

The Maalis

"VOICE of ISLAM"

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

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"Whoever recites Istighfaar in abundance, Allah will provide for him relief in every worry, and an opening in every difficulty, and He will provide rizq from an unexpected source." (Hadith)

THE REWARD OF PARENTS' DUA

ALLAH TA'ALA instructed Hadhrat Nabi Sulaimaan (alayhis salaam) to go to the seashore to observe a wonderful scene. Nabi Sulaimaan (alayhis salaam) set off to the sea with a group of companions which included some jinn. On arrival at the seashore, he could not see anything extraordinary. After ruminating for a while, he commanded Ifreet (a powerful jinn) to dive into the ocean to investigate. Ifreet dived into the ocean and descended as far as he could. After a considerable time had passed, he emerged and reported that there was nothing extraordinary.

Nabi Sulaimaan (alayhis salaam) commanded another jinn to dive deeper into the ocean and investigate. The second jinn obeyed, and after some time surfaced without having observed anything peculiar or extraordinary. Then Nabi Sulaimaan (alayhis salaam) ordered his Wazeer (Minister), Aasif Bin Barkhiya to dive into the ocean. The Qur'aan Majeed describes Aasif Bin Barkhiya as a man who had the Knowledge of the Kitaab.

Aasif Bin Barkhiyah descended into the ocean and soon reached the very bottom where even the jinn did not reach. To his surprise he saw a beautiful white domed building which had four entrances. Each door was of a different type of precious stone, and all four doors

were wide open. Despite the building being at the bottom of the ocean, not a drop of water entered.

After Aasif reported this wonderful discovery, Nabi Sulaimaan commanded Ifreet to bring the building to the surface. Ifreet then descended to a depth which was thrice as deep as he had reached when he first dived into the ocean. From the floor of the ocean he brought the beautiful building to the surface and placed it on the shore. Nabi Sulaimaan (alayhis salaam) marvelling at this wonder entered the building. He was astonished to find an extremely handsome young man dressed in exquisite white robes performing Salaat.

Making Salaam, Hadhrat Sulaimaan (alayhis salaam) asked: "What has delivered you into this ocean?" Youngman: "O Nabi of Allah! My father was paralysed and my mother blind. I served them for 70 years. Just before my mother passed away, she supplicated to Allah Ta'ala: 'O Allah! Grant my son long life and engross him in your ibaadat.'" When it was time for my father's demise, he supplicated: "O Allah! Let him serve you in such a place where shaitaan cannot reach."

After I buried my father, I passed by this shore and to my surprise I saw this domed building. Its beauty exercised a magnetic effect on me. I entered to view it. When I

was inside an Angel arrived and delivered the building together with me to the bottom of this ocean."

Hadhrat Sulaimaan: "In which age did you come here?"

Youngman: "It was the age of Hadhrat Ibraaheem Khalilullah (alayhis salaam)."

Hadhrat Sulaimaan (alayhis salaam) calculated and determined that 2,000 years had lapsed since then. Despite the passing of thousands of years, the man was so young. Every hair was intensely black. Not a single hair was white.

Hadhrat Sulaimaan (alayhis salaam) asked: "What do you eat in this ocean? The Youngman said: "O Nabi of Allah! A green bird brings to me in its beak something yellowish the size of a man's head. I eat it. It contains the tastes of all the bounties in the world. It eliminates heat, cold, lethargy, sickness, fear, hunger, thirst, etc."

Hadhrat Sulaimaan: "Do you wish to accompany us?"

Youngman: "No! "Deliver me to my original abode." And, so was the domed building with the Aabid returned to the depths of the ocean. Hadhrat Sulaimaan (alayhis salaam) commented: "Reflect! How wonderfully has the dua of parents been accepted. May Allah have mercy on you. Observe the rights of parents. O Allah! Grant us the taufeeq to serve our parents."

WHEN ALLAH TA'ALA cursed and expelled Iblees (the Devil) from the heavens, he supplicated for a number of tools with which to ply his nefarious profession of Satanism on earth in his endeavour to entrap and destroy mankind. Among the things he supplicated for were a *muath-thin* (announcer) and a *qura'aan* (scripture). Granting his supplication, Allah Ta'ala informed him that his 'muath-

MUSIC IS SATANISM

thin' would be musical instruments, and his 'qur'aan' would be poetry and singing.

The first being in creation to sing was Iblees. The first person on earth who made musical instruments was Thoebaal. He was from the progeny of Qaabil who had murdered his brother Haabil. Both were the sons of Nabi Aadam (alayhis salaam).

Shaikh Nasruddin Muhaqqiq (rahmatullah alayh) said: "When the false sufi sways to and from in his singing, the devil pokes him in his hind with his finger so that he sways swiftly to and from - right and left." (Fatawa Burhaanah) Imaam Ahmad Bin Hambal (rahmatullah alayh) narrated: (Continued on page 8)

LOVE OF THE WORLD

"The life of this world is but play and amusement, and the abode of the Akhirah is best for those who have taqwa (fear Allah). What, do you have no intelligence (to understand this simple issue)?" (Qur'aan)

Rasulullah (sallallahu alayhi wasallam) said: "What is my relationship with the world? Verily, I am like a rider (on horseback along a journey in the desert) who seeks rest under the shade of a tree. Then (after resting a while), he leaves the shade and resumes his journey (in the hot desert to reach his destination)."

Hadhrat Abu Uthmaan Al-Khairi (rahmatullah alayh) said:

"The love of this world will displace the pleasure of Allah from your heart."

When man loves the dunya, his heart will not be pleased with the decrees of Allah Ta'ala. Trials in this world are inevitable. When a trial or calamity befalls a man in whose heart the love of the dunya is embedded, he will complain, be dissatisfied, become frustrated, despondent and panic. Thus when Allah Ta'ala afflicts him with a trial, he will not be pleased with Allah Ta'ala. His gaze is never focused on Allah Ta'ala. It is furthest from his mind that the trial is an imposition of Allah Ta'ala, and in which there is much goodness for him.

On the other hand, calamities and trials do not divert the focus of the Auliya from Allah Ta'ala. Despite the worldly hardship, they maintain their composure and remain pleased with Allah's decree. Their hearts being devoid of worldly love, they understand the blessing of even the calamity with which Allah Ta'ala

tests them.

Hadhrat Imraan Bin Haseen (rahmatullah alayh) suffered from the sickness of Istisqsa (dropsy) for 30 years. This disease causes excessive thirst and the body becomes extremely bloated. For this long period he could lay only on his back. Once his brother came to visit him. Overcome with pity, he (the brother) cried. Hadhrat Imraan (rahmatullah alayh) said: "Don't cry. I shall tell you something which you should not reveal as long as I am alive. Angels come to visit me and recite Salaam for me. Their arrival gives me immense pleasure. This sickness is in reality a blessing (ni'mat) for me."

Once when Hadhrat Umar (radhiyallahu anha) was very ill, some Sahaaabah advised that he should call a physician. He responded: "If I know that my cure is in lifting my hand and touching my head, I shall not do so." In other words, he told them to forget about calling a doctor. He was not prepared to even lift his hand to remove the 'gift' of the sickness which Allah Ta'ala awarded him. This was the degree of contentment of a man whose heart was overflowing with Divine Love.

While mortals of our lowly Imaani calibre lack such lofty attributes, the minimum degree which is Waajib for us is to refrain from complaint, and to exercise Sabr and make Dua for alleviation of the hardship.

The effects of trials and calamities for the Auliya and the people of the dunya are vastly different. The gaze of the Auliya is always on Allah Ta'ala, hence they derive comfort and peace even during hardships.

Questions and Answers

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Q. Does television affect wudhu?

A. Viewing television is haraam. It is Mustahab to renew wudhu after committing a sin.

Q. Is it permissible to remove pubic hairs and cut nails whilst fasting?

A. It is permissible.

Q. If someone does not make wudhu during ghusl, will his Salaat be valid?

A. His Salaat will be valid.

Q. I forgot to rinse my mouth whilst taking a Waajib ghusl. I remembered this after performing Salaat. What should be done? Should ghusl be repeated?

A. There is no need to repeat the ghusl. Only the mouth should be rinsed and the Salaat repeated. This rule applies whenever any portion of the body was not washed. Only that specific area should be washed.

Q. Where I live there is a girls madrasah. The muallimah has given her students a play to do and in that play they have to act as boys. One has to imitate being a moulana. The others will be laymen. The girl who poses as a moulana has to wear a male's kurtah and a turban. Are such plays permissible?

A. This muallimah is a shaitaanah (a female devil). She is also a mal-oonah (one on whom is Allah's la'nat - curse). Rasulallah (sallallahu alayhi wasallam) said that the *la'nat* of Allah settles on a male who imitates a female and vice versa. The shaitaanah made a mockery of the Deen. It is not permissible to have such a stupid woman to teach in a madrasah.

The play is haraam. The organizers and participants are *mal-oon*. Allah's la'nat descends on these shayaateen in human form. They are making a mockery of the Deen. They are worse than the kuffaar who draw offensive cartoons of Rasulallah (sallallahu alayhi wasallam)

Q. May females perform Salaat at home before the Athaan is called in the Masjid?

A. As long as it is time for Salaat, they may perform before the Masjid's Athaan.

Q. Please let me know what is the process when the wife wants divorce and the husband refuses?

A. If the wife has no valid Islamic (Shariah) grounds for divorce, then it is haraam for her to ask her husband to divorce her. Such a woman will be deprived of even the fragrance of Jannat. However, if she has a valid reason, then she may ask her husband to divorce her. If he refuses, she may tempt him with a sum of money to divorce her. This is called *Khula'* which is a mutual agreement between the husband and wife. It cannot be unilaterally imposed on any of the parties. If he still refuses, then she should apply to the local Ulama in her town for annulment of the Nikah. The Ulama will or should then investigate her case. After following the due procedure of the Shariah, if they find valid grounds, they will annul the marriage. But, if the wife has no valid Shar'i grounds, the marriage cannot be

annulled.

Q. The wife was not fasting. The husband who was fasting indulged in sexual relations with his wife. Does the 60 day Kaffarah apply to both?

A. The husband has to keep sixty consecutive days of fasting as the kaffarah for destroying his fast of Ramadhan. While there is no kaffarah on the wife since she was not fasting, she still has to make qadha. She is also guilty of a very serious sin for having submitted to her husband's evil/haraam desire. She is instrumental for this difficult kaffarah which her husband has now to observe.

Q. There are therapy products that are sourced from the Dead Sea. I have read in *The Majlis* that such products are not permissible. What if people have unwittingly purchased these products? May they finish them? These products are very expensive. Or is it permissible to sell them to non-Muslims to regain the money spent?

A. Dead Sea products are not permissible. The Dead Sea region is under the constant *ghadab* of Allah Azza Wa Jal. The vile nation of Hadhrat Nabi Lut (alayhis salaam) was destroyed there with Allah's *Athaab*. Anyone who has unwittingly purchased such products should destroy them when they learn of this reality. Jibraeel (alayhis salaam) had ordered Rasulallah (sallallahu alayhi wasallam) to instruct those Sahaabah who had unwittingly made wudhu with the water at such a place where they had camped, to leave the place with haste and to renew their wudhu. They were not allowed to perform Namaaz there. Regardless of the expense, for the sake of the Deen we are required to sacrifice even our lives when a call is made.

Q. Should Hanafis follow the Imaams in Makkah and Madinah in the Witr Salaat?

A. Even in the Haram of Makkah and Madinah, Hanafis have to perform Witr separately. Their Witr will not be valid there behind the Imaams who do not perform Witr in accordance with the Hanafi Math-hab.

Q. If there is no place in the Mataaf area where should the two raka'ts of Tawaaf Salaat be performed?

A. The two raka'ts after completing Tawaaf may be performed anywhere in the Haram, not necessarily in the Mataaf area.

Q. There is a border of silver around Hajr Aswad. When kissing it should our hands be placed on the silver border?

A. When kissing Hajr Aswad, it is not permissible to touch the silver borders around it.

Q. What custom is Sunnat when naming a newborn child? Must an Imaam/Sheikh be called to name the child?

A. When naming the newborn child there is no Sunnah custom of calling an Imaam. This is another bid'ah introduced by the people. The father should name the child. There is no

naming ceremony. On the 7th day, everyone should start calling the child on the name selected for him/her. There is no custom to observe when naming a child.

Q. On Eid days I don't visit my uncles and other relatives because they do not observe purdah when I am there. They eat carrion halaalized by SANHA. They have television. They say that I am breaking family ties. Are they correct?

A. They with their haraam practices are guilty of breaking family ties. You are quite right for not visiting such relatives who have no care for Hijaab and who flagrantly violate the Shariah. You must be firm and ignore their criticism. But, be polite and respectful. With firmness, they will eventually understand the Haqq. Don't allow anyone to bend you as if you are wax.

Q. After a Waajib ghusl I performed Salaat. Then I remembered that I had not washed my feet. Should ghusl be repeated?

A. In the case mentioned by you, it is not necessary to repeat the ghusl. You only have to wash your feet and repeat any Salaat which you have already performed.

Q. If there are 40 Muslim inmates in a prison, will Jumua Salaat for them be valid according to the Shaafi' Math-hab? Since the prison is their Watan Iqaamah, they are muqem, hence Jumua would be valid for them.

A. Inmates in a prison while 'Muqem' (resident) are not 'Mustawtin' (one who is a permanent/settled dweller of a place). If there are 40 tent-dwellers in the wilderness who are staying at a particular place in the wilderness for a couple of months, then too, Jumua is not valid for them according to all Four Math-habs. In terms of the Shaafi' Math-hab, the condition of *Mustawtin* is lacking, hence Jumua will not be valid for these 40 tent-dwellers.

Prison does not fulfil the condition of *Istitaan*. While a prison can be a Watan-e-Iqaamah, it is not one's permanent place of residence. Watan-e-Iqaamat (which is a temporary place of residence) negates Qasr Salaat, but does not satisfy the condition of *Istitaan* (permanent residency).

While Jumua of prisoners will be permissible and valid if they are allowed to perform outside prison, inside prison it is not valid.

Q. Is it permissible to impose the Shariah on others in a non-Muslim country?

A. In a non-Muslim country, the Shariah cannot be imposed on others. One can only offer advice and admonition. Force may not be employed to impose any aspect of the Shariah on anyone in a kaafir land.

If there is a conflict between the Shariah and the laws of the kaafir land, one should endeavour one's best to act in accordance with the Shariah if this is possible. If not possible, one should abhor the haraam act in one's heart. For example, taking photo-

graphs of people is haraam. However, the government enforces identity cards on the citizens. Since one has no option on this issue, one will not be sinful for taking a photo for the purposes of obtaining an identity document. Besides this, there are other aspects of conflict where the Muslim in a non-Muslim country has no choice but to submit.

Q. Are the books, *Fataawa Rahimiyyah* and *Heavenly Ornaments* by Maulana Ashraf Ali Thanvi reliable?

A. Fataawa Rahimiyyah is a reliable book. The author of Fataawa Rahimiyyah was an uprighteous Aalim of the Haqq. However, there are about two or three issues in the book with which we differ. One is the Mufti's view on copyright. According to him it is permissible to register copyright. The other is his view on shrimps which he says are permissible. Both these views are erroneous. Besides these two errors, the book is very beneficial.

The book, *Heavenly Ornaments* is highly placed and extremely helpful for the laymen although the translations are generally poor.

Q. Is it correct that according to the Hanafi Math-hab, ghusl will not be valid if one has fillings in one's teeth. I have been advised to emulate the Shaafi' Math-hab on this particular issue.

A. The advice to emulate another Math-hab for the purposes of ghusl is baseless. Even with your teeth filled, your ghusl is valid in terms of the Hanafi Math-hab.

Q. In prison, we are a mixed group of different Math-habs including Salafis. Is it permissible to sit in a ta'leem class conducted by a Salafi?

A. It is not permissible to participate in a Ta'leem session of the Salafis or of any deviant sect.

Q. Is it permissible to spread the Deen by means of television?

A. It is haraam (not permissible) to utilize a haraam method for propagating the Deen. It is an insult to the Deen to employ a measure which the Deen prohibits.

Q. What are *Fisq* and *Fujoor*?

A. *Fisq* refers to acts which are in flagrant and open violation of the Shariah, e.g. shaving the beard, wearing the trousers below the ankles, viewing television, abstaining from Jamaat Salaat, etc. *Fujoor* means immoral deeds, e.g. fornication, mingling with females, consuming liquor, indulging in music, etc.

Q. I started a business with only haraam money. What is the Shariah's ruling regarding the profit generated?

A. The business started with haraam money will be haraam. All the proceeds of this haraam business must be given away to the poor.

Q. I purchased a house with haraam money. What is the Shariah's ruling?

A. Living in this haraam house is haraam. You have to sell the house

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and give all the money to the poor and needy without a niyyat of thawaab.

Q. Is it permissible to perform Sunnat Salaat when one has many Qadha Salaat still to discharge?

A. It is permissible, in fact necessary, to perform the Sunnat Salaat even when one has Qadha to perform. Neither the Qadha nor the Sunnat Salaat should be neglected.

Q. In prison when we perform Zuhr on Fridays, should the Sunnat raka'ts also be made or only the Fardh?

A. On Fridays, you have to perform Zuhr as usual, including the Sunnats and Nafl. However, there will be neither Athaan nor Iqaamah.

Q. According to the Salaat timetable here in Nashville, U.S.A., Isha begins 30 minutes after Maghrib. Is this correct?

A. Isha' is generally one hour 15 minutes after sunset. After sunset there remains a reddish glow in the western horizon. When this red glow disappears, a whitish glow appears. After disappearance of the white glow it becomes intensely dark. With the disappearance of the white glow, Isha time commences. This time differs from region to region. We do not know whether this phenomenon happens 30 minutes after sunset at your end. When it is intensely dark, then you may perform Isha'. 30 minutes do not appear correct to us.

Q. How many raka'ts Witr may Hanafis and Shaafis perform?

A. According to the Hanafi Math-hab Salaatul Witr is only three raka'ts. According to the Hambali and Shaafi' Math-habs, the maximum number of raka'ts of Witr is eleven. The minimum is one raka't. According to the Maaliki Math-hab, Witr is only one raka't.

Q. I was told that the Math-habs don't allow marriage outside the Math-hab. Is this correct?

A. It is incorrect to claim that the Math-habs prohibit marriage outside the Math-hab. It is permissible for a follower of one Math-hab to marry a follower of another Math-hab.

Q. What is Mushaf-e-Fatimah Zahra which the Shiahs say they have?

A. The Shiahs believe that the Qur'aan which the Ahlus Sunnah have is not the true Qur'aan. They have their own 'qur'an' which they call mushaf Faatimah Zahra.

Q. The Maulana who visits us in prison told Muslim prisoners that since they are in prison, it is permissible for them to eat the SANHA and MJC certified chickens and meat. I argued with him and pointed out that all these chickens and meat are carrion, and that non-meat foods are available in prison. Please comment.

A. You gave the deviate so-called Maulana a befitting response. All meat and chicken served in the prisons are haraam regardless who the certifying body is. All these bodies such as SANHA and MJC are only in pursuit of money. They issue 'halaal' certificates for the haraam, diseased,

carrion of the kuffaar. The 'maulana' who advised you to eat the haraam meat because you are in prison is astray. He does not understand the laws of Islam. There are many so-called 'maulanas' who have titles but lack in the Knowledge of Islam. It is for this reason he advised you to eat haraam. As long as other kinds of food are available, it is never permissible to consume the haraam filth which SANHA and MJC certify.

Q. Is it permissible to perform Salaat in a cell where pictures of people are hanging on the wall?

A. If you are able to remove the pictures or cover them up for the duration of Salaat then do so. If you are not allowed to do so or if doing so will develop in an argument or fight with the non-Muslim cellmate, then perform your Salaat even if there are pictures. Since you have no control over such things in prison, you will not be sinful for performing your Salaat in the cell.

Q. I am an ignorant Muslim. I seldom performed Salaat. Allah Ta'ala guided me and I began attending the Masjid. Being ignorant of the rules of Salaat, I stood in the row together with the children. One of the elders of the Masjid approached me and in the presence of all the congregants yelled at me. He insulted me for my ignorance. Does an elder have the right to embarrass a musalli in this way. I no longer attend Salaat in that Masjid. Please comment on this method of admonition.

A. Undoubtedly, the Masjid elder grievously erred in the manner in which he acquitted himself. Whilst you had erred, he had committed a major sin for embarrassing you in public. It is not permissible to embarrass people for errors which they commit due to ignorance or unintentionally. He was supposed to have explained to you in privacy what the rule is. Or if there was space in the saff (row) of the adults, he should have politely asked you to step forward and fill the gap. If there was no space in the saff ahead of you, then you had no option but to stand in the saff with the children.

Q. What should a prisoner who is alone in the pod do about Taraaweeh? Is he allowed to perform Taraaweeh Salaat alone?

A. Even the lone prisoner in the pod has to perform 20 raka'ts Taraaweeh. It remains compulsory for him.

Q. From my cell in which I have been secluded for 23 hours of the day, I am unable to see outside to establish whether Ramadhan will be commencing. What do I do in this case? I was told that Ramadhan will begin on 1st August.

A. If a person is unable to correctly establish the date when Ramadhan begins, then he should accept the information he receives from the most reliable source. This year Ramadhan did begin on 1st August. In all cases of ibaadat when it is impossible to establish accuracy, act according to the

GLOBAL MOON SIGHTING?

Q. Some senior Muftis are of the view that global moon sighting is valid. Therefore, Eid could be on the same day all over the world. They quote Shaami in support of their view. Please comment.

A. They are quoting Shaami incorrectly. According to *only* the Hanafi Math-hab, the sighting of the hilaal in the west is valid for regions in the east and vice versa. This mas'alah does not at all mean that it is incumbent on the people in the west to accept the information transmitted by the people in the east and vice versa nor does it mean that we should establish hilaal committees for 'global sighting'. There never existed any such structure or even attempt in the 14 century history of Islam.

Practically in our era in which there is no Ameerul Mu'mineen rul-

ing all the lands of Islam, it is not possible to have a unified Eid based on global sighting. Hitherto there has been nothing but confusion and greater controversy stemming from these 'global sighting' endeavours. Reliance cannot be reposed on the corrupt, unjust, tyrannical regime of Saudi Arabia. The Saudis are hopelessly unfit to lead the Ummah in any matter of the Deen.

No one and no country has the right to impose its sighting on the inhabitants of another country. In fact, the elders of one town cannot impose their sighting on the inhabitants of another town 10 miles away in the same country.

Those harping and barking about 'global sighting' and a 'unified Eid', don't have serious work, hence they employ their brains and squander their time in futility, dreaming and hallucinating unattainable goals. Don't pay attention to their drivell.

fatwa of your heart. The acquisition of the heart's fatwa is termed *Taharri*. If you are not aware of the Qiblah, for example, and there is no one to show you, then employ the principle of *Taharri*.

Q. During the state of Ihraam, I wore a sewn garment for a few hours. What is the kaffarah? Can the kaffarah for this error be paid in South Africa?

A. Since the sewn garment was worn less than 12 hours, the kaffarah (penalty) is Sadqah. This is the same amount as Sadqah Fitrah which is approximately the price of 2 kg bread flour. The kaffarah applies even if the garment was mistakenly worn. This penalty may be paid in South Africa. Only if a dumm (animal) is incumbent, then it will have to be slaughtered in the Haram area.

Q. Is it necessary to be with wudhu if one is carrying a phone in which the Qur'aan is stored?

A. It is not necessary to be with Wudhu for having with you a phone or any mechanical device in which the Qur'aan Majeed is stored. You may keep the phone in your pocket.

Q. If after giving a man Zakaat, it transpired that he was a fraud and not deserving o Zakaat, what is the ruling?

A. The Zakaat will be discharged if the Zakaat-payer genuinely believed that the fraud was a deserving case.

Q. A Nikah was performed over a cell phone. Is the Nikah valid?

A. The Nikah which is performed telephonically is not valid. The witnesses do not hear the Ijaab (Proposal) and Qubool (Acceptance) in the same majlis (session/venue). The Ijaab is stated in one part of the world while the Qubool takes place in a different part of the world thousands of miles away. Furthermore, the witnesses sitting thousands of miles away have no certitude regarding the person who is stating the Ijaab/Qubool on the other side. It is quite possible for unscrupulous modernists, or persons bereft of

Deeni conscience to play the Ijaab/Qubool from a cassette/recorded player.

The brother who has 'performed' 'nikah' in this manner should ponder on the gravity of the matter. It is a matter of living in zina and producing illegitimate children. It will take only five minutes to perform a proper Nikah. He requires only two witnesses to listen to the Ijaab and Qubool. Caution demands that he again performs the Nikah.

Q. My wife has gold equal to the Zakaat Nisaab. Although she has cash, it is less than Nisaab. Should she pay Zakaat on the cash as well?

A. Yes, your wife must pay Zakaat on her cash even if it is less than the Nisaab value. Since she has the Nisaab in gold, Zakaat becomes payable on all her Zakaat assets irrespective of the other assets individually being less than Nisaab.

Q. Should Zakaat be paid on the value of the gold jewellery or on the value of the gold content in the jewellery. Due to the design, the jewellery has greater value than the value of the gold in the jewellery.

A. Zakaat is not payable on the value which the design has created. Zakaat is paid on the weight of the gold in the jewellery.

Q. How should Zakaat be calculated on earnings?

A. Zakaat is not paid on earnings. Zakaat is paid on Zakaat assets on the day when your Zakaat year ends. Zakaat assets are cash on hand, bank savings, gold, silver and stock-in-trade. Zakaat is not paid on that amount of earnings which has already been used.

Q. Is there a reference in the Qur'aan for Eid Salaat?

A. Your query is redundant and futile. In the Qur'aan there is no reference to even the five daily Salaat nor to the number of Fardh raka'ts, nor to the Sunnat raka'ts, nor to the Jumuah Salaat nor to the Jumuah Khutbah, nor to the Athaan, nor to the Iqaamah nor

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to the method of performing Eid Salaat nor to the Zakaat Nisaab nor to the Zakaat percentage, nor to the details of performing Hajj nor to the Shariah's system of burial nor to the thousands of masaa-il of the Shariah pertaining to all of its departments.

Q. Although the Nikah was performed months ago, the girl's parents do not allow her to live with her husband. They want to observe an 'official' departure ceremony. Is there any basis in the Shariah for this?

A. Once Nikah has been performed, the husband has full right over his wife. The bride's parents have no right of preventing their daughter going and living with her husband. It is cruel and haraam for the brides parents to prevent her from being taken to her husband. The 'departure' ceremony is a haraam bid'ah.

HAYAATUN NABI

Q. During my Umrah I met some Arab brothers from Taif who rejected the notion of Rasulullah (sallallahu alayhi wasallam) being alive in his Grave. Provide proof which I could share with them

A. The Salafis do not believe in the concept of *Hayaatun Nabi* – that *Rasulullah* – *sallallahu alayhi wasallam* and the *Ambiya* – *alayhimus salaam* – are alive in *Barzakh*. All the *Ambiya* (*alayhimus salaam*) enjoy a lofty degree of life in *Barzakh*. In the *Qur'aan* *Majeed* Allah Ta'ala states very clearly about the *Shuhada* (Martyrs): "Do not say about those who have been slain in the Path of Allah that they are dead. On the contrary, they are alive, and they are being given rizq by their Rabb."

The status of the *Ambiya* is far superior and much more elevated than the status of the *Shuhada*. The *hayaat* (being alive) of the *Ambiya* is of a higher level than the *hayaat* of the *Shuhada*

The Salafi denial of this belief is denial of the belief which the *Ahlu* *Sunnah* subscribe to. You will not be able to share with them any proof nor convince them. Great *Ulama* have written *kitaabs* on this subject. The arguments of the Salafis have been refuted by *Ulama*, but they (the Salafis) remain adamant in their erroneous belief. It is therefore futile to engage in any discussion with them on this topic.

Q. Zaid and Bakr entered into a partnership. Zaid is the investor. Bakr runs the whole operation. He does not invest capital. Bakr draws a monthly salary. A fixed sum is paid monthly to Zaid. Should there be any loss, the partners will bear it in proportion to their profit-sharing ratio which has been fixed at 40% for Zaid and 60% for Bakr. The business has suffered a big loss and a dispute has developed. What is the Shariah's ruling?

A. The partnership deal described by you is a *Mudhaarabah* transaction.

However, the manner in which this partnership was structured is *Faasid*. It is corrupt and invalid. **Neither partner is entitled to a wage in a partnership nor is it permissible to fix a sum for a partner.** The Shariah's ruling applicable to a *Faasid Mudhaarabah* is as follows:

- The *Rabbul Maal*, i.e. the investor of the capital (Zaid), is entitled to all the profits.
- The *Mudhaarib*, i.e. the worker/manager (Bakr) is not entitled to a share of the profit. He is entitled to a fair market-related salary for the services he had rendered.

In view of the loss, both parties have to pay back whatever they had withdrawn by way of 'salary', 'fixed sum', etc. This will be offset against the loss. If this profit is not sufficient to offset the loss, then Zaid (the Investor) alone has to bear the balance of the loss.

MUDHAARABAH LOSSES

In a Mudhaarabah partnership, the losses will be proportionately recouped from the profits, not from the capital investment. In the event the losses are more than the profits paid back, then the balance of the losses will be deducted from the capital investment. The worker does not have to share the remaining balance of the losses. The Rabbul Maal (Investor) will be solely liable for the excess losses over and above the profit.

Q. In Gambia recently, on a day when it was raining heavily, the Muath-thin in the Athaan announced in Arabic: "Stay in your homes for Salaat." He said this instead of Hayya alas Salaah. Please comment.

A. In the *Maaliki*, *Hambali* and *Shaafi'* *Math-habs*, if the weather is truly bad and threatening, then it is valid for the *Muath-thin* to proclaim "*Sal-loo fir Rihaal*", after reciting the two *hayyalatain*. It is not permissible to omit *Hayya alas Salaah* and *Hayya alal Falaah*.

Q. A worker doing some deliveries with a truck for his company knocked down the wall of a customer where he was off-loading. Who is liable for the damages – the driver or his boss?

A. The driver is responsible and liable for the damages, not his employer.

Q. A relative married a Christian girl who did not accept Islam. The marriage ended in divorce. They have one child. Half the time the child spends with his mother and half the time with his father. She does not mind that the father is bringing up the child as a Muslim. The father is fulfilling his maintenance responsibility as ordered by the court. When the child is by his mother, she struggles to maintain him due to lack of money. For the immediate needs of the child is it permissible for me to give part of my Zakaat to the mother to use for the child? Also, can I open a savings

account and from my Zakaat save money for the future use of the child?

A. If the child's father is a person who has the Zakaat Nisaab value which does not allow him to accept Zakaat, then Zakaat may not be given to his minor child. Maintaining the child is the responsibility of the father. However, if the father does not have the Nisaab value which is approximately R5,000, then Zakaat may be given to the child. In this case, the father has to take possession of the Zakaat on behalf of the child, then utilize it for the upkeep of the child. You may not give the Zakaat to the non-Muslim mother.

If the father does not have the Zakaat Nisaab as mentioned above, then you may give Zakaat for the child for future use. However, in this case, you have to give the Zakaat to the father who has the right to keep the money for the child. If you do not give the Zakaat to the father for safe-keeping, but deposit it directly into a savings account, then neither will your Zakaat be discharged nor will the money belong to the child. It will remain your property until you give it into the possession of the father to keep for the child or until the child reaches puberty then you hand it over to him/her. The father, after taking possession, may deposit the money in the savings account.

Q. I have several vehicles which I bought for my own use and for the business. I have put up these vehicles for sale as I intend buying other vehicles. Do I have to pay Zakaat on these vehicles? If yes, then on what value?

A. If at the time when you purchased the vehicles it was your intention to use it for your own needs, then there is no Zakaat payable on these vehicles. But, if it was your intention at the time when you bought them to resell the vehicles for a profit, then the vehicles will be stock-in-trade and will be Zakaatable. Since it was not your intention to sell the vehicles, Zakaat is not payable. After selling the vehicles and receiving the cash, Zakaat will be payable on the cash if you have it on the day when your Zakaat year expires.

Q. The Imaam performed Salaat holding the microphone in his hand throughout the Salaat. What is the condition of the Salaat?

A. The Salaat is not valid as a result of the imaam holding the microphone in his hand for the duration of the Salaat. The Salaat should be repeated.

Q. It is said that three short aayats or one long aayat are Waajib after Surah Faatihah in the first two raka'ts of Fardh and in all raka'ts of Sunnat, Witr and Nafl. Explain this mas'alah.

A. Three short aayats refer to aayats such as those of Surah Kauthar. One long aayat means the length of Surah Kauthar. Even one aayat of the length of Surah Kauthar will suffice for the Waajib requisite.

Q. The Imaam of the Musjid was

not present. One of the musallis led the Salaat. In the first raka't, he recited the first two aayats of Surah Mulk. He stalled in the third aayat. Without completing the third aayat, he went into Ruku'. When this was reported to the Imaam he ruled that the Salaat had to be repeated. Was his ruling correct?

A. The first two aayats of Surah Mulk are almost thrice the size of Surah Kauthar in length. Hence, the Waajib requisite was adequately fulfilled. There is no need to repeat the Salaat. The Imaam who called for repetition is in error.

Q. What is the reason for the 4 Math-habs?

A. The reason for the four *Math-habs* is Allah's Will and Wisdom. Since Allah Ta'ala willed that the acts of the Shariah be followed in different ways, we find *Rasulullah* (*sallallahu alayhi wasallam*) acquitting himself in different ways in the same acts. If Allah Ta'ala had not desired these differences, He would have ordered His Nabi to discharge all acts of the Deen with uniformity. Furthermore, there are not only four *Math-habs*. There are numerous *Math-habs*. However, the Four *Math-habs* constitute the *Ahlu* *Sunnah* *Wal* *Jama'ah* while all other ways are deviant and crooked.

Q. I have a whole stack of qadha Salaat still to perform. Is it permissible to omit the Sunnat Salaat in order to catch up with the Qadha?

A. While the *Nafl* and *Sunnatul* *Ghair* *Muakkadah* may be omitted to perform *Qadha*, the *Sunnatul* *Muakkadah* may not be omitted. The *Sunnatul* *Muakkadah* are the two *Sunnats* of *Fajr*, the four and two of *Zuhr*, the two of *Maghrib* and the two of *Isha'*.

Q. Is it permissible to perform Qadha Salaat after Fajr, at Zaw-waal and after Asr?

A. No *Salaat*, including *Qadha*, may be performed at the time of sunrise, *zaw-waal* and sunset. While *Nafl* may not be performed after *Fajr* *Salaat*, it is permissible to perform *Qadha*. The same permissibility applies for *Qadha* after *Asr*. However, when the sun's rays have become cool, say about 15 minutes before sunset, then it is not permissible to perform even *Qadha*.

Q. Does the Shariah fix a profit margin? Is there any criterion for fixing the margin of profit?

A. The Shariah does not fix a limit on profit margin. The criterion is to abstain from exploitation. This is left to the individual's conscience and discretion. Every person is required to consult his conscience, use his discretion and fix his own profit margin. This issue belongs to the moral code of Islam. Fear for Allah Ta'ala and the accountability in the *Aakhirah* regulate issues of moral import.

Q. What is the meaning of Qiyaam al lail. During I'tikaaf I noticed a few persons performing Salaat in Jamaa't about two hours after Taraaweeh. The Imaam recited Surah Yaaseen and some other Surahs. Please comment.

A. *Qiyaamul* *Lail* refers to *Tahajjud*

Questions and Answers

THE MAJLIS Q & A
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Salaat. Literally it means to stand in Salaat during the night time. According to the Hanafi Math-hab, performing Nafl Salaat in jamaa't is not permissible. This practice after Taraaweeh prevails in many places. It is bid'ah.

Q. The heirs of my marhoom father are his wife, one son and six daughters. One daughter died after our father. In the estate there is a house. The son together with his niece managed to transfer the house into his name without the knowledge and consent of the other heirs. Then he renovated the house. He now wants to pay out the other heirs. He says that the figure of calculation will be the municipal value which is R445,000. However, the market value is more than twice the municipal valuation. Did the son have the right to transfer the house into his name without the approval of the other heirs? What is the Shariah's position regarding the renovation which he effected without the consent of the heirs? Does he have the right to impose the municipal value on the heirs? Is it his right to sell the house without the consent of the other heirs?

A. The son committed an act of fraud by transferring the house into his name. The niece is criminally responsible for aiding and abetting her uncle in the perpetration of this heinous act of haraam.

The son had no right to renovate the house without the consent of all the heirs. The house belongs to all the heirs. He may not claim renovation expenses from the heirs. The municipal value has no significance in the Shariah nor is it valid. The current market value is the correct value if the heirs agree to sell the house to him. Alternatively, the heirs could come to an agreement on a value which is mutually acceptable. If an agreement cannot be reached, then the current market value will be binding.

The son can sell only his share. Each heir is allowed to sell only his/her share. An heir cannot sell or buy another heir's share without his/her happy consent. If the mother or any other heirs wish to sell their respective shares, they have to offer it first to a partner in the house. None of the heirs has the right to sell the whole house. He/she may sell only his/her own share.

The whole house may be sold only with the agreement of all the heirs.

Q. Is it permissible to lift the hands to make dua during the pause between the two Jumuah Khutbah?

A. It is bid'ah to lift the hands to make dua in the pause between the two khutbahs.

Q. When the Imaam recites the Eid Takbeers during the khutbah, what should the musallis do?

A. The listeners should recite the Takbeer silently when the Imaam recites the Takbeer during the Khutbah.

Q. Is it permissible to perform Nafl Salaat after the Fardh of Isha, but before the two Sunnat raka'ts?

A. It is Makrooh to engage in Nafl Salaat or any ibaadat after the Fardh of Isha and before the two Sunnat. It is essential to perform the two Sunnats first.

Q. I am a follower of the Maaliki Math-hab. If the muqtadi makes Salaam before the Imaam, what is the status of his Salaat?

A. According to the Maaliki Math-hab, if the Muqtadi makes Salaam before the Imaam, his Salaat is baatil (null and void).

Q. Salaat was performed in the Musjid without the Athaan. Is the Salaat valid?

A. While the Salaat performed in the Musjid without Athaan is valid, it is not permissible to deliberately omit Athaan.

Q. Is it permissible for Muslims in the UK to accept Ramadhaan and Eid announcements from Saudi Arabia for the sake of unity?

A. It is not permissible for Muslims of UK nor for Muslims anywhere in the world to follow the hilaal announcements of the current Saudi authorities. The Saudi authorities are extremely unreliable.

It is haraam to discard the Shariah for the sake of 'unity', even if it would be a true unity. It is quite obvious that the present fussaqa authorities of Saudi Arabia are not adhering to the Shariah. Despite clear skies, the hilaal was not sighted in Saudi Arabia, neither by the hilaal committees nor the masses. Furthermore, even if the moon is sighted in Saudi Arabia, the present rulers are fussaqa and fujaara. Their announcements should not be accepted.

Q. This year as well as last year there was difference among the Ulama regarding Eid. One group of Ulama follow Saudi announcements. What is the responsibility of the Ulama?

A. The responsibility of the Ulama in the UK is to follow the command of Rasulullah (sallallahu alayhi wasallam), and that is to physically sight the moon at the end of the 29th day, and if there is no sighting, then the month will be 30 days. It is highly irresponsible to terminate Ramadhaan and commence Eid on the basis of the extremely dubious rulings of Saudi Arabia. The simple and clear-cut method for avoiding these perennial moon controversies is to ignore the announcements of other countries and to go by local sightings. Those who had ended Ramadhaan on the basis of the Saudi announcement should keep one day Qadha fast.

Once the Ulama decide to adhere to only local sightings, all controversies will cease. There is no need to encumber the community with the announcements of other countries. As long as the simple Sunnah method is not implemented, you will be plagued with these moon controversies.

Q. Are Al-Mabroor Property Investment and Al-Mabroor Buffalo Project permissible?

WHO ARE THE ULAMA-E-SOO'?

Q. In your circular on the moon controversy, you mentioned the Ulama-e-Soo'. Who are the Ulama-e-Haqq and the Ulama-e-Soo'?

A. In South Africa, excluded from the Ulama-e-Haqq are the following outfits:

Muslim Judicial Council, NNB Jamiat (No Name Brand Jamiat) of Fordsburg, the fiction called UUCSA., the carrion halaalizing SANHA molvies, the riba halaalizing molvies and sheikhs who work for

the riba banks. the negators of Purdah such as the Darul Ihsaan group of Durban, the molvies who man the radio stations of Shaitaan. The Ulama-e-Haqq are the Ulama who are branded fanatics, extremists, fundamentalists, madmen and the like. Since these were the titles which the kuffaar awarded to the Ambiya (alayhimus salaam), the Ulama-e-Haqq are also distinguished from the evil ulama with these laudable titles. And Allah knows best.

A. We don't have the haziest idea what Al-Mabroor Property Investment and Al-Mabroor Buffalo Project are. In fact this is the first time we have heard of these new business ventures. The attachment you have sent does not explain anything about the structure of the ventures. We shall be able to comment only after we receive the brochures, forms, etc. explaining the detailed process of these business ventures.

Q. A man opened a savings account for his aunt. However, she is unable to use any of the money. Only the man (her nephew) has the right to withdraw money and spend on her. Does she have to pay Zakaat on the savings?

A. Since the aunt has no access to the money, in terms of the Shariah she is not the owner. She becomes the owner of only that portion which is given into her physical possession. The money in the bank still belongs to the person who had deposited it for his aunt's needs. He has to pay the Zakaat, not the aunt.

Q. Is Zakaat payable on the savings of a minor?

A. Bulooah (being an adult in terms of the Shariah) is a condition for the Wujooob of Zakaat. Zakaat is not Waajib on the wealth of one who is not baaligh.

Q. A Mufti says that alcohol which is not derived from grapes is permissible as long as the quantity is small and it does not intoxicate. This is very surprising. Is his fatwa correct?

A. The Fatwa of the Mufti is dangerously baaqtil incorrect. This mufti appears to be the materialization of Rasulullah's prediction that towards the approach of Qiyaamah Muslims will legalize liquor by changing the names of the wine. The mufti is opening the door for halaalization of liquor. His 'fatwa' is encouragement for consumption of liquor and drunkenness. All kinds of alcohol are haraam according to all four Math-habs regardless of the small quantity. The permissibility fatwa opens the avenue for the legalization (halaalization) of liquor which will still take place on a big and flagrant scale because Rasulullah (sallallahu alayhi wasallam) had predicted that Muslims will halaalize liquor by giving it different names.

On the basis of the permissibility fatwa, whisky, gin, vodka and most kinds of liquor should be 'halaal' if taken in small quantities which do not intoxicate. The ethanol in these liquors is not derived from grapes. To issue Fatwa, a mufti requires far-sightedness, depth and taqwa. If he lacks these qualities, he will be a *mudhil* (one who leads people to Jahannum). Textual knowledge is not sufficient. This type of corrupt fatwa destroys the morals of Muslims. The primary obligation of a Mufti is to strengthen the bond of Muslims with Allah Ta'ala. But this mufti with his corrupt concoction based on an obscure technicality is misleading Muslims and taking them far from Allah Ta'ala. As we come closer to Qiyaamah there will be a glut of muftis issuing a glut of corrupt, baatil haraam 'fatwas'. They come within the purview of the Hadith: "They are astray and they lead (others) astray."

Q. Do I pay Zakaat on my Takafol insurance?

A. Takafol insurance is just as haraam as conventional insurance. There is no Zakaat payable on insurance. Once you make the payment, the money no longer belongs to you. It becomes the haraam property of the bank.

Q. Is it permissible to give my Zakaat to my poor aunt?

A. It is permissible to give your Zakaat to your poor aunt.

Q. I calculate my Zakaat every Ramadhaan. A few days before Ramadhaan I had only R10,000. Then I received R30,000. Do I have to pay Zakaat on the R30,000 as well?

A. You have to pay Zakaat on R40,000 even if you had the R30,000 for only a couple of days. Whatever you gain during the course of the year will be Zakaatable provided you have the money at the end of the 12 month period.

Q. Is there Janaazah Salaat for a person who died by suicide?

A. Suicide is a major sin. Nevertheless, the one who commits suicide remains Muslim and all Islamic burial rites will be carried out for the deceased.

Q. Is it permissible to make Sajdah Tilaawat after Asr and Fajr Salaat?

(Continued on page 12)

THE NATION OF 'ISLAM'

Q. Is it permissible to allow members of the Nation of Islam (NOI) sect to join Muslims in the Salaat ranks (sufuof)? They believe that one Fardh Muhammad is the personification of Allah Ta'ala – Nauthubillah! According to Shaikh Abdullah Al-Bukhaaras it is permissible. The Shaikh's fatwa states as follows: "They believe that they are Muslims even though they are not. So they should be treated as the Munaafiqoon were treated at the time of Rasulullah (sallallahu alayhi wasallam). The hypocrites prayed in the ranks of the Muslims and they were all known to the Messenger (sallallahu alayhi wasallam) as well as to Hudhayfah (radhiyallahu anhu). They should be taught and allowed to pray with the Muslims." Please guide us. Presently we do not allow them into our Salaat ranks.

ANSWER

The honourable Shaikh Abdullah has erred in his fatwa in ruling that it is permissible to allow members of the Nation of Islam to join Muslims in Salaat.

Members of NOI are not Muslims nor are they munaafiqoon. They believe that a human being, namely one Fard Muhammad, is Allah incarnate – Nauthubillah min thaalik. May Allah Ta'ala save us from such vile kufr. Their beliefs of shirk and kifr are publicly expressed and vigorously propagated. It is therefore not permissible for Muslims to freely permit such mushriks to perform Salaat in the same saff.

The Shaikh basis his fatwa of permissibility on the fact that the munaafiqeen during the age of Rasulullah (sallallahu alayhi wasallam) would perform Salaat in jamaat with the Muslims. Despite Rasulullah (sallallahu alayhi wasallam) being aware of the identities of the munaafiqeen, he did not prevent them from joining in the ranks of Salaat. Thus, on this basis the honourable Shaikh has structured his fatwa.

However, this analogy is erroneous. The munaafiqeen were not known to the Ummah. They were officially Muslims. Allah's wisdom dictated that the identities of the munaafiqeen be concealed, not exposed. Thus, it was only Rasulullah (sallallahu alayhi wasallam) and Hadhrat Huzaifah (radhiyallahu anhu) who had the knowledge of the identities of the munaafiqeen, but they were not allowed to divulge this secret. The very fact that Allah Ta'ala had prohibited the exposure of the munaafiqeen, is the clearest evidence that leads to the conclusion that Allah Ta'ala wanted them to be considered as Muslims by the Ummah at large. Whatever the divine reason may have been, Allah Ta'ala wanted and allowed the munaafiqeen to masquerade as Muslims, and He decreed with His prohibition on exposure that the Ummah at large believes and accepts them as Muslims. Hence, as far as the Sahaabah were concerned, whoever was in the saff was a true Muslim.

The Muslim community therefore believed that these people were Muslims, that they believed in Tauheed in the same way as all the Sahaabah did. The Muslims with whom the munaafiqeen performed Salaat did not know that these persons standing alongside of them in the saff were not Muslims. The munaafiqeen professed to be Muslims of the same kind and belief as the rest of the Sahaabah. They professed the very same Shahaadat of Islam in the very same way as the rest of the Sahaabah. They did not call themselves 'Muslims' with another set of beliefs.

Hadhrat Huzaifah (radhiyallahu anhu) did not have the right to expose them. Thus, their identities remained concealed, and they passed off as 'true' Muslims. This very same ruling applies today. A munaafiq's kufr/shirk is hidden. Today too there are innumerable munaafiqeen in our ranks, but they are unknown. They do not profess beliefs of

VOTING - POLITICAL PARTIES

Q. What is the Shariah's ruling on voting in a secular democracy, and on the establishment of Muslim political parties?

A. The very first fact to always remember is that obedience to Allah Ta'ala is compulsory. Anything which conflicts with the Shariah is rejected and haraam.

All systems of government besides the Shariah are systems of kufr. It is not permissible for Muslims to participate in any system of kufr. The western system of democracy is a kufr system. Thus, the ruling is that participation in a kufr political system is not permissible.

However, if Muslims living in a non-Muslim country need to form a political party to safeguard their Deen, and if in this process they do not vio-

late the Shariah, then it will be permissible. Such participation in the politics of the non-Muslim country will be permissible only to the degree of absolute need. It will be haraam to exceed this absolute need. It will be haraam for Muslims to engage in the law-making process in general. Their political efforts and endeavours must be restricted to only Deeni issues.

If Muslims living in a non-Muslim country are confronted with a hostile political party which threatens their Deen, then it will be permissible for Muslims to vote for a political party which is favourably inclined to Muslims or which does not threaten the Deen and the Muslim community. But in the process of voting, if they are constrained to violate the Shariah, e.g. women have to

abandon Hijaab, then it will be haraam to vote.

The determinants in this issue for permissibility are the Deeni interests of the Muslim community and the ability to abstain from Shar'i violations. Again we emphasize, if in this process Muslims lose themselves and indulge in all the haraam activities which are associated with kuffaar politics and political parties, then it will not be permissible to engage in such politics. In that case the only alternatives are Sabr and Dua. But Sabr and Dua minus moral reformation and spiritual elevation are ineffective, and these could be accomplished only by submission to the Immutable Divine Shariah of the Camel Age – the Sunnah of Muhammadur Rasulullah (sallallahu alayhi wasallam).

kufr and shirk. They claim to believe in what Islam teaches. Therefore, during the time of the Sahaabah, and even today in our time, there was/is no way of ascertaining the true beliefs of the munaafiqeen. Hence they are accepted and treated as fully-fledged Muslims.

On the contrary, members of the Nation of Islam, are not munaafiqeen. They are self-proclaimed mushrikeen like the mushrikeen of Makkah and all other open and avowed mushrikeen. Their professed beliefs of kufr and shirk set them apart from Muslims, as well as from munaafiqeen. They are known entities. Just as the mushrikeen of Makkah did not join Muslims in Salaat, so too has it to be with the members of NOI. It is not permissible to voluntarily allow them to join Muslims in Salaat.

They should be allowed to sit in ta'leem classes just as all non-Muslims may be allowed. The reason for disallowing them should be politely explained to them. If Allah Ta'ala wills *hidayat* for them, they will rectify their evil belief of kufr and shirk. In fact, numerous members of NOI have reformed and accepted true Islam.

MAKRUH TANZIHI?

Q. In one of your articles you mention: "Makruh does not mean permissible. Regardless of the category of Makruh, it does not mean permissible even if it happens to be Makruh Tanzihi. In fact, constancy in the commission of Makruh Tanzihi transforms the act into Makruh Tahreemi which is a punishable offence in the same way as haraam.I would be most grateful if you could give some sayings of the classical fuqaha which categorically confirm what you have said. I have asked a few ulama and they do not seem to be aware of this fact.

Secondly, some of the Shafi'i ulama cite the mu'tamad opinion of their Madhab that trimming the beard is Makruh Tanzihi. They also state, perhaps rightly so, that Hanafi, Maaliki and Hanbali ulama should not interpret their madhab for them.

A. We are inundated with work and lack the time for searching the kutub. We suggest that you browse through the kutub to ascertain the correctness or assumed 'incorrectness' of our averments, then either con-

firm or refute our contention. If you are able to produce *dalaa-il* to substantiate the assumed 'incorrectness' of our statement, then, Insha'Allah, we shall respond.

The Shafi' Ulama who claim that trimming the beard which has not reached a fist-length is Makruh Tanzihi, should prepare an *Ilmi* (academic) discussion with all their *dalaa-il* (Shar'i arguments) to substantiate their view. Insha'Allah, we shall then embark on a thorough refutation of their baatil view.

In this era of the preponderance of Ulama-e-Soo' who trifle with the Shariah and view the Mathaahib with disdain, we shall most certainly explain the other Math-habs to establish the Haqq. When the followers of the Shaafi' Math-hab in this country are fed *baatil* and *ghutha* by the Shaafi' so-called ulama, then it devolves on us as a Waajib obligation to take up the reins and apprise them of the Haqq stated in their Math-hab. In the era in which we live, it is not permissible to refer the masses to the wolves and shayaa-teen masquerading as ulama.

tools of shaitaan. It is also obvious that there have to be women who will be shaitaan's traps because this has been decreed by Allah Azza Wa Jal. These lewd, modernists, hybrid females with prostitute tendencies are the perfect traps of shaitaan.

Shaitaan is utilizing these vile vermicular specimens to

ruin the morality of the community. For the achievement of this evil plot, shaitaan has provided these women with the tool of 'eidgah'.

Those who ignorantly attend the evil 'eidgah' of the shameless women should know that their Salaat is not valid in the 'eidgah' of corrup-

(Continued on page 10)

THE CLAMOUR FOR WOMEN'S EIDGAH - PROSTITUTE TENDENCIES

Rasulullah (sallallahu alayhi wasallam) said:
 "A woman who applies perfume and passes by a gathering of men is so and so (i.e. like an adultress)."
 The recent clamour for women's eidgah by modernist females masquerading as Muslims, is the effect of the prosti-

tute tendencies which these women seek to project under Deeni guise. The 'eidgah' clamour is a smokescreen for their expression of immorality. These modernist women, bereft of *haya*, are the agents of shaitaan who has enlisted them to further his plot of destroying the Muslim community.

On the occasion of shaitaan's expulsion from the Heavens, he supplicated for traps with which to ply his nefarious activities on earth. Allah Ta'ala informed him that his traps would be 'women'. It is obvious that pious, purdah-nasheen, modest Muslim females are excluded from the

SIMPLICITY AND AUSTERITY

Someone asked Hadhrat Aishah (radhiyallahu anha) about their living conditions. She responded: "We survived on water and dates. When Rasulullah (sallallahu alayhi wasallam) died, he was donning a patched shawl and a lower garment of coarse cloth." Rasulullah (sallallahu alayhi wasallam) said: "Verily, my similitude with the world is like that of a traveller who takes rest under the shade of a tree. Then (after a short while) he departs abandoning the shade." The traveller journeying through the wilderness does not adopt the shade of the tree to be his permanent residence. If he does, and consumes the little provisions he has, he will soon perish in the harsh conditions of the desert.

This dunya is like the shade of a tree. But we have made it our permanent residence.

When Maut arrives, there will be no provisions for the onward journey through the harsh and fearful conditions of Barzakh (the life beyond the grave).

Rasulullah (sallallahu alayhi wasallam), counseling Hadhrat Aishah (radhiyallahu anha) said: "O Aishah! If you desire to link up with me (in Jannat), then take from this world only such provisions which are sufficient for a traveller on horseback; beware of the company of the wealthy, and do not regard a garment as being old as long as you can patch it."

Although it is not Waajib to adopt such 'extreme' measures of austerity (zuhd) which Rasulullah (sallallahu alayhi wasallam) loved for himself, his family and close companions, it is necessary for all Muslims to scale down their

wasteful lives of opulence to ensure that they do not follow in the footsteps of Fir'oun, Haamaan and Qaaron.

While millions in the Muslim World suffer in grinding poverty and ignorance – alienated from the Deen – affluent Muslims lead lives of wanton extravagance and total indifference. Hadhrat Abu Sulaimaan Daaraani (rahmatullah alayh) said: "Everything which prevents you from the remembrance of Allah, is a misfortune, be it the wife, children, wealth or whatever it may be. Allah Ta'ala has created everything on earth to remind you of Him."

"The life of this world is but play and amusement while the life of the Akhirah is best for those who have Taqwa. What do you have no Intelligence?" (Qur'aan)

ABSA AND TAKAFOL

Q. It has been reported that ABSA has bought out Takafol which is described as an 'Islamic insurer'. What is Takafol and Islamic insurance? What is the difference between normal insurance and Islamic insurance?

A. 'Takafol' is old haraam riba wine in a new bottle (viz. the deceptive, Islamic-sounding name). Takafol is exactly the same 'normal' and conventional haraam insurance. With Islamic sounding nomenclature the Muslim community is duped and tricked into believing that Takafol is an Islamic product when in reality it is a product of Jahannum. It is riba for whose devourers the Qur'aan declares war.

ABSA which is owned by Britain's Barclays Bank, is a pure capitalist institution whose life-blood is riba. While ABSA has employed a mercenary so-called 'shariah' board whose function is to churn out *fatwas of jawaaz (permissibility rulings)* for its haraam riba products, be assured that all the deals marketed as 'halaal' are haraam. After all, a non-Muslim capitalist riba bank does not pay molvies and sheikhs fat salaries and perks for the production of fatwas which declare riba products to be impermissible. They pay for the production of 'halaal' fatwas. Don't become entrapped in the riba tentacles of shaitaan.

PERPETUAL SALAAT TIMETABLE

Q. Presently in New York City there are several yearly Salaat calendars and timetables which differ in their respective times. We wish to put together a perpetual Salaat timetable. Our concerns are as follows:

(1) Although the Salaat times do not differ greatly in the example (i.e. in the example in the letter – *The Majlis*), or the times may differ with different organizations, our concern is that we do not wish to become an addition to the list of different timetables that are available. Is this a valid concern which need to be heeded or should we discard it. (The need is to ensure that the timetable is correct and conforms with the Shariah, regardless of any difference or whether you will be an addition to the list or not. – *The Majlis*).

(2) We had done a small research as to why some numbers differ particularly Fajr and Isha times, and what was used to get the Salaat times. Basically these Salaat times are churned up by different computer softwares (calculated) accordingly.

The difference in the Fajr and Isha was due to something called twilight angle. According to the twilight angle used, it will give you the respective numbers for Fajr and Isha. For example if we used 15 degrees, this will give us a later Fajr and an earlier

Isha. If we use 18 degrees then it will give an earlier Fajr and a later Isha. Therefore we chose 15 degrees, which gives later Fajr Salaat. Can we utilize this or should we use what everyone else is using in North America – 18 degrees and other numbers?

(3) Many of these timetables are prepared by people whose beliefs are unknown. Some are modernists; some are Salafi oriented. Will we be correct to prepare our own perpetual timetable? The computer program we intend using for our timetable was created by Dr. Monzur Ahmed.

A. As long as the Salaat times are not determined by physical observation of the natural phenomena stipulated by the Shariah, the doubt will remain. There is no certitude in the computer programs. The fact that different twilight angles, viz., 15 degrees and 18 degrees, are used, is evidence for uncertainty and doubt. What are the respective determinants for adopting 15 degrees and 18 degrees?

If you use 15 degrees which you say gives a 'later Fajr time', which will be fixed to be Subh Saadiq, then it follows that Sehri will end at this 'later time'. However, if in reality Subh Saadiq commences earlier than the 'later Fajr time', it will mean that all those who believe that Sehri ends at the later time, will have their fasts ruined.

On the other hand, if you adopt 18 degrees, you will have an 'earlier' Fajr time (Subh Saadiq). But what happens if this is incorrect? If it is not yet Subh Saadiq, then while the Fasts will be correct, Fajr Salaat performed at this time will be invalid. We are not aware of Dr. Monzur Ahmad's timetable. We cannot vouch for its correctness.

The only correct method to eliminate all doubt is to observe the natural phenomena. The phenomena explained in the kutub for Subh Saadiq should be physically observed for a few days and compared with the computer timetable to ascertain if the timetables are accurate or not. Only thereafter may a perpetual timetable be prepared with confidence.

When sighting the Subh Saadiq phenomenon, the sighting should be on the outskirts when the eastern horizon is cloudless and there is no artificial lighting to create confusion. Determining Isha is relatively simple. On a clear night on the outskirts, after the disappearance of the red glow (Shafaq Ahmar) in the western horizon, will appear a light (whitish) glow. After the disappearance of this glow (called Shafaq Abyadh), the darkness will be intense. This is the beginning of Isha time.

As long as there is no physical observation to form the basis of the time table, the computer programs will remain unreliable. It is not possible that both the 15 degrees

and 18 degrees calculations are correct. You will only know whether one of the two is correct or both are incorrect after physical observation of the natural phenomena. If Dr. Monzur Ahmad did not ascertain the correctness of his program by comparing it with the determinations of observation of the natural phenomena, then his program like all other programs cannot be relied on. Rasulullah (sallallahu alayhi wasallam) had said that we are an 'Ummi Ummah', i.e. and illiterate Ummah who neither calculates nor counts. In other words, the simple formulae of the Shariah divinely ordained for all mankind should never be abandoned for the sake of adopting astronomical and computer calculations.

In Port Elizabeth, we have not been able to physically determine Subh Saadiq due to the eastern horizon being perpetually clouded, and due to our own indolence and reluctance to go some miles to observe the phenomena from a vantage point. We have therefore used the timetable which our elders from India had brought with them more than a century ago. In India, Subh Saadiq commences 95 minutes before sunrise. This has been physically determined. Then we observed that since time immemorial, the Shaafi Muslims in the Cape commence Subh Saadiq 80 minutes before sunrise. This has been their practice for more than 3 centuries from the time the Dutch brought the Muslim slaves from Malaysia.

Among those slaves were some uprighteous Ulama who kept Islam alive among their followers. It is valid to accept that those Ulama more than three centuries ago must have determined the time for Subh Saadiq by physical observation. We have struck a balance between the two sets of Ulama (Shaafi' and Hanafi) by setting the commencement of Fajr time at 1 hr. 20 minutes before sunrise which is the determination of the old Shaafi' Ulama. However, as a precautionary measure, we advise our people to cease Sehri at 1 hr 30 minutes before sunrise. By this balance, we are reasonably certain that we are performing Fajr in its proper time, and ending Sehri at the correct time.

Since in the U.S.A. there is no basis laid down by any early Ulama who had plotted the times by physical observation, it is difficult for us to give you categorical advice regarding any particular time. For us to do so would be to make a preference without a valid determinant (*murajjih*). Therefore, if you do not fix the times after physical observation and comparing the results with the computer programs, the perpetual timetable will be doubtful.

Meanwhile we suggest that you should not at this stage prepare a perpetual timetable as long as there is no certitude. Try to make physical observations. Since a perpetual timetable will be for all time, it is necessary to have absolute certitude.

CRUEL WOMEN

On the Night of Mi'raaj while touring the heavens, Rasulullah (sallallahu alayhi wasallam)

was shown a fearsome scene in Jahannum. Serpents were repeatedly biting the breasts of a group of women. When he enquired about this episode, he was informed that they were women who had abstained

from breast-feeding their infants.

Women whose brains have been contaminated with western kuffaar ideas of 'beauty' and 'shape', ape their kuffaar counterparts. They deny their

babies the nourishment which Allah Ta'ala has created for them. Instead of breast-feeding their babies, they administer a variety of harmful substances called 'baby food' to their infants. They rob and ruin the

health of their babies with their selfish attitudes acquired from the immoral western cult. Such women are not mothers. There is terrible punishment in store for them.

HARAAM JUNK 'FOOD'

The haraam junk 'food' consisting of haraam carrion chickens, haraam carrion meat, and other poisonous substances brutally sold as 'food', has attracted the attention of even the non-Muslim Health Department. These are haraam 'foods' which the satanic halaal-certificate outfits halaalize for the sake of filling their bellies with haraam riba money. *The Herald* reported:

"JUNK food companies will soon be forbidden from marketing their unhealthy products on TV between children's programmes. Free toys handed out with fast food meals as part of a 'kiddies package' could also be prohibited as part of the Health Department's plans to regulate the junk food industry.

Speaking at a summit on non-communicable diseases in Johannesburg, Health Minister Aaron Motsoaledi announced that he planned to target marketing campaigns that were making children fat. "Our chil-

dren are bombarded with adverts to eat potato chips, fizzy drinks, sweets and junk food." He said.....

Currently, 23% of all South African children were classified obese, which he said had **disastrous long-term effects on the health of the nation** and made the cost of chronic care quite enormous. Overweight children have a higher risk of **diabetes, high blood pressure and heart attacks later on in life.**

These people selling this junk food are going to find their way into the African market, which is their dumping ground," he said.A high salt intake is linked to a high risk of high blood pressure.

In like manner the vile carrion halaalizing outfits are bombarding Muslims with their filthy 'halaal' certificates to devour rotten, diseased carrion chickens and a variety of haraam, disease-causing junk

'foods'. These organizations purporting to be rendering the Muslim community a service, should hang their heads in shame and lick the boots of the Minister of Health for the sagacious advice and vital steps he will be instituting for curbing the 'disastrous' health effects of the rotten 'halaalized' junk food and carrion.

While the Qur'aan and Sunnah exhort Muslims to be abstemious with regard to even halaal food, these shaitaani 'halaal' certificate frauds, deceits and crooks portraying themselves in Deeni hues, have destroyed the physical and spiritual health of the Muslim community by bombarding Muslims with deceptive adverts to induce in them an addiction to haraam carrion and haraam junk foods. These rotten frauds have sold their Imaan for money and in this despicable process they have ruined the Muslim community.

VACCINATION IS A DANGEROUS CURSE

The following episode is an extract from the book, VACCINES: ARE THEY REALLY SAFE AND EFFECTIVE? By Neil Z. Miller:

'My name is Janet Ciotoli. I am a New York state mother whose children have reacted to the DPT vaccine'. "Our oldest child's reaction had alarmed us; swollen, red hot leg; high-pitched prolonged screaming; high fever; diarrhea and vomiting Being parents for the first time, we were scared and called the doctor. He assured us that this was normal for some children to react this way. Ryan continued to receive his remaining DPT series of shots [the recommended schedule of shots is at 2 months, 4 months, 6 months, 18 months, and 4 to 6 years] with the same reactions following each one. The doctor continued to reassure us that this was normal. Our second son, Richie, received his first DPT vaccination at 2 months of age. Within hours, Richie displayed similar symptoms as our first child—a red-hot swollen leg, diarrhea, and cat-like screaming. But he had no fever and I felt thankful for that. I didn't get my usual baby smiles that day. He looked at me with dark eyes and I couldn't understand why his

hands were so cold.' Holding him was like holding a little ragdoll [sic]. Richie's symptoms became noticeably alarming as the day wore on and that evening I called the doctor explaining our baby's continuing reaction to his DPT shot. He did not appear alarmed, but suggested we could have him checked at the emergency room if we wanted. We asked him to meet us at the hospital but he said it wasn't necessary for him to be there, that someone else would check our baby. The next 5 minutes were our son's last. Richie died in my arms, The ambulance was en route as I administered CPR to our lifeless child. My husband and our 5-year-old son watched paralyzed as I tried desperately to give life back to our baby. At that instant, our world came crashing down. Our baby had been dying all day and we didn't even know it. How could this possibly happen? We were always told that immunizations protected our children. My husband and I were led behind a drawn curtain in the emergency room. There our Richie lay on a stretcher, cold and lifeless. My baby's scream of grief and pain will forever ring in my ears". (vaccines: are they really safe and effective? By Neil Z. Miller. Pg. 39)

MUSIC IS SATANISM

(Continued from page 1)

"Aisha (radhiyallahu anha) once said: 'Once a female singer came to me and sang a song.' Rasulullah (sallallahu alayhi wasallam) said: 'While this woman was singing, shaitaan was blowing in her nostrils.'"

It has been revealed (*kashf*) to some Auliya that shaitaan is always present at gatherings of music and singing. Shaitaan exercises his influence on the singers and dancers. He transports them into states of satanic ecstasy. He dances above their heads and even with them, and keeps them enraptured in his worship. Auliya have even witnessed shaitaan physically lifting some of these people and

dance with them. He sometimes lets out a loud scream, and the dancer collapses. In fact, nowadays many of them scream and squeal like insane swines.

Rasulullah (sallallahu alayhi wasallam) said: "There is not a man who raises his voice with singing, but Allah sends two devils, one on either side of the singer. Both the devils strike their feet (dancing) until the singer ends his singing."

Those who indulge in the satanism of music and singing are pigs figuratively, and a time will dawn when they will become pigs physically. Thus Rasulullah (sallallahu alayhi wasallam) said: "People in my Ummah will consume liquor, giving it some other name. Mu-

sical instruments and singing girls will be performing for them. Allah will cause the earth to swallow them, and of them He will transform into apes and pigs."

It is clear from many Ahaadith and the *mukaashafaat (revelations)* of many Auliya that shaitaan is always present at music sessions and shows. He regulates the proceedings and casts his spell on the participants and the audience.

Shaitaan deceives and ensnares stupid Muslims into his den of satanism with even nazams and zain bhikha songs. The over-indulgence in nazams and all songs of the character called 'zain bikha' are tools of shaitaan, which he employs to destroy Imaan.

IMPORTANT HEALTH TIPS

(Hakimul Ummat Hadhrat Maulana Ashraf Ali Thanvi)

- * Occasionally fumigate the house – every room – with fragrant incense (lobaan), and close the doors for a while.
- * Don't eat to full satiation. This will save you from many sicknesses.
- * Eat less during the spring season.
- * The meat of an old cow thickens and contaminates the blood.
- * Pregnant women should abstain from eating carrots.
- * Pregnant women should never eat beans.

- * Beans cause distressful dreams. (This does not mean that it is necessary to totally abstain from eating beans. Excessive indulgence in anything is harmful).
- * Excessive consumption of sour things weakens the muscles and hastens old age. Females should exercise extra caution and never eat sour things during pregnancy.
- * Do not eat sour things with milk.
- * Never eat fish and milk together. This combination can cause paralysis and leprosy.
- * Do not drink water after

- eating oily foods.
- * Don't drink water after eating fruit.
- * Drinking cold water with hot food, causes considerable damage to the teeth.
- * Don't sleep immediately after eating. There should be a minimum interval of two hours.
- * Don't drink water immediately after waking up from sleep. If overcome with thirst, close the nose then drink the water, and drink slowly. After drinking, keep the nose closed for a few moments.
- * Don't drink water after a

WHAT THEY SAY ABOUT THE VACCINE BOOK:

- * As a new mother this book deeply affected me. Before reading it I read all that I could on the subject and decided to wait. But I agonized over whether or not to vaccinate my baby. After having read the compelling evidence and tragic stories in this book, I am extremely grateful that I chose not to vaccinate my healthy, happy child. I strongly recommend this book to all concerned parents", (Rayna Siegler Dineen, M.A., Early Childhood Educator.)
- * This book should be required reading for every parent-to-be. Parents think that pregnancy and birthing are difficult. This is nothing compared to the risk they face when they see the pediatrician for the child's "mandatory" vaccinations.

- This book has all the makings of a sci-thriller- the frightening part is that it's true, and it's happening to us," (Jane Watson, Registered Nurse).
- * There are grounds for questioning both the safety and efficacy of current childhood vaccination programs. These reasons are reviewed with clarity and thoroughness in the main body of this book", (Harold E. Buttram, M.D.).
- * Neil Miller's book on vaccines should be read by every parent and every health professional. I only wish it had been available when my wife and I had to make the difficult decision of whether or not to vaccinate our daughter " (Marvin Surkin, Ph.D., Natural Health Practitioner).

strenuous walk or exercise. It is very harmful.

- * After relieving yourself in the toilet, don't immediately drink water.
- * Ice is harmful for the kidneys.
- * Don't resort to medicine in minor illnesses. Overcome such illness by means of cor-

rect eating, drinking, walking and fresh air.

- * Regardless of how serious a sickness may be, never panic. Panic adversely affects medication.
- * Sleeping on a full stomach can lead to deafness. Never sleep before two hours after

(Continued on page 9)

PARTICIPATING IN NON-MUSLIM POLITICS

QUESTION: *Is it permissible for Muslims to take part in the political systems in the non-Muslim countries where they live as minorities? Would it be permissible for the Muslim community to vote for Muslim candidates or for non-Muslim candidates who pledge to take up and defend Muslim issues in parliament and in the provincial and municipal political structures? If this is not permissible, would the circumstances in which we are living not create concessions? If Muslims do not participate at all in the politics of the countries where they live, they will have no meaningful voice while participation could be very beneficial in some aspects. Please elaborate on this contentious issue.*

ANSWER AND COMMENT

At the outset it is imperative to first understand and get it impressed in the mind and on the heart that the first allegiance of the Muslim is to Allah Azza Wa Jal. Muslims should not embark on any project or venture nor participate in any activity which is in conflict with the Shariah. This, however, does not mean that every act of participation in the political system of the country where Muslims live is prohibited. There are different scenarios and circumstances which may compel participation.

But, the type of participation in which Muslim politicians are today involved is decidedly and emphatically haraam. Their participation is to the degree of kufr. When they participate, they abandon even their Imaan. Consider the many 'Muslim' politicians who have joined non-Muslim political parties such as the ANC and DA. They have been elected to act as members of parliament and of the other legislative organs. By joining a non-Muslim political party, acceptance of the rules, principles, slogans, policies, etc. of the party becomes incumbent. A 'Muslim' member of a political party is forced to vote for every proposal of the party. When the party presents a haraam bill to parliament, Muslim members have to vote and toe the party line. Thus,

they vote for abortion, same sex 'marriages', homosexuality, lesbianism, haraam/zulm taxation, liquor, prostitution, and any other law which is diametrically in conflict with the Shariah.

Muslim members are practically not allowed to abstain from voting although abstention may exist in theory. It is for this reason that we see that not a single one of the many 'Muslim' members of political parties ever speaking up for Islam or for the Deeni requirements of the Muslim community. If a 'Muslim' happens to be an MP, he will not oppose the party on any haraam bill or proposal. He will not vote against the haraam bill of the party nor will he abstain from voting. We describe them with the term Muslim in inverted commas because they are no longer Muslims. They have sold their Imaan and have become *murtadd* by supporting *fisq*, *fujoor* and *kufr*.

When a Muslim becomes a party to kufr law-making, then he comes within the purview of the Qur'aanic ayat:

"Those who do not decree according to that (Shariah) which Allah has revealed, verily they are the kaafiroon."

It is never permissible to participate in kufr law-making. Those 'Muslims' who are members of the ANC, DA or whatever non-Muslim party there may be, or even if they are members of so-called 'Muslim' secular parties in Muslim countries, are all *murtadds* as a result of their participation in the process of fabricating laws which are in conflict with the Shariah.

Our criticism against participation in kuffaar politics is directed more at the effects and consequences than to the instruments of gaining political power. In a non-Muslim country or in a Muslim country governed by *murtadds*, there is no way by which Muslims could voice themselves constructively for gaining at least some religious rights other

than participating in the political system. Provided that haraam is not committed, it will be permissible to make use of the political system to safeguard Muslim rights and the Deen in the same way as it is permissible to utilize the banking facilities of the capitalist *riba* banks in our situation. Since it has become virtually impossible to conduct business without banking facilities, utilization of such facilities will be permissible to *only the degree of need*. Thus, while operating a current and savings account will be permissible, it will not be permissible to invest in any of the products of the bank.

The Shariah while granting concession and relaxing its prohibition of haraam due to circumstances, conditions the permissibility with the *degree of need*.

Now if there is a Muslim political party, whether in a Muslim or a non-Muslim country, which will not participate in kufr law-making, and its members in the legislative chambers will at all times oppose haraam bills, and vigorously present and argue for Muslim causes, then it will be permissible to vote for such a party. But, in Muslim countries where there do exist such parties, the vast majority of Muslims do not vote for such parties. Why? Because the vast majority of the miserable so-called 'Muslim' population is *murtadd*. They abhor the Shariah, but profess themselves to be Muslims. They all come within the scope of the prediction stated in the following Hadith:

"A time will dawn over mankind when people will assemble in their *Musaaqid*. They will perform *Salaat* (with *Jamaa't*) while there will not be a single *Mu'min* among them."

If a Muslim party does not peddle and promote the Shariah, and if its members go with way the kuffaar wind blows, supporting the policies and bills of the kuffaar parties as

shaitaani expedient dictates, then such a party has no right to designate itself a Muslim party. It will be haraam to vote for it. However, if the party pledges not to violate the Shariah, not to support kufr bills, and to only act according to the Shariah, then it will be permissible to fully support such a party. In fact, in the kufr scenario in which Muslims live all over the world, such a party will be a boon which demands Muslim support.

If in a Muslim country, a genuine Islamic political party could seize power through the ballot or an Islamically inclined military junta is able to stage a *coup* and grab the instruments of power, then this would be perfectly permissible. But, their long term agenda *must* be dismantling the kufr political system and the establishment of the Shariah. The kufr political system *must* give way for *Khilaafat* as it had existed during the reign of the *Khulafa-e-Raashideen*. Thus, making use of the system and its instruments of acquiring power is permissible. Violating the Shariah is not permissible.

Some members of political parties who also happen to be MPs and members of other legislative bodies even don *kurtahs* and have long beards and they wear *topis* whilst they are *murtadd*. Their outer appearance is a farce. They are frauds who deceive the Muslim community. They are not Muslims. They support every kufr of the party to which they belong. When they die, their bodies should be dumped in the city dumps for vultures to devour. They are Allah's enemies, the enemies of Rasulullah (sallallahu alayhi wasallam), the enemies of Islam and the enemies of the Muslim community. To date, none of the many Muslim politicians belonging to non-Muslim political parties has ever opened up their mouths in parliament or elsewhere for any Muslim Cause. If anything, they despise Islamic

Causes and the Deeni needs of the community.

When Khalid Rashid was hijacked by sinister forces of America and aided by agencies of the government, and secretly flown out and rendered into one of America's torture facilities, the Muslim community took up the matter. Not a single Muslim politician who had a tongue cared to open his mouth to support the community's clamour for the release of the kidnapped brother. On the contrary, a so-called 'Muslim' member of parliament, a member of a non-Muslim political party, looking like a *buzrug* with his *topi*, *kurtah* and long beard, sought to terrorize Muslims into silence. In all probability, at the behest or command of his party, he tried to influence and scare Ulama into dropping Khalid's case. But, Alhamdulillah, he was given a kick under his pants and told to shut his trap.

With regard to voting for non-Muslim candidates who are favourably inclined to Muslims, this will be permissible, and in some instances incumbent. For example, in India it is necessary to vote for the Hindu secular party which does not profess antagonism for Muslims and who proclaim religious freedom. The need is on account of the existence of a Hindu *verkrampte* party whose avowed policy is to forcibly convert Muslims to Hinduism and to convert all the *Musaaqid* into Hindu temples. Where there is no genuine need, it will not be permissible to vote.

We hope this explanation answers your queries. Should you require more clarification, do not hesitate to pose your questions. Just remember that the criterion of Muslims is only the Shariah. The means, provided they are not in violation of the Shariah, may be employed to gain a *Shar'i* objective. In some cases, e.g. where power is grabbed by a military junta or an Islamic party is voted into power, it will devolve on them to institute the Islamic system of *Khilaafat*. This is a separate and detailed subject which is not the purpose of this discussion.

IMPORTANT HEALTH TIPS

(Continued from page 8)

meals.

* Don't bite something hard. It harms both the teeth and the eyes.

* Biting ice is harmful.

* Pay special attention to the health of the stomach. Do not eat unless you are hungry. Do not fill the stomach to eliminate all vestiges of hunger.

* Don't become addicted to fine and delicious foods.

* Occasionally keep *Nafil* fasts. It benefits both physically and spiritually.

* Don't eat fruit on a full stomach nor on an empty stomach. Consume fruit when the stomach is neither empty nor full.

* Excess of oily foods

weakens the stomach.

* As far as possible abstain from laxatives. Without the opinion of a physician (*hakeem*) never take laxatives.

* During pregnancy, as far as possible abstain from sexual relations, especially prior to four months and after the seventh month. Sexual relations during this period are harmful.

ATTRIBUTES OF THE HAAFIZ

Hadhrat Abdullah Ibn Mas'ood (radhiyallahu anhu), one of the most senior among the *Sahaabah* proffered the following advice and admonition to the Haafiz of the Qur'aan:

"When the people enjoy themselves with food and drink, the Haafiz should be fasting. When they are laughing, the Haafiz should be in contemplation. When they

dispute, he should be silent. When they manifest pride, he should be humble.

The Haafiz of the Qur'aan should be a person who is one who cries and who is always grieving and tolerant. He should not be a person of ill conduct. He should not be *ghaafil* (oblivious) nor rowdy nor of harsh disposition nor one who is arrogant."

WAHDATUL WUJOOD

(Unity Of Existence)

Question: Please read the attached article on the topic of *Wahdatul Wujood and Wahdatush Shuhood* written by a very senior Mufti. May I circulate this article?

ANSWER

The article on *Wahdatul Wujood* should not be circulat-

ed. It will only confuse people. These terms do not have literal meanings as is conveyed in the article. It appears that even the honourable Mufti Sahib has not correctly understood the meaning of the terms *Wahdatul Wujood* and *Wahdadush Shuhood*. In fact it is not a concept as is being portrayed.

All concepts woven around this word are *baatil* and the products of baseless imagination and corrupt opinion. These figurative terms simply mean *extreme divine proximity (Nearness to Allah Ta'ala)* which is attained by virtue of Taqwa. The literal meaning of closeness to Allah Ta'ala is stated in the Qur'aan as follows: "Verily, the noblest of you by Allah are the most pi-

ous." This is the actual meaning of *Wahdatul Wujood and Wahdatush Shuhood*. Some Auliya have expressed this meaning in poetic and figurative forms by using terms such as *Wahdatul Wujood and Wahdatush Shuhood*.

The Mufti Sahib has erred by having understood that the figurative 'concept' which Ibn Arabi and Mujjaddid Alf-e-Thaani had propounded or

which others have spun around their figurative statements, differs from the view of the Jamhoor Ulama of the Ahlus Sunnah Wal Jama'ah. These two illustrious Auliya who were also Ulama did not hold a belief in conflict with the belief of the Ahlus Sunnah Wal Jama'ah on the issue of Divine Proximity. They only ex-

(Continued on page 12)

Benefits of Lemon!

This is the latest in medicine, effective for cancer! Read carefully & you be the judge. Lemon (Citrus) is a miraculous product to kill cancer cells. It is 10,000 times stronger than chemotherapy. Why do we not know about that? Because there are laboratories interested in making a synthetic version that will bring them huge profits. You can now help a friend in need by letting him/her know that lemon juice is beneficial in preventing the disease. Its taste is pleasant and it does not produce the horrific effects of chemotherapy. How many people will die while this closely guarded secret is kept, so as not to jeopardize the benefits of the large corporations of the multi-millionaires? As you know, the lemon tree is known for its varieties of lemons and limes. You can eat the fruit in different ways: you can eat the pulp, juice press,

prepare drinks, sorbets, pastries, etc... It is credited with many virtues, but the most interesting is the effect it produces on cysts and tumors. This plant is a proven remedy against cancers of all types. Some say it is very useful in all variants of cancer. It is considered also as an anti microbial spectrum against bacterial infections and fungi, effective against **internal parasites and worms**, it regulates blood pressure which is too high and an antidepressant, combats stress and nervous disorders. The source of this information is fascinating: it comes from one of the

largest drug manufacturers in the world, says that after more than 20 laboratory tests since 1970, the extracts revealed that: It destroys the malignant cells in **12 cancers, including colon, breast, prostate, lung and pancreas ...**

The compounds of this tree showed 10,000 times better than the product Adriamycin, a drug normally used in

chemotherapeutic treatment, slowing the growth of cancer cells. And what is even more astonishing: this type of therapy with lemon extract only destroys malignant cancer cells and it does not affect healthy cells.

Institute of Health Sciences, 819 N. L.L.C. Cause Street, Baltimore, MD1201

ATHAAN AND IQAAMAT

When a musaafir (traveller) whilst on his journey performs Salaat in the wilderness, desert, veld or farmland, he should not omit Athaan and Iqaamat. Even if he is travelling alone, Athaan and Iqaamat are necessary despite the Salaat being valid without these two acts of Ibaadat.

Rasulullah (sallallahu alayhi wasallam) said that when a person performs Salaat alone in the wilderness with Iqaamat, then two Angels join him. These two Angels become his muqtadis (followers). If he proclaims the Athaan, then from the armies of Allah, innumerable

Angels form numerous *saffs* (rows) behind him. They become his muqtadis.

According to the Ahaadith wildernesses, deserts and jungles are always graced with Malaaiakah and Muslim Jinn who perform Salaat. The reason which Imaam Shaafi' (rahmatullah alayh) proffers for the prohibition of answering the call of nature facing the Qiblah or with the back towards the Qiblah in open spaces such as the wilderness, desert, etc., is that these places are always occupied by Malaaiakah and Muslim Jinn performing Salaat facing the Qiblah. Hence, it is highly improper to be facing the direction of the Qiblah in this unceremonious state in the presence of these pious beings. And, if one's back is towards the Qiblah during this state, one may be sitting in this ugly manner facing an Angel or a Jinn who is engaging in Salaat.

APPARITIONS

Hadhrat Umar radhiyallahu anhu) narrating a Hadith said that if you see any apparition (evil jinn/ghost, and the like, then recite the Athaan." Evil forces flee from the Athaan.

THE CLAMOUR FOR WOMEN'S EIDGAH - PROSTITUTE TENDENCIES

(Continued from page 6)

tion. In terms of the Shariah, the women's 'eidgah' is not a valid Eidgah. Only mu-naafiqeen would attend the venue of corruption. These

miserable women who have embarked on a culture of female exhibition like the displays of Jaahiliyyah are NOT Muslims. Their *nifaaq* drips from their faces and bodies.

WOMAN'S NUQS FIL AQL

Q. Can you please explain what is meant by "females are deficiently intelligent in comparison to males". I understand there is no equality. I do, however, find difficulty understanding 'deficiently intelligent'. As I am alleged to be 'less intelligent', could you refer me to the passages in the Qur'an where this is stated and while you are at it, interpret it for me as well.

A. The difficulty you have in understanding 'deficiently intelligent' in regard to women is on account of your natural attribute of *Nuqs fil Aql (intellectual deficiency)*.

Firstly do understand that it was Rasulullah (sallallahu

alayhi wasallam) who had informed that females are *naaqisaatul aql (deficient in intelligence)*. These are the words of the Nabi (sallallahu alayhi wasallam) whom you and we believe to be the Final Rasool of Allah Ta'ala. He had further explained that females are also deficient in Deen.

When the ladies asked Rasulullah (sallallahu alayhi wasallam) to explain their deficiencies, he responded:

(1) The testimony of two women equating to the testimony of one male indicates the deficiency of their intelligence. This is substantiated by the Qur'aanic Aayat in Surah Baqarah, Aayat 282.

(2) Their inability to perform Salaat (and fast) for a number of days each month on account of haidh (menses) demonstrates their Deeni deficiency.

The Sahaabiyyah ladies understood and accepted the truth and veracity of these statements of Rasulullah (sallallahu alayhi wasallam). They entertained no doubts in this regard. Nabi (sallallahu alayhi wasallam) did not elaborate further. It is therefore superfluous for us to attempt a further elucidation, for it will merely be our opinion. There are innumerable issues of the Deen which we do not understand, but in which we believe. We do not interpret the Qur'aan and Hadith. We merely narrate the commands of Islam.

ALLAH'S DEVOTEES

Hadhrat Zunnun Misri (rahmatullah layh) narrated that Allah Ta'ala said to Nabi Musa (alayhis salaam): "O Musa! Spend your life like that bird which lives alone. It eats its food on the tree and drinks pure water from the stream. When night arrives, it seeks refuge in a cave. It has love for

me and aversion for transgressors. O Musa! I have some such devotees, when they commune with Me, I listen attentively to them. When they call Me, I turn towards them. When they approach me, I grant them My proximity. I suffice for them. I reciprocate their sincere love. I reward them for

their deeds. I dispense all their affairs. I guard their hearts. I am the Trustee of their conditions. They derive peace and tranquillity only in My Thikr. In My Thikr is the cure for their illness. Light glitters on their hearts. Besides Me, they do not derive comfort with anyone else. They have fixed Me as the goal of their hearts."

WAGES FOR A PARTNER

Q. Is it permissible to pay a partner in a Shirkat a wage for his services? A Mufti says that while it was the view all along that it is not permissible to pay a partner a wage, this is now permissible because Mufti Rashid of Pakistan had issued the fatwa of permissibility?

ANSWER The mufti who presented as his 'daleel' (proof) the fatwa of Mufti Rashid of Pakistan can't be a genuine Mufti. He must be one of those tin-topped molvis masquerading as a Mufti. A genuine Mufti basis his rulings on Shar'i dalaail (evidences), not on a view of a contemporary Mufti

who is liable to err. Citing the error of a Mufti as a basis for a view is darkness compounded with darkness.

Regarding the mas'alah under discussion, the tin-topped mufti has only displayed his ignorance while the venerable Mufti Rashid of Pakistan has erred in his fatwa. Such errors do happen. Great Muftis also err. The error does not detract from his lofty status in the department of *Ifta*. In a past issue of *The Majlis* or perhaps in some other article we had dissected Mufti Rashid's fatwa and pointed out his error. Mufti Rashid (rahmatullah alayh) is not the final word in the Shari-

ah nor was he a Mujtahid. He was a Muqallid Mufti of the Hanafi Math-hab.

The fourteen century ruling of the Aimmah-e-Mujtahideen and the Fuqaha, in other words of the Shariah, is that wages for a partner in a Shirkat (Partnership) venture are not permissible. Such wages are in the category of Riba. To seek to overturn this 14 century Ruling of the Fuqaha and to summarily dismiss it without daleel and merely saying that a certain Mufti says that it is permissible, is a lamentable commentary on the knowledge of the tin-topped mufti who had sought to perpetuate the error of Hadhrat Mufti Rashid (rahmatullah alayh). Wages for a partner are haraam.

THE STOMACH

Rasulullah (sallallahu alayhi wasallam) advised that the stomach should be filled with one third food, one third liquids and one third should be left empty for air circulation.

The extreme weakness of Imaan and excessive greed and gluttony of people have compelled the Auliya (the spiritual physicians of the Ummah) to advise a simpler method. Those who are unable to adopt the austere method of eating exhorted in the Hadith, should at least not overeat. As soon as the stomach is about to be filled, one should exercise restraint and stop eating. Overcome the crave for stuffing down another couple of morsels.

The Mashaaikh say: "The stomach is the headquarters of disease, and affection (love) is the root of cure." A husband displaying love and affection for his sick wife, especially when she is pregnant, goes a long way in the curing process and in the healthy development of the foetus.

Most diseases generate from a corrupt stomach. Over-

indulgence in even halaal tayyib food is extremely harmful physically and spiritually. And, if the food is 'halaal' certified carrion, muck and rot, then the destruction is almost irreparable. The effects are disastrous for physical and spiritual health.

A non-Muslim medical expert said: "Your body's worst enemy is your stomach. Suffering from asthma? It's your stomach. Are you losing your memory? It's your stomach. Are your arteries diseased? It's your stomach."

Hadhrat Zunnun Misri (rahmatullah alayh) said: "Hikmah (divine wisdom) does not reside in a person whose stomach is full of food., for verily, much eating hardens and darkens the heart. Lethargy of the limbs develop in the wake of satiation, disinclining one from ibaadat., and it increases ghaflat (obliviousness). With hunger man attains Hikmat which creates delight in ibaadat"

HADHRAT RUMAI SA - THE DAMSEL OF JANNAT

(RADHIYALLAHU ANHA)

Hadhrat Rumaisa (radhiyallahu anha) was the mother of Hadhrat Anas Bin Maalik (radhiyallahu anhu) who was in the employ of Rasulullah (sallallahu alayhi wasallam) for many years since childhood. Her other name was Sehlah and she is also known as Umme Saleem. She had embraced Islam against the will of her husband whilst Hadhrat Anas (radhiyallahu anhu) was still a child. Her husband who was greatly offended with her Islam, deserted her and the child and went to Syria where he was killed.

Several men proposed marriage to Hadhrat Rumaisa (radhiyallahu anha), but she refused. She said that she would not marry as long as her son, Anas was a child. She would think of marriage only after her son became an adult,

and then too, she would marry with his consent. Despite being young, she refused marriage for the sake of her son. The fear of a second husband ill-treating her son prevented her from marriage. Also, she believed that she would not be able to devote all her time and attention to her son if she married again.

After Hadhrat Anas (radhiyallahu anhu) reached adulthood, she married Hadhrat Abu Talhah (radhiyallahu anhu) with the consent of her son. About Hadhrat Rumaisa (radhiyallahu anha), Rasulullah (sallallahu alayhi wasallam) said: "On entering Jannat, I heard someone walking. When I enquired who the person was, I was informed that it was Rumaisa, the daughter of Milhan."

In Islam it is perfectly permissible for a divorcee or a

widow to marry again. There is no stigma attached to such a marriage. The choice of marriage or abstention therefrom is for the woman to make. However, Rasulullah (sallallahu alayhi wasallam) praised a woman who abstains from marrying again for the sake of nurturing her children. In this regard Rasulullah (sallallahu alayhi wasallam) said that a woman who had abstained from marriage for the sake of devoting her entire time to rearing her children, will be together with him on the Day of Qiyaamah.

Therefore, if a woman who is able to guard her honour, modesty and chastity, refrains from marrying again, to enable her to devote her undivided attention, love and time to her little children, she will attain a very lofty stage in the Aakhirah.

Hadhrat Sahl Bin Abdullah (rahmatullah alayh) said: "When Allah Ta'ala created

the world, He instilled sin and ignorance in satiation (a full stomach), and Ilm (Deeni

knowledge) and Hikmat (spiritual wisdom) in hunger."

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

PART 9

Dr. Ahmad Ghorab who was a professor at many secular universities, in his book, *SUBVERTING ISLAM - THE ROLE OF THE ORIENTALIST CENTRES*, exposes the western conspiracy to undermine Islam and wean Muslims from the Sunnah and the Shariah. He explains lucidly and candidly the subversive role which Saudi Arabia plays in this despicable game of treachery. Continuing the exposure, Dr. Ahmad Ghirab says:

Incident 6

On 20 Rajab 1410 (1990), after praying salat al-'isha' in the Riyadh mosque used by university staff members, I stood up before the congregation and criticised two Saudi policies: a) their encouraging Orientalist studies of Islam; and b) their tribalist policy of preferring a Saudi to a non-Saudi for university entrance to post-graduate courses (a policy widely known about and frequently criticised in the non-Saudi Arabic press). I quoted in this talk, the verse from *al An'am* revealed on the occasion when the Quraysh asked the Prophet, *sallallahu 'alaihi wa sallam*, to dismiss from his circle the non-Arabs and the poor (i.e. the socially weak) among the Muslims, men like Bilal, Salman al-Farisi, Suhayb

ar-Rumi, Khabbab, 'Ammar, and 'Abdullah ibn Mas'ud. The Quraysh asked that these 'riff-raff (*Aradhil*) be removed from his presence and then they would join his circle and hear his preaching. Allah then revealed in His Book:

Do not dismiss [from your circle] those who call upon their Lord at morning and evening, seeking His countenance. You are not accountable for them in anything, nor are they accountable for you in anything; if you should dismiss them you would be a wrongdoer (al An'am, 6:52)

I quoted also the hadith recorded in all *Sahih* collections that the search for knowledge is *Faridah*, an obligation. I concluded with the appeal: Fear Allah, O Mansur al-Turki! Fear Allah! Fear Allah! (Mansur al-Turki was the Vice-Chancellor of KSU.)

Many people in the congregation approved and applauded and indeed rejoiced because this matter had at last been aired in public, and in a mosque.

About an hour later, after I had returned home, two men called at my flat. One of them is the brother of Hasan ibn Said who is a member of the Saudi intelligence service in the Ministry of the Interior. This man threatened that my contract would be terminated if I did not go and apologise to

Mansur al-Turki. I refused. Two months later, the threat was carried out.

Another consequence of my speaking in the mosque was the dismissal of Mansur al-Turki from his post. The dismissal was of course called a resignation. The reason he was dismissed was not the policy he pursued but the fact that he had allowed that policy to be criticised in public by a member of his university.

Incident 7

During Sha'ban 1410 (1990) a large seminar was held in the Intercontinental Hotel in Riyadh on the subject of *Da'wah* (the dissemination of Islam) in the world. The chairman was 'Abdullah al-Turki. Among participants were: Muhammad Qutb, Rashid al-Ghannoushi, Hassan Hathut. I asked to make a comment and, in my short comment, I referred to the danger to Islamic *Da'wah* in Europe of allowing non-Muslims to collaborate in the presentation of Islam in the West, since, inevitably, that presentation was a misrepresentation, a distortion. I pointed out that, for that misrepresentation and distortion of Islam those Muslims who are collaborating with it are responsible. I gave the Oxford Centre for 'Islamic Studies' as an example. Many students were there and approved open-

ly and rejoiced. Not so 'Abdullah al-Turki - understandably, as my comment certainly included his contribution to the activities of the Orientalists, as a trustee of Oxford Centre.

Incident 8

Hans Kung, the dissident Catholic theologian, quite well-known in Saudi Arabia, was invited to give a talk entitled 'Original Christianity: between the Gospels and the Qur'an', on the evening of Monday, 14th May 1990, in Riyadh. In the morning of that day, he came, accompanied by Dr Ja'afar Sheikh Idris and other figures from Imam University, to the Department of Islamic Studies where I was still working. I attended the informal meeting that followed. In explanation of why Hans Kung was invited, it was emphasised that he was an Orientalist *sympathetic* to Islam and *sympathetic* to the Arab-Palestinian cause. The meeting was chaired by a professor of physics, also an Islamic scholar, Dr Muhammad al-Mas'ari, who encouraged me to speak up and answer Kung. (In the summer of 1993, Dr Muhammad al-Mas'ari was dismissed from his post in King Saud University and subsequently jailed and tortured for being the spokesman of the Committee for the Defence of Legitimate Rights. ('Legitimate rights' means those rights granted to human beings by Allah as established in the Shari'ah.) In April 1994, Dr. al

-Mas'ari escaped from Saudi Arabia and arrived in London. He is now seeking political asylum in Britain.) Some students from KSU also attended this informal, get-to-know-the-speaker meeting.

During this meeting, I asked Hans Kung the following questions:

1. From where did he derive his knowledge about Islam? The answer: from various Orientalists, especially Paret, Kung's teacher in Tiibingen University. Evidently, Kung was not qualified in Arabic or Islamic studies.
2. He is famous for denying the infallibility of the Pope; did Kung also deny the infallibility of the Prophets, *'alaihim as-salam*? The answer: he did deny it, and certainly therefore, he denied the infallibility of the Prophet Muhammad, *sallallahu 'alaihi wa sallam*.
3. How did he view the position and role of the Americans on the Palestinian question? The answer: he felt the Americans' attitude was favourable to the Palestinians.

Not surprisingly, after this discussion, some students got in touch with the organising authorities and asked them to cancel Kung's lecture. Fearing a public disturbance, the authorities consulted the Ministry of the Interior. I turned up at the time and place appointed for Kung's lecture; so did many others: we found that it had been cancelled.

Questions and Answers

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

(Continued from page 5)

A. Sajdah Tilaawat may be made at any time during Asr time even after Asr Salaat. However, when the Makrooh time enters, then it is not permissible to make Sajdah Tilaawat. About 20 minutes before sunset is the Makrooh time. Sajdah Tilaawat is permissible during Fajr time even after the Fajr Salaat.

Q. I have bought land for investment. Do I have to pay Zakaat on it? If yes, on what value?

A. If by investment you mean that you had bought the land for reselling it at a profit, then you have to pay Zakaat on the value of the land. The value will be the price which you will pay for the land if you have to buy it today. In other words it is the current market value of the land. If by investment you mean that the land was bought to farm on it or to hire it out for rental income, then Zakaat is not payable on it.

Q. In our country, Gambia, Muslim women are joining the security forces. There is a shortage of men. Is this permissible?

A. Even if there is a shortage of men, it is haraam for women to join the security forces or any public department. This is another practice and attitude of the western kuffaar which Muslims have adopted. Allah Ta'ala has created woman for the home role, not for public activities. There are many factors of evil, immorality and oppression in this profession.

Q. If an infant is fed a woman's milk with a bottle after the milk was extracted, will the effect be the same as if the infant is suckled by the woman?

A. Yes, the effect is the same. During the period of breast-feeding the law of *Hurmat-e-Radhaa-at* comes into effect regardless of the method the baby is fed the milk. Whether the baby drinks directly from the breast of a woman or her milk is extracted and fed to the baby by means of a bottle or any other means, milk ties are established.

Q. What is the Shariah's view on Milk Banks?

A. Since there is no way to establish whose milk is fed to the babies from a milk bank, it is not permissible to establish such banks. It is haraam for Muslim women to 'donate' their milk to milk banks, and it is haraam to feed Muslim babies with such banks. Anyone who desires a detailed explanation may write for our article on this topic.

Q. Why are there Four Math-habs?

A. In a nut shell, the four Math-habs are the products of the Sunnah of Rasulallah (sallallahu alayhi wasallam). The Sahaabah who had spread out in the different parts of the world after the demise of Rasulallah (sallallahu alayhi wasallam) taught Islam the way they had seen Rasulallah (sallallahu alayhi wasallam) practising and teaching it. Rasulallah (sallallahu alayhi wasallam), for example, performed Salaat in different ways. Those Sahaabah who saw one way, went away and taught it the way they saw it.

Then there are certain Ahaadith which Rasulallah (sallallahu alayhi wasallam) did not fully explain. But he instructed the Sahaabah to deliver everything they heard from him because there will be such people who

will understand the Hadith better than its carrier. The carrier refers to the Sahaabi narrating the Hadith, and the others who would interpret it refer to the Aimmah-e-Mujtahideen during the age of the Taabieen.

This is a brief background to the Math-habs. Whilst in the initial era of Islam there were more than a dozen Math-habs, today only the Four Math-habs comprising the Ahlus Sunnah remain.

Q. Is it permissible to eat from a non-Muslim restaurant if all the workers are Muslims?

A. It is not permissible to eat at these Muslim establishments where the food preparation is in the control of kuffaar. Furthermore, even if the workers are all Muslims, then too the food is haraam.

Q. I am a Haafiz. May I perform 20 raka'ts at home. I do not get the opportunity to perform 20 raka'ts in the Masjid.

A. Taraaweeh should be performed with Jamaa't if this is possible. If a Haafiz wishes to perform 20 raka'ts at home, then he should ask at least one or two others to join him. If there are no males, then he should perform Jamaa't with his wife and children. But the Isha' Fardh should be performed at the Masjid. If he is unable to find anyone to join him, he may perform 20 raka'ts alone at home.

Q. It comes in the Hadith that when a donkey sees shaitaan, it brays. But during Ramadhan, the shayaateen are chained, yet we see donkeys braying. Please explain the conflict.

A. While a donkey brays when it sees

shaitaan, it does not mean that every time it brays it is on account of shaitaan. Sometimes its braying is because it sees shaitaan, and sometimes it brays naturally.

Q. We shall be going for Hajj, Insha'Allah. We intend to stay in Makkah and Aziziyah for 15 days. Are we musaafirs in Makkah and Aziziyah, and during the five days of Hajj?

A. Since it is your intention to stay 15 days in Makkah Muazzamah, you will not be a musaafir. You have to perform Salaat in full in Makkah as well as Aziziyah which is a suburb of Makkah. During the Days of Hajj you will still be a Muqeem because the distance you will be travelling to Arafat is less than 77 km (48 miles). At Mina, Mudhalifah and Arafat you will therefore not be a musaafir. You have to perform Salaat in full.

Q. Is it permissible for a person to make Salaam and to respond to Salaam whilst in the state of janaabat?

A. It is permissible. In the state of janaabat it is not permissible to recite anything from the Qur'aan Majeed even from memory.

Q. Sunrise started just as I was reciting At-Tahiyaat. Is my Salaat valid?

A. The Salaat is not valid. You have to make qadha of Fajr Salaat.

Q. I have been told that the gelatine contention regarding Kellogs products has been disproved. Are Kellogs products now halaal?

A. Abstain from Kellogs products. Nothing has been disproved. Use Bokomo products.

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

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YOUR FATHER

Rasulallah (sallallahu alayhi wasallam) said:

- "The pleasure of Allah is in the pleasure of your father."
- "Your father is the centre portal of (your) Jannat. Now if you wish destroy it or preserve it."
- "Of the noblest of good

deeds is to be kind to the relatives of your father's friends after his demise."

- "Three duas are maqbool (readily accepted). In this there is no doubt. The Dua of the father; the Dua of the musaafir (traveller) and the Dua of the mazloom (oppressed)."
- These Ahaadith also apply to the mother.

INTEREST

Allah Ta'ala revealed to Hadhrat Nabi Musa (alayhis salaam) that the punishment in Jahannum for those who devour interest will be the thorns of the Tree of Zaqqoom which is a ghastly tree of torture in the Fire. Thorns from Zaqqoom will be forced down their throats. May Allah Ta'ala save us from His Wrath.

WAHDATUL WUJOOD

(Continued from page 10)

pressed it is figurative terms such as the term 'wine' in Sufi terminology means divine love.

The analogy of the mirror and the sun is bound to create confusion and give rise to misconceptions in the minds of modernists, the ignorant and people of weak Imaan. Hadhrat

Thanvi (rahmatullah alayh) had explained these terms simply. Sometime ago we did compose an article on this subject. As soon as we can locate it, we shall forward it to you, Insha'Allah.

The simplest, easiest and shortest explanation for Wahdatul Wujood and Wahdatush Shuhood which every Muslim can easily comprehend, is stated in the aforementioned Qur'aanic verse. It only means near-

ness to Allah Ta'ala, and this proximity is in proportion to the degree of Taqwa. The highest stage of divine proximity produced by the highest degree of Taqwa will be Wahdatul Wujood. Taqwa of a lesser degree produces a lesser status of proximity called Wahdatush Shuhood. This is all what these terms signify. And Allah knows best.

Zul-Hajj 1432
November 2011

ZAKAAT NISAAB R5,200
MEHR-E-FATIMI R15,000