

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)

The Majlis

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"The love for being praised by people makes (you) blind and deaf." — Hadith



OUR SACRED NIKAHS NOT IN NEED OF RECOGNITION IN THE SHADOW OF KUFR MPL - MMB

'HARDSHIP' for women in the absence of legal recognition of Islamic marriages is a bogey portrayed to dupe women and other unwary Muslims into supporting the kufr 'Muslim' Marriages Bill (MMB). The supporters of legal recognition are either morons or *murtadds*. Morons because they have miserably failed to understand the kufr consequences of MMB-MPL. *Murtadds* because despite being aware and understanding the haraam consequences of recognition in the darkness of MMB-MPL, they treacherously support and promote the Kufr Bill. Whether the much trumpeted 'hardship' which divorcees suffer as a consequence of non-recognition of their Nikahs, is real or imagined, it has no bearing on opposition to the Kufr MMB.

The opposition to MMB-MPL is based on the Kufr of the Bill which is in almost total conflict with the Shariah. Promoters of the Bill are at pains to deflect the focus from the Kufr to the hallucinated 'hardship' ostensibly (that is in their corrupt opinion) stemming from non-recognition of the Nikah. The conflicts with the Shariah are explained elsewhere in these pages.

The 'recognition' which is offered is a trap of Iblees to undermine Islam. It is a bitter, poisonous carrot dangling in the darkness of the shadow of a proposed law (MMB), the objective of which is to un-

dermine the Shariah. MMB is simply one more cog in the western kuffaar plot to destroy Islam and the Muslim Ummah. The recognition which MMB offers is encumbered with haraam and kufr consequences. (See article on page 10.) Confound such recognition which requires Muslims to submit to a law which has arrogated to itself the power to abrogate the Shariah. No Muslim who understands the implications and consequences of MMB kufr provisions will be prepared to barter away his/her Imaan for the sake of kufr recognition promised by the Kufr MMB.

The Recognition which Islam offers is a Recognition registered in the Heavens. With such a sacred Recognition, known and understood by even non-Muslims, there is absolutely no stigma of illegitimacy attached to Islamic marriages despite legal non-recognition. Legal non-recognition does not imply any stigma. It simply means that the Muslim couple has opted to be contented with the Recognition by Allah Ta'ala which is acquired with the Nikah ceremony. It is precisely for this fact and reason that most Muslims never bothered to legally register their marriages. Even during the apartheid regime, Muslims were not debarred from acquiring legal recognition. The very same Marriages Act which applies today existed during the apartheid era. Just as Muslims are today not pre-

vented from acquiring legal recognition, so too were they not prevented during the apartheid regime.

There is nothing to prevent Muslims from registering their marriages should they desire legal recognition. Are the promoters of the Bill so stupid that they are unable to understand that in the current dispensation, Muslims are able to gain legal recognition for their marriages without coming into conflict with the Shariah? Why then the insistence on Kufr MMB?

There are two categories of Muslims: those who are conscious of the Deen, and those who have no care and are at home with kufr. If those who are Deeni conscious require legal recognition for some reason, they only have to select the correct marital regime to ensure that they do not fall foul of the Shariah. When the correct marital regime is selected, there is no conflict with the Shariah. An Islamic Will ensures that the deceased's estate will be wound up in accordance with the Shariah's Law of Inheritance if the correct secular marital regime is selected. All other Shar'i consequences of the Nikah are available to Muslims who are contented with the Shariah. There is no law in the country to prevent Muslims from submitting to the Shar'i consequences of Nikah, if they so desire.

As for those who have no care for the Deen, the Shariah has no relevance for them.

They are free to choose any kufr option offered by the current Marriages Act, and proceed along the pathway to Jahannum. We are not concerned with such miscreants.

While MMB imposes haraam provisions on Muslims, the current secular Marriages Act offers ample scope for regulating Islamic marriages and their consequences in accordance with the Shariah. Without MMB no Muslim is forced to act in conflict with the Shariah, but with MMB, the law will compel Muslims to submit to kufr. Since MMB makes the secular courts the final and the highest arbiters to decide on matters of the Shariah, it is an intolerable draconian piece of legislation which discriminates against Muslims on the basis of their religion.

Hitherto the supporters of MMB have miserably failed to illustrate exactly what the benefits of MMB are and how will MMB alleviate the so-called 'hardships' of Muslim divorcees. They should show whether these alleged hardships are hardships accepted by the Shariah or not, or whether they are 'hardships' in terms of the whimsical fancies of women who are disgruntled with the Shariah's law of maintenance applicable only during the Iddat period.

In all the so-called 'landmark' court cases, such women were involved who had abandoned their Imaan, who were not satisfied with Islam's dispensation, and who

sought to usurp the wealth of their ex-husbands or deceased husbands with the aid of kufr law.

Even such women who lack Imaan, but are adorned with Islamic names, may find ample protection in the current laws of the country. They too are not in need of MMB and the recognition it offers. The 'hardship' of 'suffering' divorcees which some modernists are monotonously clamouring is a misleading bogey – a red herring to deceive and trick Muslims into supporting the Kufr MMB/MPL measure. The Shariah may not be tampered with to accommodate the perceived 'hardship' of those who are disgruntled with Islam's dispensation.

When a recalcitrant divorcee/widow is discontented with what the Shariah has apportioned and ordered for her, she seeks the aid of the secular courts, and is aided by men of Kufr, masquerading as Muslims, to launch court applications which are in total conflict with the Divine Law of Allah Azza Wa Jal. Then, they commit the deception of blaming her perceived 'hardship' on non-legal recognition of the Nikah. In a recent case, the second wife was not satisfied with her Islamic share of Inheritance. It was an estate of considerable monetary worth. According to the Shariah, one eighth of the estate had to be equally shared by the two wives. Alt-

(Continued on page 9)

THE KUFR OF REINTERPRETATION

Q. Amina Wadud has called for a reformation and reinterpretation of the Deen. What is the Shar'i hukm for making such a call? Is it not kufr? In the same way some MPL Project Committee members have also made such calls. Some members of the public accept that by means of the Muslim Mar-

riages Bill (MMB), the Deen will be contaminated. However, despite their acknowledgment of this contamination, they still want MMB to be legislated. Is this not tantamount to kufr or irtidaad?

A. It is not 'tantamount' to kufr and irtidaad. It is clear-cut kufr and irtidaad. Many

years ago we had written in detail in *The Majlis* on the kufr of Amina Wadud. Without the slightest vestige of doubt the call for reinterpretation and reformation of the Deen is kufr – kufr which expels the proponent from the fold of Islam. Such a person is a confirmed *murtadd*.

Those who accept that the Deen will be contaminated by MMB, but despite this fact,

promote or condone the MMB or want it to be legislated, lose their Imaan. They are guilty of kufr. They become *murtadd*. In fact, one becomes *murtadd* with even *Istikhfaaf* (the belief of insignificance) of the *Miswak* or of even *kadoo* (marrow). What then will be the fatwa when the issue pertains to reinterpretation / contamination of the Deen?



I'tikaaf Of Ten Years

Rasulullah (sallallahu alayhi wasallam) said:

"The endeavour to fulfil the needs of a brother Muslim is superior to sitting in I'tikaaf for more than ten years."

Questions and Answers

THE MAJLIS Q & A
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Q. While reciting the Qur'aan Shareef, if one hears someone mentioning the name of Rasulallah (sallallahu alayhi wasallam), should one stop reciting and recite Du-ruud?

A. Whilst making Tilaawat and hearing someone mentioning the name of Rasulallah (sallallahu alayhi wasallam), one should not stop reciting. Continue the Tilaawat.

Q. Is it permissible for me, a male, to tie my long hair in a pony tail to keep it in position?

A. Tying your hair into a ponytail as described by you is not permissible. According to the Hadith, Allah's curse settles on a man who emulates a female style and vice versa.

Q. What is the rule regarding post-natal blood?

A. Post-natal bleeding is called *nifaa*s. The maximum period for *nifaa*s is 40 days. There is no minimum limit. It could be even a few minutes. During the state of *nifaa*s it is not permissible to perform Salaat, to fast, to recite the Qur'aan and to engage in sexual relations.

Q. Is horse meat halaal?

A. Horse meat is Halaal, although not preferable.

Q. What happened to Mahmood, the elephant of Abraha who went to destroy the Ka'bah. I have heard conflicting stories. Was he saved or did he also perish along with the other elephants and Abraha's army?

A. We only are aware that he was saved. This elephant had refused to proceed to the Ka'bah. Despite all the vigorous attempts to steer it towards the destruction of the Ka'bah, it resolutely refused to budge. It simply sat down, but when its head was turned in another direction, it would get up and move in that direction away from the Ka'bah. We are not aware of its ultimate fate. Perhaps some other reader could enlighten us. We simply lack the time to research the kutub for this issue.

Q. In some Musjids a protruding mike is used instead of the clip-on mike. When the Imaam proceeds from Qiyaam to Ruku' and Sajdah and when returning to Qiyaam he swerves in a crescent motion to avoid hitting the mike. In each and every raka't, whenever moving out of Qiyaam, this swerving motion is clear and intentional. Please comment. Does this action affect the Salaat?

A. The Imaam who performs such haraam clownish actions in Salaat and the trustees who compel the Imaam to behave like a stupid clown are all contemptuous morons. They have no fear for Allah Ta'ala and no respect for the Salaat. The ridiculous clownish 'circular' movement of the Imaam when going into Ruku for the sake of accommodating the mike is decidedly haraam. His body and mind are both engaged in acts which are extraneous to Salaat. The minimum harm is deficiency in the Salaat. Whether this act breaks the Salaat or not, we cannot

comment at this stage since we need to see the extent of this silly, extraneous act of the Imaam. The musallis may and should speak to the Imaam to discontinue this Makrooh Tahrimi practice. In fact, the mike should be discontinued. Salaat is not a hobby subject to whim and fancy. It is the highest act of ibaadat which brings the slave closest to his Rabb. The *rooh* (soul) of Salaat is ruined by engaging in such stupid actions which make the Imaam appear like a

Q. There is a new product called miswak-paste. Will the reward for using this paste be the same as using a miswak?

A. The paste of a miswak is not the same as the Miswak. While one may use the paste, one should not abandon the miswak. The rewards for the miswak are confirmed by the Hadith. There is no confirmation of reward for using the paste.

Q. I work in a supermarket where I am required to pack even haraam tinned products. Is my job permissible?

A. It is not permissible to handle the haraam products. Continue with your present work, and make dua for a better avenue of Rizq to open up for you. Be on the lookout for alternative work where you will not have to contend with haraam products and issues. May Allah Ta'ala open the ways of Halaal Rizq for you.

Q. A man divorced his wife the same day the Nikah was performed. After the Nikah the woman remained by her parents. They never were together. What is the rule of the Iddat for her?

A. Since the marriage was not consummated in any way whatsoever, the divorced woman does not have to sit in iddat. There is no iddat for her.

Q. Is it permissible to shave the moustache?

A. Although it is permissible to shave the moustache, the preferable view is to clip/cut it.

Q. Islamically my husband has divorced me. My iddat has expired. However, the court 'divorce' has not yet been finalized. I want to get married immediately, but someone says that the Nikah will not be valid as long as the court divorce is not finalized. Is this correct?

A. The court 'marriage' has no validity in the Shariah. Thus even if the court papers are not finalized, you may marry. The person has misinformed you in this regard. The only thing that you will not be able to do before the court 'divorce' is to register your new marriage legally. But as far as the Shariah is concerned you can get married regardless of the court 'divorce' not being finalized.

Q. A man says to his son or wife:

'You are the owner of this house'. Is this gift valid according to the Shariah?

A. A *hibah* (gift) is valid only if possession of the gifted asset is given to the person. According to the Shariah if a man wants to make a gift of his house to a person, then it is incumbent that he removes all his belongings from the house and hands over the empty house to the son/wife. He may not retain control of the gifted house.

After the gift, the son has the full right to dispose of the house by sale, gift, etc. The same applies to the wife. If a man wants to make a gift of the house to his wife, he should adopt one of the following two options:

1) Remove all his assets from the house, then declare to the wife that he has given her this property. Afterwards he can ask her permission to return his goods which will be in her custody.

2) He may make a gift of the house and of all the contents simultaneously.

The gift must be real. All effects of ownership become applicable. If the wife decides to sell the property, the husband will not be able to legally prevent her from so doing once he has given her the house.

Q. Is it a must to perform a Nikah in a Musjid. Can it be performed at home?

A. It is not incumbent to perform Nikah in a Musjid. It is preferable. However, a Nikah may be performed anywhere, even at home.

Q. Is it necessary for a Nikah certificate to validate an Islamic marriage?

A. A certificate is not Waajib. It has no relationship to the Nikah. However, in these times it is advisable to have documentary evidence (a Nikah Certificate) of one's marriage.

Q. The Shaikh who will be performing my Nikah does not have a marriage licence. Will the Nikah be valid?

A. According to the Shariah no one needs a licence to perform a Nikah. The Nikah is valid.

Q. How should the walimah be held?

A. Walimah is Sunnat. This is the duty of the husband. Walimah is a simple meal of just a couple of persons, including some very poor Muslims to participate in a simple meal. Even if five or ten people are invited, it fulfils the Walimah Sunnat. The Walimah may be held at any time after the Nikah, and on any day within the home environment.

Q. Is it compulsory for the man to pay Mahr to validate the Nikah?

A. Mahr is Waajib. However, it is not a condition for the validity of the Nikah. But the husband must pay his wife a sum of money which they

should mutually agree on. If he does not have cash, payment may be deferred to a later date. The Sunnat is Mahr-e-Faatimi which is 1.75 kg silver or its price. A lesser amount is also permissible.

Q. According to the Maaliki Math-hab is it permissible to recite the Athaan inside the Musjid?

A. The objective of Athaan according to all Math-habs is to call the community to the Musjid for Salaat. It is therefore Makrooh to call the Athaan from inside the Musjid as a normal/permanent practice. According to the Maaliki Math-hab, only on the occasion of heavy rain when Isha is performed during Maghrib time should the Isha' Athaan be recited in a low tone inside the Musjid. The Sunnah practice for the usual Athaan is from the Minaarah.

Q. Where should the second Athaan for Jumuah be recited according to the Maaliki Math-hab?

A. Even according to the Maaliki Math-hab, the second Athaan on Friday should be in front of the mimbar.

Q. While slaughtering a fowl, it flapped its wings and the slaughterer lifted the knife, but quickly returned it to the animal's throat and slaughtered it. Is the animal halaal according to the Maaliki Math-hab?

A. Since the knife was immediately returned to the animal's neck, the slaughtered animal is halaal. If there is no lengthy pause after the knife is lifted for whatever reason, the animal will be halaal. But a lengthy pause will render the animal haraam. Not returning the knife quickly will mean that the pause is 'lengthy'. In the case mentioned by you, the chicken was halaal.

Q. What are the conditions for slaughtering according to the Maaliki Math-hab?

A. The compulsory requisites of Thabah according to the Maaliki Math-hab are as follows:

- The slaughterer must be a sane Muslim or a Kitaabi (Jew or Christian).
- All three neck vessels must be severed. These are the windpipe and the two jugular veins. The gullet should also be cut, but it is not a compulsory condition for Maaliki. This does not mean that severing the gullet should be intentionally omitted.
- The neck vessels must be cut from the front, i.e. the throat-side.
- The slaughtering must be by a sharp instrument, e.g. knife.
- The slaughterer should not lift the knife before completing the slaughter. If the hand is lifted momentarily, but immediately returned, it will be regarded as if the knife was not lifted. But a delay will render the animal haraam.
- Niyat (intention) and Tasmiyah.
- The act of cutting must be simultaneous with the Niyat of making the animal halaal. If for example the intention is only to kill the animal, then it will not be halaal even if slaughtered correctly.

Questions and Answers

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TAWAAF RULES

Q. When making Tawaaf, is it compulsory for the left shoulder to be towards the Ka'bah?

A. Yes, it is compulsory for the left shoulder to be towards the Ka'bah when making Tawaaf.

Q. Should the whole body face Hajr-e-Aswad when making Istilaam or only the hands?

A. When making Istilaam with the hands, the whole body should face Hajr-e-Aswad.

Q. After Istilaam at the beginning of each shaut (circuit), should one slightly reverse or bring the feet backwards before beginning the shaut?

A. No, you must not reverse or bring your foot backwards. Turn and carry on straight with the Tawaaf.

Q. If one mistakenly faces the Ka'bah during Tawaaf, will the Tawaaf be valid? Should one move backwards and continue the Tawaaf from that point?

A. If mistakenly one faces the Ka'bah, the Tawaaf will remain valid. One should not back pedal. However, one should recite Istighfaaar (repent and seek forgiveness).

Q. Is it permissible to look behind while making Tawaaf?

A. If there is a valid reason, one may look behind while making Tawaaf without turning the left shoulder from the Ka'bah.

Q. While making Tawaaf is it necessary to focus the eyes on the ground?

A. It is not necessary to have the eyes focused on the ground during Tawaaf.

Q. If during Tawaaf someone fell down and one faced the Ka'bah while helping the person, what is the position of the Tawaaf?

A. If you assist someone who falls, and you face the Ka'bah, that shaut (round) should be repeated. If it was not repeated, the Tawaaf will remain valid, but one will be sinful for not having repeated the defective shaut.

Q. Is it preferable to recite Qur'aan Shareef during Tawaaf?

A. It is not preferable to read from the Qur'aan Majeed while making Tawaaf. It is discouraged.

Q. Is it permissible to talk while making Tawaaf, e.g. asking my wife of the number of circuits made?

A. Necessary talk of any kind is permissible. It is not permissible to engage in unnecessary talk. Nevertheless, the Tawaaf remains valid. Yes, you may ask your wife regarding the number of the rounds. This is necessary talk.

Q. Should Istilaam of Rukn Yamaani also be made?

A. If you are able to touch Rukn-e-Yamaani with both hands without turning the left shoulder from the Ka'bah, then this should be done. Touching with one hand is also permissible. Istilaam should not be made. When one is unable to touch Rukn-e-Yamaani, there is no Istilaam to be made. Such 'istilaam' is not permissible.

Q. Where exactly is the Multazam?

A. The Wall between the Door of the Ka'bah and Hajr-e-Aswad is the Multazam.

Q. While making Tawaaf should one make dua by the Multazam?

A. One should not make dua at the Multazam during Tawaaf. The Tawaaf should not be interrupted. It is Makrooh to do so.

Q. While making Tawaaf, is it permissible to enter the Hateem to perform Salaat?

A. Performing Namaaz in the Hateem is not permissible during Tawaaf.

Q. What happens if one forgot to make Istilaam of Hajr Aswad after drinking Zamzam water?

A. Nothing happens if you forgot to make Istilaam after drinking Zamzam, that is, after completing the Tawaaf. There is no penalty.

Q. It has now become common for Muslims, both men and women, to go for hair removal treatments such as laser and IPL. Many people who ask the Ulama about the permissibility of such treatments often do not explain the whole process. They restrict their enquiries to only the actual treatment, and receive the response that as long as these treatments are not harmful, they are allowed. Thus we find many Muslim men and women frequently going to remove facial, body, underarm, and can you believe it, even their pubic hair. The treatments are carried out in salons or at privately owned enterprises by mostly female and sometimes male beauty therapists who view the exposed body. Please comment on this issue.

A. Undoubtedly, it is haraam to submit to the laser treatment for hair removal in the conditions mentioned by you regardless of whether this method may not be harmful. The immorality surrounding the treatment makes it categorically haraam.

Q. If one is performing Salaat alone and no one is present, will it still be necessary to cover the full satr?

A. Even if one is alone and in pitch darkness, Salaat will not be valid if the satr is exposed, and even if one is not performing Salaat, then too will it be haraam to expose one's satr regardless of being alone.

Q. What is the minimum amount of Thikr one should make daily?

A. There is no minimum amount of thikr. Thikr has to be perpetual – while walking, sitting, lying down, working, etc. The Mu'min's tongue must be engaged in Thikrullaah at all times. This perpetual thikr will ensure that the thikr becomes engraved and entrenched in the heart. Rasulullahu (sallallahu alayhi wasallam) said: "Your tongue should remain ever fresh with Thikrullaah." The purpose of life on earth is Thikrullaah. The Qur'aan Majeed states: "I have not created jinn and man except that they render ibaadat to Me." All other activities on earth besides Thikrullaah are secondary and have to be made subservient to Allah's Remembrance, hence Rasulullahu (sallallahu alayhi

wasallam) said: "Every obedient person is a thaakir (one who remembers Allah)." We are required to measure all our worldly activities constantly on the scale of the Shariah, then only will we become people of Thikr.

Q. I have decided to give up watching television. The television set I have was given to me by a relative. Can I return it to him or sell it to a non-Muslim?

A. It is not permissible to sell the television to even a non-Muslim, nor is it permissible to give it back to your relative. Anything haraam must be destroyed. When wine was declared haraam, the Sahaabah immediately dumped all their wine into the street drains. Those who had large stocks for selling destroyed it in the desert. The only option is to destroy the television set.

Q. If a minute quantity of alcohol in a drink makes it haraam, then what will be the ruling of over-ripe fruit which also contains a minute amount of alcohol? Even vinegar retains a minute amount of alcohol. Where do we draw the line?

A. When alcohol is added as an ingredient, the product becomes haraam regardless of the small quantity. In fruit, alcohol is not added from outside as an ingredient. The fruit is in its natural state. As long as it has not deteriorated to the degree of an intoxicant, it will remain permissible regardless if chemical testing determine a presence of traces of alcohol. It will suffice that it is not an intoxicant, and alcohol was not added to it.

If alcohol is added to the vinegar during production, then such vinegar will be haraam. We do not know of the process by which vinegar is made nowadays. If the minute amount of alcohol in vinegar is not due to alcohol added as an ingredient, but is the remnant after the natural process of transformation, then the vinegar will be halaal. However, as far as the Shaafi' Math-hab is concerned, all vinegar made nowadays and all soap are haraam.

Q. If the Qiraa't is recited aloud in Zuhr and Asr, what is the ruling?

A. If the Qiraa't is recited aloud in Zuhr and Asr, Sajdah Sahw becomes necessary. If Sajdah was not made, the Salaat should be repeated.

Q. Is it permissible to talk after the Iqaamah?

A. It is not permissible to talk after Iqaamah.

Q. I have read in The Majlis that Sheikh Qardawi is a deviate. What about the books he has written? Can I read his books?

A. One should not read/study the books of deviates and the people of baatil even if what they write is 100% in conformity with the Shariah. The reason for this is that the evil of their

dhalaal and *baatil* permeates their pens, and this exercises a detrimental spiritual effect. Although it is not sinful to read such writings of the people of baatil, which are not in conflict with the Shariah, nevertheless, the spiritual effect is detrimental.

Q. Is Sheikh Qardawi an Aalim?

A. Qardawi is among the Ulama-e-Soo' (evil ulama).

Q. Is it permissible for me as a layman to speak ill of Sheikh Qardawi?

A. There is no need for a layman to speak ill of even the Ulama-e-Soo'. The furthest you may go in this regard, is to warn your associates, relatives, etc. to refrain from reading his books. But it will not be permissible for you to insult or speak bad about him for no valid Shar'i reason. Since we have the obligation to warn Muslims in general to beware of deviates, we feel obliged to criticize the Ulama-e-Soo' in order to protect the Deen and the Imaan of people.

Q. I have a number of last year's Ramadhaan fasts to make qadha. Is it compulsory to keep these fasts consecutively?

A. Qadha fasts (fasts which you had missed last year or any other year) may be discharged over a period. It is not incumbent to fast consecutively. It could be spread over a couple of weeks or months.

Q. If in a four raka't Fardh Salaat, I forget to sit in Tashahhud in the second raka't, but went into Qiyaam, should I return to the Tashahhud position and make Sajdah Sahw?

A. If in any four raka't Fardh Salaat or the three raka't Maghrib Salaat or the three raka't Witr Salaat or a four raka't Sunnatul Muakkadah Salaat, you forget to sit in Tashahhud in the second raka't, then after you have stood up into the Qiyaam position, continue with the Salaat. Don't return to the Tashahhud position. At the end of the Salaat perform Sajdah

Sahw. This will rectify the Salaat. If Sajdah Sahw was not made, then the Salaat should be repeated. If someone returns to the Tashahhud position, he has acted incorrectly. Nevertheless, Sajdah Sahw will still have to be made and the Salaat will be discharged.

Q. At one Musjid in New York, Janaazah Salaat was performed with the musallis standing inside the Musjid and the Janaazah was placed outside the Musjid in front of the musallis by the Mihraab. Is it permissible to join such a Janaazah Salaat?

A. According to the Hanafi Math-hab it is Makrooh Tahrimi (forbidden) to perform Janaazah Salaat inside the Musjid even if the body is outside. Hanafis should not join this Salaat.

A DEEP OCEAN

Hadhrat Luqmaan (alayhis salaam), admonishing his son, said: "O my son! This world is a deep ocean. Many have drowned in it. Let the fear of Allah be your ship in this ocean; let its cargo be Imaan in Allah, and let its sails be Tawakkul (Trust) in Allah. Perhaps then you will be saved. But I do not see you being saved (from this dunya)."

Questions and Answers

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RE: PROFESSOR MOTALA'S COMMENTS

Q. "I work in Riyadh. I humbly request you to withdraw this article (i.e. Professor Ziyad Motala's article regarding the newly introduced train in Saudi Arabia). The information by Ziyad Motala is incorrect. The person does not have the facts. I read the news (in Riyadh) on a daily basis. It was mentioned in one newspaper that the train system would be used although the whole system is still incomplete. With this, the government decided to only allow the locals and the GCC countries to try and test the system.

During the Hajj days, I took care of my cousin's kids, who is living in Jeddah. He and his wife along with my sister and her husband, and some South Africans in Jeddah (they totalled 16) were the first South Africans to use the train. Some of the Bangladeshi employees at my work were also fortunate to use the train.

So you can see that this person is writing things and spreading false information and if the Majlis is standing for the truth then you will write an apology."

A. Professor Motala made a claim and you make a contrary claim. Whom do we believe? You or Professor Motala? What are the facts to tilt the scale in your favour? Furthermore, Bangladeshis, Pakistanis, Indians and Muslims from other poor countries are regarded 'undergrade' people in Saudi Arabia. We don't need Professor Motala nor you to verify this fact for us. We have already verified it for ourselves.

Saudi Arabia is a U.S. surrogate, puppet state. It is America's handmaid in the prostitution of Muslim honour and freedom. It is currently holding more than 40,000 Muslims, including numerous Ulama in its torture facilities.

An apology cannot be forthcoming merely on the basis of a comment out of the blue from someone whom we do not even know. You have not confirmed your contention with any evidence. We only have your view, and you are subservient to the Saudis since you gain your earnings from them.

'GCC countries'? We did not appear on the scene in the world yesterday. Why GCC countries? Why not the 'undergrade' Muslims who sweat, labour and toil for the peanuts the Saudis dole out to them? What is the determinant for the selection of the GCC countries? For any test in a new field, 'guinea pigs' are usually employed. The best 'guinea pigs' in the Saudi conception would have been the 'undergrade' poor Muslims who are regarded as 'scum' by the arrogant Saudis, and whose honour and lives are easily expendable in that concept of zulm.

People who profess to be Muslims, yet hand over reciters of the Kalimah to the filthy American torturers for

torturing in black torture detention facilities – people who claim to be Muslims, but assist the kuffaar of America 200% to hijack Muslims for rendition to torture facilities do not deserve an apology.

We can understand your position and inclination. You have to bow to and placate the boss who feeds you.

Q. Soccer and other sports are being played even at some Darul Uloom, but according to The Majlis all sports are haraam. Please comment.

A. Soccer and all sports are haraam. Rasulullah (sallallahu alayhi wasallam) himself condemned and prohibited sport. We follow the Shariah, not Darul Uloom of these times.

Q. Is it permissible to work in an Islamic bank?

A. It is not permissible to work for these so-called Islamic banks. Besides their entire institution being structured on riba, the environment in these westernized bank-settings is decidedly immoral. Fisq and fujoor are rampantly prevailing in these institutions. We have heard some very weird immoral episodes being enacted inside these banks. Stay far, very far from these haraam institutions.

Q. Is it permissible to pay transfer fees and rates with interest money. May workers be given their annual bonus with interest?

A. Yes, the haraam interest money may be used to pay the haraam transfer fees and the haraam rates and taxes. It is not permissible to pay bonuses to workers with interest money.

MINA AND MUZDALIFAH – ARE THEY MAKKAH

Q. Makkah Mukarramah has developed so much that Mina has become its suburb. What is the rule regarding Qasr Salaat in this regard? Will Mina and Muzdalifah be considered to be a single city? The Saudi Sheikh Abdullah Bin Sabeel and Daarul Uloom Karachi are of the view that for purposes of the rules of safar (journey), these three places will be regarded as one city.

A. Makkah Mukarramah, Mina and Muzdalifah are three separate places. This separation has been determined by the Shariah. There are incumbent masaa-il of Hajj linked to these places. As such, the limits designated by the Shariah for these places will remain until the Day of Qiyaamah irrespective of the buildings of the one place having spread and becoming annexed to the other place. While the extension of a place and its encroachment on another place will effect changes in the ruling pertaining to all places, towns, cities, etc. of the world, these factors cannot be extended to Makkah, Mina, Muzdalifah and Arafat in view of the demarcation of the holy precincts by *Nass of the Shariah*.

We disagree with the view of the Saudi Sheikh and of Daarul Uloom Karachi. And Allah knows best.

Q. The day I loaned my friend \$100, the value of the dollar was R8.

THE NATIONAL ANTHEM?

Q. The Department of education has instructed that all the pupils should daily sing the national anthem. The situation is delicate. The school is subsidized by the government. If we do not comply, they will cancel the subsidy. It is not possible for the school to operate without the subsidy. What should our response be?

A. The Constitution of South Africa enshrines the principle of freedom of religion, opinion and thought. It is unconstitutional for the state to impose any political doctrine/practice/preference on citizens. The unconstitutionality of such an imposition is aggravated when it is in conflict with our religious tenets. There is no law which requires Muslims or pupils of any religion to compulsorily sing the national anthem. And, if there is, it should be challenged in the constitutional court.

Just as the state has no right to impose Hindu religious paraphernalia on Muslims and vice versa, so too, the states lack the authority to impose its political paraphernalia on Muslim citizens. The matter should be explained to the relevant department and an exemption should be acquired.

The concise Shar'i answer to your question is that it is haraam for Muslims to sing the national anthem. To-

day it is the national anthem. Tomorrow they will be required to stand in respect for the idol they call flag, salute it and sing the anthem. All such acts are shirk and kufr. The refusal to sing the anthem is not the effect of unpatriotism. It is the demand of our religion. The prohibition is not restricted to the anthem of South Africa. It applies equally to the national anthem of Pakistan and of all Muslim countries. It is not permissible to sing the national anthems of countries nor stand for a flag.

For the *dalaa-il*, please refer to *Imdaadul Fataawa, Vol. 4, pages 645-647*. The question posed to Hadrath Thanvi (rahmatullah alayh) is almost identical to the problem you are now facing.

It should be made clear to the Department of Education that our stance is not a political one. It is based on religious principles. At the same time emphasize that it is not permissible according to our religion to stand in honour of a flag. By highlighting this fact now, they will be aware of our stance should they be contemplating the ritual of standing for the national flag.

The Muslim school will be faced with the dilemma of foregoing the government subsidy and the act of shirk and kufr. The School has no alternative but to forego the subsidy even if it means that it has to close down. But there is no permission for indulgence in kufr and shirk.

Today the worth is R7. How much should he pay me – R800 or R700?

A. Your friend must repay you 100 dollars, neither R800 nor R700. He must buy dollars and pay you back in dollars.

Q. In the Qur'aan is mentioned the punishment of transforming people into apes and pigs. The Hadith also mentions that this type of punishment will occur in times close to Qiyaamah, especially to people who will be indulging in music and immorality. Does 'apes and pigs have a literal meaning?

A. The Hadith and the Qur'aan mentioning Allah's punishment regarding 'apes and pigs' has a literal meaning. In the past during bygone times, people had been transformed into apes. Towards the approach of Qiyaamah such punishment in the literal sense will again occur. Allah Ta'ala has power over all things.

Q. After making ghusl janaabat I performed Salaat. After Salaat, I remembered that I did not wash my feet. Should the ghusl be repeated?

A. If any portion was left unwashed during ghusl, then as soon as one realizes, one should wash that portion. If it was a Waajib ghusl, and Namaaz was performed, and one realizes the deficiency after Salaat, then the Salaat has to be repeated after washing the dry portion. The whole ghusl does not have to be repeated.

Q. Is it permissible for the one who

recited the Athaan to become the Imaam?

A. It is permissible for the one who gave the Athaan to become Imaam and another person gives the Iqaamah.

Q. From what age should a girl observe hijab and wear niqaab?

A. It is compulsory for a woman to wear niqaab in the presence of ghair mahram males (strangers). When a girl is six years old, she should wear Hijaab for ghair mahrams who are not relatives. When she is seven years, she should adopt hijab for ghair mahram relatives such as male cousins, including donning the niqaab.

Q. After performing Umrah of Tamattu' Hajj, is it permissible for Hanafis and Shaafis to perform more Umrahs while waiting for the five days of Hajj?

A. According to both Math-habs, it is permissible to perform additional Umrahs while waiting for the five days of Hajj.

Q. What is the sign of Hajj having been accepted by Allah Ta'ala?

A. On his return home, his moral life improves. He progresses spiritually. This indicates acceptance of his Hajj. If a person who has performed Hajj, again lapses into his former sinful life after returning from Hajj, then it will be a sign that Allah Ta'ala has not accepted his Hajj. Obviously, a person who sins after Hajj, acquits himself with greater treachery, hence he is deserving of greater punishment.

Questions and Answers

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

Q. Are women allowed to perform Zuhr Salaat on Fridays in their homes before the Jumuah Khutbah has been recited in the Musjid?

A. It is permissible for women to perform Zuhr Salaat in their homes before the Khutbah is recited in the Musjid.

Q. Is it Waajib to perform two raka'ts Salaat in the area in Musjid Nabawi known as Raudhatul Janat? What happens if one is unable to gain access to that area due to the crowds of people? Should Salaat there be performed before or after visiting the Holy Graves?

A. It is not incumbent to perform two raka'ts in the place called 'Roudhatul Jannah'. It is meritorious. If one is unable to perform Salaat there, perform anywhere. Salaat may be performed before or after visiting the Holy Graves.

Q. I opened a non-interest cheque account with a bank here in the States. They offered \$100 promotion for signing up for a new account. Now almost a year later they send me a statement stating that the \$100 was an interest income. Is it permissible for me to keep the money which I had received from them a year ago?

A. The initial \$100 the bank gave you was a gift/promotion offer. However, if the \$100 were given after you had deposited some money, then it is riba (interest) regardless of the description or whatever name is given to it. If the \$100 were given before you had deposited money, then it will be a gift. If it was given after you had deposited money, then it is not permissible for you to use it for yourself. Give it to some poor Muslim or pay any government account, e.g. tax, with it.

Q. If there are no vacant fields on the outskirts of the town, will it be permissible to perform Eid Salaat on a sports field inside the town?

A. If there are no vacant grounds on the outskirts of the town for Eid Salaat, then the Salaat should be performed inside the Musaajid, not on sportsfields. These fields where a host of haraam activities take place do not have precedence over the Musaajid.

Q. Is it permissible to sell cigarettes?

A. It is not permissible to sell these health-destroying products called cigarettes.

Q. The owner of a car instructed a man to sell his vehicle for a certain sum. The owner would pay the man \$500 for his effort. The worker sold the car for \$1000 more than the price fixed by the owner. Is he (the worker) allowed to keep the extra \$1000 for himself?

A. No, the worker may not keep the extra \$1,000. It belongs to the owner of the car. He is entitled to only his \$500 which was promised to him. The only way in which he could receive the \$1,000 is if the owner gives it to him as a gift of his own free and happy will.

Q. Does a slight film of oil on the surface of the water render the wa-

ter impure? Is wudhu valid with such water? Please answer according to the Maaliki Math-hab.

A. The slight film of oil on the surface of the water will not eliminate the *Tuhurriyah* of the water according to the Maaliki Math-hab. The water remains fit for wudhu. Only if the oil becomes mixed with the water, i.e. the oil is diffused into the water, will wudhu not be permissible with such water despite the water remaining *Tahir* (pure).

Tuhurriyah is the cleansing property of the water. It is water that can purify impurified items. *Tahir* means clean. While it remains clean, it has lost its property of cleansing impurified items.

Q. In the Hadith Rasulullah (sallallahu alayhi wasallam) condemned the Rawaafidh? Who are they?

A. The Rawaafidh are the Shiahs. The Ahaadith also mention the salient features of the Rawaafidh: Claiming love for the Ahl-e-Bait and reviling Hadhrat Abu Bakr and Hadhrat Umar (radhiyallahu anhum) in particular.

THE GOAL OF AAKHIRAH

Q. The evil and immorality raking universities and all western educational institutions are undeniable. Doctors and professionals in other essential fields are necessary accessories of life. Is it permissible for Muslims, males and females, to pursue studies at these universities in view of the need for these professional services?

A. While it is permissible to become a doctor, it is not permissible to study at a haraam university where a host of evil and immorality is committed. It is also not permissible to experiment with dead human bodies. Thus, if the only way in which to become a doctor is to perpetrate evil and haraam, and to contaminate and even eradicate one's Imaan, then it is not permissible. People have difficulty understanding this Shar'i concept of strict prohibition despite the need. In fact most people rebuff the prohibition. Their attitude is the consequence of their gross failure to understand the *maqsad* (goal/purpose) of life on earth.

Earthly life is temporary – extremely short-lived. In relation to the never-ending, everlasting life of the Akhirah which cannot be quantified even in billions and trillions of millennia or trillions of light years, mankind's earthly life is not even infinitesimal. It is in reality non-existent in that relationship. Allah Ta'ala has despatched us to earth to pass through a stringent test of Imaan. The few days we have here on earth have to be constructively employed in preparation for Maut, Barzakh (the life in the Qabar), and Akhirah (life in Jannat). Rasulullah (sallallahu alayhi wasallam) said: *"What relationship do I have with the world? My analogy is like a horse-rider (in the hot desert) who rests for a while in the shade of a*

SANHA PLANNING ANOTHER STUNT?

Q. It is reported that SANHA is contemplating to invite 15 Ulama from Pakistan to inspect its certified chicken plants. It was also said that these Ulama are impressed with the way SANHA is handling the halaal issues. Please comment.

A. The importation of 15 molvis is another big joke and a scam which conspicuously exhibits SANHA's bankruptcy and paranoid attitude. Just imagine that with all its vociferous claims regarding its supposed perfect supervision and inspection; its claims of senior Ulama of Pakistan having koshered Rainbow some donkey decades ago, and the massive mock inspection of about 18 local molvis who were taken on a pre-planned fraudulent inspection of Rainbow chicken-killing plant, SANHA still has no joy and no contentment, hence it may be brooding and conspiring to import another 15 stooges to kosher its carrion. It will fundamentally be a last-ditch attempt to salvage some credibility.

Even if a thousand Molvis come and praise SANHA, the Shariah's

position will not change. The carrion will remain carrion. They all will be duped because they want to be duped for the sake of the dunya. There is a mundane bait and corrupt motive which will attract the molvis who will conduct themselves like dunces, making a mockery of themselves and treacherously betraying Allah Ta'ala, Rasulullah (sallallahu alayhi wasallam) and the Ummah with their pre-planned announcement to add some 'credibility' to the utterly ruined image of SANHA, the Carrion vendor. SANHA's image stinks of rotten, haraam carrion chickens.

A thousand molvis with their corrupt 'fatwas' will fail to adequately fumigate SANHA in the attempt to secure elimination of the horrible stench of rotten carrion chicken flesh which makes SANHA stink like no swine has ever stank. The whole 'inspection' charade will be a big fraud and a scam which will not alter the HARAAM status of the halaalized carrion by one iota. It is most unbecoming of learned men to conduct themselves like a circus troupe. But SANHA has ample haraam riba boodle to pay a quarter million rand to fund the clownish exhibition.

tree (then leaves the shade to set out in the desert heat to reach his destination)."

"Be on earth like one who crosses the road...." In the pursuit of this lofty *Maqsad*, every obstacle, poison and detraction must be incumbently abandoned. Whatever is inimical and negatory for the achievement of the Goal of the Akhirah must compulsorily be shunned regardless of the worldly adverse consequences.

Western educational institutions are vice dens where immorality (fisq and fujoor, in fact kufr) reign supreme. For the acquisition of the undeniable benefits which these immoral institutions of kufr offer, it is most unintelligent to sacrifice Imaan and Akhlaaq (moral character). No person ever emerges unscathed from the conflagration of immorality and kufr into which he/she plunges when entering university. May Allah Ta'ala save Muslims from the calamities of these haraam institutions.

Q. Who are the Maturidis and Ash'aris?

A. Ash'aris and Maturidis are followers of Imaam Asha'ri and Imaam Maturidi in the issues of *Aqeedah* (Belief). The followers of the Hanafi and Shaafi' Math-hab follow these two illustrious Imaams who the deviant Salafis abhor.

Q. Is it permissible to buy a tame cat to keep as a pet?

A. It is permissible to buy and sell a tame cat to keep as a pet.

Q. Is it permissible to eat hedgehog?

A. Hedgehog is haraam.

Q. Is it permissible to open a stall/bazaar near to the place of worship of the kuffaar on occasions when they gather for their religious festi-

vals?

A. It is not permissible to open a bazaar near to the places of worship of kuffaar on occasions of their festivals. Such action is tantamount to aiding kufr and shirk.

Q. Is it permissible for a woman to give a speech to men and women in a Musjid? The women will be separated from the men.

A. It is haraam for the female to give a speech at the Musjid to a mixed audience of males and females. This is in clear violation of Islam's strict Hijab rules.

Q. It is claimed that Allaamah Suyuti said that moulood is Mustahab. Please comment.

A. Firstly, 'mustahab' in the context used by Allaamah Suyuti (rahmatullah alayh) does not refer to the Fiqhi classification of *Istihbaab* (being *Mustahab*). The Fiqhi class of *Mustahab* refers to Masnoon (Sunnat) acts – acts which existed during the time of Rasulullah (sallallahu alayhi wasallam) and the Sahaabah. Allaamah Suyuti used the term in its literal sense which means nice, good, preferred. Furthermore, the 'moulood' he referred to does not mean the bid'ah practice which the Ahl-e-Bid'ah, Grave-Worshippers of this era practise. When evil accompanies permissible and even *Mustahab* acts, these acts will be prohibited by the Shariah.

Q. Are SANHA certified chicken flavoured and beef flavoured noodles halaal?

A. The processed chicken and beef flavoured instant noodles are haraam. Don't rely on 'halaal' labels. The organizations who issue these halaal labels do so for money. They halaalize

(Continued on page 12)

SAUDI ARABIA OUR COMPLAINT!

THE MUJLISUL ULAMA OF S.A. WROTE THE FOLLOWING LETTER OF COMPLAINT TO THE ULAMA AND AUTHORITIES OF SAUDI ARABIA. AS EXPECTED THERE HAS BEEN NO RESPONSE.

50,000 QUR'AAN PUPILS DEPRIVED

(1) It is with much grief and consternation that it has come to our notice that the authorities in Saudi Arabia have banned all non-Saudi teachers of the Holy Qur'aan from teaching Allah's Holy Book. As a direct consequence of this order, approximately 50,000 Qur'aan-learning pupils are currently deprived of learning the Qur'aan Majeed.

Despite the Saudi decree prohibiting non-Saudis from teaching the Qur'aan Shareef, no other arrangement has been made to substitute the teachers with suitable Saudi teachers to

teach the Qur'aan Majeed. The decree banning non-Saudi Muslims from teaching the Qur'aan is obviously American-inspired and is reminiscent of South Africa's apartheid regime when racialism was the determinant.

This move of the Saudi Arabian authorities is absolutely appalling and in diametric conflict with the Shariah. Non-Saudi teachers who have been teaching the Qur'aan admirably for years have been banned for no reason other than the fact that Allah Ta'ala has created them to be either Indian, Pakistani or some other non-Saudi nationality. We are sure that you will readily comprehend that there is no Shar'i justification for this drastic haraam move made by the Saudi authorities.

Never in the history of Islam were Asaatizah prohibited from teaching the Qiraa't of the Qur'aan Shareef merely on the basis of them not being members of the ruling race. We are sure that you are aware that throughout the history of Islam innumerable Fuqaha and

Auliya were from the *Mawaali* (emancipated slaves) who had risen to the highest levels of honour by virtue of their Knowledge and Piety.

To deprive 50,000 pupils of the basic knowledge of the Qur'aan – correct recitation – is indeed a capital crime, the consequences of which the Saudi authorities will not escape in either this world or the Hereafter. Saudi Arabia is supposed to be leading the Islamic world and championing the Cause of Islam. On the contrary, we find the authorities of the country issuing an evil decree which no non-Muslim country had ventured to do.

It is our appeal, and also the appeal, we are sure of millions of Muslims all over the world, that the Saudi authorities reconsider the ban. We appeal for the reinstatement of all the teachers who had devoted their lives to teach the Kalaam of Allah Ta'ala. It is of imperative importance that the Saudi authorities ponder deeply and understand the spiritually and morally disastrous consequences of depriving 50,000 Muslim pupils from acquiring the knowledge of the Qur'aan Shareef.

THE URINALS OF ASSES

(2) We also wish to draw your attention to the evil practice of American/Western urinals which have been erected along the Hajj route, at Mina, and elsewhere. We draw your attention to the Hadith in which Rasulullah (sallallahu alayhi wasallam) said that the age will dawn when Muslims will follow the Yahood and Nasaara even into the lizard's hole. This is the degree of *Tashabbuh bil Kuffaar* into which the Ummah will degenerate. The urinals which cater for males to stand and

urinate are in direct conflict with the teaching of Islam and Islamic *haya* and *tahaarat*.

Just how is it possible for a man in *Ihraam* to utilize the standing urinal? He has to expose his entire *satr* to stand and urinate like an ass if he decides to utilize this haraam American contraption. He has to remove his *Ihraam* garments to enable him to utilize an immoral contraption fit for only *kuffaar* and the *shayaateen*. What wisdom did the Saudi authorities discern in the adoption of a kaafir system which is in violation of Islamic practice and Islamic morality and culture? How can a person in *Ihraam* ever utilize this type of urinal which compels exposure of the entire *satr*?

The authorities have degenerated to a ridiculous level of *Tashabbuh bil Kuffaar* by having allowed non-Muslims to convince them of the utility of these shameless and immoral contraptions. It is the incumbent duty of the authorities to remove all these haraam devices acquired from the *kuffaar*.

MORBID FEAR FOR THE SHIAHS

(3) It appears that the Saudi authorities have been scared so much by the Iranian-Shiahs that they felt constrained to even close Musjidun Nabawi for several hours at a time to accommodate the Shiahs who indulge in their haraam bid'ah practices at Jannatul Baqi. The Saudi authorities appear to be threatened by the large numbers of the Shiahs milling outside the Musjid at the time when they are engaging in *ziyaarah* at Jannatul Baqi, hence they close the Musjid preventing Muslims from performing Salaat inside the Musjid. Muslims are extremely annoyed by this Saudi move which is palpably the

consequence of weakness and fear for the Iranians.

By closing the Musjid, the Saudi authorities have, in addition to abdicating their obligation of guarding the Musjid, also displayed their morbid fear for the Iranian pilgrims. The King is the Custodian of the *Haramain Shareefain*. If he is unable to guard and protect the Haramain, then it will be improper for him to claim to be their Custodian.

The weakness which the Saudi authorities are displaying to the Shiahs who engage in their bid'ah antics, will only embolden them (the Shiahs) to assert themselves more vociferously and with greater vehemence.

It is our appeal to the honourable Ulama of Saudi Arabia to offer *Naseehat* to the Saudi authorities on these issues. Rasulullah (sallallahu alayhi wasallam) has commanded the Ulama to constantly uphold the Standard of *Amr Bil Ma'roof Nahy Anil Munkar*. The admonition of the Ulama may, Insha'Allah, apply a brake on Saudi Arabia's

swift Americanization. If the present trend of *Tashabbuh Bil Kuffaar* will continue, the time will soon come when the country will be effectively ruled by American surrogates on behalf of the U.S.A. We respectfully draw your attention to the following Hadith of Rasulullah (sallallahu alayhi wasallam):

"There will dawn an age over the people when nothing of Islam will remain but its name; nothing of the Qur'aan will remain but its text; the Musajid will be beautiful structures, but devoid of hidaayat (guidance). Their Ulama will be the worst under the canopy of the sky. From them (the Ulama) will emerge fitnah, and unto them will rebound the fitnah."

THE DANGERS OF MICROWAVE CANCER AND BRAIN DAMAGE

(William P.Kopp – A.R.E.C. Research Operations)

Ten Reasons to Throw out your Microwave Oven From the conclusions of the Swiss, Russian and German scientific clinical studies, we can no longer ignore the microwave oven sitting in our kitchens. Based on this research, we will conclude this article with the following:

- 1). Continually eating food processed from a microwave oven causes long term - permanent - brain damage by 'shorting out' electrical impulses in the brain [depolarizing or de-magnetizing the brain tissue].
- 2). The human body cannot metabolize [break down] the unknown by-products created in microwaved food.
- 3). Male and female hormone production is shut down and/or altered by continually eating microwaved foods.
- 4). The effects of microwaved food by-products are residual [long term, permanent] within the human body.
- 5). Minerals, vitamins, and nutrients of all microwaved food is reduced or altered so that the human body gets little or no benefit, or the human body absorbs altered com-

pounds that cannot be broken down.

6). The minerals in vegetables are altered into cancerous free radicals when cooked in microwave ovens.

7). Microwaved foods cause stomach and intestinal cancerous growths [tumors]. This may explain the rapidly increased rate of colon cancer in America.

8). The prolonged eating of microwaved foods causes cancerous cells to increase in human blood.

9). Continual ingestion of microwaved food causes immune system deficiencies through lymph gland and blood serum alterations.

10). Eating microwaved food causes loss of memory, concentration, emotional instability, and a decrease of intelligence.

Have you tossed out your microwave oven yet? After you throw out your microwave, you can use a toaster oven as a replacement. It works well for most and is nearly as quick. The use of artificial microwave transmissions for subliminal psychological control, a.k.a. 'brainwashing', has also been proven. We're attempting to obtain copies of the 1970's Russian research documents and results written by Drs. Luria and Perov specifying their clinical experiments in this area.

THE ULAMA

"The current moral character of the Ulama has corrupted the brains of the masses. They do not warn and reprimand nor highlight the errors and indiscretion (of the masses)However, why would the Ulama (of this age) adopt the principles (of rectitude) when these principles (of the Shariah) are an impediment for their imagined expedencies (masaalih)? There prevails great confusion (in the Ummah as a consequence of this attitude of the Ulama). The laxity of the leaders and guides (Ulama and Mashaaiikh) has destroyed the masses." - (Hadhrat Maulana Ashraf Ali Thanvi)

CONVERSATION IN THE MUSJID?

'CONVERSATION IN THE MUSJID DEVOURS GOOD DEEDS JUST AS ANIMALS DEVOUR GRASS.'

(Ma-aarifus Sunan – Sharah Tirmizi)

"Sitting in the Musjid to en-

gage in conversation is unanimously not permissible, for verily, the Musjid is not built for worldly affairs." (Aalamghiri, page 251, Vol. 6)

THIS PROHIBITION APPLIES TO WORLDLY CONVERSATION IN EVEN THE WUDHU KHAANAH.

It is no longer a situation of the 'laxity of the Ulama'. It is now the age of the evil of the Ulama. No longer do the Ulama content themselves by becoming "Dumb Devils" as stated by Rasulullah (sallallahu alayhi wasallam). They now flagrantly practice and promote haraam – *riba*, *maitah* (carrion), *zina*, *mu-tilation of the Deen*, *innovation*, and every other

kind of vice. They are in the forefront of the process to dismantle the Divine Shariah which Rasulullah (sallallahu alayhi wasallam) and the Sahaa-bah handed to this Ummah more than fourteen centuries ago.

The current evil ulama are the worst breed of *ulama-e-soo'* who have darkened the annals of Islam.

THE SIGNIFICANCE AND MERITS OF JUMUAH

FRIDAY (Jumuah) is the most auspicious Day in the Islamic calendar. The fadhaail (virtues) and thawaab (reward) for Ibaadat on Fridays are numerous and great. Muslims should acquire maximum benefit from this auspicious Day.

MAUT ON JUMUAH
There is considerable excellence and hopes for a person who dies on Friday. The questioning in the Grave is waived for one who dies on Friday. Along with this wonderful favour, the punishment and torments of the Grave will also be cancelled, Insha'Allah. Hadhrat Abdullah Ibn Abbaas (radhiyallahu anhum) narrated: "Allah Ta'ala will save three persons from the punishment of the Grave – the Muath-thin, the Shaheed and the one who dies on a Friday."

FASTING ON JUMUAH
The permanent practice of Hadhrat Nabi Daawood was to fast every alternate day. If the alternate day which happened to be his day of *Iftaar*, i.e. the day of not fasting, was a Friday, then he would fast. He would say to himself: "Why should I not fast on a Day whose fast is the equivalent of fasting 50,000 (fifty thousand) years?" This immense increase in reward applies to all good deeds on a Friday. There is absolutely no dearth of reward (thawaab) in the Divine Treasury.

CREATION ON FRIDAY
Friday is called *Jumuah* which means 'conglomeration' because on this Day Allah Ta'ala created the Arsh (His Throne), the Kursi, the heaven, the earth, Jannat, the sun, the moon, the stars and Hadhrat Aadam (alayhis salaam).

FOUR RAKA'TS
At the time of *sakraat* (death throes) Allah Ta'ala will protect the Imaan of a person who performs on Fridays four raka'ts as follows: After Surah Faatihah, recite in every raka't 11 times Surah Ikhl'as. After Salaam, recite 100 times *Wala houla wala quw wata il laa billaahil azeem*.

HUSBAND AND WIFE
On a Friday the wife who welcomes cheerfully her husband when he comes home and speaks affectionately to him, Allah Ta'ala will grant her the reward of 200 years of righteous deeds, and the same amount of thawaab will be allocated for the husband as well.

SIGNIFICANCE OF JUMUAH
* The Hour of Qiyaamah will be on a Friday on 10th Muharam.
* Jumuah is the 'Hajj' of the Masaakeen (the poor and destitute who cannot afford to go for Hajj).
* He who makes ghusl, goes early to the Musjid and abstains from nonsensical talk along the way, receives for every step to the Musjid the thawaab of a year's fasting and Salaat.
* Tilaawat of Surah Kahaf on Fridays cultivates Noor for

HAIR AND NAILS
It is Makrooh to cut nails and hair on Fridays before Jumuah Salaat. The one who cuts his nails and trims his moustache after Jumuah Salaat will receive the reward of a Hajj and Umrah.

MOMENTS OF ACCEPTANCE
It is highly meritorious on Fridays to be engrossed in Thikr, Tasbeeh, Tahleel and charitable acts from after Asr Salaat until sunset. Hadhrat

Faatimah (radhiyallahu anha) said: "It is such a significant hour in which Allah Ta'ala will grant the Mu'min whatever he supplicates for."
Al-Muqaddisi (rahmatullah alayh) said: "I met Hadhrat Khidr (alayhis salaam). He said: 'Allah Ta'ala will fulfil the need of a person who says after Asr Salaat on Friday: 'Ya Rahmaan, Ya Allaah, Ya Rahmaan, until sunset.



the reciter, and will save one from the fitnah of Dajjaal.
* On Fridays, Durood Shareef should be recited in abundance.
* According to Imaam Ahmad Bin Hambal (rahmatullah alayh), Jumuah is superior to even the Day of Arafat.
* According to some Sahaabah, the Night of Jumuah is superior to even Lailatul Qadr.

DIVINE MYSTERY
Once in bygone ages a Nabi walking along the sea shore, observed a fisherman. While casting his net into the sea, the fisherman recited: 'Bismillaah! (In the Name of Allah!). When he retrieved his net, there was not a single fish. The Nabi walked on and came by another fisherman who said: 'In the name of shaitaan!' when he cast his net into the water. Soon he

retrieved his net full of fish. The fisherman had to bend backwards while hauling the net due to the weight of the fish.
The Nabi supplicated: "O my Rabb! Everything is in Your control. Unravel this mystery for me." Allah Ta'ala commanded the Angels: "Reveal to My servant the abodes of these two fisherman." When the veil of mystery was uplifted and he saw the lofty and honourable station (in Jannat) of the first fisherman, and the abode of humiliation and punishment (in Jahannum) of the second fisherman, the Nabi exclaimed: "O my Rabb! I understand. I am satisfied."
Our created minds with their finite understanding are unable to fathom divine mysteries. The Mu'min should therefore never doubt in any of the decrees of Allah Azza Wa Jal. Always say: Allah knows best.

THE UMMAH'S DESTRUCTION

Worldly deprivation in any field whatsoever is never a disadvantage nor harmful for the Ummah. The less of the world possessed by the Ummah, the better it is for the Muslimeen. Worldly wealth has destroyed the Ummah. Rasulullahu (sallallahu alayhi wasallam) said: *I take oath by*

Allah! I do not fear poverty for you. However, I fear that the world will open up its treasures for you. You will then vie with one another to gain it just as they (the Yhood and Nasaara) had competed before you. It will destroy you just as it had destroyed them."
Thus, the destruction of the

Ummah was initiated by the massive wealth and treasures which flowed into the coffers of the Ummah with the political rise of the Ummah, and with the discovery of oil, this Ummah, especially the Arab component, has been utterly demoralized and destroyed.

If ever the oil reserves of Muslim countries are depleted, it will be one of Allah's greatest bounties for this Ummah. Barren deserts dotted with oases are best suited for this Ummah. In worldly frugality, austerity and poverty is the strength of this Ummah – its physical, moral and spiritual strength.

THE UMMAH'S DESTRUCTION

Once Rasulullahu (sallallahu alayhi wasallam) came to the Sahaabah and said: "Is there any among you who desires that Allah removes blindness from him and bestows to him the ability of sight? Listen! The person who covets this world and entertains long and distant hopes, Allah blinds his heart. The person who abstains from this world and curtails hopes in it, Allah bestows to him knowledge without him learning, and guidance without having to seek it. Listen! There will come people after you whose reign will be sustained by only killing and oppression; they will not enjoy wealth ex-

cept through pride and miserliness; they will not experience love except through (evil) desires. Listen! Whoever among you experiences such times and exercises patience in poverty despite the ability to acquire prosperity; exercises patience in hatred despite the ability to attain love; exercises patience in humiliation despite the ability to gain honour, and he does all of this solely for the Pleasure of Allah Ta'ala, then Allah Ta'ala will bestow to him the reward of 50 Siddiqeen."

(Siddiqeen are the Auliya of the loftiest rank, just below the rank of the Ambiya).

LATEST PUBLICATIONS

1. **Hadhrt Musa & the Taqdeer of Allah**
2. **Pathways of His Love**

Order both these very interesting books for your moral reformation and spiritual progress. You may contribute whatever sum you wish for these two books, and if you are unable to make a contribution, send at least four standard postage stamps to cover the postage for the two books. We request all those who are on our subscribers' list to send at least four standard postage stamps to ensure that everyone receives these two kitaabs. Jazaakallaah.

WHEN REGISTERING YOUR NIKAH...

Those who desire legal recognition for their Islamic Marriages, should not simply register their marriages. If prior to the registration an antenuptial contract excluding the accrual clause is not entered into, the marriage will be registered in community of property which is haraam.
It is necessary to enlist the services of a lawyer for registering the Nikah out of community of property. It is also Waajib to prepare an Islamic Will. Antenuptial Contract and Islamic Will forms are available from Mujlisul Ulama of S.A.

AN HONOURABLE MAN

Hadhrt Abdullah Ahmad Muqri (rahmatullah alayh) said:
"An honourable man is he who is kind to the one he detests and he generously spends on the one he dislikes."

THE DANGEROUS CONSEQUENCES OF DISRUPTING THE MENSTRUAL CYCLE

The monthly menstrual cycle is a creation of Allah Azza Wa Jal designed to expel injurious and harmful filth, impurities and poisons from the female human body. Any interference to disrupt this natural cycle is fraught with serious health consequences. Many of the sicknesses from which women suffer could be attributed to their satanic interference in the natural creation of Allah Ta'ala. Such shaitaani interference is termed in the Qur'aan Majeed, *Taghyeer khalqillaah (changing the natural creation of Allah)*. The Qur'aan attributes this evil practice to shaitaan.

The following is a report on the dangerous consequences of disrupting the natural menstrual cycle with haraam, poisonous pills and medication.

PAINFUL DEATH CAN BE THE CONSEQUENCE

"Recently this past week, Nicole Dishuk (age 31 ... newly graduated student with a doctoral degree about to start her new career as a Doctor...) was flown into a nearby hospital, because she passed out.

They found a blood clot in her neck, and immediately took her by helicopter to the ER to operate. By the time they removed the right half of her skull to relieve the pressure on her brain; the clot has spread to her brain causing severe damage.

Since last Wednesday night, she was battling. They induced her into a coma to stop the blood flow, they operated 3 times... Finally, they said there was

nothing left that they could do... They found multiple clots in the left side of her brain... The swelling wouldn't stop, and she was on life support.

She died at 4:30 yesterday. She leaves behind a husband and a 2yr old Brandon and a 4yr old Justin... The CAUSE of DEATH – they found was a birth control she was taking that allows you to only have your period 3 times a year...

They said it interrupts life's menstrual cycle, and although it is FDA approved... shouldn't be – So to the women – I ask you to boycott this product and deal with your period once a month – so you can live the rest of the months that your life has in store for you.

Please send this to every woman you know – you may save someone's life...

Remember, you have a CYCLE for a reason!

For Your Information: The name of this new birth control pill is Lybrel. If you go to <http://www.lybrel.com>, you will find at least 26 pages of information regarding this

drug.

The second birth control pill is, Seasonique. If you go to the website of <http://www.seasonique.com>, you will find 43 pages of information regarding this drug.

The warnings and side effects regarding both pills are horrible."

"THE BROTHERS OF THE DEVILS"

"And do not be extravagant (perpetrating extreme waste), for verily the extravagant ones are the brothers of the shayaateen."
(Qur'aan)

\$11 MILLION (R88 MILLION) OF KUFUR SATANISM IN ABU DHABI

A Christmas tree which has been decked out with US\$11 million U.S. (euro14.3 million) worth of gold and precious stones, stands at the lobby of the Emirates Palace hotel, in Abu Dhabi, United Arab Emirates, on Thursday Dec. 16, 2010.

The hotel's general manager, Hans Olbertz, was quoted in local newspapers Thursday as saying the 43-foot (13-meter) faux fir has 131 ornaments that include gold and precious stones in-

cluding diamonds and sapphires.

The US\$11 million symbol of the season has become the latest extravagance at the Emirates Palace hotel, which boasts its own marina, heliport and a vending machine that pops out small gold bars. An Abu Dhabi luxury hotel that boasted an \$11 million Christmas tree decorated with gold and gems admitted Sunday it may have taken the holiday spirit a bit too far.

The Qur'aan Majeed has the following Message for these human devils:

"When We intend to destroy a place, We command (allow) its opulent ones (unrestricted passage to indulge in evil). Then they indulge (freely and satanically) in fisq (immorality). Then (suddenly) We obliterate them in entirety."

The Writing is on the Wall for these Brothers of the Shayaateen.

THE BRUTAL CARRION PLANTS WHICH THE DEVILS CERTIFY 'HALAAL' CHICKS BRUTALLY KILLED

A BANKRUPT Russian poultry farm drowned day-old chicks by the hundreds of thousands this week and posted videos of the slaughter online in a bid to attract state aid for feed.

The videos posted on YouTube showed sobbing factory workers chucking trays full of peeping, fuzzy yellow chicks into rusty barrels and drowning them alive in freezing water. Older birds were shown frantically flapping as they were dumped from trucks into snowy fields and left to freeze to death. — Reuters (*The Herald*, 20 Dec 2010)

THE EVILS OF THE 'AALIMS' AND 'AALIMAHS'

A concerned brother writes:
"RE: DUMB WOMAN, SALAFI CRUSADE, SHAITAAN RADIOS AND PORNO RADIO

I accept the view of the Shariah regarding these issues, and that a woman's place is the home. However, this new idea of women going out for Deeni work, e.g. eid salaah, teaching, etc., is emanating from some Ulama and Aalimas. It is they who have initiated this activity by saying, "We also need to do Deeni work, listen to and deliver lectures and spread the Deen."

Recently a girls madrasah had a re-union of old girls. Girls travelled from all over, even from other towns, to attend. In our town we have a group of 'Aalimahs' who run a madrasah for adult ladies. Women travel from all over town to attend. Some even travel by public taxi. The principal who is an 'Aalimah' insists on women to attend. At any social function when she meets women, her first question will be: 'Why don't you come to madrasah?' She even encourages and 'forces' women who don't need to attend.

To promote the madrasah, they even have plays performed at jalsas by adult ladies in various parts of the town to

encourage ladies to participate. These 'Aalimahs' have 'qualified' from madrasahs which are run by Ulama of the Deobandi School of Thought.

Moreover, some of these women travel without a mahram out of town to teach. They argue that it is within the Shar'i distance, and that an Aalim has given them permission. In fact, the ameer of the girls institution is an Aalim.

Regarding the Saudi Imaam being at the Newcastle Darul Uloom jalsa, most of the senior Ulama of KZN and Gauteng were present, and to make matters worse, photos were taken by both the Saudi embassy and some of the madrasah students.

Another sickness that is creeping in the ulama is that each aalim wants his own little project while at the same time he is employed at a madrasah, for example. He runs his own project and neglects his duties for which he is being paid. He also goes out collecting funds for his project. This then is the source of all the nit-picking, bickering, slander and compromising the Haqq and sacrificing the principles of the Deen. In order to collect funds, the aalim has to give in to the whims and fancies of the donors.

Also, just listen to the questions and answers on the

'islamic' radio stations. When it is a topic of sexual intimacy, the talk is absolutely disgusting and lewd. Jazaakallaah."

OUR COMMENT

The Ulama-e-Haqq have said that two groups of devils have harmed Islam the most: evil sultans and evil ulama. All the vile characters whom you have ventilated to depict your anguish and concern are not Ulama. On the contrary, they are moral scum, flotsam and the most miserable specimens of epistasis. They are copro-leeches sucking the Blood of the Deen and draining whatever little there remains of the spiritual stamina of the Ummah. On the one satanic front are enemies such as the U.S.A. and Saudi undermining and digging at the foundations of Islam for political objectives, and on the other shaitaani front are these vile 'ulama'-e-soo' who pose a greater danger to the Deen and the Ummah than even the U.S.A. with its lackey states such as Saudi Arabia pursuing their conspiratorial agendas.

A terrible scourge which has settled in the Ummah is these girls 'madrasahs' producing psychotic so-called 'aalimahs' who emerge from these unnatural, hybrid institutions to propagate morally and spiritually moribund ideas with

disastrous consequences for the Ummah.

Brother, the situation will deteriorate further. We are approaching the event of the Hour. Rasulullah's predictions have to materialize. We are currently witnessing this materialization. These evil 'aalims' and 'aalimas' are all signs of Qiyaamah.

As far as our Fountain of Uloom, Darul Uloom Deoband is concerned, it has reached a disastrous juncture at a crossroad which is the periphery of spiritual and moral destruction. Greater institutions than Deoband, such as Jamia Azhar, etc., had declined and fallen. Today, they are all extinct in so far as the Deen and the Sunnah are concerned. Darul Uloom Deoband is no exception. It is heading in the same direction of disaster and annihilation. The whole scenario has brutally changed.

The worst specimens of Ulama-e-Soo' in South Africa are those who have the audacity to relate themselves to Deoband. There is no such creature as 'Deobandi School of Thought'. All our Akaabir Ulama and Mashaaikh who had emerged from the Portals of Daarul Uloom Deoband were Ulama-e-Haqq and Auliya of the Hanafi Math-hab. They were staunch Hanafis and followers of the Chishtiyya Sufi

Order. They were the foremost upholders of the Sunnah of the era, and the most powerful opponents of bid'ah and shirk.

While the true Ulama of Deoband were the Revivers of the Sunnah and the Defenders of the Shariah, the current products emerging from madaaris which pretend to be of the 'Deobandi School of Thought', are mercenaries, slaves of the dunya and nafs. They are engaged in shaitaan's conspiracy by dismantling the Shariah brick by brick. They have fallen prostrate at the U.S.A. filthy boots donned by Saudi Arabia. The perks which the Saudi regime offers them come at the price of embracing the Saudi deviant creed. They scorn the Sunnah and show scant regard for the *Ahkaam* of the Shariah. They all come within the full glare of Rasulullah's prediction:

"Soon will there dawn an age when the worst of the people under the canopy of the sky will be their Ulama. From them will emerge fitnah, and the fitnah will rebound on them (hemming them in and destroying their dunya and their Akhirah)."

Brother, lodge your complaint with Allah Azza Wa Jal. There is no longer any hope for salvaging this Ummah other than Imaam Mahdi (alayhis salaam).

THE BLASPHEMY OF QARDAWI, THE GHABI

Q. I have been reliably informed by students of knowledge in my country (Malaysia) that they had heard on a cassette Shaikh Al-Qardawi make the following statement: "Before I leave this station of mine (i.e. the Friday Khutbah which he was delivering) I love that I should say a word about the results of the Israeli elections. The Arabs, all of them, were placing their hopes in the victory of Barleen. However, he lost, and this is what we praise about Israel. We desire and hope that our country can be like this country. Due to only a small number of people, the one who was actually ruling, lost his position. There was not 94% or 95% (of votes) which is what we are accustomed to in our country, but 99% (yes) 99%. If Allaah had presented Himself to the people as a candidate he would

not have been able to take this amount. We welcome Israel for what it has accomplished...."

Some people interpret this statement to mean: Nowadays people don't remember Allah Ta'ala, and do not abide by His Shariah, and if Allah Ta'ala had to contest in this election, He would have lost (Nauthubillaah!) because people don't want Allah Ta'ala. They say this is what Dr.Qardawi meant. Is it permissible to make this kind of speech? Please shed some light on this.

A. The statement attributed to Qardawi is ostensibly kufr. The explanation tendered is exceptionally far-fetched. By 'this' election the reference is to the Israeli election. What is the meaning of Allah Ta'ala contesting in the Israeli elec-

tion, even if Qardawi, the Ghabi (Moron) had in his clogged mind a 'subtle' meaning, and not a literal connotation. Even if kufr was not his intention, and he did not intend to belittle Allah Ta'ala, then too it was highly improper to have made such a statement which everyone will understand to be blasphemous. The least we shall venture is that Qardawi is a Ghabi (Moron) and a Zindeeq (Heretic). He is a deviate and misleads others.

In fact, the Ulama in Saudi Arabia, we think it was Sheikh Ibn Uthaymeen, had branded Qardawi a kaafir on the basis of this statement, and he (the Sheikh) had urged the government to behead him if he (Qardawi) does not repent and renew his *Shaahadat*. And, Allah knows best.

Why Do We Abstain From AMR BIL MA'ROOF?

Why do the Ulama abstain from *Amr Bil Ma'roof Nahyi anil Munkar* (Commanding righteousness and prohibiting evil)? Answering this riddle, Hadhrat Maalik Bin Dinaar (rahmatullah alayh) said: "We have agreed amongst us to love the world. Thus, we abstain from commanding each other with goodness and prohibiting from evil. Be assured that Allah Ta'ala will not leave us (to go unpunished for this treachery)."

"LIKE DOGS"

The dictum, 'fighting like dogs' depicts the effect of man's covetousness. Inordinate greed and desire for worldly wealth and fame blind his intelligence, and he degenerates to the level of dogs fighting over a bone. Hadhrat Ali (radhiyallahu anhu) narrated that Rasulullah (sallallahu alayhi wasallam) said: "When people begin despising the Fuqara, when they vie with their worldly mansions, and when they fight like dogs for the acquisition of wealth, then Allah Ta'ala afflicts them with four calamities: (1) Drought (2) Tyrannical rulers who will oppress them (3) Treachery of the ministers of the rulers (i.e. of the civil service), and (4) The assignment of power to their enemies."

OUR SACRED NIKAHS NOT IN NEED OF RECOGNITION IN THE SHADOW OF KUFR MPL - MMB

(Continued from page 1)

though her Islamic share amounted to several hundred thousand rands, which the other heirs were just too happy to pay to her, this *shaitaanah* (the second wife) advised by a so-called 'Muslim' lawyer, refused. In terms of kuffaar law she was seeing millions of rands, and her devilish mouth was profusely watering for this boodle, hence she took Jahan-num's route to the court there-

by bartering away her Imaan on the advice of the *murtadd* lawyer.

Even if we should momentarily assume that the much proclaimed 'hardship' being dinned into the ears of people is real, and that such 'hardship' is the consequence of non-recognition of Islamic marriages, we say that even then Muslims are not in need of a *recognition* in the darkness of the shadow of MMB-

MPL. While the 'hardship' is bearable, mutilation and transmutation of Allah's Shariah are intolerable to Muslims. Confound such recognition which spawns kufr effects.

Recognition to which Muslims are averse, and which is condemned, is recognition in the shadow of MMB-MPL. Since MMB is a Kufr Bill, the recognition it offers may not be touched with a barge pole by Muslims.

(4) **Retention of Community of Profit or Loss:** This system is also out of community of property. While the parties retain separate ownership of the assets they owned prior to marriage, the assets acquired during the course of the marriage are jointly owned.

From the aforementioned four matrimonial property systems, only the second one, viz., *Ante nuptial Contract excluding the Accrual system*, may be selected by Muslims who desire legal recognition. Selection of this

excluding the Accrual system:

In this system, each party retains ownership of his/her assets. The estates are not fused together.

(3) **Ante nuptial Contract with Accrual:** During the subsistence of the marriage, husband and wife retain their separate ownership. However, if the marriage is dissolved, the spouses will share in the growth or increase of their estates. The assets which they had prior to the marriage remain unaffected.

LEGAL RECOGNITION

The *Matrimonial Property Act* in South Africa offers the following marital property regime options:

(1) **Community of Property:** In this system the estates of the husband and wife are fused together, and they become owners in equal shares. All there assets, even the assets which they owned prior to marriage, become their common property which they own in equal shares.

(2) **Ante nuptial Contract**

THE HISAAB

Hisaab (or the *Divine Reckoning in Qiyaamah*) is a momentous and a fearful occasion. For halaal there will be *Hisaab*, and for haraam will be *Athaab* (Punishment).

The more a man's wealth the harder and more prolonged will be his Reckoning regardless of his piety and his absolutely sincere and profuse spending in the Path of Allah Ta'ala. While numerous Fuqara will be saved from the torments of *Hisaab*, even the very pious people of affluence will be embroiled in the cauldron of Reckoning. According to Hadhrat Umar Bin Khattaab (radhiyallahu anhu), the Fuqara will be sitting in the company of Allah Ta'ala on the Day of Qiyaamah.

Hadhrat Abu Darda (radhiyallahu anhu) said: "The hisaab of the person who owned two dirhams will be more severe than the Hisaab of the person who owned one dirham." On the Day of Qiyaamah, even pure, halaal wealth will be a heavy burden. Rasulullah (sallallahu alayhi wasallam) said that the wealthy person will enter Jannat with

difficulty.

Rasulullah (sallallahu alayhi wasallam) said: "The Believer's gift in this world is poverty. The last Nabi to enter Jannat will be Sulaimaan Ibn Daawood (alayhimas salaam) because of the vast kingdom (and wealth) he possessed. And, the last of my Sahaabah to enter Jannat will be Abdur Ra h m a a n I b n A u f (radhiyallahu anhu)." In another Hadith, Rasulullah (sallallahu alayhi wasallam) said: "I saw him crawling into Jannat."

Now, Nabi Sulaimaan (alayhis salaam) was among the great Ambiya (alayhimus salaam), and his kingdom was bestowed to him by Allah Ta'ala. Hadhrat Abdur Ra h m a a n B i n A u f (radhiyallahu anhu) was among the senior Sahaabah. He was one of the *Ashrah Mubashsharah* (The Ten Sahaabah who were given the glad tidings of Jannat). He used to spend his wealth freely and abundantly in the Path of Allah Ta'ala. Despite this, they will be among the very last of their respective groups to enter Jannat.

Wealth is therefore not to be coveted.

LUXURY AND EXTRAVAGANCE

Someone asked Hadhrat Hasan Basri (rahmatullah alayh): "What do you say about a man to whom Allah Ta'ala has bestowed abundant wealth - he gives munificently in charity and with it he maintains families? Is it valid for him to enjoy his wealth (for luxuries)?" Hadhrat Hasan replied: "No! Even if he possessed the entire world, it would not be lawful for him to spend except for that which is absolutely necessary, and he sends it ahead for the day when he shall be in need of it (the Day of Qiyaamah)."

Possession of an abundance of halaal wealth is not a licence for extravagance and unfettered indulgence in even permissible luxuries. The avenues for spending in the Path of Allah are innumerable. The objective of wealth is not for amassing and hoarding, but to dispose of it constructively to build up your capital in the Aakhirah. Every unnecessary expenditure, be it for the acquisition of a lawful luxury, will prove to be a calamity in the Hereafter.

Entering Jannat Without Reckoning!

"Rasulullah (sallallahu alayhi wasallam) said:

"For him who strives to fulfil the needs of a brother Muslim, Allah rewards him with 70 good deeds for each step and wipes out 70 sins as long as he engages in this effort. At the end of the effort he is as sinless as the day his mother gave birth to him. If during his effort to fulfil the needs (of the Muslim) he dies, he shall enter Jannat without reckoning."

system does not bring haraam consequence in its wake. Along with legal recognition under this system, the estate of the deceased Muslims can be distributed in terms of the Shariah's Law of Inheritance. An Islamic Will is valid under this system. It is not permissible to adopt any of the other three regimes.

Now when legal recognition for the Nikah is currently so

easily available without any adverse consequence from the Shariah's perspective, then what type of Satanism constrains the promoters of the Kufr Bill to barter away their Imaan? Recognition is presently available without the encumbrance of the myriad of kufr provisions offered by MMB. The clamour for MMB, to say the very least, is extremely irrational.

THE KUFR 'MUSLIM' MARRIAGES BILL MADE EASY – UNDERSTAND THE KUFR AND OBJECT!!!

99% of the Muslim community, including professionals, do not have the haziest idea of what exactly the proposed kufir 'Muslim' Marriages Bill is all about. We are therefore receiving numerous requests from all over the country for a simple rendition of the kufir Bill to enable laymen to grasp the reality of the concocted kufir hash which this insidious measure fabricated to undermine Islam actually is. One brother writes: "There is a lot of legal mumbo jumbo, and men like me would not even attempt a letter to the department even though it is waajib. Please make a draft letter that our brothers could fill in and have that sent back to the department (i.e. the Ministry of Justice)."

In today's Bulletin, we present the kufir provisions of the kufir 'Muslim' Marriages Bill (MMB) in very simple terms for the easy comprehension of all and sundry. Study all the kufir intended to be imposed on Muslims in the name of Islam. We have unravelled the kufir 'mumbo jumbo' of the KUFIR MMB to ensure that every Muslim who reads the insidious provisions will understand why it is Waajib on him/her to protest, object and dissociate from a satanic plot devised in America to undermine Islam.

MPL (Muslim Personal Law) has been invented by the Ford Foundation in the U.S.A. It has been customised into a variety of forms with a variety of names and hoisted onto Muslims in almost all Muslim countries with the active connivance of brutal kuffaar tyrants – the American surrogates – ruling the lands of Islam on behalf of their western masters. Their ignominious end is already written on the wall. The process of the destruction of these *munaafiqeen* has been initiated by the humiliating flight of the Tyrant of Tunisia fleeing like a sewer rat down the sewer gutter.

THIS WORLD

A Sage said: "The world is an abode of ruin and desolation, and the most desolate part of it is a heart which is inhabited by the world. The Hereafter is an abode of prosperity and success, and the most prosperous part of it is a heart which seeks it."

"TWO OCCUPATIONS"

Rasulullah (sallallahu alayhi wasallam) said: "I have two occupations. He who loves them, certainly loves me, and he who detests them, certainly detests me. They are *Faqr* (Poverty) and *Jihad*".

THE KUFR PROVISIONS OF THE KUFR MMB

(1) According to the proposed Muslim Marriages Bill, the secular courts will pronounce on Shar'i masaa-il and issue 'fatwas' (decrees) which will be in the light of the country's constitution and subservient to the laws of the country. Thus, the MMB defining courts says:

"*court*" means a High Court of South Africa, or a court for a regional division as provided for in section 29(1B) of the Magistrates' Court Act, 1944 (Act No.32 of 1944)"

In terms of MMB, the secular court will take over the functions of the Ulama of issuing Fatwa on matters pertaining to Nikah, Talaaq, Hadhaanah (Custody), Nafqah (Maintenance), etc. But, according to the Shariah, the decrees of secular courts are not valid and have absolutely no effect. Thus, if a secular court decrees that the Nikah is annulled, then despite the invalidity of such decree in terms of the Shariah, the decree will have legal effect according to MMB, and the Muslim husband will be compelled to accept it.

(2) Any ambiguity in any 'Islamic' provision of MMB pertaining to Talaaq, will be resolved by the courts in the light of the secular *Divorce Act, 1979 (Act No.70 of 1979)*. The final arbiter in all cases will be the secular law, not the Shariah, and not even MMB. Even the smattering of provisions conforming with the Shariah will be incumbently interpreted by the courts in the light of the Constitution, not in the light of the Shariah. Besides the fact that the interpretations of a secular court have no Islamic validity, the courts are all bound to interpret all aspects and provisions of MMB in the light of the godless constitution.

(3) The courts will be empowered to appoint any person whether male or female, and whether gay or lesbian, non-Muslim or Muslim, to act as

UNFORTUNATE MAN

Hadhrat Hasan Basri (rahmatullah alayh) said: "Man is most unfortunate. He is pleased with an abode, the halaal of which is accountable, and the haraam of which is punishable. He regards his wealth to be little, but not his good deeds. He is unconcerned with any calamity which befalls him in his religious matters, but is distressed by a calamity in his worldly matters."

the "Family Advocate". This appointment will be in terms of the *Mediation in Certain Divorce Act (Act No. 24 of 1987)*. The Shariah is completely extinguished in this process.

(4) The secular court will be empowered to decree *Faskh (Annulment)* of a Nikah whereas such annulment is not valid in the Shariah. *Faskh* in Islam is valid only if decreed by a Qaadhi or a properly instituted Shar'i Committee (*Panchayat*) in places where there is no Qaadhi.

(5) Issues pertaining to *Faskh (Annulment of Nikah)* will be interpreted in the light of the *Divorce Act*. Hence, a *baatil* annulment which is not valid in the Shariah will be decreed by the secular court.

(6) Issues pertaining to *Nafqah (Maintenance)* will specifically be decided in the light of the secular law, not according to the Shariah. Thus, MMB states:

"*"maintenance court"* means a maintenance court as referred to in section 3 of the *Maintenance Act 1988*."

(7) The definition of "Muslim" given by MMB is so ambiguous, that it will be the function of the secular courts to decide who is a Muslim. For a detailed discussion on this issue, see our Bulletin No.3. If you have not received it, write for a copy.

(8) The MMB provides for the automatic imposition of its provisions on even Muslims who were married before MMB came into operation. If a couple does not *jointly* elect to be excluded from MMB within 36 months, the Act will automatically apply to the couple. If the husband wants to be exempted, not his wife, then he will not be granted exemption, and vice versa. For a detailed explanation of this draconian provision see our Bulletin No. 1. Write for a copy.

(9) According to MMB, man and woman have equal status, whereas the Qur'aan Majeed directs: "*For men there is a rank above women.*" The higher status of the husband is an obvious truth to all Muslims, male and female, who have any understanding of Islam. But, MMB provides for the rejection of the Shariah on this issue.

(10) Nikah under the age of 18 is criminalized. No Muslim under the age of 18 has the right to enter into Nikah, yet fornication is not a crime. Any Imaam/Sheikh/Maulana who performs the Nikah of a boy or girl of the age of 17 years 11 months will be in contraven-

tion of the Act and liable to a fine of R20,000 or a lengthy jail sentence. Rasulallah (sallallahu alayhi wasallam) performed the Nikah of Hadhrat Faatimah (radhiyallahu anha) when she was 16 years of age.

(11) A man who marries a second wife in contravention of MMB is guilty of an offence and liable to a fine of R20,000 or a long jail sentence despite the fact that Allah Ta'ala has granted men the full permission to marry up to four wives. A man will be allowed to marry a second woman only if the non-Muslim secular court or the non-Muslim Minister grants permission, and that too if the first wife consents. The first wife's 'consent' has been specifically engineered to block and cancel polygamy which Islam allows. No first wife will consent to her husband marrying a second wife.

(12) The MMB compels Muslims who had concluded Nikahs long before MMB to register their marriages under MMB, unless the parties decide not to be bound by MMB. If they so decide, they have to apply for exemption in the way prescribed by the Act. Currently, Muslims are not encumbered with this hardship. They are not criminalized presently if they do not register their Nikahs nor are they required to apply for exemption under the present Marriages Act which applies to all citizens of the country. But MMB discriminates against Muslims by singling them out for this hardship.

(13) If a Muslim male wishes to enter into a second Nikah, then in addition to the requirement of having to apply to a court for permission, he has to incumbently have a written contract which will regulate his property. This too is a haraam encumbrance which MMB imposes.

(14) An Imaam will be fined R20,000 if he registers a valid Islamic Nikah performed in accordance with the Shariah, if it does not conform to the provisions of MMB.

(15) Any parent, Imaam, Sheikh, Maulana or any elder who advises their children, students, mureeds or any Muslim in general to abstain from MMB (i.e. after it has been enacted as law) will be sentenced to a fine or a prison term of one year.

(16) The secular Divorce Act will have overriding importance as far as the courts are concerned. The MMB will be subservient to the secular Di-

vorce Act, Maintenance Act, Mediation Act, and other secular Acts.

(17) MMB obliges the husband to register a Talaaq Baa-in which is an irrevocable Talaaq. The validity of such a Talaaq according to MMB requires two witnesses at the time of registration whereas Talaaq does not rely on witnesses according to the Shariah.

(18) In terms of MMB, the husband's Talaaq Baa-in will not be valid if he did not follow the provisions of MMB. In this scenario the Nikah will have ended according to the Shariah while MMB holds it valid. The Talaaq will be valid in terms of MMB only if it is served on the wife by the sheriff of the court whereas according to the Shariah these requisites are nonsense. Talaaq Baa-in is valid and terminates the Nikah without witnesses, without execution by the non-Muslim sheriff of the non-Muslim secular court, and without the other *baatil* paraphernalia required by MMB.

(19) If the wife disputes the Talaaq-e-Baa-in despite the husband contending that he had issued such a Talaaq, then according to MMB the Talaaq is not valid. This incongruity is preposterously stupid. Despite a husband issuing Talaaq Baa-in in clear and unequivocal terms, MMB says that it is not valid simply because the wife disputes it. Thus, MMB dictates that the couple should continue a relationship which according to Islam is adulterous.

(20) A Talaaq disputed by the wife will be valid according to MMB only if the secular court resolves the dispute and decrees the Talaaq valid despite the fact that the husband states emphatically that he has administered Talaaq Baa-in to his wife.

(21) The husband is required by MMB to institute court action within 14 days after he has registered his Talaaq Baa-in in the way prescribed by MMB. The application is to obtain a decree from the kaafir court confirming the dissolution of the Nikah by way of Talaaq. Furthermore, the application must comply with the rules of the secular court.

(22) A husband who does not register his Talaaq Baa-in is subjected to the *zulm* (cruelty) of a fine of R20,000 or a lengthy jail sentence in Hell's hole. Just imagine the kufir of this MMB! R20,000 fine or perhaps 5 or 10 years in Red

(Continued on page 11)

THE KUFR 'MUSLIM' MARRIAGES BILL MADE EASY – UNDERSTAND THE KUFR AND OBJECTIII

(Continued from page 10)

Hell (Roohell) for not registering a Talaq!!! This is MMB in action if and when it gets enacted. (By the way, 'Roohell' is a famous jail in Port Elizabeth).

Currently the law does not require Muslims to register Talaq, hence the cruelty of the R20,000 fine does not apply.

(23) While according to the Shariah, a secular court's annulment decree is invalid, i.e. it is not a valid *Faskh*, MMB confers this right to the secular court. Thus, while the wife will eternally remain in the Nikah of her husband, she will be conducting an adulterous relationship with another man whom she erroneously believes to be her husband. Her 'marriage' to the other man in terms of the Shariah will not be valid, and the children she begets from the adulterous relationship will be illegitimate.

(24) The 'faskh' provision of MMB degenerates into a hilarious stupidity. This stupidity reads: "...a faskh granted upon the application of the husband..." This absurdity is indeed laughable and displays the density in the brains of the molvis and sheikhs who had assisted in the drafting of the kufr bill. A *Faskh (Annulment)* application is made by *only a woman*, the wife, not by the husband. If the husband wishes to end the Nikah, he only has to pronounce Talaq. The Shariah does not provide for *Faskh* application by a husband.

(25) *Khulah*, for its validity according to MMB must be registered by a marriage officer, and both the man and woman must appear in front of the officer. The Shariah ordains that *Khulah* is valid if

both husband and wife agree to end the marriage in lieu of the wife paying the husband a sum of money which should not exceed the mehr amount.

(26) According to MMB, the secular law Acts will apply regarding the welfare of minor children. The interests and welfare of the children will be decided in the light of secular laws, not in terms of the Shariah.

(27) The court is given the right by MMB to divide the husbands property between the husband and wife on dissolution of the marriage. The court is empowered to effect a division of the husband's property in a manner which it deems equitable. But according to the Shariah it is haraam for the wife to claim anything of her ex-husband's assets. She is entitled to only maintenance during the Iddat period. Thus, the husbands wealth will be usurped – grabbed in haraam ways with the decree of the secular court.

(28) According to the Shariah there is an order of priority to be observed with regard to custody of minor children in the event of dissolution of a marriage. It is haraam to deny custody to the rightful custodian without valid Islamic reason. However, according to MMB, the court has the sole right to assign custody to whomever it desires. Thus Section 10 (3) of the MMB states: "...award or grant custody or guardianship to any person as the court deems appropriate, in all the circumstances."

(29) According to MMB, the court should consider the report of the non-Muslim Family Advocate concerning the welfare of minor children. Obviously, it cannot be expected of

a non-Muslim to be guided by the tenets of Islam. There is massive difference in the Islamic concept of child welfare and the secular, western concept which MMB wants imposed on Muslims.

(30) MMB stipulates that Talaq should first take place before a haraam civil marriage contract could be cancelled. This extremely insidious provision of MMB states:

"...the court may not dissolve the civil marriage by granting a decree of divorce until the court is satisfied that the accompanying Muslim marriage has been dissolved."

What this vile clause means is that if a man wishes to cancel the haraam community of property marital regime, he is obliged to first break up his home. He should issue Talaq to his wife. The villainy and Satanism of this stipulation are absolutely revolting. Numerous Muslims, due to ignorance, have registered their marriages in community of property. This regime does not allow the estate of the deceased to be distributed in accordance with Allah's Law of Inheritance. During the subsistence of community of property an Islamic will is not valid.

After they have been made aware of this haraam system, many Muslims seek ways of cancelling the community of property regime. This is possible only by obtaining from a court a decree to annul the civ-

il 'marriage'. While this is currently possible, MMB blocks this avenue and denies Muslims the right to cancel this haraam system. MMB seeks to achieve this satanic objective by stipulating that the husband in a happy marriage who desires to submit to Allah's Law of Inheritance should first issue Talaq to his wife. Only after he has broken up his home, may the court dissolve the civil marriage. Indeed most evil and insidious is this haraam draconian provision of MMB. In fact, the whole MMB is evil, insidious and draconian.

(31) Even if the husband has valid Shar'i reasons for refusing to issue Talaq, MMB empowers the secular court to issue a decree of *Faskh (Annulment)* to terminate the marriage regardless of the fact that such annulment is invalid in terms of the Shariah. The Nikah remains intact. In this regard, Section 13 (2) of MMB reads:

"In the event of the husband, for any reason, refusing to pronounce an irrevocable Talaq, the wife to the accompanying Muslim marriage is entitled to apply for a decree of Faskh in terms of this Act....."

Despite the husband being fully justified for refusing to issue Talaq to his errant and misguided wife, MMB empowers the secular court to 'annul' the Nikah notwithstanding the fact that such 'annulment' has absolutely no validity in the Shariah.

(32) MMB places the non-

Muslim Minister of Justice in full charge of Muslim marriages. In terms of MMB, the Minister has the right to effect changes, make and bend rules and provisions at will and according to his discretion. The Shariah is completely expunged and non-Muslim governmental authorities and secular courts will be in full control of all Muslim marital affairs.

(33) MMB empowers the Minister to make regulations to imprison Muslims who contravene any of the insidious provisions of this haraam so-called Muslim Marriages bill.

These are then the insidious provisions of KUFR MMB. Should anyone desire further clarification on any of these or any other provisions of KUFR MMB, he/she may write without hesitation. Now that you have understood what exactly KUFR MMB is, it devolves on you as an incumbent Islamic obligation to aid the Deen with your objection. Send your objection to:

The Minister of Justice & Constitutional Development, c/o Mr. T.N. Matibe, Private Bag X81, Pretoria 0001
Fax 086 648 7766 e-mail: TMatibe@justice.gov.za

The expiry date for objections and comments is 15 March 2011. Send a copy if your objection for our records. Our details: Mujlisul Ulama of S.A., P.O. Box 3393, Port Elizabeth 6056. Fax 041-4513566 e-mail:

mujlisul.ulama@gmail.com
JAZAAKALLAAH!

May Allah Ta'ala reward you.

THE 'ISLAMIC STUDIES' CONSPIRACY

PART 4

The 'Islamic Studies' faculties of secular universities are cogs in the western conspiracy to undermine Islam and to rip the Ummah from its Islamic moorings. Under guise of 'Islamic Studies', kufr and nifaaq are imparted to the gullible students. Dr. Ahmad Ghorab, in his book, 'SUBVERTING ISLAM – THE ROLE OF THE ORIENTALIST CENTRES' exposes this dark plot and satanic snare in whose meshes countless Muslims have become entangled at the cost of sacrificing their Imaan.

"Orientalism or the Western study of Islam began in medieval Europe and has continued into modern times. Whoever knows its long history will recognise in it the influence of the mentality of the Crusades and the rancour of the Jews against Islam. It soon becomes clear that the Orientalists are networks of Christians and Jews who, behind the façade of academic institutions and the pretence of scholarly curiosity and objectivity, have been engaged in an unrelenting effort to distort Islam in all its aspects – Qur'an, Sunnah,

Aqidah (creed), Shariah (law), and the whole culture and civilisation derived from them.

A number of Western scholars, after their conversion to Islam, have willingly exposed the prejudices of the Orientalists, their lack of honesty and objectivity and, therefore, their lack of fitness to study Islam. This alone, however, is not enough to explain its feelings as regards Islam. Here, and here alone, the Western attitude is not one of indifferent dislike as in the case of all other 'foreign' religions and cultures; it is one of deep-rooted and almost fanatical aversion; and it is not only intellectual, but bears an intensely emotional tint. Europe may not accept the doctrines of Buddhist or Hindu philosophy, but it will always preserve a balanced, reflective attitude of mind with respect to those systems. As soon, however, it turns towards Islam the balance is disturbed and an emotional bias creeps in. With very few exceptions, even the most eminent European orientalist are guilty of an unscientific partiality in their writings on Islam. In their writings it almost appears as if Islam could

not be treated as a mere object of scientific research, but as an accused standing before his judges. All in all, the technique of the deductions and conclusions adopted by most of the European orientalist reminds us of the proceedings of those notorious Courts of the Inquisition in the Middle Ages; that is to say, they hardly ever investigate facts with an open mind, but start, almost in every case, from a foregone conclusion dictated by prejudice. They select the evidence according to the conclusion they *a priori* intend to reach. Where an arbitrary selection of witnesses is impossible, they cut parts of the evidence of the available ones out of the context, or 'interpret' their statements in a spirit of unscientific malevolence, without attributing any weight to the presentation of the case by the other party, that is, the Muslims themselves.

The result of such a procedure is the strangely distorted picture of Islam and things Islamic that faces us in the orientalist literature of the West. This distortion is not confined to one

(Continued on page 12)

AMR BIL MA'ROOF

Addressing the Sahaabah, Rasulullah (sallallahu alayhi wasallam) said:

"Today you are on a clear Law from your Rabb. You command goodness, prohibit evil and wage Jihad in the Path of Allah. Afterwards there will develop in you two intoxicants: the intoxicant of (the love for) luxury, and the intoxicant of jahl (ignorance). You will then be diverted from that (clear Law). The love of the dunya will then become rampant among you. When this will be your condition, you will abstain from commanding goodness and from prohibiting evil. You will no longer wage jihad in the Path of Allah. At that time the one who proclaims the Kitaab and the Sunnah in private and public, he will be among the As-Saabiqoon Al-Awwaloon (i.e. he will have the status of the illustrious Sahaabah who participated in the Battle of Badr)." - Hadith

Questions and Answers

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

(Continued from page 5)

any haraam product for money. Even if these despicable carrion pedlars contend that the chicken and beef flavours are 'synthetic', the products remain haraam. Never believe their words. There are no greater liars in our time than carrion purveyors – those who operate the halaal certificate racket industry.

Q. A husband went missing for a number of years. A year after his marriage was annulled, he appeared. Meanwhile his wife had married another man. What is the position in this scenario?

A. If the first husband who had gone missing returns, then the marriage to the second 'husband' will automatically terminate. The second man will not remain her husband since her true husband has arrived. She will remain the wife of her first husband. However, the first husband may not have conjugal relations with her until the expiry of Iddat. Since she had relations with the second husband, she

has to observe Iddat.

Q. How did Hadhrat Ali (radhiyallahu anhu) become the Khalifah?

A. The age of Hadhrat Ali (radhiyallahu anhu) was a time of great fitnah – anarchy and strife which ensued in the wake of the murder of Hadhrat Uthmaan (radhiyallahu anhu). Hadhrat Ali (radhiyallahu anhu) assumed the Khilaafate by force of arms.

Q. Is it permissible to sell cats? Is declawing cats permissible? Their

claws are removed to prevent them damaging expensive furniture, etc.

A. It is permissible to sell cats. Declawing cats is cruel and haraam. It is not permissible to sell cats to a person who will be declawing them. Allah Ta'ala did not create their claws in vain.

Q. Please comment on the uprisings in Tunisia, Egypt and elsewhere in Muslim countries.

A. The uprisings in Muslim countries are good signs. Although it does not appear that these uprisings are moti-

vated by Deeni considerations or the desire to replace the present kuffaar systems of government with the Shariah, nevertheless the destruction of America's brutal stooges will allow greater freedom and breathing space for the people of the Deen. What is happening is the decree of Allah Ta'ala. The vile oppressors and tyrants who are doing America's brutal and filthy work of torturing Muslims are meeting their doom in a humiliating way. The uprisings are to be supported.

SANHA'S ANCA

HARAAM CARRION

For years have we been saying that ANCA chickens certified by SANHA are haraam. Now recently SANHA was forced to withdraw its halaal certificate from ANCA because the fact of non-Muslim slaughterers at the plant became too glaring and well known to the Muslims in King Wil-

liams Town. There no longer remained the slightest possibility to sweep the carrion under the carpet, hence circumstances compelled SANHA to withdraw its 'halaal' certificate.

However, MJC was lurking in the carrion shadows with its mouth watering in anticipation of filling the 'vacuum' which would yield considerable riba boodle. Just as SANHA

withdrew its certificate, the MJC gleefully rushed in to fill the 'void' left by the dejected and departing SANHA. The MJC fussaqaq promptly issued ANCA Poultry with a halaal certificate to enable the firm to continue marketing its haraam carrion chickens as 'halaal'. May these vile carrion halaalizers be destroyed.

Write for our detailed explanation on the ANCA carrion saga. The explanation is in booklet form.

THE 'ISLAMIC STUDIES' CONSPIRACY

(Continued from page 11)

country. It is to be found in England and in Germany, in Russia and in France, in Italy and in Holland – in short wherever European orientalists turn their eyes on Islam.

This wilful Orientalist distortion clearly has two main objectives. Firstly, to create revulsion against Islam in the hearts and minds on non-Muslims. Secondly, to embarrass Muslims themselves about their beliefs, traditions and history, so as to cause them to doubt and, ultimately, to apostasies:

"Many of the People of the Book want to make you unbelievers after you have believed, through the envy from their own selves, and after the truth has been made clear to them...."

(Al-Baqarah, 2:109)

The history of Orientalism shows that it was closely connected with the needs and purposes of colonialism and with Christian missionary ambitions. That connection remains. It has now become a part of the geopolitical strategies of Western governments and their intelligence services.

Western study of Islam as a formal discipline has long been established in specialist faculties called 'Oriental Institutes', the best known founded as long ago as the early and mid-eighteenth century. They have since spread much further and are now called 'centres' for 'Islamic studies'. The change of name is certainly

Orientalism are now offered as 'Islamic studies'; and the purposes of Christian missions are now presented as 'Christian-Muslim relations'. In the United Kingdom, examples of the former are centres in Oxford, Exeter and Wales, and of the latter Selly Oak College in Birmingham and in the USA, the Holy Cross College in New York.

It is no coincidence that such centres should have sprung up in the early or mid-eighties. They are part of the long-term strategy of response to the revival of Islam. Centres for so-called 'Islamic studies' now exist in the prestigious academic settings of the universities of Harvard, Princeton, New York, Oxford, Cambridge and Paris. Many of them are, in significant measure, financed, and also directly patronised, sponsored and supported by Arab governments, especially the Saudis. The support from Arab governments includes the appointment to the boards 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.

In these centres, atheist, Christian and Jewish scholars have at least an equal, usually greater, authority than Muslim scholars in the choice and framing of topics for research in Islamic history and civilisation and in teaching of Islam. The

'court scholars' (among whom are Yusuf Qardawi, Abdullah Naseef, and Abdullah Turki) are rarely, if ever, present in the centres, attending only ceremonial meetings, at most once a year: they do not supervise or monitor or direct or decide anything. Their only job is to provide a façade of legitimacy and to establish the fact of collaboration.

How should we judge this collaboration with Orientalists otherwise than as the Qur'an commands us to judge? One of the duties of Muslim scholars is to invite non-Muslims, especially the People of the Book, to Islam, not to work alongside them in denigrating Islam:

"Say: 'O People of the Book, come to an agreement between us and you – that we shall worship none except Allah, and that we shall associate no partner with Him, and that none of us shall take others for lords beside Allah.' Then, if they turn away,

then say: 'Be witness that we are Muslims (those who have surrendered to Allah).'" – Aal-e-Imraan, 3:64

To collaborate with Orientalists is, in practice to ally with them, which is the opposite of what the Qur'an commands. But why do we call such collaboration an alliance? Because it takes the form of material and moral assistance to the activities of the Orientalists for their purposes. This helps to sustain their attack on Islam and to continue their ridicule of the Qur'an and the Nabi, *sallallahu alaihi wa sallam*.

"Those who choose unbelievers for their allies instead of believers – do they look for power at their hands? Surely, all power belongs to Allah. He has already revealed to you in the Book that when you hear the revelations of Allah rejected and made fun of, you should not sit with them until they are in some other conversation. For surely, if you (did stay with them) you would be like them." – (an-

Nisaa, 4:139 – 140)

Alliance with the enemies of Islam is forbidden. Also forbidden is receiving Islam from them. Muslims may not learn Islam from non-Muslims. How should believers receive Islam from those who not only disbelieve in Islam but are hostile to it. How should they receive right guidance from those who are misguided?

Refusing to work with the People of the Book in the study of Islam is, it is argued, an expression of intolerance when, as we all know, Islam requires Muslims to be tolerant. But this argument is quite false and based upon a dishonest confusion between tolerating the People of the Book and being loyal to their purposes.

A Muslim is required to be tolerant of the People of the Book, but he is forbidden to give them loyalty, that is, to help them as allies."

(To be continued,
Insha'Allah)

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