

The Majlis

"VOICE of ISLAM"

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

The Majlis

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"Tasbeeh is superior to Sadaqah;
Sadqah is superior to Saum (Fasting);
Saum is a Shield against the Fire (of Jahannum)" -- Hadith

MJC'S AND SANHA'S PORK AND CARRION DEBACLE - THE ORION SAGA -

OVER THE YEARS, Allah Ta'ala has incrementally exposed the vile halaalizers of carrion and pork such as the MJC, NIHT and SANHA. With each exposure the evil of these villains pursuing haraam monetary gain in the name of the Deen is becoming conspicuously bare for all and sundry to stare aghast at the extent of the corruption and rot in which these devils in human form are mired.

While the most recent VARK revelations centring around the Orion Cold Storage in Cape Town come as a shock to many Muslims who have been devouring the filth and najaasat of the halaalized carrion and pork, nothing is surprising. What has been exposed of the halaalized Pork Corruption is in reality the norm. It is standard practice in this filthy satanic 'halaal' pork-carrion industry.

For decades The Majlis has loudly and incessantly warned the community that MJC, SANHA and the other illegitimate miserable so-called 'halaal authorities' have been feeding them with carrion and pork under the banner of 'halaal'. This very recent scandal has vindicated the stance of Haqq of The Majlis. Allah Ta'ala will continue His exposure of the

satanic 'halaal' certificate industry which halaalizes pork and carrion.

SANHA has merely jumped on the bandwagon to get at the MJC's throat, with whom it is entangled in a life and death struggle for the haraam carrion-pork boodle. The MJC's boodle of R20 million a year acquired from halaalizing carrion and pork is irresistible to SANHA. Although the MJC should be flayed alive and cast into boiling oil, SANHA has been extremely guarded in the manner in which it has handled Orion's fraudulent pork halalizing escapades covered by the MJC's evil 'halaal' certificates. SANHA has laboured to project itself as the knight in shining armour at the rescue of the pork and carrion devouring community.

The leading Shaitaan in the carrion and pork halaalizing game, namely, the MJC, is feigning innocence, and despite being caught with its pants down, it pretends that it has no share in Orion's 'halaal' pork and carrion corruption when in reality the

MJC is the 100% cause of this rotten debacle.

While the MJC, SANHA, NIHT and their ilk of carrion halaalizers are 100% guilty for feeding the Muslim community swine flesh and carrion chickens and meat, Muslims who devour the haraam filth, are 200% guilty. No one should labour under any misapprehension regarding the attitude of Muslims who consume halaalized carrion and pork ostensibly on the basis of the 'halaal' logos of the illegitimate daughters of Iblees. No one devours carrion and pork on account of the 'halaal' certificates and 'halaal' logos of the pig and carrion purveyors. Every person who gluttonously devours 'halaalized' pork and carrion chickens, etc. does so on the basis of the inordinate cravings of the nafs. Whether there is a 'halaal' certificate to disguise the *vark* and carrion or not, those whose Imaan has been totally desensitized, will continue to devour the najaasat which these miserable haraam entities halaalize.

On the Day of Qiyaamah

no one will be able to present these rubbish pork and carrion halaalizing agencies as scapegoats in their defense. SANHA's, MJC's and NIHT's filthy and fraudulent 'halaal' certificates will not serve as mitigating factors in the Divine Court. When those who devour the halaalized swine flesh and rotten carrion chickens and carrion meats will be cast upside down into Hell-Fire, they will cry in the hope of shifting the blame to their senior shayaateen whom they had followed here:

"That Day when their faces will be turned upside down in the Fire, they will wail:

'Would that we had obeyed Allah and obeyed the Rasool'

And, they will say: 'O our Rabb! Verily, we had obeyed our leaders and our seniors (such as SANHA and MJC in the matter of devouring pork and carrion).

Thus, they (these big shaitaans) led us astray from the Path (of Haqq).

O our Rabb! Give them (SANHA, MJC and NIHT) a double punishment

And settle on them a massive curse."
(Surah Ahzaab, aayats 66, 67 and 68)

This is the fate of the kuffaar. SANHA, MJC and NIHT are like the kuffaar leading and misleading their pork and carrion devouring flocks. But, the cries and recrimination of the devourers of pork and carrion on the strength of the confounded haraam logos will be of no avail.

The MJC has been certifying Orion, a company which has been re-labelling as halaal pork and kangaroo meat and products. For years Muslims have been devouring this haraam carrion and pork filth. The fraudulent conduct of Orion is quite normal and acceptable. Orion is not a Muslim company. The hue and cry of the carrion-devouring Muslim public and the hypocritical noises made by SANHA against Orion are laughable and stupid. What Orion did is entirely expected and acceptable. It is only morons in the Muslim com-

(Continued on page 6)

THE DECEPTION OF TURKISH 'ISLAM' - THE SINISTER GULEN MOVEMENT

"The Yahood and the Nasaara (Jews and Christians) will never be satisfied with you as long as you do not follow their cult. Say: verily, the Guidance of Allah is the only Guidance. And, if you ever would follow their base desires after the Ilm (Islam) has come to you, then you shall have neither friend nor helper Against Allah." (Baqarah, aayat 120)

The kufr interfaith movement is as old as Islam. During the time of Rasulallah (sallallahu alayhi wasalam), the Yahood and Nasaara had set in motion this kufr movement. The pivot of this kufr movement is compromise - compromise Islam so that

there remains a mere shadow of the Islam commandd in the Qur'aan and Sunnah. Since the interfaith movement was initiated more than fourteen centuries ago to undermine and eliminate Islam, the Yahood and Nasaara conspired to lure Muslims into their snare. While not asking to renounce Islam, Muslims were expected to compromise the Haqq of Islam - to compromise its principles, beliefs and teachings to achieve a false harmony and unity.

Initiating the interfaith movement, the Yahood and Nasaara requested Rasulallah (sallallahu alayhi wasalam) to enter into a settlement with them and to establish

peace and harmony on condition that he compromises certain principles of the Deen of Islam. In fact, they contended that such compromise will pave the way for their entry into Islam. This ayat was revealed to warn Muslims of compromising the Deen, and to reject the deceptive overtures of the kuffaar. Allah Ta'ala clarifies in this aayat that the only option which of the Yahood and Nasaara is abject subservience to them - to accept their cult of life and to accept their domination.

The interfaith movement over the centuries has appeared in a variety of forms and movements. The West has been perennially conspir-

ing and inventing ways of subjugating Muslims, and pirating the natural resources of their lands. The ultimate objective of the interfaith plot is the elimination of Islam, for in the wake of Islam's annihilation, the West will be the sole master to control the lands of Islam.

The orientalist centres attached to western universities have relentlessly engaged in conspiracies to undermine Islam. These centres have been renamed and are called 'Islamic Studies' whereas they constitute an anti-Islam, anti-Muslim network of institutions and scholars operating under the banner of 'Islamic Studies' Dr. Ahmad Ghorab who was

a professor at a number of universities have adequately exposed the 'Islamic Studies' conspiracy in his book, *Subverting Islam - The Role of the Orientalist Centres*, which The Majlis is reproducing in monthly instalments.

In this article we propose to warn Muslims of another insidious crusader-plot, which has become an important cog in the kufr interfaith movement whose satanic objective it is to neutralize the spirit of Imaan which pulsates in the hearts of Muslims. The crusader-plot which has reference here has largely escaped the attention

(Continued on page 8)

Questions and Answers

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Q. What happens to the soul after death but before burial?

A. After death and before questioning in the Grave, the Rooh hovers with the body. Rasulullah (sallallahu alayhi wasallam) said: "All things besides man hear his (or her) voice. If man was able to hear it, he would fall into unconsciousness." The context of this Hadith is the occasion when the Janaazah is taken for burial, and the evil soul wails in fear.

Q. I have observed in many Mosques that the Jumua Khutbah and Salaat are very short while the talk is very long. Does the Hadith not say something contrary to this?

A. Yes, the Hadith does say something contrary to this practice. The Hadith implies that a standard of measuring the *Aql* (intelligence) of a man is the Jumua Khutbah and Salaat. A long Khutbah and a short Salaat indicate that the man's *Aql* is blighted or stunted. From this we can infer that when both the Khutbah and the Salaat are shorter than the bayaan (lecture), the *Aql* would be more clouded. The Salaat should be longer than the Khutbah.

Q. Is it permissible to give a lecture at a funeral?

A. If by 'funeral' you mean that a lecture is given while the *dafan* (burial) of the *mayyit* (deceased) is delayed, then it will be haraam to indulge in a lecture. It is not permissible to delay the burial with a lecture or any other unnecessary activity. Rasulullah (sallallahu alayhi wasallam) emphasized haste in the burial.

Q. If the Imaam completed the Janaazah Salaat after three takbeers, is the Salaat valid?

A. The Salaat is not valid. Four Takbeers are Fardh. The Janaazah Salaat should be repeated.

Q. I joined the Janaazah Salaat after the second Takbeer. What was I supposed to have done?

A. In this case the musalli should recite the third Takbeer with the Imaam, then the Masnoon Dua, then the fourth Takbeer. After the Imaam makes the Salaams, recite one Takbeer and Thana. Thereafter, recite another Takbeer and Durood Shareef and terminate the Salaat with Salaam. However, if there is the fear that before completing the Salaat in this way, the Janaazah will be removed, then recite only two Takbeer and end the Salaat. Omit Thana and Durood Shareef.

Q. Is it permissible to perform Janaazah Salaat at the time of Zawwaal?

A. If the Janaazah is brought for Salaat precisely at the time of Zawwaal, then it will be permissible to perform it. However, if the Janaazah was brought before Zawwaal, then it will not be permissible to perform the Salaat. The Janaazah Salaat in this case will have to be delayed until after Zawwaal.

Q. According to the Hanafi Mathhab it is not permissible to perform Janaazah Salaat inside the Masjid. Is it permissible to perform it in the

EID SALAAT

Q. How should the Takbirs of Eid Salaat be recited by a person who joins the last after the Imaam has recited the Takbeers?

A. 1. If one joins the Eid Salaat after the imam has already recited the Eid Takbeers of the first Raka't, then (a) If one has confidence that after reciting the Takbeers one will be able to unite with the imam in Ruku, then make the Niyyat for the Salaat and recite the Takbeers in Qiyaam.

(b) If one fears that by reciting the Takbeers in Qiyaam one will not be able to unite with the imam in Ruku

then immediately after Niyyat, join the Imam in Ruku and recite the Takbeers (silently) in Ruku instead of the normal Ruku Tasbeeh, but do not raise the hands (in Ruku) while reciting the Takbeers.

If the imam emerges from Ruku before you could complete the Takbeers join him. The balance of the Takbeers are waived.

2. If one has missed a complete Raka't of the Eid Salaat, it should be fulfilled as follows:

After the imam makes the Salaams, rise and recite Qiraat. After the Qiraat recite the Takbeers and complete the Salaat as usual.

Eidgah if the Janaazah is brought there?

A. It is permissible to perform Janaazah Salaat in the Eidgah.

Q. Whose responsibility is it to provide kafan for the wife?

A. It is the husband's responsibility.

Q. What should be done if the Imaam had erroneously performed Janaazah Salaat without wudhu? Will the Salaat of the muqtadis be valid?

A. No one's Salaat is valid. The Salaat has to be repeated. If this was discovered after burial, then Janaazah Salaat should be made at the grave-side.

Q. Is it correct that Janaazah and Eid Salaat may be performed with Tayammum?

A. This will be permissible only if there is a genuine fear of losing the Salaat. If engagement with Wudhu will not permit one to join the Janaazah Salaat in at least the fourth Takbeer, then Tayammum will be permissible. Similarly, if one will not be able to join the Eid Salaat before the Salaam, then Tayammum will be permissible.

Q. Why are there different amounts by organizations for Fitrah?

A. The discrepancy in the Fitrah amounts is due to the differences in the interpretation of the measure of the container in which wheat, etc. used to be measured in the early days. There are also other local factors which constrain this difference.

Q. The Imaam who is a Shaafi' makes Sajdah Sahw without making one Salaam to the right. What should the Hanafi muqtadis do?

A. According to the Shaafi', Mathhab, Sajdah Sahw is made without making one Salaam to the right as Hanafis do. Hanafi Muqtadis should follow the Shaafi' Imaam in this act. It is not a serious difference.

Q. What is the status of a lecture before the Jumua Khutbah or of a translation?

A. A translation of the Jumua Khutbah before the Salaat is not necessary. A lecture or translation may be given before the Imaam mounts the mimbar to deliver the Khutbah. A translation may not be given during the Khutbah on the mimbar nor after the Khutbah and before the Salaat.

Q. Which Islamic investment products are permissible to invest in?

A. Our advice is that you should refrain from investing in the so-called 'Islamic' investment products offered by the Riba banks. Riba is the very life-blood and breathing of all conventional capitalist banks. Even 'Islamic' banks such as Albaraka and Oasis are dealing in haraam Riba which they camouflage with Islamic terminology. It is best to invest in gold coins. People who had purchased gold coins just three years ago have made huge profits. The riba banks do not pay profits of such large amounts. The interest they pay, is a lousy percentage.

Q. My friend who lives in another country started fasting a day earlier than us. Towards the end of Ramadhaan he came to our country. When it was our 29th day of Ramadhaan, it was his 30th fast. The next day when it was our 30th, he did not fast, saying that there is no 31 day month in Islam. Since he had fasted a full 30 days, he did not fast when it was the 30th of Ramadhaan for us. The next day which was Eid for us, he fasted for Shawwaal. Was he correct in his decision?

A. Your friend was supposed to have celebrated Eid together with the community in your country where he had arrived. Eid cannot be celebrated by one person. Since it was still Ramadhaan in your country, your friend was supposed to have fasted. The fast for him too was Fardh. The Islamic month does not have 31 days. Even if fasting on the 30th in your country would mean that your friend would have fasted 31 days, it does not matter. Of significance is the fact that he was present in a country when it was the 30th of Ramadhaan, hence he was supposed to have fasted on that day. It was not Eid for him despite it having been Eid in his country. In matters of Eid and Ramdhaan, the individual has to follow the community. He had sinned for not fasting. He has to make qadha of one fast. He was not supposed to fast for Shawwaal when it was Eid in the country where he was.

Q. What is the solution for the moon controversy? Almost every year the same problem develops.

A. The only way to terminate the moon controversy is to revert to the simple Sunnah method commanded

by Rasulullah (sallallahu alayhi wasallam). That method is: Search for the hilaal at the end of the 29th day. If it is not visible, then the month will be 30 days. Confound all the other arrangements and methods which are made to force the issue of Eid. All methods should be discarded, and only the simple Sunnah adopted. This is the simple and pure method devoid of problems and it will not give rise to conflict if all parties submit to this Sunnah. But, the problem is that in these days people are not contented with the simple practices of the Sunnah. They seek to supersede the Shariah. Some who lack confidence in the simple Sunnah method feel more comfortable relying on the 'sunnah' of Saudi Arabia. Others again who equally have no fervour for the Sunnah, desire the 'sunnah' of the astronomers. The logical conclusion is the perennial conflict.

Q. This year there was a sharp conflict between two groups of Ulama in the U.K. regarding the moon issue. Both groups have written to The Majlis. Which group was right?

A. We are in disagreement with both groups of the UK Ulama. While the one group correctly refuses to consider astronomical calculations for determining the beginning of the month, they nevertheless err in accepting the unreliable announcement of Saudi Arabia. On the other hand, the other group while not accepting the Saudi announcement, does introduce the astronomical dimension. Both groups are therefore in error.

Q. My husband telephonically said that he has given me three Talaqs, and a letter stating this would follow. Are these Talaqs valid? I want to fight to save my marriage. What should I do? What if I reject the three Talaqs?

A. The statement made by your husband to you telephonically is Talaq Mughallazah. Three Talaqs have come into effect. It matters not if he issues a letter or not. His statement that he has given you three Talaq finally and irrevocably terminated the Nikah bond. Although it is sinful to issue three Talaqs in a single statement, nevertheless, it is valid and the Nikah has ended. You are therefore to observe Iddat. The validity of the Talaq is not dependent on your acceptance or rejection.

Sister, it is pointless to 'fight' for your marriage when the man does not want you. It is like flogging a dead horse. The marriage has already ended. No amount of fighting can bring about reconciliation in view of the administration of three Talaqs.

Q. When an ayat of Sajdah is repeated several times when memorizing it, how many Sajdah should be performed?

A. If an ayat of Sajdah is repeated several times sitting or standing in one place, only one Sajdah is incumbent. If the place is changed, then another Sajdah is necessary. For each different place where the Sajdah ayat is recit-

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ed, a Sajdah is incumbent.

Q. May dua be made in Sajdah during Salaat?

A. It is not Sunnat to make dua in Sajdah. It should therefore not be adopted as a practice. However, occasionally if a person is perhaps overwhelmed with grief or happiness, he may make dua in Sajdah. But this should be in the privacy of his home, not in a Masjid. He may make any dua in such a Sajdah. Dua should not be made in the Sajdah of any Salaat whether Fardh, Sunnat or Nafl.

Q. What is the maximum number of Tasbeeh one may recite in Ruku' and Sajdah?

A. Any number of Tasbeehs may be recited in Ruku and Sajdah, be it any kind of Salaat. The greater the number of Tasbeehs, the better. Three is the minimum Sunnat number.

Q. I have heard that there is a view that the fast begins at sunrise. Is this a valid view?

A. It is a corrupt view. The view that the fast begins at sunrise is utterly baseless. Those who adhere to this view are ignorant. No Math-hab teaches this view.

Q. What are the benefits of Aqeeqah?

A. The primary benefit is the reward for upholding a Sunnah practice. The Aqeeqah is a protection against some sicknesses and calamities.

Q. A Maulana says that the Aimmah Mujtahideen were not aware of certain Usools of which Imaam Bukhaari was aware. Please comment.

A. The Maulana Sahib is dwelling in deception. Perhaps indulgence in some substance abuse has constrained him to hallucinate that he is a mujtahid, hence he says that the Aimmah Mujtahideen were not aware of certain Usool which Ulama two centuries later understood or evolved. There is no need to waste time answering this *ghutha* and stupidity.

Q. Is it permissible to sell church skirts? These are skirts used specifically for worshipping in church.

A. Selling 'church' skirts is like selling grapes. If the grapes are procured for the purposes of selling to a winery, then it will not be permissible. However, if a winery comes to a market and purchases grapes, it will be permissible to sell the grapes to him. What the customers do with the products is not the liability of the seller. Similarly, if a person sells a knife being aware that the customer is purchasing it to commit murder, then it will not be permissible to sell the knife to him. This rule applies to all permissible products, e.g. batteries, radios, malt, brown sugar, etc.

It is permissible to sell timber to anyone. But it is not permissible to enter into a contract to sell timber to an entity which will use the timber to make crosses, or television sets for example.

The same rule applies to the church skirts. If the skirts are made specifically for church use, and are not used for normal wear, then it will

not be permissible to stock and sell them since this would be *I'aanat alal ma'siyat* (to aid in sin and transgression). However, if the skirts are for general wear, not specifically for church wear, then such skirts may be sold to anyone even to church people. But it will then too not be permissible to specially supply a church organization with such skirts. And Allah knows best.

Q. If we in England do not accept hilaal announcement from other countries, every Islamic month will be 30 days due to overcast skies.

A. It matters not if in England every month is a 30 day month if the moon is not sighted. It will be a 30 day month in terms of the Shariah, according to the command of Rasulullah (sallallahu alayhi wasallam).

Q. A Maulana says that muqallideen in this age should go to the Hadith for an answer when there is ikhtilaaf among the Fuqaha. Is this valid?

A. The contention that the muqallideen in this age should go to the Hadith when there is *Ikhtilaaf* (difference of opinion) among the Fuqaha is evidence for the shallowness of the knowledge of the one who makes such a preposterous claim. The Maulana should go back to Madrasah and begin his *darsiyat* all over. When he is capable of gorging out such drivel, it is of no benefit to discuss with him at an academic level. It is a sheer waste of time.

Q. If one person is performing Salaat, may another person join him?

A. As long as the second person joining the person performing Namaaz has the same niyyat, the jamaat will be valid. If a person is performing Zuhr Fardh for example, and the second person who joins also has niyyat of Zuhr Fardh, then it will be valid.

Q. Some muqtdis release their hands when the Imaam has not completed his Qiraa't. He may be reciting the last aayat when they release their hands and wait for the Imaam to go into Rulu'. Is it permissible to do so?

A. Although their Salaat remains valid, it is not permissible to adopt this practice.

Q. A husband due to impotency is unable to consummate his marriage. Should he divorce his wife?

A. He should not unilaterally divorce his wife on account of his inability to consummate the marriage. The two of them should take a joint decision. If the wife wants to be divorced, then he should divorce her.

Q. An Aalim may have been a 'bid'ati', but he dies a good death or people in their dream see him in a very good status. Are these not signs of his truth?

A. Always bear in mind that the criterion to follow is the Shariah, not the dreams of people regardless of how beautiful the dreams may be and no matter who sees the dreams and whom they see in their dreams nor be deceived by the good Maut a person has. Allah Ta'ala has different relationships with people. But we cannot fathom Allah's wisdom. Our obligation is to follow the Shariah, not

dreams and signs. Dreams have interpretations. Sometimes people misinterpret their dreams and take wrong meanings. If a dream is in conflict with the Shariah, it shall be set aside. A dream may not be cited as proof for an act which is in conflict with the Shariah.

Q. Please explain the method of calculating Subh Saadiq.

A. We do not know of the method of calculating Subh Saadiq. We do not know if a valid method of calculating Subh Saadiq exists or not. The way of determining Subh Saadiq is to observe the physical phenomenon in the sky. This is described in Kitaabus Salaat, in Beheshti Zewer and other elementary books of Salaat, which are available in English in abundance.

Q. If a Hajee dies in Makkah without having completed Hajj, is his estate entitled to a refund for the used part of the Hajj package?

A. If a Hajee dies in Makkah without having used all the hotel, transport and other facilities for which he has paid, then the agent should make a prorata refund to his estate.

Q. When a person is in Ihraam is it permissible to drink perfumed and flavoured drinks?

A. During the state of Ihraam it is not permissible to drink perfumed and flavoured drinks. If it is consumed, Sadqah becomes Waajib. The amount of Sadqah is equal to the Fitrah amount. Furthermore, it is not permissible to consume any of these drinks even when not in Ihraam because all such drinks contain minute quantities of alcohol.

Q. Some Ulama say that it is permissible to acquire a mortgage even if interest has to be paid because of the need.

A. Interest is haraam. It is therefore haraam to acquire an interest-bearing mortgage. The permissibility view which is pure self-opinion unsubstantiated by Shar'i daleel.

Q. From whom should the estate of a deceased Haji who died before completing Hajj, claim refund of the used air-ticket? From the agent or the airliner?

A. While it is the obligation of the airline to refund the unused sector of the flight ticket, the estate can claim only from the person/entity who sold the package to the deceased. If the deceased had purchased the ticket directly from the airline, then in this case, the estate can claim directly from airline.

Q. Is it permissible for a Muslim to be a policeman and a judge in a non-Muslim country?

A. It is haraam for a Muslim to be a policeman in a kaafir country and even in all these kufr-fisq Muslim states. A policeman has to act in accordance with the haraam/zulm laws of the country.

A Muslim judge who has to judge according to kaafir law, becomes a murtad. Allah Ta'ala says in the Qur'aan Majeed: "Whoever does not decree according to that Law revealed by Allah verily they are kaafiroon."

It is never permissible for a Muslim to become a judge to administer kuffaar law.

Q. Is it necessary that the Muslim community owns the land which will be used for an Eidgah?

A. It is not incumbent for the Muslim community to own land for it to be used as an Eidgah. Nor is it necessary for the land to be Waqf. A valid Eidgah is any vacant land at the end of the built-up area. It could be privately-owned or land belonging to no one. If it is privately-owned, the permission of the owner is necessary.

Q. If the land is owned by a non-Muslim, could it be used as an Eidgah?

A. Even if the land is owned by a non-Muslim, it may be used as an Eidgah with the permission of the owner.

Q. Is there a specific distance from the edge of the town for the Eidgah?

A. There is no specific distance. The only requirement is that it should be at the end of the built-up area of the town.

Q. I am selling a vehicle. The windscreen has an extremely fine crack which is barely visible. I tell the client to examine the car before he buys it. Without a close examination the crack is not visible. Is it permissible to sell the vehicle without informing the buyer of this fine crack crack?

A. It is Waajib to inform the prospective buyer of the small crack in the windscreen. The crack is an *a'ib* (defect), which must be declared. In this particular case, you have to inform the buyer in view of the fact that even if he examines the vehicle, he will not notice the crack.

Q. The Committee wants to hire out the top floor of the Masjid for weddings, etc. Is it permissible?

A. It is not permissible to hire out the upper floor of the Masjid as a hall for weddings or for any other function whatsoever. The upper floor is in exactly the same category as the lower floor. It is part of the Masjid proper. Any activity which is not permissible in the lower floor is likewise not permissible in the upper floor. The space above the Masjid as far as the heavens has the same status as the Masjid.

Q. In the deceased's estate are cars, furniture, clothes and a variety of items. How should these assets be divided?

A. If the heirs wish, they may sell the cars and any or all of the other assets, and divide the cash in terms of their respective shares. Or, any heir may purchase any asset and pay the amount into the estate. This amount will be divided among the heirs as explained. Another method of distributing all the assets is to give each asset a fair market value. Then add up all these values. The grand total should then be divided among the heirs as explained above. For example, if the combined value of all the assets is R160,000, then the wife's share is R20,000; the daughter's share will be R15,555, and each son's share will be R31,110. Thus, each heir owns

Questions and Answers

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his/her respective amount of the assets.

Now they will have to behave like intelligent Muslims because there will be a measure of give and take. They should mutually and amicably split the assets amongst themselves, each one receiving assets to the value of his/her share. It will be honourable, for the children to allow their mother to first make a selection and take whatever she wishes for the amount of R20,000. Then they should allow the daughter to take assets for R15,555. The balance should then be equally divided by the four sons without any dispute.

Q. There is a large sum of dollars in the mayyit's estate. How should these dollars be divided? What rate should be considered?

A. The actual dollars should be divided in proportion to the shares mentioned. Alternatively, the dollars should be exchanged for rands, and the rands divided. The rate is of no consequence. Either divide the physical dollars or sell the dollars and divide the rands.

Q. A son dies before his father. Do his children inherit in their grandfather's estate?

A. If the grandfather has sons, then his grandchildren will not inherit.

Q. A few Muslim employees perform Jumua Salaat on the premises where they work. Is their Jumua valid?

A. The minimum number of persons necessary for the validity of Jumua Salaat is four. One is the Imaam, and three muqtadis (followers) according to the Hanafi Math-hab. Jumua Salaat will be valid at the workplace only if every Muslim is allowed to attend. If the Jumua is restricted to only the workers, it will not be valid. The validity of Jumua depends of the condition of general permission. Any Muslim who wishes to join may not be debarred.

Q. Between the two Khutbahs there is a 5 second pause. Is it permissible to raise the hands and make dua during this pause?

A. The pause between the two Khutbah should not be only 5 seconds. It should be the duration of Surah Ikhlāas. It is permissible to make dua during the pause without raising the hands, and without lip movement. The dua should be made only in the heart/mind.

Q. If a Masnoon Nafl Salaat, e.g. Ishraq, is missed, could it be performed after Zuhr?

A. While there is no qadha for Nafl Salaat, any Nafl Salaat which one has missed, may be performed at any time later. However, the thawaab will not be the same. For example, if Ishraq is missed, one may perform four raka'ats Nafl at any time later. But it will not be the Masnoon Ishraq. It will be pure Nafl.

Q. A Kentucky Fried Chicken restaurant which sell haraam chickens, sets aside two days a week to sell only halaal chickens. The friers, utensils, etc. are thoroughly washed,

and the oil is changed. Only halaal chickens are fried on these two days. Is it permissible to buy and consume on these two days?

A. It will not be proper to eat at the haraam KFC even on the two days when it is claimed that halaal chicken is served. Don't be duped by this arrangement. It is not permissible for Muslims to patronize a restaurant which deals in haraam chickens even if not on specific days. Furthermore, it is not possible to effectively supervise these evil restaurants. Also, the chickens stocked by KFC are diseased battery chickens which cause even cancer.

Q. If a Hindu friend/neighbour presents us with food of some pooja occasion, will it be permissible to eat it. Some Muslims say that we should just say Bismillaah and eat the food. Refusing it will create ill-feeling.

A. It is not permissible to consume pooja food. In fact, the food which Hindus prepare at home should not be eaten. Cow dung and cow urine are holy substances for them. Specifically the pooja food is haraam. If a Hindu gives you food, especially if it is pooja food, you may accept it so as not to cause offence. Then dispose of the food in whichever way you wish. Never consume it. The argument which has been presented for eating such food is baseless. (*Pooja means worship of idols*).

Q. Is it permissible to deal in foreign currency according to the spread-betting system?

A. The 'spread betting' system of dealing in foreign currency is not permissible. It is a haraam system. It comes within the scope of Riba.

Q. My husband who was a convert to Islam, has renounced Islam. He is no longer a Muslim. I am no longer living with him. What is the state of my Nikah?

A. Since your 'husband' has renounced Islam, he has become a murtad. The marriage has terminated. You are no longer his wife. You have to be in Iddat which is a period of three haidhs (menses). Thereafter you will be free to marry anyone else.

Q. I work in a restaurant which sells haraam food. But, I do not handle the food. Is my salary halaal?

A. It is not permissible to work in a restaurant that sells haraam food. Nevertheless, your income despite being bereft of barkat is not haraam. You should find alternative employment.

Q. A husband writes in a letter to his wife: "If this letter reaches you, then you are divorced." He then destroys the letter. Is the Talaq valid?

A. Talaq will become effective only after the wife receives the letter. If he destroys the letter before she receives it, Talaq will not take place.

Q. What is brine? Is tuna in brine halaal?

A. Brine is salt water. Tuna in brine is halaal.

Q. If an error is made in the number of Tasbeehs in Salaatut Tasbeeh, will Sajdah Sahw be necessary?

A. Sajdah Sahw is not necessary.

Q. I follow the Maaliki Math-hab. When Maghrib and Isha are combined on account of heavy rain, when should the Sunnat Salaat of Maghrib be performed?

A. When Maghrib and Isha' are combined in the Musjid due to heavy rain and mud, then Sunnats and Nafl will not be performed in the Musjid. After Maghrib, Isha will commence. Between Maghrib and Isha it is not permissible to perform any Nafl in the Musjid.

Q. What is the proper method of combining Maghrib and Isha due to rain, according to the Maaliki Math-hab?

A. When it is pouring heavily, then according to the Maaliki Math-hab, Maghrib and Isha may be combined in Maghrib time only in the Musjid, not at home. First the Maghrib Athaan will be proclaimed as usual. After the Athaan there will be a pause for the duration of three raka'ats. Then Iqaamat followed by the Maghrib Fardh will be performed. Thereafter, the Isha' Athaan will be recited inside the Musjid, not from the Minaaret. This Athaan will be recited in a suppressed voice, not like the usual loud Athaan. Sunnat and Nafl Salaat will not be performed between Maghrib and Isha. After the Athaan will be the Iqaamah and Isha' Fardh.

It is not permissible to perform Witr immediately thereafter. Witr has to be performed in its proper time.

Q. The Saudi embassy issues free Hajj visa. However, agents sell these visas for up to R3,000. Is it permissible to go for Hajj with such a visa? SAHUC does nothing to rectify the problem.

A. Selling the free visas is haraam. The Saudi authorities are the first in line of blame for this corruption. They have made it unnecessarily difficult for the people. The agents are corrupt and so are the bodies who are officially recognized by the Saudi authorities to be in charge of Hajj affairs. The entire system, right from the Saudi rulers downwards, is corrupt and haraam. If someone wishes to go for Hajj and the only way in which he is able to do so is to pay a bribe to procure a visa as is being done presently, then the taker of the bribe is sinful, not the one who gives the bribe in this case. The Fuqaha have ruled that it is permissible to pay a bribe to acquire one's *Haqq*. The extortionist is sinful. It is permissible to perform Hajj even if the visa was acquired in corrupt ways. And Allah knows best. The only solution for a vile institution such as SAHUC is for it to be dismantled.

Q. If one has mixed up haraam money with halaal money and has used of it, what should be done? Could the haraam amount be used to pay taxes?

A. It is Waajib to return the haraam money to its owner if this is possible.

If not possible, then it is Waajib to give it to charity without a niyyat of thawaab. If the haraam money became admixed with halaal money, then the amount of the haraam must be taken out and disposed of as mentioned above. If the haraam money is bank interest, it may be used for taxes. If it is stolen money, it has to be returned to its owner if this is possible. If the owner or his heirs cannot be traced, the money should be given to charity without niyyat of thawaab. If it is money gained from gambling, it may not be used to pay one's taxes. It must be given to charity.

Q. A paid Imaam is often absent. Some other Musalli then leads the Salaat. What does the Shariah say?

A. The Imaam is guilty of *khiyaanat* (abuse of amanat). He is not entitled to payment for the times that he absents himself from the Imaamate. The Musjid's committee should discuss the issue with the Imaam, and inform him that they are obliged by the Shariah to make deductions from his salary for his absence. Someone else who deputizes when the Imaam is absent does not entitle the Imaam to full pay. It is necessary that the Imaam should understand that in terms of the Shariah, morally, theft of time is in the same class as theft of tangible objects.

Q. Can a Muslim man marry a Jewish or Christian lady who will not embrace Islam and who has no intention to allow the children to be raised as Muslims?

A. It is haraam for a Muslim man to marry such a Jewish or Christian woman.

Q. Why should it not be permissible to listen to a clean shaven qaari? A qaari is praised for his excellent recitation, not for his shaving his beard or because of his sins.

A. Go to a brothel and listen to a prostitute's qiraa't. Praise her for her qiraa't, not for her zina and sins, then pose the same question to yourself. There are many brothels in Pakistan and Bangladesh and elsewhere where you will be able to locate prostitutes who are able to present excellent qiraa't with sweet and melodious voices. Have your head examined for mental equilibrium.

Q. What is the status of a person who is envious and jealous of another person? He falsely accuses people, yet he goes for Umrah, Hajj and gives abundant charity. He lives a life of absolute luxury.

A. It is not proper to confuse a man's good deeds with his sins. His good deeds should not be criticized on account of his sins. Surely, you too have a good stock of sins, including skeletons in the cupboard and cans of worms. What constrained you to introduce his Umrah, Hajj and charity into your question? What relationship is there between his ibaadat and his sins. Have you understood perhaps that it is not valid for an envious person to perform Hajj or give charity? Should he not perform Salaat nor make tilaawat of the Qur'aan on account of his jealousy?

Questions and Answers

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Generally people who seek to detract from a man's ibaadat by citing his sins are themselves afflicted with the maladies of pride and envy. And, what has his life of luxury to do with his envy. His envy and making false accusations are separate acts of sin just as your acts of sin. You are not sinless. His status is the same as your status. He is a sinful Muslim because of his sins, and you and us are sinful Muslims because of our sins. There is no difference. This style of question is the effect of moral corruption.

Q. Can a widowed mother insist on joining my wife and me when we go on a holiday. My mother lives with me. My wife is entitled to private time with her husband and children. That is why I am taking her for a holiday. But my mother insists on accompanying us.

A. You have a difficult problem due to your mother not applying her mind. It is not proper for her to insist accompanying you. As long as she cannot understand her folly, the problem will remain insoluble. If you refuse, she will be sorely annoyed. If you take her with, your wife will be annoyed. You are between the deep sea and the devil. If your mother intransigently insists on accompanying you, try to convince your wife to accept the situation although we know that it will be difficult. The mother is undoubtedly acting improperly for invading the privacy of her daughter-in-law. As long as proper arrangements are made for your mother during your absence, she should be contented. In fact, she should be happy to see her children enjoying themselves. But, women – all women – regardless who they are are beset with the natural deficiency of *nuqs fil aql* (ID or intellectual deficiency), hence they are driven by their bestial instincts, not by their intelligence.

Q. Is burning lobaan in the house and Musjid Sunnat? If yes, are there specific days?

A. It is permissible to burn lobaan (incense) in the Musjid and the home. There is reference to it in the Hadith. However, since the people of bid'ah have made it a Waajib practice, we have discontinued it. It may be burnt on any day whether in the Musjid or in the house. But in places where burning lobaan in the Musjid has become a salient feature of the Grave-Worshippers, it should not be adopted.

Q. Jamaat brothers' wives work in the family business with their husbands, fully clad in hijab. Is this permissible with the consent of the husband?

A. Now why did you introduce the Jamaat in your question? The Jamaat does not teach violation of Hijaab. If a member of the Jamaat commits a sin, why do you attribute it to the Jamaat? If a Muslim commits murder, will it be proper to attribute it to Islam? Muslims belonging to the Jamaat, to the Khaanqas, to the Madaaris, etc., all commit sins. It is a severe malady of the nafs which prompts a person to attribute the sins of individuals to the

August institutions to which they belong. You should have posed your question without introducing the Jamaat dimension. It is haraam for women to be in the business in violation of Hijaab even with the consent of their husbands. Both the husband and the wife are sinful in committing the violation.

Q. Is it permissible to steam the face using a steamer during Ramadhaan? What if the person wears a mask to cover the nose and mouth?

A. It will be permissible if a mask is used.

Q. When the men take the Janaazah to the Qabrustaan, should the ladies at home recite Surah Mulk? Nowadays when the janaazah leaves the home, women waste time chatting.

A. Firstly, it is not permissible for women to assemble at the mayyit's home as has become the practice. Purdah is completely flouted, and they gather for talks of gheebat. It is not permissible for the throngs of women to assemble at the mayyit's house. It is permissible to recite any portions of the Qur'aan Majeed at any time, not specifically when the Janaazah leaves for the Qabrustaan. Furthermore, it is not permissible for the congregation of women to recite the Qur'aan at the mayyit's house. Whoever wishes to recite the Qur'aan Majeed for the benefit of the mayyit should do so from her home.

Q. Is it permissible to sell African muti?

A. It is not permissible.

Q. A woman was divorced. After one haidh period ended, several months have lapsed without the next haidh commencing. How should her iddat be determined?

A. The divorced woman has to wait until she receives her third haidh and after its ending will she be free from her Iddat. Regardless of the delay in the third haidh, she has to wait in Iddat until the haidh arrives. The iddat of a woman beyond the age of haidh is three months. But for a woman who does experience haidh, the iddat will remain three haidhs, irrespective of the time.

Q. Some Ulama say that those who are already addicted to smoking cigarettes may continue smoking. But for those who are not smokers, cigarettes are not permissible. Is this correct?

A. One of the factors (*illats*) for *hurma* (prohibition) is *dharar* (harm). This *illat* has been proven with overwhelming evidence to exist in cigarettes. There is not a single difference of opinion on this issue. According to the Shariah eating sand, despite it being *taahir*, is haraam on account of the *illat of dharar*. Those who claim that such a disastrously harmful substance as tobacco is permissible for addicts are in grave error. They have failed to understand the operation of Shar'i dalaal. *Addiction* is not a *sabab-e-jawaaz* (factor of permissibility) in terms of the Shariah. Liquor, drugs, etc. do not becoming permissible on account of addiction. Cigarettes

WOOLWORTHS YOGHURTS

Q. Woolworths has embarked on a 'Yoghurt relaunch'. NIHT has certified Woolworths yoghurts which contain animal gelatine to be halaal. Is yoghurt which contains animal gelatine halaal?

A. ALL YOGHURTS WHICH CONTAIN ANIMAL GELATINE ARE HARAAM WHETHER IT BE WOOLWORTHS YOGHURT OR THE YOGHURT OF ANY OTHER COMPANY REGARDLESS OF WHO THE LEGALIZER/HALAALIZER OF THE HARAAM SUBSTANCE MAY

BE.

REMEMBER THAT A SCRAP OF PAPER CALLED 'HALAAL CERTIFICATE' WHICH IS SOLD FOR HARAAM RIBA MONEY OR A 'HALAAL' LOGO PRINTED ON A LABEL CAN NEVER RENDER CARRION, GELATINE AND HARAAM SUBSTANCES HALAAL.

Rasulullah (sallallahu alayhi wasallam) said: "Most of the munaafiqs of my Ummah are its qarees."

are haraam for all – for the young and old – for the addicts and non-addicts. The addicts should gradually reduce their smoking until they are emancipated from this curse.

Q. Since it is not permissible to make pictures in any way because it amounts to imitating the creation of Allah Ta'ala, will this prohibition also apply to recording? A voice is also the creation of Allah.

A. The laws and rules of the Shariah are not the products of our logic and opinion. They are the effects of Allah's Command. It is permissible to record voices and to draw pictures of inanimate objects. Although trees and mountains are also the creation of Allah Ta'ala, nevertheless, Rasulullah (sallallahu alayhi wasallam) explicitly allowed drawing pictures of inanimate objects. Since the Shariah explicitly allows pictures of other aspects of Allah's creation, the prohibition may not be extended to voices, and other aspects of Allah's creation.

Q. A Maulana says that according to the Hadith, Salaat is permissible in the bazaar which is the worst of places. Therefore Eid Salaat is permissible on a sportsfield. He also says that a Deeni environment is created at these places (sportsfields) just like a deeni environment is created when tablighi ijtimas are held on sportsfields and soccer grounds. These are his daleels for the permissibility of Eid Salaat in a sportsfield. Please comment.

Q. The Maulana lacks intelligence or he has not applied his mind, hence the drivel 'daleels'. The issue is not 'permissibility' of Salaat, whether it be the daily Salaat or Eid Salaat. The issue is the command of the Shariah, viz., that Eid Salaat should be performed in an Eidgah. We are saying that a *mal-oon* and *mabghoodh* venue is not an Eidgah. This is all that we are saying. The person's arguments are baseless. In fact, when the Sunnah negates even a Musjid for Eid Salaat, then to a greater degree will a *kaafir mal-oon* venue be prohibited. The argument is not whether Eid Salaat is permissible or not in a Musjid or sportsfield when there is no Eidgah. In the absence of an Eidgah, the Musjid is the venue for Eid Salaat, not a *mal-oon* ground such as a sportsfield

where zina, liquor, gambling, immorality, etc. are the order of the day. It is not permissible to abandon the Eidgah for attending a Musjid for no valid reason. How then can a haraam venue surpass a Musjid? The brother, maulana does not know what he talks.

If there is an Eidgah, Salaat in the bazaar will not be permissible notwithstanding the validity of the Salaat performed in such a venue. When there is a Musjid, it will not be permissible to perform the daily Jamaat Salaat in the bazaar without valid reason. The Maulana Saheb clearly lacks understanding of the basic issues of Fiqah and its Usool, hence he speaks such drivel.

No perceived benefit may be cited to abrogate a Shar'i hukm. The Shariah prescribes an Eidgah. Nothing may be presented to abrogate this Shar'i hukm. The Deeni environment at the Eidgah is adequate. Why does the Maulana have a bias in favour of a *mal-oon* ground?

Q. We, students at a Darul Uloom, have been told that we are too much involved in the means instead of the objective. The Maulana says that the objective is tableegh while the pursuit of knowledge is the means. This has confused us. He says that Tableegh is the *asal* while Ta'leem is the *zariah* (means).

A. Tableegh and Ta'leem are one and the same thing. When an Ustaad imparts Ilm-e-Deen, he is engaging in Tableegh of the highest merit. Those who claim that there is too much involvement in the acquisition of Deeni Ilm are under the spell of shaitaan and the nafs. In fact, students of today are not genuine Students of Deeni Knowledge. They waste considerable time in futility. They lack understanding of even the meaning of Ilm. This Maulana Saheb is afflicted by a grievous misconception. Tableegh without Ilm is not possible. And, by Tableegh we do not mean the specific Tableegh of the Tableegh Jamaat. Only the Ulama are able to discharge the obligation of certain forms of Tabligh, and for this Ta'leem and Ta'allum are Waajib.

Q. The warranty in my car has expired. The dealer is offering an extended warranty for R5,500 a year.

(Continued on page 12)

YOUR FINGERS

INSTRUMENTS OF IBAADAT OR SIN RINGS ON YOUR FINGERS

"A man approached Rasulullah (sallallahu alayhi wasallam) wearing a ring (made of) iron. Rasulullah (sallallahu alayhi wasallam) commented: **"Why am I seeing on you the jewels of the people of the Fire?"** Then he (the Sahaabi) threw away the ring. Later he (the Sahaabi) came wearing a ring of copper/brass. Then Rasulullah (sallallahu alayhi wasallam) said: **"Why am I smelling the odour of idols from you?"** Then he (the Sahaabi) said: "O Rasulullah! From what material should I make it (the ring)?" Rasulullah (sallallahu alayhi wasallam) said: **"From silver which should be less than one mithqaal (about 4 grams)."**

According to the Shariah, it is not permissible for both males and females to wear any kind of imitation rings. For females only rings of gold and silver are permissible. For males only rings made of silver weighing about four grams are permissible. Rings of copper, brass, iron, plastic, aluminium and of any material whatsoever are haraam. Thus, fingers on which such rings are worn are instruments of sin and the Fire of Jahannum will be the punishment.

LICKING THE FINGERS

"Rasulullah (sallallahu alayhi wasallam) said: "When any of you have eaten, do not wipe (or wash) your hands until he has licked his fingers."

A Sahaabi narrated: "I saw the Nabi (sallallahu alayhi wasallam) eating with three fingers, and licking his fingers before wiping (or washing) them."

Jaabir (radhiyallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said: "After meals, lick the fingers, for verily, he (the one who eats) does not know in which portion of the food the barkat is."

Anas (radhiyallahu anhu)

said that after Rasulullah (sallallahu alayhi wasallam) had eaten, he would lick his fingers thrice."

It is Waajib to lick the fingers after meals, before washing. It is also necessary to thoroughly cleanse the plate with the fingers before washing it. Rasulullah (sallallahu alayhi wasallam) said that even the cleansed plate supplicates to Allah Ta'ala.

INTERLACING THE FINGERS IN THE MUSJID

(This interlacing of the fingers is called Tashbeek)
"Once while Hadhrat Saeed Al-Khudri was sitting in the Musjid, Rasulullah (sallallahu alayhi wasallam) entered. He saw a man sitting in the centre of the Musjid with the fingers of both hands interlaced. Rasulullah (sallallahu alayhi wasallam) indicated to the man, but he did not understand (what was being conveyed to him). Then Rasulullah (sallallahu alayhi wasallam) turned to Abu Saeed Al-Khudri and said: **"When any one of you performs Salaat, never should he interlace his fingers, for verily, interlacing fingers (Tashbeek) is an act of Shaitaan, and verily, as long as you are in the Musjid you are in Salaat until you leave from the Musjid."**

TAKHLEEL OF THE FINGERS DURING WUDHU

(Takhleel means to pass the fingers of one hand through the fingers of the other hand to ensure that water has reached the spaces in between the fingers.)

"Rasulullah (sallallahu alayhi wasallam) commanded: **"When you make wudhu then make Takhleel between your fingers and your toes."** (Takhleel of the toes is made with the little finger of the left hand.) Rasulullah (sallallahu alayhi wasallam) said: **"Make takhleel of your fingers so that Allah does not make takhleel of (your) fingers with fire on the Day of Qiyaamah."**

COUNTING ON THE

FINGERS

Rasulullah (sallallahu alayhi wasallam) said to (the lady) Busrah: **"Make incumbent on you (to recite) Tasbeeh, Tahleel and Takbeer, and count (the thikr) with the anaamil, for verily, they (the anaamil) will be questioned and interrogated on the Day of Qiyaamah. Do not become oblivious (of Allah's Remembrance), for then you shall be deprived of Rahmat (Mercy)."**

(Anaamil refers to the finger-joints. On each finger there are three joints. Tasbeeh means to recite any form of thikr in which appears 'Subhaanallaah', even if only Sunhaanallaah. Tahleel is to recite: Laa ilaha il lallaah. Takbeer is to recite: 'Allaahu Akbar'.)

The fingers will testify on the Day of Qiyaamah in favour of the one who had used them to count the number of times Thikr was made.

CRACKING THE FINGERS DURING SALAAT

Rasulullah (sallallahu alayhi wasallam) said to Hadhrat Ali (radhiyallahu anhu): **"Verily, I love for you what I love for myself. Do not crack your fingers whilst you are in Salaat."**

The Wrath of Allah descends when fingers are cracked during Salaat.

EATING WITH THE FINGERS

"Hadhrat Ka'b Bin Maalik (radhiyallahu anhu) narrated that Rasulullah (sallallahu alayhi wasallam) would eat with his three fingers. He would lick the food from his three fingers."

Eating food with the fingers is Sunnah. Generally three fingers are used when eating. However, food such as rice is eaten with all five fingers.

Every act of the Mu'min, if done consciously in emulation of the Sunnah, is an act of ibaadat of high merit. Rasulullah (sallallahu alayhi wasallam) said: **"The Mu'min is rewarded for every (lawful) act he does, even for the morsel of food which he (affectionately) lifts (with his fingers) to the mouth of his wife."**

MJC'S AND SANHA'S PORK AND CARRION DEBACLE - THE ORION SAGA -

(Continued from page 1)

munity who expect the kuffaar to abide by the terms of stupid halaal certificates when they have an opportunity to increase their profits by trade practices which are perfectly normal and acceptable in their world. All kuffaar firms are aware of the monetary greed of MJC, SANHA and NIHT. Therefore, they feel snug in their relabeling of pork and carrion. A few extra rands are sufficient to buy the silence of the pork and carrion halaalizers.

What is unacceptable, shocking and lamentable is the conduct of Muslims who have been devouring carrion and pork for decades. How

can the Imaan of a Muslim permit him/her to buy meat products from the kuffaar? That Muslims purchase pork and carrion from non-Muslims, is the clearest evidence for their Imaan being dead or even eliminated. It is unintelligent and stupid for Muslims to fight with Orion Cold Storage. The shayaateen who should be buried alive and cast into tanks of boiling oil are the villains who constitute MJC, SANHA and NIHT. These are about the worst specimens of humanity who have polluted the surface of the earth. Those who feed Muslims pork and carrion are worse than the pigs they halaalize.

EVIL GAZE (NATHR)

Rasulullah (sallallahu alayhi wasallam) said: **"Verily, a bad gaze is reality."** The effect of a person's gaze can be disastrous in the health of the person to whom the gaze is directed. It could result in serious illness of the person. Once when someone lapsed into unconsciousness due to the gaze of another person, Rasulullah (sallallahu alayhi wasallam) said: **"Why do any one of you desire to kill his brother. Why don't you offer a dua of barkat for him."**

Rasulullah (sallallahu alayhi wasallam) instructed that if one's gaze falls on someone and one is attracted to that person, be it a child, then one should immediately say: *Baarakaal-laahu aleyka. (May Allah grant you barkat in it - i.e. whatever the ni'mat may be, whether beauty, health, intelligence, etc.).*

It is also narrated in the Hadith that when one sees a beautiful person or even an animal, one should say: *Baara kallaah or Ma shaa-Allaah.* This will neutralize the effect

of the eye. The effect of a strong stare could be evil even if not accompanied by an evil intention. A person staring at someone may innocently make a good comment. Nevertheless, the effect of the gazes could be evil. One should therefore always recite the short Dua when viewing something or someone beautiful.

If evil *nathr* (gaze) is suspected on someone, adopt the following prescription:

Recite once Surah Faatihah, then the first five verses of Surah Baqarah until *Muflihoon*, Aayatul Kursi, Surah Ikhlās, Surah Falaq and Surah Naas. Then the last two aayats (50 and 51) of Surah Qalam. After having recited these aayaat and Surahs, blow on the affected person. Repeat the process a second time and blow on the person. Then repeat it a third time and blow on the person. Repeat this process in the morning and the evening for three days. Insha'Allah, the evil effect will be cured.

MJC 'HALAAL' CERTIFIED PORK-CARRION PRODUCTS

The following is part of the inventory of MJC certified pork-carrion production which were exposed in papers filed in court:

- * **Pig hearts** imported from Belgium and Ireland were re-labelled and sold to Muslims as 'halaal' mutton products.
- * **Carrion Poultry** imported from Spain and re-labelled as 'halaal'.
- * **Kangaroo meat** re-labelled as beef

- * **Haraam buffalo meat** imported from India and sold as AB/B grade beef
- * **Non-food-grade milk powder** for animal feed re-labelled as skim milk powder for human consumption.
- * **Pig's hearts** sold as cow's hearts
- * **Rotten carrion poultry:** Chemicals were used to erase expiry dates to enable new expiry dates to be inserted on the diseased rotten poultry.

The above 'halaal' certified pork-carrion corruption was described in court papers as "the tip of the iceberg". Indeed it is the tip of the iceberg of decades of MJC pork-carrion corruption in the name of 'halaal'. For decades thousands of Muslims have been devouring gluttonously MJC certified pork and carrion.

The tens of thousands of abortions committed by Muslim girls in the Western Cape

are to be directly attributed to the consumption of the haraam pork-carrion filth certified 'halaal' by the MJC. Consumption of carrion and pork induce pig-like immorality in human beings. Zina is a natural consequence of haraam consumption. All vestiges of shame are eliminated, and Imaan slides into destruction.

When an employee at Orion Cold Storage was asked about her stunt of re-labelling the haraam products with 'halaal' stickers, she explained: **"We are blessing it (the pork-carrion) quietly."** With the satanic 'halaal' certificates, the MJC has imparted to non-Muslim workers the lesson of

'halaalizing' (blessing) the *vark* and carrion products of Orion to render the filth 'halaal' for Muslim consumption. The depths of haraam obscenity to which the MJC has plunged is absolutely shocking an unparalleled in the annals of Islam's history. Sight should not be lost of the fact that SANHA is no better than its MJC counterpart in this despicable satanic pork and carrion halaalizing industry.

After the exposure of all this Satanism permeating the corrupt pork-carrion industry, can the Muslim public still trust the MJC's rotten word and 'halaal' certificate?

A HARAAM, OBSCENE FUNCTION IN A MUSJID

Question:

"Recently our Masjid was host to a Nazam Jalsah which was held inside the Masjid. It was dubbed as the first such jalsah in Mpumulanga. I enumerate a few concerns. Please enlighten me on the Shariah perspective.

- One of the singers of the nasheeds (songs) sang a nasheed praising Rasulullah (sallallahu alayhi wasallam). His presentation was rap music style with action. His attire was contrary to the Sunnah
- The other presenter, who is a qualified Molvi and Qaari, when reciting a nazam praising Allah Ta'ala, would gesticulate with his hands (up and down) requesting louder chorus from the musallees).
- Our local Imaam was the MC of that hosted event. He had hired a non-Muslim sound system company to enhance and increase the sound. We do have a sound system in our Masjid, and also

qualified Muslims who have sufficient knowledge of controlling the sound system. But the Imaam had allowed a non-Muslim in the state of najaasat and janaabat to control the sound system inside the main Masjid area. As far as I know even a Muslim is not allowed inside the Masjid without wudhu, never mind the state of janaabat, The non-Muslim operator was in the Masjid for about six hours. The sound system which was hired is used and hired to many non-Muslim and government functions where alcohol, etc. is served.

- Our local Imaam announced in the Masjid that CDs of the nazam artists/singers were available for sale. Is it not so that business transactions, promotions or even announcements of lost items in the Masjid are not permissible?

Many members of our community are unhappy about this

event. Kindly enlighten us of the Shariah's ruling.

ANSWER

According to the Hadith, a time will dawn when the Imaam (leader, ruler) of the Muslims will commit zina in broad daylight with a woman right on the mimbar of the Jaami' Masjid in Damascus in full view of the audience (the musallees) in the Masjid. It is quite logical that prior to this ultimate enactment of Shaitaan, there will be a prelude of shaitaani events of this nature leading up to the major act of zina in the Masjid by the ruler. It appears that in South Africa, the devil whom you have dubbed the 'imaam' of the Masjid, has initiated the process of preparation for zina in the Masjid.

Ultimate acts of immorality and horror do not occur suddenly and overnight. People are first desensitized by shaitaan with lesser acts of immorality. By degrees they become accustomed to greater acts of immorality until zina in the Masjid and zina on public roads become the norm.

Shaitaan is a cunning master

and teacher. He has initiated the process of incremental immorality and obscenity with songs about Allah Ta'ala and Rasulullah (sallallahu alayhi wasallam). Tomorrow when the Imaan has become thoroughly corrupt and desensitized to evil, songs of prostitutes will become acceptable. In the beginning shaitaan lightly holds the victims finger. Gradually his grips increases until the time arrives when he finally swallows his prey.

This satanic imaam is the agent of Iblees or he could be shaitaan in human form. Every act which you have described is the perpetration of shaitaan who has succeeded in enrolling the imaam, the Masjid's trustees and the audience (the musallees) to support the event of immorality and to participate therein. The fact that this imaam had no care for even the sanctity of the Masjid nor was he concerned with the non-Muslim junubi polluting the Masjid for hours, nor did he suffer a twinge of conscience for all his haraam clowning acts, indicates that Allah's *la'nat* (curse) has transmogrified his brains. This *mal-oon* so-called imaam has plainly

advertised the divine curse which has settled on him.

One does not require an excess of intelligence to understand that the vile 'nazam jalsah'-concert held in the Masjid is HARAAM. All the antics, acts and even the very singing of the nazams in the Masjid in the manner described in your letter are HARAAM. It is worse than the act of adultery committed by a man in privacy afterwards by remorse, regret, and he hastens to Taubah while the devil 'imaam' promotes his Satanism under the guise of the Deen.

There is no need to comment much on the ingredients of the immoral function. The concert was HARAAM from A to Z. The faasiq imaam should be kicked out from the imamate position. It is not permissible to have such a faasiq-faajir to be the Imaam of the Masjid.

The trustees of the Masjid are equally liable and blameworthy for allowing the HARAAM concert to be conducted in the Masjid. The imaam and all of those who condoned this HARAAM function are tinders of Jahannum.

THE MJC CARRION-PORK HALAALIZER MUST ANSWER!

Among the valid concerns pertaining to the MJC's pork-carrion corruption scandal raised by the *National Consumer Forum* (We don't know if this too is a carrion halaalizing agency or not!) are:

(1) THE SUPERVISION LIE

The Deputy President of the MJC, Sheikh Achmat Sedick in his desperate damage controlling exercise commented: "The MJC has cleared a total of 18 consignments for Orion.It must be noted that we do not certify Orion's cold storage itself or anything else.The MJC sends its inspectors to those abattoirs all over the world."

Commenting on this MJC rubbish, the *National Consumer Forum* states: "We take note of the fact that Orion's Cold Storage facility was not inspected by MJC. Why not? If the MJC could send inspectors all over the world to certify facilities what prevented the MJC from auditing one of the largest Meat Cold Storage facilities based in Cape Town, despite the fact that Orion Cold Storage Company had products certified Halaal by the MJC?"

OUR COMMENT: The MJC has presented its humbug in self-vindication in its ludicrous attempt to wriggle out of the carrion-pork debacle. The skulduggery of the MJC is mind-boggling. It has certi-

fied tons and tons –thousands of tons –millions of tons – over the years, of carrion products for Orion, yet it has the obscene audacity of claiming: that it does not certify Orion's cold storage itself. What does this haraam carrion agency mean by having certified 18 consignments of meat products for Orion without it (MJC) having certified and supervised the cold storage itself where the filth would be stored? Does the MJC operate cold storage facilities to store the carrion it certifies 'halaal' to at least pull wool over the eyes of the stupid carrion-pork devouring Muslim public?

This admission by the MJC loudly confirms what we have been contending over the years regarding total lack of supervision. These carrion halaalizing agencies – MJC, SANHA, NIHT, etc – do not have even a ghost of supervision. Supervision of the products certified by these devils is 100% non-existent. The claim of supervision is among the worst frauds and lies disgorged by this progeny of shaitaan.

(2) TANGLED IN ITS OWN LIES

Defending itself in its attempt to wriggle out of the halaalized carrion-pork quagmire, the MJC flabbily presents the following LIES:

"No pork, wine or any of its derivatives are used in the pro-

duction process or is present in the production area. In this regard there are no compromises.

Approved Muslim persons who are knowledgeable of Halaal standards are in control of goods received and monitoring on a full-time basis.

All suppliers of food ingredients are Halaal---approved.

No Haraam products are stored or transported together with Halaal products. This rule applies equally to the applicant as well as to its suppliers"

Commenting on these capital LIES, the *National Consumer Forum* states: "If these are standard requirements of the MJC as its protocol for Halaal Accreditation, why were these not applied with regard to Orion Cold Storage Company? By its own admission the MJC said: "It must be noted that we do not certify Orion's cold storage itself or anything else." The MJC did not do an audit on Orion Cold Storage Company facilities."

OUR COMMENT: Despite halaalizing tons and tons of Orion's meat products, the MJC brazenly and shamelessly concedes that it did not certify Orion's cold storage facilities. The fraudulent perpetrations by Orion confirms the massive LIES of the MJC regarding its supervision, approved personnel, no pork, no wine, no

haraam products stored, transported, etc. If the MJC genuinely had abided by its own paper standards, which in reality is a dense smokescreen, Orion would not have succeeded to commit the huge pork-carrion scandal? Why did the MJC certify Orion's meat products when by its own admission it had no control and no supervision of Orion's cold storage facilities?

(3) THE HUGE CONTRADICTION.

The *National Consumer Forum* states: "Quoting Mr. Patrick Gaertner CEO of Orion: 'Most of our sales are to the Muslim community in Cape Town and all products sold to them are imported with strict certification from overseas halal suppliers. This is presented to the MJC who inspects and recertifies it. In addition my company works closely with the Muslim Judicial Council (MJC) who inspects and certify all our halal meat.' (Our emphasis) Commenting on this statement of Orion, the *National Consumer Forum* said: "According to this statement, Orion Cold Storage Company holds the view they are fully Halaal compliant, but the MJC asserts that it only certified poultry consignments on demand at the harbour.

By all indications it appears that the bulk of Orion's busi-

ness is in red meat, but the MJC claims it only certified poultry. How is it possible for Mr. Gaertner to claim that the MJC inspects and certifies all their Halaal meat?

OUR COMMENT: The more the MJC lies, the more it sinks and gets trapped in its own pork-carrion mess. Orion Company unequivocally claims that the MJC certifies all its meat products which is sold to the Muslim community. To date the MJC has not refuted Orion's claim in this regard. It will not remain hidden from Muslims that the MJC has all along been certifying Orion's haraam pork, haraam carrion chickens, haraam buffalo meat from India, haraam kangaroo meat, etc. No amount of skulduggery and wriggling will free the MJC from the quagmire of pork excreta in which it is wallowing.

INTEREST

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

THE DECEPTION OF TURKISH 'ISLAM' - THE SINISTER GULEN MOVEMENT

(Continued from page 1)

of Muslims. Its subtle modus operandi has ensnared numerous Muslims world-wide, in its tentacles, and it is executing its dark agenda in the very name of Islam.

This plot is the Turkish brand of eviscerated 'islam' propagated by a movement called the *Gulen Movement*. Fethullah Gulen is a modernist Turk who currently lives in the U.S.A. The methodology of this movement is to undermine Islam via such educational institutions which impart a smattering of elementary Islamic teaching pertaining to ritual acts of worship. However, the emphasis is twofold: (a) Total modernization/westernization of Islam, and (b) Western secular education.

The objective of westernizing Islam is to kill the spirit of Imaan. This killing is imperative for the subjugation of the Ummah and for establishing the hegemony of the western world over the lands of Islam. The educational system of the Gulen Movement combines religious and secular education, and the religion is supposedly Islam, and this is the attraction for secular, unwary and unsuspecting Muslims. In almost every country of the world this insidious movement has established its schools. The system of education of these Turkish institutions subtly and gradually erodes Imaan until the stage is reached that the student understands Islam to be a religion of ambiguous moral values and a smattering of worship rituals - a religion bereft of the Code of life with which the Qur'aan and Sunnah

deals in minutest and meticulous detail.

The educational system is designed to abolish the Sunnah. The consequence of this abolition is the total destruction of the identity of the Muslim. Students are trained to be the serfs of the West. Piping Bush's theme of 'terrorism', the emphasis of the Gulen Movement with its myriad of schools is the creation of a 'moderate' 'islam' - an 'islam' which is palatable to the Western American master - an 'islam' which will ensure that Muslims remain the serfs and camp-followers of the western kuffaar - the Yahood and Nasaara in whose holes Rasulullah (sallallahu alayhi wasallam) predicted Muslims would crawl in. In total emulation of the Yahood and Nasaara, Rasulullah (sallallahu alayhi wasallam) said that Muslims will follow them "into the lizard's hole".

Turkish 'islam' offered by the Gulen Movement has been spawned by dark, sinister forces of the West. Sight should not be lost of the fact that the Gulen Movement with its myriad of so-called 'madrasahs' was flourishing in Turkey several decades ago when Turkey was in the iron grip of the kaafir military of that country. It is most significant that whilst the Turkish military had banned teaching of the Qur'aan Majeed to children under the age of 16 years, the 'madrasahs' of the Gulen Movement were flourishing and are on the increase in Turkey and elsewhere. In fact, when the civilian government of Turkey relaxed the law and

legalized Madrasahs - true Madrasahs - not the fake 'madrasahs' of subversion operated by the Gulen Movement - the army promptly took to the streets with columns of tanks and warned the government to rescind its decision otherwise suffer the consequences of a coup. The government was constrained to renege and the law of prohibition remained. The army decreed that only at the age of 16 may a child decide to learn the Qur'aan if he/she so wishes. Yet, Gulen's satanic institutions called 'madrasahs' operated with the full blessing of the army and all western governments and the sinister forces of the West.

A former American president, Bill Clinton had this to say about the Gulen Movement: "You are contributing to the promotion of ideas of tolerance and interfaith dialogue inspired by Fethullah Gulen in his transnational social movement. You are truly strengthening the fabric of our common humanity, as well as promoting the on-going cultural and educational bond that ties our world together."

A Madrasah is anathema to America and the West. But Gulen's 'madrasahs' are applauded, funded and promoted by the sinister forces of Western countries. They have realized that the brand of 'islam' which Gulen propagates will ensure and entrench western, specially American, domination. The Gulen Movement is a sinister front for the U.S.A.. Its dangerous veneer is its system of kufur 'madrasahs' designed to eliminate the Sunnah

of Rasulullah (sallallahu alayhi wasallam) and the Shariah. Why would Bill Clinton praise this movement?

The orientalist enemies of Islam without exception are lauding the Gulen Movement and piling on the accolades. One orientalist enemy of Islam, Prof John Esposito of George Town University, says in praise of the Gulen Movement: "The Gulen Movement has become a very influential voice in the world in both dialogue or religions and civilization of societies." Why would the enemies of Islam who are actively engaging in plots to undermine Islam, praise a movement of 'madrasahs'?

The emaciated 'islam' imparted by the 'madrasahs' of the Gulen Movement is western indoctrination, the objective of which is to ensure the colonization of the brains of the Ummah. Muslims should beware of these schools. It is indeed lamentable that Muslims in South Africa are supporting the Turkish schools and Turkish 'islam' in increasing numbers. It is infinitely better to send your children to a non-Muslim secular school than to a Turkish 'madrasah' school.

Contrary to the claims made by the Movement that its funds are the contributions of small Turkish businessmen, there are sinister forces who are funding the billions of dollar world-wide operations of the Gulen Movement. This movement has no shortage of funds. Its schools are housed elaborately in expensive buildings, and they are found in almost

every country on earth. They don't have any problem with permits and visas regardless of a country being war torn. This fact speaks volumes for understanding the dark forces directing the operations of the Gulen Movement.

For the sake of the Imaan of their children, Muslims should beware of Turkish 'islam'. Muslims should not admit their children to these 'madrasahs' and schools of conspiracy whose ultimate objective is the destruction of Islam, enslavement of the Ummah and siphoning off the natural resources of the Muslim lands.

The 'islam' the Gulen 'madrasahs' impart is an ambiguous concept of 'tolerance', 'respect' and 'moderation'. The Islam which Rasulullah (sallallahu alayhi wasallam) imparted is called 'terrorism' or 'militant' Islam in the Gulen Movement. The products of these Turkish schools are real zombies who take pride in licking the boots of the U.S.A. The engineers of the Gulen Movement are the devotees of the arch-Kaafir and Shaitaan, Attaturk whose mission it was to destroy Islam. The Gulen Movement is the other side of the Attaturk coin. Attaturk had utilized the coercive power of the state to suppress and eliminate Islam. The Gulen Movement is utilizing educational institutions with a thin veneer of Islam to achieve the very same satanic objective. But Allah Ta'ala will protect his Deen. Says, the Qur'aan:

"If you have sabr and taqwa, never ever will their plots harm you."

MOTHER IS YOUR NAFL HAJJ

A man left from the City of Farghaanah (in Central Asia) with the intention of performing Nafl Hajj. When he reached Nishapur, he went to visit Hadhrat Abu Uthmaan Al-Khairi (rahmatullah alayh). He made Salaam, but Hadhrat Abu Uthmaan did not respond. Feeling annoyed, the man reflected in his mind: 'It is indeed surprising that a Muslim does not respond to the Salaam of another Muslim!'

By *kashf* it was revealed to Hadhrat Abu Uthmaan what the man was thinking. He

commented: "Does a person perform Hajj whilst abandoning his ailing and grieving mother?" Jolted by this truth, the man abandoned his plan for Hajj, and immediately set off to return to Farghaanah. He remained in his mother's service until her death.

After his mother's demise he travelled to Nishapur to be in the company of Hadhrat Abu Uthmaan Al-Khairi. When Hadhrat Abu Uthmaan saw the man, he leapt up, embraced and honoured him. He remained in the company of Hadhrat Abu Uthmaan until

the latter's demise.

The rights of a mother, in fact the rights of parents, are sacred. The importance and sanctity of the rights of parents increase with age. The bond of parenthood becomes stronger with time. Even if the son reaches 60 years, he remains a child to his parents and it remains his obligation to keep them happy in all lawful things. It is not permissible for even the adult or elderly son to depart on a journey without the happy consent and blessings of his parents. And a journey in terms of the Shariah is a

distance of 77 kilometres or more. Children should not deprive themselves of the wonderful Duas of their parents when they go on a journey. Rasulullah (sallallahu alayhi wasallam) described the Dua of parents as 'Mustajaab (readily acceptable), without doubt'.

Most people indoctrinated with western ideas are oblivious of the Waajib rights of their parents. The western cult of life is the life-style of animals. The parental bond fades into oblivion for animals.

N.C.F. WARNS THE MJC

"The National Consumer Forum views the matter in a very serious light. We also see this matter as essentially a criminal matter and our enquiry is also motivated to secure sufficient evidence to corroborate our criminal charges. We also require full cooperation of the MJC Halaal Trust in order to facilitate the implementation of corrective measures even to the extent of making submissions to Parliament to effect necessary legislation to prevent the reoccurrence of these catastrophic events."

NABI AADAM'S JANAAZAH

WHEN HADHRAT AADAM'S Maut arrived, Allah Ta'ala sent Malaikah (Angels) with *Hunoot* (perfume) and *Kafan* from Jannat. After Nabi Aadam (alayhis salaam)

died, the Malaikah gave him ghusl with water in which was immersed leaves of a berry tree. His body was wrapped in three sheets of cloth.

His son, Sheeth (alayhis salaam) who was the Nabi after his father's demise, requested Jibraeel (alayhis salaam) to lead the Janaazah Salaat. Hadhrat Jibraeel (alayhis salaam) instructed Sheeth to lead the Janaazah Salaat. He recited 30

Takbeer.

The Malaikah dug the grave, and he was buried in a cave in Mount Abu Qabees. Hadhrat Hawwaa (alayhas salaam), was also buried a year later in the same cave.

SADQAH – A REMEDY FOR SICKNESS

-The importance of water-

Rasulullah (sallallahu alayhi wasallam) said:

“Protect your wealth (by paying) Zakaat. Remedy your sick ones (by giving) Sadqah. Fortify (yourselves) against calamities by means of Dua.”

Sadqah is an efficacious method of treating sickness. A man came to Hadhrat Ab-

dullah Ibn Mubaarak (rahmatullah alayh) and complained: “I am suffering for seven years from this wound on my knee. I have resorted to every kind of remedy. I have consulted many physicians, but to no avail.”

Hadhrat Abdullah Ibn Mubaarak said: “Go and search for a place where people are experiencing hardship because of lack of water. Have a well dug for them. I have

hopes that with the gushing of water, your wound will be healed.”

The man obeyed. He arranged for the construction of a well. After a short while he was completely healed. Imaam Baihqi narrated the following wonderful episode.

“My Ustaadh Imaam Abu Abdullah Haakim’s face became covered with pimples. Every remedy failed to cure him. After a whole year passed in this condition, he

went to Hadhrat Imaam Abu Uthmaan As-Saabuni and requested: “During your *Jumuah majlis (gathering) do supplicate for my cure.*” Imaam Saabuni that Friday made fervent dua and those present recited ‘Aameen’.

The next *Jumuah*, a lady sent a letter to Imaam Saabuni in which she had written: ‘I too had made fervent dua at home that night for Imaam Abdullah Haakim. That very night Rasulullah (sallallahu alayhi wasallam) appeared in my dream and

said: ‘Tell Abu Abdullah Haakim to make water available in abundance to the people.’

Imaam Baihqi said that he delivered the letter to Imaam Abu Abdullah Haakim. After reading the letter, he immediately arranged for the construction of a well to supply the people with water. Even before a week had passed, his face began to heal. Very soon there remained not a single people nor any blemish on his face. He was completely cured.

THE BEARD AND THE SHAFI’ MATH-HAB

Q. Dr. Amjad Rasheed al-Maqdisi, Dean of the Islamic Law faculty at Ahqaf University in Yemen has published an article in which he proves that according to the Shaafi’ Math-hab it is permissible to shave off the entire beard even without valid cause. He cites proof from the classical works of the Shaafi’ Fuqaha. Is it correct that the Shaafi’ Math-hab allows shaving the beard?

ANSWER We do have the article and are currently preparing a thorough response and refutation to the *ghutha (rubbish)* which the Dean has disgorged in his satanic attempt to prove what not a single Shaafi Faqeeh nor any other authority of the Shariah of all four Math-habs has ever said. Maqdisi’s contention is absolutely *baatil* drivell. He has abortively laboured to extravasate support for his condonation of the haraam, shaitaani, kufri practice of shaving

the beard. No Shaafi Faqeeh ever has held the haraam view which this Dean of the University is peddling.

The Dean does not understand what he has read in the Shaafi’ kutub of Fiqh. Only a moron interprets the Ahaadith and the rulings of the Shaafi’ Math-hab to eke out support for the kaafir practice of shaving the beard. The Dean has attempted to bur-nish his stupidity with citations from the Shaafi’ kutub of Fiqh of which his understanding is dismal. The Dean’s extravaga-tion from the simple, straight-forward view upheld by the *Ijma’* of the Sahaabah and Ummah is tantamount to kufri. Was there ever a Nabi whose face resembled the ugly shaved face of a kaafir? Was there any Sahaabi who had ever shaved off his beard? Did Rasulullah (sallallahu alayhi wasallam) ever shave his beard? Did any of the Auliya, Fuqaha, Muhad-

ditheen and the Ulama of the Ummah ever shave their beards? The Deans sensorium is surely polluted with coprophilic tendencies, hence his brains appear to be the victim of vermiculation. Only a diseased mind is capable of flaunting the type of *ghutha* which Maqdisi has disgorged.

Our refutation will be in the form of a book which shall, Insha’Allah, demolish Maqdisi’s rubbish from every angle. According to all Four Math-habs it is HARAAM to shave the beard, and of the four Math-habs, the Shaafi’ viewpoint is the most rigid and uncompromising. While the other three Math-habs allow cutting the beard beyond the fist-length, the Shaafi’ Math-hab does not condone even this despite the existence of Ahaadith to prove the permissibility of cutting the beard when it is longer than one fist length.

THE DARKNESS OF TASHABBUH

Tashabbuh bil Kuffaar (emulating the kuffaar) is haraam. Rasulullah (sallallahu alayhi wasallam) said: “Whoever emulates a people, becomes of them.” Many aayaat in the Qur’aan prohibit even inclination towards the kuffaar.

Hadhrat Mujaddid Alf-e-Thaani (rahmatullah alayh) in a letter to the sons of his Shaikh, Hadhrat Khwaajah Baaqi Billaah (rahmatullah alayh) said:

“This Faqeer once went to visit a man who was in the throes of death. When I concentrated on his spiritual condition, I discerned that his heart was enveloped by clouds of *zulmat* (spiritual darkness). Despite all my

endeavours (*of Tawajjuh*) to eliminate the *zulmat* from his heart, it was to no avail. Afterwards I discovered that these clouds of *zulmat* were the effects of the attributes of *kufri* which were hidden in him. These attributes of *kufri* were the consequences of association and friendship with the people of *Kufri*. By means of *Tawajjuh* the clouds of *zulmat* cannot be eliminated.”

This episode should be adequate admonition for those who follow the ways, styles and fashions of the kuffaar. The ultimate end could be *kufri* and departure from this dunya without Imaan. May Allah Ta’ala save our Imaan.

MAULANA BINNURI ON HARAAM METHODS

Commenting on the employment of haraam methods ostensibly for the sake of the Deen and Tabligh, Hadhrat Maulana Yusuf Binnuri (rahmatullah alayh) said:

“With regards to methods for Tabligh and Da’wat, I wish to present a principle. Allah Ta’ala has not obliged us to produce uprighteous Muslims by any means whatsoever. Yes, we have the obligation of harnessing all lawful ways of Tableegh which are within the scope of our acquisition and ability as best as we are able to.

Just as Islam has commanded us with

the duty of Tabligh, it has also shown us the honourable ways and etiquettes of discharging this obligation. We are obliged only to execute the duty of Tabligh within the confines of these ways. If we are successful in our efforts of Tabligh whilst observing the lawful ways and means, then we have achieved the objective. However, assuming that we cannot accomplish the objective by employing these lawful methods, then we are not obliged to resort to unlawful methods to call people to the Deen, and to cast aside the rules and eti-

quettes of Tableegh. It is not permissible to adopt any methods whether permissible or not.

If we manage to reform even one person by employing the lawful means of the Shariah, then the mission of our Tableegh is achieved and successful. On the contrary, if we convert a hundred people by the utilization of unlawful means, then this ‘success’ has no value by Allah Ta’ala. Tableegh which is executed by trampling on the *ahkaam* of the Deen is not Deen. It is the propagation of something other than the Deen.

Films (as well as pictures, videos, television, etc.) are by themselves in conflict with the laws of Islam. Thus, we are not obliged to utilize such methods for Tableegh. If we do not adhere to this method (i. the lawful method), then today we shall utilize films to satisfy the whims of people. Tomorrow we shall begin to make use of semi-nude women for the objective of Tableegh. This will be followed by functions of singing and music to draw people towards the Deen. In this manner, in the name of Tableegh we shall be guilty of trampling on the laws of

the Deen.”

(Hadhrat Maulana Yusuf Binnuri – rahmatullah alayh – presented the above naseehat in 1977 when he was requested to give a talk on television. The narrator of this naseehat is Maulana Muhammad Taqi Sahib who had accompanied Maulana Binnuri on the journey on that occasion. Maulana Muhammad Taqi had also commented as follows: “This was Maulana Binnuri’s last address to the Council. On reflection, it will be understood that this was the final naseehat of Maulana Binnuri to all workers of Da’wat and the Deen. It is most befitting to impress this naseehat on the tablet of the heart.”

THREE TYPES OF QAADHIS

Rasulullah (sallallahu alayhi wasallam) said: “There are three types of Qaadhis. One will be in Jannat, and two in the Fire. The one (type of Qaadhi) who will be in Jannat is a man who knows the Haqq and decrees according to the Haqq.

The other type is a man who knows the Haqq, but decrees unjustly. The third (type of Qaadhi) is a man who is ignorant and decrees according to his *jahaalat* (ignorance).”

YOUR WEALTH

“Your wealth is what you have sent ahead (in the path of Allah), and what you have left behind is the wealth of your heirs.” (Hadith)

NO BARKAT

“When a person’s wealth is bereft of barkat, he squanders it is water and sand (i.e. in buildings).” (Hadith)

TEN MORONIC ACTS

Hadhrat Sufyaan Thauri (rahmatullah alayh) said: "There are ten moronic acts (acts which indicate the stupidity/lack of intelligence of a man)."

(1) While making dua for oneself, one abstains from making dua for one's parents and for the Muslims at large.

(2) Daily reciting less than 100 aayats of the Qur'aan Majeed.

(3) Entering the Masjid and returning without having per-

formed Tahyatul Musjid.

(4) Passing through or near to the Qabrstaan (graveyard) without making Salaam to the inmates and without making Dua for them.

(5) A person (musaafir – traveller) entering a city on the Day of Jumuah and departing without having performed Jumuah Salaat.

(6) Refraining from learning something of the Deen from an Aalim in the neighbourhood.

(7) Two persons becoming

travelling companions, but not enquiring about each other's name.

(8) Not responding to the invitation of a person (on condition that the function is without any haraam acts).

(9) Despite affluence, to destroy one's youth by abstaining from the acquisition of knowledge and moral character.

(10) Filling the stomach and leaving the neighbour hungry.

THE IJMA' OF 700 MASHAAIKH

Hadhrat Fareeduddeen Attaar (rahmatullah alayh) said: "I questioned 700 Mashaaikh regarding four acts, and all of them without exception gave the same response. The four questions I posed were:

- I. Who is the most intelligent person? They said: "The one who shuns sins."
- II. Who is the wisest person? They said: "The one who is not proud over an excellence."
- III. Who is the wealthiest person? "The one who is most contented (with whatever Allah Ta'ala has bestowed to him)."
- IV. Who is the most dependent person? They said: "The one who is bereft of contentment."

THREE NOBLE ATTRIBUTES

Hadhrat Abdullah Ibn Abbaas (radhiyallahu anhu) narrated that even during the era of Jahiliyyah (the pre-Islam age of Ignorance), the Arabs had three noble attributes which should have greater emphasis for Muslims. These three attributes are:

- 1) They were extremely hospitable to guests.
- 2) They would not divorce an old woman. They pitied her and considered it cowardly to expose her to hardship. They would therefore tolerate her indiscretion and retain her in wedlock.
- 3) They would rally to aid a neighbour in financial difficulty leaving no stone unturned to extricate the neighbour from his problems.

When Islam arrived, these noble attributes acquired greater significance and importance. To what extent do these acts of nobility exist in the Muslim community of this age?

WHAT IS TAQWA?

What is the meaning of Taqwa? In this era of jahaalat, fisq and fujoor, *Taqwa* has become a strange or an alien concept to even the Ulama who spend their years teaching Qur'aan Tafseer, Hadith and Fiqah. Once Hadhrat Umar (radhiyallahu anhu) asked Hadhrat Ubayy Bin Ka'b (radhiyallahu anhu) to explain the meaning of Taqwa. Hadhrat Ka'b (radhiyallahu anhu) said: "O Ameerul Mu'mineen! Did you ever pass through an alleyway strewn with thorns?"

Hadhrat Umar: "Many a time."

Hadhrat Ka'b: "How did you react?"

Hadhrat Umar: "I tightened my garment and walked with extreme care to avoid the thorns."

Hadhrat Ka'b: "That is the meaning of Taqwa. This world is an abode of thorns. It is filled with the thorns of sins. You should therefore pilot your way through this abode of thorns with exceptional care to save your garments and yourself being caught in the thorns of sins. This is the meaning of Taqwa and it is the most valuable capital."

THE PRIMARY REASONS IN THE HARAAM KUFR

SYSTEM OF SLAUGHTER PREVAILING AT RAINBOW CHICKENS

(1) Chickens are alive, in their full senses, when they are cruelly shackled upside down.

(2) Hanging in this cruel upside down position, the chickens are moved swiftly on a conveyor belt at speeds of up to 180 per minute and cruelly subjected to electric shocks. Their heads, fully immersed in the electrified water, the chickens are dragged through the torture-trough. They are not tickled. They are shocked brutally. About a third of the electrically tortured chickens die of cardiac arrest (heart failure), and reach the slaughterers dead.

(3) The limp, electrocuted chickens, some already dead, are moved swiftly on conveyor belts and killed while they are hanging upside down in motion. The speed of the line on which these defenseless creatures of Allah Ta'ala, with broken bones and legs, are moved reaches 180 per minute. For deceiving the 'inspectors' of pre-planned 'inspections', the speed is reduced to 120

WHY THE CHICKENS ARE HARAAM CARRION

per minute. Even this deception does not facilitate the halaalizing process.

(4) The chickens pass by the slaughterers at great speed – up to 60 chickens per minute per slaughterer. Slaughterers, wearing blood-splattered face masks are required to distinguish between living and dead chickens at this speed which allows one or one and half second for slaughtering a chicken in swift motion. The impossibility of the killer's task is self-evident.

(5) The slaughterer is supposed to take hold of the chicken's head, recite the full Tasmiah and slaughter all four neck vessels (the gullet, windpipe and the two jugular veins) ALL IN ONE SECOND or one and half second FLAT when the line operates at top speed.

(6) Many chickens traveling on the conveyor belt slip pass the grasp of the slaughterers due to the speed at which they arrive. These chickens enter the scalding tank alive and are scalded to death. For pre-planned 'inspections', the temperature of the water is lowered.

(7) Numerous chickens are

not slaughtered. Due to the speed, an incision is made in the neck and some of the neck vessels remain intact. This act has been termed *Shareetatus Shaitaan* by Rasulullah (sallallahu alayhi wasallam). The chickens thus die a horrible death and are scalded to perish in the hot water.

(8) About one third dead chickens are slaughtered. It is impossible under the appalling conditions for the slaughterers to accurately determine which chickens are alive and which are dead. The electrocuted chickens and the dead chickens cannot always be distinguished in the miserable conditions in which the slaughterers work.

(9) Supervision is a vile myth. There is no such degree of supervision which could be acceptable to the Shariah. The entire killing operation is treated as a 'military' secret. Its revelation petrifies SANHA, hence only pre-planned 'inspections' and that too by Sanha's molvi supporters who advocate Sanha's cause not Rasulullah's Cause.

(10) Slaughterers who had

complained of these haraam irregularities were dismissed.

(11) Slaughterers, from time to time, voice and report their grievances which are swept under the tons of diseased chicken carrion which SANHA halaalizes and which the Muslim community eats with relish.

(12) SANHA'S two ex-Early Bird 'supervisors' resigned on account of malpractices which prevent production of halaal chickens. The one 'supervisor' now desperately struggles to save Sanha's carrion skin while the other 'supervisor' has completely disappeared from the radar screen.

(13) *THE ENTIRE SYSTEM OF KILLING THE CHICKENS FROM BEGINNING TO END IS HARAAM. THIS HARAAM SYSTEM OF KILLING IS NOT THE SHARIAH'S SYSTEM OF THABAH. THIS SYSTEM HAS BEEN BRANDED KUFR BY HADHRAT MAULANA ASHRAF ALI THAANVI AND OTHER SENIOR MUFTIS. A HARAAM SYSTEM DOES NOT PRODUCE HALAAL TAYYIB MEAT FOR MUS-*

LIM CONSUMPTION NOR FOR NON-MUSLIM CONSUMPTION NOR DOES IT PRODUCE MEAT FIT FOR THE CONSUMPTION OF EVEN DOGS ACCORDING TO THE SHARIAH. APPROVAL OF THIS HARAAM SYSTEM IS KUFR WHICH ELIMINATES THE APPROVER'S IMAAN AND NEGATES HIS NIKAH. ACCEPTANCE OF THIS BRUTAL HARAAM KUFR SYSTEM OF KILLING IS TANTAMOUNT TO PASSING A VOTE OF NO-CONFIDENCE IN THE SYSTEM WHICH ALLAH AZZA WA JAL HAS REVEALED FOR THE UMMAH.

Besides these Primary Reasons for the carrion chickens being haraam, there are numerous ancillary factors – horrible and brutal practices associated with the broiler industry from the day the chickens are hatched.

Once when Hadhrat Umar (radhiyallahu anhu) saw a Yahudi harshly dragging a goat to the place of slaughter, he said: "Lead it to its death beautifully (*Sookan jameelan*)."

Can any Muslim accept a system which brutally drags and shocks
(Continued on page 12)

HONESTY AND JUSTICE

DURING the inception of the British domination of the Indian subcontinent, a dispute pertaining to land developed between the Muslim and Hindu communities in Khandlah, district Muzaffarnagar. While the Hindus claimed that the place was their temple, Muslims maintained that it was a Masjid. The matter went to the magistrates court for resolution.

After hearing both parties, the magistrate met the Muslim party in privacy and asked if they were aware of any Hindu whom they trusted and on whose testimony the judgment could be decreed. The Muslims were not aware of any such Hindu whom they could trust. The magistrate then approached the Hindu party and asked if they were aware of a trustworthy Muslim whose testimony they would rely on. The Hindus responded: "This

is a great trial. It is a communal matter. Nevertheless there is a Muslim Buzrug whose honesty we can vouch for. We have never known him to speak a lie. In all probability he will state the truth even in this matter.."

The Buzrug was Mahmood Baksh, the brother of Mufti Ilaahi Baksh, the student of Shah Abdul Azeez who was the Khalifah of Hadhrat Sayyid Ahmad Shaheed (rahmatullah alayh). The magistrate issued a summons for the Buzrug to attend the hearing. However, the Buzrug responded: "I have taken an oath that I would not set eyes on the face of an English man." The magistrate sent the message: "You need not look at my face. But ensure you are present. The matter is grave. Without your presence, the dispute cannot be resolved."

The Buzrug relented and went to the court. But, he turned his back towards the magistrate. After both parties had testified. When the magistrate asked the Buzrug to pronounce his decision, the eyes and ears of both parties were riveted on the his face. The Buzrug announced: "The truth is that the land belongs to the Hindus. The Muslim community does not own it." Thus the award was made in favour of the Hindus.

On that very day many Hindus embraced Islam. Honesty and justice are integral constituents of Imaan. In this regard, the Qur'aan Majeed states: "*O People of Imaan, be firm in establishing justice as witnesses for Allah even though it be against yourselves or parents or relatives.*"

(Surah Nisaa', ayat 135)

INTELLIGENCE

Rasulullah (sallallahu alayhi wasallam) said: "An intelligent person is he who always takes a reckoning of himself and practises deeds which will benefit him after death. A moron is he who enslaves himself to lust, but hope for reward."

THREE ACTS

Rasulullah (sallallahu alayhi wasallam) took an oath to emphasize the following three acts:

- 1) "Charity does not decrease wealth spent in the Path of Allah.
- 2) "Allah enhances the honour of an oppressed person who bears the oppression with sabr (patience)."
- 3) "Allah opens the doors of poverty for a person who (unnecessarily) opens the door of begging."

THE BEST GULPS

Hadhrat Hasan Basri (rahmatullah alayh) said: "Of all the things a person gulps down, two gulps are most loved to Allah Ta'ala: Sabr at the time of calamity, and to swallow anger."

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

— EXPOSING THE KUFRA INTERFAITH CONSPIRACY —

PART 10

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

Hans Kung on Islam

On that occasion, by the mercy of Allah, *subhanahu wa ta'ala*, the truth about Hans Kung's attitudes and purpose with regard to Islam and the Muslims were exposed by his own words uttered, just as they are exposed in his published words for those who will take the trouble to read them before, in neglect of their responsibilities to their religion and way of life, they invite him to address Muslims.

Kung's views on Islam are very explicitly presented in his book, *Christianity and the World Religions*. (1986; Collins, London, 1987. Page references in the discussion immediately following in this section refer to this edition of Kung's book.) In the part of the book dealing with 'Islam and Christianity' (pp. 3-135), Kung advocates for Muslims what he calls 'critical method' in reading

their Scripture. This is the procedure applied, from the early nineteenth century, to Christian study of the Bible. Kung refers to various Orientalists whose works have followed this approach. Among them are:

1. John Wansborough's *Quranic Studies* (1977), in which the author claims that the Qur'an was shaped over a period of two centuries by the Muslim community interpreting what were taken to be Prophetic sayings. (p.33)
2. John Burton's *The Collection of the Quran* (1977) which follows a similar approach but confines the period of 'collection' to the Prophet's lifetime. (p.34)
3. Gunter Luling's *The Rediscovery of the Prophet Muhammad* (1981) based on *On the Primitive Version of the Quran* (1974) which claims to distinguish in the Qur'anic text a primitive Christian-Arabian Qur'an attributed to the Prophet and the rest attributed to a much later period. (p.34)
4. Angelika Neuwirth's *Studies on the Composition of the Meccan Suras* (1981) with which Kung appears to be particularly pleased: 'With her training in the formal-critical approach to the Old Testament, Neuwirth can prove that, whatever the case with the rest of the Qur'an, the Meccan suras were put together by the Prophet himself for liturgical recitation...'. (p.34)

What business can intelligent Muslims who care about and for their religion have with 'curiosity' of this kind? It is a curiosity about Islam whose techniques are directly copied from Western models, regardless of whether the techniques are appropriate, and whose aim is a determination to reproduce among Muslims the same reservations about the Qur'an, as Jews and Christians are bound to have about the Bible. To add insult to injury, Kung offers this line of scholarship as the road to peace and reconciliation between Muslims and Christians what he means is that Muslims will believe and think as modern Christians do.

Kung maintains that the oral influence of Judaic and Christian traditions on the composition of the Qur'an cannot (and should not) be denied by Muslims. There were contacts between Muslims and the People of the Book during the Prophet's lifetime, *sallallahu 'alaihi wa sallam*; and many of the Biblical prophets are mentioned by name in the Qur'an, as well as Mary, the mother of Jesus, *'alaihis-salam*. Ming infers that all these prophets were known to the Prophet Muhammad, *sallallahu 'alaihi wa sallam*, before revelation came to him.

Sometimes a wilful blindness accompanies arrogance: how can any scholar who, presumably, has at least read the Qur'an in translation,

have missed the fact that this particular line of argument is anticipated and answered by the Qur'an itself? It is the very argument put forward by the arrogant polytheists and Jews during the period of the Revelation which answered them:

This is [some part] of the tidings of the unseen which We reveal to you. You yourself did not know it, nor did your people, before this [revelation] (Hud, 11:41).

The Prophet, *sallallahu 'alaihi wa sallam*, is altogether innocent, by the testimony of the Qur'an, of what the Orientalists (like the unbelievers before them) mischievously allege. Their aim is to enlist the support of Muslims themselves in making these allegations. They begin by saying that the Qur'an is, like their own discredited scriptures, only partly true. Kung himself states (p.34) that he believes the Qur'an to be both revealed and the work of the Prophet. He then goes on to offer this position to 'educated modern' Muslims as a way for them to apply to their Scripture the kind of critique that was applied to the Christians scriptures. Kung's point, evidently, is, to imply that any Muslim who takes the whole Qur'an to be *verbatim* the word of Allah - which has always been an axiom of Muslim belief - is neither educated nor modern. He writes with the conviction that Western culture has triumphed and it is up to the Muslims to adapt (i.e. submit) to it: and his, the Christian scholar's task is to make that submission easier, and to

look among Muslim scholars for individuals who have been willing to submit and can therefore be applauded for their 'constructive' approach.

Here, in a nutshell, is the whole ambition of the collaboration which is offered to Muslims and in which, alas, so many nominal Muslims are willing to participate:

Christians and Muslims today need to continue their conversation about this difficult but fundamental point of how to understand revelation... Everyone knows that in various Islamic countries right now there are powerful movements for Islamic renewal at work... Perhaps over the long haul, in a more self-conscious Islamic world that is trying in so many ways to catch up with Western science and culture, historical-critical study of the holy book will eventually be allowed to become a reality. (p.35)

It is only natural for the enemies of Islamic renewal to wish to divert its energies into directions which harmonise with cultural and religious preferences which have nothing to do with Islam. For Muslims to collaborate in any such programme is to capitulate. But it is to Allah that Muslims - no matter what their circumstances - are required to surrender, not to the enemies of their religion. The tragedy is that people like Kung are able to find accomplices not only among officials of Muslim governments but also among Muslims whose scholarship should have guarded them against any such betrayal of the *din*.

Questions and Answers

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

(Continued from page 5)

If anything breaks, they will fix it. Is this permissible?

A. The extended warranty is insurance hence not permissible.

Q. A person has a few trucks. He operates a transportation business. Should he pay Zakaat on the value of the trucks?

A. There is no Zakaat on the trucks. Zakaat is only on the cash he receives.

Q. What do you say about those who collaborated with the Zionists to destroy Libya and kill Gaddafi?

A. Despite our belief that Gaddafi was not a Muslim, and that he was a brutal oppressor, our sympathies are not with the rebels who have overthrown and killed him. If they had not colluded with the kuffaar, our sympathies and dua would have been with them. We believe that they are no better than Gaddafi. In our opinion they come within the scope of the Hadith: *"The killer and the killed, both will be in the Fire."*

Q. What status does the practice of sitting on chairs and eating from tables have in the Shariah? Is it permissible?

A. It is not permissible in normal circumstances to sit eating at a table for this is the style of the kuffaar, and the style of the Sunnah is the floor. *Tashabbuh bil Kuffaar* (emulating the kuffaar) is haraam.

Q. Is the Shaazli Sufi Order a valid Tasawwuf tareeqah?

A. The original Shaazli Tareeqah

was a valid Path of Tasawwuf. But no longer today. Today it is a 'tariqah' of fisq, fujoor and bid'ah. The same applies to the other tariqahs generally. Stay far away from these robbers of Imaan.

Q. If a person has no cash, but has money on investment, will Qur'baani be incumbent?

A. Qur'baani is Waajib on the person who has the Zakaat Nisaab even on investment. He should acquire a loan and discharge his Qur'baani obligation.

Q. What should a woman do if her return ticket is confirmed, but she could not perform Tawaaf Ziyaarat due to haidh?

A. The woman in question should extend her date of departure even if it costs a bit more for the ticket. It is Waajib that she tries every avenue to postpone her date of departure. If she returns without having performed the Tawaaf, she will remain in the state of Ihraam. Every act in violation of Ihraam she commits will attract a penalty (*Sdqah, Dumm*). She will remain unlawful for her husband until such time that she has performed Tawaaf Ziyaarat.

Q. If I wash the soiled napkins of my baby or my baby does my wudhu break?

A. Your wudhu does not break if you wash your baby or the soiled napkins.

Q. What is Takbeer Tashreeq? Please explain the rules of this Takbeer.

A. The recitation of Takbeer on the occasion of the two Eids is called Takbeer which is as follows:

ALLAAHU ABKAR ALLAHU AKBAR, LA ILAHA IL LAL LAAHU WAL LAAHU AKBAR. ALLAAHU AKBAR WALIL LAAHIL HAMD.

(Allah is the Greatest! Allah is the Greatest! There is no deity but Allah. And Allah is the Greatest, and all praise is for Allah.)

On the occasion of Eidul Fitr, this Takbeer should be recited silently along the route to the Musalla/Musjid, and discontinued inside the Musalla/Musjid. On the occasion of Eidul Adha, the Takbeer should be recited audibly (without shouting) (along the route and discontinued at the Musalla/Musjid).

The above is in terms of the Hanafi Math-hab. According to the other Math-habs, the Takbeer is recited aloud even in the Musjid.

Furthermore, it is Waajib (compulsory) to recite this Takbeer once audibly after every Fardh Salaat during the Days of Tashreeq which are the 9th, 10th, 11th, 12th and 13th Zil Hajj. It starts from after Fajr on the 9th and ends after Asr on the 13th. Thus, the Takbeer has to be incumbently recited audibly once after every Fardh Salaat on these days. This makes a total of 23 Salaat. It should also be recited after the Eidul Adha Salaat.

Q. On Eid days when should the dua be made – after the Eid Salaat

or after the Khutbah?

A. After the Eid Salaat. It is bid'ah to make the dua after the Khutbah. The Dua should also be recited silently, not loudly as is the practice in many places.

Q. There is a lot of confusion here on campus in China regarding Eid. The surrounding cities are performing Eid Salaat tomorrow, Sunday 6th November. But Wenzhou City is performing on Monday 7th. Please advise us as to how we should go about to overcome this confusion.

A. If Wenzhou City is going by their own physical sighting of the moon, then follow Wenzhou City. If the surrounding cities had established the commencement of Zil Hajj with their own physical sighting, then you may follow them and have Eid tomorrow. But if they are following Saudi Arabia, then follow Wenzhou City.

We are not aware of the location of Wenzhou City and how far it is from the 'surrounding cities'. If Wenzhou City is far away in another province for example, then you on campus may not have Eid alone on Monday. In this case, i.e. if Wenzhou City is out of your reach for attending Eid Salaat, join the surrounding cities.

If you join the surrounding cities, perform Eid Salaat together with the people, not only students on campus. There is no Eid virtue and barkat performing on campus. Join the masses in the surrounding cities.

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RESPECT FOR THE USTAADH

The pomp and splendour of the *Khilaafat* of Haroun Rashid are proverbial. However, despite the worldliness and luxurious lifestyle of the Khalifah, he was a man of lofty Islamic moral character. Haroun Rashid had assigned his son, Maamun who had become the Khalifah after his father, to Imaam Asmaee (rahmatullah alayh) for the acquisition of Ilm (Islamic Knowledge) and Adab (Islamic moral character).

One day when the Khalifah visited Imaam Asmaee, he

found him making wudhu. The Khalifah's son, Maamun was pouring water from a jug on to the feet of his Ustaadh, Imaam Asmaee. Beholding this, Haroun Rashid displaying considerable annoyance, commented: "I assigned him to your company to gain moral character. Why did you not instruct him to pour water with one hand, and wash your feet with the other hand?" This was the attitude of the Khulafa of bygone days. Despite their worldliness, they ensured that good Islamic moral character is inculcated in their offspring.

WHY THE CHICKENS ARE HARAAM CARRION

(Continued from page 10)

into paralysis, not unconsciousness, and even into death chickens with their heads submerged in electrified fecal water? Before consuming the HARAAM

CARRION which SANHA has halaalized, consult your Imaan and reflect on the pronouncements of Rasulullah (sallallahu alayhi wasallam).

WHAT IS IN THE CONTAINER, EMERGES

When the signs of Maut appeared on the face of Hadhrat Abu Uthmaan Al-Khairi (rahmatullah alayh), his grief-stricken son tore his (i.e. the son's) qamees (kurtah). Even during his final moments, Hadhrat Abu

Uthmaan admonished: "O my son! You have acted in contravention of the Sunnah. Contravention of the Sunnah is a sign of *nifaaq* (hypocrisy). Rasulullah (sallallahu alayhi wasallam) said: *"From every container emerges whatever is inside."*

In other words, *nifaaq* in the heart constrains a person to act in conflict with the Sunnah.

**Muharram 1433
December 2011**

**ZAKAAT NISAAB R5,100
MEHR-E-FATIMI R14,700**

MANKIND – THE PROGENY OF SHEETH

Of the 40 children of Nabi Aadam (alayhis salaam), the entire offspring of 38 was destroyed in the Great Deluge during the era of Nabi Nooh (alayhis

salaam). Only the offspring of Hadhrat Nooh (alayhis salaam) remained, and He was from the progeny of Nabi Sheeth (alayhis salaam). There were 80 persons with Nabi Nooh (alayhis salaam) on the ship.

Nabi Sheeth (alayhis salaam) was born five years after Qaabil killed his brother Haabil.