

**THE MAJLIS**

**"VOICE of ISLAM"**



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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**THE MAJLIS**

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**THE VOICE OF SHAITAAN  
"VERILY, ALLAH SENT ME TO  
DESTROY MUSICAL INSTRUMENTS."  
(HADITH)**

## THE MJC-ORION PORK AND CARRION SCANDAL

### MUSLIMS ARE REQUIRED TO DO SOME DEEP SOUL-SEARCHING

The conscience cannot be soothed nor the magnitude of Muslim consumption of halaalized pork and carrion be mitigated by the flaying and crucifixion of the MJC villain who has been engaging in the halaalization of carrion from its very inception. The fundamental importance of halaal food in Islam may be gauged from Allah's command to the Ambiya:

*"O Rusul! (Messengers)! Consume from (food which is of the) Tayyibaat, and practise Virtuous deeds*

*(A'maal-e-Saalihah). Verily, I am aware of what you are doing."*

*(Al-Mu'minoon, aayat 51)*

Tayyibaat refers to not only halaal. Pure, wholesome and clean food, physically and spiritually, free of every vestige of doubt is described as *Tayyib* food. The Qur'aanic verse mentioned above emphasizes *Tayyib* food as a precondition for the ability to practise deeds of virtue. Whilst halaal and tayyib food produce *Noor* in the heart, which in turn cultivates the inclination of *Ta-at (obedience)* and *Ibaadat (worship)*, haraam and mushtabah (doubtful) food enhances animality and lust. The soul is weakened while the bestial instinct (nafs) in man becomes bloated with satanism. The capacity for enthusiastic ibaadat and obedience is utterly destroyed by haraam and mushtabah

food.

For decades since the initiation of the accursed halaal-certificate industry which halaalizes carrion, the Muslim community has been consuming haraam carrion meat and even pork fraudulently presented as 'halaal'. It is indeed lamentable that Muslims have fallen to such a bestial and degraded level to consume meat from the hands of non-Muslims on the basis of a sticker on a packet. Regardless of who affixes the 'halaal' sticker/label on the carrion, it is considered halaal by the consuming Muslim public. Muslims have lost all Imaani bearings and inhibitions which naturally insulate one against the consumption of haraam. Since years of consuming haraam carrion has desensitized the hearts and ruined the spiritual capacities of the Soul, Muslims no longer possess any natural

inhibition against haraam Muslim carrion-certifying organizations, molvis and sheikhs are criminally culpable for this despicable situation although the Muslim community consuming the filth is not absolved of culpability.

Every excuse the MJC has offered in its desperate attempt to clear its torn and tattered name which has been ripped into shreds by the Orion pork and carrion scandal is untenable and invalid. There is simply no valid argument the MJC is able to proffer to vindicate the gross abuse of *Amaanat* it is guilty of. In its desperate attempt to salvage something of its sunken image and reputation, the MJC's Sheikh Achmat Sedick said: *"The MJC has explained and clarified itself as to what extent it was involved with Orion - ON A CONSIGNMENT BASIS. The*

*MJCHT is not the Halal certifier of the entire ORION Cold Storage because it is essentially a non-Halal facility."*

This, and similar other flabby explanations do not extricate the MJC from its carrion morass. The very bottom line is that ORION whose products, be it only a few million chickens which the MJC has certified, has been routinely relabelling products, even pork as 'halaal'. Despite conceding that Orion "is essentially a non-Halal facility" over which the MJC has absolutely no control and where there is absolutely no MJC supervision, the MJCHT deemed it appropriate to certify millions of imported carrion chickens which ORION stored amongst all its other haraam carrion and pork products.

On what basis did the

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## ALTERNATIVES TO THE CERTIFYING BODIES?

Q. With reference to the recent interviews by 3<sup>rd</sup> Degree, with regards to the

MJC, it has become apparent to all Muslims that the certifying process is flawed

and you (*The Majlis*) have been vindicated in your claims. What is the alternative solution for those Muslims who don't have the time or resources to slaughter their own animals? The certifying bodies have been rendered nugatory, but what is the solution for Muslims? Your response in this regard would be most appreciated.

**ANSWER:** The 'certifying' process is not merely flawed. It is absolutely rotten to the core. It is a haraam sham, a satanic deception and a wicked stunt which has extensively and intensively spread the malady of carrion addiction in the Muslim community. The community is so addicted to consuming, rotten, diseased, haraam carrion chickens and meat, even 'halaalized' pork, that you find yourself in a

quandary when suddenly you are convinced of the carrion villainy which the MJC and SANHA had been perpetrating and concealing for decades.

There is no conundrum in this wretched carrion equation. The quotient should be known and comprehensible to every Muslim. That quotient is simply: abstention from consuming filth and poison when it is established that the substances being devoured are filth and poison. Thus, if halaal meat and chicken are not available, the simple solution is to abstain from eating the rotten meat which perhaps vultures too may shun. There are innumerable other halaal products to consume.

A man is not allowed to indulge in fornication if circumstances do not permit immediate marriage. He has

to restrain his carnal instincts and not descend to the level of dogs and asses to gratify himself by sowing wild oats. Similarly, if halaal meat is not available, Muslims may not prevaricate, dither and incline towards diseased, rotten, haraam carrion, and soothe their conscience with the satanic deception of lack of alternatives. This is a trial from among the numerous trials which Allah Ta'ala imposes on the Mu'mineen. We have been despatched to earth to undergo trials and tribulations. But, abstention from rotten carrion is not a trial. It is a slight inconvenience for those who are addicted to consuming halaalized carrion. Abstention for a few days will, Insha'Allah, cure people of this filthy addiction.

Allah Ta'ala vindicates the *Haqq* in His own mysterious ways. The vast majority of

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### A CARRION QUESTION

Q. In the wake of the MJC-Orion debacle, we have resolved never again to consume meat products from kuffaar entities regardless of the certifying organization whether it be MJC, SANHA, NIHT, ICSA, any JAMIAT, etc. We have some freezers filled with these products which The Majlis has branded carrion. What do we do with all these thousands of rands of meat products?

Is it permissible to sell or give it to non-Muslims?

A. According to the Shariah, it is not permissible to feed even dogs with haraam food. It is not permissible to give

the rotten diseased haraam carrion to even non-Muslims. There is an opinion according to which it is permissible to throw the rotten carrion to vultures in view of carrion being the primary food of these birds/animals. However, we differ with this 'fatwa'. We believe that the 'halaalized' carrion of MJC and SANHA is not halaal for even vultures. Whilst non-Muslims and animals will devour haraam food of their own accord, we are not permitted to intentionally feed them with haraam and with such substances which we believe are harmful and poisonous whether physically or spiritually.



# Questions and Answers

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**Q. The Maaliki Imaam at the Masjid performed the Nikah of a pregnant woman. He was not aware that she was pregnant. Is the Nikah valid? And, what is the ruling of the Hanafi Math-hab? Will the child be legitimate?**

**A.** The marriage of a pregnant woman is valid according to the Hanafi Math-hab. If the child is born six months after the date of Nikah, it will be legitimate. If it is born before six months, it will be illegitimate.

In terms of the Maaliki Math-hab the Nikah is not valid because the woman is pregnant. They have to separate. There is no way of rectifying this grave error. Only after the woman has given birth can the Nikah be performed.

**Q. Is it permissible for a Maaliki to give ghusl to the dead body of his wife?**

**A.** According to the Maaliki Math-hab it is permissible for the husband to give ghusl to the body of his wife, but not according to the Hanafi Math-hab.

**Q. In the notes of the kitaab, As-Siraaji it is mentioned that Imaam Maalik (rahmatullah alayh) was in the womb of his mother for two or three years. Please comment.**

**A.** The text in the notes in As-Siraajee does not state that Imaam Maalik (rahmatullah alayh) was in the womb of his mother for 2 to 3 years. No where in this Kitaab is this mentioned. What is mentioned is that according to the three Math-habs (Maaliki, Shaafi' and Hambali), the maximum period of gestation is four years. The maximum period according to the Hanafi Math-hab is two years.

**Q. It is said that the ancestral mother of the Ya'jooj-Ma'jooj people was a jinn. Is this true?**

**A.** Ya'jooj and Ma'jooj are human beings. They are not a cross between humans and jinn. The jinn version is baseless.

**Q. Do jinn die natural deaths as humans do? Will shaitaan die a natural death?**

**A.** Jinn die naturally just as human beings do. However, they live for centuries and even millennia. Iblees too will die a natural death at the appointed time of his Maut.

**Q. Is it permissible for a Muslim man to marry a Christian or Jewish woman who retains her religion?**

**A.** In this era it is not permissible to marry Jewish or Christian women if they do not embrace Islam. The Imaan of the husband will be exposed to kufr, and the children in most cases will be reared as kaafir. Hence marriage to them in the present scenario is not permissible.

**Q. Was Khidhr a Nabi? Is he still alive?**

**A.** There is difference of opinion regarding the status of Khidhr (alayhis salaam). The majority opinion is that he is not a Nabi, and that he is still alive. Allah knows best. Numerous Auliya have reported meeting him.

**Q. What are the rights of the biological father over his illegitimate**

## ONLY THE QUR'AAN?

**Q. Some intellectuals say that we should follow only the Qur'aan, not the Hadith.**

**A.** Those who say that only the Qur'aan should be followed, are ignoramus and deviates. They are not intellectuals. The Qur'aan only mentions the broad principles and makes reference to Islamic rites without giving a detailed explanation. For example, the Qur'aan commands the performance of Salaat (the five daily prayers), but no where in the Qur'aan is it mentioned that five Salaat are daily compulsory nor are the number of raka'ts or the numerous other details pertaining to Salaat mentioned in the Qur'aan. The same applies to all the other acts of Islam. The details are in the Hadith which have been explained by the Sahaabah and the

**child?**

**A.** Zina (adultery/fornication) does not give rise to rights. It gives rise to punishment. A man is not the legal father of the illegitimate children he 'fathers'. Such children will not inherit in his estate. He has no rights over them.

**Q. Does a girl inherit in the estate of her step-father?**

**A.** A step-daughter is not a man's heir. She does not automatically inherit in his estate. However, a person may make a *wasiyyat* (bequest) for a non-heir. The bequest amount may not be more than one third of the value of all his assets.

**Q. Is it permissible to eat with knives and forks?**

**A.** Eating with a knife and fork is not permissible. This is the style of the western kuffaar. The Sunnah way is to eat with the right hand after washing both hands, and sitting on the ground, not at tables and on chairs when eating.

**Q. What is the position of Salaat which one begins in the valid time but terminates after the expiry of the time?**

**A.** If the sun begins to rise while Fajr Salaat is being performed, it (Fajr) will not be valid regardless of what rukn one may be in. If the sun sets whilst performing Asr of that specific day, the Asr will be valid. But, if the procrastination to this time was due to carelessness, then one is guilty of a major sin for having performed Asr in the defective time. If Zuhr, Maghrib and Isha are performed whilst the time is expiring, these Salaat will be valid.

**Q. Should the feet be placed together during Qaumah and Sajdah?**

**A.** The feet should not be placed together in Qaumah and Sajdah. Placing the feet together is a weak view.

**Q. If a person lifts his feet off the ground during Sajdah, is his Salaat valid?**

**A.** If during Sajdah both feet are kept off the ground for the duration of three *Subhaanallaah* Tasbeeh, only then will the Salaat break otherwise not.

**Q. Is it mandatory for a man's feet**

great authorities of the Shariah. These morons – the so-called intellectuals - have been predicted by Rasulullah (sallallahu alayhi wasallam). Warning such deviates, Rasulullah (sallallahu alayhi wasallam) said:

*"Soon will there dawn a time when an obese (fat) man reclining on his couch will say: 'I don't know this. Whatever you find to be halaal in the Qur'aan, regard it to be halaal, and whatever you find haraam in the Qur'aan, regard it as haraam.' However, that which Rasulullah (sallallahu alayhi wasallam) has made haraam is just as Allah has made haraam."*

The Shariah is not confined to the Qur'aan. The Qur'aan mentions the laws in brief.

**to be covered during Salaat?**

**A.** No, there is no need for a man's feet or a woman's feet to be covered during Salaat.

**Q. I wish to migrate from the U.S.A. To which Islamic state should I go?**

**A.** Brother, you will find no Islamic state to which you will be able to migrate because in this age there does not exist a single Islamic state although there are more than 50 Muslim countries. All these countries are governed by kufr systems. The rulers are kuffaar and munaafiqeen masquerading as Muslims. Furthermore, none of these countries will allow you to live permanently in their lands. You will be allowed a maximum of 3 months as a tourist. All the kufr governments controlling the Muslim countries are hostile to Muslims who endeavour to lead lives according to the Sunnah.

**Q. Is it permissible to pluck the white hairs in the head and beard?**

**A.** It is strictly haraam to pluck white hairs from the hair and beard.

**Q. What is the meaning of the Shariah?**

**A.** Shariah simply means the Law of Allah Ta'ala, which is contained in the Qur'aan and Sunnah.

**Q. Is it permissible for women have henna (mendhi) designs such as flowers in their hands?**

**A.** Application of henna (mendhi) by women to the palms of their hands is permissible, but not the latest designs and styles.

**Q. In many Musjids we see children standing in the same saffs as the adults. Is this permissible?**

**A.** According to the Shariah, children should stand right behind the adults. It is not permissible for the adults to place na-baaligh children in the saffs of the adults. Furthermore, Rasulullah (sallallahu alayhi wasallam) has also instructed that little children should not be brought to the Masjid.

**Q. My Qur'baani was done in another town where the Eid Salaat was performed an hour before we performed Eid Salaat in our town, Immediately after Eid Salaat in the other town my Qur'baani was done. Is my Qur'baani valid? It was done**

**before I had performed Eid Salaat.**

**A.** Your Qur'baani is valid. It is permissible to effect the Qur'baani of a person in another town after the Eid Salaat in that town regardless of whether the person whose Qur'baani is being made has not yet performed Eid Salaat in the city where he resides. Since the Qur'baani was made after Eid Salaat, it is valid.

**Q. Is it permissible to give Qur'baani meat to non-Muslims?**

**A.** According to the Hanafi Math-hab it is permissible to give Qur'baani meat to even non-Muslims. But this is not permissible for Shaafis.

**Q. From South Africa if a person goes directly to Makkah for Hajj and Umrah, what is his Meeqaat? Some say that it is permissible to don Ihraam in Jeddah. Others say that this is not permissible. Ihraam must be donned in the plane when the plane comes in line with the Meeqaat known as Yalamlum. What is the correct ruling?**

**A.** There are two versions. According to the one view, the last point is Yalamlum. When in line with Yalamlum, they say that it is compulsory to don Ihraam. According to the other view, it is permissible to delay the Ihraam until arrival in Jeddah. We follow this latter view which was also the fatwa of Hadhrat Mufti Shafi' (rahmatullah alayh).

**Q. A Muslim is part of a jury to decide a case. Is it permissible for a Muslim to be part of a jury?**

**A.** It is haraam for a Muslim to serve on a jury. Allah Ta'ala states in the Qur'aan Shareef:

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

A Muslim who acts as a judge or sits on a jury deciding issues in terms of kuffaar law, loses his Imaan.

**Q. A non-Muslim girl embraced Islam and is prepared to get married to a Muslim, but her parents do not consent. Can she proceed to marry without her parents approval?**

**A.** If the girl embraces Islam, Nikah with her will be permissible. A Muslim girl's Nikah without the consent or knowledge of her non-Muslim parents is valid. A non-Muslim, be he a parent, has no *wilaayat* (jurisdiction) over a Muslim.

**Q. I am a Hanafi who lives in a predominantly Shaafi' locality where they perform Asr when it is still Zuhr for us. Should I join the Shaafi Asr Jamaat or perform alone?**

**A.** As a Hanafi you have to perform Asr when it is Asr time for Hanafis. If the group refuses to delay Asr until the Hanafi Asr time, then perform alone in its proper time.

**Q. If one recites Attahyaat twice, should Sajdah Sahw be made? Will the Salaat become invalid?**

**A.** If it is the first sitting (Qa'dah) of Fardh, Witr or Sunnatul Muakkadah Salaat, then reciting Tashahhud twice will necessitate Sajdah Sahw. It will



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not invalidate Salaat. If Tashahhud is recited twice in the last sitting of any Salaat, then there is no need for Sajdah Sahw. Also if it is recited twice in the first Qa'dah of a four raka't Nafil Salaat, then too Sajdah Sahw is not necessary.

**Q. Is it incumbent to place a sutrah in front of one if one is performing Salaat?**

**A.** In an open space where people are passing in front of you, to use a sutrah is Sunnatul Muakkadah. (*Sutrah is any raised object, e.g. a stick, bench or just anything which the musallis places in front of himself in line with one eye.*)

**Q. Is Sheikh Imran Nazar Hosein Al-Hanafi an authentic Aalim of the Hanafi Math-hab?**

**A.** The sheikh, Imran Nazar Hosein is a deviate. While he may claim to be a Hanafi, some of his beliefs are even kufr, e.g. his theories about Ya'jooj and Ma'jooj. He is a modernist liberal who lacks understanding of the Deen.

**Q. Why is fasting forbidden on the Days of Tashreeq?**

**A.** Fasting is forbidden on 10<sup>th</sup>, 11<sup>th</sup>, 12<sup>th</sup> and 13<sup>th</sup> Zil Hajj for the simple reason that Allah Ta'ala has prohibited it. There is no other reason.

**Q. What should be done if one's wife refuses to observe Purdah? In these modern days of women's liberation, they want to decide everything by themselves. What should I do when my wife hides from me information about the person to whom she is chatting on the cell phone or conducting a secret conversation on the internet. She behaves with extreme suspicion. How much should the husband tolerate and what may he do in terms of the Shariah?**

**A.** If the wife refuses to observe purdah or she indulges in any secret activity such as cell-phone chatting, or secret conversation on the internet, the husband should admonish her. If she refuses to heed his admonition, he should separate himself from her bed and boycott her for a while. He should not speak to her nor eat the food she prepares. If this too does not reform her, the Qur'aan allows light beating. If this too fails, then the husband is free to divorce her.

**Q. We are prisoners in a city jail. However, we cannot hear the Athaan which is proclaimed on the outside in the Masjid. Do we have to recite the Athaan in prison?**

**A.** Since you do not hear the Athaan outside prison, you should recite the Athaan inside prison. If you can hear the outside Athaan, it will suffice for you.

**Q. When I am transferred from a prison to another prison which is located more than 48 miles away, will I be a musaafir along this journey and at the next prison?**

**A.** Along the journey to the other prison you will be a musaafir if the distance is 48 miles or more. When you reach the other prison and you know that you will have to stay 15 days or more, then you will no longer be a

musaafir at the new prison.

**Q. Is Eid Salaat valid in a prison?**

**A.** The conditions necessary for the validity of Jum'ah Salaat are also necessary for the validity of Eid Salaat. Therefore Eid Salaat is not valid in a prison.

**Q. When the Imaam recites Takbeer to change positions, should the Muqtadis also recite the Takbeer?**

**A.** Yes, the Muqtadis should recite Takbeer, Thana, Tasbeeh, Aameen, Tasmee', Tashahhud, Qunoot in Witr, Durood and Dua silently. However, Shaafi's recite Aameen audibly.

**Q. It appears that some of the Ahaadith on which the Fuqaha base the masaa-il are dhaceef (weak) according to the later Muhadditheen. What is the explanation for this?**

**A.** The Aimmah-e-Mujtahideen/Fuqaha are not subservient to the Muhadditheen. They are not bound by the rules of the later Muhadditheen. Every Hadith which constitutes a *Mustadal* (Basis for the formulation of a mas'alah/hukm) enjoys the highest category of authenticity regardless of the classification of the later Muhadditheen whose function was not formulation of masaa-il. The later Muhadditheen's function was to categorize Hadith narrations in terms of the standards which they had formulated. Their function was not to test the *mustadallaat* of the Fuqaha. The Muhadditheen in practical life followed the Fuqaha. Thus, even if a *Mustadal* of the Imaam of the Math-hab is 'weak' in terms of the criterion of the Muhaddith, he (the Muhaddith) continued following the Imaam of his Math-hab. He did not cancel the mas'alah which stemmed from the *Mustadal* of his Imaam despite the 'weak' classification of the Hadith which constitutes the *Mustadal*. A Hadith could have been of the highest category of authenticity when it reached the Mujtahid Imaam, but the *isnaad* became weak a century later when it reached the Muhaddith.

**Q. What is the meaning of a Shura Board?**

**A.** A 'shura board' is a fraudulent racket constituted primarily by the riba banks. These boards are staffed by mercenary molvies and sheikhs who are paid lucrative haraam 'salaries' from riba funds to churn out 'halaal' financial products for the haraam riba capitalist banks. The banks pay more 'fatwas' of *jawaaz* (permissibility). There is nothing in the Shariah known as a Shura Board. Any group of persons nowadays call themselves 'shura board'. It has no Shar'i significance.

**Q. Is the Shariah something apart from the Qur'aan and Sunnah?**

**A.** People who are lost in *jahl muraqqab* (compound ignorance) stupidly believe that the Shariah is something different from the Qur'aan and Sunnah when in fact the Qur'aan and Sunnah are the Shariah. The Shariah is simply one word meaning Allah's Law, and this term is used by Allah Ta'ala in the Qur'aan to describe His Law.

## THE LIMIT OF THE MUQALLID

*Laymen and even Muqallid Ulama such as ourselves have no option other than to submit to the rulings of our Math-hab. We NEVER formulate masaa-il on the basis of Qur'aan and Hadith. It is not our function nor are we qualified for such a task. The age of Ijtihad ended with the Khairul Quroon. We are followers. The limit of our knowledge is the Fuqaha of our Math-hab. We dare not transgress this boundary. Whoever transgresses the boundaries of the Math-hab, will land in Jahannum.*

**Q. Who were Haamaan and Qaaroon?**

**A.** Haamaan was the prime minister of Fir'oun, the Egyptian king during the time of Nabi Musa (alayhis salaam). Qaarun was an extremely wealthy Yahudi (Jew) who lived during the time of Nabi Musa (alayhis salaam). Although he was from Bani Israaeel, he was a kaafir.

**Q. What is the Shariah status of meat served in the U.S.A. prison system? A Muslim agency certifies the meat 'halaal'.**

**A.** All meat served in a non-Muslim prison is haraam. It is not permissible for Muslim prisoners to consume such meat as long as alternative non-meat food is available.

**Q. A person misses one raka't of Maghrib Salaat. What should he recite when fulfilling his missed raka't?**

**A.** If the Masboq (the late comer) has missed one raka't of Maghrib, then when he stands up to fulfill the raka't he should recite Thana, Ta-awwuz, Tasmiah, Surah Faatiha and a Surah.

**Q. If a woman in haidh hears someone reciting an aayat of Sajdah, should she make Sajdah?**

**A.** The Sajdah does not become Waajib on a woman in haidh.

**Q. Is it permissible to purchase a gold medallion on which appears the picture of the president of the country?**

**A.** It is haraam to purchase the haraam medal.

**Q. An MJC sheikh says that three talaqs uttered at once are counted as one. Please comment.**

**A.** Three Talaqs are valid, final and irrevocable regardless of the method in which the Talaqs have been issued, even if issued in a sinful way. Three Talaqs are three. The Christian principle of trinity in which three equals one is employed by the stupid sheikh, hence he is capable of the drivell he has disgorged regarding Talaq. There exists the *Ijma'* (Consensus) of all Four Math-habs on the validity of three Talaqs regardless of the manner of issuing the three Talaqs.

This fourteen century *Ijma'* is the strongest evidence for the official Fatwa of the Shariah on this issue. It should be simple to understand that it is not possible that the stupid freelanc-

ers of this age have understood the Ahaadith better than Hadhrat Umar (radhiyallahu anhu), the Four illustrious Imaams of the Four Math-habs, and the thousands of Fuqaha of the Four Math-habs down the long corridor of 14 centuries. It is indeed preposterous and downright stupid for a man in this age to try and convince Muslims that the entire Ummah, and all the Sahaabah had erred, and that only he is correct in his understanding. How can a single deviate in this age even attempt to convey that the 14 Century *Ijma'* of the Ummah is erroneous?

We need say no more on the ludicrousness of the moron's deviation and stupid view. Three Talaqs are effective and are called Mughallazah. The Nikah is finally and irrevocably terminated.

**Q. A person going for Hajj intends to stay 11 days in Makkah and 7 days in Aziziyah. What is his status in Makkah, Aziziyah and during the five days of Hajj when he leaves Makkah?**

**A.** Since the niyyat is to stay more than 15 days in Makkah, Salaat has to be performed in full during the 5 days of Hajj. Aziziyah is part of Makkah. This person will not be a musaafir. In Makkah, Aziziyah and during the five days, he has to perform Salaat in full.

**Q. Should a late-comer joining the Jamaat recite Thana?**

**A.** If it is a Sirri Salaat (Zuhr or Asr), or if you join in the third or fourth raka'at of Fardh which is Sirri, then after Takbir Tahrimah recite Thana. If it is a Jahri Salaat and the Imaam is reciting Qiraa't, then don't recite Thana. Recite it in the first raka't after the Imaam has ended the Salaat. In the first instance where you have recited Thana upon joining in a Sirri Salaat, repeat Thana when you fulfil your missed raka'ts.

**Q. If a Masboq commits an error whilst behind the Imaam, should he perform Sajdah Sahw?**

**A.** There is no Sajdah Sahw for the Masboq (late-comer) if he commits any error whilst behind the Imaam, i.e. before the Imaam has terminated the Salaat. Thus, if in the Imaam's last raka't, after Tashahhud he recites Durood Ibraaheem, Sajdah Sahw is not necessary.

**Q. What is the significance of reciting Qaseedah Burdah?**

**A.** There is no Masnoon or Shar'i significance for Qaseedah Burdah. It is a nazam as all other good nazams. Reciting it is mubah (permissible).

**Q. Is it permissible for women to visit the qabrstaan on the Day of Eid? What about putting flowers on the grave?**

**A.** It is not permissible for women to go to the graveyard on any day. Men may and should visit the graveyard on any day, not necessarily Eid Day. It is permissible to visit on Eid Days as well. Placing flowers as Christians do is not permissible.

**Q. In Bosnia it is the custom for the father/ husband to slaughter one**



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animal for Qur'baani on behalf of all the members in the house. It is said that one animal suffices for the entire family, hence it does not remain Waajib for everyone in the family to make Qur'baani. Is this valid?

A. The practice of slaughtering one animal for the household is baatil. It is baseless. It is not Qur'baani. The practice in vogue in Bosnia is bid'ah. Qur'baani is Waajib on everyone who has the Zakaat Nisaab amount during the Days of Qur'baani (10<sup>th</sup>, 11<sup>th</sup> and 12<sup>th</sup> Zil Hajj).

**Q. In Bosnia they believe that it is not permissible for cousins to marry. Is it in conflict with the Shariah for cousins to marry?**

A. They are ignorant hence they believe that it is not permissible for cousins to marry. Bosnians are by birth Hanafis, but they are ignorant due to having lived under communist rule. May Allah Ta'ala guide them and us all. May Allah Ta'ala keep you with aafiyat. Marriage to a cousin is perfectly permissible.

**Q. Is it permissible to take the Qur'aan to the qabrstaan?**

A. It is permissible to recite any portion of the Qur'aan Shareef in the qabrstaan for the benefit of the inmates of the grave. However, one should not take the Qur'aan Majeed to the qabrstaan. Recite from memory.

**Q. Is it permissible to place tombstones at the grave? If not permissible, what should I do to the tombstones already placed on the graves of my parents?**

A. Tombstones are haraam. It is incumbent to have the tombstones demolished. It is a practice of the kuffaar. Anything un-Islamic done at the graveside brings grief to the inmates of the graves although they are not punished for the sins of the people.

**Q. A factory processes both vegetables and meat. However, they thoroughly clean the utensils after preparing the meat products. The same utensils, albeit cleansed, are used to prepare the vegetable products. Is it permissible to consume the vegetable products?**

A. Don't ever trust the word of these kuffaar manufacturers. It is not permissible to consume even the vegetable products of a factory which prepares haraam products. Their assurance has no validity. The haraam carrion halaalizers such as SANHA and MJC have thoroughly educated the kuffaar manufactures in the art of haraam skulduggery to mislead Muslims.

**Q. Is it permissible to make Sa-ee of Hajj before proceeding to Mina?**

A. It is permissible to make Sa-ee of Hajj before going to Mina on the 8<sup>th</sup>. After donning Ihraam on the 8<sup>th</sup>, you should make a Nafl Tawaaf with *Idhtibaa'* and *Ramal*. Thereafter make the Sa-ee. It will then not be incumbent to make Sa-ee on the 10<sup>th</sup> after Tawaaf-e-Ziyaarat.

**Q. Is it permissible to combine Zuhr and Asr at Arafaat in our tents?**

A. If one does not perform behind the Imaam in Musjid Namirah, then Zuhr and Asr should be performed separately in their respective times. They may not be combined.

**Q. When calculating Zakaat on gold and silver what values should be considered? Should the international market price be taken? Our government levies an 85% tax on gold. Will this also be part of the value?**

A. The value of the gold and silver for Zakaat purposes should be the price one would pay if one purchases it currently. It is obvious that in a country where the government imposes an 85% tax, the price of the gold/silver will not be the international price. Obtain the price of gold from an entity who sells gold to the public in your country. That price will be the value.

**Q. In England trained dogs take their blind masters to the Musjid. The dogs remain in a rest area near the entrance of the Musjid. Is this permissible?**

A. It is not permissible to take a dog to the Musjid even if a 'rest area near the entrance of the Musjid' has been set up for the dogs. All annexes to the Musjid are in the category of the Musjid even if they are not part of the Musjid proper. Rasulullah (sallallahu alayhi wasallam) said that the Malaikah do not enter a home wherein there is a dog. Dogs are abhorred by the Malaikah. Although it is permissible to have a guide dog, the dog may not be taken to the Musjid and tied or left at the entrance. If this becomes a trend, there may soon be packs of dogs at Musjid entrances.

**Q. Is it permissible to distribute Qur'baani meat as part of a cooked meal?**

A. It is permissible to distribute Qur'baani meat as part of a prepared meal.

**Q. A woman has made an instructed that a certain person should not be allowed to attend her janaazah. Is this kind of wasiyat permissible? Could it be enforced?**

A. It is not permissible for a person to make a request or issue an instruction for some people not to be present at his/her mayyit. Such a request/instruction has no validity in the Shariah. Neither could anyone be prevented from attending the Janaazah nor is it necessary for the persons concerned to absent themselves.

**Q. Is it permissible to charge a fee/rental for painting adverts on a wall?**

A. According to the Shariah, a wall cannot be hired. It is not permissible to charge for placing an advert on a wall. If there is no rental to be paid, the adverts may be painted on the wall. However, it is permissible to charge for the labour and materials used for painting the advert.

**Q. Why is it haraam to join the interfaith movement, and why does one become a murtadd when participating in this movement?**

A. The Interfaith movement has two cardinal articles of their faith which are:

## SHARING THE QUR'BAANI MEAT

**Q. How should the meat, etc. of an animal (bull, camel, etc.) be divided if all seven shareholders will be taking their share of the meat?**

A. If several people are taking shares in the same Qur'baani cow/bull, and if they stipulate that they want to take their full share, then it is Waajib for the meat to be weighed. They must be given their share by weight. When each one wants to take his/her share, then any extra given to a shareholder will be riba, hence haraam. The meat should be apportioned out equally.

However, the one who takes any other part, e.g. liver, lungs, trotters, skin, etc., should be given less meat. The meat in this case may be any amount, but less than the amount the others will receive.

Example: The total weight of the

meat alone is 350 kg. If there are seven participants, each one's share will be 50 kg. Before distributing the shares, it should be determined who will take the skin or any other part which is not meat. If, for example, one shareholder is given the skin and something else, and another shareholder is given the trotters, etc., then these two should be given less than 50 kg of meat.

If, for example, each one of the two is given 40 kg meat, then the balance of the meat will be 270 kg. Now this 270 kg meat should be divided equally to the five remaining shareholders.

If the shareholders will not be taking their full shares, but want their meat, etc. to be distributed to others and the poor, then exactitude is not necessary.

(1) All religions and ideologies are on par – on the same level. No religion is superior to another religion. Thus, Christianity, Judaism, Buddhism, atheism and idolatry are on par with Islam according to the interfaith religion.

(2) No religion is the absolute truth. All religions are the products of the human mind. Thus, Islam too is not the absolute truth. It is the product of the mind of a human being.

Those who participate in the interfaith movement are therefore murtads regardless of whether they subscribe to the above items of kufr or not. They are just like a person who attends a Hindu function in a temple and sits in respect through an idolatrous ceremony. Whether he believes in the idols or not, his very presence and participation in the function and venue of shirk render him a murtad.

**Q. If a person kills someone in an accident, what is the expiation according to the Shariah? Will the prison sentence or monetary fine be considered to be an adequate discharge of his Islamic responsibility?**

A. If a Muslim killed a person in an accident caused by his neglect or reckless driving, without having the intention of knocking the person, then the penalty called *Diyat* has to be paid by the killer's clan to the heirs of the deceased. In addition he has to fast 60 consecutive days. If he is sentenced to imprisonment due to the heirs pressing the charge, and their refusal to settle for the *Diyat*, then the sentence will suffice as absolution regarding the *Diyat*. However, he still has to fulfil the *Kaffaarah* of fasting 60 consecutive days. But, if the heirs agree to accept *Diyat*, and do not press charges in court, then even if the state sentences the man to jail, the Islamic penalty of *Diyat* and *Kaffaarah* of fasting 60 days have to be discharged.

**Q. Is it permissible to allow a beardless sheikh to deliver a lecture in the Musjid?**

A. It is not permissible. To allow such a faasiq the Musjid platform is an in-

sult to the Deen and a violation of the sanctity of the Musjid.

**Q. Someone says that Rasulullah (sallallahu alayhi wasallam) had stood up in respect for the janaazah of a Jew. Therefore it is permissible to attend the funeral and burial of non-Muslims. Please comment.**

A. No one is allowed to submit the Ahaadith to their whimsical opinions. The Shariah is clear in its ruling that it is not permissible for Muslims to participate in and attend the funeral and burial services of non-Muslims. Allah Ta'ala states in the Qur'aan Majeed:

*"Do not perform any prayers over any one of them (kuffaar) who has died, nor stand at his (the non-Muslim's) grave. Verily, they have denied Allah and His Rasool and have died as faasiqoon."*

Rasulullah (sallallahu alayhi wasallam) did not participate in the burial service of the Jew nor did he follow the janaazah. Standing up does not mean participation nor attending the burial service. Furthermore, there are other explanations for this narration. The ruling of the Shariah is that it is not permissible, and this is the final word which no man's opinion and fancy can abrogate. The Hadith of multifaceted interpretations does not cancel the explicit command of the aforementioned Qur'aanic aayat. Furthermore, the moron's understanding of the Hadiths is hilarious. He should concern himself with the masaa-il of *Istinja*, and not delve into a domain which in this era is taboo for even all the experts of Shar'i Uloom. The *masaa-il* of the Deen cannot be abrogated by anyone until the Day of Qiyaamah.

**Q. What is the fate in the Hereafter of a person who never received the message of Islam?**

A. There is no need to worry about what Allah Ta'ala will do to His creation. Whatever Allah Ta'ala will do is His prerogative. He does as He pleases, and whatever He will do to such a person will be according to His *Adal* (Justice) and *Rahmat* (Mercy). Allah Ta'ala will not deal unjustly with any-



# Questions and Answers

THE MAJLIS Q & A  
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one. The ruling of the Shariah on the question posed by you is that as long as the person who has not heard of Islam believes in One Creator, there will be salvation for him/her. This is an issue which only Allah Ta'ala will judge and decree.

## DIYAT AND KAFFAARAH

When a human being is accidentally killed, the penalties of *Diyat* and *Kaffaarah* become incumbent. *Diyat* is the liability of the clan/tribe/community, etc. of the killer. *Kaffaarah* is the obligation of the killer. The *Diyat* is generally paid over a period of three years and it is levied on all the adult male members of the clan. The greater the number of the clan's members, the smaller will be the amount each one has to pay. The *Diyat* is paid to the heirs of the deceased.

The *Diyat* amount is 10,000 dirhams (silver coins). Currently the value is approximately R300,000. The *Kaffaarah* is to fast sixty consecutive days.

The above is the *Diyat* amount for a male who is killed. The *Diyat* of a female is exactly half the *Diyat* of the male. Thus a female's *Diyat* is 5,000 dirhams (approximately R150,000). This Law of Allah Ta'ala is just one example which effectively demolishes the kuffaar idea of the equality of the sexes.

This is a brief explanation of *Diyat*. There are many rules pertaining to *Diyat*.

**Q. I have heard that if a person kills someone, he (the killer) will not inherit in his estate even if he is an heir. Does this rule apply to only intentional killing (murder)?**

**A.** It applies regardless of the intention. Even if the killing is a pure, unavoidable accident, then too the one responsible for the death, will not inherit in the deceased's estate even if he is a son or a father of the killed person.

**Q. There is a woman who had a baby 18 years ago. She and her husband took care of the baby since he was born. However, the woman was unable to breast-feed the baby because of a medical condition. Around his 18<sup>th</sup> birthday, the hospital where he was born called and said that they had made a horrible mistake, and the boy was not their son. At the time of birth, the name cards of the babies were switched. Is this child still regarded as their son. Is this boy the mahram of the woman who had reared him for 18 years?**

**A.** The information furnished by the kaafir hospital 18 years after the event is unreliable and does not constitute acceptable and binding evidence in terms of the Shariah. On the basis of the hospital's call, the paternity of the child will not be negated. They are the parents of the boy. Nothing has changed on the basis of the hospital's

call. An issue of this nature requires *Shar'i Shahaadat* - such testimony which is acceptable in the Shariah.

**Q. Who should be the wakeel of a converted Muslim lady at her Nikah? She has no Muslim male relatives. How can she travel without having a Muslim mahram to accompany her?**

**A.** Any honourable Muslim man may act as the Wakeel of a woman who has no Muslim male mahram. She may not go on a journey if she does not have a husband or a Muslim son.

**Q. When our Imaam was informed that it was incorrect to read a kitaab immediately after the Isha Fardh Salaat, he switched to reading before the commencement of Isha time. This poses certain problems. Those arriving at that time cannot perform Tahyatul Musjid or other Nafl ibaadat. Some are of the opinion that the kitaab reading is more beneficial than other ibaadat at this time because they say that Nafl Salaat before Isha time is ghair muakkadah and not compulsory.**

**A.** We presume that by 'before Isha time' you mean before the Isha Fardh, and not when it is still Maghrib time. If the Imaam prohibits musallis from Tahyatul Musjid or from the four raka'ts Sunnatul Ghair Mukkadah of Isha, then undoubtedly such prohibition is tantamount to kufr, for it comes within the scope of the Qur'aanic castigation of those who prevent from Thikrullah. However, we doubt that the Imaam prohibits musallis from performing any acts of ibaadat. But, if he does, then it will be Waajib for the trustees to prevent the Imaam from such haraam action.

Whether the Imaam prevents musallis or not, musallis should ignore him, and continue with their ibaadat irrespective of the Imaam reading the kitaab. The best option is for the Imaam to read the kitaab after musallis have completed their Sunnat and Nafl Salaat. The argument that the kitaab-reading is more important than the Masnoon Tahyatul Wudhu and the Four raka'ts Isha Nafl, is despicable. Denigrating such ibaadat which has been explicitly commanded by Rasulullah (sallallahu alayhi wasallam) for the sake of a self-invented act originated fourteen centuries later, is deviation and haraam. Displacement of Sunnah acts of ibaadat develops into bid'ah.

**Q. Pick 'n Pay and Clicks have loyalty cards. Everytime you buy a product, you earn points. These points can be converted into cash value and products can be purchased. Is this permissible? Are the products so acquired permissible?**

**A.** It is permissible. The points and the resultant acquisitions are gifts.

**Q. What was the age of Nabi Aadam (alayhis salaam)? Did Hawwaa (alayhas salaam) die before him? How many children did they have?**

**A.** Hadhrat Adam (alayhis salaam) was 936 years old when he died. Ha-

## THE FILTHY PERVERSION CALLED 'ORAL' SEX

**Q. I am forwarding a lengthy article which justifies oral sex. In fact it proclaims the virtues of oral sex. Please respond.**

**A.** It is pointless responding to the rubbish which a sexually depraved modernist has written. These modernists lack Imaan. Their religion is bestialism and unnatural sexual perversion. They are sexual perverts. They are worse than apes. They are like the nation of Nabi Loot (alayhis salaam). Allah Ta'ala eliminated the sexual perverts from the surface of the earth with showers of stones from the heaven. Sexual perverts such as the character who wrote the rubbish will only understand when the Wrath of Allah Ta'ala settles on them. They have degenerated to levels far lower than the beasts, for even the animals in the jungles do not resort to such filthy acts of sexual perversion which human devils describe as 'oral sex'. Their brains and hearts are soiled with filth. Perhaps this filthy abomination is indulged in by only the progeny of Iblees.

The vile barbarian who justifies the filth of this act of sexual perversion audaciously drags the Qur'aan into his rubbish justification. It is an in-

sult to discuss Qur'aan and Hadith with persons from whom the stench of sexual perversion emanates. What do these perverts know of the Qur'aan? Their unnatural nafsani eroticism has made their intellect erratic, hence they think like devils. Devilish perverts will not hesitate to gratify their inordinate and unnatural sexual libertinism with even pigs and apes. Every Muslim regardless of how stupid he may be, is aware of the prohibition of anal sex. When the anus which is a repository of *najaasat* (filth) is haraam for sexual gratification, by what stretch of Imaani logic can the mouth of *Insaan*, the noblest specimen of creation, be permissible for the unnatural, filthy carnal gratification? The anus despite being the aperture of filth is taboo for sexual gratification, yet men suffering from pig's mentality hold the mouth which is the aperture of Thikrullah and passageway for the wonderful bounty of food, a lawful avenue to gratify their acts of sexual perversion.

Subjecting the Mouth which is the Organ of Thikrullah, to filthy acts of sexual aversion is despicable in the extreme.

dhrrat Hawwaa (alayhas salaam) died one year after the demise of Nabi Aadam (alayhis salaam). They had 40 children - 20 sets of twins. Each set consisted of a boy and a girl.

**Q. 20 years ago a man divorced his wife in court, but never gave her Talaq. Only the civil marriage was cancelled. They lived separately since the past 20 years. The man has now died. What is the ruling of the Shariah?**

**A.** The court divorce was not a valid Talaq. The Nikah therefore remained intact. The wife has to be in Iddat for a period of four months and ten days. She will inherit in the estate of her husband despite the separation of 20 years.

**Q. Is karate permissible?**

**A.** Whilst karate, running and swimming are good exercises and recommended, it is not permissible to participate in these activities in any place or on the beach and sea where men and women are present. If karate, etc. is accompanied by any haraam act such as bowing, reciting incantations, music, intermingling of sexes, etc. then participation will be haraam.

**Q. Daily I feed numerous wild pigeons with sorghum. I was told that it is not permissible to feed the birds with this grain because it is the main ingredient in making beer.**

**A.** Sorghum is a grain, hence it is halaal. Since it is the main ingredient of beer, it will not be permissible to sell it to people who manufacture beer. But, it is perfectly permissible to feed the pigeons with it.

**Q. Is it permissible to charge a fee for listening to a lecture by an Aalimah?**

**A.** The so-called 'aalimah' who charges a fee for her 'bayaan' is a moron. It is haraam - absolutely haraam - to charge an entrance fee to entitle people to listen to any Deeni bayaan by anyone.

**Q. Is it permissible for a daughter to donate a piece of her liver which is required to be transplanted in her father?**

**A.** It is absolutely haraam for the daughter to have a piece of her liver cut and be transplanted into the body of her father or of any person. Such mutilation is haraam. Don't be duped by these doctors with atheistic tendencies. All available remedies should be tried, and much dua made for recovery. Whatever Allah Ta'ala wills, shall transpire. A Muslim resigns himself/herself to the decree of Allah Ta'ala.

**Q. I am aware that someone intends sending a marriage proposal to a girl. Is it permissible for me to send my proposal to her before his proposal reaches her?**

**A.** As long as the girl has not received a proposal, it is permissible for a person to submit his proposal. If you are aware that a Muslim has intentions of marrying a certain girl and that he is about to submit his proposal, then too it is un-Islamic and dishonourable to rush with your proposal to ensure that your proposal reaches the girl first.

**Q. Is an act which is described Makrooh Tanzeehi permissible? Is**

(Turn to page 12)



## STRATAGEMS

The avenue for expending Zakaat funds is the Fuqara and Masaakeen (the poor and destitute). Some molvies resort to a *heelah* (stratagem) which they apply to Zakaat funds to enable them to utilize the Zakaat in buildings and for paying the salaries of the Ustaads.

They effect the *heelah* by giving the money to a poor student with the condition that he should 'donate' it to the Madrasah. The Molvi Saahib feels very pleased with himself for having so 'adroitly' effected the stratagem. He believes that the Zakaat has also been discharged, and the funds could now be used for construction work and for salaries. Remember! that this *heelah* (stratagem) is pure drivel. While the people of knowledge (the Ulama) do not indulge in the sins committed by the masses, they commit sins under the guise of Knowledge. The sin of the molvi is also a molvi.

This type of *heelah* effected to Zakaat funds is totally nonsensical. Nothing is achieved by this stratagem. The funds remain Zakaat. This is not *Tamleek*. It is a concoction. What, do they intend to also deceive Allah Ta'ala? Allah Ta'ala is well aware of the condition of the hearts. Not an atom remains concealed from Him.

As long as the one who receives the money does not genuinely believe that he has been made the owner (and that if he wishes, he may keep the funds for himself), *Tamleek* has not been effected.

Some people utilize Zakaat funds unscrupulously as if they are the owners of the wealth. It is imperative to exercise great restraint in this regard. If they reflect in what they are perpetrating, they will realize their error.

The Fuqaha have clarified that it is not permissible to adorn the Musjid with Waqf funds which may be used for solidifying the structure (and for essentials of the Musjid).

## CLOVER DAIRIES PRODUCTS

All Clover Cheeses excluding Clover Processed cheese, contain microbial (plant) rennet. - **Halaal**

Clover Processed cheese contains gelatine, hence **Haram**. Clover Sour Creams contain gelatine, hence **Haram**.

The following DANONE yogurts contain gelatine, hence **Haram**:

Nutriday Fruit, Nutridat Fat-free, Nutriday Vanilla, Nutriday Plain, Nutriday Snax and Nutriday Toppers.

## A SHAITAAN

Rasulullah (sallallahu alayhi wasallam) said:

- "He who remains silent regarding the Haqq is a dumb shaitaan."

"If someone passes in front of you while you are performing Salaat, prevent him tenderly. If he persists, prevent him harshly, and if he (continues) to persist, fight him because he is a shaitaan."

then all three Talaq have come into effect. As long as the wife is certain, she should ignore what the man says. She should consider him a liar when she is sure that he had administered three Talaq to her.

She is in her iddat. After expiry of her iddat which is a period of three haidh cycles, she will be free to marry someone else.

1,000 poultry and pig farms in Germany. Tests on the fat used in the feed showed some of it contained more than 77 times the approved levels of dioxin.

European Commission health spokesman Frederic Vincent said: "Whether it went into mayonnaise, pastries, I don't know. So we will take a look at this with the UK authorities and see what was done with these eggs."

The dioxin was discovered in late December but the extent of the problem was only revealed this Friday when German officials said 3,000 tons of feed were affected.

Germany has now closed 4,700 farms as a result of the scare. It has blocked meat and egg sales from the affected farms. A spokesman for Tesco said it was withdrawing a large number of products.

## HAIR-STYLE LIKE THE HUMP OF A CAMEL

Many women fold, plait and wrap their hair into a huge ball on top of their heads. Severely condemning this lewd hair-style, Rasulullah (sallallahu alayhi wasallam) describing a group of Jahannum, said:

**"(They are) women who whilst dressed are naked; they are astray and they lead (males) astray (with their wiles and charms); their heads are like the humps of Bukhti camels. They will not enter Jannat nor will they smell of the fragrance of Jannat....." (Muslim)**

The satanic purpose for adopting this haraam style is to attract the gaze of males. Thus the Hadith says that such women are astray and lead astray the men who gaze at her. Women sporting a 'camel's hump' on their heads are among the accursed ones

who are doomed for Jahannum. They will not even be allowed to smell of the wonderful fragrance of Jannat which according to the Hadith can be perceived from millions of miles.

Women with these lewd hair-styles should also remember that their Salaat in this condition is not accepted.

The other accursed characteristic of lewd women mentioned in this Hadith by Rasulullah (sallallahu alayhi wasallam) is 'nudity despite garments'. Women whose garments are either transparent or tight-fitting are the targets of this castigation. The curse of Allah Ta'ala and of His Malaikah constantly settles on such women who adopt immoral styles. They are described in the Hadith as a *fitnah* for themselves and a *fitnah* for others, that is, for men.

## TALAAQ IN A DISPUTE

**Q.** A dispute has developed between the husband and wife regarding the Talaq which the husband issued. According to the wife, the husband said: "If you report to your parents what I have said, then it is not one Talaq. It is three." Subsequently the wife did report to her parents what he had said. However, the husband denies having issued three Talaq. He says

that he had said: "I will give you three Talaq." What is the Shariah's ruling regarding this dispute? Have three Talaqs come into effect?

**ANSWER:** In a dispute between husband and wife regarding Talaq, the Shariah decrees that 'the wife is like the *Qaadhi*' to decide the issue for herself. If the wife is certain that her husband had said what she claims, viz. "It is three",

## POISONED EGG IN OUR SHOP FOOD

(International Express - Britain)

BRITAIN was put on health alert after 14 tons of cancer-causing liquid egg entered the UK food chain from Germany.

Supermarkets are now clearing their shelves of contaminated stock but it is feared thousands may have been eating the dioxin-laden food for up to three weeks before Christmas.

An EU executive on Friday admitted the processed food was mostly designed for use in cakes and quiches but officials have refused to identify which foodstuffs have been infected. The liquid egg contains five times the European legal amount of dioxins, which have been shown to contribute to higher cancer rates and can particularly affect pregnant

women.

The Food Standards Agency said the eggs were supplied to Kensey Foods in Cornwall, a division of Samworth Brothers, and Memory Lane Cakes Ltd in Cardiff, a division of Finsbury Food.

It is understood the liquid egg was used to produce short shelf-life bakery products supplied to major UK supermarkets, including Tesco and Morrisons. However, an exact brand list of products has yet to be revealed. Ian Jones, of the British Egg Products Association said there was "extreme concern" about the contamination and urged people to check for the British Lion mark on egg products.

The alert was issued after it was discovered contaminated feed was sent to more than

## 'ACQUARELLA' HARAAM NAIL POLISH

A new brand of nail polish for females, called 'Acquarella' is being marketed as 'halaal' for use by Muslim women. The reason for the 'halaal' label is the contention that this new type of nail polish is not impervious, hence it allows water to seep through on to the finger nails, thus rendering wudhu and ghusl valid.

Muslim women who are conscious of the importance of Salaat and ibaadat in general should not be deceived by the 'halaal' advertisement attached to this new kind of nail polish. Firstly, the word of just anyone is not acceptable to dispel the prohibition of the Shariah applicable to nail polish. It is haraam and highly irresponsible to accept whatever the manufacturer alleges, then to act on the assurance with the strong probability of destroying such an important ibaadat as Salaat.

Secondly, even if it is established beyond doubt that the nail polish is porous, then too it will not be permissible for women even married women, to utilize it in view of the element of *Tashabbuh bil Kaafiraat* (emulation of non-Muslim women). The practice of applying nail polish is the custom of non-Muslim females. Muslim females who apply such polish are aping the ways of the *kaafiraat*, and such *tashabbuh* is haraam.

For unmarried women, the prohibition has greater severity. The motive for appli-

cation of kuffaar-style nail polish is satanic and immoral. Whilst married women may deceptively present the argument of 'pleasing' their husbands, remember that pleasing the husband in violation of Allah's pleasure is Haraam. *Tashabbuh bil Kaafiraat* is not permissible even at the behest of the husband.

It should also be well understood that regardless of the nail polish being porous as is being contended by its manufacturer, it is not permissible to perform Salaat adorned in the manner of *kaafiraat*. Salaat performed in this way is Makrooh Tahreemi which is a forbidden act. Salaat is too important to be placed on the altar of doubt and destruction. Furthermore, the claim that this substance allows water to seep through is unproven.

It is essential that Muslim women do not allow themselves to be beguiled by the assurances of the manufacturer whose claim pertaining to the porous property of the polish is unproven, and even if and when proven, the other factors of *hurmat* (prohibition) will still apply. Rasulullah (sallallahu alayhi wasallam) said:

**"Whoever abstains from shubhaat (doubtful things), verily, he (or she) has saved his (or her) Deen and honour."**

**"Shun that which casts you into doubt...."**

## FOUR AFFLICTIONS

Rasullah (sallallahu alayhi wasallam) said:

When Muslims cherish hatred for their Ulama, project the buildings of their business centres (e.g.

malls, hypermarkets and the like), and marry for the sake of wealth, then Allah Azza Wa Jal inflicts them with four afflictions: **Famine, oppression of the rulers, corruption of civil servants, and**

**attacks of the enemy."** (Mustadrak-e-Haakim)

(Ulama in this context refer to the Ulama-e-Haqq, not to the Ulama-e-Soo' (evil molvies and sheikhs).



(Continued from front page)

MJC certify re-certify the numerous containers of imported carrion chickens when the MJC had absolutely no control over the entire process and the trajectory of the carrion from inception to the point of the Muslim consumer taking possession?

Whilst 'supervision' is a much-vaunted claim of these carrion-certifying entities, in reality supervision is a myth. None of these carrion certifiers have any system of supervision which complies with the Shari'ah.

Regarding the ORION saga, the MJC was merely called to certify containers of carrion chickens when these arrived in South Africa. The MJC has no supervisor at the point where these chickens were slaughtered, in fact killed. It has no supervisor at the point where the chickens are 'cleaned'; no supervisor at the point where the chickens are packed into packets; no control over the 'halaal' labelling process; no supervisor accompanying the containers on the ship-voyage from the point of embarkation to the point of disembarkation. On arrival in South Africa, a non-Muslim pork entity issues a summons to the MJC to send one of its sheikhs to certify the container of carrion. The sheikh with his eyes focused on the few thousand rands of haraam boodle he will be obtaining for applying a rubber stamp and his signature on a piece of scrap paper, rushes in subservience to the summons issued by Orion's boss. At Orion's premises, the sheikh is shown a scrap of paper which

## THE MJC-ORION PORK AND CARRION SCANDAL

satisfies him that the carrion chickens are 'halaal'. He simply rubber stamps the paper, collects his cheque and departs without a care of the carrion he and his MJC will be feeding to the community.

The carrion is then stored at Orion's premises where in the words of even the MJC 'absolute criminality and deceit' are perpetrated by means of relabeling. Now what guarantee can the MJC offer that numerous containers of carrion chickens arriving at Orion from different sources, and not certified by even the MJC, had not been relabelled by ORION as 'halaal'? When it is now an irrefutable fact that ORION has been relabeling even SWINE flesh as 'halaal', there is almost absolute certitude than haraam carrion chickens and other meats were relabelled 'halaal' on a massive scale. The 'halaal'-labelling process has been in the control of Orion, the Pork entity, and this control has been licensed by the MJC.

It does the MJC no good to plead: "The MJC never knew about this criminality, except a few hours before the matter was brought to court." This statement in fact confirms the total incompetence, irresponsibility and recklessness of the MJC in its doling out of 'halaal' certification. It confirms that the only objective for the certification is the haraam boodle. Just imagine that others were aware of the

rot which they exposed, but the MJC was blissfully unaware, yet it **certified** Orion. Certifying the couple of dozen containers of carrion chickens is tantamount to certifying all the products of Orion, including the relabelled products, and the 'halaal' VARK VLEIS. Every Muslim who purchased any of Orion's MJC certified products, justifiably argues that he implicitly believed that every Orion product bearing a 'halaal' sticker was halaal. And that includes the relabelled VARK.

Since the MJC had certified certain products of ORION **without** informing the Muslim public of the particular products which are certified and **without** emphasizing that Muslims should abstain from all products of Orion, and that only one specific brand of carrion chicken is certified, the MJC is guilty of entrenching the perception in the minds of Muslims that ORION is halaal – all their products are halaal.

Orion was extracting maximum advantage from the partial halaalization contract it has with the MJC. The certification of a couple of containers of carrion chickens enabled and emboldened Orion to re-label and 'halaalize' even PORK in the MJC's name. Had the MJC not halaalized a few containers of carrion chickens, and had the MJC had proper supervision, the haraam debacle could not have been perpetrated by Orion. But since the per-

ception had already been solidified in the mind of the Muslim community that Orion is halaal-certified by the MJC, the door was wide open for Orion's SWINE certification under MJC guise. Thus, the MJC's 'ON CONSIGNMENT BASIS' certification excuse hold's no water. On the contrary, it is this haraam basis which enabled Orion to perpetrate its pork and carrion swindle with MJC colours.

At least today the Muslim community can readily understand the grave dangers attendant to the haraam carrion-certifying industry. No certifying agency has the ability to supervise even a single restaurant, leave alone a huge concern such as Orion, and leave alone the thousands of outlets which these illegitimate devils are certifying.

While there is no escape for the MJC from the cauldron of carrion, pork and rot in which it is submerged – and SANHA fares no better – the Muslim carrion-consuming public is equally blameworthy. It is the voracious demand for rotten, diseased carrion by the Muslim community which has sustained the confounded satanic business of the carrion-certifying vendors. It is the community's inordinate appetite for carrion that has kept the satanic carrion-certifying trade operating. To salvage their Imaan from the disasters of rotten carrion they are ingesting, Muslims should examine

their own hearts. The evidence condemning the carrion-certifying agencies such as MJC and SANHA is overwhelming and is more than adequate to convince the worst moron of the villainy which these organizations are perpetrating. After all the revelations, how is it possible for a Muslim to continue to devour meat products simply on the basis of a 'halaal' sticker? Labelling and relabeling are extremely simple. Any non-Muslim entity can simply label any product 'halaal' by fixing 'halaal' labels and without the devils in charge of the certification industry being aware. Beware! You may be consuming genuine VARK – certified 'halaal' PORK.

The rise of immorality and immodesty among Muslims can be directly attributed to the haraam food they are consuming. A natural consequence of haraam food is immodesty and immorality. Haraam food destroys the proclivity for acts of virtue. The nafs and shaitaan overshadow the brains and the heart of the devourer of haraam. The fact that according to the Shariah, even dogs may not be fed with the carrion which MJC and SANHA are certifying, should be a sufficient eye-opener for Muslims. It is imperative to engage in deep soul-searching in an endeavour to understand the damage caused by years of pork and carrion consumption, and to institute measures for resuscitating a deadened Imaan – Imaan killed by the ingestion of carrion rot which perhaps only vultures may devour.

**DISEASE** is not a 'consequence' of the unnatural haraam 'plastic' chicken industry. It is a natural attribute in-born in the artificial chickens reared for devour by human beings turned demons. Commercial objectives of the kuffaar have spawned this industry of artificial diseased chickens. The history of this accursed industry is saturated in disease and brutality – disease of the rotten chickens transmitted to human beings devouring the filth yielded by this cruel industry.

\* As early as 1771, "the Welsh traveller, Mathew Bramble, complains during a visit to London that 'the poultry is all rotten, in consequence of sewing up the gut, that they may be sooner fattened in coops, in consequence of this cruel retention.'"

\* "Kimber Farms (in the U.S.A.) in 1934 developed a line of vaccines to cope with the chicken diseases that sprang in all directions as a result of genetic hybridization which weakened disease resistance....."

## DISEASE – THE INNATE ATTRIBUTE OF THE HARAAM PLASTIC CHICKEN INDUSTRY

\* "Factory farming with its inherent filth, has produced specific diseases that penetrate parental immunity and disrupt the developing immune system....Impairment if these glands disrupts the production of antibodies, reducing or eliminating the bird's ability to resist secondary infections such as *Salmonella* and *E.coli*."

\* "Marek's disease is an infectious immunosuppressive **cancer** that fills the chicken's spinal chord and peripheral nervous system with malignant tumors, resulting in paralysis, blindness, and death."

\* "Gumboro is an acute, highly contagious viral infection of young chickens that has lymphoid tissue as its primary target...There it destroys the immune cells....Afflicted birds develop severe liver and kidney disease and are listless, nervous, sleepy, dehydrated, and have a whitish diarrhoea....Filthy houses and

equipment promote the infection."

\* "Chicks are vaccinated at the hatchery against Marek's disease and other contagious diseases by a combination of mechanical injectors, vaccine sprays, and manual strings. Manual vaccination is an ugly ordeal. Workers handling 7,000 to 8,000 birds a day – 2,500 to 3,500 chicks per worker – grab baby chicks and hold them while an automated vaccination needle punctures the back of their necks. Vaccination is a primary cause of infection in young birds. The puncture breaks and may even tear the skin during the rapid process, and the same needles are used over and over again, spreading contamination."

\* "Diseases and suffering are inherent features of the battery system... and produces diseases that are complicated by abnormal reproductive demands: muscle degeneration, poor

blood circulation, accumulation of flaccid fat, oviducts clogged with masses and bits of eggs that can't be expelled, osteoporosis, and foot and leg deformities. The very filth of the debeaking machines, vaccination equipment, and overall living conditions has generated an incurable disease in laying hens known as Swollen Head Syndrome."

\* "Fatty liver haemorrhagic syndrome is an ugly new disease characterized by an enlarged, fat, disintegrating liver covered with blood clots, and pale combs and wattles covered with dandruff...The liver is yellow, greasy, and of mush-like consistency."

\* "Swollen Head Syndrome: This incurable infectious disease, also known as facial cellulitis, attacks hens who are used for both breeding and commercial egg production in intensive confinement systems. The hen's face puffs out as a

result of swelling of the layers of cellular tissue beneath her skin, which is full of pus underneath. Swollen Head Syndrome is accompanied by egg peritonitis, mucus congestion, nasal discharge, and cerebral disorientation. ....Basically, what this translates into is that these birds were kept in filth."

\* In recent decades, hens' oviducts have become infested with *Salmonellae* bacteria that enter the forming egg, causing food poisoning in consumers.....*Salmonella* can now be found inside the intact egg shells."

\* "As if all this were not enough, certain mold toxins called mycotoxins, poison the mash in hot humid weather causing the hens to develop Mycotoxicosis or fungal poisoning. Egg production drops. Hens develop mouth ulcers, loss of appetite, pale facial appearance, high disease susceptibility, haemorrhaging of kidneys, lungs, and heart, bruising and bloody thighs."

(Prisoned Chickens, Poisoned Eggs – by Karen Davis



# SEERAH PROGRAMMES

Hadhrat Maulana Ashraf Ali Thanvi (rahmatullah alayh) said that *Bid'ah* is not confined to meelaad, qiyaam, urs and similar practices in which the Ahl-e-Barelwi sect notoriously specializes. *Bid'ah* exists even in the ranks of our Ulama of Deoband, and this *Bid'ah* is on the rise. *Bid'ah* is proportionately incremental to the decrease of the quality of *Ilm* and *Taqwa*.

Whilst the Janaazah of Taqwa has long ago departed from the ranks of the molvis who align themselves with Deoband, the Janaazah of even *Zaahiri Ilm* (textual/book knowledge) is on its way to the Qabrastaan. It is precisely on account of the demise of Ta-

qwa and *Ilm*, that the new brand of 'deobandi' molvies are groping in darkness, searching for ways out from the tunnel of darkness. Since they lack the necessary *Ilm* and *Taqwa* to combat the deluge of *Bid'ah* and *Baatil* in which the community is submerged, they are now blindly emulating the ways of the Qabar Pujaaris.

It is the long-standing *Bid'ah* practice of the Barelwi Qabar Pujaaris (grave-worshippers) to conduct a flurry of 'seerah' and moulood programmes specially in the month of Rabiul Awwal. Molvis aligned to Deoband are now jumping onto this *Bid'ati* wagon. Bereft of sound *Ilm* which is an imperative requi-

site for combating *Bid'ah* and *Baatil*, they have clambered on board the *Bid'ati* wagon, hence they too are now introducing the Rabiul Awwal *bid'ah* in their ranks.

*Bid'ah* is the product primarily of *jahaalat* (ignorance). Ignorance is *zulmat* (darkness), and *zulmat* can be dispelled with only *Ilm* (sound knowledge of the Deen adorned with Noor), for *Ilm* is Noor (spiritual Light). The *Bid'ah* of the Barelwis cannot be combated and extinguished by introducing *Bid'ah* or by adopting their methods.

The New Brand Ulama of Deoband, i.e. those who are not of the Barelwi sect and who

proclaim to be followers of the Akaabir Ulama of Deoband, but who are not genuine followers of the Akaabireen, have strayed from *Siraatul Mustaqeen*. The vile process of *halaal*ization of *haraam*, *bid'ah*, *fiSq* and *fujoor* is now a deep-seated disease in the molvis of our jamaat. There is no resemblance between them and the Akaabir Ulama of Deoband. There is a difference of heaven and earth between the two groups.

Their self-professed alignment with the Ulama of Deoband is a deceptive canard. They befool themselves and beguile others who cherish respect and honour for the illustrious Akaabireen of Deoband.

Their 'seerah' jalsahs are either manifestations of their nafs craving for cheap publicity, or the effect of wayward *jahaalat* which is an attribute of such knowledge whose objective is the *dunya*. They manipulate knowledge for worldly and *nafsaani* motives. They are signs of *Qiyaamah*. Rasulallah (sallallahu alayhi wasallam) commenting on the Signs of *Qiyaamah*, mentioned that "The *dunya* will be pursued with the *amal* (deed) of the *Aakhirah*." In other words, under guise of *ibaadat*, the 'learned' men will seek worldly, *nafsaani* and monetary goals.

It is not permissible to organize 'seerah' jalsahs in Rabiul Awwal nor is it permissible to participate in such gatherings of *Bid'ah*.

## THE QUESTION OF THREE TALAAQS

**QUESTION:** *There is a controversy prevailing on the question of three Talaqs. Some people say that three Talaqs issued in a single session or all at once equal ONE Talaq whereas we have always known three Talaqs to be counted as Three Talaqs. In support of Three Talaqs uttered simultaneously being one Talaq, they quote Shaikh Ibn Taimiyyah. Please explain the Shariah's viewpoint.*

**ANSWER:** The Shariah's viewpoint is what you and the entire Ummah have known and believed in for more than fourteen centuries, namely **THREE TALAAQS ARE THREE TALAAQS** regardless of the manner the three are issued, whether staggered over a period of years or administered in one statement. When THREE Talaqs have been issued it is termed *Talaq Mughallazah* which finally and irrevocably terminates the *Nikah*. Reconciliation is no longer valid. Only if the woman marries someone else, and if after consummation of the marriage, the second husband divorces her, may she again marry her previous husband.

It is our intention to, Insha'Allah, write a booklet in response and refutation of all the baseless arguments which cranks in this age have acquired from the deviate Shaikh Ibn Taimiyyah for the *baatil* contention of three talaqs equalling one talaq. The aim of this article is to appeal to the intelligence of laymen who do not understand the technical and academic *dalaa-il* (proofs). The arguments presented in this article are simple for compre-

hension by unbiased intelligence uncontaminated by *nafsaani* dictates. Bear in mind the following facts:

(1) Rasulallah (sallallahu alayhi wasallam) said: "Never will my Ummah unite on *dhalalah* (deviation/error manifest falsehood)."

(2) The Shariah of Islam is more than fourteen centuries old.

(3) Rasulallah (sallallahu alayhi wasallam) said: "The noblest of ages is my age (the age of the Sahaabah), then the next age (the age of the *Taabieen*), then the next age (the age of the *Tab-e-Taabieen*). Thereafter will prevail falsehood."

(4) All the greatest authorities of Islam, namely, the Sahaabah, the Aimmah Mujtahideen, the great Fuqha, *Muhadditheen* and *Mufasssireen*, appeared in these three noble ages collectively known as *Khairul Quroon*.

On the basis of the foregoing facts which every Muslim can comprehend, and for which academic knowledge is not a requisite, the ruling of Islam was that *Three Talaqs issued in any way whatsoever, even in a single statements, are THREE TALAAQS*. There is *Ijma'* (Consensus) of the Four Math-habs on the validity of three Talaqs being three Talaqs. All Math-habs reject the notion of Three Talaqs being one Talaq if issued simultaneously.

The main argument which Ibn Taimiyyah and his followers who are today termed *Salafis* present for their baseless view of three talaqs being one talaq is that during the lifetime of Rasulallah

(sallallahu alayhi wasallam), and during the Khilafat of Hadhrat Abu Bakr (radhiyallahu anhu) and during the first two and half years of the Khilafat of Hadhrat Umar (radhiyallahu anhu) three Talaqs uttered simultaneously were regarded as one Talaq. This argument is devoid of *Shar'i* substance for the following reason:

(a) The Khalifah of the time, Hadhrat Umar (radhiyallahu anhu) had issued the final *Fatwa* that three Talaqs are three Talaqs. He had greater awareness of the law which had prevailed in the lifetime of Rasulallah (sallallahu alayhi wasallam), Hadhrat Abu Bakr (radhiyallahu anhu) and during the first 2 years of his own Khilafat. There is no one in the Ummah who can teach Hadhrat Umar (radhiyallahu anhu) a lesson in the Shariah. Despite being fully cognizant of the initial practice and ruling, he decreed that Three Talaqs administered simultaneously are Three Talaqs, no longer one Talaq.

(b) All the Sahaabah during his time concurred with Hadhrat Umar (radhiyallahu anhu). There were numerous great Ulama among the Sahaabah. The Sahaabah enacted *Ijma'* (Consensus) on the decree of Hadhrat Umar (radhiyallahu anhu). Refer to fact No. 1 above. Were all these illustrious Sahaabah who were the Students of Rasulallah (sallallahu alayhi wasallam) in error manifest and Ibn Taimiyyah who appeared on the scene seven centuries after Nabi (sallallahu alayhi wasallam) correct? Is it possible that all the Sahaabah were in error,

and a man seven hundred years later had understood the Shariah correctly?

(c) The first wrung of Aimmah Mujtahideen were the Students of the Sahaabah, then these Students were the illustrious *Asaatizah* (Teachers) of the subsequent Mujtahideen and Fuqaha. Thus they received their Knowledge and understanding of the Deen directly from the Sahaabah, the Students of Rasulallah (sallallahu alayhi wasallam). Among these illustrious Aimmah Mujtahideen are Imaam Abu Hanifah, Imaam Malik, Imaam Shaafi', Imaam Ahmad Bin Hambal and innumerable other Aimmah and Fuqaha. Then down the centuries long before the appearance of Ibn Taimiyyah there were thousands of great Fuqaha whose erudition in the realm of *Shar'i* Uloom is phenomenal and mind boggling to the one who has access to their academic works. Were all of them in error, and only Ibn Taimiyyah managed to stumble on the truth?

(d) Intelligence rejects the notion that an error had become part of the Shariah since the age of the Sahaabah and that this error was perpetuated for the first seven centuries of Islam, then discovered by Ibn Taimiyyah who is not among the *Salafus Saaliheen* of the epoch called *Khairul Quroon*.

(e) The notion that error was made an integral constituent of the Shariah since the age of the Sahaabah, and that all the Sahaabah had united on the error which supposedly Hadhrat Umar (radhiyallahu anhu) had enacted, and such error was discovered seven

centuries later by Ibn Taimiyyah is absolutely preposterous and unsustainable. It flies in the face of the Qur'aan and Ahaadith which announced the perfection and completion of Islam during the very age of Rasulallah (sallallahu alayhi wasallam).

(f) The Principle of *Ijma'* (Consensus), especially of the Sahaabah and the Aimmah Mujtahideen (the Four Imaams), is the safeguard of the completion and perfection of the Shariah. Since this principle was decreed by Rasulallah (sallallahu alayhi wasallam) himself, it may not be concluded that the *Ijma'* of the Sahaabah, which promulgated the law of Three Talaqs being Three Talaqs was in conflict of the Shariah. The Sahaabah and the Aimmah Mujtahideen were the very foundations and bulwark of the Shariah whose perfection and completion the Qur'aan had announced.

(g) It should not be difficult to understand that it is not possible for one man appearing seven hundred years after Rasulallah (sallallahu alayhi wasallam) to be right – to have understood the Shariah correctly – whilst the Shariah which had been extant for seven centuries before him – the Shariah acquired from the Sahaabah – was wrong.

Today, every Tom, Dick and Harry who lack adequate knowledge of even the elementary *masaa-il* of *Tahaarat* and *Salaat*, believe that they have the ability to refute the Shariah handed to the Ummah by the Sahaabah in the first seven centuries. Their attitude is pure satanism and *nafsaaniyat*.



If you have ever wondered why cancer, heart problems and many other almost incurable diseases are so widely prevalent today, the answer lies in the filth, rot and disease of the halaalized plastic and artificial broiler chickens and egg industry. The chickens SANHA, MJC and others are halaalizing are pure filth and disease. Even the eggs of this miserable industry are haraam.

While our Deen of Islam emphasizes *halaal* and *tayyib* food, these miserable satanic halaalizing outfits with their mercenary and monetary objectives, are proclaiming real *najaasat*, filthy poison, rotten, stinking, cancer-producing dead chickens, carrion meat and poisonous eggs to be

## THE 'HALAALIZED' FILTH, ROT AND DISEASE YOU ARE CONSUMING

'halaal'.

Whilst innumerable non-Muslims have abandoned consuming the halaalized carrion filth, and are campaigning against this brutal industry, Muslims are devouring the poisonous cancer-causing *najaasat* as if they are vultures. People of Imaan are supposed to have celestial intellect which enables one to comprehend issues of this nature better than do non-Muslims. But, by devouring the halaalized filth, people have descended to a sub-canine level. The *noor* of

the Mu'min's *Aql* is utterly effaced by the filth of this carrion he is consuming whilst his bestiality becomes vastly pronounced. They are worse than starving dogs who may succumb to their instincts to eat of the rotten filth.

As long as a Muslim consumes the haraam cancer-causing halaalized carrion chickens which this brutal industry produces, there is no hope for moral purification and spiritual upliftment. The fundamental requisite for cultivation of spiritual (*roohaani*)

fibre according to the Qur'aan and Sunnah is the moderate ingestion of halaal, *tayyib* food. The deluge of carrion chickens, carrion meat, filth and processed foods which Muslims devour will ensure the spiritual and moral degeneration of Muslims.

Abstention from SANHA and MJC halaalized carrion and *najaasat*, and from the avalanche of haraam and mushtabah processed foods is by itself a cure for many of the incurable diseases which are afflicting people nowadays.

When you devour rotten meat and rotten chickens, your inside and your brains must naturally rot. The Qur'aan Majeed says: "*O People! Eat from the earth (only) halaal and tayyib, and do not follow in the footsteps of shaitaan. Verily, he is your open declared enemy. He only instructs you (to commit) evil and shameless deeds and to fabricate on Allah what you do not know.*"

Consumption of haraam, rotten carrion chicken and carrion meat-filth cultivates satanism in man. You then follow shaitaan, become shameless, immoral and vulgar. Eating the halaalized filth, according to the Qur'aam, is to follow in shaitaan's footsteps.

Manure is everywhere in the caged layer complex. Toxic ammonia rises from the decomposing uric acid in the manure pits beneath the cages to produce a painful corneal ulcer condition in chickens known as "ammonia burn," a keratocon-

## Manure, Toxic Ammonia, Dead Birds

conjunctivitis that can lead to blindness. It facilitates chronic respiratory diseases such as infectious bronchitis, caused by an airborne virus.

Ammonia injures the mu-

cous membranes of the upper respiratory tract making it easy for disease organisms to invade and colonize the lungs, air sacs and livers of exposed birds. It enters the blood caus-

ing immunosuppression, which further encourages diseases. Studies of the effect of ammonia on eggs suggest that even at low concentrations significant quantities of ammonia can

be absorbed into the egg. The huge chicken flocks produce tons of manure and millions of dead birds. According to a researcher, a one-million-hen complex produces 125 tons of wet manure a day.

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the country's molvis and sheikhs (they are not Ulama) had joined ranks with the carrion-halaalizing outfits, and had actively condemned the *Haqq* which we have been proclaiming from the rooftops for the past three decades. Allah Ta'ala has kuffaar 'servants' whom He harnesses to punish and humiliate such Muslims who are grossly disobedient and flagrantly rebellious against His Shariah. The Qur'aan emphatically designates even kuffaar as the 'servants' of Allah Ta'ala. They are figuratively described in the Qur'aan as Allah's 'servants', when He harnesses them into the mission to punish Muslims who have degenerated into satanism.

In the case of the miserable carrion-halaalizing villains, Allah Ta'ala sent one *faahishah*, *kaafirah* to clobber and disgrace the conglomerate of molvis and sheikhs who have been devouring haraam money acquired from their halaalization of carrion and pork. It is indeed utterly humiliating when a single woman is able to boot a mob of miscreant molvis and sheikhs into humiliation. All the years of carrion halaalization and carrion consumption have destroyed their intellectual capacity. Carrion has utterly calcified their brains, hence their stultified, flabby and stupid whispering response to the seemingly incisive interrogation of the non-Muslim lady. This is the effect of 'taking off the gloves' to fight Allah Azza Wa Jal. When *The Majlis* initiated its exposure of the MJC, the Igshaan Hendricks character arrogantly

## ALTERNATIVES TO THE CERTIFYING BODIES?

declared over Radio Shaitaan: "*The gloves are off!!!*" The fellow with his squeak was 'taking off his gloves' to fight Allah's Haqq, that is *The Majlis* which is the '*The Voice of Islam*' and the Upholder of Allah's Shariah. The chap with all his other helpers were hiding behind the skirts of some females for fear of confronting the lady. Suddenly they learnt the virtue of Purdah, and became experts in the art of concealment which is Waajib for the ladies of Islam. When this gang of carrion halaalizers lack the manhood and mettle to effectively respond to one *kaafirah*, what mettle and guts do they have to confront Allah's Haqq? It is time for the whole miserable MJC lot to disband and seek employment in some halaal venue for earning halaal rizq. There is still time to regret and repent, and gain Allah's favour by acknowledging their past villainy and pledging to refrain from all the deception which has ruined an entire community. But Allah Ta'ala is All-Forgiving and Most Merciful. His Mercy requires only a couple of seconds of genuine regret and a pledge. May Allah Ta'ala guide them and grant them the taufeeq of Taubah.

With regard to alternatives, there are only two ways available to Muslims:

(1) Muslim businessmen should establish abattoirs which will be 100% Muslim controlled. There are numerous Muslim entrepreneurs who are literally multi-multi-millionaires, earning millions of rands annually. They don't

know what to do with all their millions. The closer they approach their graves, the more they worry about their millions. They are saddled with two vexatious worries: (a) How to elude SARS?, and (b) What is going to happen to our millions when we die? These Muslims swimming in an ocean of wealth should establish abattoirs. Since they would be catering for only the Muslim community, the need for massive plants such as the carrion-producing kuffaar plants of Rainbow, Early Bird, etc. will be obviated. They will be able to fully introduce the holy Islamic system of *Thabah*. It will be a neat, orderly, clean and halaal system from the time the chickens are hatched to the time the food reaches the Muslim consumer.

However, it is lamentable that Muslim businessmen are not interested in this lucrative industry. In addition to earning millions, they will be rendering a much-needed service to the Muslim community. The establishment of genuine Muslim abattoirs will relegate all the carrion-halaalizing outfits such as MJC and SANHA into annihilation.

(2) The second and immediate alternative is for Muslims to arrange their own slaughtering.

If these options are not available, there is no other option but to abstain from haraam meat/chickens. In the absence of meat/chicken, Muslims will have to content themselves with vegetarian foods. They will neither suffer nor die. On the contrary, abstention will cleanse them physically and

spiritually. Much of their animality will be humanized when they abstain from consuming the halaalized carrion filth.

It is humanly impossible to fully and correctly supervise non-Muslim meat and chicken plants. It is a massive industry which cannot be supervised. Presently the full labelling process is 100% in the control of kuffaar. MJC, SANHA, etc. have absolutely no control over this process. The companies print packets with halaal stickers/emblems by the million. The labelling equipment too is fully in the control of the kuffaar. They pack any haraam meat into any 'halaal' stamped/printed packet, and they label and re-label at will and whim.

Whilst these carrion-halaalizing organizations have been aware of the relabeling, they concealed this fact because their concern is only the millions they are earning. Now that a non-Muslim woman has exposed the racket, everyone is believing. In the past Ulama, slaughterers and other respectful Muslims have revealed much more than what the TV lady has exposed. But generally, Muslims refused to believe because of their addiction to consuming the carrion.

There is no alternative, but to abstain from eating the haraam carrion. Several small Muslim slaughtering plants and home-plants have come into existence since the past few years. Many Muslims are slaughtering in their backyards. Many Muslims are clubbing together and arrange for a sheep of two to be slaughtered. Then they share the meat. The Jamiat of

KZN is providing a halaal service. You can order your meat from them. They have a Muslim farmer who slaughters his own animals and delivers to your doorstep. There is a Muslim butchery in Clocoland, Free State, who slaughters his own animals, and delivers all over the country. There may be other Muslim butcheries who are also doing their own slaughtering. In Ladysmith we know of one such butchery, In Port Elizabeth there is only one Muslim butchery which sells halaal meat. Concerned Muslims make their own halaal arrangements. In this manner, more alternative avenues will gradually open up, Insha'Allah. But, to gratify the inordinate craving for eating meat on a massive scale as is the demand currently, there is no 100% Halaal alternative to cater for the millions.

Almost 100% of the meat sold by Muslim butcheries in the Gauteng region is haraam. Huge supplies come from Namibia which is certified by the self-same MJC who was caught sleeping in an unholy embrace in Orion's bed of iniquity. Whilst SANHA is fully aware of MJC's total recklessness in the 'halaal' area, it (SANHA) approves of the Namibian meat solely because of the haraam revenue it receives for certifying the numerous outlets which stock the MJC-Namibian meat.

The same applies for the Eastern Cape. Almost 100% of the meat sold by Muslim butcheries here is haraam. It is just consuming haraam upon haraam. What can you expect of the Imaan of people whose staple food is haraam carrion?



## THE TAQWA OF IBN SEEREN

Hadhrat Allaamah Ibn Seereen (rahmatullah alayh) – died 110 hijri- was one of the greatest among the Muhaddith-een. He was an outstanding Faqeeh and in the science of dream-interpretation he was an expert. Once, he acquired a loan of 40,000 dirhams to conduct some trade. The oil which he purchased with the money was filled in leather bags. In one of the oil containers a dead rat was found. Hadhrat Ibn Seeraan (rahmatullah

alayh) commented: "It is possible that this rat had died in the tank from which the oil was filled into the leather containers.."

He therefore decided that all the oil was *najis* (impure), and had it thrown away. Since he was unable to pay his debt, he was imprisoned and he languished there for a considerable time.

Although in terms of the Shariah he was required to discard only the one bag of oil in

which the rat was found, his lofty status of Taqwa constrained him to dump all the oil because of the possibility that the rat could have been in the tank from which the bags were filled.

The guard at the jail advised Hadhrat Seereen to spend the nights at his home, and return in the morning. Hadhrat Seereen said: "By Allah, I shall not aid you by betraying the Sultan."

His Taqwa was of such a lofty standard that Allah Ta'ala

had bestowed to him the ability to act with Taqwa even in dreams. Hishaam Bin Hassaan narrated that Allaamah Ibn Seereen said: "If I see a ghair mahram female even in a dream, I turn away my gaze."

Ibn Seereen (rahmatullah alayh) was a Taa-biee. However, senior Sahaabah had the greatest regard for him. Hadhrat Anas Bin Maalik (radhiyallahu anhu), a very senior Sahaabi and a close confidante of Rasulullah (sallallahu alayhi wasallam) was the Ustaadh of Hadhrat Ibn Seereen (rahmatullah alayh). During his last illness,

Hadhrat Anas Bin Maalik (radhiyallahu anhu) had directed that when he dies, Hadhrat Ibn Seereen should give him ghusl and perform his Janaazah Salaat.

It so happened that when Hadhrat Anas (radhiyallahu anhu) died, Ibn Seereen was still in jail. The ruler permitted him to attend to the ghusl and Janaazah Salaat of Hadhrat Anas (radhiyallahu anhu). After attending to these duties, Ibn Seereen (rahmatullah alayh) returned straight to prison without even meeting any members of his family.

## THE TAQWA OF IMAAM AHMAD

Once freshly-baked bread was presented to Imaam Ahmad Bin Hambal (rahmatullah alayh) by a servant. When Imaam Ahmad asked about the bread, he was informed that the bread had been baked in the home of his son, Abdullah. Abdullah was an Aalim of Taqwa. Despite the piety of his son, Imaam Ahmad refused the bread and instructed that it should be removed from his presence.

The reason for this attitude was that his son, Shaikh Abdullah, used to accept gifts from the Khalifah of the time, and Imaam Ahmad believed that the wealth of the Khalifah was contaminated.

On one occasion he had severed all relationship for a full month with his two sons and paternal uncle because they had accepted gifts from the

Khalifah.

On another occasion when bread was presented to him, Imaam Ahmad enquired about the origin of the bread. The cook said: "I used your flour and obtained the yeast from your son, Abdullah." Imaam Ahmad refused to eat of the bread since he believed that it had become *Mushtabah* (Doubtful). The cook asked if he should give the bread to a faqeer (beggar). Imaam Ahmad said that he may do so on condition that he informs the faqeer that the flour was Ahmad's and the yeast was from Abdullah.

For an entire month no faqeer came to the door. The cook informed Imaam Ahmad that the bread was no longer fit for human consumption. Imaam Ahmad instructed him to throw the bread in the river.

## THE MEANING OF GHAIIRAT

*Ghairat* (shame, honour and modesty) is an attribute which Islam stresses much. Once in the court of Qaadhi Musa Bin Ishaq, a lady covered with her burqah claimed that her husband was indebted to her for 500 gold coins which were for her mahr. The husband contested her claim. The Wakeel (lawyer/representative) of the lady produced two witnesses to testify as is required by the Shariah to

prove a claim which is denied.

Before testifying the witness requested that the lady removes her niqaab because he could not testify without recognizing her. It is permissible according to the Shariah for women to reveal their faces in the presence of the Qaadhi who hears their cases. When the lady stood up and was about to open her niqaab, the *ghairat* of her husband could not tolerate another man look-

ing at his wife. He therefore said: "I testify that I do owe my wife the 500 Ashrafis (gold coins) she is claiming. My wife should never expose her face to a stranger."

The impact of the husband's honour constrained the wife to say: "I have waived the entire debt from my husband." The Qaadhi ordered that this episode be recorded as a lesson for posterity. (*Shu'bul Imaan of Imaam Baihqi*)

## THE GHAIIRAT OF A PIOUS QUEEN

Begum Zaib Baano, the wife of Sultan Aurangzeb (Aalamghir), had developed a lump on her breast. The English doctor, Martin proposed that a female relative of his could attend to the Queen. His relative was also a doctor. The

Queen agreed on condition that the English lady doctor is not a consumer of liquor. However, it was established that the lady doctor was a drinker of alcohol as are all western non-Muslims. The Queen refusing to be treated

by the English lady commented: "A *faasiqah* may not touch my body."

The Queen chose sickness, but for a *faasiqah* to touch her was intolerable. She remained without being cured and died two years later.

## Manure, Toxic Ammonia, Dead Birds

(Continued from page 9)

Broiler chickens are raised on the floor and slaughtered as babies; thus houses can be cleaned out occasionally. However, laying hens are confined in the same building for one or two years in tightly stacked cages, which raises the question of how to remove the manure and the corpses without disturbing production. Mason and Singer explain the manure solution in *Animal Factories*: "Producers discovered that they could confine layer hens in wire-mesh cages suspended over a trench to collect droppings. The manure pile could be cleaned out without bothering the hens above. At first, producers placed their birds one to each cage. When they found that birds were cheaper than wire and buildings, crowded cages in crowded houses became the rule."

Between 1955 and 1975, flock size on a typical egg farm in the United States rose from twenty thousand to eighty thousand birds per house. Between 1975 and 1992, it rose to 125 thousand or more birds per house. According to Bell, "Today in-line complexes include eight or more, [with] 100,000 or more

[hens per house], environmentally controlled hen houses with at least four decks of cages, belt or high rise manure handling systems, often a feed mill, and an egg room for seven-day-per-week packing. Pullets [immature hens] are reared separately. Practically all new farms would be described as complexes in which "production and processing [are] in close proximity to one another, and usually includes linkage of the two with egg conveyor belts."

Despite the fact that the manure fumes and rotting carcasses force workers in the houses to wear gas masks, the egg industry claims that the battery cage is more hygienic than the free-range systems and floor systems of the past, because the hens have less direct contact with their own droppings, which are (in principle) deflected by a device to the pits beneath the tiers of cages. The industry does not want to give up cages, citing manure build-up as a reason. "In fact laying chickens will need more drugs to stay alive."

By Karen Davids ph.d

## THE SABR, FAQR AND FUTUWWAT OF MANSUR HALLAJ

HADHRAT HUSAIN Bin Mansur Hallaj (rahmatullah alayh) was imprisoned and was awaiting his execution for allegedly having uttered blasphemy (kufr). Ibn Khafeef went to visit him in prison. He asked Mansur Hallaj permission to pose three questions. When Mansur Hallaj consented, Ibn Khafeef said: "What is the meaning of Sabr (Patience)?" Hadhrat Mansur who was shackled in chains, said: "If I gaze at these shackles, they will break and fall off." So saying, he cast an intense look at the shackles which promptly broke and fell off. However, despite having the ability to unshackle himself with such ease, he chose that his hands and feet to be in shackles night and day.

Then he cast a gaze at the wall of the prison. The wall split open, and miraculously both Mansur and Ibn Khafeef

found themselves standing on the banks of the River Dajlah (Tigris River in Iraq). Despite possessing such miraculous powers, Mansur Hallaj remained within the prison. He never attempted to escape. He demonstrated these miraculous acts to physically explain the meaning of Sabr – to bear hardships with patience and not to seek escape from hardships with miraculous powers.

Ibn Khafeef asked: "What is Faqr (poverty)?" Hadhrat Mansur cast a gaze at a stone which immediately turned into gold. Despite having the power to convert stones miraculously into gold, he did not have a dime (cent) to buy oil for his lamp at home. By this act, he explained the meaning of genuine poverty which is self-induced, and which is not the consequence of deprivation and inability.

Ibn Khafeef then asked: "What is Futuwwat (courage)?" Hadhrat Mansur said: "Tomorrow you shall witness it." Ibn Khafeef narrates: "That night I dreamt I was on the plains of Qiyaamah. An announcer was proclaiming: "Where is Husain Bin Mansur?" He was located and ushered into the Presence of Allah Ta'ala. It was then said: "Whoever loved you will enter Jannat, and whoever had hatred for you will enter Jahannum." Mansur responded (i.e. in Ibn Khafeef's dream): "No! O My Rabb! Forgive them all." Then in his dream he turned to me and said: "This is the meaning of futuwwat."

Despite being shackled in thirteen chains, handcuffs and leg irons, Mansur (rahmatullah alayh) performed 1000 raka'ts daily in prison.



THE VERY FIRST fundamental requisite for a Student pursuing the Knowledge of the Qur'aan is sincerity of intention. His *niyyat* should not be contaminated with any worldly or nafsani motive. The one and only *niyyat* should be to gain knowledge for the pleasure of Allah Ta'ala - to enable you to discharge *Ibaadat and Taa-at* in the correct manner. There should be no other *niyyat*. Students are beguiled by the nafs and shaitaan with snares adorned with Deeni hues, e.g. the purpose of pursuing Deeni

## SPECIAL NASEEHAT FOR THE STUDENTS OF DEEN

knowledge is tableegh, delivering lectures, becoming imams, rendering other forms of Deeni service. All such issues are distractions and deceptions which contaminate the *niyyat*.

The second vital requisite for the acquisition of the *Noor of Ilm* is consumption of *halaal, tayyib* morsels of food. This is of imperative importance. Its significance is so decisive on moral reformation and spiritual elevation that Allah Ta'ala com-

mands the *Ambiya*: "O *Rusul (Messengers)! Eat tayyibaat and practise deeds of virtue.*" A'maal-e-Saalihah are dependent on the ingestion of *halaal, tayyib* food. *Tayyibaat* refers to such foods which are pure and clean in every way, both physically and spiritually. This *ayaat* informs us that all *Ambiya* had been commanded to observe two acts in particular: (1) To eat *tayyib* food, and (2) to practise deeds of virtue.

The *Ambiya* (alayhimus salaam) being *Ma'soom* (sinless). *Zuhd* (abstinence and renunciation of the *dunya*) is an integral constituent of their moral character. Nevertheless, Allah Ta'ala commands them to exercise exceptional care regarding the morsels they consume. When this command has been given to such holy personalities who are meticulous in observing the rules of the *Shariah* in every aspect and detail of life, then to

a far greater degree will it be applicable to others who are drowned in the worldly cesspool of filth and pollution.

The illustrious *Muffasssireen* mention that the reason for combining these two acts (*tayyib* food and virtuous deeds) in this *ayaat* is the decisive effect which *tayyib* food exercises on A'maal-e-Saalihah. In this age, neither students nor the *Ulama* have a proper understanding of *halaal tayyib* food and of its vital importance for the develop-

(Turn to page 12)

### PART 11

#### (EXPOSING THE KUFRA INTER-FAITH CONSPIRACY)

In his book, *SUBVERTING ISLAM: THE ROLE OF ORIENTALIST CENTRES*, Dr. Ahmad Ghorab who was a professor at many secular universities, exposes the western conspiracy to undermine Islam. In this nefarious plot Saudi Arabia is a prime role player. The recruits for this satanic movement are 'Muslim' products of the 'Islamic' Studies Centres of the many Kuffaar universities. Continuing his exposure, Dr. Ghirab says:

How will the Qur'an be esteemed if the collaborators have their way? How else but as Kung wishes - relatively, intermittently, adaptably. In his own words (p.36; the italics are Kung's):

"understanding the Qur'an as a *living message*, continually heard anew... as the great *prophetic* testimony to the one and only mighty and merciful God... A consistent testimony that may and should be handed down in a variable form, always freshly adapted to the time, place, and individuals in question, so as to provide an unambiguous, constructive solution for the present-day conflicts with science and history, as well as the modern ethos and sense of law. That would be a historicocritical approach..."

But it is Jews and Christians who adapt their scriptures to their own transient needs and purposes, who fit their religion to the prevailing 'ethos'. Whereas the distinction of the Muslims has always been, by the mercy of Allah, to have a Scripture perfectly preserved, to whose commands they adapt themselves and so make the Qur'an the 'prevailing ethos'. It is indeed difficult to believe that there could exist scholars who, while calling themselves Muslims, are nonetheless willing to go along with the 'adaptive' approach commended by modern Christians and Jews. The intense

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

pressure for this approach since the early eighties, the denigration of all other Muslims as 'fanatics' and 'fundamentalists', is evidence that the People of the Book (having failed in their attempts at conversion, especially in the face of the renewal of Islam, resort to subversion), invite Muslims to a 'living message', when what they really mean (and want) to do is to stifle and kill that message.

When, later in his study of Islam, Kung deals with the question of the *Shari'ah*, he follows the same procedure and reaches the same conclusion. Muslims are invited to learn the familiar Christian distinction between law (which, in the Christian perspective, must become legalism) and faith, to learn to see the Qur'an as a source-book for ethics and not, as those who first heard it and then gave their lives in the effort to establish it, as the source for laws as well as values. Again, without much irony, he is able to suggest that Muslims have had little choice in the matter in recent centuries and certainly none now: the 'fundamentalist' programme for the reintroduction of Islamic law (the *hadd* punishments for example, particularly for apostasy and adultery, and the prohibition of *riba* (interest) are doomed to fail, Kung thinks, because Westernisation is too well-entrenched). He seems to believe that wherever education (he means secularisation) lifts the Muslims out of their 'medieval' cast of mind, they are certain to seek the flexibilities of a modern Christian attitude to sacred law. And, once again, Kung is able to enlist the views of 'modernist' or 'reformist' Muslim scholars ('Efforts at an intra-Islamic critique of the Law', pp.66-9) and quotes extensively, and with particular relish, from Fazlur-Rahman.

It soon becomes clear what the contents of the reforms desirable for Muslims in the modern age are: First of all,

Muslim must grasp the central (Christian) point that 'the *shari'ah* exists for the sake of man, and not man for the sake of the *shari'ah*. Man is therefore the measure of the law' (p.65; Kung's italics). Having grasped that, Muslims will be able to get rid of 'the scandalous shortcomings of Islamic law' - Kung especially wants 'dissent' (he means blasphemy) and the charging of interest to be made acceptable, and he wants all the *hadd* penalties to be abolished. He praises the *Mu'tazila* as being nearer to the truth because they believed the Qur'an to be 'created' and 'therefore modifiable' - he fails to point out that the *Mu'tazila* scholars (however large a place is given to them by Western Orientalists) had rather less influence on Muslim thought in general than those Christians had on Christian thought in general, who urged the Church to allow polygamy. It comes as no surprise that Kung is 'against' polygamy - it does not fit the modern ethos. He calls for Muslims to join the women's liberation movement (p.84), to eliminate the differences between male and female rights of inheritance, and to make legal testimony equivalent for both sexes - all such laws were all very well in the seventh century, he feels, but not in the twentieth!

That must suffice as an illustration of Kung's *sympathetic* attitude to Islam. We turn now to his sympathy for the Palestinians' cause against the Zionists. His attitudes on this question are explicit in his book *Judaism: The Religious Situation of Our Time*. (SCM Press Ltd., London, 1992; trans. John Bowden from *Die Religiose Situation der Zeit: Das Judentum*, R. Piper GmbH & Co, KG, Munich, 1991. Page references in the discussion immediately following refer to the translation.) We need to note that this book, dedicated 'For my Jewish friends throughout the world', was most warmly welcomed

by Jews - as an example see the review in the London Times ('A Catholic on the Jews', 26 March, 1993) by Rabbi Dr Albert H. Friedlander. Kung devotes several paragraphs in his preface to reassuring the reader that he enjoys close and friendly relations with Israel, with its institutions, with its religious and political leaders inside and outside the country. He records his lecture visits to the Van Leer Institute in Tel Aviv and the University of Haifa, his association with the Swiss-Jewish society, and 'numerous conversations and meetings' with the Israeli Foreign Office and other representatives of official Israeli politics. Kung does not mention any meeting, association or conversation with any Palestinians either inside or outside the country for which, being secure in his own homeland, he expresses such interest and concern.

Kung's basic political understanding is that the Jews believe themselves, exclusively, to be God's chosen people, and on the basis of belonging to a race, have a right to the promised land, that is, Palestine. Kung is quite unembarrassed by this endorsement of divine favouritism. He is also quite unembarrassed - despite his own passionate argument in favour of a historicocritical reading of all sacred scriptures (the Qur'an included) - by the reduction of the Old Testament to a legal deed of title to a piece of land. The inhumanity of forcible eviction of that land's native population - despite their centuries-long tolerance of the Jews already living there (in contrast to Christian practice in that same holy land) and which broke down only when the Zionist programme became too blatant to be ignored - is accepted by Kung as an inconvenience. Lest the reader should think I am misrepresenting (or exaggerating) Kung's position, I here quote his own words (pp.45-6):

"...for Judaism, which pre-

served its primal bond with the land of Israel (Hebrew *Eretz Israel*), even in the time of the 'dispersion' (Greek *Diaspora*), the relation to this particular land, the 'promised land', is quite essential... Whether or not it is convenient for others, Yahweh's chosen people and the promised land now belong together."

Kung shows no awareness that accepting the *belonging together of Jews and Israel* is also, necessarily, an acceptance of the dispossession of the land's original inhabitants in favour of European colonists, of the forcing apart of *Palestinians and Palestine*. By what stretch of imagination can this non-awareness (or denial) of the Palestinians' rights be described as 'sympathetic'?

Kung's position is not, in fact, based upon a genuinely sympathetic assessment of the needs or rights of the Palestinians. On the contrary, it is based upon a typically European-Christian cynicism about the realities of power. That cynicism derives, in turn, from the Christian attitude to legality as an alternative domain to the domain of rightness, and practical morality as an alternative to ideal spirituality. Islamic civilisation has always refused this division, although, unfortunately (for mankind in general, as well as for Muslims), there are some eminent Muslims who are willing to play the game of power, just as Christians and Jews do, for its own sake, divorced from any commitment to the life of submission and devotion to the will of Allah: indeed, they achieve eminence precisely by accepting that game of power and its rules. When they do so, they are hailed as moderates, men of vision, progressive, open-minded, tolerant, and so on: and, the faithful, they, alas, are reviled as fanatics and regressives. In short, we should not be surprised by the cynicism within Kung's projected 'compromise', nor should we be surprised that the main elements of that compromise are attributed to one of the West's favourite Muslims, the former President of Egypt, Anwar al-Sadat.



# Questions and Answers

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

(Continued from page 5)

## it correct to say that Makrooh Tanzeehi is 'Jaa-is ma-al Karaahat'?

A. A Makrooh Tanzeehi act is never permissible. Persistence transforms Makrooh Tanzeehi into Makrooh Tahreemi. Makrooh Tanzeehi is not Jaaiz ma-al Karaahat. (a permissible which which is Makrooh). The latter is a different category.

Jaaiz Ma-al Karaahat are 'haraam' and Makrooh Tahreemi' acts which become temporarily permissible whilst retaining the attribute of karaahat, e.g. identification photographs, tadaawi bil haraam (medication with haraam substances), consuming haraam food because of lack of halaal food, which situation will lead to death, paying licence fees and paying government tax. The principle underlying this class of acts is duress and compulsion. When one is compelled to commit a haraam act it becomes *jaaiz ma-al karaahat*.

## Q. Is Makrooh Tanzeehi the same as Khilaaf-e-Aula?

A. Makrooh Tanzeehi is not Khilaaf-e-Aula. While the former leads to sin, not so the latter. Khilaaf-e-Aula is not sinful nor does it lead to sin with *israar* (persistence). Examples of Khilaaf-e-Aula acts not rendered in the best form. Some examples are:

- Engaging in worldly acts before performing Ishraaq Namaaz
- Conversation whilst walking

to the Musjid for performing Salaat

- Filling the stomach with food. This excludes over-eating which is sinful.
- Performing Hajj (the five days) in a vehicle instead of walking to Arafaat when one has the strength and ability to walk.
- Performing less than 8 raka'ts Tahajjud Namaaz.

Performing Tahyatul Musjid after having sat down.

There are innumerable such acts which are permissible, not Makrooh Tanzeehi, but having lesser thawaab than doing it the Aula way.

Makrooh Tanzeehi becomes sinful if one intentionally persists in acting in conflict with the Sunnah practices which are not of the *Muakkad* class, e.g. entering the Musjid with the left leg, putting first the left foot in the shoe, unnecessarily sitting cross-legged when eating, reciting the Ruku' and the Sajdah Tasbeeh twice or once instead of thrice, etc.

## Q. My father says that it is not permissible for a wife to engage in even lawful trade even if she observes purdah. Is he correct?

A. Your father is correct. It is not permissible for a woman to participate in even a lawful activity without her husband's consent. If a woman intends to engage in even lawful activities in conflict with her husband's

wishes, then she should not get married. She should remain a spinster and engage in an activity provided it is permissible in terms of the Shariah. We are sure that you understand that Nafl Saum (fasting) is a great act of ibaadat. But when the husband is home, it is not permissible for the wife to engage in Nafl fasting without her husband's consent. From this you will be able to understand that a married woman is not allowed by the Shariah to engage in even lawful activities and professions without the consent of her husband.

## Q. A female performed her Salaat at home. After completing the Salaat she heard the Athaan of the local Musjid. Should she repeat the Salaat?

A. She does not have to repeat the Salaat regardless of the Athaan in the Musjid.

## Q. If a musaafir joins the Jamaat after having missed three raka'ts, how should he complete the Salaat?

A. When a musaafir joins a Jamaat behind a muqem Imaam (i.e. the Imaam is not a Musaafir), then the musaafir should perform the full four raka'ts with the Imaam. If the musaafir missed three raka'ts, he should perform the three raka'ts after the Imaam makes his Salaam to end the Salaat, in the same way that a muqem will do.

## Q. Is there purdah between my uncle's wife and me?

A. Full Hijaab (Purdah) has to be ob-

served for the uncle's wife if she is not your paternal or maternal aunt.

## Q. If one raka't or part of a raka't is performed whilst the sun is rising, will the Fajr Salaat be valid?

A. Fajr Salaat will not be valid if part of it is performed whilst the sun is rising.

## Q. Are pictures of butterflies also impermissible?

A. The prohibition of pictures extend to pictures of even butterflies.

## Q. I have read two articles in which the authors claim that according to the Shaafi' math-hab it is permissible to shave the beard. This has come as a surprise to many. Please comment.

A. Our detailed comments demolishing the *ghutha* (rubbish) written in the articles is currently under print. Alhamdulillah, we have thoroughly refuted and negated the utterly baseless and stupid arguments of the modernist 'sheikhs' who have raised their falsehood in the names of the Shaafi' Fuqaha. What you have read in the essays is baseless. Shaving the beard is haraam in the unanimous ruling of all Four Math-habs. In fact, the Shaafi' Math-hab has taken the strongest stance on prohibition. Every Muslim knows and understands, even if he shaves his beard, that keeping a beard has been Waajib from the time of Rasulullah (sallallahu alayhi wasallam). These liberal morons of this age are following in the footsteps of Shaitaan.

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It is accepted that nowadays such a lofty degree of Taqwa may be impossible for almost all students. The purpose of mentioning this episode is to convey an idea of the meaning of abstaining from spiritual pollution. In these times, students should at least totally abstain from the haraam carrion chickens, carrion meat (the halaalized pork and carrion meat products), chocolates, sweets, commercially prepared biscuits, soft drinks and processed foods containing a million chemical ingredients camouflaged with deceptive E numbers.

Furthermore, they should not eat like gluttons – three meals a day. Animals too do not degenerate to such levels of gluttony as human beings of this age. An excess of even halaal tayyib food is harmful for both the physical body and the soul. Hadhrat Sahl Bin Abdullah (rahmatullah alayh) said: "When Allah created the dunya, He instilled in satiation (i.e. in a full stomach) ma'siyat (sin) and jahl (ignorance), and He created in hunger Ilm (Knowledge) and Hikmat (Wisdom)."

Hadhrat Zunnoon Misri (rahmatullah alayh) said: "Hikmat does not reside in a stomach filled with food because eating in abundance causes hardness and darkness in the heart. The consequence of this is deficiency in ibaadat and increase in ghaflat. With hunger one reaches Hikmat. Hunger creates pleasure in ibaadat and is extremely beneficial for illuminating the hearts so that (true) Uloom is acquired."

Students and Ulama should ponder and reflect on their bestial state in which they are fully under the domination of the nafs. There is no *Ilm* without spiritual fibre (*roohaaniyat*).

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ment of *Roohaaniyat* and *Baseerat*. The consumption of *mushtabah* and even physically contaminated food exercises a detrimental effect on the spiritual heart even if such food is halaal. Hadhrat Maulana Ashraf Ali Thaanvi (rahmatullah alayh) narrated the following very interesting episode which is full of *ibrat* for the Students of the Deen, as well as for the Ulama who fail to understand the importance of abstaining from *mushtabah* food.

A man admitted his son to a Daarul Uloom in India. Both the father and the son enjoyed a high degree of Taqwa. After some time the father came to visit his son at the Madrasah. The son was attending classes. While the father waited in his son's room he noticed that the *roti* (bread) was commercial bread. In other words, the *roti* was bought from some shop. The father was highly agitated. When his son arrived, he made Salaam, but the father did not respond to his Salaam. Expressing considerable annoyance, he demanded to know why his son

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was eating bread obtained from the shops. The son explained that it was not his *roti*. The bread belonged to another student who also shares the room with him. Not satisfied with the explanation the father said: "Why do you live with such a student who eats just anything?" So saying, the father expressing his grief, left without speaking with his son or greeting him.

This was the degree of Taqwa of a man of genuine Taqwa. He left no stone unturned to inculcate the same degree of Taqwa in his son. Explaining the rationale of this episode, Hadhrat Thanvi (rahmatullah alayh) said that items displayed in public attract the gazes of numerous people. Many poor and destitute people who are unable to buy the *roti* simply stare at it. Such stares of desire (*Nathr*) spiritually contaminates the food. When a pious person consumes such spiritually contaminated food, his *roohaaniyat* will be adversely effected.