaabah?

Besides the haraam satanic system described by Rasulullah (sallallahu alayhi wasallam) as *shareetatash shaitaan*, the chickens are haraam because of the fundamentals of Thabah being abandoned on a grand, wholesale scale. The almost total abandonment of Tasmiyah, improper neck-cutting, slaughtering dead chickens, and the almost total lack of proper supervision, are the factors which render the chickens effectively carrion.

The Molvi has in fact not presented an analogy. What he has done was a stupid attempt to justify one haraam act with another haraam act. This is not an analogy. It is the style of an ignoramus to present such stupidities.

The 'hikmah' about which the Molvi mentioned is nothing but Satanism. With such 'hikmah' they have been concealing the Haqq for years. Their 'hikmah' entails abstention from proclaiming the Haqq, and to allow Muslims to continue consuming carrion whilst they (the 'halaal' cartel) continue to fill their coffers with haraam boodle. Their 'hikmah' demands that Ulama become 'dumb devils' with their silence.

THE IMMORAL WOMEN'S LIB. CLIQUE AND THE CLAMOUR FOR A FEMALE 'eidgah'

Question: In Durban there is a rowdy group of females who clamour for an 'eidgah'. They come dressed in finery and adornment, and they mix with men at their 'eidgah'. All decent Muslims who understand what Islam stands for and who are aware of the objectives of the Deen see the

evil consequences of this type of mingling in the name of the Deen. It is necessary for the Ulama to comment and expose the corruption of this group of unruly women.

COMMENT

The Ulama have commented in detail on the evil of these *zaaniyahs* (prostitutes) who

seek gratification for their lusts via 'deeni' channels. Several treatises have been published to negate and demolish every single, stupid argument which these immoral, rowdy, modernist aunts have vomited up to bolster their haraam effort to secure female 'emancipation' from the home-fetters which

Allah Ta'ala and His Rasool (sallallahu alayhi wasallam) have ordained for the species which is deficient in Aql (intelligence). These booklets are all available. Anyone who wishes to read about the demolition of the effluvium and rubbish which these immoral aunts have disgorged, may write to us for free copies.

When a woman jettisons and destroys her natural attribute of *haya (modesty/shame)*, then she is transformed into a sa-

tanic embodiment of immodesty and immorality. Hence, these *zaaniyah* aunts are so vociferously clamouring to rub shoulders with men in the public. To accomplish the goal of total immorality, shaitaan has whispered into their corrupt and defective brains, to initiate their 'emancipation' from the 'shackles' of Islam with a *deeni-sounding* clamour, viz., the 'eidgah' slogan.

When a woman is enmeshed
(Continued on page 11)

THE CALL FOR ANOTHER 'SHARIAH'

(Continued from page 1)

the unwary by falsely and stupidly endeavouring to convey the idea that the Shariah is the product of the Fuqaha (Jurists) of Islam. This is a satanic deception which the Zindeeqs are perpetrating. The Shariah is nothing but the Qur'aan and Sunnah.

The *Usool* (Principles of Islamic Law) on the basis of

which rulings on new developments are obtained, are evolved from the Qur'aan and Ahaadith. As such, these *Usool* too are divine and immutable and constitute integral constituents of the Divine Shariah.

Anyone who calls for another brand of 'shariah' becomes a kaafir – a murtad whose status in Islam is worse than that of a pig.

THE IMMORAL WOMEN'S LIB. CLIQUE AND THE CLAMOUR FOR A FEMALE 'eidgah'

(Continued from page 10)

in the tentacles of the devil, she bares herself, and prides herself in exposing her satr to the public. And, the reason why these immoral aunts are

unable to understand their immorality and immodesty is because their natural deficient brains have become coprophilic with the waste matter of shaitaan. When a naturally de-

ficient brain such as the female brain, is satanized, it becomes totally dysfunctional. The woman then does not think with even half a brain. Even her deficient intelligence ceas-

es to operate. Hence she exceeds all bounds of the Shariah in her endeavour to cloak her immorality with Shar'i respectability.

These vermicular aunts who clamour for 'emancipation' are prostitutes at heart, hence they acquit themselves as zaaniyahs. With regard to these evil aunts, Rasulullah (sallallahu alayhi wasallam)

prostitutes. The very 'cloaks' these scum aunts don when they proudly emerge to attend their haraam 'eidgah' are garments of prostitutes.

Since Allah's *La'nat (Curse)* has settled on their deficient aql, every capillary in their brains have become fossilized. They are therefore embodiments of *shaitaanahs* (female devils). They have in fact outclassed even Shaitaan in shaitaanityat (satanism). These women are epitomes of perversion. Many of them are lesbians, hence their extremely vile audacity. They are rude, vulgar and rowdy like the drunk hoodlums at a soccer match. It is their total moral bankruptcy which sustains their immoral clamour.

A woman who accepts and understands the truth of the Hadith in which Rasulullah (sallallahu alayhi wasallam) informed the females of their

(Continued on page 12)

(Continued from page 1)

the month will then automatically be a 30 day month.

There is no other way whatsoever for determining the ending of the current Islamic month and the commencement of the next Islamic month. Resorting to any other method such as astronomical calculation and birth of the moon, etc. is absolutely not permissible. It is a haraam bid'ah (evil innovation).

On the 29th day of Ramadhaan. it is therefore Wajib on Muslims to search for the hilal immediate-

THE SEARCH FOR THE HILAAL

ly after Maghrib Salaat. Some brothers should in fact perform their Maghrib Salaat at the location from where they will be sighting the moon.

Regardless of how 'young' the moon may be, and regardless of the calculations and predictions of the astronomers who claim that visibility will be impossible, it remains the Waajib obligation of Muslims to search for the hilal.

Our concern should never be

what the astronomers and the scientists say and predict. our concern should be only the fulfilment of the injunctions of the Shariah. whether the moon is sighted or not, is totally irrelevant. of relevance is only obedience to the command issued by Rasulullah (sallallahu alayhi wasallam), and in this context it is to sight the hilal at the end of the 29th day.

May Allah Ta'ala guide us all and bestow to us all the taufeeq to submit to the commands of the Shariah.

said: "A woman who applies perfume and passes by a gathering of males is like an adulteress."

The eyes, ears, minds and hearts of the women's lib. mob are filled with zina, hence you will find them laboriously, stupidly and shamelessly struggling to set up the stages of zina, the very first step in this immoral satanic process being emergence from the home dressed, adorned and powdered up like

THE "ISLAMIC STUDIES" CONSPIRACY AND THE TREACHEROUS ROLE OF SAUDI ARABIA

PART 8

(Continued from previous issue)

In his book, *SUBVERTING ISLAM - THE ROLE OF THE ORIENTALIST CENTRES*, Dr. Ahmad Ghorab exposes the treacherous role of Saudi Arabia who is funding the western kuffaar enemies of Islam in their pernicious schemes of undermining Islam through the avenues of the so-called 'Islamic Studies' faculties of universities which churns out zindeeqs, mulhids and mur-tads.

Incident 2

Between 18th and 25th 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. An example is his translation of Muhammad Kamil Husayn's *Qaryah Zalimah* as *City of Wrong*, in which a Muslim 'imagines' his way into the Christian experience. Readers should not be misled into thinking that a merely hypothetical or literary 'experiencing' of Christianity is offered. On the contrary, the aim is, after such 'experiencing', for Muslims to mend their ways. Cragg would like, for instance, Muslims to end the legal prohibition on Muslim women marrying Christians. He also supports the surreptitious presentation of Christian witness' to Muslims in the Arab world: committed Christians are to accept work in their professional fields in, say, Saudi Arabia, and through the contacts they make as doctors (especially women doctors who can gain admission to the heart of the family), pharmacists, engineers, teachers, etc., to run private gatherings through which the Muslims can discreetly be offered Christianity.

For non-Muslims to hold such a conference is their right; for Muslims to attend in order to defend an Islamic view of the religion and history of Muslims is also, unquestionably, proper. But why should Muslims assist in the setting up of such a conference? That is *not* proper. Still worse is it to deny Muslims the right to defend their religion and history,

to restrict their freedom to do so, and to take punitive action against them if they do.

I was at that time teaching in the Department of Islamic Studies at King Saud University (KSU) in Riyadh. When I returned, I was summoned for disciplinary investigation by Dr Mustaf al-A'zami, then the Head of Department. Now, it seems to me, that what I had said at the conference in Oxford could in principle be questioned by any concerned Muslim - for its content or its manner. I had not imagined that the right (actually the duty) to speak on matters of deep concern to Islam and to Muslims could also be questioned. But that is precisely the line that Dr al-A'zami took. He did not question what I had said; he questioned *that I had said it*. The complaint was presented as a procedural one: it is not permitted, I was told, for any faculty member of a Saudi institution to speak at any conference or other public occasion without express permission to do so. What this means, in practice, is that whenever (and wherever) such collaborative conferences are held, only those Muslims will be allowed to speak up who, broadly speaking, agree with Muslim-non-Muslim collaborative ventures in this field.

Incident 3

In January 1986, the Faculty of Arts of KSU, began issuing a journal entitled *al-'Usur* (Eras) whose editorial board is made up of Muslims and non-Muslims. Among the Orientalists on that board of consultants is Rev Dr Montgomery

Watt who, as well as being the author of several mischievous and misguiding works in the field of *Sirah*, is one of the editors of *The Muslim World*, published by the missionary centre in Selly Oak, Birmingham. This journal was established in 1911 by the notorious Samuel Zwemer and is published jointly with the Hartford Seminary in Connecticut, USA. Among other Orientalist names on the editorial board of *al-'Usur* are: Rex Smith (University of Durham) and Richard Chambers (University of Chicago).

Now, it has been claimed that a Western university would not permit the setting up of an academic centre for the study of Islam unless that centre had a management in which Western (non-Muslim) academics were sufficiently represented - in other words, that the price of the prestige of a place like Oxford is the acceptance that non-Muslim have a say in how Islam is to be studied and taught. As we have seen, that is a price Muslims should never willingly pay, unless they mean to weaken and betray their religion. But supposing all that is true of a Western university, how can it possibly be true of a Muslim university in a Muslim capital built on Muslim land with exclusively Muslim resources? What necessity can explain the Saudi authorities following the same pattern of collaboration with non-Muslims as is followed by, for example, the Oxford Centre for 'Islamic Studies'? The answer, alas, is that it is so not by necessity but by volition, by policy, chosen and implemented.

Incident 4

On 12th August, 1989, I was invited to speak by the student members of the Oxford Islamic Society on 'An Islamic perspective on Orientalism'. In this address, I criticised Orientalists and the role of the Oxford Centre for 'Islamic Studies' in furthering their programme. To address a small undergraduate society, even in Oxford, is no major event. Hardly worth anyone's notice. There are many small societies in the University; many speakers; many addresses. I was surprised, therefore, that a report on the occasion should have been written, let alone that it should then be sent all the way to Riyadh, to Dr al-Azam!, my Head of Department at KSU.

Incident 5

On 26 Safar 1410 (1990), at a meeting of the Department of Islamic Studies of KSU, I talked about the responsibility of the 'Ulama', especially of those with influence in Saudi Arabia, to at least impede, if they could not stop, the infiltration of Orientalists into the field of Islamic studies - something surely possible where universities were under direct Muslim administration and within the jurisdiction of Muslim governments. I mentioned by name 'Abdullah Naseef' and 'Abdullah al-Turki' who are certainly influential in Saudi Arabia. They are also trustees of the Oxford Centre for 'Islamic Studies'. I advised them to fear Allah for giving, in their position, encouragement and support to the Orientalists. (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)

Q. If two persons say Salaam together, what is the rule?

A. Both are required to respond. Both should say: 'Wa alaikumus salaam'.

Q. Some people on the phone say 'slmz', instead of the full Salaam. How should one respond?

A. It is not permissible to respond with the Masnoon Salaam to such haraam corruption. Proffer naseehat to the jaahil.

Q. If khuffain are removed whilst one has wudhu, does the wudhu have to be repeated?

A. Removal of the khuffain does not break wudhu. If masah had been made on the khuffain, then only the masah is nullified. After removal of the khuffain, only the feet should be washed. If the khuffain are removed before wudhu had broken, that is after donning the khuffain wudhu had not broken, there is no need to wash the feet.

Q. Is it necessary for a traveller to abstain from fasting?

A. It is better to fast even when travelling. Only those who are weak, sick and very tired should not fast while travelling. It is not compulsory to abstain from fasting whilst on a journey. It is meritorious to fast even on a journey. Qadha of such missed fast has to be made.

Q. Do animals and insects have souls? What will happen to them?

A. Animals and insects do have souls, and all of them recite the Tasbeeh of Allah Ta'ala. Allah Ta'ala, Alone knows their ultimate fate.

Q. What is the Shar'i status of wives and others who scorn, abuse and reject polygamy?

A. They lose their Imaan. They become murtad and will hang upside down in Jahannum.

Q. A man married a second wife without the knowledge of his first wife. Some years later the first wife discovered this. Now she and her family are demanding that the husband divorces his second wife. What should he do?

A. He should do what the Shariah instructs him. He should never submit to the haraam dictates of his wife and her family. It is haraam for him to divorce his second wife to satisfy the haraam dictates of his first wife and her miserable family. They are enemies of Allah's Deen, hence they display such kufr.

Q. Many people say that the second wife is a home-breaker. Please comment.

A. It is not the second wife who is a home breaker. The kufr concealed in the heart of the first wife is the home-breaker. When a person is dissatisfied with Allah's laws, then Allah Ta'ala constrains that person to damn himself/herself by displaying his/her kufr.

Q. Will children be born to the inmates of Jannat?

A. Allah Ta'ala will fulfil the desires of people in Jannat. Whoever wishes to beget children in Jannat, will be satisfied.

Q. Who will be the husband in Jannat of the woman who had more than one husband on earth?

A. She will be given a choice. The one whom she loves most will be her husband in Jannat.

Q. Where is the grave of Hadhrat Faatimah



DECEIT OF PHARMACEUTICAL ESTABLISHMENTS

(Continued from page 7)

academic standing," said Lemmens. "And it undermines the integrity of the entire academic publication system."

In their article, entitled "Legal Remedies for Medical Ghostwriting: Imposing Fraud Liability on Guest Authors of Ghostwritten Articles," Stern and Lemmens argue that because medical journals, academic institutions, and professional disciplinary bodies have done little if anything to enforce effective sanctions against this practice of bogus authorship of research papers, a more successful effective approach would be to take legal action. Imposing liability on the guest authors "...may give rise to claims that could be pursued in a class action based on the Racketeer

Influenced and Corrupt Organizations Act (RICO)."

"The same fraud could support claims of fraud on the court against a pharmaceutical company that has used ghostwritten articles in litigation," the law professors added. Moreover, that kind of claim could prevent the Big Pharma sponsor of "ghosted" and "guest authored" articles from presenting them as evidence in court, and could result in sanctions against attorneys who try

(radhiyallahu anha)?

A. There is much uncertainty regarding the location of her grave. No one knows precisely where the grave of Hadhrat Faatimah (radhiyallahu anha) is. This is the effect of her profound Haya (shame and modesty). According to her directive, she was buried during the night time without any announcement made. Her burial was secretly done. Just as she loved to be concealed during her lifetime, so too does she remain concealed after her demise. After all, Rasulallah (sallallahu alayhi wasallam) praising her lofty state of Haya and Hijaab, said: "Faatimah is a part of me."

Q. A husband wrote out a Talaaq Baa-in for his wife. Before handing her the letter, he destroyed it. What is the position of the Talaaq?

A. One Talaaq Baa-in came into force. Destruction of the letter does not cancel the Talaaq. The Nikah ended the moment he wrote the Talaaq. He can live with his ex-wife only after renewing the Nikah.

Q. If on the Day of Eid there is a Janaazah, when should the Janaazah Salaat be performed?

A. The Eid Salaat will be performed first, then the Janaazah Salaat, then the Eid Khutbah.

Q. Is it permissible to place a marble slab with the mayyit's name at the headside of the mayyit?

A. It is not permissible. Such stones are the practice of non-Muslims.

Q. Is it a Sunnah practice to shake hands on Eid days?

A. It is not Sunnah. The customary

hand-shaking which is practised on Eid days, especially after Eid Salaat, is bid'ah.

Q. I have seen some people using the miswaak inside the Musjid just before beginning with Salaat. Is it proper to use miswaak in the Musjid, especially when about to begin Salaat? Some say that this is Sunnat.

A. It is improper to use miswaak in the Musjid and just before beginning Salaat. It is not Sunnat. Those who have adopted this practice have misunderstood the Hadith. Miswaak should be used at the time of wudhu or at any other time, not inside the Musjid when about to perform Salaat. Without water, the miswaak does not serve its purpose of cleaning the mouth.

Q. A man with a wig on his head makes masah on the wig during wudhu. Is the masah valid?

A. The masah is not valid. His wudhu is not valid. His Salaat is not valid. Wearing a wig is haraam.

Q. Does looking at the pictures of semi-nude women in newspapers break wudhu?

A. While wudhu will physically not be nullified, it will be utterly destroyed spiritually. It is haraam to look at such evil pictures. The spiritual effect of wudhu is ruined, and the soul is tarnished. It is best to renew wudhu, and making Taubah (repenting) is Waajib. One of the fundamental conditions of Taubah is to pledge to Allah Ta'ala not to revert to the sin.

SUPPORT THIS STRUGGLE

SUPPORT THE ISLAMIC PROJECT OF THIS CENTURY. SUPPORT THE WAAJIB MAKTAB PROJECT. SUPPORT THE PROGRAMME OF ISLAM TO RECLAIM THE LOST CHILDREN OF THE UMMAH

Send your contributions to:
Mujlisul Ulama of South Africa
Nedbank
A/c no. 1217 040 145
Commercial Road Branch
(Branch code 121 717)
Port Elizabeth

For those who don't have access to Nedbank, please phone for our Standard Bank or First National Bank account details.

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

+27- 41 - 451-3566

muftis@themajlis.net

mujlisul.ulama@gmail.com

FOREIGN

CONTRIBUTORS

Foreign contributors who wish to aid this vital Project of Islam, may deposit their contributions into the under mentioned account:
SERVANTS OF SUFFERING HUMANITY
Account no. 631 91029 (U. S.

currency A / C)

Bank: Alliance and Leicester PLC, Bootle, Merseyside, England GIROAA.

Sorte Code 72 00 00

SWIFT/BIC code ALEIGB22

IBAN:

GB04 ALEI720 000 631 910 29

ENGLAND DEPOSITORS: ALLIANCE AND LEICESTER PLC

Account No. 308 760 84

Sort code 72 00 04

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

to use any of these articles as legally valid evidence in a malpractice, drug injury or other case.

For more information: <http://media.utoronto.ca/media-rele..>

THE IMMORAL WOMEN'S LIB. CLIQUE AND THE CLAMOUR FOR A FEMALE 'eidgah'

(Continued from page 11)

natural attribute of intellectual deficiency, will excel in modesty, piety, obedience, purity and chastity. Her work within the confines of her home earns for her the rank of *Shahaadat* (Martyrdom), while her coun-

terpart in the women's lib. movement becomes a personification of Satanism with her flagrant violation of every divine restriction imposed on her by the Shariah.

The immoral aunts who clamour for an 'eidgah' and for

freedom to attend the Musaaqid are the agents of shaitaan. They are his traps for spreading immorality – *fisq and fu-joor*. They have thus denuded themselves, physically and spiritually of all the restrictions of Islam. These agents and traps of shaitaan are not Muslims. On the occasion of his unceremonious expulsion from the heavens, shaitaan supplicated to Allah Azza Wa Jal,

for tools and traps to enable him to execute his projects and plots of satanism on earth. Granting his supplication, Allah Ta'ala said: 'Your traps will be women'. This is the mould into which the immoral 'eid'-clamouring aunts fit. They are shaitaan's traps. Beware of them. The

Qur'aan and Ahaadith warn you of them. These denizens of Jahannum have been employed by Iblees to recruit for him a following who will accompany him into Hell-Fire.

**Shawwaal 1432
September 2011**

ZAKAAT NISAAB

R5,700

MEHR-E-FATIMI

R16,600