

The Majlis



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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Among the signs of Qiyaamah
is insolence to parents.
(Hadith)

"VOICE of ISLAM"

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THE PATRIARCHAL IDEOLOGY OF THE ULAMA

MISCREANT MOD-ERNISTS and zindeeq 'professors' of kufr studies deceptively dubbed 'Islamic Studies', lapping up the kufr ideas gorged out by their kuffaar intellectual masters and tutors have given a pejorative hue to the Qur'aan's Patriarchal conception of Islamic society. Since the cardinal article of faith of lesbians, homosexuals, gays and the variety of other immoral mutants and accretions of non-Muslim society is 'gender equality', these mis-

creant 'Muslims' impressed and awed by their masters are laboriously and abortively struggling to impose on Muslims the kufr idea that patriarchy is evil, unjust and a medieval system which Muslims should extinguish.

They are at kufr pains to trade the idea that the sacred laws of the Shariah are the effects of the patriarchal ideology of the Ulama. While they try to conceal their aversion for the Qur'aan's patriarchal system, and while they are as yet unable to muster sufficient courage of their

conviction to explicitly condemn the Qur'aan and the systems of Islam, they however attempt to make the Ulama their scapegoats for their rubbish concepts.

Rejection of the Qur'aanic system of life ordained by Allah Ta'ala for the Ummah is considered prestigious and enlightened by the zindeeqs. But since overt rejection of the Qur'aan is yet not on their cards, they attribute the system to the Ulama. The Ulama on the other hand are the proud proponents of the Qur'aanic ideology of patri-

archy. The Ulama have no shame for this propagation and are not embarrassed by the concepts of the kuffaar when they (the Ulama) are driven by the ideology of patriarchy to proclaim what Allah Ta'ala has commanded them.

These stupid kuffaar university flotsam priding themselves with their scrap certificates doled out by the conspiratorial faculties of 'Islamic Studies' spawned by the enemies of Islam in the furtherance of the crusader campaign on another dimension, are labouring under a misconceived notion by believing that the Ulama will go on the defensive, apologize for the patriarchal system and

abort it to conform with the unnatural and immoral concept of gender equality which the miscreants are propagating. The Ulama declare loudly and with pride that indeed they are driven by a patriarchal ideology which is the ideology of the Qur'aan - a sacred ideology ordained by Allah Azza Wa Jal for mankind - not only for Muslims, but for even non-Muslims, and this patriarchal system of governance has existed on earth from the advent of man's appearance on this planet.

This topic has been discussed in greater detail in the booklet, *THE PATRIARCHAL IDEOLOGY OF ISLAM*. Write for your copy.

'ISLAMIC STUDIES' AND THE INTERFAITH MOVEMENT THE SATANIC NEXUS

(An Extract from the Foreword of Dr. Ahmad Ghorab's enlightening book which exposes the satanic WESTERN PLOT AGAINST ISLAM)

"Dr. Ahmad Ghorab is to be commended for his fine book, *Subverting Islam: The Role of Orientalist Centres*. His courage and forthright honesty are an inspiration for concerned Muslims in search of the truth. He has succeeded in identifying an important front in the current Euro-American crusade against the Islamic movement: the formation of an anti-Muslim network of institutions and scholars marching under the banner of 'Islamic Studies'.

(These are the Departments of 'Islamic Studies' attached to the kuffaar universities—*The Majlis*)

In his insider expose of "Islamic Studies", Dr. Ghorab

demonstrates how the new school of thought derives legitimacy by employing compliant Muslim scholars (mercenaries who have sold Islam down the drain for dollars—*The Majlis*) and professors, such as Ja'far Sheikh Idris, Yusuf al-Qardawi (*The Ghabi who had recently disgraced himself in South Africa - The Majlis*), Abdullah and Akbar Ahmed, to name just a few. Christian missionaries and professors, such as Bishop Kenneth Cragg, Rev. Montgomery Watt and John Esposito, are, as Dr. Ghorab shows, always close at hand to guide various 'Islamic Studies' programmes, both in the Muslim world and in various European and American academic institutions.

Dr. Ghorab provides a detailed discussion of the Oxford Centre for "Islamic Studies", and also mentions

other institutions with similar programmes, such as Hartford Seminary, College of the Holy Cross, or Princeton University. By naming people and places subverting Islam, Dr. Ghorab has done a great service for the Islamic movement. Muslims who are considering attending these institutions or consulting with these scholars should first study Dr. Ghorab's book carefully.

Many additional books can, and should, be written about the numerous "Islamic Studies" programmes proliferating in western academic institutions. This is especially urgent, since some Muslim government-run institutes, such as Malaysia's Institute of Islamic Understanding, manage their programmes almost exclusively by "Islamic scholars" from western universities.

Columbia University in New York City, fits Dr. Ghorab's description of a centre for subverting Islam. While there is no department of Islamic Studies *per se*, Islam is the focus of various components within the Departments of Middle East Languages and Cultures (MELAC), Religion, Music, and Anthropology, as well as the Middle East Institute. Though staffed primarily by Jews and Christians, there are also a few Muslim professors on hand for good measure.....MELAC is especially popular with new or weak Muslims who hope to increase their faith or learn more about their religion and history by taking a few courses in the Department.

The faculty includes Maan Madina, Hamid Dabashi, George Saliba, and Jeanette Wakin.....Madina is an avid collector of Islamic art, and occasionally offers

courses in affiliation with the New York Metropolitan Museum of Art. To him, Islam is a vestige of the Arab past, to be revisited by western scholars or curated in museums."

Wakin offers courses on Islamic texts. Although teaching at Columbia University for many years, she apparently has no Ph.D; her academic legitimacy comes from being a student of Joseph Schacht, the notorious orientalist who sought to discredit the Shariah on the grounds that it was time-bound and irrelevant to modern society. Wakin ascribes to this belief, as well as to Schacht's other 'great contribution' to 'Islamic Studies', his insistence that the hadith are all fabricated and therefore unreliable as sources! Wakin's courses, also disguised as language study, are carefully focused attacks on the foundation of Islamic civilization."

(To be continued, Insha'Allah)

NABI DAANYAAL, ISRAEL, IMAAM MAHDI AND NABI ISAA

Nabi Daanyaal (alayhis salaam) was among the *Ulul Azam* (prominent, great, most

senior) Ambiya of Bani Israaeel. He flourished centuries before Nabi Isaa (alayhis sa-

laam).

When the sins and transgression of the Yahood exceeded

all bounds and they degenerated into the abyss of immorality, vice, bid'ah, fisq and fujoor, Allah Ta'ala sent the Babylonian (Iraqi) king, Nebuchanezar against them. From Iraq he invaded with his army the land of Bani Israaeel. He

pillaged, plundered and utterly destroyed Jerusalem. Musjidul Aqsa was shockingly desecrated and defiled, and all the manuscripts of the Tauraah were reduced to ashes. The Qur'aan refers to this occasion
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Questions and Answers

THE MAJLIS Q & A
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- Q.** In Taraaweeh Salaat after the first 2 raka'ts (i.e. of every set of 4 raka'ts), the musallis get up before the Imaam. What is the ruling on this?
- A.** After two raka'ts Taraaweeh there is no Sunnat act of ibaadat other than to immediately commence the next two raka'ts. It is permissible for the musallis to get up even before the Imaam. Immediately after the Salaam, the muqtadis should rise. There is no incumbency to wait until the Imaam has stood up.
- Q.** In Taraaweeh Salaat after every four raka'ts there is a short recess. Again the musallis get up before the Imaam. What is the ruling on this?
- A.** The 'short recess' after every four raka'ts Taraaweeh is called *Taraaweelah*. This Pause should endure until the Imaam rises to continue the Salaat. The musallis should not get up before the Imaam. They should silently continue their thikr until the Imaam rises for the Salaat.
- Q.** What is the status of Taraaweeh Salaat if the Imaam has to move around the microphone before going into Ruku' and also to avoid it when he rises into Qiyaam?
- A.** This action of the Imaam is excessive. It breaks and invalidates the Salaat. It also totally ruins the spirit which the musallis should have in Salaat. Instead of the Imaam's mind focussing on the Salaat, it is constantly preoccupied with the microphone.
- Q.** During the month of Ramadhan we have our weekly bayaan on Tuesday after Zuhr Salaat for about ten minutes after the Fardh of Zuhr. Is it proper for the person giving the bayaan to use a microphone? This disturbs some people who are reciting the Qur'aan Shareef while others are performing the Sunnats and Nafl of Zuhr Salaat.
- A.** Both the bayaan and the microphone are not permissible at the inopportune time fixed for the talk. Firstly, it is not permissible to delay the Sunnatul Muakkadsah Salaat after the Fardh. It is incumbent to immediately engage in the Sunnat Salaat which follows the Fardh. It is not permissible to become involved in a bayaan or even Tilaawat of the Qur'aan Majeed after the Zuhr, Maghrib and Isha Fardh Salaat. It is permissible to only recite a Dua or make Thikr for the duration of the normal *Alahumma antas salaam..... dua*. After the Fardh Salaat there should be no bayaan. Secondly, it is haraam to disturb the musallis with the microphone.
- Q.** Is it permissible for women to go to the Masjid for Taraaweeh Salaat?
- A.** It is not permissible. Women should perform Taraaweeh at home individually, not in Jamaa't.
- Q.** Is it Sunnatul Muakkadah for women also to perform 20 raka'ts Taraaweeh?
- A.** Yes, it is Sunnatul Muakkadah for women to perform 20 raka'ts Taraaweeh.
- Q.** A Mufti was asked: "The Imaam leads the Taraaweeh Salaat sitting on a chair. Is the Salaat of the Muqtadis valid?" The Mufti Sahib responded that he 'thinks' that it is valid. What is the ruling?
- A.** The Mufti Sahib's reply was improper. He should not have said that he 'thinks'. The correct reply for him was to have said: "I don't know or I shall check the mas'alah...." This would have been an honourable answer. There are innumerable masaa-il which all the Ulama are unaware of. It is never belittling to say: 'I don't know'.
- The Salaat of the standing Muqtadis behind the imam who sits in a chair and leads, is not valid. The Salaat of a musalli who makes proper / normal Ruku and Sajdah is not valid behind a person who executes these *Arkaan* with signs.
- Q.** The Haafiz who normally leads the Taraaweeh, arrived late and missed Isha' Jamaat. He performed Isha Fardh alone, then became the Imaam for Taraaweeh. What is the Shariah's ruling?
- A.** It was not permissible for this Haafiz to have led the Taraaweeh Salaat notwithstanding the validity of the Taraaweeh behind him. His act of leading the Taraaweeh was Makrooh Tahrimi.
- Q.** I arrived late at the Masjid. The Isha' Jamaat was over. I performed Isha alone, then joined the Taraaweeh Jamaat. Is my Taraaweeh valid? When one misses a few raka'ts of Taraaweeh, when should the missed raka'ts be performed?
- A.** Your Taraaweeh is valid. The missed raka'ts should be performed after the Witr.
- Q.** Is the practice known as *Shabeenah* permissible?
- A.** *Shabeenah* which we understand is the practice of performing Nafl Salaat with Jamaat during Ramadhan after Taraaweeh is bid'ah and not permissible.
- Q.** The only Haafiz available to us cuts his beard. Is it permissible to have him as the Imaam for Taraaweeh Salaat?
- A.** It is haraam to appoint this *faasiq* to be the Imaam for Taraaweeh or any other Salaat. If a pious Haafiz is not available, recite from Surah Feel. A Taraaweeh with the short Surahs is infinitely superior to the Salaat performed by the *faasiq* 'haafiz' who insults the Qur'aan Majeed with his act of *fisq*. Those who appoint the *faasiq* join the transgressor in his sin. They are equal in the sin.
- Q.** Should the feet of Hanafi females be covered during Salaat?
- A.** According to the Hanafi Math-hab, a woman's feet are not aurah during Salaat. However, out of Salaat they are Satr (should be covered). There is also a Hanafi view which says that her feet is not aurah even out of Salaat.
- Q.** Is it valid according to the Maaliki Math-hab to pay Sadqah Fitr during Ramadhan? Can the Fitr be discharged with rice?
- A.** According to the Maaliki Math-hab, Fitr may be paid two days before Eid, but not before two days. One Saa' (3.2 kg) rice may be given as Fitr according to the Maaliki Math-hab.
- Q.** I purchased some vehicles via ABSA Islamic banking. I queried with them the Shar'i validity of me being charged contract fees on the basis that (1) The bank buys a car for R150,000 and sells it to me for R199,000 making a profit of R49,000. (2) All Ulama who are not on the bank's payroll have said that contract fees are against Shar'i principles. I object as I feel that all these charges under a variety of captions, are related to the same sale transaction wherein the bank makes a good profit. I last bought five cars. Thus they made an additional gain of R7,500 (R1,500 per vehicle). This they did under the banner of Islamic Finance approved by the bank Ulama. They charged R7,500 fees for contracts that were printed on paper and ink worth less than R30. Please comment.
- A.** "Bank Ulama" are mercenaries. They are paid lucrative bribes to churn out permissible fatwas for the illegitimate creature they dub 'islamic finance'. In reality it is Riba Finance'. The so-called 'Islamic' banking is a big fraud in terms of the Shariah. These banks are no different from the conventional kuffaar riba banks.
- As far as the R1,500 charge is concerned, it depends how the deal was structured. If at the time of purchasing the vehicle, the final amount had included the R1500 charge, and you had accepted it, then the actual purchase price is that final amount. It is now improper to object. You should have objected at the time of the trans-

WHAT IS THE ALTERNATIVE

Q. Now that Al Baraka's debit card account and other savings accounts are haraam, what alternative can you offer?

A. It is the obligation of the Bank to come up with an 'alternative'. People are labouring under a misconception on the issue of 'alternatives'. It is not our obligation to fabricate 'alternatives'. Our duty is to show these Banks their haraam indulgences. Firstly, we are not saying that the concept of debit cards, savings accounts, etc. is haraam. What is being said is that these banks obstinately refuse to set their riba house in order.

The banks are not interested in Allah's Shariah, hence they have forged another stupid 'shariah' which they have designated 'AAQIF Standards'. When they are incapable of presenting valid Shar'i arguments to the valid objections of the Ulama, they seek refuge in the stupid taqleed of their stupid 'shariah'.

The bank must produce a halaal alternative which in fact is quite sim-

ple. They only have to structure their debit card account and other accounts to conform with the Shariah. But, the first step in the process for the achievement of rectification and compliance with the Shariah is imperatively the dismantling of the mercenary 'shariah supervisory boards'. The Banks have to give these mercenary louts the boot, and refer to independent Muftis who work from their own premises and who do not charge a cent for Fatwas.

Now if the banks refuse to bring their products in line with the Shariah, then we are afraid there is no alternative. The alternative for riba is halaal trade, and halaal investment, and to conduct the accounts in full compliance with the Shariah. The biggest stumbling block to achieve this objective is the mercenary molvies and sheikhs who are becoming obese and diseased with the haraam riba money they earn from the banks for forging haraam 'fatwas'.

So, understand well, the alternative is a halaal account which Al Baraka can and must design.

action. You should have refused the R1500 fee at that time. But since you had accepted the final figure of R151,500 (R150,000 + R1,500), it constitutes the purchase price. But, if the R1,500 was a later accretion which the Bank added, then you must object and refuse to pay it. All charges added after finalization of the price will be haraam riba.

Q. I have been told that making *masah* on the neck during wudhu is bid'ah. Is this true? I checked a Hadith book and could not find it. What is the proof for this practice?

A. It is false. For fourteen centuries the Ummah has been making *masah* on the neck. The new-fangled stunts of rejection and personal opinion of the Salafis are devoid of Shar'i substance. We teach the masaa-il of the Shariah as these have been transmitted from generation to generation by reliable narration. We don't extract masaa-il from Hadith books. If you are interested in 'proofs', devote five years to study the Deen at a Madrasah. You will then understand the proofs.

Q. Is it permissible to use loudspeakers for the Eid Salaat?

A. Loudspeakers are not permissible for Eid Salaat or for any other Salaat.

Q. The time for *masah* on Khuffain had expired. I forgot to wash my feet and performed Salaat with the Khuffain on. What is the status of my Salaat?

A. If the time for the *masah* on the Khuffain expires, and you forget to remove them and wash the feet, then the Salaat you perform in this condition has to be repeated after washing the feet.

Q. Can the Qiraa't in Tahajjud Salaat be recited audibly?

A. The Qiraa't during Tahajjud may

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be recited softly or audibly.

Q. Is it permissible to kiss the

MUSHTABAH FOOD

Q. Family and friends send to us on Eid occasions platters of biscuits, etc. Many of the biscuits are coated with chocolate. We abstain from chocolate because at a minimum it is mushtabah (doubtful). Can we give the chocolate-coated biscuits to poor Muslims?

A. If you believe that a substance is poison, you may not give it to even poor Muslims. There are two types of Mushtabah food. Spiritual *Ishtibah* (Doubt) and physical *Ishtibah*. Spiritually doubtful food is such food which is 100% halaal physically since it contains no physical haraam ingredients. However, it becomes *mushtabah* if there is valid reason to believe that it was procured with haraam money, or it is the property of someone else. This kind of *mushtabah* food may be given to poor Muslims since *spiritually haraam* wealth and food are *Waajibut Tasadduq*. Sadqah of such wealth has to be made compulsorily to the poor. Such money and food are halaal for the poor.

Food which is physically *mushtabah* on account of doubtful physical ingredients, e.g. the gelatine or stabilizer or emulsifier, etc. in a food item may be halaal or it may be haraam. When there is no clarity and the doubt is valid, then this type of *mushtabah* food should not be given to even poor Muslims. Even poor Muslims should abstain from such food for the cultivation of Taqwa. It is Waajib for even poor Muslims to develop Taqwa.

Such *mushtabah* food may be given to non-Muslims because of their voracious capacity and appetite for ingestion of filth, poison and haraam. Such substances do not harm them. On the contrary their kufr and shaitaniyat are reinvigorated. Filth and Haraam are their nourishment and daily food, although it is not permissible for Muslims to give them anything which is positively haraam. In fact, it is haraam to feed even dogs with SANHA and MJC certified carrion chickens although it is sad to observe Muslims voraciously ingesting this poisonous filth which causes cancer and a host of other destructive diseases – destructive both physically and spiritually. You may therefore give the chocolate coated biscuits to non-Muslims.

However, Amr Bil Ma'roof obliges you to offer naseehat to those who present such foods to you. You should politely inform them that you and your family do not consume the *mushtabah* chocolate, etc., hence they should not send such gifts to you. By adopting this straightforward and honest approach, they too may acquire the necessary *taufeeq* to abstain from *mushtabah*. Once they have achieved the ability to abstain from *mushtabah*, it will become easier for them to abandon SANHA and MJC certified haraam carrion chickens.

Qur'aan Shareef and keep it against one's heart/breast?

A. It is permissible to kiss the Qur'aan Shareef and to press it against your heart and on your head. While this is not a demand of the Sunnah, it is permissible and spiritually beneficial. It is an expression of love for the Qur'aan Shareef.

Q. Is it true that a faasiq cannot be a witness; that he cannot marry a pious woman; that he cannot lead the Salaat?

A. The testimony of a faasiq is inadmissible. A pious woman should not marry a faasiq as long as he has not repented and abandoned his fisq. It is not permissible for a faasiq to lead the Salaat nor is it permissible for others to appoint him to lead the Salaat. It is not permissible for him to hold any position of trust.

Q. Do jinns also repent for sins?

A. Muslim jinns do repent for sins just as Muslim humans do.

Q. Is diamond jewellery permissible for men?

A. Diamond jewellery and all kinds of jewellery are forbidden for men.

Q. In my cell in prison I recite the Qur'aan Shareef on the upper bunk of the bed. I make Sajdah Tilaawat on the bed. Is it valid?

A. Sajdah Tilaawat is valid on the bed.

Q. Is marriage permissible with a hermaphrodite?

A. By hermaphrodite we understand a person with both male and female organs. If the sex of this person cannot be determined by way of one organ being functional, not the other, then marriage to such a person is not permissible. It is necessary to determine the sex of this person before marriage could be permissible.

Q. My cellmate is a non-Muslim. He becomes extremely agitated if I call the Athaan loudly Fajr time because he is disturbed in his sleep. Can I omit the Athaan?

A. Recite the Athaan softly so that you do not disturb the kuffaar cellmates. Recite so that only you can hear the Athaan.

Q. What is the meaning of Ahlus Sunnah Wal Jamaat?

A. The Ahlus Sunnah Wal Jama'at are the people who follow the Sunnah of Rasulullah (sallallahu alayhi wasallam) and the Sahaabah. They do not interpret the Hadith and the Qur'aan according to their opinion. They follow the explanations and interpretations of the Sahaabah. The followers of the Sunnah in this era are only the followers of the Four Math-habs (Hanafi, Maaliki, Shaafi' and Hambali).

Q. Will it be permissible to face the qiblah in an enclosed toilet or when bathing in the nude in an enclosed bathroom?

A. Even if you are in an enclosure it is not permissible to face the qiblah or to have one's back to the qiblah while naked or taking a bath in nudity or relieving yourself in the toilet.

Q. I had performed Salaat behind a Shiah. Is my Salaat valid?

A. Salaat behind a Shiah is not valid. You have to make qadha of the Salaat.

Q. I am a Hanafi and my wife a Shaafi'. What Math-hab should our children follow?

A. Your children should be taught the Hanafi Math-hab. If the father is a total ignoramus, and knows nothing of his own Math-hab, but the wife knows her Math-hab, then in this case the mother will teach the children according to her Math-hab.

Q. I have to make qadha of an Umrah which I had invalidated. I have been told to make two Umrahs. One is for entering the Meeqaat, and one being the qadha for which I have to don Ihraam in Tan'eem. Please advise if this is correct.

A. You will be entering the Meeqaat with the niyyat of Qadha Umrah, hence there is no other Umrah which you have to perform. It will be another issue if you consciously make a niyyat of performing a new Umrah. In that case, you will have to perform your Qadha Umrah from Tan'eem after making your new Umrah. But in your case you will be proceeding from South Africa with the niyyat of making qadha Umrah. The view of two Umrahs is erroneous.

Q. The Qur'aan mentions that Allah Ta'ala had punished a community of Jews by transforming them into apes. Were there apes in the world before this episode? Is it possible that the reason for primates sharing 98% of their DNA with humans was this transformation?

A. Yes, there were apes long before Allah Ta'ala transformed the transgressors into apes. Furthermore, after three days, every person who had become an ape, died. None of these human-apes lived to procreate. No, this transformation has absolutely no bearing on anything common with human beings such as the DNA issue.

Q. A married man commits adultery in a non-Muslim country. What is his punishment according to the Shariah?

A. For the crime of adultery in an Islamic state the punishment is *Rajam* (stoning to death). This punishment can be meted out only in an Islamic state if the sin was committed in the Islamic state. For adultery committed elsewhere, the sinners should sincerely repent and pledge never again to revert to this abomination. Allah Ta'ala is Most Merciful. He forgives the sincere repenters.

Q. A man smokes during Ramadhan, but acts as the Imaam for Salaat. Is it permissible to perform Salaat behind him?

A. Smoking breaks the fast. It is haraam for a man who smokes during the fasting time of Ramadhan to lead the Salaat. Such a vile faasiq should not be permitted to lead the Salaat. Salaat should not be performed behind him. Salaat is not permissible behind him.

Q. Which sins are kabeerah (major) and sagheerah (minor)?

A. All sins are kabaa-ir (major) literally speaking. Hadhrat Aishah

(radhiyallahu anha) said: "Beware of minimizing sin." There is no 'minor' sin. Whoever believes sin to be 'sagheerah' (minor) believes that Allah Ta'ala is insignificant – Nauthu-billaah! The classification of sins into major and minor is of technical significance only. Theft is 'minor' in relation to murder. Verbal abuse is 'minor' in relation to physical assault. Besides the technical discussion and meaning of these terms, one should fear and abhor every sin and regard it to be major. There is the danger of the elimination of Imaan if a person commits a sin with the notion that it is 'small', 'minor' or insignificant.

Q. Malaysian sweets containing bovine gelatine are currently being imported by Muslim traders on a large scale. These sweets containing gelatine, bear a Malaysian halaal stamp. These sweets are also approved by SANHA who affixes its halaal sticker to the sweets. Can we consume these sweets on the basis of the country of origin being Muslim?

A. There is no proof that the Malaysian gelatine is halaal. Malaysia imports huge quantities of meat – haraam 'halaalized' meat from various countries. There is valid reason to believe that the gelatine is not halaal. Besides gelatine, the sweets contain all the ingredients which sweets usually have such as emulsifiers, stabilizers, colourants, flavourants, etc. All these substances at a minimum are *mushtabah*. These substances are obtained from both plant and animal sources. It is therefore necessary to abstain from all these imported sweets regardless of the country of origin. In this era Muslim countries are not governed by the Shariah. They all, without a single exception, have embraced kufr law and kufr lifestyle.

Q. What is the daleel for the Hanafi view of keeping the feet four fingers apart during Salaat?

A. We only explain the laws and the teachings. We don't propagate 'daleel'. The issue of daleel was settled almost fourteen centuries ago. We don't pick up the Shariah from books. The Shariah has been transmitted to us down the long corridor of fourteen centuries by way of authoritative narration. Islam is not up for interpretation. The Deen was finalized and completed during the age of Rasulullah (sallallahu alayhi wasallam). Whoever is interested in daleel should devote a minimum of five years to academic study at a recognized Darul Uloom where he will be educated in the higher knowledge of Islam by expert Ulama. He will then understand 'daleel'. Until he has not acquired higher Islamic knowledge from Sanadi Ulama, his smattering of convoluted 'knowledge' acquired from translated books is compounded jahaalah. Such persons should concern themselves with the basic masaa-il as explained in publications such as Kitaabut Tahaarah and Kitaabus Salaar which are prepared specifically for laymen. The stupid

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question pertaining to 'daleel' for the Hanafi view is directed to the Sahaa-bah. The interlocutor in reality is asking: What is the daleel of the Sahaa-bah for keeping their feet four fingers apart in Salaat.

Q. Is it permissible to perform Salaat behind a Shiah for the sake of unity?

A. Salaat behind a Shiah is not valid. Confound a 'unity' which results in violation and negation of the Commands of Allah Ta'ala.

Q. Nowadays women have lost their shame. The modernist women with fussaag modernist men concealing behind their skirts in the background are egging on these wayward females to gatecrash into the Musajjid. Is it permissible for the trustees and Imaam of the Musjid to prohibit women from coming to the Musjid.

A. It is Waajib for the trustees and Imaam to prohibit these lewd women from entering the Musajjid. The shamelessness of these modernist 'Muslim' women is worse than the shamelessness of their kuffaar counterparts. They have jettisoned every vestige of Imaani *haya* and decorum which are integral constituents of moral excellence of Muslim womanhood. Their adoption of the lewd, libertine western cult has transformed them into raucous louts and hooligans. These defeminized, masculinized hybrid specimens of humanity are the primary examples of the shaitaani traps mentioned by Rasulullah (sallallahu alayhi wasallam). They are *mal-oon* and *mabghoodh* hypocrites pretending to be Muslims.

Q. Is Sajdah Sahw necessary when the following errors are made? (a) Instead of Attahiyaat, Surah Faatihah is recited. Thereafter Attahiyaat is recited. (b) Instead of Dua Qunoot in Witr, Thana is recited. (c) In the last raka't after Attahiyaat, Durood is recited twice. (d) In Sajdah, instead of the Tasbeeh, Thana is recited. After realizing the error, the normal Tasbeeh is recited. (e) In the 3rd and 4th raka'ts of a Fardh Salaat, a Surah is recited after Surah Faatihah.

A. Sajdah Sahw is Waajib in only (a), the first listed error.

Q. I bought R1000 stamps before the price increase. These stamps are for my use. Do I pay Zakaat on the stamps?

A. The stamps are not Zakaatable. You don't have to pay Zakaat on the stamps which you have bought for future use.

Q. Is it permissible for Hanafis to sell prawns to Shaafi's?

A. It is not permissible.

Q. Is it permissible to invest in unit trusts?

A. Unit trusts are haraam riba transactions.

Q. Is it correct that when Eid falls on a Friday, Jumuah Salaat is not compulsory? We were faced with this controversy this year.

A. According to the Hambali Math-hab if Eid falls on a Friday, then it

HARAAM SLAUGHTERING

Q. I had slaughtered one sheep in the Newcastle Muslim abattoir during the Qur'baani season. This is what I had observed: (1) All sheep were hung upside down by one leg.

(2) Some sheep fell down from the hooks into the blood below.

(3) The sheep saw other sheep being slaughtered. What is the status of the meat in the Shariah? I asked a senior respected Aalim. His response was that it is halaal. Please comment.

A. The respected senior Aalim had erred. The obligation of the Ulama is to guard and promote Allah's Deen, not to condone haraam acts and systems of the kuffaar. An Aalim is supposed to be a guide who guides Muslims towards Siraatul Mustaqeem, not away from it. It was therefore highly improper for the Aalim to

will not remain Waajib/Fardh on those who had participated in the Eid Salaat and Khutbah to perform Jumuah Salaat. Zuhr will suffice. This is the position of the Hambali Math-hab only. Nevertheless, according to the Hambali Math-hab, Jumuah remains permissible and valid even if Eid happens to be on a Friday.

Q. I have made the intention to run the Birmingham Half-Marathon on October 24 (13 miles) for charity. Can I make Masjid-al Falaah as my charity. Funds are needed to complete our masjid. The masjid is charity registered and the organisers have said I can do so for a charity of my choice. If not, I will just run for another charity which is run by my uncle from Leicester to raise funds for our village people in India.

A. Allah's House, The Musjid, is not in need of such haraam funds of riya and nafaaniyat. It is not permissible to participate in events in emulation of the kuffaar. Running for 'charity' is not permissible. This is a kuffaar show of riya based on nafaaniyat. Muslims give charity for the sake of Allah Ta'ala, and the best charity is that which is given in concealment. Charity is not advertised. Rasulullah (sallallahu alayhi wasallam) said: "*Aid (yourself) for fulfilment of your needs with concealed charity.*" The Hadith teaches us to give charity in such a manner that whatever the right hand gives, not even the left hand should know about it.

Ibaadat should not be made a show. It is not permissible to collect money for a Musjid in this manner devised by the kuffaar. What is the need to emulate kuffaar and project the ibaadat of charity in this despicable manner? Those who wish to donate for the Musjid should do so with sincerity, hoping to gain Allah's Pleasure and thawaab in the Aakhirah.

Charity should not be trans-

formed into a fun display and an act of riya. Devote the time of running 13 miles to the performance of Salaat or Tilaawat or some other permissible act of either the Deen or the dunya instead of dishonouring himself with the futile and sinful methods of the kuffaar. Allah's House (The Musjid) is not in need of such funds of riya acquired in emulation of kuffaar practices.

People who donate funds in response to such stunts are insincere. They do not have the suffering Muslims nor the Deeni Projects at heart. If they are sincere they should contribute without the nafaani attraction of these kuffaar stunts.

Q. I have 50 grams gold jewellery, and no other Zakaatable assets, no silver, no cash and no merchandise. Do I have to pay Zakaat on this gold?

A. The Nisaab of gold is 87.48 grams. In other words if the only Zakaat taxable assets are gold, there being no other Zakaat assets, and if the gold is less than the gold Nisaab, then strictly speaking Zakaat is not Waajib. In terms of this reasoning and view Zakaat is not Waajib on your 50 grams gold.

However, there is a principle in the Shariah which states that the Nisaab which is best in the interests of the Fuqara (the poor) should be adopted. The silver Zakaat Nisaab is approximately R3,000. The value of your 50 grams gold is about R13,000. You should therefore pay Zakaat in terms of the aforementioned principle and obtain the considerable thawaab which you will most need on the Day of Qiyaamah.

Q. I have 20 grams gold and \$100 in cash. Do I have to pay Zakaat?

A. Yes you have to pay Zakaat on the combined sum of the two items. You have 20 grams of gold and \$100 in cash. The value of 20 grams of gold is about \$700. Add the \$100

brainless *zindeeqs* argue in this fashion. Similarly, even if the end product in the haraam slaughtering process is assumed to be halaal since all four vessels are cut, then too it will not be permissible to consume such meat because this type of haraam process is not an occasional one forced by an urgent/emergency situation. The haraam process is an evil kuffaar system which has displaced the Islamic system, and Muslims, especially the carrion halaalizers, are regarding the haraam brutal kaafir system to be better and superior to the Shar'i system of Thabah.

And, besides all these Fiqhi (juridical) arguments, eating such meat which is the product of violation of Allah's *ahkaam*, erodes the *nooraaniyat* of Imaan. It creates *zulmat* (spiritual darkness) which extinguishes the capacity of cultivating *Taqwa*. Even pure, halaal tayyib food prepared by the hands of a *zaalim* or *faasiq* has a detrimental affect on our *Baatin* (spiritual heart).

cash to the \$700 and pay Zakaat on \$800.

Q. Some Ulama are of the view that stunning animals before slaughtering them is permissible because unconsciousness relieves them of the pain of slitting their throats. Is this argument valid in terms of the Shariah?

A. In fact, this argument is tantamount to kufr. These deviate, modernist, fussaag 'scholars' of these times seek to supersede Allah Ta'ala Who has prohibited infliction of injury to animals prior to slaughter. They desire to teach Allah Ta'ala a lesson – Nauthubillaah! They imply that Allah Ta'ala has not endowed the Ummah with a perfect system of slaughter hence the need to improve on it with the brutal methods of the kuffaar. If any type of pre-slaughter act or infliction of injury was beneficial or which could enhance the slaughtering process, then the Shariah of Allah Ta'ala would not have instituted a blanket ban of pre-slaughter injury. The total prohibition of pre-slaughter infliction of injury implies that the Islamic system cannot be improved. If there was any such possibility, there would not have been this divine prohibition. The issue would have been left open or undetermined for the operation of the Shariah's process of Qiyaas. The 'scholars' of deviation who condone and promote the methods of the kuffaar are all victims of western influences and other worldly considerations. They are not guided by the Deen.

Q. A man says in anger to his wife: "Search for another husband". Is this statement Talaag? He says that he had no intention of Talaag.

A. If he had no intention of Talaag, then no Talaag came into effect.

Q. If I delay Witr for Tahajjud time, but overslept and woke up only during Fajr. Should Fajr be performed first?

Questions and Answers

THE MAJLIS Q & A
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ALL ANIMAL GELATINE IS HARAAM

Q. Some Ulama are of the view that animal gelatine is halaal even if the raw material is from animals slaughtered un-Islamically or even from pigs. They claim that the gelatine is the end product of a process in which total change takes place. Is this correct?

A. *Tabdeelul Maahiyat* means metamorphosis or a complete change of one substance into another substance which has its own independent existence with its own distinct properties. The popular example given in our kitaabs is that of a dead animal in a saltpan. Putrefaction in time totally transforms the animal into salt. Not a vestige of the animal remains. It is only salt and nothing but salt. This salt is halaal. *Tabdeelul Maahiyat* has occurred.

Another example is liquor changing into vinegar. These are two entirely different, independent substances. The resultant liquor which is formed from vinegar is not a hybrid substance such as bread for example. In bread-baking there is also a change. In fact a total change from the flour and the other raw ingredients into bread which is not the flour, etc. But the Shariah does not regard metamorphosis as having taken place in bread-baking. Hence if the flour is *najis*, (impure) or some urine is added to the mixture, or any haraam ingredient, the resultant bread will be haraam despite bread being another item apart from flour.

When an impure substance is burnt and reduced to ash, *Tabdeelul Maahiyat* has taken place, hence the

ash is *taahir* (paak/pure). Ash is not a hybrid substance. It is an independent substance, not a hybrid substance.

In gelatine manufacture no such metamorphosis occurs. We have explained the process in detail in our book, titled, *GELATINE*.

Gelatine is a hybrid product such as bread, cake, jam, pudding, ice-cream, etc., etc., etc. It is made from 100% haraam items, including a considerable amount of pork products. The end product stinks and will rot if not refrigerated. It is most assuredly not an independent substance which exists in nature for example. Thus gelatine made from haraam substances is haraam. If you see gelatine manufacture, you will be so nauseated that even if the raw materials are halaal, you will shrink from consuming it.

A. If one overslept and missed Witr, then before performing Fajr, it is compulsory to make qadha of Witr. After performing Witr, then only should one perform Fajr. However, if one's eyes opened at such a time that there is only sufficient time for Fajr Salaat, then first perform Fajr and make qadha of Witr after sunrise. It is best to perform Witr before going to bed when there is the fear of oversleeping.

Q. Our Imaam recites the Takbir for the next position only after he has entered that position, e.g. He says the Takbir only when he is in Sujood, not while proceeding to Sujood. Do the Muqtadis follow his action or wait until he announces the Takbir in Sujood?

A. The Imaam is in error for saying the Takbir only when he reaches the Sujood. Follow his action. Don't wait for his Takbir if he says it at such a late stage of the rukn.

Q. Is it permissible for a latecomer to join a Masbooq in Salaat?

A. You may not join a Masbooq (one who is performing his missed raka'ts after the Imaam has completed the Salaat) to form a jamaat. If you have missed the Jamaat, then perform Salaat alone if there is no one to join you. In terms of the Hanafi Math-hab joining a Masbooq is not valid. This, however, is permissible for Shaafi's.

Q. Is it permissible for women to wear anklets made of gold or silver and fitted with precious stones?

A. The Qur'aan Majeed forbids women wearing such anklets in public. It is permissible only within the confines of the home, not outside.

Q. When someone makes dua by the Holy Qabar of Rasulullah (sallallahu alayhi wasallam), the guards physically turn the person to face the Qiblah. Is it not permissible to make dua facing the Raudhah Mubaarak?

A. It is permissible to face the Raudha Mubaarak when making dua. In fact, it is disrespectful to have one's back towards the Raudhah Mubaarak. Therefore one should avoid performing Salaat in a position where one's back will be towards the Raudhah Mubaarak.

Q. How often should Salaam be made by the Raudhah Mubaarak every day?

A. Whenever one passes by the Raudhah Mubaarak, stop for a short while and make Salaam even if one happens to be outside the Masjid.

Q. Some people touch and kiss the walls by the Raudhah Mubaarak. Is this permissible?

A. It is not permissible.

Q. A woman said to her married sister: "It is better be married to another man." The husband in anger said to his wife: "In that case find another husband for yourself." Is this statement Talaaq? If yes, what type of Talaaq? The husband says that he had no intention of Talaaq. He made this statement in anger to rebuff the drivel and shameless remark of his sister-in-law. A Mufti says that it is one Talaaq Baa-

in, and the marriage has ended regardless of the husband's intention.

A. The Mufti has erred. In an ambiguous statement, niyyat (intention) is the determinant. If the husband says that he had no intention of Talaaq, then Talaaq did not come into effect. The Nikah remains valid and intact. The sister-in-law acted with extreme immodesty and ignorance.

Q. Many boys attending secular school smoke during Ramadhaan. They claim that as long as they don't not eat and drink, their fast is valid. Does smoking break the fast?

A. Smoking is haraam even while not fasting. It is an aggravated haraam while fasting. It breaks the fast. These boys are stupid. They are the effects of the current drug and zina culture which is among the *shiaar* (salient, outstanding, distinguishing features) of secular educational institutions. If these ignoramuses had started off the fast of Ramadhaan with a niyyat during the night time, that is, before Subh Saadiq, the Kaffarah penalty of 60 days consecutive fasting, applies when the fast is broken intentionally whether with smoking or eating.

Q. I enter the Masjid after the jamaat is over. A latecomer begins his own Salaat which in all likelihood is the Fardh which he had missed. Can I join him without knowing what his niyyat is?

A. If you are not aware of the Fardh Salaat which a person is performing then you may not join him. In this case perform your Salaat alone.

Q. I am a divorcee who intends getting married to a married man. My family is dead against the marriage. They say that a woman who becomes a second wife is a 'whore' and a 'slut'. She brings disgrace to the 'izzat' (honour and respect) of the family. Please give me some advice. I am in a dilemma. Is it permissible for me to get married without their consent?

A. Your family is displaying a crudely un-Islamic attitude akin to kufr. They appear to be victims of Hindu culture. Their attitude and vile statements in deprecation of marrying and being a

second wife are undoubtedly kufr. They have lost their Imaan with such statements and attitudes. It is necessary that they renew their Imaan and their Nikah. When Allah Ta'ala has permitted polygamy in the Qur'aan, it is clear kufr to refer to a woman as a 'whore', 'slut', etc. merely because she chooses to avail herself of a right which Allah Ta'ala has granted. By 'disgrace' they are implying that Allah's Law is bringing disgrace to them. For such people who see 'izzat' in Hindu and other kuffaar customs, attitudes and practices, the Qur'aan Majeed says: "What! Do you search for izzat from them (kuffaar)? All Izzat belongs to Allah."

Disgrace is in the commission of haraam, and Izzat is in following Allah's Shariah. In the circumstances ignore the haraam statements of kufr which your family members are making. You are an adult. According to Islam you can represent yourself. You don't need anyone to represent you for Nikah. Have a small Nikah. The minimum requisites for the validity of a Nikah is the presence of two male Muslim witnesses, the bride and the bridegroom.

Q. I have settled in another city permanently. If I happen to travel to my former hometown, do I perform Qasr Salaat or full Salaat?

A. If a person has migrated and has established the new place his/her home while having abandoned his/her place of birth, then he/she will be a musaafir in his/her former hometown if the intention is to stay there for less than 15 days. Qasr has to be made in the former hometown which has ceased being one's hometown after migration.

Q. If a person dies in an accident as a consequence of speeding at 200 km/hour, will this be suicide?

A. If a person dies as a result of an accident which he caused because he was driving at an excessive speed of 200 km/h, then while this is not suicide, he will be guilty of a sin if he had driven at this speed to gratify his nafs, to show off, etc.

Q. Is it permissible to offset interest

with bank service charges?

A. As long as physical possession of the interest in the form of cash has not taken place, it may be offset against service fees, etc. It becomes interest only when the money has been withdrawn with the intention of interest. A paper/book entry is not tangible interest.

Q. In terms of the Maaliki Math-hab, is Taraaweeh Salaat of the wife valid behind her husband?

A. According to the Hanafi Math-hab, if females are performing Taraaweeh or any Fardh Salaat behind the Imaam, it is necessary for him to make niyyat of being their Imaam. If he does not make this niyyat, the Salaat of the females behind him will not be valid. The same applies according to the Maaliki Math-hab. The husband who is the Imaam should make niyyat of imamate.

Q. In our community it is considered necessary for a widow of even 60 and 70 years to marry again. Societal pressure constrain such widows to marry. What is the Shariah's view?

A. It is permissible for 60 and 70 year old widows to marry again or to abstain from marriage. It is their choice. The custom of constraining them to get married is un-Islamic and bid'ah. It depends on their desire to marry or not.

Q. Is a child born six months after Nikah legitimate?

A. The child born six months from the date of Nikah is legitimate according to the Shariah.

Q. Besides hot water, what other method of de-feathering slaughtered chickens is permissible?

A. The method is simple. Simply remove the chicken's entrails, then place it in hot water for de-feathering.

Q. I am a Maaliki. I missed the two Sunnats of Fajr and performed it after Ishraq Salaat. Are the Sunnats valid?

A. The two raka'ts Sunnat of Fajr performed after Ishraq are valid.

Q. There are no pathways in our qabrstaan. When we go to bury

(Continued on page 12)

QARDH HASAN GIVING LOANS

"AND GIVE TO ALLAH A BEAUTIFUL LOAN (QARDH HASAN)" – Qur'aan

In several verses, the Qur'aan Majeed extols the virtue of advancing loans to the needy. The Qur'aan Majeed describes loans as *Qardh Hasan* – Beautiful Loan. It is also very significant that Allah Ta'ala describes the loan as *Qardh* given to Him Personally. In this transaction Allah Ta'ala as become the 'Debtor'. The virtues of *Qardh Hasan* even exceed the virtues and rewards of

Sadqah. According to one Hadith giving a loan is 16 times more meritorious than even charity. This virtue is inscribed on one of the portals of Jannat. Another narration mentions 33 times.

The creditor should therefore not vitiate and destroy his *thawaab* (reward in the Hereafter) with harshness, threats and abuse when the debtor is genuinely unable to meet his commitment. The Qur'aan Majeed mentions three stages of *Qard Hasan*.

If the debtor is genuinely unable to pay, and is in difficult financial straits, then the first and best option is to

waive the entire debt for the sake of Allah Ta'ala.

If the creditor's financial position does not allow him to waive the whole debt, or he lacks the spiritual stamina for digesting such immense *thawaab*, then the next and lower option is to waive part of the debt.

If the creditor is unable to avail himself of even this second option, then the lowest stage of virtue is to grant the debtor extension of time.

There is no fourth stage. While demand for payment and institution of legal action to recover the debt are permissible, these measures are be-

yond the confines of Islam's moral code. These measures do not attract *thawaab* – the profit of the *Aakhirah*.

To gain the virtues of the third option, the necessary condition is toleration. The creditor has to be patient and not pursue the debtor harshly. When he patiently continues with granting extension of time, the reward on a daily basis is like giving *Sadqah* of the outstanding amount. If a debtor owes you R1000, you will obtain the reward of giving

Sadqah in the Path of Allah for this amount every day the debt remains unpaid.

The creditor reacting with anger and impatience when his debt is not paid is the normal attitude of almost all people. This attitude should be mellowed and its dictates should be restrained by reflecting on the status of the 'Debtor'. In terms of the Qur'aanic command, Allah Ta'ala has become the 'Debtor'. By bearing this fact in mind, the impatience and frustration will be cured.

TALCUM POWDER

The Majlis in Vol. 20 No. 3, in answer to a question, said that Tayammum is not valid on talc (powder). A reader writes: "Talc is soapstone. It is a white stone (soft) which is found/mined. In short it is a white soft stone."

Our Comment: If talc or talcum powder is indeed a stone or derived from stone, then *Tayammum* will be valid. The dictionary defines *talc* as

follows: "white, grey, brown, or pale green mineral, found in metamorphic rocks. It is used in the manufacture of talcum powder.... A powder made of purified talc, usually scented, used for perfuming the body...."

It is therefore clear that *Tayammum* is valid on the original substance, viz., talcum powder. Shall the same ruling of permissibility apply

to manufactured products such as baby powders, body powders, etc? For the present we shall not extend the permissibility to such powders. Although it does appear that *Tayammum* may be valid on all such powders, it is best to make further enquiries to ascertain the constituents of manufactured body powders. From the dictionary definition it seems that body powders are not talcum powders. Rather, talcum powder is used in the manufacture of body powders.

AL BARAKA'S HAJJ ACCOUNT

Q. I have a Hajj savings account at Al Baraka Bank. Is this account halaal? A copy of the Banks Terms & Conditions for this investment account is furnished. Please check these conditions and advise me.

ANSWER

According to the *'Terms & Conditions of The Al Baraka Investment Account'*, the 'Haj Account' is supposed to be a *Mudhaarabah* investment. While this is the claim made by the Bank, in reality it is an ordinary savings account on which interest is paid.

A *Mudhaarabah* deal in terms of the Shariah is not fettered and encumbered with the many terms and conditions stated in the contract of Al Baraka Bank. Furthermore, the Bank claims to be the '*mudharib*' (the labourer/manager) to whom the capital investment is entrusted. The *Mudhaarib* has no right to levy any kind of fee/charge on the owner of the money (i.e. *Rabbul Maal*).

The so-called Hajj account operates just as any fixed deposit account in any *kaafir* conventional *riba*/capitalist bank.

Condition No.3 of the Terms speaks of a first deduction from the profit by the Bank. After the first deduction, the remainder of the alleged 'profit' will be shared between the Bank and the investor/depositor. The first deduction made by the Bank is *Haram*. The Bank is not permitted to deduct any amount from the net profit for itself.

The claim that the account is a *Mudhaarabah* contract is a myth. It is a conventional interest-bearing savings account, hence *Haram*.

If you wish, you may forward a copy of our letter to the Bank. If the Bank claims that our summing up of its '*Hajj/Mudhaarabah* Account' is incorrect, they should explain in detail just where we have erred. They should explain in simple layman's terms, without the jargon of the *riba* capitalists, how we have erred in our conclusion. For example, they should not pull a smokescreen over the eyes of depositors with the drivel of a 'points system'. A *Mudhaarabah*

is an unambiguous *Shar'i* system in which the profit-sharing ration is pre-arranged. In the case of the Bank's 'investment account', it is 40% for the Bank and 60% for the investor.

For validity of the *Mudhaarabah* contract, it is vital that the Bank honestly shares real profit, not interest camouflaged as 'profit', in accordance with the agreed percentage sharing (40-60). The ordinary investors don't understand head or tail of the capitalist nonsensical 'technical' terms with which depositors are bamboozled. They simply accept that whatever gain they obtain from the bank is 'profit'. Beyond this vagueness, they know absolutely nil.

The Bank which claims to be an Islamic Bank, is under *Shar'i* incumbency to present to each investor/depositor a simple one-page annual or periodic account detailing in simple terms, and shorn of capitalist drivel, the following aspects:

Gross Profit, Trade expenses and Net Profit. If the net profit is R100, the Bank's share will be R40, not a cent more. The deductible trade expenses may NOT include any administration fees or any kind of charges whatsoever for itself for handling and investing the funds. The Bank's reward for being the '*mudhaarib*' is 40% of the net profits, hence it is *Haram* for it to levy charges and fees. If the funds are invested in a business, i.e. in another company, the whole of the profit which the Bank acquires from that company will be the subject for the pro rata sharing between the Bank and the investors/depositors.

The Bank may not enter into a separate deal with the company in which it invests the funds of the depositors to earn firstly a separate profit share for itself. For example, the Bank utilizing the funds of the depositors invests in Company XYZ. All the profit acquired from XYZ belongs to the *Mudhaarabah* Partnership. No percentage of the profit may be deducted by the Bank for itself.

The capitalist jargon with which the contract

(Continued on page 7)

THE CELL PHONE AND THE TOILET

Q. Is it permissible to go to the toilet with a cell phone in which the Qur'an Majeed or portions of it have been downloaded? A senior Mufti from India has given the fatwa of permissibility if the phone is switched off. Since no texts of the Qur'aan Shareef are visible on the screen it is permissible. The Mufti Sahib basis his fatwa on a ruling found in the Fatawa Kutub that if the name of Allah Ta'ala or Nabi (sallallahu alayhi wasallam) is engraved on a ring, then it is Mustahab when entering the toilet to cover the ring with one's sleeve. Please comment.

A. We agree with the Mufti Sahib's view of permissibility, but not with the basis on which he has structured his view. In fact, the basis appears wrong and baseless to us. Firstly, the fatwa of permissibility to enter the toilet with a ring on which Allah's Name is engraved is itself the subject of attack. It is not permissible to enter a toilet with any material on which Allah's Name, *Rasulullah's* Name or Qur'aanic verses are inscribed, engraved or written. It is highly disrespectful to do so. This impermissibility relates to normal circumstances.

We are not considering here an abnormal occasion when circumstances constrain one to enter the toilet while having such holy material on one's body. For example, the official Ruling of the Shariah is the prohibition of *haram* medicine and remedies. This prohibition is not cancelled by the *mas'alah* of *Tadaawi bil haram* (medication with *haram*) because such *haram* medication applies to abnormal and compelling circumstances. The same reasoning applies to the consumption of pork and *haram* food in general. We are presently discussing a normal situation.

It is not permissible to enter the toilet with material on which Allah's Name is written. The claim that it is permissible normally and that the only requirement is to cover it, even with one's sleeve, and that such covering is *Mus-*

tahab is devoid of *Shar'i* basis. If by '*mustahab*' the Mufti Sahib intended the *Fiqhi* classification, then we believe that he has erred. Technically *Mustahab* applies to such acts for which there is express mention of it in the *Sunnah*. For awarding the act of covering with the sleeve the *Mustahab* status, the Mufti Sahib needs to present a basis from the *Sunnah*.

On the other hand, if the term has been used in its literal sense to mean 'preferable' or 'good' or 'advisable', then too we do not agree. If a person is constrained to enter the toilet with a ring on which Allah's Name is engraved, then it will be *Waajib* to properly cover and conceal it. This is the best in a bad situation beyond one's control. It is unacceptable that a person sits semi naked in the toilet relieving himself of his load of *najaasat* with Allah's glorious Name exposed, and that covering the Glorious Name is only preferable, not obligatory.

Furthermore, How will the ring be covered by the sleeve when the hand will be in operation in the *Istinja* process? The water-jug has to be handled. The suggestion to cover the ring with the sleeve is incongruous.

A better basis for the Mufti Sahib's fatwa of permissibility with which we agree, is a covered *Taweesh* in which is written a Qur'aanic verse or Allah's Name. The *Mashaikh* say that it will be permissible as long as it is properly covered. Although an objection could be raised here as well, nevertheless, it appears more logical. The Holy Name is also properly covered than in the sleeve act.

The most logical basis for the permissibility is the human being himself. A *Haafiz* has the entire Qur'aan in his head/heart. With the whole Qur'aan within him, he enters the toilet. The same applies to the Qur'aan *Shareef* inside a cell phone. Just as the Qur'aan is neither in the verbal nor written form in the human head, so too is it with the cell phone. And Allah knows best.

MUSLIM BANKS AND QARDH

The so-called 'Islamic' banks which in reality have no truck with Islam, should not indulge in the treachery of commercializing in haraam ways Islamic concepts and Shar'i terminology. The underlying motive for the 'Islamic' veneer is deception to mislead unwary and ignorant Muslims, and to influence them to invest in riba dealings.

The Muslim-owned capitalist banks while describing their products 'shariah-compliant' are guilty of skulduggery and deception. Besides the Islamic nomenclature they employ, their products are unadulterated RIBA dealing and wheeling.

In this brief naseehat and warning to the Muslim public,

we briefly touch on just one such haraam product. This is their savings/investment accounts. On some accounts the banks pay interest which they describe as 'profit', the gain of an imaginary or corrupt 'muraabahah' contract. Some savings accounts do not attract riba-'profit' for clients. On the contrary, the bank charges riba (interest) for the funds deposited. The riba which the depositors pay is camouflaged with a plethora of technically-sounding designations – this fee and that fee. But all these fees are Jahannam fees.

The funds which clients deposit into their accounts is acknowledged by the bank to be 'Qardh', i.e. loans given to the bank. Since it is haraam to

pay interest on loans, the bank very conveniently shoves this Shar'i injunction into the faces of the clients to silence any discontent. While the bank makes full use of the funds to gain riba for itself by investing it in other haraam projects and enterprises, the depositors are content because their objective is safe-keeping. They understand the account to be a pure savings account as all savings accounts are in the conventional kuffaar banks.

Taking gross advantage of the ignorance of the depositors, the bank even binds them with stunts such as the one year fixed deposit. After signing this haraam contract, the client is unable to withdraw his/her money before expiry of the

haraam contract regardless of the urgency and emergency which constrain a dire need for funds to meet the exigency.

According to the Shariah a fixed deposit account is haraam. There is no specified repayment date for Qardh – for money given as a loan. Even if a gentleman's agreement was made for the debtor to repay the cash loan after a month or at any specified future date, the creditor is entitled to ask for payment at any time he wishes, even if it is long before the due date. Cash loans advanced have no due date in terms of the Shariah.

The debt incurred by the purchase of merchandise on credit is termed *Dain*. *Dain* has a due date, not Qardh. There-

fore, it is permissible for a client to demand from the bank his/her money regardless of the fixed deposit agreement, and it is Waajib on the Muslim owners of the bank to pay the money immediately on demand WITHOUT charging any fee. The fee charged for withdrawal of one's own money is haraam riba, exploitation and usurpation.

Muslims should become more conscious, alert and discriminating when entering into monetary transactions. The Banks should also understand that they have no right to invest the Qardh which the clients entrust to them for safe-keeping. The principles of the kuffaar capitalist riba banks may not be imported into an institution which advertises itself as an 'Islamic' bank.

A WARNING FOR DEBTORS

RASULULLAH (sallallahu alayhi wasallam) said: "*The Shaheed (Martyr) is forgiven all his sins, but debt.*" In terms of the Shariah's legal law, the Qaadhi (the Islamic Court) can imprison a debtor and strip him of all his assets to settle the debt.

Debt is one of the worst calamities. There is no absolution from debt in Islam. There is no escape from debt. While the satanic laws of the kuffaar capitalist system, such as the limited liability and the legal donkey (legal entity) concepts absolve debtors, scoundrels, crooks and robbers of their debts, the debtor will have to pay every cent of his debt in Jahannam by roasting in the

Fire, if he had wilfully or even carelessly abstained from settling his liabilities here on earth.

The virtues of *Qard Hasan* and the Qur'aan's emphasis on generosity, kindness and leniency apply to creditors. It is haraam for debtors to misconstrue this concept and interpret it as a licence for dodging and frustrating their creditors by withholding or delaying payment. The *Athaab* (punishment) for such dishonesty and injustice is severe. There is absolutely no permission in the Qur'aanic *Qardh Hasan* concept for debtors to take advantage, and to become lax in their efforts to swiftly settle their debts.

Debtors should also remember that it is HARAAM for them to indulge in luxuries while they have even one creditor demanding payment. When a debtor has not met his commitment on due date, then it is haraam for him to spend money on any luxury and unnecessary commodity.

Lack of fear for Allah Ta'ala and totally oblivious of the accountability in the Divine Court, most debtors have money for luxuries and for even Umrah and holiday trips while they are 'unable' to pay their debts. This action or inaction relative to paying debts is morally in the same category as theft and usurpation. The latitude of *Qard Hasan* is strictly confined to creditors.

IMAAM ABU HANIFAH'S NASEEHAT

SOME ADVICES of Imaam Abu Hanifah (rahmatullah alayh) to his Student, Imaam Abu Yusuf (rahmatullah alayh):

- Do not indulge in worldly and commercial talk with the public except in matters related to Knowledge.
- Do not laugh in public.
- Do not visit the market places much.
- Do not speak to boys who have neared the age of puberty, for they are a Fitnah.
- Do not sit in the roads. If you have to sit somewhere, sit in the Musjid.
- Do not eat in the market places.
- Do not wear expensive and gaudy garments, for it will create pride in you.
- Do not speak to your wife about the wives of others.
- First acquire knowledge, then halaal wealth, then concern yourself with marriage. If you indulge in the quest for wealth while pursuing knowledge, it will divert you from Ilm. Ab-

stain from women (i.e. from marriage) prior to seeking knowledge.

- Make Taqwa and fulfilment of Amaanat obligatory on you.
- Abstain from academic discussion with the masses.
- Do not divert your attention from knowledge even if you are without food and earning for ten years.
- If anyone from the masses disputes with you, do not engage him in argument for your honour will be eliminated.
- When proclaiming the Truth do not be concerned with rank and prominence of people even if it is the king.
- Do not respond to the call of one who calls you from behind because animals are called from the rear.
- Fix for yourself some Thikr and Tilaawat of the Qur'aan after Salaat. Remember Allah Ta'ala and thank Him

for the bounty of Sabr He has bestowed to you, as well as for the other ni'maat.

- Fast a few days in every month.
- Guard your nafs and prevent it from futility.
- Do not become confident in your worldly affairs for Allah Ta'ala will question you in this regard.
- Don't follow people in their errors.
- Remember Maut and ask Allah to forgive your Asaatizah (teachers) and all those from whom you had acquired the Deen.
- Do not associate with the people of desire except if you intend to invite them to the Deen and the Straight Path.
- When you hear the Muaththin, enter the Musjid before the masses arrive.
- View the world with contempt, for it is indeed contemptible to the Ulama Whatever is by Allah is superior than the world.

AL BARAKA'S HAJJ ACCOUNT

(Continued from page 6)

is painted provides a screen to conceal the true state of the Bank's dealings from its investors. The ordinary and average person understands sweet nothing of the manner of the operation of the account. The terms and conditions in the contract are in fact hieroglyphics to investors.

As long as there is no clarity and transparency on the

precise terms and nature of the contract, it will not be a valid Mudhaarabah deal in the Shariah. Our advice is that you close your Haj Account, and invest in gold coins. People who had bought krugerrands two years ago, have made almost 80% profit due to the rise in the price of the coins. Krugerrands can also be readily sold, and converted into cash. In fact, gold coins are better than cash.

IMAAM ABU HANIFAH'S NASEEHAT TO THE ULAMA

"When you observe a Deeni danger in a person of worldly pomp and rank, then proclaim it (to the masses), and do not be deterred by his pomp and rank. Verily, Allah is your Supporter and your Helper, and the Helper of the Deen.

When you act in this way

(i.e. fearlessly proclaiming the Haqq), they will hold you in awe and not become audacious in flagrant commission of bid'ah in front of you.

In matters of the Deen if you see someone flagrantly committing evil, then expose

(Continued on page 11)

SANHA CARRION – TRYING TO DEFEND THE INDEFENSIBLE

On 15 August 2010, Mufti Afzal Elias, in a radio programme lambasted and thoroughly exposed the HARAAM chicken carrion which SANHA, the Maitah-Purveyor is feeding to the unwary Muslim community under the massive deception that the carrion Rainbow and Earlybird chickens are halaal. Mufti Afzal Sahib had stated the bare facts on the basis of which every Muslim, provided he is not a SANHA lackey, can understand and accept that the commercially killed chickens certified and approved as halaal by SANHA are in fact absolutely HARAAM beyond the slightest vestige of doubt.

SANHA subsequently, in an extremely flabby re-

sponse, side-stepping the reality of the facts, tried in vain to defend the carrion chickens it is marketing as 'halaal'. We have been informed that Mufti Afzal Sahib will be issuing a very detailed response and rebuttal of SANHA's flabby and deceptive response. Meanwhile we are refuting SANHA's deceptive arguments in a series of articles. The first instalment of this series has already been published and disseminated via the internet. Anyone who has not seen the article may write to *The Majlis* for the booklet, *SANAH & MJC HARAAM CARRION CHICKENS – TRYING TO DEFEND THE INDEFENSIBLE*.

THE FITNAH OF THE TIMES

Hadhrat Abdullah Ibn Mas'ood (radhiyallahu anhu) narrated the following Hadith:

"What will be your condition when Fitnah enshrouds you? The old will become decrepit because of it (the Fitnah), and the young will become obese (spiritually and morally corrupt). People will regard Fitnah to be the Sunnah. If something of the Fitnah is abandoned, they will say: 'The Sunnah has been omitted.'"

The people asked: When will that occur? He said: 'When your Ulama have disappeared (that is underground - in the graves); when your qaaris will become abundant and your Fuqaha will be scant; your rulers will be numerous and your trustworthy ones will be few; when the world will be pursued with deeds (which are divinely designed) for the Akhirah, and when Knowledge of the Deen will be pursued for objectives other than the Deen.'

We are witnessing in our age the materialization with precision of this prediction of

Rasulullah (sallallahu alayhi wasallam).

COMMENTARY:

* Sincere and pious elders are shocked into indisposition by the rapid transformation of the community from the state of comparative virtue to the current state of vice and immorality which have become the norms of life for the modernized Muslims of today.

* The young members of the community have become zindeeqs (zindeeq is a kaafir). Every stupid, plastic university academic believes that he is a greater 'mujtahid' than Imaam Abu Hanifah (rahmatullah alayh) and Hadhrat Umar (radhiyallahu anhu). Every jaahil youth who lacks the basic knowledge of Istinja and Salaat drunkenly believes that he has adequate expertise to interpret the Qur'aan and Sunnah in a way which negates the Math-habs of the Ahlus Sunnah Wal Jama'ah. They have become obese with their kufr.

* Fitnah is nowadays construed to be the Sunnah. Thus

we find, all institutions of the true Sunnah being displaced for worldly motives. The Ulama who propagate against Bid'ah are accused of preventing people from Thikr. Those who strive to revive the murdered Sunnah practices of Nabi-e-Kareem (sallallahu alayhi wasallam) are reviled.

* The world today is bereft of Ulama-e-Haqq. All the true Ulama – the Akaabireen who held aloft the Deen have disappeared underground into Barzakh. Today there remains only the scum who is projected as 'scholars', 'sheikhs' and 'molvies' – the conglomerate of villains masquerading as 'ulama'. About this stercoracious scum, Rasulullah (sallallahu alayhi wasallam) said: *"The Salihoon (Pious Ones) are departing (incrementally) one after the other, until there will remain only scum, like the scum of dates and wheat. Allah cares not for them."*

* Qur'aan reciters (qaaris) – insincere, fussaag – selling the Qur'aan for a miserable price. These beardless fussaag mer-

cenaries recite for money and riya. While they recite the Qur'aan, there is not a vestige of the spirit of the Qur'aan on them.

* As for Fuqaha, the world is denuded of them. Myriads of molvies and sheikhs are churned out annually from the innumerable Deeni institutions, but there are no Fuqaha in view. Only mercenaries and corrupt personnel are the effects of this mass production. All of these mercenary 'scholars' are engaging in the destruction of Islam.

* Rulers of oppression who are thugs, debauchers, immoral and corrupt have multiplied by the million. Whereas in former ages, the Islamic Empire was ruled by a small elite group of Allah-Fearing Fuqaha and Auliya – today the Muslim world is in the grips of millions of kuffaar rulers occupying the various departments of government. All of them bear Muslim names whilst they are all kaafir, faasiq and munaafiq.

* In all departments of gov-

ernance, whether in the government or in private organizations of Amaanat, crooks and robbers are at the helm. Public funds and property are squandered and misappropriated for personal gain.

* Piety is being feigned to gain wealth. Men dressed in Islamic garb and with Islamic appearances, are scoundrels with the hearts of wolves. Fraud, stolen goods, riba, haalaalizing carrion in the name of the Deen for the sake of money, operating zina radio stations and haraam capitalist banks, all in the name of Islam. They brutally deceive the ignorant and the unwary masses with haraam projects and programmes camouflaged with Deeni hues.

* The Knowledge of the Deen is pursued for worldly and nafsani objectives. This is the state of the Darul Uloom and even the khaanqahs of this era.

When this is the state of the Ummah as predicted by Rasulullah (sallallahu alayhi wasallam), how is it ever possible for Muslims to free themselves from the grinding boots of their kuffaar masters whom they ape and idolize?

IS MPL THE LESSER OF TWO EVILS?

Another hoodwinking ruse stupidly trumpeted by the proponents of kufr MPL is that in the circumstances MPL is the lesser of the two evils. It is better to have 'something' than 'nothing' is their contention. These claims are devoid of substance. It devolves on the proponents of MPL to present an elaborate explanation for their baseless hypothesis.

There are no two evils here to choose from. The law of the land does not compel Muslims to choose between the law and Islam in our marital, divorce, maintenance and inheritance issues. Muslims are perfectly free to regulate all these affairs in strict obedience to the Shariah.

The lesser of the two evils argument is a stupid bogey with which stupid

MPL proponents seek to stupidly deceive Muslims. But, this deceptive stupidity has been thoroughly exposed. When claims are made, rational substantiation must necessarily be presented. But the MPL clique is bereft of logical, Shar'i and rational arguments, hence their only response is emotional drivel.

The 'something or nothing' argument displays the ignorance of the MPL fellows. The MPL 'something' is kufr. Muslims are under no constraint whatsoever to accept this MPL 'something' kufr. Why should Muslims opt for a stupid kufr measure when they have Islam to guide them and when they are free to be governed by the divine Shariah in their marital affairs?

UN-ISLAMIC 'ISLAMIC' BANING

The following is an extract from an article by a modernist who attempts to explain the un-Islamic nature of the so-called 'Islamic' banks. Even

the prime supporter of these banks, Maulana Taqi Usmani has been constrained to voice his misgivings.

".....However, a recent news piece by BBC raises the question of whether Islamic banking truly adheres to the principles of Islamic economics and finance. At the helm of the criticism is Taqi Usmani, a member of Bahrain based Accounting and Auditing Organization of Islamic Financial Institutions (AAQIF).Usmani claims that the reliance on sukooks or Islamic bonds, renders Islamic finance **non-compliant with Islamic economic principles.**

Unlike a conventional bond, a sukook purports to be free of interest-rate pricing mechanisms. Moreover, like all Islamic economic transactions, sukooks are meant to be reciprocal; both economic parties are meant to share equally in the potential risk and reward. However, in an effort to make sukooks more flexible and soluble within the greater interest-based economy, sukooks traditionally are fixed-rate instruments that do not necessarily reciprocate risk.

Aside from the issue of risk reciprocity, sukooks – like many other Islamic financial instruments – are priced to an interest rate benchmark (e.g. LIBOR).

.....Thus, pricing sukooks to an interest rate benchmark may be more problematic because it implicitly introduces usury into the Islamic economy.

Yet interest rate benchmarking is ubiquitous in Islamic banking and is generally considered a necessary evil. Moreover, Usmani himself has argued that pricing Islamic instruments to existing interest rate benchmarks is equivalent to profit margins of related, but prohibited industries.

Islamic banks bypass such problems by **hiring the growing number of Shariah technicians who can endorse a given financial instrument as being within the auspices of Islamic legal principles.**" (End of article)

COMMENT

Even modernists and non-Muslim financial experts understand and see through the thin deceptive veneer of Islamic nomenclature with which the so-called 'Islamic' Riba banks are attempting to conceal their riba based haraam capitalist industry. These riba-halaalizing banks such as AL Baraka and Oasis, and carrion halaalizers such as SANHA and MJC are birds of a feather. Their common denominator is halaalizing haraam. In this pernicious process they mutilate the Shariah and destroy their own Imaan.

The 'shariah technicians' mentioned above refer to the mercenary molvies and sheikhs sitting on

the mercenary 'shariah' supervisory boards of the banks. They include the "world-renowned scholars" – the slaves of dinars, dirhams and dollars. All these lovers of the dunya are incorrigible mercenaries who have sold the Shariah for miserable dollars. They are hired to endorse haraam riba financial instruments with their haraam fatwas of permissibility which hoodwink the Muslim masses.

The evil of riba is so ubiquitous, and it permeates every fibre of these haraam 'islamic' banks so much that even one of the fathers of these haraam 'shariah' supervisory boards, Maulana Taqi Usmani, has been compelled to let loose a low rumble of warning. But he appears to be more wedded to the AAQIF creature than to the Qur'aan's Shariah, hence he has not been able to muster courage to throw in his lot with the numerous other Ulama, especially from Pakistan, who have criticized and are vociferously condemning the current haraam riba 'islamic' banking institutions which Maulana Taqi Usmani is supporting.

The Mujlisul Ulama of S.A. has written a booklet on *Sukooks* (so-called 'islamic' shares). Those interested, may write for the book. **The current 'islamic' banking is a massive farce and deception. It is unadulterated conventional capitalist riba banking. It is haraam for Muslims to invest and save with these so-called 'islamic' banks. All their products are haraam. They are drenched with riba. They have been "driven to insanity by the touch of shaitaan". – Qur'aan**



SOME HAJJ MASAA-IL



MISCELLANEOUS

* A person on whom Hajj was not Fardh went for Hajj with the niyyat of Hajj. This Hajj suffices for a Fardh Hajj. If he becomes wealthy, Hajj will not be Fardh on him again.

* If a visa for Hajj is obtainable only if the corrupt Hajj agency is paid a bribe, and Hajj is Fardh, then it will be permissible to pay the bribe. The taker of the bribe will be the sinner, not the giver in this case.

* Hajj becomes Fardh on a female only if she has a pious male mahram to accompany her. A faasiq relative is not a valid mahram for a journey. If she cannot find a pious mahram to accompany her, she should make wasiyyat (issue a directive) that after her death Hajj should be performed on her behalf. The expenses for

such a Hajj will be taken from one third of her estate.

* If the husband is a faasiq, it will not be permissible for a woman to travel for Hajj with him.

* When Hajj has become Fardh on a woman, and she has a pious mahram to accompany her, then it is not permissible for the husband to prevent her. It is incumbent on her to proceed for hajj even against the wishes and instructions of her husband.

* It is not permissible for a woman in Iddat to go for Hajj.

* The Hajj which a minor performed will not be his Fardh Hajj. When Hajj becomes Fardh, he will have to perform it.

* Sacrificing an animal for a Mufrid is not Waajib. It is preferable.

THE PENALTIES

1) If the entire Tawaaf-e-Ziyaarat or the greater part of it (i.e. four Shauts) is made without wudhu, the penalty is one Dumm (i.e. a goat/sheep/or one seventh of a camel is to be sacrificed.)

2) If Tawaaf Qudoom or Tawaaf Wida' or Nafl Tawaaf or less than half of Tawaaf Ziyaarat was made without wudhu, the penalty for every Shaut (circumambulation) is the Sadqah Fitr amount, i.e. approximately 2 kg flour or its price.

If the amount of the Sadqah for all the Shauts equals the price of a Dumm, the amount may be reduced a little. In all these instances (mentioned in No.1 and No.2) if one repeats the Tawaaf with wudhu, the penalty falls away.

3) If while making Tawaaf there was some najaasat (impurity) on the garments or on the body, then while this is Makrooh, there is no penalty.

4) If the whole of Tawaaf Ziyaarat or the greater part was made in the state of haidh or janaabat, the penalty is a camel or a cow/bull.

5) If Tawaaf Qudoom or Tawaaf Wida' or Nafl Tawaaf was made in the state of haidh or janaabat, a goat/sheep is the penalty. In all these instances (mentioned in No.4 and No.5) if the Tawaaf is repeated in the state of purity, the penalty falls away.

6) If Tawaaf-e-Ziyaarat has been done after the Days of Nahr (10th, 11th and 12th), Dumm (goat/sheep) is the penalty.

7) If any part of the Tawaaf of Umrah, even if it is one Shaut, is made in the state of haidh, janaabat or without wudhu, one Dumm is incumbent.

8) If Tawaaf Ziyaarat or four or more Shauts are omitted (not

made), then sexual relations will be haraam until such time that this obligation has not been discharged, even if it is a lifetime.

9) If one, two or three Shauts of Tawaaf Qudoom or Tawaaf Wida are omitted, the penalty is Sadqah for every Shaut. (Sadqah means the Sadqah Fitr amount). If four or more Shauts are abandoned, one Dumm is Waajib.

10) If the entire Sa-ee or the majority of the circuits (shauts) is abandoned, one Dumm is Waajib.

11) If one departs from Arafaat before sunset, a Dumm is Waajib. However, if one returned to Arafaat before sunset, the penalty falls away.

12) If Wuqoof of Muzdalifah is abandoned without valid reason, the penalty is one Dumm. If this Wuqoof was not made for a valid reason, there is no penalty. If females are unable to make Wuqoof of Muzdalifah because of the huge crowds, there is no penalty for them.

13) If Rami of the Jimaar is omitted, the penalty is a Dumm whether it is the Rami of one day or more or if the majority of pebbles of one day were not thrown. If a minority of the pebbles of one day has not been pelted, then for each pebble the penalty is Sadqah (the Sadqah Fitr amount). For example, ten pebbles of the days on which all three Jamraat have to be pelted, or three pebbles of the 10th when only Jamrah Aqbah is pelted.

14) If the hair was shaved/clipped outside the Haram area for being released from Ihraam, the penalty is one Dumm.

15) If halq (shaving the hair) or taqseer (clipping the hair) was done before Rami, the penalty is one Dumm.

16) If the Qaarin or Mutamatti' made halq/taqseer before Thabaha (sacrifice of an animal), one Dumm is Waajib.

TAWAAF

* It is incumbent to make niyyat (intention) for Tawaaf. Without niyyat, the Tawaaf is not valid. Niyyat is the intention in the mind. Verbal expression while permissible, is not obligatory.

* It is not necessary to specify in the niyyat which Tawaaf is being made. It will suffice to make niyyat of just Tawaaf.

* Whilst making Tawaaf it is not permissible to face the Ka'bah, except when making Istilaam of Hajr-e-Aswad.

* After every Tawaaf it is Waajib to perform two raka'ts Salaat. While it is more meritorious to perform it at Maqaam-e

-Ibraaheem, it may be performed anywhere in Musjidul Haraam.

* If one forgets to perform this Salaat after the Tawaaf, it remains obligatory for lifetime, and it has to be discharged even after leaving Makkah and at any place. There is no Dumm for the delay.

* If Tawaaf is made after Asr, the two raka'ts should not be performed. It should be performed after the Fardh of Maghrib.

* If two or more Tawaafs were made without performing two raka'ts after each Tawaaf, then for each Tawaaf two raka'ts should be made. It is Makrooh to unnecessarily delay the two

raka'ts after completion of the Tawaaf.

* If during the course of a shaut of Fardh or Waajib Tawaaf, one doubts the number of shauts, then repeat that shaut and regard it to be the lesser number, e.g. the doubt is 3 or 4. If it is Sunnat or Nafl Tawaaf, then it is not necessary to repeat the whole shaut. Act in conformity with what you believe the number to be.

* While there are Masnoon duas to recite during Tawaaf, if one has not memorized such duas, recite any Tasbeeh, Tahleel, the Kalimahs and Thikr.

* It is not advisable to recite Qur'aan during Tawaaf.

COVERING THE HEAD AND FACE

In the state of Ihraam it is not permissible for a man to cover the head and face. It is not permissible for a woman to cover her face during Ihraam. She may not cover her face with a Niqaab or cloth which rests on the face.

* If a man covered his whole face or his whole head or a quarter of the head or a quarter of the face, whether intentionally or unintentionally, or a woman covered her face for 24 hours or more, one Dumm is incumbent.

* If less than a quarter was covered or if the covering was less than 24 hours, the penalty is Sadqah.

THE WAAJIB ACTS

There are six Waajib acts in Hajj. (1) Wuqoof in Muzdalifah during the Wuqoof time. (2) Sa-ee between Safa and Marwah. (3) Rami Jimaar (Pelting the Pillars) (4) The Qaarin and Mutamatti to sacrifice an animal (5) Halq (shaving the hair) or Taqseer (clipping the hair) (6) Tawaaf-e-Wida'.

If any one of these Waajib acts is omitted whether intentionally or unintentionally, then Jaza' (paying compensation) becomes incumbent. However, if any of the Waajib acts is missed out on account of a valid reason, then Jaza' will not be incumbent.

THE PEBBLES

The pebbles with which the Jamraat will be pelted should be gathered at Muzdalifah. These pebbles may be gathered from anywhere along the route, but not from Musjid Namirah or any other Musjid.

It is Makrooh Tahrimi (prohibited) to pelt with pebbles lying at the Jamraat sites. Although the Rami (Pelting) will be valid, but it is not permissible. It is Mustahab to wash the pebbles even if they are clean.

ZUHR AND ASR IN ARAFAAT

On the Day of Arafaat, Zuhr and Asr Salaat are combined and performed together during Zuhr time. The conditions for this combination are:

- ◆ The presence of the Imaam or his representative.
- ◆ For both Salaat one should be with Ihraam of Hajj.

◆ Zuhr will first be performed then Asr.

If any one of these conditions is missing, combining the two Salaats will not be permissible. Each Salaat will have to be performed in its proper time. It is not permissible for groups to combine these two Salaat in their tents.

Sunnat and Nafl Salaat should not be performed between Maghrib and Isha. The Sunnat Salaat of Maghrib and Isha, and the Witr should be performed after Isha.

Jamaat is not a condition for this combination. An individual should also combine these two Salaat. It is Waajib to combine Maghrib and Isha at Muzdalifah.

MAGHRIB & ISHA AT MUZDALIFAH

The departure from Arafaat is after sunset. Maghrib and Isha Salaat should not be performed along the way to Muzdalifah. Both these Salaat have to be performed at Muzdalifah during the Isha time.

At Muzdaifah when it is time for Isha, then Maghrib and Isha will be combined. One Athaan and one Iqaamah will be recited. First Maghrib will be performed, then immediately Isha. The Athaan and Iqaamah will be recited only before performing Maghrib, not when performing Isha.

SHAAFI'S

Jama' Bainsa Salaatain (Combining two Salaat) in Arafaat and Muzdalifah will be valid for Shaafi's only if they are musaafir. If they are not musaafir, it will not be permissible for them to combine the two Salaat in Arafaat and Muzdalifah.

TAMATTU'?

Q. A person going for Hajj performed Umrah. After Umrah he goes to Madinah Munawwarah. From Madinah he returns to Makkah for Hajj-e-Tamattu'. Should he make Umrah again or does the first Umrah suffice?

A. There is a sharp difference of opinion on this issues. According to Imaam Abu Yusuf and Imaam Muhammad (rahmatullah alayhima) when a person after performing Umrah during the Hajj months leaves for Madinah Munawwarah, the Umrah which he has performed is not the Umrah of Tamattu', although according to Imaam Abu Hanifah (rahmatullah alayh) it will be the Umrah of Tamattu'.

If this person who had gone to Madinah after the Umrah, wishes to perform Tamattu', then he will have to perform

(Continued on page 12)

NABI DAANYAAL

(Continued from page 1)

of destruction of Bani Israaeel, Musjidul Aqsa and Jerusalem in Surah Bani Israaeel.

The Yahood were subjected to mass slaughter. Thousands were driven in chains to Iraq to be reduced to slavery. Among them was Nabi Daanyaal (alayhis salaam) as well. During their years of captivity and slavery, Allah Ta'ala appointed Daanyaal (alayhis salaam) the Nabi who consoled Bani Israaeel and kept alive the flame of the Deen. Like Yusuf (alayhis salaam), Allah Ta'ala had bestowed to Nabi Daanyaal (alayhis salaam) the expertise of dream interpretation. Despite the yoke of persecution and oppression which the rulers had imposed on Bani Israaeel, Nabi Daanyaal (alayhis

salaam) resolutely proclaimed the Haqq of the Deen.

After the death of Bukhtnazar (Nebuchanazer), Nebushanezaar ascended the throne. The new king saw a dream which perplexed him. All the astrologers, fortune-tellers and sorcerers of the land failed to present a comforting and reasonable interpretation. The perplexity and concern of the king increased immensely. Someone then informed the king of a very pious wiseman among Bani Israaeel, namely, Daanyaal. The king sent for Hadhrat Daanyaal (alayhis salaam).

When Hadhrat Daanyaal (alayhis salaam) arrived, the king said: "I have heard the spirit of divinity is in you and that you are a man of perfect wisdom. The wisemen and astrologers have failed to interpret my

dream. I have heard that you are able to interpret intricate dreams and solve such problems. If you are able to interpret my dream, you will be garbed with regal attire. You will be garlanded with a golden chain, and you will be the third highest officer in the empire." Hadhrat Daanyaal (alayhis salaam) responded: "Retain your prizes by you. Present your awards to someone else. I shall explain this dream to you."

After the king explained his dream, Hadhrat Daanyaal (alayhis salaam) presented the interpretation which related to the rise and fall of empires. The specific one of interest to us at this juncture relates to the rise of an evil regime thousands of years after Hadhrat Daanyaal (alayhis salaam). He described that future regime as the 'Reign

of Abomination' (a hated reign of terror), and the 'Kingdom of Sin'. The establishment of this Reign of Abomination would initiate the process of the end of the world. It will open the era of total immorality and sin. At that juncture in time will appear two great, holy personalities and two great evil anarchists.

Armies will be despatched from the north. The sacred fortress will be defiled and the daily acts of sacrifices will be prohibited. Then the Reign of Abomination will be established. Continuing his explanation, Hadhrat Daanyaal (alayhis salaam) said: "I heard two sacred Voices speaking. First Voice: "When will this event of the sacred abode being trampled and defiled under the feet (of these oppressors) occur?" The second Voice answered: "Two thousand and three hundred days. Thereafter this holy place will be purified."

In the prediction made by Hadhrat Daanyaal (alayhis salaam), is also mentioned that the 'Reign of Abomination' will be terminated after 45 days.

In an attempt to unravel the mystery of the predictions made by Hadhrat Daanyaal (alayhis salaam), the Saudi Shaikh Safar Bin Abdur Rahman Al-Hawaali presented the following theory:

The two holy personalities refer to Imaam Mahdi (alayhis

salaam) and Nabi Isaa (alayhis salaam). The two forces of anarchy are Dajjaal and Ya'jooj and Ma'jooj. The Reign of Abomination and Sin is the state of Israel. The big conundrum or mystery is the time periods mentioned in the prediction of Hadhrat Daanyaal (alayhis salaam) and which is mentioned in the Tauraah.

This mystery, according to the venerable Shaikh Al-Hawaali, is solved when the style of the Tauraah is taken into account. 'Day' in terms of the Taurah refers to a year. On this basis, the prediction records that the Reign of Abomination would be established 2300 years later. Hadhrat Daanyaal had made this prediction 333 years before the advent of Nabi Isaa (alayhis salaam) according to historians. Minus 333 from 2300. The answer is 1967. This was the year that Israel had defeated the Arab armies. Although Israel was established in 1948, its invasion of Jerusalem occurred in 1967, and the prediction pertains to the establishment of the evil regime in Jerusalem. Israel did not have possession of Jerusalem prior to 1967. Thereafter Musjidul Aqsa was desecrated by the conflagration enacted by the Israelis.

The Reign of Abomination and Sin, according to the prediction, will be for 45 years:

(Continued on page 12)

Qur'baani Reminder

SOON IT WILL BE THE QUR'BAANI SEASON. As usual, the Mujlisul Ulama shall, Insha'Allah, be organizing Qur'baani in Bangladesh and elsewhere. Along with the execution of the obligation of Qur'baani, the needs of the poor can also be served by doing the Qur'baani in villages in which the inhabitants are extremely poor and unable to af-

ford the luxury of meat most of the year.

The price of a cow (seven shares) is R3,000 (\$350). The price of goats and sheep in these regions is very high, hence we concentrate on Qur'baani of cattle.

Price for one share is R430 (\$50). To enable us to organize the Qur'baani project, early arrangements have to be made. We

shall appreciate it very much if those who will be participating in the Qur'baani Project will send in their order and payment early. Although we shall be taking Qur'baani orders right until the Day of Eidul Adhaa (10th Zil Hijjah), early ordering and payment will make our task easy. There are several hundred villages in which we would like to make Qur'baani. May Allah Ta'ala reward you in abundance for your assistance.

THE MPL KUFR DISASTER

Hitherto, not a single member of the Muslim Personal Law (MPL) clique has been able to provide even one valid Shar'i or secular ground for justification of the proposed kufr MPL bill. We have repeatedly challenged them to rationally state Shar'i or secular (kufr) grounds for the perceived need for MPL. We have repeatedly requested the proponents of MPL to explain just what are the hardships of Muslim women; how MPL will address and solve these perceived hardships; why the women are unable to acquire redress and solution for their problems from the existing Ulama institutions even if it happens to be a flimsy paper body such as UUCSA, and why can murtadd women who reject Islam's dispensation not acquire redress by proceeding to the secular courts like all other non-Muslim females do?

There are two kinds of women in Muslim society:

- 1) Those who are conscious of Islam, and are prepared to voluntarily submit to Allah's Laws.
- 2) Those who are discontented with the dispensation provided by Islam. This type of woman rejects Allah's Law and wants a secular dispensation. The decrees of the secular courts promise lucrative monetary and other returns which

according to Islam are haraam.

The first category of women wholeheartedly accepts the decree of the Shariah as handed to them by the Ulama forum. They are not in need of MPL for resolving any dispute whatsoever. Furthermore, the husbands also accept such rulings even if it is for only worldly reasons. The decree of Islam in relation to the decree of the kuffaar courts, favours the husband whereas the decree of the secular court is a gross injustice and a cruel burden totally in conflict with the Shariah. Husbands, therefore, submit happily to the decree of the Ulama organization. This category of Muslims is not in need of any MPL measure to adjudicate their disputes.

The second class of women who are dissatisfied with Allah's Law, eliminate their Imaan. They are hell-bent on securing haraam redress via the kuffaar courts. These women too are not in need of MPL because they have access to the secular courts which will favour them with the provisions of the law and the constitution.

MPL is therefore a stupid, expensive piece of proposed rubbish legislation which no one is in need of, neither Muslims nor murtaddahs (female renegades).

THE PRODUCTS OF "ISLAMIC STUDIES"

The mentors and tutors of all the products of the 'Islamic Studies' conspiracy are shayaateen such as Schacht and his progeny who have indoctrinated their Muslim subordinates with the two mainstays of their conspiracy to destroy Islam: (1) That the Shariah is 'time-bound', out-dated and currently irrelevant. (2) All the Ahaadith are fabricated and unreliable.

An outstanding common feature of all products of 'Islamic Studies' programmes, with rare exceptions, is that the aforementioned two pernicious beliefs of kufr constitute the fundamental pillar of their philosophy of *jahaalat and kufr*. On the basis of these two principles of kufr, they invariably submit the Qur'aan Hakeem to personal opinion and baseless kufr interpretation. This clamour has already assumed monotonous proportions. These stupid products of 'Islamic Studies' deny Islam – the whole of Islam – solely on the basis of their corrupt two principles of kufr which their orientalist masters have dinned into their ears.

Their Imaan has been totally extinguished by their wholehearted embrace of these two kufr principles without them even understanding. They come within the scope of the Qur'aanic aayat: "The worst of animals by Allah are the dumb and deaf who

have no brains."

They are incapable of independent and intelligent thinking. They have lapped up all the kufr vomit of their orientalist masters. This venomous vomit makes these murtad products who sport Muslim names more dangerous for Islam than the orientalist themselves.

The biggest and most effective achievement of Schacht and gangs of his ilk, has been their successful conversion of almost all Muslims who sat at their feet acquiring stupid and kufr 'Islamic Studies'. Today all these zindeeq and murtadd products are in the forefront digging the foundations of Islam by means of a variety of ruses, programmes and institutions. The interfaith movement, Muslim Personal Law measures, 'Islamic' conferences and many other overt and covert programmes, workshops, road shows and the like are all the vile and poisonous tentacles of the 'Islamic Studies' plot driven from the many kuffaar universities and a network of other European and American institutions. And, countries like Saudi Arabia are prime cogs in this network. The function of the Saudis is mainly to provide the finance and legitimacy with a supply of stupid sheikhs who are unable to distinguish between day and night.

There are three types of Muslims who are ensnared by the

'Islamic Studies' trap laid out at universities.

1) Those who pursue 'Islamic Studies' because of *hubb-e-jaah* (love of fame). They desire worldly name and fame, hence they pursue the scrap kufr degrees.

2) Those whose motive is *hubb-e-maal* (love for wealth). They believe that the scrap degrees will enhance their worldly status which in turn could be lucratively exploited to bring in the dollars.

3) Those whose motive is both, *hubb-e-jah and hubb-e-maal*.

Whatever their motives are, after pursuing the scrap knowledge provided by 'Islamic Studies', they all emerge with a common denominator, viz., enemies of Islam. Some are kaafir of the zindeeq class; some are murtadd, and some are munaafiq. All of them, with rare exceptions, work to dig the foundations of Islam. They are cogs in the orientalist plot to destroy Islam. Some are willing cogs whilst others are plain stupid and dim in the brains. They pursue their selfish motives of name and money while they unintentionally promote the plot to destroy Islam. All of them are driven and guided by the master plotters in the orientalist conspiracy that oversees all the faculties of 'Islamic Studies' at the various kuffaar academic institutions.

It is vital for Muslims to be on their guard and to abstain from participating in the programmes of 'Islamic Studies' which in reality are kufr and shaitaani studies.

ALL COMMERCIALY KILLED BEEF IS HARAAM

JUST AS ALL COMMERCIALY KILLED 'HALAALIZED' CARRION CHICKENS IN SOUTH AFRICA ARE HARAAM, SO TOO IS ALL COMMERCIALY KILLED BEEF IN THE COUNTRY HARAAM.

All commercially killed bulls and cows are subjected to the most horrendous cruelty of the captive-bolt treatment prior to the slitting of their throats. A long metal bolt is shot into the skull of the animal, smashing the skull and brain brutally. The effect of this brutality causes the animal to drop. Sometimes a second bolt has to be shot depending on the size and strength of the bull.

This cruelty is perpetrated in full view of the other cattle all waiting in queues for their turn to be subjugated to this horrendous torture. The loud bang and the dropping down of their compatriot, result in a state of panic in the lined up cattle. They bellow with fear, trying to escape. But they are firmly hemmed in by the devices in which they are lined up.

After smashing the brain of the bull/cow in this brutal haraam manner, the animal is on the very verge of death. There is no recovering from this vile and cruel brain-smashing process. While the haraam halaalizing outfit claims that the cattle with smashed brains survive until they are slaughtered, many die

instantaneously or a few seconds after the brutal act of brain-smashing is effected.

There is some delay after the bolt is smashed into the animals skull, and the act of slitting its throat. After the shooting of the bolt, the animal is mechanically hoisted on one leg. Hanging upside down, it moves on a conveyer chain. In this condition is its throat slit.

Even if it should be stupidly assumed with the objective of deceiving people that all the animals are still alive when their throats are slit, this end product which is the effect of a brutal chain of haraam acts, is totally unfit for Muslim consumption. However, the reality denies the self-deceptive assumption. Many animals with their skulls and brains smashed, perish prior to the actual act of slitting their throats.

Furthermore, Muslims have to understand that they are, according to the Qur'aan Majeed, "The best of nations" by virtue of the treasure of Imaan in their hearts. They are also *Ashraful Makhlouqat* (the noblest of creation) by virtue of being *Insaan* (Human Beings). As such we are not expected to descend to the level of dogs and wild beasts to gratify the crave to consume meat. Muslims are permitted to consume only meat which is slaughtered in accordance with system of Thabah ordained by Allah Ta'ala.

Allah Ta'ala has revealed to us via His Rasool (sallallahu alayhi wasallam) a beautiful, humane system of taking the life of animals. When meat is produced by a brutal kuffaar system which totally displaces the divine system, then it will not be permissible for Muslims to devour the meat of that accursed system whose every detail from beginning to ending is haraam. The evil kuffaar system of killing animals displaces every detail of the Islamic system which is the product of Wahi (Divine Revelation).

It is perfidious for Muslims to consume such accursed meat on the grounds that the act of slitting the four neck vessels overrides and even abrogates all the other essential steps of which Allah's system consists. Every act, every step in the Shar'i system of Thabah is essential and of fundamental importance regardless of its Fiqhi (Juridical) classification. The act of facing the animal towards the Qiblah is essential and of fundamental importance. Its Sunnatul Muakkadah classification does not detract from its fundamental importance and significance.

The Sahaabah refused to eat meat of animals which were not faced towards the Qiblah. They understood the spiritual harm and detriment of consuming such meat.

The questions are: Who has commanded that the animals

should face the Qiblah? Who has instructed that an animal may not be slaughtered in the presence of another animal? Who says that there should be no pre-slaughter infliction of injury to the animal? Who has prohibited the skinning of animals whilst there are still signs of life pulsating in it? And who has ordered all the other don'ts and do's relative to Thabah and consumption of halaal tayyib meat? The one answer to all these questions is: Allah Azza Wa Jal has ordained these commandments.

Now every Muslim must ponder and reflect. Look deep down into the innermost recesses of your heart where your Imaan resides. Is disobeying a command of Allah Ta'ala insignificant and tolerable? Is it Islamically intelligent to say that it is alright to discard *all* the acts commanded by Allah Ta'ala as long as the four neck vessels are slit? Is it valid to argue that zina with a woman is alright as long as Nikah will be performed with her? Is it reasonable for a Muslim to commit haraam deeds as long as it is his intention to rectify the haraam and transform it into halaal? Does anyone's Imaan accept this answer? Did Allah Ta'ala, Nauthubillaah!, issue these commands in idle sport? Are these injunctions meaningless and futile which could be discarded and abandoned at will and fancy or replaced with the ways and methods of the kuffaar? Is this the demand of your Imaan?

Since every step in the kuffaar system of killing animals is brutal and haraam, it is

never permissible to consume the meat regardless of the 'end product' hypothesis. The 'end product' story applies to special circumstances. It is not the norm. In normal circumstances the only valid method permissible is the Shar'i system of *Thabah*.

In the South African context, in fact in all parts of the world where the kuffaar system of killing has been introduced, the meat is haraam. The reasons for this Ruling are:

- The total displacement of the system ordained by Allah Ta'ala
- Numerous animals perish before their throats are slit
- The horrendous acts of cruelty inflicted on the animals
- Absolutely no Chain of Halaal supervision.

With regard to the alleged chain of halaal, the carrion halaalizing outfits are guilty of deliberate LIES. Right from after slaughter to the time the meat reaches the Muslim consumers, there is absolutely no Muslim supervision, neither in the haraam red-meat industry nor in the carrion chicken industry.

For the sake of ensuring the health of their Imaan it is Waajib for Muslims to abstain from all commercially killed beef and carrion chickens. NEVER TRUST THE SATANIC OUTFITS WHO HALAALIZE CARRION IN THE NAME OF ISLAM FOR THE SAKE OF HARAAM RIBA MONEY.

SANHA CARRION CHICKENS ARE HARAAM -MUFTI AFZAL ELIAS

Q. Mufti Afzal Elias and the presenter of Radio Ansaar have categorically branded Rainbow chickens haraam. SANHA has gone crazy and has defended its position by rebutting the claims made by Radio Ansaar. Please comment.

A. In response, SANHA claims: "Through our Halaal programme, onsite supervision and unfettered inspections, disclosures and declarations, checks and balances we stand by the testimony ..."

These claims of SANHA are baseless and false. There is a deluge of evidence to prove that every claim made by SANHA is incorrect and baseless. Mufti Elias is 100% correct regarding the claim that Tasmiyah is not recited on the chickens, or at least on the overwhelming majority of the killed chickens. We have an avalanche of evidence to prove this.

Mufti Elias had reservations from the very beginning soon after the farcical inspection which was a sham and a massive deception. Mufti Elias had condemned the slaughtering system of Rainbow in unambiguous terms.

There are more than two dozen affidavits of slaughterers from three of SANHA's certified/approved chicken-killing carrion plants – Rainbow, Early Bird and Anca. All these slaughterers

from different plants as well as the inspection report of NIHT as well as SANHA's own 223 page secret report testify that the chickens Are HARAAM.

The 'testing' in court of the affidavits as mentioned by SANHA, will have absolutely no Shar'i consequences. The decrees of the kuffaar court are of no Shar'i consequence.

The other ulama who participated in the farcical inspection and who condone SANHA's halaalized carrion are lackeys of SANHA. They have ulterior, worldly and monetary motives for saying that the rotten, diseased murdered carrion chickens are halaal. They have betrayed Allah Ta'ala, Islam, Rasulullah (sallallahu alayhi wasallam) and the Muslim community. They are all complicit in feeding the Ummah haraam carrion.

SANHA fears even the shadows of the carrion chickens they are murdering by the million every week. SANHA has halaalized the brutal torture of millions of Allah's creatures on a regular and continuing basis. These chickens will still deal with SANHA molvis in Jahanum. But the money – the haraam money – is too delicious and attractive for SANHA, hence it has opted for exchanging Imaan for the carrion money. SANHA's claim of 'fearing only Allah Ta'ala' is most hollow, ludicrous, decep-

tive and a blatant LIE. Men who fear Allah Ta'ala do not halaalize carrion. Men who fear Allah Ta'ala never halaalize the brutal kuffaar system of killing animals. Men who fear Allah Ta'ala never displace an Islamic system for adoption of an evil kuffaar system, and all this only for money –haraam riba money acquired by way of torturing billions of chickens every year.

Undoubtedly all halaal certifying bodies are approving and certifying haraam poultry. From this it logically flows that all restaurants, butchers, wholesalers, etc. who stock and deal with the halaalized carrion are dealing in haraam. Be rest assured that the chickens are absolutely HARAAM without the slightest vestige of doubt. Those who devour the diseased halaalized carrion ruin their Imaan.

In the past it was SANHA's standard policy to brand every one who claims the chickens to be haraam to be in cahoots with the Majlis or to be the representatives of The Majlis. We await SANHA to now apply its standard to Radio Ansaar. Is Radio Ansaar also in cahoots with *The Majlis*? Mufti Afzal Elias Sahib will be issuing his detailed rebuttal of the falsehood SANHA is peddling.

IMAAM ABU HANIFAH'S NASEEHAT

TO THE ULAMA

(Continued from page 7)

him to the people so that they do not follow him, and so that they remain aloof of him. Verily, Nabi (sallallahu alayhi wasallam) said: Expose the faajir regarding the evil in which he indulges so that people remain safe from him."

The advice of Imaam Abu Hanifah (rahmatullah alayh) based on the Hadith he cited is to name and expose miscreant Ulama and leaders who flagrantly practise fisq, fujoor and bid'ah. The purpose of naming and criticizing them is to save the masses from becoming ensnared in their evil.

The Ulama who conceal the Haqq for nafsani motives should reflect on this advice, and do some soul searching, for then they will understand the despicable sin of *Kitmaanul Haqq* which they are committing.

Zul-Qa'dh 1431
October 2010

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Questions and Answers

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



(Continued from page 5)
someone, we are forced to walk on top of the graves. There is no other option. What is the Shariah's ruling in this situation?

A. The people are guilty of gross carelessness and indifference for burying in such an unsystematic manner that leaves no walking path in the qabrastaan (graveyard). In the circumstances there is no option but to walk over the graves and make Taubah and regret the sin. The lesser of the evils is to walk over the graves in order to bury the mayyit.

Q. My brothers and sisters are in need. They are poor and qualify to accept Zakaat. Can I give my own Zakaat to them?

A. It is permissible to give your Zakaat to your brothers and sisters who are in need and who do not own the Nisaab amount. It is not permissible to give one's Zakaat to one's own parents/grandparents and children/grandchildren.

Q. A woman asked her husband for Talaq. He said: "You are not a good woman". She then said: "So then if I am not good let me go". In response the husband said: "OK then pack yourself and go." The husband takes an oath that he had no intention of Talaq.

A. If he had no intention of Talaq, then this statement will not be Talaq. If his intention was Talaq, it will be one Talaq Baain which terminates

the Nikah.

Q. I have read the article by a modernist female claiming that Eid and Jumua Salaat are Waajib for women and that it is Waajib for them to attend the Eidgah and the Musjid. What is the Shariah's response?

A. The stupidities of the advocates of females attending the Musjid and Eidgah have been answered in detail in several books: (1) *Women in Musajjid* (2) *The Ghutha of a Ghabi* (3) *The Dumb Woman*.

If you are interested, write for these books.

Q. I am a Hanafi while my wife is a Shaafi'. If I pay her Fitrah, shall it be according to the Hanafi or Shaafi' calculation?

A. Fitrah is Waajib on your wife. Paying her Fitrah is not Waajib on you just as her Salaat is not Waajib on you. However, if you wish to pay her Fitrah you may do so with her knowledge and consent, and the amount must be the Shaafi' amount.

Q. On whom is Fitrah Waajib?

A. Fitrah is Waajib on those adults who have the Zakaat Nisaab amount on the Day of Eidul Fitr.

Q. A Maulana says that Hanafis should perform Witr behind a Shaafi' Imaam. He explained that when the Shaafi' Imaam terminates the Salaat with Salaam after two raka'ts, the Hanafi Muqtadis

BANKS AND SERVICE FEES

Q. Are Muslim banks not allowed to charge service fees?

A. While the banks may charge a reasonable service fee for handling money, the whole banking system is a corrupt riba system. They are allowed by the Shariah to charge service fees only if they keep the deposits of clients in trust in safe-boxes, without ploughing the funds into business ventures. They may then charge fees for the labour involved in

safe-keeping the funds.

But these riba banks do not observe this rule of the Shariah. The funds are regarded as *Qardh* (loans given to the bank). The bank invests these funds in business deals to gain profit. It is haraam to charge clients who give the bank *Qardh*. In reality they should not be charging fees because they make use of the money of account-holders. They invest most of the funds in interest ventures thereby earning millions of rands. Thus the bank's entire service fee structure is haraam.

should not follow him. They should get up and perform one raka't and end the Salaat after the third raka't. Is this procedure correct?

A. This procedure is incorrect. The Salaat of the Hanafis will not be valid in this manner. The Shaafi' Imaam makes niyyat of Sunnat which is in the category of Nafl, and also performs only two raka'ts while the Witr is Waajib for Hanafis and consists of three raka'ts. Therefore the Witr of the Hanafis will not be valid by the method explained by the Maulana Sahib. Hanafis who had performed Witr in this way should make qadha of their Witr. Reciting Dua Qunoot before Ruku' is also Waajib for Hanafis while Shaafis recite it after Ruku'.

Q. A Maulana says that if the gold and silver jewellery owned by a woman is in normal use then Zakaat is Waajib and if not in use, then Zakaat is not Waajib. Is this correct?

A. It is incorrect. Zakaat is Waajib on gold and silver regardless of it being in use or not. The Maulana Sahib has incorrectly stated the Shaafi' ruling. According to the Shaafi' Mathhab, gold and silver jewellery in use is not Zakaatable.

Q. I continued eating while the Athaan for Fajr was being recited, but stopped a few seconds after commencement of the Athaan. Is my fast valid?

A. Your fast is not valid. You have to make qadha of one fast.

TAMATTU'?

(Continued from page 9)

Umrah again. This is the view of Imaam Abu Yusuf and Imaam Muhammad (rahmatullah alayh), and this is the official or the *Mufta Bihi* version according to Hadhrat Maulana Zafar Ahmad Thaanvi (rahmatullah alayh).

However, there is *ikhtilaf* (difference of opinion) of our

Akaabireen (Senior Ulama) on this mas'alah. In *Imdaadul Ahkaam, Vol.2, pages 181/182*, Maulana Zafar Ahmad gives the Fatwa on the version of Saahibain, while Mufti Mahmoodul Hasan in *Fataawa Mahmoodiyyah, Vol. 13, page 169*, gives the Fatwa on the version of Imaam Abu Hanifah (rahmatullah alayh) although his (i.e. Mufti Mahmood's - rahmatullah alayh) answer is ambiguous. While he tells the

questionnaire that the Tamattu is valid according to Saahibain, he also entertains the view of Imaam Abu Hanifah.

We are of the view that the *ihitiyaat* (precaution) is in the version of Saahibain. The person when returning from Madinah **should** perform Umrah. By performing Umrah, he will save himself from a possible serious violation. If he adopts the view of Saahibain

and does not perform Umrah again, but performs *Ifraad* (only Hajj), then he will be in violation of Imaam Abu Hanifah's ruling. While he will be a *Mufrid* (one who performs only Hajj) according to Saahibain, he will be a *Mutamatti'* (one who performs Hajj and Umrah) according to Imaam Abu Hanifah. Thus, Damm Tamattu' is Waajib according to Imaam Abu Hanifah, while there is no Dumm according to

Saahibain because this person is a *Mufrid*. To be saved from this situation it is best to perform Umrah again so that he will be a *Mutamatti'* according to both views.

Hence, if he does perform Umrah, he will conform to Saahibain's view, and although he acts in conflict with Imaam Abu Hanifah's view, nevertheless, the Tamattu' will be valid according to both views.



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NABI DAANYAAL

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1967 + 45 = 2012. According to this hypothesis of Shaikh Al-Hawaali, the state of Israel will collapse in the year 2012 or its final demise will commence in that year.

COMMENT: While this theory seems plausible there is no certitude regarding the times stated. The only absolute certitude is the fact that Israel and the U.S.A. will crumble and be destroyed by the Command of Allah Ta'ala. The Qur'aanic dictum is explicit and emphatic: "For every nation there is an appointed time. When that appointed time arrives, it will neither be procrastinated nor advanced." Thus, no empire endures forever. But the drunken oppressors are too blind to see the lessons of history. They will perish like vermin.

The year 2012 does not have Shar'i substantiation. There is no certitude that the prediction was made 333 years before Nabi Isaa (alayhis salaam). These dates are clouded with ambiguity. The only absolute certainties in the prediction

are the following:

- Imaam Mahdi and Nabi Isaa (alayhimas salaam)
- Dajjaal, Ya'jooj and Ma'jooj
- Establishment of Israel, the Reign of Abomination & Sin
- Establishment of Israel by the western powers, viz. The armies from the North
- Occupation of Jerusalem by the Israeli regime of terror
- Desecration of Musjidul Aqsa
- The ultimate destruction of Israel, 45 years from the time of its occupation of Jerusalem.

Even Nabi Daanyaal (alayhis salaam) did not fully understand the mystery in what he had interpreted, hence he supplicated to Allah Ta'ala to unravel the conundrum. According to the Tauraah, Allah Ta'ala informed him: "O Daanyaal, concern yourself with your mission. A lock has been placed on the words and the matter has been decreed. The mystery will be solved at the appointed time." And, Allah knows best.

