

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 WORLD

"This world is a house for him who has no home. It is wealth for him who has no wealth. He who is bereft of aql (intelligence) hoards (wealth) for this world." (Hadith)

P. O. BOX 3393 - PORT ELIZABETH - 6056 - SOUTH AFRICA VOL. 20 NO. 01

ALBARAKA BANK'S RIBA 'DEBIT' CARD

ALBARAKA Bank's latest Riba ploy is a case of from the frying pan into the fire – from one vile riba act to another worse riba act. Announcing its cunning plan to net in more riba funds, this Bank says in its "IMPORTANT NOTICE": "Please be advised that the Savings Account, Savings Trust Account and Junior Jump Account have been discontinued and you have the opportunity to reinvest your funds in an alternate Al Baraka Bank product suitable to your needs." The despicable motive is to discontinue the former so-called 'profit' payments to account holders, and on the contrary to extract from them riba in the guise of a variety of charges. The trick for fulfilling this motive is the "alternative" announced by the Bank as follows: "As an alternative, we would like to offer you our newly launched Al Baraka Debit Card Account..." The riba of the Debit Card is worse than the riba of the former Savings Accounts which this miscreant Haraam Riba Bank has unilaterally terminated to compel the Savings Accounts holders to switch to the Debit Card system.

The primary difference between the two systems is that in the former one (the Savings Accounts), the Bank paid the account holders interest. The switch-over has eliminated this out-payment of million/billions of rands to account holders and substituted it with the Debit Card which will net this Haraam Riba Institution millions/billions of rands in interest camouflaged with a variety of designations compiled in the "Debit Card Fee Structure". In the Debit Card system the bank does not pay so-called 'profit' any more on savings. On the contrary, it charges the account holders interest for the LOANS which they give to the bank. This interest is disguised in the form of a plethora of haraam "fees".

The despicable advertisement employed by the Bank to attract and mislead clients presents the following

bait: "No charge for in-store purchases. No monthly administration charges for active accounts. Free Monthly Internet Banking Subscriptions."

Never be fooled by this bamboozling stunt of the Bank. Men who are drunk devouring Riba, never do or give anything free. The Qur'aan Majeed lambasting these devourers of riba, states:

"Those who devour riba do not stand except as one who stands with Shaitaan having driven him to madness with his touch. That is because they say: 'Verily, trade is like riba.'" (Baqarah, ayat 275)

AlBaraka Bank, like all the other capitalist kuffaar banks interpret all their riba products to be trade which yield 'profit', yet the riba is conspicuous. AlBaraka Bank's Debit Card Fee Structure rips off the mask of deception from the 'free' banking and 'no administration charges' falsehood. A

glance at the fee structure will appall any Muslim who has some idea of Islam's prohibition of interest. Every charge in the Bank's charges sheet is a riba charge.

In its entire 5-page "Terms & Conditions of Al Baraka Debit Card" document, only *one single* Islamic word appears, and that is the word: *Qard*. Besides this one term, the entire document confirms the capitalist ethos and system of the Bank. Regarding its Debit Card system, Al Baraka Bank states in this document: "The account is on a *Qard* basis, classified as a current account and does not attract profits." We venture to emphasize that the *only* reason why this miserable Riba institution introduced the Islamic term, '*Qard*' in its document of haraam riba charges, is to provide justification for discontinuing its former payment of riba in the guise of 'profit'. It had to present an accept-

able reason for no longer paying 'profits' on savings, hence it attempts to brow beat into silence and submission the stupid account holders with the word, '*Qard*'. Muslims are aware that paying interest on loans is haraam, hence they are now supposed to accept the non-'profit'-paying Debit Card because the account according to the capitalists of the Bank is a loan account. If Al Baraka had some vestige of *amaanat* and *diyaaanat* it would never have stupidly stuck in the term '*Qard*' in that miserable capitalist document. Why did the Bank not say 'loan'? Why did it have to describe its haraam riba debit account with the term '*qard*'?

The question developing now is: How is this account a Loan account? Who gives the loan and to whom is the loan given? Undoubtedly, the debit card account is a *Qardh* (Loan) account. But it is a HARAAM account. While it does not attract 'profit' (riba) for the client, it does attract pure RIBA for the Bank. See the explanation on page 10 captioned, *QARDH HASANAH*.

The idea of free banking created by the 'no administration' LIE is a myth which Al Baraka Bank's own fee structure debunks. Just view the following charges which the debit card attracts:

- * If the account is dormant, then despite the account holder having money in his account, a monthly penalty from R3 to R75 is charged.
- * A fee of R10 is charged for cash withdrawals up to R2500. Above R2500, the fee is 50 cents for every R100 or part thereof.
- * For each cheque withdrawal R45.
- * For a bank guaranteed cheque R75
- * Cash deposits 75c per R100 or part thereof.
- * Special clearance of cheque R85
- * Post-dated cheque deposited R20

- * Transfers at Branch R10 – R12
- * Beneficiary payments R12
- * Inter System Transfers R5
- * Unpaid cheque R100
- * Stop payment cheque/debit order R65
- * ATM cash withdrawals R10
- * Cash Withdrawals Saswitch ATM up to R28
- * ACB debit order R4
- * ACB debit order rejection R5
- * Unpaid Debit Orders (insufficient funds) R25
- * Recurring beneficiary payment R5
- * Recurring beneficiary payment processing/amendment fee R3
- * Branch statements R4
- * Mini statements R1,50
- * Balance enquiries own ATM R1.50
- * Balance enquiries Saswitch ATM R3
- * POS Purchase withdrawal R3
- * Cash withdrawal R3
- * Enquiry R2
- * E-mail notices 40c per e-mail
- * SMS notices 40c per sms
- * Declined fee due to insufficient funds Own ATM R2; Saswitch ATM R4
- * Bill payment R4.50
- * Internet transfers: Once-off transfers R5.50
- * Inter-account transfers R3
- * Beneficiary payments R2.50 – R5
- * 3rd party payments R2.50 – R5.50

This formidable list of riba charges effectively debunks the 'no administration charges' claim of Al Baraka Bank. If you phone them, you pay for the greeting you offer and for their return greeting as well. You pay for saying 'Assalamu Alaikum' in case you have to phone the Bank. But remember that it is not permissible to say 'Assalamu Alaikum' to any bank worker while he is engaged in any bank work. It is haraam to greet with Salaam a person while he/she is indulging in sin. And if the worker is a female, then at no time is it permissible to verbally offer the Islamic salutation.

(Continued on page 10)

BENEFITS OF TA-AWWUTH

Ta-awwuth is to seek Allah's protection from shaitaan the accursed one by reciting *Authu billaahi minash shaitaanir rajeem*. In his kitaab, *Ghuniyatut Taalibeen*, Hadhrat Sayyid Abdul Qadir Jilaani (rahmatullaahi alayhi) mentions the following benefits of *Ta-awwuth*:

- The Mu'min gains firmness on the Deen
- He is saved from the evil of shaitaan.
- It becomes a powerful fortress for the Mu'min in which to remain safe from the evils of shaitaan.
- He gains the proximity and

aid of Allah Ta'ala.

On the occasion when shaitaan was expelled from Jannat, he vowed that he would ensnare and mislead Allah's servants from the front, the rear, the right and the left. Allah Ta'ala took an oath by His Might and Power that He would instruct His servants to recite *Ta-awwuth*. When they recite it, Allah's hidaayat

(guidance) will encircle them and protect them from the onslaught of shaitaan. Said Allah: 'O Mal-oon (Accursed one)! Then you will not be able to harm them.'

According to the Hadith, when a person seeks refuge with Allah Ta'ala, reciting *Ta-awwuth* with sincerity, Allah Ta'ala grants him safety for the entire day. Rasulullah

(sallallahu alayhi wasallam) said: "Close the door of sins with *Isti-aathah* (i.e. reciting *Ta-awwuth*), and with *Bismillaah* open the door of worship."

Shaitaan is mortally scared of *Ta-awwuth*. *Isti-aathah* is a ray of *Noor* in the hearts of the Aarifeen producing *Ma'rifat* (spiritual recognition) (Continued on page 12)

Questions and Answers

THE MAJLIS Q & A
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Q. Is it permissible to shred very old and tattered copies of the Qur'aan Majeed in a shredder. The paper will be recycled?

A. It is not permissible to shred old scriptures of the Qur'aan Majeed even if it will not be recycled. Using for recycling is appallingly sinful. It is defilement of the Qur'aan Majeed. The unusable copies of the Qur'aan Majeed should be wrapped in clean cloth and buried in a place where people do not walk.

Q. Is the study of accountancy permissible?

A. While the subject of accountancy is permissible, the university environment is haraam. Intermingling of sexes, music, drugs, liquor, and other acts of immorality and kufr are rife at all universities. On account of these haraam acts, it is not permissible to study at a university. Perhaps the subject could be pursued by means of a correspondence course.

Q. Is it permissible to tie black beads around the wrists of a baby for protection?

A. It is not permissible to tie the black beads on the wrists of babies. This is a baseless, custom of superstition of the idolaters.

Q. Is it permissible for nabaaligh children to make gifts from their own money?

A. Nabaaligh (minor) children are not allowed to give even charity from their own money. The parents should not allow them to make contributions with their own money. However, the parents should give them some money to make charitable contributions so that generosity is cultivated in them.

Q. I am a follower of the Maaliki Math-hab. For Fajr, two Athaans are called. Will it be valid to perform the Fajr Sunnat Salaat after the first Athaan or should we wait until after the second Athaan in which the words: "As-Salaatu Khairum minan naum" are recited?

A. The first Athaan is recited before Subh Saadiq, i.e. before the entry of Fajr time, hence it is not permissible to perform the Sunnats of Fajr after the first Athaan. You have to wait until after the second Athaan. It will also be permissible to perform the Sunnats before the second Athaan as long as Fajr time has commenced.

Q. Recently I have been performing Salaat at a Jamaat Khaanah in one of the suburbs of Benoni. The Imaam here uses a PA amplifier with the ecco function turned up, with the result that it becomes difficult to hear the lecture clearly. I approached the Imaam and complained about the disturbance that was caused by the PA system. The Imaam replied that the Athaan and Qiraa't sound nice with the ecco on. I then informed the Imaam that the ecco function on these amplifiers are predominantly used for karaoke singing in night clubs. Further, in view of the fact that we have such a small congregation of about 25 people, there is no need for a PA system. He responded: 'What can we

do? Someone has sponsored it?'

A. The Imaam's response is absolute haraam drivel. If someone sponsors liquor or a musical instrument for the Jamaat Khaanah to be played when the Athaan is recited, will the Imaam's stupid response carry any Shar'i substance? This system which is primarily used in dens of vice – dens of prostitution – is haraam for utilization in ibaadat and in a Musjid or Jamaat Khaanah. The major crimes of this haraam system are mutilation of the Qur'aanic recital, emulation of a feature of vice dens, introducing an evil accretion in a pure act of ibaadat. Even normal loudspeakers are not permissible for Salaat and Khutbah. There is consensus of all the senior Ulama on this prohibition. The imaam of the Jamaat Khaanah has reduced the Qur'aan recital and Athaan to the gutter level of immoral music of immoral kuffaar.

LAUGHTER

Rasulullah (sallallahu alayhi wasallam) instructed Hadhrat Abu Dharr (rahmatullah alayh) to abstain from abundant laughter because laughter kills the heart. (Hadith)

Q. On another occasion at the same Jamaat Khaanah, the appointed Muath-thin called the Athaan. But the Iqaamat was recited by a man dressed with a pink T-shirt and jeans and without his head covered. After the Salaat I approached the imaam to complain. He responded that he did not want to offend anyone. Please comment.

A. The imaam and the trustees of the Jamaat Khaanah miserably failed in their duty. They were supposed to have stopped the faasiq in his tracks and prevented him from reciting the Iqaamah. It is not permissible to allow a faasiq to recite the Athaan and the Iqaamah. Salaat performed with such lewd dress has to be compulsorily repeated.

Q. The imaam who visited us in prison told me to pray as follows: "Ya Abdul Qaadir Jilaani! Ask Allah to fulfil my duas." I felt very uncomfortable. Before I do so I decided to find out if this is valid. Please advise me.

A. The imaam who visited you is a Bid'ati (a man of innovation). There are numerous members of the Bid'ah cult in South Africa. He had asked you to indulge in *shirk* (associating partners with Allah Ta'ala). Rasulullah (sallallahu alayhi wasallam) said: "Sin is what agitates your conscience." Because the man tried to trap you into committing *shirk*, you felt uncomfortable. The natural attitude of Imaan is to repel *shirk*. You should never heed the evil teachings of bid'ah and *shirk* of this 'imaam'. A Muslim directs his dua to only Allah Ta'ala. No one can grant wishes and prayers besides Allah Ta'ala. Beware of these deviated persons of Bid'ah who worship the graves of the saints.

Q. In prison sometimes the prison guards prevent me from perform-

ing Salaat on time. Should I defy them?

A. In the circumstances you find yourself in prison it is permissible to perform Salaat qadha when the prison guards prevent you from performing it on time. Don't defy them. You will not achieve anything by defiance in your situation. They will only utilize force, brutally oppress and injure you, and prevent you from performing Salaat. You will also adversely affect your parole chances. Prison is a filthy abode for shayaateen. You should not do anything to prolong your stay in such an evil place.

Q. Before leaving on a journey if one makes masah on Khuffain, will the 24 hour or the 72 hour rule apply after beginning the journey?

A. It will be permissible to continue making masah for 72 hours while on the journey?

Q. What should be done with the assets of a person who died leaving no heirs?

A. Such a person is termed *Laa-waarith*. His/her estate should be distributed to the Fuqara (Muslim poor). If the *Laa-waarith* has such poor relatives who do not inherit, they enjoy a prior right to his/her assets. Non-inheriting relatives are step-mothers, milk-relatives, step-children, wife's relatives, etc.

Q. Is it permissible for a man to distribute all his wealth to his heirs during his lifetime?

A. While it is permissible for a man to distribute all his wealth to his children, etc. during his life time, the intention should not be to deprive any particular heir without valid Shar'i reason. If he distributes his wealth during his lifetime, he should give equally to both sons and daughters. If he has a valid reason for preferring one child, hence giving him/her more, then it will be permissible, e.g. the one child cares more for the parents or he is the only one who works with them.

Q. Is it permissible to distribute all of one's wealth to charity?

A. It is not permissible to give all of one's wealth to charity thereby depriving one's heirs. Deprivation of heirs is a heinous sin, hence the Shariah has stipulated that a man may bequeath a maximum of one third of his assets to charity after his death.

Q. What alternative can you offer for the MPL document? Is there any alternative? If there is an alternative, put it up for discussion.

A. Yes, there is an alternative document. That document is Allah's Shariah. Since it was finalized and perfected by Rasulullah (sallallahu alayhi wasallam) and transmitted reliably from the Sahaabah down the long corridor of 14 centuries, there is no need to put it up for discussion. The Shariah is non-negotiable. Any Muslim who seeks an alternative to the inviolable divine Shariah should ruminant on the following Qur'aanic verses:

* "They who do not decree according to that (Shariah) which Allah has

revealed, verily they are the kaafiroon."

* "What! Do you see seek the law of jaahiliyyah (such as the MPL)?"

* "And whose Law is more beautiful than Allah's Law?"

* "Then We have established you on a Shariah with regard to affairs. Therefore follow it, and do not follow the desires of those who do not know,"

Q. Is it allowed for a man to give his own Zakaat to his poor parents?

A. It is not permissible for a person to give his own Zakaat to his parents even if they are poor. It is Waajib for him to support them.

Q. In some places while they sit on the floor to eat, the food is placed on small tables. Is this style of eating in conformity with the Sunnah?

A. It is not permissible to put the food on a small table or any raised platform even if sitting on the ground when eating. It is necessary that the food be on the ground. This style is in conflict with the Sunnah.

Q. A husband said to his wife: "Tonight is Talaaq night! Call the Maulanas. Tonight I'm giving Talaaq." Are these statements Talaaq? Is the Nikah still valid?

A. The statements: "Tonight is talaaq night", "Call the Maulanas", and "Tonight I'm giving talaaq", are not Talaaq. These statements convey his intention of giving Talaaq. However, they are not Talaaq. Only when he actually gives the Talaaq, will it become valid.

Q. If a krugerrand is giving to the wife with the intention of it being Mehr-e-Faatimi, will the Mehr-e-Faatimi Sunnat be fulfilled?

A. Yes, you may give a Krugerrand and make niyyat of Mehr-e-Faatimi in view of the value of the coin being more than the value of Mehr-e-Faatimi.

Q. Is it permissible for the mother who is divorced and has custody of the minor children to take them out of town for a holiday without the permission of the father?

A. Although a mother has custody of minor children until a certain age, the father always remains the guardian. As such the mother has no right of acting unilaterally regarding the ta'leem and tarbiyat of the children. She may not make decisions pertaining to the children without the father's approval. She has no right of taking the children for a holiday or to anyone's home even in the same city without the consent of the father. The separation or divorce does not diminish the right if the father over his children or his right of guardianship in any way whatsoever.

Q. Until what age does the mother have custody of the minor children in a case of separation?

A. The mother, if she is not a faasiqah (immoral) and if she is not a danger to the Islamic morals of the minors, will have custody of a boy child until the age of 7 years, and of a girl until the age of 10 years. Then custody is the father's right.

Q. A Moulana described the Muja-

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hidden as 'terrorists'. He made this statement in the context of the world cup event. Please comment.

A. This 'moulana' character who labelled the Mujaahideen 'terrorists' is himself a Terrorist in terms of the Shariah. He is a spineless lackey of the western kuffaar. He has betrayed Muslims, the Rasool, Allah Ta'ala and Islam. His love for the fisq and fujoor of the haraam world cup event has made him drunk. The inebriation of the nafs is worse than the inebriation of physical liquor, hence he is capable of blurting such kufr rubbish.

Q. Regarding the housework for the wife there appear to be difference of opinion. Is it incumbent that she does the housework?

A. Yes, it is morally incumbent on her. It is the duty of the wife to do the housework. The husband is required to engage a maid to assist his wife with the housework. Rasulallah (sallallahu alayhi wasallam) very clearly stated that the housework is the obligation of Hadhrat Faatimah (radhiyallahu anha) and the outside work (of earning, etc.) is the duty of Hadhrat Ali (radhiyallahu anhu).

Even the Hanafi Fuqaha who say that housework is not Waajib on the wife, do not negate the *wujoob* (compulsion) of obedience to the husband in all things lawful. Thus, while cooking according to some is not Waajib on the wife by virtue of the Nikah, it becomes Waajib on her by virtue of the husband's instruction. It is another issue if the husband oppresses her with burdens, for then he is guilty of sinning, but his sin does not justify the wife's disobedience, hence Rasulallah (sallallahu alayhi wasallam) said that if the husband orders his wife to stand the whole night or to transfer the stones of one mountain to another, then she has to obey. The emphasis is on obedience of the wife to her husband in all things lawful.

According to the other Math-habs, housework is Waajib on the wife by virtue of the Nikah contract, not by virtue of the husband's orders. Rasulallah (sallallahu alayhi wasallam) has instructed his beloved daughter, Faatimah (radhiyallahu anha) to do the housework in her marital home, and this Hadith is the basis for the view of the other Math-habs as well as for many Hanafi Fuqaha.

Q. Recently a Muslim judge of the High Court did not entertain the application of the NNB Jamiat to ban the insulting Mail & Guardian cartoon. The judge saw no need for the application. What is her status in terms of the Shariah?

A. It is quite obvious that the 'Muslim' judge who had made this haraam ruling which is tantamount to condoning the insult directed to Rasulallah (sallallahu alayhi wasallam) has lost her Imaan. Insulting Rasulallah (sallallahu alayhi wasallam) or condoning such insult is kufr.

Q. Sometimes while reciting the Qur'aan Majeed in the Masjid a person begins Salaat right in front

of the Qur'aan reciter. His back is towards the Qur'aan Shareef. Is this permissible?

A. It is not permissible to recite the Qur'aan Majeed behind someone's back while one is reciting from the Qur'aan Shareef. It is highly disrespectful to have the Qur'aan Majeed behind someone's back. The reciter should move away.

Q. Are royalties permissible? For example, the chicken plants pay the halaalizers a royalty on every chicken slaughtered?

A. Such royalties are haraam riba and extortion.

Q. I have been told that if Eid falls on a Friday and one attends the Eid Salaat, then Jumuah Salaat on that day is no longer Fardh. Is this correct?

A. Jumuah remains Waajib even if it falls on the Day of Eid, and even if one has performed the Eid Salaat. According to the Hambali Math-hab Jumuah will not be Waajib on those who had participated in the Eid Salaat.

Q. Many Muslims are celebrating the world cup event with flags of the participating countries. Is this permissible?

A. Flying the flags and displaying the symbols of kuffaar countries are haraam.

Emulating the kuffaar is haraam. Many of the flags have crosses which are symbols of shirk and kufr. Nabi Isaa's (alayhis salaam) function when he comes to earth will be to eliminate all crosses. Maulana Sulayman Kindi who happens to be a member of the NNB Jamiat has written a good article which explains this prohibition.

Q. Is it permissible to consume dead fish floating on the water?

A. It is not permissible to consume dead fish floating on the water.

Q. If an adult girl marries without the approval of her parents, is the nikah valid?

A. It is Waajib for a girl to obtain the consent and blessings of her parents for marriage. Although her marriage will be valid without parental consent, she will be sinful if she marries without their consent, if the parents have a valid reason for refusing. However, according to the Shaafi Math-hab the marriage will be valid only if a male contracts the nikah for her. She must compulsorily have a male to represent her.

Q. Does a girl have the right to refuse to marry an impious boy even if her parents insist that she marries him?

A. If the lad is impious/modern or a faasiq/faajir (immoral), then the girl has the right to refuse marriage.

Q. I am a follower of the Maaliki Math-hab. Are Ishraaq and Dhuha two separate Salaat?

A. According to the Maaliki Math-hab, there is only Dhuha Salaat after sunrise. The minimum is two raka'ts and the maximum is eight raka'ts. There is no separate Ishraaq Salaat according to the Maaliki Math-hab.

Q. An invalid will be making Tawaaf and Sa-ee in a wheel chair.

WHO ARE THE "TERRORISTS"

Q. What does the Shariah say about learned men – moulanas and sheikhs – who support the world cup games and propagate that Muslims should honour the arriving players?

A. According to the Shariah a man who flagrantly and audaciously halaalizes acts of kufr – the entire world cup event is HARAAM – a conglomeration of a multitude of haraam acts – as these devilish 'moulanas' and 'sheikhs' do, are not Muslims. They are Terrorists in terms of the Shariah, for they have rebelled treacherously against Allah Ta'ala. They have long ago lost their Imaan. Salaat behind them is not valid. They live in the

state of adultery with the women who were once their wives because their kufr has obliterated their Imaan, if ever they had Imaan.

This type of 'moulana' or 'sheikh' is on the payroll of sinister enemies of Islam. They are shayaateen in human form. There is therefore nothing to be surprised about their vile comments despite these being lamentable. 'Moulanas' and 'sheikhs' of this kind are vermin and treacherous blobs of epistasis who lurk within the community betraying Muslims for a few dollars which the conspirators who have employed them dole out. In the words of the Hadith the likes of these vile 'moulanas' and 'sheikhs' are described as 'ghutha' or the muck and filth which comes down with floodwaters.

Q. If I push the wheel chair will my Tawaaf and Sa-ee be valid or should I perform these acts separately?

A. The one pushing someone in a wheelchair for Tawaaf or Sa-ee should also make niyyat for Tawaaf/Sa-ee, then his/her acts will also be valid. However, if the pusher's intention is only to get a wage, then his/her Tawaaf/Sa-ee will not be valid.

Q. Can the husband clip the hair of his wife to release her from Ihraam? If the husband is not present, who should clip her hair?

A. Yes, the husband may clip the hair of his wife to release her from ihraam. If the husband is not present to do this nor a mahram male nor a female, then the woman should clip her own hair. It is haraam – totally haraam – to allow a ghair mahram to clip her hair.

Q. I was told that I should not recite Talbiyah immediately after performing the two raka'ts of Ihraam Salaat, but should wait until we board the bus, then recite Talbiyah with the group. Is this according to the Shaafi' Math-hab?

A. The Talbiyah according to the Hanafi Math-hab is Waajib. It has to be compulsorily recited audibly at the time of making niyyat for Ihraam, which is usually after performing the two raka'ts Sunnat Salaat for adoption of Ihraam. According to the Shaafi Math-hab, Talbiyah is Sunnat. Despite this, it should be recited individually at the time of making niyyat as the Hanafis do. It is incorrect to delay it until you reach the bus. It is not Masnoon to recite it in group form.

Q. What should be recited when lowering the mayyit into the grave?

A. When lowering the mayyit into the grave, the only Masnoon dua to recite is to say:

Bismillaahi wa ala mil-lati Rasoolillaah sallallahu alayhi wasallam). There are no other Sunnat acts for this occasion according to both Math-habs.

Q. Is it permissible to build a very low brick wall around the grave?

A. It is not permissible to build a wall around the qabr, even a low one. Stones may be placed around – not

marble or decorative stones. The ordinary stones laying around could be placed around the grave.

Q. Is it Sunnah to pour water on the grave whenever one visits the graveyard?

A. The practice of regularly pouring water on the graves is bid'ah. If it is done occasionally to prevent the sand from blowing away, it will be permissible. However, in our community it is done as a custom, hence bid'ah.

Q. If it is Salaat time while one is in the qabrustaan, can Salaat be performed there?

A. Salaat should not be made inside the qabrustaan where one will be facing any of the graves. However, if it is time, and if one can find such a place where there are no graves in front, then it will be permissible.

Q. Are there any style of topi which is not permissible to wear?

A. Topis which are the dress of fussaah are not permissible. Hence, our Akaabir prohibited wearing Jinnah caps/topis. Topis of any kind worn by the Sulaha (the pious Auliya and Ulama) will be permissible.

Q. Is it permissible to use the new kind of 'auto wudhu' washer for making wudhu?

A. Obviously the auto 'wudu' washer is in conflict with the Sunnah. As far as possible one should avoid using such contraptions which change the Sunnah system. However, if the water runs off into a drain, and there is no accumulation of used water which is re-used, then the wudhu will be valid. We believe that this type of contraption is fitted in some airports. As long as the parts of the body are washed correctly, wudhu will be valid and the contraption may be used at the airports for the sake of convenience. But one should not install this type of washer in the home.

Q. A man gave his wife three Talaqs. He wanted to reconcile but all the Ulama in the town refused to perform the nikah. Finally this man managed to find a molvi who performed the nikah. What is the status of the nikah and of the molvi who performed it?

A. Three Talaqs irrevocably and fi-

Questions and Answers

THE MAJLIS Q & A
P.O. BOX 3393
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PAYING WITH INTEREST

Q. Recently there was a 5 day MPL training course held in Durban by the Amal-Barakabank group. The fee for the 5 day course to qualify in 'Islamic law' was R2,500. I paid this fee with interest which had accumulated on my bank savings. Was this permissible?

A. Brother, you are most fortunate that you did not gush your halaal money down the sewer drain. The course was a five-day stint of kufr. The haraam interest money had greater merit than the kufr which was being gorged out by the conglomerate of zindeeqs who had gathered to

portray their *jahaalat*. You must have 'qualified' in kufr. Hence the haraam interest was a fine payment for the splurge of stercoraceous kufr which was banded by the zindeeqs and mulhids in the name of Islam. You are fortunate that you had the foresight to pay for the kufr with *rijs*. You should now make taubah for having corrupted your Imaan with kufr which the mulhids bonded to kufr were indoctrinating the ignorant participants. How did you manage to sit through five days of kufr torture being dinned into your ears?

nally terminate the marriage. It is not permissible for the former husband to marry the woman whom he has given three Talaqs. The marriage will just not be valid. Only if she marries someone else, and if her new husband after consummation of the marriage, divorces her will she be permissible for the previous husband to marry. If the person knowing that the woman was given three Talaqs performed the *baatil* 'nikah' to her previous husband, then he is a faasiq of the worst order. He has plunged the woman and her consort into adultery. The mock nikah is just not valid. The man and woman will be living in an adulterous relationship and the children born of this haraam relationship will be illegitimate.

Q. If stools and urine (human or animal) can't be used for fertilizer, what will be the ruling if these impurities are used to produce gas for vehicles and trains?

A. The vapour, smoke and ash realized after burning an impurity are not impure. Thus, the gas which has been prepared will be permissible for use in vehicles although Muslims should not deliberately embark on operations to

produce gas from impurities. Allah Ta'ala has created more than ample pure substances for our sojourn on earth. Rasulullah (sallallahu alayhi wasallam) said: "*Verily, the world has been created for you (i.e. for your temporary stay here) while you have been created for the Akhirah.*" Nabi-e-Kareem (sallallahu alayhi wasallam) also said: "*Allah has not created the cure for my Ummah in substances which have been made haraam for them.*" But the brains of kuffaar being impregnated with kufr always first incline to *najaasat* (faeces, urine, liquor, blood, and other impurities). The same mentality prevails in the medical world. Their brains overlook the billions of pure substances Allah Ta'ala has created for medicine. Kufr is spiritual filth, hence the kuffaar always incline towards physical filth and impurities.

Q. Why would someone be a kaafir if he does not accept that Hawwaa (alayhas salaam) was created from the rib of Nabi Aadam (alayhas salaam)? Only rejection of a Mutawaatir teaching is kufr? In Umdatul Qari it is mentioned that Rabee Bin Anas had taken a figura-

tive meaning of the hadith vol. 11 page 14. In Ruhul Maani it is mentioned that Abu Muslim also does not accept the creation from the rib. Whilst this is not the preferred opinion, the presence of this opinion will prevent the takfeer of one subscribing to it.

A. You don't know what you are saying. Do you have any doubt in the Shariah's teaching that Hadhrat Hawwaa (alayhas salaam) was created from the rib of Hadhrat Aadam (alayhis salaam)? Is this teaching not Mutawaatir? Rejection of this absolute truth is kufr. The view of Rabee Bin Anas and Abu Muslim is extremely rare and baatil. It is utterly baseless, and these seniors had erred in their understanding on this issue. In fact, it is mentioned in Umdatul Qari that this view is 'baatil'. The Tawaatur of this belief is not negated by such rare views. There are rare views on almost every Shar'i issue. Rare views which are in diametric conflict with the official version of the Shariah should never be cited to negate the view of the Jamhoor. Alaamah Sha'raani (rahmatullah alayhi) said: "*He who takes the rare views of the Ulama (as his daleel), he has made his exit from Islam.*"

Q. Is it permissible to sell gold plated or silver plated rings?

A. It is not permissible to sell imitation rings even if gold/silver plated since it is not permissible to wear such rings.

Q. If one takes a Waajib ghusl after expiry of Sehri time, will the fast be valid?

A. While a Waajib ghusl should not be unnecessarily delayed, it is nevertheless permissible to take the Fardh ghusl even after expiry of Sehri time. The fast will be valid.

Q. Is it permissible for the husband to clip the hair of his wife to release her from Ihraam?

A. The husband should first complete all the rites of Hajj/Umrah before clipping his wife's hair. Once he has completed all the acts of Hajj/Umrah, he may clip his wife's hair even if he has not yet shaved or clipped his own hair.

Q. According to the Imaam conducting Hajj class for us, gargling the mouth and putting water in the nose is Sunnat, and ghusl will be valid according to the Shaafi' and Hanafi Math-habs even if these two acts were not done. Is this correct?

A. According to the Hanafi Math-hab, it is Fardh to gargle the mouth and apply water into the nostrils. Without this, the ghusl will not be valid. However, according to the Shaafi' Math-hab, if these acts are omitted, then while the ghusl will be valid it is sinful (Makrooh) to discard these Sunnat acts. The Imaam has grievously erred for saying that the ghusl is valid according to even the Hanafi Math-hab in this case.

Q. I am told that at Mina the toilets and the bathrooms are combined in one cubicle. Is it permissible to recite the wudhu duas, kalimah, etc.

in such a cubicle?

A. It is not permissible to recite any duas inside the combined toilet-shower cubicle. The Saudis too are addicted to western filth and shaitaniyat, hence they have constructed these haraam cubicles.

Q. I was told that once a boy becomes mukallaf, his father can demand rent from him for staying in the house. What if the boy is not earning?

A. The father may not demand rent from even his Mukallaf child if he (the child) is not earning. If the child is wealthy, the father may ask rent. But as long as the child is unable to earn, it remains the father's duty to support him.

Q. When sitting on the ground or in a chair to perform Namaaz, where should the eyes be?

A. When performing Namaaz sitting, the eyes should be focused on the lap whether sitting on the floor or in a chair.

Q. The mahr for girls in our family/society is 20,000 PKR. My parents had agreed to a considerably lesser amount, and I was under pressure to accept. I reluctantly agreed. But I feel utterly humiliated and insulted. Can I still claim the full mahr from my husband?

A. Mahr is the right of the bride. Mahr Mithl is the stipulated amount which is normally paid to girls of a particular family or tribe. While you and your parents had the right to demand the stipulated amount of 20,000 PKR, your family had waived their right and you too by having agreed to the lesser amount and having accepted it have forfeited your original right. You can't now demand the full amount. It is now of no goodness to resurrect the Mahr issue. Make the best of it. Try your best to forget the issue in order to make a success of your marriage.

Q. When a non-Muslim embraces Islam, is it a requisite for two witnesses to be present to hear him recite the Kalimah?

A. There is no need for witnesses when a person embraces Islam. He merely recites the Kalimah verbally while believing it in his heart. Witnesses are not a requisite for a person who becomes a Muslim.

Q. In a business deal, R400,000 was paid as 'Key Money'. The landlord further stipulated that after five years on the basis of the then value of the business goodwill will have to be paid. Are these transactions permissible?

A. The transactions are haraam. 'Key Money' is haraam riba. The landlord has to compulsorily refund the R400,000 which was paid to him. The further haraam goodwill to be paid to him after five years is also haraam.

Q. The Ahl-e-Hadith, Salafis and modernists say that the miracles narrated in Shaikh Zakariyya's book, *Mashaikh-e-Chisht* and similar other books are all false and in conflict with the Qur'aan. Please provide the correct ruling.

A. Miracles of the Auliya are true.

CREMATION?

Q. Why are Muslims not allowed to cremate their dead?

A. Muslims are not allowed to be cremated for the following reasons:

1) Muslims are not Hindus nor atheists.

2) The Islamic system of burial is divinely ordained and has been commanded and taught by Rasulullah (sallallahu alayhi wasallam) who as you are aware was the Final Nabi of Allah Ta'ala.

3) Fire will be Allah's primary means of punishment in the Hereafter. Jahannum (Hell) is Fire which has been created for the transgressors and deniers of Allah Ta'ala. For this reason, Islam forbids killing insects, animals, etc. with fire.

4) Allah Ta'ala states in the Qur'aan that He has ennobled human beings. It is not befitting to treat the ennobled human body like chattel or dead animals and assign it to the Fire which is the medium of chastisement.

5) A host of religious (Islamic) rites has been ordained by Allah Ta'ala for

honouring and respecting the dead human body. These cannot be observed if the human body is assigned into hell on earth even before reaching the Hereafter.

6) Allah Ta'ala created man from sand. Since his origin was from the earth, on death he is assigned again to earth, hence the Qur'aan Majeed says in this regard: "*From it (i.e. the earth) have We created you, and to it (the earth) shall We return you (i.e. to the grave), and from it shall We resurrect you a second time (in Qiyaamah).*"

Some senior Ulama have narrated that some of the gods which Hindus worship were jinn. Jinn were created from fire. It is therefore probable that when they die they are cremated and returned to their primordial matter, like human beings are returned to their original matter (namely sand). Since Hindus, among the numerous objects they worship, also worship jinn, it is quite probable that the shayaateen (who are evil jinn) had taught them this mode of disposing their bodies.

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Denial of this established reality is gross ignorance. Denial of the miracles (Mu'jizaat) of the Ambiya is kufr. The deviant Salafis and modernists who deny the miracles of the Auliya have absolutely no evidence for their denial. They make claims of opinion without being able to back up their contention with evidence. To claim that the stories in Mashaaikh Chisht and other kitaabs are false, the claimants need to produce evidence. Their mere contention without proof is not valid and should be rejected as baseless. Shall we believe the baseless opinions of the modernists or the statements which all the great authorities – Auliya, Mufasssireen, Muhadditheen, Fuqaha, etc. – have unanimously transmitted down the generations for the past 14 centuries? The teachings of Islam are not the products of the rationalization of modernists and other juhhaal (ignoramus) of this age. Islam is the product of Wahi (Divine Revelation).

Q. Someone purchased a world cup ticket for R200. Can he sell it for R250?

A. Purchasing and then selling the ticket for the haraam world cup, are haraam. Leave alone selling it for a higher price, it is haraam to give it even free to anyone. The only thing that could be done with it is to tear it up and throw it away.

In general, as far as tickets are concerned, e.g. bus tickets, plane tickets, etc. it is not permissible to sell them for a higher amount than what was paid for them.

Q. At the world cup games, Jumuah Namaaz was performed at the grounds. Was this permissible?

A. The Jumuah performed at the grounds where the haraam world cup matches were being played was not permissible. In fact it was not valid. They have to make qadha of Zuhr of that day.

Q. When I see an acquaintance accomplishing something or achieving success, I become jealous. How can I get rid of this evil?

A. As long as you don't act according to the demands of the jealousy, it will not harm you nor is it sinful as long as you restrain it. Just recite *Wahoula* repeatedly, and make dua for the person you are jealous. Then you will gain much thawaab for this act of mujaahadah (struggle) against the nafs. When the nafs is jealous, it demands that the person should be harmed; that you should speak bad about him; that you should make gheebat about him, etc. Resist all these demands, and you will gain thawaab, and the jealousy will then not harm you morally and spiritually. To others, speak good about the person, and when you see him, be the first to make Salaam.

Q. I was given presents. I have now discovered that the items are stolen property. What must I do? Should I throw them away?

A. If you are aware of the owner of the goods given to you, then it is Waajib to return it to him/her/them. If you

are not aware, then ask the one who gave you the items, who the owner is. If this is not possible or if he too does not know or he refuses to provide the information, then it is Waajib to give the items to the poor. It is not permissible to throw them away.

Q. What is the status of Al-Baani, Sheikh Bin Ba'z, Sheikh Ibn Uthaymeen and Sheikh Ibn Taimiyyah?

A. The Math-habs are as old as Islam. The Math-habs are not new developments such as the Salafi sect. Al-Baani was not even a qualified Aalim of the Deen. He had no *Isnaad* which is imperative for a qualified Aalim. Sheikh Bin Ba'z and Sheikh Uthaymeen were Saudi Ulama of recent years. They generally followed the Fiqh of Imaam Ahmad Bin Hambal (rahmatullah alayh) although they did not adhere strictly to his Math-hab. They laboured in the misconception that they had the ability to diverge from the path of the Four Math-habs and formulate their own laws based on their understanding.

Sheikh Ibn Taimiyyah was an Aalim of the 7th Islamic century. He had considerable knowledge, but his knowledge was more than his understanding. He too had deviated from the Path of the Ahlus Sunnah in certain issues.

Q. Are Imaam Maaturidi and Imaam Ash'ari of the Ahlus Sunnah wal Jama'ah?

A. Imaam Maaturidi and Imaam Ash'ari are of the Ahlus Sunnah Wal Jama'ah.

Q. Is it mandatory to follow one of the Four Math-habs? Why can't we mix the Math-habs since all four are correct and constitute the Ahlus Sunnah?

A. Following one of the Four Math-habs is mandatory. Without following one of the Four Math-habs, it is not possible to follow the Sunnah of Rasulullah (sallallahu alayhi wasallam). The entire Deen of Islam is encapsulated in the Four Math-habs.

Mixing Math-habs (Talfeeq) is not permissible. All Math-habs are unanimous in condemning Talfeeq. When Math-habs are mixed, one begins to follow the nafs (desire and fancy).

While we believe all Four Math-habs are the Haqq, we do not say that all are correct. Deen is a serious issue. Its teachings may not be subjected to whimsical fancy, desire and convenience. For example, the Hanafis believe that it is not permissible for the Muqtadis to recite Qiraa't in Salaat behind the Imaam. On the contrary, Shaafis believe that it is compulsory to recite Surah Faatihah in every rak'a't regardless of the Imaam reciting. Now this is a major difference, and there are many such issues of major differences among the Math-habs. It is quite logical that both these opposite views cannot be correct. Only one view is correct. However, since all Math-habs base their rulings on the Qur'aan and Hadith as interpreted and taught by the Sahaabah, we say that they are all on the Haqq.

Consider the example of perform-

ing Salaat in the plane. This issue did not exist during the early eras of Islam. The Ulama in this era therefore have formulated their rulings on the basis of the Principles of their respective Math-habs. Now according to us, the Salaat should be performed on time in a plane, but on landing, the Salaat should be repeated on the ground. Other Ulama have ruled that there is no need to repeat the Salaat as it is valid in the air. Since both groups have valid Shar'i basis and their respective arguments are based on sound Deeni premises, we shall not proclaim the different view to be baatil. Both groups are on the Haqq while it is just logical that one view will be incorrect. However, the ordinary people who lack academic knowledge have to follow someone. They are not permitted to practise on the basis of their fancy and their reasoning. Now what is the procedure for them? Obviously they will follow those Ulama from whom they generally acquire their guidance in Deeni issues.

It will not be permissible for them to sometimes follow one group and at another time another group merely because of convenience. If they do so, it will mean that they are following baseless desire. It is therefore necessary to follow one particular Math-hab.

Q. Please comment on the permissibility or impermissibility of the Vuvuzela bugle which even Muslims have been blowing.

A. Someone sent us a nice article on this contraption. The article which is adequate comment for people of Imaan, is reproduced in these pages.

THE VUVUZELA... DID YOU KNOW?

A 'gift' to you from the Christianity

1. Used by the **Nazareth Baptist Church**

2. The church says it dates back to 1910 after the so called 'prophet isaiah shembe' established his Church in Inanda KZN

3. Followers of his religion still use the vuvuzela as part of their dance and worship ceremonies

4. The instrument is used as part of **Christians celebratory ceremony, the "Jubilee year"**

Need we say more O Muslim...

Q. Are there any Mujtahid Imaams alive today who can challenge any of the rulings of the Four Imaams?

A. There are no Aimmah Mujtahideen alive today. In fact, since the past 13 centuries not a single one of the great Fuqaha and Ulama had challenged the illustrious four Imaams. Great Ulama, Mufasssireen, Muhadditheen and Fuqaha such as Imaam Abu Yusuf, Imaam Muhammad, Imaam Sarakhsi, Imaam Raazi, Imaam Ghazaali, Imaam Bukhaari, Imaam Muslim and innumerable others all followed one

of the Four Imaams, and no one challenged them. The one who did, deviated, e.g. Ibn Taimiyyah. The age of the Aimmah Mujtahideen terminated with the ending of *Khairul Quroon (the three noblest eras of Islam)* – the ages of the Sahaabah, Taabieen and Tab-e-Taabieen.

Now what you will find remaining today is the *chaff*. The Ulama-e-Haqq of this era will be the *chaff*. In relation to the great Fuqaha, i.e. the Muqallid Fuqaha, the true Ulama of this age are mere '*chaff*' while the Ulama-e-Soo' – the evil worldly scholars – are *ghutha (rubbish)* who betray Allah Ta'ala, the Nabi, the Ummah and Islam for the miserable benefits of this world.

Q. Does the Ahlus Sunnah Wal Jama'ah believe in the Zaat and Sifaat of Allah Ta'ala?

A. Yes, the Ahlus Sunnah believes in the *Zaat* and *Sifaat* of Allah Azza Wa Jal. Anyone who does not, is a kaafir. However, in the interpretation of these issues Ibn Taimiyyah and his followers differ with the Ahlus Sunnah. They do not believe in the Omnipresence of Allah Ta'ala, while we do. They assign a confined space to the Presence of Allah Ta'ala, viz, the Throne, while the Ahlus Sunnah does not confine Allah Ta'ala to any dimension.

Q. Is Jumuah Salaat valid in prison?

A. Jumuah Salaat is not valid in a prison according to all Four Math-habs.

Q. One molvi narrated that the entire family of an old woman had drowned when a ship was wrecked. When she reported this episode to Hadhrat Shaikh Abdul Qadir Jilaani (rahmatullah alayh) he made dua and all the drowned persons became alive. The ship docked safely with them. Is this story authentic?

A. It is pure fabrication which the Ahl-e-Bid'ah attribute to Hadhrat Abdul Qadir Jilaani (rahmatullah alayh). There are a number of other seemingly miraculous incidents which the Bid'atis have fabricated and ascribed to Hadhrat Abdul Qadir Jilaani (rahmatullah alayh). Another wildly notorious fabrication attributed to Hadhrat Abdul Qadir Jilaani (rahmatullah alayh) is that he had ascended to the fourth heaven, grabbed a basket of souls from Hadhrat Izraaeel (alayhis salaam), the Angel of Death, and scattered all the souls. Thus all the people whose souls had been taken on that occasion were restored to life. These Bid'atis are notorious for the attribution of falsehood to Hadhrat Abdul Qadir Jilaani (rahmatullah alayh).

Q. Is it Sunnat to fast on the 27th of Rajab and to congregate in the Masjid for Nafl Salaat, Tilaawat, lectures, etc. on the 27th night?

A. It is not Sunnat. It is bid'ah. There is no basis in the Sunnah for fasting on 27th Rajab and for special congregational acts on this night.

(Continued on page 12)

AGENTS OF THE ORIENTALISTS IN S.A.

KNOWINGLY or unknowingly, the following entities in South Africa are among the agents of the Orientalists and the Western Powers in the global plot to undermine Islam and to reduce it to a theoretical hotch potch of mutilated rituals. The goal is to emasculate the Muslim Nation of every spiritual and moral fibre. These agents are: The Muslim Judicial Council (MJC), elements of the NNB Jamiat (The No Name Brand Jamiat of Fordsburg) with the Reverend Abraham Bham in the driving seat, Shuayb Omar (the Durban

lawyer), Mufti Zubair Bhayat and his Darul Ihsaan outfit, the Professors of the faculties of Islamic Studies at the various kuffaar universities, and others about whom the Qur'aan Majeed say: "And others. You do not know them. Allah is aware of them."

The goal of this conglomerate of Orientalist cogs is to undermine and extinguish Islam, but the Qur'aan declares to them: "They conspire to extinguish the NOOR of Allah (i.e. Islam) with their mouths while Allah will complete His Noor even though the kaafiroon detest it."

PISTACHIOS NUTS

A handful of pistachio nuts a day can help destroy bad cholesterol, ward off heart disease and prevent cancer, say scientists.

Pistachio nuts can lower cholesterol and prevent cancer say scientists. The nuts are full of antioxidants that protect cells from damage by harmful chemicals, called 'free radicals'.

The findings published in the Journal of Nutrition follows previous research by the same team that discovered pistachios help destroy bad cholesterol that can lead to heart attacks and stroke.

Professor Penny Kris-Etherton, of Pennsylvania State University, said: "Our previous study showed the benefits of pistachios in lowering lipids and lipoproteins, which are a risk factor for heart disease.

"This new study shows an additional effect of pistachios so now there are multiple health benefits of eating pistachios."

She and colleagues found pistachios are much richer in the main dietary antioxidants lutein, beta-carotene and

gamma-tocopherol than other nuts.

Beta-carotene turns into vitamin A which prevents cancer and gamma-tocopherol is a common form of vitamin E that wards off heart disease. Lutein is found in dark green leafy vegetables and is important in vision and healthy skin. It is believed antioxidants also prevent cholesterol from moving into the blood vessel walls and causing inflammation.

When the researchers tested the effects of pistachios on antioxidant levels they found participants had much more antioxidants in their blood and lower cholesterol concentrations when they ate the nuts. In the experiment, they ate three different diets for a month - a normal cholesterol lowering diet with no nuts and two other similar food regimes with 1.5 ounces and 3 ounces of pistachios respectively.

Prof Kris-Etherton added: Our results suggest that a heart-healthy diet including pistachios contributes to a decrease in serum oxidized-LDL levels, in part through cholesterol lowering, and also due to an added benefit of the antioxidants in the pistachios."

KUFFAAR COURT?

Q. You have said that the kuffaar court cannot give a verdict on Islamic matters like divorce, etc. I do agree with you. But I do not understand why are you taking SANHA to the kuffaar court?

A. It appears that you are inebriated and intellectually decomposed with all SANHA's halaalized, diseased carrion chickens, hence your mental vision is oblique or totally blind. Firstly, on what do you base your contention that The Majlis is taking the carrion halaalizer to court? Secondly, even if we support - and we do so 100% - the organization who is taking the carrion epistasis to court, there is a fundamental difference between the two issues. If a robber robs you or assaults you in this non-Muslim country, does the Shariah prohibit you from enlisting the aid of the kuffaar police and kuffaar

court? If someone is or has fed your children poison, does the Shariah prohibit you from seeking the aid of the kuffaar authorities of the land?

The Scholars of The Truth who is taking the carrion chief to court is not seeking a Shar'i verdict. The court is not asked to pronounce whether the carrion is halaal or haraam. Regardless of the verdict of the court which may even go in favour of the halaalizers of the rotten meat, the verdict of the Shariah, viz., the carrion is Haraam, remains unaffected. The court is thus not being petitioned to issue any Shar'i ruling. The court is merely asked to declare on the basis of the evidence that SANHA and the MJC maitah producers be indicted for speaking lies - for misleading the community - for false advertising - for lying to Muslims that they (SANHA & MJC) are abiding with the

THE STATUS OF WOMEN AND THE MPL MOB

Q. Is it permissible for a married woman to earn? To whom does the money she earns belong?

A. A married woman may work and earn from home or in a purdah-protective environment only with the permission of her husband. It is not permissible for her to work and earn even from her marital home without the consent of her husband. The same rules apply to an unmarried woman. Without the consent of her father she may not work and earn even from home.

Whatever she earns is her own property. Neither the husband nor the father can claim her earnings.

The modernist deviates and the modernist, miscreant molvis and sheikhs who are lost in a cesspool of *jahaalat* (stark ignorance), licking the boots of their western masters, obsequiously contend that a wife and her husband have 'equal' financial status regarding independence. Thus we see them saying in their kufur MPL bill:

"A wife and a husband in a Muslim marriage are equal in human dignity and both have, on the basis of equality, full status, capacity and financial independence, including the capacity to own and acquire assets and to dispose of them, to enter into contracts and to litigate."

This hash has been designed to appease the gender equality mob whose doctrine is atheism and whose practical life is the cult of *fiisq* and *fujoor*. Mental inferiority has colonized the brains of these miscreant molvis and sheikhs. Whatever rot and bunkum their western masters din into their ears, they

lap up like dogs licking their own vomit.

The Qur'aan and Sunnah make it abundantly and conspicuously clear that there is no equality between man and woman. The equality doctrine of the gender equality mob is a satanic ploy for legalized immorality, fornication, prostitution and all the immoral and unnatural aberrations stemming from female exposure. With clarity the Qur'aan Majeed expressly states: "For men over them (women) is a rank." This Islamic concept of the superiority of men is so obvious that any elucidation to substantiate it is superfluous. Only those who have traded their Imaan for the kufur of the West are in denial of Qur'aanic and Sunnah truths.

Just as a father has more dignity than his son, and just as a mother has greater dignity than her children, and just as the elder brother has greater dignity than his younger brother, and just as an elder sister has greater dignity than her younger sister, and just as a mother has more dignity than her son despite him being a male, and just as an Ustaadh has more dignity than his students, and just as a Shaikh has greater dignity than his mureeds, and just as every senior/superior person in Islam has more dignity than every subordinate, so too does the husband have greater dignity than his wife.

The superiority of the husband over his wife is vividly and conclusively borne out by Rasulullah's statement that if he had to order anyone to prostrate for any person, he would instruct the wife to make *Sajdah* for her husband. This ef-

fectively negates the western doctrine of the equality of the sexes.

The alleged 'financial independence' of the wife is circumscribed by the husband's rights over her. She can become financially independent only with the consent of her husband. Even with regard to her own money, Rasulullah (sallallahu alayhi wasallam) instructs her to refrain from using her own wealth without the consent of her husband. Irrespective of her having sole ownership of her assets, she is not entirely free to dispose of such assets without the approval of her husband. Should he instruct her to withhold spending her own wealth, obedience devolves as a *Waajib* obligation on her.

She has absolutely no right to unilaterally enter into any financial contracts with anyone without the consent of her husband. This prohibition has greater emphasis with regard to litigation.

Muslims should shake of the encumbrance of mental inferiority and intellectual colonization which their western masters have imposed on them. As followers of Allah's Creed, we are required to proclaim with great clarity the unadulterated doctrines and tenets of Islam. We owe no one any apology. There is absolutely no need to dilute the pristine pure injunctions of Islam. Almost everything of Islam is repugnant to the West in particular. Let us not care a damn for their repugnance. The claims of equality made by the MPL mob to assuage the kufur brains of the gender equality mob are thus utterly baseless and rejected by Islam.

QARDAWI'S ORIENTALIST ROLE

A leading agent of the Orientalist plot to subvert Islam, is Sheikh Yusuf Qardhawi who recently visited South Africa to

further the conspiracy of undermining Islam. Sheikh (Dr.) Ahmad Ghorab has explained Qardawi's role in the sinister

kuffaar plot to destroying Islam.

Insha'Allah, Shaikh Ahmad Ghorab's articles on this issue will be published in future issues of The Majlis.

WHO IS WHO?

A short conversation between Hadhrat Abdullahu Ibn Mubaarak (rahmatullah alayh) and a stranger:

Stranger: "Who are human beings?"

Ibn Mubaarak: "The Ulama (i.e. the Ulama-e-Haqq)."

Stranger: "Who is a king?"

Ibn Mubaarak: "A Zaahid (one who has banished the love of the world from his heart.)"

Stranger: "Who is a despicable person?"

Ibn Mubaarak: "He who uses the Deen to earn money." i.e. He sells the Deen for the miserable gains of the world.

THE GREATER JIHAAD

When Rasulullah (sallallahu alayhi wasallam) returned from the Battle of Tabook, he said to the Sahaabah: "We have come from the small Jihād to the greater Jihād." This is the Jihād against the evil *nafs*. It is a lifelong struggle.

Q. It is accepted that the animal to be slaughtered should be faced in the direction of the Qiblah. However, this act is Mustahab. Why give it such importance and declare the chickens haraam if the qiblah requirement cannot be adhered to?

A. If you had honestly accepted that the Qiblah is a Mustahab requisite for Thabah, then you would not have displayed the *nifaaq* which your comment betrays. Either you are a hypocrite or stupendously ignorant of the meaning of 'Mustahab'. If you are interested to cure your *ja-haalat* then you may write to us for a copy of our book, *OUR RESPONSE TO THE BAATIL FATWA*, wherein the vital Qiblah requisite is explained.

After all, Who is the Being who had ordained that animals should be faced towards the Qiblah when they are slaughtered? If you are not aware, then become now aware that it

WHO ORDAINED THE QIBLAH?

was Allah Azza Wa Jal, the Creator of these animals and of all the billions of universes Who had issued this decree. Stupid people such as you and the *ghabi (moron)* Qardawi refute these essential requisites ordained by Allah Azza Wa Jal. Are you inebriated with the idea that Allah Ta'ala issues decrees in moments of idle sport and amusement? *Nauthubillaah!*

People afflicted with the mental malady of *ghabaawah* (density of brains which give rise to *ghabis*) regard the technical classification of the Fuqaha (Jurists of Islam) to be licences for abandonment and neglect. In the understanding of people of *ghabaawah*, i.e. morons, Mustahab means 'insignificant' and fit to be discarded at whim and fancy. Did Allah Ta'ala then ordain the Qiblah as a jest? *Nauthubillaah!* He is the *Khaaliq* of the animals and He

knows what is best for them. What do you and Qardawi know about the *roohaani* (spiritual) aspect and the calming effect which the Tasmiyah and the Qiblah exercise on the animal at the time of Thabah? If you had any such awareness, you would not have blurted out the *ghabaawah* of your 'mustahab' conception.

For a Mu'min it suffices that Allah Azza Wa Jal had ordered that the animal be turned towards the Qiblah when it is slaughtered. The emphasis of this decree is such that Sahaabah would refuse to consume the meat of an animal which was slaughtered without the Qiblah requisite. They did not argue like the Qardawi *ghabi* who makes nonsense of the *Ahkaam* of the Shariah. In the footnotes of his book, *The Lawful and the Prohibited in Islam*, Qardawi, the *Ghabi* writes on page 55:

"The slaughtering of ani-

mals is known instinctively to all people, and to go into depth and detail concerning it does not accord with Islam, which keeps matters easy and simple. The more details these jurists have attempted to list, the more confusion they have caused; for example, is it necessary to cut all four parts – the windpipe, the gullet and the two jugular veins or only some of them?"

In this averment Qardawi has displayed astonishing *ghabaawah*. He denigrates the 'jurists', that is, Imaam Abu Hanifah, Imaam Malik, Imaam Shaaf'i, Imaam Hambali and the innumerable other Aimmah-e-Mujtahideen and Fuqaha – these illustrious Stars of Taqwa and Ilm who have adorned the firmament of Shar'i Uloom since the age of the Sahaabah. He accuses all these illustrious Salf-e-Saaliheen of having created confusion while the confusion

of kufr has afflicted and putrefied his own brains to give effect to his *ghabaawah*.

Even haraam halaalizers such as SANHA and MJC who have no true understanding of halaal and haraam, theoretically in their haraam certificates and other documents emphasise the imperative importance of cutting all four neck vessels. In fact, they issue their haraam certificates on the basis of this imperative requisite, yet the Qardawi *ghabi* accuses the entire body of the Salf-e-Saaliheen Aimmah and Fuqaha of having created confusion with their exposition of Allah's Shariah.

Brother, the Qiblah dimension in the Shar'i process of Thabah will be emphasised and vigorously proclaimed until the end of time regardless of what the modernist *ghabis* have to say. Facing the animal towards the Qiblah is an inseparable and an integral constituent of the Islamic system of *Thabah*.

'DEROGATORY' WORDS?

Q. You as a Mufti should educate the Muslim community without using derogatory words. I don't agree with your attitude. Did any of our Akaabir condemn people like you do?

A. At times it becomes necessary to expose the rot and the danger of the Ulama-e-Soo' – they who have betrayed Islam and who are misleading the masses into Jahannum with their evil and their mutilation of the Shariah. You should not look at the 'derogatory' words. You should be more concerned with the villainy, evil, deception and shaitaniyat which these shayaateen in human form are perpetrating. The 'derogatory' words in relation to the vile misdeeds of fisq, fujoor and even kufr emanating from the evil ulama are extremely mild and correctly portray the evil of the deceits and dacoits who rob Muslims of their Imaan and Akhlaaq.

As for your query regarding our Akaabir using so-called 'derogatory' terms to lambast the evil characters such as the munaafiqeen and mulhideen who mislead the ignorant masses, here follows a sample of the appellations with which Hadhrat Maulana Rashid Ahmad Gangohi (rahmatullah alayh) lambasted the likes of MPL molvis who seek to outlaw and/or circumscribe polygamy which Allah Ta'ala has made halaal. Issuing his Fatwa of condemnation with the appropriate appellations and 'derogatory' terms, Hadhrat Gangohi (rahmatullah alayh) said: *"The person who finds fault with any hukm of Allah Ta'ala or with any practice of the Sunnat of the Rasool*

(sallallahu alayhi wasalam) or views it with derision in any way whatsoever or he rebukes a person who practices it (polygamy), he is without any doubt mal-oon (accursed) and a kaafir. He is an opponent (enemy) of Allah Ta'ala. He is a Jahannami and a Murtad... Such a shaqi (miserable and unfortunate creature) and mal-oon regards his customary kufr to be better than the hukm of Allah Ta'ala. To sever all relationship with such a person is in fact true Deen. It is never permissible to maintain family ties with such a person. On the contrary one should sever relationship and regard him to be the most despicable person (mabghood—one on whom Allah's wrath has settled) in the creation of Allah Ta'ala. Become his enemy. Never perform his Janaazah Salaat because he is a kaafir. Thus does it appear in the kutub of Hadith, Fiqah and Aqaa-id." (Fataawa Rashidiyyah, page 74).

Concurring with this Fatwa, Mufti Jamaaluddin Dehlawi (rahmatyallah alayh) said: *"There is no doubt in the correctness of this fatwa. In fact whoever conceals this mas'alah (pertaining to polygamy) or with his silence he refrains from publicizing it, he too according to the Hadith is a dumb shaitaan. Whoever supports such a person (who derides polygamy) even my means of signs (i.e. not explicitly) will be cast upside down into Jahannum as is mentioned in the Hadith."* (Fataawa Rashidiyya, page 75) Nineteen other senior Muftis concurred with this fatwa and appended their signatures.

THE QIBLAH OF NABI MUSA

(*alayhis salaam*)

"And We revealed to Musa and to his brother (Haaroon): 'Establish for your people houses in Egypt, and make your homes the Qiblah and establish Salaat, and give glad tidings to the Mu'mineen."

(*Surah Yunooos, Aayat 87*)

Although Bani Israaeel was enslaved by Fir'oun, they continued performing Salaat in their Musaaajid. After Musaa (*alayhis salaam*) was appointed

the Nabi, Fir'oun ordered the demolition of all the Musaaajid. He also prohibited the people of Bani Israaeel from performing Salaat. On that occasion the aforementioned aayat was revealed to Nabi Musa (*alayhis salaam*).

Due to the excessive fear of the people for the brutal tortures of Fir'oun, Allah Ta'ala commanded them to perform Salaat inside their homes silently. One form of torture was knocking huge nails through

their hands and feet.

The meaning of making the homes the Qiblah is that they should face the Qiblah inside their homes when performing Salaat. The majority of the Mufasssireen, citing Hadhrat Ibn Abbaas (radhiyallahu anhu) are of the view that the Qiblah of Bani Israaeel too was the Ka'bah. The Ka'bah was the Qiblah from the very advent of Nabi Adam (*alayhis salaam*). However, according to another view the Qiblah was Baitil Maqdis (Jerusalem).

In these appropriate 'derogatory' terms there is a sombre message for the MPL molvis. They should understand that if they are not already destined for upside down treatment in Jahannum for their shaitaani efforts to mutilate and mutate the Laws of Allah Ta'ala with their haraam MPL bill of kufr, then at least they are hovering on the brink of Jahannum with their kufr.

Brother, you should divert your attention from our 'derogatory' words to the zina-condom halaalizing molvis of the NNB Jamiat and the sheikhs of the MJC. These vile specimens of ulama-e-soo' who have degenerated to lower levels of villainy than even the Ulama-e-Soo' of Bani Israaeel, have come out in full support of the greatest Zina event in history – an event which boasts 100,000 prostitutes and a billion zina devices (condoms) among the wide range of acts of immorality, sin and transgression. Direct your Naseehat to them – to those who are destroying the Ummah and leading the ignorant Muslims directly to Jahannum.

THE HARAAM DISEASE-CAUSING HALAALIZED CARRION CHICKENS YOU DEVOUR

"Research scientists at the University of Western Cape released disturbing results in September last year (2009), showing that the flesh of supermarket chickens tested positive for residue of the antibiotic *Tetracycline*. *Tetracycline* is not dissipated by cooking.

Astonishing laboratory results of antibiotic residue in the flesh of supermarket chickens have been presented to South Africa's national Minister of Health by *Compassion in World Farming (South Africa)*.

In August 2009, prompted by growing concern over antibiotic resistance in humans, *Compassion in World Farming (SA)* purchased a random selection of 10 broiler chickens (whole birds) from supermarket chains in Strand, Tableview, Somerset West and Blue Downs. Three leading commercial brands were chosen, namely Rainbow, Tydstroom and County Fair.

We then asked scientists at the University of Western

Cape, who were already engaged in testing for antibiotic residue in chicken samples, to establish the extent of antibiotic residue in the muscle of the chickens purchased by CiWF (SA). Disturbing results, released on 1 September 2009, showed that every single chicken purchased at supermarkets tested positive for the residue of one of the most depended-upon antibiotics in human health – *Tetracycline*. One chicken displayed a residue of 55% over the legal limit in terms of South African law.

Compassion in World Farming (SA) has asked the Minister of Health to inform the South African public of the following issues that are vital to human health:

- What are the implications for human health of antibiotic residue in the muscle of animals we eat?

What are the implications for human health of antibiotic residue that is 55% over the legal limit?" - *Compassion in World Farming (SA)* -

IMAAM Abu Hanifah narrated from Abdul Kareem that Rasulullah (sallallahu alayhi wasallam) said:

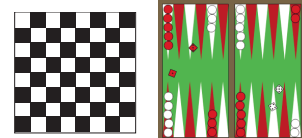
"He who plays chess is as if he washes his hands with the flesh (blood) of a pig." (Kitaabul Aathaar)

In Vol. 1, page 483 of *Al-Jaamius Sagheer*, it is mentioned: "It is unanimously Makrooh (i.e. Makrooh Tahrimi) to play backgammon because Rasulullah (sallallahu alayhi wasallam) said: "Whoever plays nard (backgammon) is as if he has dyed his hands in the flesh and blood of a pig."

According to the Ahnaaf (Hanafis), playing with chess is also Makrooh Tahrimi (sinful and prohibited). Hadhrat Abu Hurairah (radhiyallahu anhu) narrated that once when Rasulullah (sallallahu alayhi wasallam) passed by a group of people playing *shatranj* (chess), he commented: "Allah curses one who plays with this (i.e. chess)."

In Badaaius Sanaa'i it is

THE GAME OF CHESS & BACKGAMMON



mentioned: "It is narrated from our Sayyid, Ali (radhiyallahu anhu) that he said: 'Shatranj (chess) is the gambling of the Ajamis (non-Arabs). It is narrated that Nabi (sallallahu alayhi wasallam) said: 'Everything which diverts you from the thikr of Allah is gambling.'"

The following appears in *Sharh Fathul Qadeer*: "According to us (i.e. Ahnaaf) chess is not permissible., and so is it according to Imaam Ahmad (Bin Hambal). Verily it has been said that (the game of) nardasheer is in fact shatranj (chess)."

In *Tabyeenul Haqaa'iq* it appears as follows: "Playing with chess, backgammon and every sport is not permissible because Rasulullah (sallallahu alayhi wasallam) said: 'Every sport of man is haraam except three: a man's play with his wife, his training his horse and practising with his bow.'" Once Ibn Umar passed by a group

playing chess. He did not make Salaam to them, and he commented: 'What are these idols to which you are so devoted?' "(It is prohibited also) because it generally prevents one from Jamaa't Salaat and from the thikr of Allah Azza Wa Jal, hence it is haraam just like nardsheer (backgammon). And about nard, Nabi (sallallahu alayhi wasallam) said: 'He who plays with nardsheer is as if he has dyed his hand in the flesh (blood) of a pig.' Muslim, Ahmad, Abu Daawood and Abu Musa narrated it. Maalik, Ahmad and others besides them narrated: 'Nabi (sallallahu alayhi wasallam) said: 'He who plays with backgammon, verily he has sinned against Allah and His Rasool.'

Rejecting the conditional permissibility on the basis of benefit, which some Fuqaha have contended, it is mentioned in *Tabyeenul Haqaa'iq*: "With regard to its benefit which has been mentioned (by

some), it is overshadowed. Consideration is for the dominant element in the matter of haraam. What, are you not aware of Allah's statement (in the Qur'aan): 'Their (i.e. liquor and gambling's) sin is greater than their benefit. Thus, consideration has been accorded to the dominant element with regard to it being haraam.....Permitting it (chess) is in fact aiding shaitaan over Islam and the Muslimeen.....It has been narrated that once Hadhrat Ali passed by a group playing chess. He did not make salaam. When he was asked for the reason, he said: 'How can I make salaam to people who are devoted to idols?' It has also been narrated that Hadhrat Ali (radhiyallahu anhu) struck them on their heads."

In *Al-Bahrur Raa-iq* it appears as follows: "Playing chess, backgammon and every sport are not permissible by virtue of the statement of Ra-

sulullah (sallallahu alayhi wasalam): 'Every sport of the son of Aadam is haraam except three - a man's play with his wife; training his horse and practising with his bow.' Imaam Shaafi has said that chess is permissible without gambling, and if it does not interfere with any incumbent obligation.....However, the proofs against him are the numerous *mash-hoor* Ahaadith. We have omitted narration of these Ahaadith here because they are so well-known. In *Al-Muheet* is mentioned that it is Makrooh (i.e. Makrooh Tahrimi) to play with chess and backgammon...."

In *Majmaul Anhaar* it is mentioned: "It is haraam to play with backgammon or chess." In *Ad-Durrul Mukhtaar* it is mentioned: "It is Makrooh Tahrimi to play backgammon. Similarly (it is Makrooh Tahrimi) to play chess."

"He who plays backgammon is as if he has dyed his hand with the blood of swine." (Hadith)

"Chess is worse than backgammon." (Imaam Maalik)

"Chess is Makrooh (prohibited) according to Imaam Shaafi." (Imaam Ghazaali)

"Legalizing chess is to aid Shaitaan over Islam and the Muslimeen." (Tabyeenul Haqaa'iq)

CHESS - THE CORRECT SHAAFI' AND MAALIKI VIEW

Imaam Nawawi (rahmatullah alayh) who is among the most prominent authorities of the Shaafi' Math-hab states in his *Sharhul Muslim (Commentary of Muslim Shareef)*: "Our Math-hab regarding chess is that it is Makrooh." *Makrooh* here means Makrooh Tahrimi which refers to a forbidden and sinful act. In practice it is just as haraam. However, there is a technical difference between *Makrooh* and *Haraam* as far as belief is concerned. But for all practical purposes they are the same.

Imaam Nawawi further says: "Imaam Maalik and Imaam Ahmad said that chess is Haraam. And, Imaam Maalik said that it is worse than *nard* (backgammon).

In the Maaliki kitaab, *Al-Istithkaar*, the prohibition is stated as follows:

"Hasan said that *nard* (backgammon) is the gambling of the Ajamis. With regard to *shatranj* (chess), the Ulama have unanimously proclaimed that playing with it is *qimaar* (gambling), hence not permissible To accept wealth and to consume it is (in fact) gambling with it. It is not halaal. Imaam Maalik and his Ashaab (the Maaliki Fuqaha) have unanimously said that playing with backgammon is not permissible and also with chess. The shahaadat (testimony) of a habitual player of chess is not permissible. Imaam Abu Hanifah and his Ashaab said that

playing with chess and backgammon is Makrooh (i.e. Makrooh Tahrimi). Imaam Shaafi' said: 'I regard as Makrooh playing backgammon because of the Hadith. Regarding playing chess, although we abhor it (i.e. regard it Makrooh), its condition is lighter than playing with backgammon.

....Ishaaq Bin Raah-wiyah said: 'When one plays with backgammon or chess without *qimaar* (i.e. gambling with money) and with the intention of sharpening the wits, then (too) it is Makrooh. However, in this situation his testimony will not be refuted. But, Laith Bin Sa'd said that chess is more evil than backgammon. There is no goodness whatsoever in it. One who plays with chess, his shahaadat (testimony) is not permissible.'

Although Ibn Shuhaab disagrees with Laith Bin Sa'd on the inadmissibility of testimony issue, Imaam Maalik's (rahmatullah alayhi) ruling is absolute on prohibition and the evil of chess. In *Al-Istikhaar* this prohibition is mentioned as follows: "Yahya said: 'I heard Imaam Maalik saying: 'There is no goodness whatsoever in chess and in other

THE PROHIBITION OF CHESS

BY Hadrat Maulana Ashraf Ali Thanvi

"Some claim that chess is permissible according to Imaam Shaafi' (rahmatullah alayh), hence those who indulge in chess will be following the ruling of Imaam Shaafi'. Know that it is not permissible to abandon the Math-hab of your Imaam, which is based on the Qur'aan and Hadith, and to act in terms of the Math-hab of another Imaam. To follow the Math-hab of another Imaam without dire need is to follow the desire of one's nafs. This is not permissible. If there had to be such permission (i.e. to flit from Math-hab to Math-hab on the basis of whim and fancy), the Deen will become a great sporting event.

Regarding the claim that Imaam Shaafi' (rahmatullah alayh) permitted chess, this was his first view. Even for its permissibility he had stipulated several conditions, e.g. indulgence in the game should not interfere with any duty or with Salaat; it should not become a habitual occupation; there should be no abuse, taking

oaths, etc. Today these conditions are not observed.

Besides this, is the fact of Imaam Shaafi's retraction of his view of conditional permissibility. It is mentioned in *Nisaabul Ihtisaab* that Imaam Shaafi' (rahmatullah alayh) had retracted his earlier view. It is therefore not permissible for anyone to perpetuate his first view of permissibility and utilize it as a shield for indulgence in chess. In his *Sharah Muslim*, Imaam Nawawi (rahmatullah alayh) says that according to Imaam Shaafi' (rahmatullah alayh) playing chess is Makrooh (i.e. Makrooh Tahrimi).

In his *Sharhul Muslim* Imaam Nawawi states: "Imaam Maalik and Imaam Ahmad say that chess is haraam. In fact, Imaam Maalik said that it is worse than the game of nard (backgammon) and more destructive than gambling. Whoever plays chess and backgammon has immersed his hands in the blood of swine."

Imaam Ahmad said: "The similitude of a person who performs

Salaat after having played backgammon is like a man who makes wudhu with pus and the blood of swine, then performs Salaat."

Hadhrat Abu Musa Ash'ari (radhiyallahu anhu) said: 'Only a sinner plays chess.' "Chess is falsehood, and Allah does not love falsehood." (Baihqi in Shu'bul Imaan)

Playing chess is haraam. If it is accompanied by gambling, it is unanimously haraam according to all Math-habs. If unaccompanied by gambling, the prohibition is with some difference of opinion. However, according to the Ahnaaf it is haraam even without gambling. According to others it is Makrooh. Makrooh here means Makrooh Tahrimi which is a prohibited practice.

Everyone is aware of the degree of absorption in these games. Indulgence in these games leads to neglect in worldly duties and Salaat. Disputes, abuse and even fighting are consequences of these games. There is no doubt that these games are haraam.

"Chess even without gambling is idle sport (futility), and this is haraam on the basis of Allah's statement (in the Qur'aan): 'What, do you think that We have created you in idle sport?' (It is also haraam) because Rasulullah (sallallahu alayhi wasallam) said: 'Every sport of the Mu'min is baatil.'" (Nisaabul Ihtisaab)

- Chess is Makrooh (prohibited and sinful) - Hanafi Math-hab
- Chess is Haraam - Hambali Math-hab
- Chess is Haraam - Maaliki Math-hab
- Chess is Makrooh - Shaafi' Math-hab

"Playing chess is haraam by virtue of the narrations of the Shaahabah and on the basis of correct qiyaas." (Nisaabul Ihtisaab)

games besides it. I have heard him (Imaam Maalik) stating that playing with chess is Makrooh, and he enumerated it among the things which are *baatil*. (In support) he recited the Qur'aanic verse: "Besides Haqq what is there other than Baatil?"

It should now be abundantly clear that despite the technical differences of the Fuqaha all Four Math-habs unanimously abhor chess and brand it unlawful.

NABI SULAIMAAN, HUD-HUD AND BILQEES

“And (when) he (Nabi Sulaimaan) inspected the birds, he exclaimed: ‘Why do I not see Hud-Hud or is he among the absentees? Either he brings to me a valid proof (explanation) or I shall most certainly give him a severe punishment or slaughter him. The Hud-Hud stayed away for just a short time. (Upon his return) he said: ‘I have discovered what you have not discovered, and I come to you from (the land of) Saba with reliable information. Verily, I found a woman ruling over people. She has been given everything (of worldly wealth) and she has a wonderful throne. I have found her and her people prostrating to the sun besides Allah. Shaitaan has adorned for them their deeds and has prevented them from the Path of Allah, hence they do not derive guidance.’”

THESE ARE THE Qur’aanic aayaat commencing the story of Nabi Sulaimaan (alayhis salaam) and Queen Bilqeess, the ruler of Yemen at that time. The story begins with an inspection of the birds by Nabi Sulaimaan (alayhis salaam). Allah Ta’ala had bestowed to Nabi Sulaimaan (alayhis salaam) the ability to understand and speak the variety of languages of even the birds. Mentioning this, the Qur’aan Majeed records the statement of Nabi Sulaimaan (alayhis salaam) who said: *“O people, we have been taught the speech of the birds and have been granted from everything. Verily, this is a clear bounty (of Allah).”* – Aayat 16, Surah Namal

On his expedition from Baitul Maqdis (Jerusalem) to Yemen, at one stage his army requested water. There was no water in sight and the soldiers were extremely thirsty. Nabi Sulaimaan (alayhis salaam) ordered the variety of birds to form their rows for an inspection. The purpose of the inspection was to issue a command to the bird Hud-Hud. What bird is the Hud-Hud?

Some say that it is the woodpecker whilst others say it is the hoopoe. Allah knows best. The reason for the search for the Hud-Hud was the bird’s inherent ability to locate water. Irrespective of how deep the water may be underground, the Hud-Hud would fly into the air, and from a height detect the presence of water. It would descend to the ground and indicate the location with its beak. Nabi Sulaimaan (alayhis salaam) would then order the Jinns who had been made subservient to him by Allah Ta’ala, to dig for the water. In this manner fountains and streams would form.

At that time, the bird known as Kulang (heron) was appointed the king of the birds. When he did not find the Hud-Hud in the ranks, Nabi Sulaimaan (alayhis salaam) was extremely annoyed. He demanded an answer from the Kulang who expressed unawareness of the Hud-Hud. He said that the Hud-Hud had in fact departed without even informing him. Thus, Nabi Sulaimaan (alayhis salaam) threatened to slay the Hud-Hud or punish him severely if he did not present a viable excuse for his absence. The severe punishment mentioned in the aayat refers to Nabi Sulaimaan’s cutting the wing feathers of birds to prevent them flying for a year. When he discerned the need to punish a bird, this would be his ‘severe’ punishment.

However, the Hud-Hud after a brief absence made his appearance. His companions among the birds informed him of the anger of Nabi Sulaimaan (alayhis salaam) and the threatened severe punishment. Then the Hud-Hud hastened into the presence of Nabi Sulaimaan (alayhis salaam), prostrated and offered a supplication (dua) for Sulaimaan (alayhis salaam). It pecked at the ground with its beak in submission and obedience. Simultaneously, it looked at Nabi Sulaimaan (alayhis salaam) and ex-

plained that it has come with such reliable news of which Nabi Sulaimaan (alayhis salaam) was unaware.

The Hud-Hud continuing with its story said that it discovered in the City of Saba’ a queen ruling over her people. It was a prosperous land. She had a massive, magnificent throne. She and her people were sun worshippers. According to some narrations her throne which was beautifully adorned with precious stones, diamonds and pearls was about 40 metres wide and 40 metres high. On hearing this news, Nabi Sulaimaan (alayhis salaam) instructed the Hud-Hud to locate water while he reflected on what he had just heard. After the army had quenched their thirst, Nabi Sulaimaan (alayhis salaam) handed the Hud-Hud a letter which he had written for Queen Bilqeess.

The Hud-Hud flew with the letter and reached the City of Saba’ at midday when it was the time of *qailoolah* (the midday nap). All the doors of the magnificent palace were closed while Bilqeess was taking her nap. Nothing and nobody could reach her in the securely closed palace. Guards were stationed all around the palace. Her huge army had 12,000 officers. It was her practice to emerge from the innermost recess of the palace every Friday to attend to the affairs of her people. Her massive and magnificent throne rested on four huge pillars of solid gold. She sat on

this huge throne in such a position which enabled her to see all the people gathered while no one could see her from where they happened to be. Whoever had any petition, request or problem was granted permission to step forward. He/she would advance and prostrate at the foot of the throne and remain in prostration until the Queen made her announcement.

At the end of the day after having attended to the affairs of the state, she would return inside her palace, and no one would see her again until the next Friday.

The Hud-Hud could find no way of entry. After prolonged search around the palace, it finally found an opening through which it entered. After passing through seven huge chambers, the Hud-Hud reached Bilqeess who was deep in slumber. The bird dropped the letter close to her. When Bilqeess finally rose from her slumber, to her surprise and astonishment she saw the letter. After opening the letter, she read: *“In the Name of Allah, The Most Kind, The Most Merciful. This letter is from Sulaimaan. Don’t rebel against me and come to me in submission.”* She went out and questioned the guards to ascertain if anyone had entered the palace while she was taking her nap. The guards assured her that no one had entered and all the doors were still securely closed and locked.

She assembled her army generals, courtiers, and advisors. She read the letter to them and sought their advice. They assured her of their allegiance and their power. They were prepared for war and only awaited her command. Bilqeess was not in favour of war. She explained that when kings invade a land, they lay it to utter waste. They pillage, plunder, kill and humiliate the honourable citizens. She decided to send expensive gifts to Nabi Sulaimaan (alayhis salaam) to see his reaction. This course was decided on.

A large procession left Saba’ with valuable gifts and a letter from Bilqeess. In the letter, Bilqeess had posed many intricate questions to ascertain the integrity of Nabi Sulaimaan (alayhis salaam). When the impressive delegation with its entourage arrived, Sulaimaan (alayhis salaam) paid no heed to the valuable gifts. On the contrary, he instructed them to return with the gifts and convey to Bilqeess that he would come with such armies which they will not be able to confront, and he will expel them from their land with humiliation. When the delegation returned with the gifts and described to her the pomp and splendour of Nabi Sulaimaan’s palace and kingdom, she decided to answer his summons. She then commenced her journey to Nabi Sulaimaan.

*(To be continued,
Insha’Allah)*

CONSUMING HALAAL - TAYYIB

ALLAH TA’ALA commanding the Ambiya (alayhimus salaam) says in the Qur’aan Shareef: *“O Rusul (Messengers)! Consume what is tayyib and practise righteous deeds.”* Halaal – Tayyib food exercises a decisive and a vital effect on the spirituality of the Mu’min. Even a morsel of haraam and even mushtabah (doubtful) food severely contaminate and damage Imaan. It is for this reason that Hadhrat Abdullah Bin Umar (radhiyallahu anhu) said: *“Besides the Muttaqeen (the pious), do not consume the food of anyone.”* He would never accept the invitation to attend anyone’s Walimah as long as he had not gained full confidence regarding the piety of the person inviting him. He also feared for any act in conflict with the Shariah occurring at the invited place.

Rasulullah (sallallahu alayhi wasallam) said: *“The flesh nourished with haraam will not enter Jannat.”* The consumers of haraam will first have to enter Jahannum for purification – to purify their bodies from all the haraam they had eaten here on earth. Only the Fire will purify them of all the haraam carrion, etc.

they used to devour on earth.

The duas of the consumers of haraam are rejected by Allah Ta’ala. Rasulallah (sallallahu alayhi wasallam) said to Hadhrat Sa’d (radhiyallahu anhu): *“O Sa’d! Ensure that your food is tayyib (halaal and wholesome). You will then become Mustajaabud Da’wah (i.e. your duas will be readily accepted).”* The barkat of halaal and tayyib rizq endears the Mu’min to Allah Ta’ala, hence his duas are swiftly accepted. On the contrary, among the many misfortunes and evils of consuming haraam, is the rejection of duas.

In addition to the moral damage and spiritual harms caused by haraam food, the physical health too suffers and ultimately breaks down. Many diseases such as cancer, heart problems, etc. are the consequences of consuming the halaalized carrion filth. Non-Muslim experts have established the physical damage caused by the diseased meat products which people devour like vultures and animals.

Everything which Allah Ta’ala has made haraam is unnatural and harmful for hu-

man beings. Allah Ta’ala is the Creator of all things. He knows what is good and bad for His creatures. Consuming even non-meat foods without Allah’s Name can be harmful. Slaughtering animals in violation of the divine rules of the Islamic system of Thabah is unnatural and harmful to human beings. Every step in this divine system has been instituted for man’s benefit although Muslims today have abandoned the divine system and opted for the unnatural, cruel and harmful system of the kuffaar.

The beneficial effects of ibaadat are all eliminated by consumption of haraam food. Haraam food is not fit for even dogs. Haraam food is the delicacy of only the shayaateen. Shayaateen can never eat food on which Allah’s Name was recited. On the occasion when Allah Ta’ala expelled Iblees from Jannat, he asked Allah about his food provisions on earth. Allah Ta’ala said to him: *“Your food will be that on which the Name of Allah is not recited.”* Muslims should therefore understand that all the carrion they are devouring is food fit for only the accursed devils.

THE ANT AND INJUSTICE

ONCE an ant crawled on to the garments of Hadhrat Nabi Sulaimaan (alayhis salaam). As he brushed the ant off from his clothes, it spoke and said: *“On the Day of Qiyaamah, you will have your garment and I shall have hands. Either seek forgiveness now from me or prepare yourself for retribution on that Day.”* As the ant ended its reprimand, Hadhrat Jibraeel (alayhis salaam) appeared and said: *“Allah Ta’ala conveys Salaams to you and says: ‘What the ant said is correct. If*

you do not seek pardon from the ant, you will be held liable on the Day of Qiyaamah. You will have to answer. Therefore do seek forgiveness from the ant.”

Hadhrat Sulaimaan (alayhis salaam) overwhelmed with fear, profusely apologized and begged the ant for forgiveness.

The lesson of injustice and humility are vividly conveyed by this episode. The high and the great should not hesitate to humble themselves if they have wronged the weak and the lowly ones.

QARDH HASAN AND AL BARAKA BANK'S RIBA 'QARD'

QARDH means loan – a loan given. Allah Ta'ala describes loans given to assist people with the terms *Qardh Hasanah* (Beautiful Loan). The Qur'aan Majeed says: "Who will give Allah a Beautiful Loan, for He will multiply it manifold for him." (Baqarah, ayat 245) Several verses in the Qur'aan Majeed mention and extol the virtue of *Qardh Hasanah*. Although giving a loan is a monetary act, it is to a greater degree an act of ibaadat, hence there is neither monetary nor any other mundane reward/profit for this particular monetary transaction.

Since *Qardh* is a pure act of *Ihsaan* (favour/kindness), its reward is only in the Akhirah, hence Rasulullah (sallallahu alayhi wasallam) said: "Every *qardh* which draws (generates) a benefit, verily it is *riba*." The remuneration of *Qardh* is *Thawaab* in the Akhirah. But Albaraka Bank following the system of the kuffaar capitalists is acquiring huge benefits from *Qardh* which debit card account holders deposit into their accounts.

The money which the account holder deposits is a loan given to the Bank. There are no separate cash boxes in the bank for safe-keeping of every individual account holder's money. For every debit card holder, the Bank stipulates a minimum amount which has to remain compulsorily in the Bank's coffers. The stipulation is *haraam*. As long as the client operates the debit card account, he is effectively deprived of the use of his own money. But the Bank utilizes it to generate income for itself. The callousness of the Bank is extreme. In the process of introducing the debit card system, Albaraka Bank has achieved the following *haraam* acts: (1) It has stopped paying *riba* to clients in order to plunder *riba* from account holders. This has been achieved by summarily terminating all the savings accounts which were ostensibly profit-sharing investment accounts. (2) It charges clients *riba* for the *Qardh* which they have advanced to the Bank. This *riba* is in the form of a variety of charges, fees and penalties.

With the debit card system

Albaraka Bank is guilty of perpetrating a callous *riba* system. It is *haraam* for the Bank to penalize or charge fees for loans which account holders have given. According to the Shariah, the account holders have the right to demand repayment at any time. Stipulating a time or due date for repayment of *Qardh* is not valid in the Shariah. When a debit card holder uses the card for a purchase, the Bank is merely called on to effect a repayment on the loan account. The Bank may therefore not charge the account holder for any of the services which it has listed in its Debit Card Fee Structure.

It is not permissible to charge for cash or cheque deposits nor for withdrawals, whether cash or by cheque. The vilest aspect of this *riba* system is to penalize the account holder for an unpaid cheque or for 'insufficient' funds. If the account holder has no balance, the Bank only has to refuse payment. It may not levy a penalty for refusing to pay. It is absolutely and Islamically ludicrous and *haraam* to charge R100 for

merely refusing to pay on account of lack of funds. This *haraam* callous stunt has been acquired from the conventional *riba* banks in the same way as Albaraka Bank has emulated them in every iota of their *riba* system.

When a client makes a withdrawal, he/she is merely accepting from the bank a payment on the loan which the Bank owes him/her. To pay back a creditor, the debtor who happens to be the Bank, has no right to charge a fee. Since according to the Bank's own admission the debit card account is a Loan Account – a loan given to the bank – each and every single charge levied on transactions is *haraam* *riba*.

It is accepted that the Bank's prime motive for operating a bank is to gain profit. It is not a charitable institution. However, it is *haraam* to earn in *haraam* ways as Albaraka is guilty of. The only way in which the Bank is allowed by the Shariah to earn benefit from account holders is to charge a stipulated fee for specified services. The monies deposited will then not be

Qardh, but will have to be kept as *amaanat* in the Bank's vaults. It will be *haraam* for the Bank to invest the *amaanat* funds. The funds will have to be kept physically intact. It will be *haraam* to adopt the capitalist system of investing the savings of account holders, deriving *haraam* benefit with it, then charge them a *haraam* fee/penalty for using their own money. If this prospect is impossible for the so-called 'Islamic' bank, it should then discard the deceptive 'Islamic' appellation which it has appropriated for itself. A bank will be Islamic only if it conforms 100% with the Shariah.

It should be clearly understood that while Albaraka Bank has dubbed its debit card account '*Qard*', it has done so only to justify its termination of the *riba* dividends which it was bound to pay in terms of the other savings accounts. While the Bank has attempted to show that it is "Islamic" with the term '*qard*', it has in entirety overlooked the Shariah's rules pertaining to *Qardh*. Albaraka Bank's debit card system is therefore *Haraam*.

Many of Albaraka Bank's clients feel conned by the Bank's termination of its savings accounts system and substituting it with a debit card account which deprives the savings account holders of the *riba* they used to obtain. Instead of gaining *riba*, they are now required to pay *riba* to the Bank. One irate Albaraka Bank client from Durban writes:

"I wish to bring to your notice a big con that Albaraka Bank is

AN IRATE CLIENT OF ALBARAKA

doing. They have enticed Muslims to open savings accounts with them. They paid a profit on these accounts and there were few charges involved. Now that they have lured the people into these savings accounts, they are compulsorily closing all these accounts and transferring the balances to a 'debit card account'.

This account has many

charges and pays no 'profit'. They have adopted a 'take it or leave it' attitude. I have enclosed for your records the correspondence that they are sending to account holders. Please provide your comments so that all Muslims are made aware of this cheap con trick."

Was-salaam, Concerned Muslim. (Our comments appear elsewhere in these pages.)

RIBA 'DEBIT' CARD

(Continued from page 1)

By cancelling one specific charge which the Bank terms 'administration charge', Al Baraka peddles the falsehood that its debit card account is free banking – no charges whatsoever. It tries to rationalise and interpret away this falsehood by classifying the plethora of administration charges as reflected in its Fee

Structure under a variety of designations. But intelligent persons are not befuddled by this administrative deception of the Bank. The Structure Fee is pure chicanery to camouflage the glaring *Riba*.

The lure of the future additional millions/billions of rands promised by the debit card system is so mouth-watering and irresistible to AlBaraka Bank that it is offering

'FANTASTIC' PRIZES ON A HARAAM 'LUCKY DRAW' competition for those who switch to the new *riba* debit card account by 30 June 2009. Just remember that this competition which AlBaraka is conducting to lure, dupe and ensnare clients into its *riba* debit card system is *Qimaar* (gambling) which is *haraam*. The prizes acquired will be *haraam*.

PATIENCE AND CONCERN

There was a *buzrug* whose wife was extremely disobedient and insulting. She left no stone unturned in her perennial nagging, abusing and insulting her husband. However, the *Buzrug* patiently suffered her tormenting without retaliating in any way whatsoever. One of his companions urged him to divorce her. The *buzrug* said: "If I divorce her she will either marry or remain unmarried. If she marries, she will cause misery to her other husband just as she is doing to me. I shall then be the cause

of the misery for a brother Muslim.

On the other hand, if she does not again marry, there will be two probabilities. Either she will remain chaste or indulge in evil. If she indulges in immorality, I shall have been the cause for her sins since I had divorced her. If she restrains herself and remains chaste, it will be a difficulty imposed on her as a consequence of my action of having divorced her. It is therefore best that I patiently suffer her tormenting and save others from the consequences of my action of divorcing her."

PROCLAIM THE HAQQ

Hadhrat Maulana Masihullah Khan (rahmatullah alayhi) said: "The Truth is bitter. However, it is my duty to deliver Allah's Law to you. Prior to the propagation of Islam, the people of Makkah gave Rasulullah (sallallahu alayhi wasallam) the titles of '*As-Saadiq*' (The Truthful One), and '*Al-Ameen*' (The Honest One).

But, when he commenced to proclaim the greatest Truth – Tauheed – all turned away from him in anger. Did he abuse anyone or misappropriate the wealth of anyone? He merely proclaimed the Truth which was bitter to the people. It was in conflict with their whimsical fancies.

Recognition of the Truth, reflecting on the proofs and adherence to the natural Truth are the obligations of a healthy-minded, intelligent person. The Truth courts the wrath and the displeasure of people, hence when Rasulullah (sallallahu alayhi wasallam) told them to expel the 360 idols from the Ka'bah, they all became his enemies. It is our obligation to only proclaim the Haqq whether it be bitter or sweet to people."

DERIVE ADMONITION

Allah Ta'ala says in the Qur'aan Majeed: "Verily, only the people of intelligence derive lesson." The people of intelligence according to Rasulullah (sallallahu alayhi wasallam) are they who make preparations for the sojourn beyond the pale of this earthly life, for the stay in Barzakh – the life in the Grave. Hadhrat Haatim Asamm (rahmatullah alayh) said: "A person who does not derive admonition from the *janaazah* leaving his home will not benefit from knowledge, wisdom and admonition (*naseehat*)."

The heart of such a person is spiritu-

ally fossilized. When he fails to acquire admonition from even a death in his own house, it is evidence for the total corruption of his heart. Once when Hadhrat Basri (rahmatullah alayh) saw a man eating in the *qabrastaan* (graveyard), he commented: "This man is a *munaafiq*." When a man is totally oblivious of the inmates of the graves which he passes by and fails to understand that soon his body will become nourishment for worms in the grave, he displays signs of hypocrisy, for while he claims to be a Muslim, his conduct is completely at variance with the demand of Imaan. One of the purposes for visiting the *qabrastaan* is to be reminded of

one's own ultimate abode on this earth, namely, the grave.

Hadhrat Malik Bin Dinaar (rahmatullah alayh) said: "The man whose physical sight (eyes) and spiritual vision do not derive lesson from this transitory abode of the world and he does not incline towards the everlasting abode of the Akhirah, his heart is deprived of all goodness and he is a man whose deeds are insignificant."

Allah Ta'ala says in the Qur'aan Majeed: "This worldly life is but play and amusement while the abode of the Akhirah is best for those who fear. What, do you have no intelligence (to understand this reality)?"

WHO IS QARDAWI?

PART 1

A HIDDEN ENEMY OF ISLAM – AN AGENT OF THE ORIENTALIST ENEMIES OF ISLAM

In his eye-opening book, *SUBVERTING ISLAM – THE ROLE OF THE ORIENTALIST CENTRES*, Shaikh (Dr.) Ahmad Ghorab states: 'Centres for so-called 'Islamic Studies' now exist in the prestigious academic settings of universities of Harvard, Princeton, New York, Oxford, Cambridge and Paris. Many of them are, in significant measure, financed and also very directly patronised, sponsored and supported by Arab governments, especially the Saudis. The support from Arab governments includes the appointment to the board of these centres of Ulama as- Sultan (court scholars) in the role of 'trustees' or 'consultants'. These Muslim names help to legitimise the 'Islamic studies' and so deceive the Muslims further.'

Among the Muslim 'court scholars' (the ulama recruited by the Saudis and the kuffaar 'centres of Islamic studies', Shaikh (Dr.) Ahmad Ghorab names **Yusuf Qardawi**. Insha'Allah, in articles written by Shaikh Ahmad Ghorab, the hidden role of Qardawi in the Orientalist plot to undermine Islam is exposed. These articles will, Insha'Allah, be published for the benefit of Muslim who are totally in the dark regarding the dark global plot to undermine and destroy Islam.

This series of pamphlets which is being initiated is a *Refutation* of Qardawi's book on music, musical instrument and singing which Qardawi has legalized. The *Refutation* is a 500 page book, titled, *Ar-Radd alal Qardawi wal Jadee' (A Refutation of Qardawi and Jadee')* written by Shaikh Ibn Ramadhaan.

In his book, Shaikh Ramadhaan who has for more than 20 years studied and taught the various branches of Islamic Uloom (Qur'aan, Hadith, Usool Fiqh, Usool Hadith, Usool Lughat – Language–, etc.) reveals that Qardawi in his book on music and singing has violated the principles (Usool) of Fiqh, Hadith and even Lughat (the Arabic language). Proficiency and 'eloquence' in the spoken language do not confer upon a man the qualifications requisite for an Aalim of the Deen.

AR-RADD ALAL QARDAWI WAL JADEE' (REFUTATION OF QARDAWI AND JADEE')

Bismillaahir Rahmaanir Raheem

PREFACE

by the Author

Praise be to Allah, the *Rabb* of the Universe. Special blessings and peace be upon His Rasool, the Truthful, the Trustworthy.

There is consensus of the Ulama of the Ummah in the principles (*Usool*) of *Usoolul Fiqh*, *Hadith* and *Lughat* (Linguistics). In the light of these principles *Shar'i Ahkaam* (Laws) are deduced from the *Nusoos* (clear texts) of the Qur'aan and Sunnah.

For approximately twenty years I have had a special interest in the study of the science of *Usoolul Fiqh*. I have completed almost twenty years of study in this field and I was under the impression that a person who applies himself to *Fatwa* will not audaciously venture to oppose these principles which are accepted unanimously by the Ulama of the Ummah since time immemorial. However, my heart was rent asunder with grief and sorrow when I read the words of Duktoor Qardawi in his book, *Fiqhul Ghina Wal Moosiqi Fi Dhaw-il Qur'aan Was Sunnah* (Understanding Singing and Music in the Light of the Qur'aan and Sunnah). I could never expect such words emanating from him; words with which deviates are beside themselves with joy and appropriated by those who desire to dismantle the *Shariah* of Allah brick by brick which in fact is the dismantling of the Deen of Islam brought by Rasulullah (sallallahu alayhi wasallam).

Duktoor Qardawi has a position in the hearts of the Muslim public. I would not have believed for a day that he would write with his own hands words which will be used to utterly demolish Islam. I am referring to what he said in his book mentioned above, on p.7, viz.,

"It is obligatory on a Faqeeh who discusses a mas-alah to consider all these lands. He should not restrict his gaze to one side and one group forgetting that the whole of Africa cannot do without singing and its accompanying acts, and that the whole of Europe – in fact the entire West – regard music, in particular some of its varieties, to be a means of elevating the soul and sentiment."

Duktoor Qardawi states further in his book (p.148):

"We, today, wish to present Islam to the world and for its (Islam's) da'wah to reach all nations, whereas there are nations and people who

view singing, music, dancing and entertainment as inseparable parts of their lives. They cannot live without it. Life will bring them no pleasure if they are deprived of that... So how are we going to encourage them to Islam when we make haraam upon them singing and music, and we warn them of molten lead which will be poured into their ears on the Day of Qiyaamah and other forms of dreadful punishment whilst they consider music to be their life-blood?"

By Allah! The Being besides Whom there is no deity! This talk of his (Qardawi) is utterly despicable and disgraceful. We have not been afflicted with a greater calamity in these times than the calamity of Allah Ta'ala testing us with a man who is under the spell of European and other (western) lifestyles, with their glamour and beauty. So much so that he demands from the Muslim Faqeeh when employing his *ijtihad* to focus his gaze on these miserable people whose lives will (supposedly) come to a complete halt in the event we declare dancing, singing and music *haraam* upon them.

Agnes have passed by and centuries have elapsed. Now (in this belated age) we hear and see a man who alleges that it is incumbent for a Muslim Faqeeh to determine the *Ahkaam* of the *Shariah* in the light of the customary practices of the *Nasaara*, *Yahood* and *Malaahidah* (heretics)! He postulates that hardship should not be brought upon them by prohibiting the practices they are accustomed to and from which they derive pleasure.

The Shaikh (i.e. Qardawi) has been unmindful of Allah Ta'ala's declaration:

"Then we established you (O Muhammad Sallallahu Alaihi wa Sallam) on a *Shariah* with regard to affairs. Therefore, follow it and do not follow the vain desires of those who do not know. Verily they cannot avail you before Allah in the least. Verily the wrongdoers are friends amongst themselves. And Allah is the Friend of the *Muttaqeen*." (Al-Jaathiyah, 18-19)

He furthermore was forgetful of the fact that Allah had decidedly settled this matter of compliance with the kuffaar. Thus, Allah Azza wa Jall declares:

"And say (O Muhammad sallallahu alayhi wasallam): 'This is the Haqq from your Rabb. Therefore, whosoever wishes, let him believe and whosoever wishes, let him disbelieve.'" (Al-Kahf, 19)

In fact, Duktoor Qardawi finds it surprising that while a *Nasraani* or *Yahoodi* or *Mulhid* enjoys himself with some (unlawful) act, we come along and warn him of severe punishment. The Duktoor finds it very strange! Indeed he finds it strange that they are threatened with the *Athaab* of Allah. I ask you O Readers with Allah as Witness over you: Is this not the clear purport of Duktoor Qardawi's words?

After what he had said and written, it does not avail him to conclude: *"I do not mean by this that we interpolate Islam and declare lawful that which is unlawful."*

Subhaanallah! In fact this is precisely what you are saying, O Duktoor! This is the path you have plodded in certain of your compilations, O Duktoor!

We ask him: If this is not your intention, then why did you write so? What have you intended thereby? *Wa laa haula wa laa quwwata illa Billahil Atheem.*

We pose a question to Duktoor Qardawi: When Allah Ta'ala declared liquor to be *Haraam*, did He consider that the kuffaar Quraish were accustomed to drinking it and that it was not possible for them to dispense with it? Did Allah not warn them with severe punishment in the *Aakhirah*?

When this is the methodology of Duktoor Qardawi in extravasating *Ahkaam* of the *Shariah* (thereby extravagating into *dhalaal*), then it comes as no surprise that in his book he has violated the Principles formulated by the *Jumhoor* Ulama of *Usoolul Fiqh*. Similarly, he has violated the Principles formulated by the *Jumhoor* Ulama of *Hadeeth*. In fact he has even violated what the *Jumhoor* Ulama of *Lughat* (Linguistics) agree upon. You will see plenty of such violations soon in the course of this *kitaab*.

The Duktoor thus did not find any inhibition in violating all of these accepted Principles. He did however find inhibition in violating the (evil) trends of the nations of Europe and America! *Wa laa haula wa laa quwwata illa Billahil Atheem.*

Amongst the ridiculous exercises of Duktoor Qardawi is his toil and effort to weaken established and authentic *Ahaadith*. An example of this is the *Hadith* in *Saheeh* of Imam Bukhari, which will be mentioned soon. At the same time he did not apply the

slightest effort to confirm the falsehood of *baatil* and forged narrations which he amassed to extravasate a ruling of permissibility for musical instruments which the Ulama of Islam have unanimously declared *haraam*. Details shall be forthcoming. Study our *Kitaab* carefully and you will be convinced of what has been said.

We say to our brother Muslims who take exception at what we say that Allah Ta'ala is witness to the fact that we have exerted ourselves to our capacity in the refutation of Duktoor Qardawi in a manner befitting his position which commands a place in the hearts of the general Muslim public. But, regrettably, his errors, oversights and violations of Principles unanimously agreed upon by the Ulama of *Usoolul Fiqh*, by the Ulama of *Hadith* and by the Ulama of *Lughat* in his aforementioned book are prodigious. These mistakes and violations have agitated and pained us tremendously at certain places due to our sense of honour for our Deen of Islam, and for fear of his dangerous methodology which has led to making lawful music which is prohibited by the *Ijma'* (unanimous ruling) of the Ulama of the Ummah.

If we are not going to do that (i.e. stand up for the Haqq and refute Qardawi's *baatil* views) we will surely be regarded to be among those in regard to whom Allah declares:

"Verily those who conceal what Allah has revealed of the *Kitaab* (Qur'aan) and they trade it for a cheap price, they are filling their bellies with nothing other than the Fire (of Jahannum). Allah will not speak to them (gently) on the Day of Qiyaamah and He will not purify them (of their sins). And for them is a painful punishment." (Al-Baqarah, 174)

Similarly, we fear being among those whom Allah Ta'ala castigated:

"They took their Ulama and Mashaikh as gods besides Allah." (At-Taubah, 31)

Reflect with humility at the words of Imam Ibnul Qayyim; words that deserve to be written with liquid gold. He says:

"It is known to all and sundry that the fitnah (mischief) of listening to singing and musical instruments is much greater than the fitnah of wailing over the deceased. (Exaggerated and prolonged wailing over a deceased relative was a custom among the pagan Arabs. Islam for-

(Continued on page 12)

Questions and Answers

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

(Continued from page 5)

Q. It is said that when hearing an ass braying, one should recite *Ta-awwuth*. Why?

A. Yes, *Authubillaah*... should be recited when hearing the braying of a donkey. Its harsh braying is a shaitani effect. The Qur'aan Majeed says: 'Verily, the worst of sounds is the braying of an ass.' The same applies when hearing human beings braying with their vuvus. Recite *Authubillah*, for such horrible braying is the effect of shaitani manipulation.

Q. Does an internal medical examination break the fast of a woman?

A. Yes, it breaks her fast.

Q. I set aside a sum of money as my Zakaat payment. Before distributing this sum is it permissible for me to use it?

A. Setting aside the money does not eliminate your ownership. You still remain the owner. It is therefore permissible for you to use it.

Q. A man has saved money for Hajj. Does he have to pay Zakaat on this amount?

A. Yes, he has to pay Zakaat on this amount.

Q. If a husband becomes a murtad,

what is the status of his nikah?

A. The Nikah immediately and automatically is cancelled. After the wife's iddat of three haidhs or after delivery of the child if she is pregnant, she will be free to marry another man.

Q. Someone is slaughtering a cow for eating purposes. Will Aqeeqah be valid if two shares are purchased in this cow? The other five shares are for eating.

A. The Aqeeqah will not be valid. It is necessary for all seven shares to be for ibaadat, e.g. Qur'baani, Sadqah.

Q. Instead of two goats will one cow be valid for Aqeeqah of one boy child?

A. Yes, it will be valid.

Q. Is hunting and fishing for sport Makrooh Tanzeehi?

A. Hunting for sport is haraam. Allah Ta'ala says in the Qur'aan Shareef: "What, do you think that We have created you in vain and that you shall not be returned to Us." Life is a serious affair. For every halaal there will be hisaab (reckoning), and for every haraam there will be athaab (punishment). Those who hunt for sport are sadists who derive joy and pleasure out of the suffering of Al-

lah's *makhloq* (creatures).

Q. Some people say that only the Athaan should be recited in the ear of the newborn child, not the Iqaamat. Is this correct?

A. It is Sunnat to recite both the Athaan and Iqaamat. Athaan in the right ear, and Iqaamat in the left ear.

Q. After death do the souls of human beings return to earth?

A. While it is not the rule for souls to return to earth, with Allah's permission it is possible. However, Islam does not teach that the souls come for visits to the earth.

Q. Is Khidhr (alayhis salaam) still alive?

A. There is difference of opinion among the authorities of the Shariah regarding Khidhr (alayhis salaam). While the Sufiya believe that he is alive, many others, especially among the Muhadditheen, do not accept that he is still alive. Allah knows best. Numerous Auliya have reported meeting him.

Q. Is it permissible to kill ants?

A. Ants and bees should not be killed unnecessarily. Hadhrat Abdullah Ibn Abbaas (radhiyallahu anhu) said that Rasulullah (sallallahu alayhi wasalam) prohibited killing ants and bees.

Therefore, as far as possible refrain from killing them. When there is a real need for killing them, never use fire. Once Rasulullah (sallallahu alayhi wasalam) saw a burnt-out anthill. When he enquired about it, some Sahaabah admitted having burnt the anthill. Nabi-e-Kareem (sallallahu alayhi wasalam) was annoyed and said that it befits only Allah Azza Wa Jal to punish with fire.

Q. Are Bahais a sect of Islam?

A. Bahais are not Muslims. They are among the worst kuffaar. The founder of the Bahai religion was a murtadd who claimed that he was the incarnation of Allah Ta'ala - Nauthubillaah! All the Aqaaid and Ahkaam of Islam are rejected by these shayaateen in human form.

Q. When should the dua for entering the toilet be recited?

A. It should be recited before entering the toilet.

Q. It has been noticed that dogs howl when the Athaan is recited. Is there any reason for this?

A. According to the Hadith shaitaan flees in leaps and bounds when he hears the Athaan. Animals are able to see the flight of shaitaan, hence they become scared and howl.

WHO IS QARDAWI?

(Continued from page 11)
bade this custom.) We and others have witnessed and we have perceived through experience that whenever musical instruments and devices of fun and entertainment

appeared and became rife in a nation with people preoccupying themselves with that, Allah Ta'ala subjugated them at the hands of their enemies and they were afflicted with drought, wa-

ter-shortage and evil rulers. Let the intelligent reflect over the conditions of this world and judge. And Allah is the Being from Whom aid is sought."
(To be continued, Insha'Allah)

THE SHAYAATEEN

THE NAME OF the shaitaan appointed to mislead Ulama with greed and desire is *Mudhish*. *Hadeeth* is the name of the shaitaan whose duty it is to divert the attention of musallis from Salaat. He attracts them to sport, deceives them, causes them to yawn much and to fall asleep. *Zal-banoon* is the shaitaan in charge of market places. He lives in the commercial centres night and day, and induces peo-

ple to be dishonest in their trading activities. *Batr* is the shaitaan who induces impatience in people in times of calamity thereby depriving them of the reward of patience. *Man-shoot* is the name of the shaitaan who instructs people to speak lies, gossip, scandal and slander. *Waasim* is the shaitaan who lures men and women to commit zina. *A'war* is the shaitaan who is the instructor of steal-

ing and robbery. *Walhaan* is the name of the shaitaan who is present at the time when a person makes wudhu. These are merely the names of some of the shayaateen. The shayaateen are innumerable and at all times they are constantly lying in ambush of people. Allah Ta'ala therefore warns us in the Qur'aan to be alert and to regard the shayaateen as our enemies.

QARDAWI'S KUFR

Rasulullah (sallallahu alayhi wasalam) said: "Verily, I fear most for my Ummah such aimmah (scholars, sheikhs and molvies) who will mislead (them into deviation)."

According to Qardawi, the spread of Islam is dependent on legalizing the haraam immoral practices of the kuffaar nations, especially of the western people. Making halaal

what Allah has made haraam is *KUFR* - *kufr* which expels from the fold of Islam. This then is the methodology of Qardawi. His evil philosophy underlying his conception of Islam will, Insha'Allah, be thoroughly exposed

WASTEFUL BUILDINGS

Rasulullah (sallallahu alayhi wasalam) said: "When there is no barkat in the wealth of a person, he squanders it in water and sand." In other words, he wastes his wealth in the construction of unnecessary buildings as is the trend nowadays.

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BENEFITS OF TA-AWWUTH

(Continued from page 1)

tion) of Allah Ta'ala. Abundance of recital of *Ta-awwuth* extinguishes the power of shaitaan, and it sends his army fleeing helter skelter. For the acquisition of the benefits of *Ta-awwuth*, sincerity and a firm resolve to submit to the Shariah and follow the Sunnah are imperative. Mere reciting without resolving to reform oneself is not sufficient.

RAJAB 1431
June 2010

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MEHR-E-FATIMI

R3,300
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FUTILITY

"The beauty of a man's Islam is that he shuns what is futile." (Hadith)