

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)

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"There is no stage higher than conformity with the ahkaam and akhlaaq (i.e. the Sunnah) of Rasulullah (sallallahu alayhi wasallam)" – Ibn Ataa

THE SMILES OF A ZINDEEQ-MUNAAFIQ IN DAJJAAL'S EYE

THERE IS NO SUCH THING AS 'ISLAMIC' TV. IT IS TV SHAITAAN – TV JAHANNUM

Rasulullah (sallallahu alayhi wasallam) said: "Sin is that which agitates your conscience." As long as Imaan has not been extinguished, it will always send a red alert light for sin even in the heart of the sinner. A sinful, but concerned Brother, watching TV SHAITAAN or TV-JAHANNUM, writes:

"Moulana, the other night on Islamic TV there was a program called MUSLIMS GOT TALENT. This show had men and ladies all seated mixed in the all. (Not half and half, but all were MIXED SEATED on fancy laid tables) Moulana this program was

almost identical to the world wide craze of the IDOL SHOW. All do their bit, and the judges chose the finalist OF THE YEAR.

Moulana the judges were seated in the front row of the stage. They were mixed men and lady judges. The BEST PART, QARIE BASHEER PATEL was also one of the judges in the hall. SMILING away for the camera that was being broadcast 200 million viewers. the sad part was, when a pretty women in close proximity of qarie saab interview him. HE WAS FULL OF SMILES AND EVEN PROMISED BETTER talent next year round. please comment Mohamed"

These Zindeeqs and Munaafiqeen will still fornicate in public. What you have seen in

Dajjaal's Eye last night was the introductory stage to Zina per se. The Zindeeq Jahan-nami 'qaari' had publicly displayed his indulgence in several categories of zina. He has to now only to publicly accomplish the final act to earn a gold medal from Iblees-in-Chief. His nifaaq blinded him to the fact that he was displaying his indulgence in zina during the auspicious month of Ramadhaan, and that too, at a time when Allah Ta'ala was on the First Sama'.

Another thing to remember is that there is no such creature as 'Islamic' television. The medium is pure Shaitaan TV. May Allah Ta'ala destroy all these shayateen who are masquerading as Muslims.

TELEVISION SHAITAAN

Question: An Islamic Television has a regular feature of girls qiraa't where the girls are filmed. Most adverts have women. In fact, in one of the adverts the lady is at a hair salon and her hair is exposed. Cartoons for children depict the stories of the Ambiya (alayhimus salaam). There is music as interludes. Please comment on this Islamic Television which is being promoted by even Ulama.

Answer: Firstly, understand well that there is no such creature as "Islamic" television. Television is a pure shaitaani medium. It is haraam to describe a television station with the term 'Islamic'. The appro-

priate designation is Television Shaitaan or Dajjaal's Eye. The haraam acts and antics you have mentioned are not surprising. The television is a medium of zina. It portrays and promotes zina. Those whom you call 'ulama' who are promoting Dajjaal's Eye, are not Ulama. They are munaafiqeen and zindeeqs. They masquerade as Muslims and as Ulama whilst they are the agents of Iblees.

If the operators of Dajjaal's Eyes profess to be Muslim, they have become murtads with their cartoon depiction of the Ambiya (alayhimus salaam).

SANHA'S HARAAM CARRION

In his letter of Naseehat to Maulana Abbaas Ali Jeena, the Shaikhul Hadith of Azaadville Darul Uloom, Maulana Fazlur Rahmaan A'zami Sahib, says:

"SANHA: There are doubts regarding SANHA. After going to the abattoir it was observed that the method of slaughtering cattle was not reliable. (It was devoid of confidence.) For this reason the Mufti over here forbids (consumption) of SANHA certified beef. People have apprized (us) of this.

Prior to Thabah (slaughter), a bullet is shot (into the head of the animal). If Thabah is not effected immediately, the animal will die. Most of the slaughterers are

Muslim in name. They are not persons of the Deen. SANHA's supervisors are not always present, and the one who shoots the bullet is not a Muslim.

Once I had the occasion of visiting SANHA's office. I observed a woman in attendance. All those being served (by the female) were Ulama-e-Kiraam. (In fact, ulama-e-soo' – The Majlis) What! Was there no male available for rendering service?"

What The Majlis had been resolutely propagating for decades in the endeavour to save the destruction of the Imaan and morals of Muslims, numerous Ulama are now waking up to the reality and truth which the Carrion Purveyors such as SANHA and MJC have always tried to conceal. Devour SANHA and MJC certified carrion meat and chickens, and destroy every fibre of spirituality of your Imaan.

THEY ARE MUNAAFIQEEEN

Rasulullah (sallallahu alayhi wasallam) said: "The majority of the munaafiqeen of my Ummah are their qaaris."

All of these miserable TV-Dajjaal's Eye's molvis, sheikhs and qaaris are the Munaafiqeen mentioned by Rasulullah (sallallahu alayhi wasallam). Save your

Imaan from even their shadows. Salaat behind them is not valid. They are the enemies from within the community. They are the vilest vermin who gnaw at the foundations of the Deen. They are the evil ones who undermine Islam for the sake of money, gratification of the immoral nafs and stupid public acclaim.

HARAAM ALIMONY AND DEMANDS OF KUFR

ALLAH TA'ALA warning all those who usurp and devour the wealth of others in baatil and haraam ways, says in the Qur'aan Hakeem:

"Do not devour the wealth of each other with baatil, taking it to the Judges (courts) to enable you to devour sinfully a portion of the wealth of people whilst you are fully aware."

(Baqarah, aayat 188)

Devouring the wealth and property of others in ways of acquisition which are haraam according to the Shariah is in fact the ingestion of Fire into the stomach, for this will be the punishment in the Aakhirah for those who usurp wealth from others.

This Qur'aanic warning has special significance for women who employ the kuffaar courts to extract sinfully

money and property from their ex-husbands. The laws of the country allow women to usurp in baatil ways and devour the wealth and property of their ex-husbands. In addition to this conduct being sinful, these miserable women fail to understand that their attitude takes them beyond the confines of sin and casts them into the cauldron of irtidaad (apostasy). Since these women who run to the kuffaar courts for gratification of their avaricious demands, believe that the laws of the Shariah pertaining to maintenance, etc. are unjust – Nauthubillaah! – they are not only sinful, but lose their Imaan. They are guilty of irtidaad (apostasy). In other words, a woman who proceeds to a kaafir court to claim alimony and the division of her ex-husband's proper-

ty in terms of the laws of kufr of the land becomes a murtaddah. She is no longer a Muslim. It is haraam for a Muslim man to marry a murtaddah. It is haraam to bury her in a Muslim Qabrustaan. Her dead body in terms of the Shariah is described as jeefah (rotten carrion) which must be dumped for the vultures to devour because she had devoured like a vulture the wealth and property of someone who had become a stranger to her in terms of the Shariah.

A divorced woman is entitled to maintenance for only the Iddat period. After expiry of the Iddat, she becomes lawful for other men. There is therefore no relationship whatsoever with her ex-husband. According to Allah's Law, the ex-husband owes her no duty of support beyond the

Iddat period.

Initially, a Muslim woman due to ignorance and her natural attribute of intellectual deficiency may be tempted to proceed to a secular court to lay hands on the wealth of her ex-husband. However, if her Imaan is not deficient, then a little reasoning will convince her of the villainy of her contemplated action. Such a woman will desist from sacrificing her Imaan and subdue her avarice. But, if the naaqisul aql (intellectually deficient) woman also suffers from a damaged Imaan – an Imaan corrupted with kufr – then no amount of argument and admonition will avail. She will proceed to totally destroy her Imaan with her baatil court action.

Another equally disturbing aspect related to this issue is the Imaan of
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Questions and Answers

THE MAJLIS Q & A
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Q. According to Imaam Suyuti, maouloud is permissible. Based on his view will it not be permissible to organize moulood? He was a great scholar.

A. Regardless of the greatness of a scholar, his views will be set aside if it is in conflict with the rulings of the Shariah as stated by the Aimmah Mujtahideen and the Fuqaha in general. Every great Aalim slips and errs. Al-laamah Sha'raani (rahmatullah alayh) said:

"He who holds on to the obscure (and rare) views of the Ulama makes his exit from Islam."

There are some very bizarre opinions of great Ulama, which are in conflict with the Shariah. The isolated view of a scholar does not abrogate anything of the Shariah. The Shariah is what the illustrious Aimmah-e-Mujtahideen and the Fuqaha explained. An isolated view which conflicts with the Shariah shall be relegated to the realm of oblivion.

Q. In Makkah, men and women make tawaaf of the Ka'bah together. Why then are women not allowed in the Musjids here?

A. The haraam which is committed in Makkah whilst making tawaaf does not legalize the prohibitions of Allah Ta'ala. The actions of the ignoramuses in Makkah and of the faasiq Saudi government do not cancel any of the Shariah's laws. The *jahaalat* perpetrated in Makkah does not constitute the Shariah. The intermixing taking place during tawaaf is haraam.

Q. Is it Sunnah to prepare meals for people when someone passes away?

A. Meals served when someone passes away is bid'ah and haraam.

Q. What should I do with the haraam food my husband brings home? He is a government employee who thrives on taking bribes. He also deals in other haraam activities. His money is only haraam. What is my position, and what am I supposed to do?

A. You must clarify to your husband that he must feed you only what is halaal. He should not buy food and any items you need from any money which he acquires in a haraam manner. The 'gifts' which he takes are all haraam. You are not allowed to prepare the food acquired in a haraam way. You may not eat the food. You have to make your own arrangement to obtain halaal food. Return to your parents' home until your husband comes to sanity and understands the notoriety of his evil and of the haraam wealth with which he nourishes his family.

Q. If in a canteen there is 100% separation between haraam and halaal foods, but the glass plates used are the same, but are washed after the haraam food has been served, will it be permissible to eat the food?

A. If there is 100% separation and the halaal section is under constant -full time- Muslim supervision, then it will

be permissible for Muslims to eat the food. But, the plates must also be separate. The plates from which Muslims eat may not be the same plates in which pork and other haraam food are served. It is revolting for a Muslim to eat from the same plate in which pork was served even if the plate has been washed with the waters of the oceans. In this scenario washing is not sufficient. The plates have to incumbently remain in the Muslim section and be used for only Muslims. Surely, you will not eat from a washed-out chamber pot regardless of the *Fiqhi* ruling. In fact, you will not eat out from a brand new chamber pot.

Q. I have heard that Allah's curse settle on seven generations of the people who listen to music. Is this correct?

A. Undoubtedly, Allah's Curses settle on those who indulge in music. We are not aware of any narration stating that the curses which descend in the wake of music extend to seven generations. If anyone is aware of such a Hadith, we shall appreciate being informed. Punishment does sometimes extend to the succeeding generations as well. And Allah knows best.

Q. What was so satanic about the girls qiraat jalsah? It was held in the morning.

A. The whole event was satanic. Every moment that the females were out of their homes participating in the haraam event, they were under the Curse of Allah Ta'ala. The event having been held in the morning does not change the ruling.

Q. Pamphlets advertising Hajj and Umrah packages are cluttering the Masjid foyers. What advice is there for this type of advertising?

A. It is not permissible to utilize the Masjid premises or facilities for commercial purposes. The adverts of the travel agents should not be circulated at the Masjid even if these posters pertain to Hajj, Umrah and Qur'baani.

Q. Are webcam and skype permissible?

A. Webcam and skype are haraam. Regardless of the method of picture production, all pictures of human beings and animals are haraam. It is not permissible to install such equipment.

Q. A husband became a Shiah. What is the status of the Nikah? What should his wife do?

A. The husband has become a murtad. The marriage has automatically terminated. The wife may no longer live with him. She must move out from his house and be in Iddat - a period of three haidhs. Thereafter she may marry someone else.

Q. Due to an eye operation, the patient has been instructed not to apply water to the eyes. How should she make wudhu?

A. When making wudhu, she should cover her eyes with a cloth or an eye-cover, then make masah on the cover.

Q. A man abused his aged mother (72 years) by using vulgar language. What amends should he make to be absolved of his grave

sin?

A. There is the grave danger of the man who abused his aged mother dying without Imaan. He has to compulsorily, fall at her feet and beg her for forgiveness. Then, he should go out of his way to keep her happy. He should buy gifts for her and ask her repeatedly for her needs and satisfy her. If he fails in this, he will regret when it is too late to regret. That is, at the time of Maut.

"When Allah Ta'ala intends evil for a person, then He causes the person to squander his wealth in two baked items (cement and bricks)." (Hadith)

Q. What should these Muslim-owned banks do to make their dealings Shariah-compliant?

A. They only have to institute some simple changes. If the Muslim-owned banks discard interest, and if they fumigate their brains to eliminate pegging the Shariah with the capitalist system thereby making Islam subservient to the kufr riba system of the capitalist world, their system will become automatically Shariah-compliant. The Islamic system is simply not to charge interest. They should discard also their deception of promoting their business dealings as *muraabahah*, *mudhaarabah*, *musharakah*, etc.

Q. How should the hands be placed during Sajdah?

A. In Sajdah, the fingers of both hands should be in the direction of the Qiblah. The two thumbs must be in line with the eyes without touching the head. The hands should be kept a distance away from the head.

Q. Could females occasionally perform Jamaat Salaat at home?

A. It is not permissible for ladies to make Jamaat Salaat even at home, and even if sometimes.

Q. Is it permissible when teaching little girls to perform Namaaz, to instruct them to recite loudly in order to correct their mistakes? Also, it helps to inculcate in them to perform Salaat slowly.

A. Even little girls should not be made to recite Qiraat in Salaat loudly nor perform in Jamaat. They should be taught the correct method of performance from childhood. Performing quickly and haphazardly is in the nature of children. They should be reminded each time of the importance of Salaat and the Waajib need to perform calmly and with dignity. As they grow, they will learn, Insha'Allah.

Q. Explain the specific acts of Ibaadat for the 15th Night of Sha'baan and the Night of Mi'raaj.

A. There are no specific rules and acts of ibaadat to adopt on Lailatul Baraa't. As much of the Night should be spent in ibaadat of any and all kinds. The Night of Mi'raaj is not among the auspicious nights. It is a holy night just as every night is holy.

Q. I loaned a sum of money to a friend. The loan was made by way of a cheque which incurred bank

charges. Who should pay the bank charge?

A. A loan given is termed in the Qur'aan Majeed, *Qard-e-Hasanah* (Beautiful Loan), which the Qur'aan says is a 'loan given to Allah Ta'ala'. Surely, you would not dream charging Allah Ta'ala a fee. Look at all the millions of bounties (Ni'maat) Allah Ta'ala has bestowed to you. The reward of *Qardh-e-Hasanah* far exceeds the rewards of Sadqah. You have to pay the bank charge. You will be receiving the reward in the Akhirah and barkat in your Rizq here on earth for giving the loan.

Q. A Zakaat-payer deposited R3,500 in my banking account. He has entrusted me with the task of distributing his Zakaat. The bank deducted R150 fees. Who has to pay the R150?

A. The Zakaat-payer who had deposited the R3,500 Zakaat into your account has to pay the R150 bank fee. If he does not, the Zakaat on R150 will remain unfulfilled. It is not your obligation to pay the R150.

Q. Is Zakaat payable on 9ct gold jewellery?

A. Zakaat is not payable on 9ct gold. The gold has to be 12 ct and more.

Q. Is Zakaat payable on an 18 ct gold ring which is less than the Zakaat Nisaab value?

A. Zakaat is payable on the 18 ct gold ring if its value equals Nisaab. If the value is less than Nisaab, but one has other Zakaat assets such as cash, and if both amounts equal Nisaab, then Zakaat is payable.

Q. If one has several types of Zakaat assets, does Zakaat have to be paid separately on each type of asset?

A. If one has several kinds of Zakaat taxable assets (gold, silver, cash and stock-in-trade), one may calculate the Zakaat separately on each category of assets or one may combine the values of all the assets and pay on the one amount.

Q. If one has several types of Zakaat assets, and one or two types do not equal Nisaab, is Zakaat payable on such assets?

A. If any one category of asset does not reach Nisaab, its value has to be compulsorily added to the other Zakaat asset categories and Zakaat be paid on the combined value.

Q. After Durood in the last raka't, is it permissible to recite additional duas after the usual Dua?

A. Yes, after the Durood in the last Qa'dah, you may recite additional short Qur'aanic or Hadith Duas.

Q. A Ma'zoor makes wudhu for Tahajjud time during Sehri. Is Fajr valid with the same wudhu?

A. The Ma'zoor's wudhu made during Sehri is not valid for Fajr Salaat. However, his wudhu made for Ishraq is valid for Zuhr Salaat.

Q. Is the Ma'zoor's wudhu valid for Maghrib Salaat if he makes wudhu a few minutes before sunset?

A. The wudhu made just before sun-

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set is not valid for Maghrib. The Ma'zoor should make wudhu for Maghrib immediately after sunset.

Q. If I join the Fajr Jamaat in the second raka't, then while waiting in Tashahhud for the Imaam to make Salaam, should I recite Durood and Dua as well?

A. When you sit with the Jamaa't in the Qa'dah, you should recite only Attahiyaat, not Durood. After Attahiyaat remain sitting silently until the Imaam begins his second Tasleem. Then you will rise.

Q. Which colour turbans are we allowed to wear?

A. You may wear any colour turban as long as the colour is not feminine such as red, yellow, orange, pink, purple, etc. It should also not be the colour which some deviant sect has adopted for its turbans.

Q. I owe some people money which I had acquired from them many years ago. I am in prison. The persons too are not traceable. What should I do to absolve me of this obligation?

A. If the person whom you owe the money is untraceable, and you do have funds to pay, then you have to try and trace his relatives and give it to them. If they too are untraceable, then give the money as Sadqah to the poor. If you lack the funds, then make a firm intention that the day you have money, you will pay, and make Taubah. Insha'Allah, you will be forgiven.

Q. Is coffee halaal. I was told that due to the caffeine, coffee is not permissible.

A. Coffee is permissible.

Q. Is it necessary to be with wudhu when making Sajdah on hearing someone else reciting the relevant aayat?

A. To make the Sajdah one has to have wudhu. All the conditions necessary for Salaat are also necessary for the validity of Sajdah Tilaawat. Facing the Qiblah, donning taahir (clean) garments, etc. are essential.

Q. Is it permissible to make Sajdah Tilaawat on a bed?

A. It could be made on the bed as well.

Q. Is it permissible to make Sajdah Shukr on hearing good news?

A. It is permissible to make Sajdah Shukr on hearing good news.

Q. What is the status of Ithna Ashari Shiahs?

A. The Ithna Ashari Shiahs are not Muslims. They entertain clear beliefs of kufr.

Q. I accept that Jumuaah Salaat is not valid in a prison. Is it permissible to sit only during the 'khutbah' for the purpose of ta'leem? A translation is also presented.

A. It is not permissible to attend the mock/baatil jumuaah khutbah held in prison regardless of the intention. One may not participate in baatil on the basis of a good intention. Good intentions are valid for only acts of obedience, not for sinful deeds.

Q. Is it permissible to delay the

Sunnatul Muakkadah Salaat for an hour or two but it will be made before expiry of the time of the Salaat?

A. It is not permissible to delay the Sunnatul Muakkadah Salaat for even a few minutes, even if one wishes to recite the Qur'aan Majeed in the interval. It is not permissible to delay the Sunnatul Muakkadah Salaat unnecessarily. After the Fardh Salaat, it is mandatory to engage almost immediately in the Sunnat Salaat attached to the Fardh Salaat. The Fardh and Sunnatul Muakkadah Salaat may be separated by only a brief Dua.

Q. Does speaking a lie or looking at a ghair mahram with lust nullify the Fast?

A. Whilst speaking a lie and looking with lust do not physically break the fast, it does destroy the reward and the spiritual effects of the Fast, and the sin is multiplied manifold for committing such flagrant transgression whilst Fasting.

Q. Will it be sinful to continuously omit Athaan?

A. In fact, if Athaan is not recited in a town, the Shariah commands the Ameer of the State to wage war against that community – war with the Sword if the community refuses to proclaim Athaan five times a day. It is not permissible to omit the Waajib Athaan without valid reason.

Q. It is mentioned in a Hadith that near to Qiyaamah, it will be valid to refrain from marriage. Is it permissible not to get married?

A. If marriage becomes a threat for a man's Deen, then abstention will be best. This will be the situation close to Qiyaamah. Wives and children will become a man's enemies and threaten his very Imaan. The Qur'aan Majeed states: "Verily, some of your wives and children are your enemies. Therefore, beware of them!"

Q. Is it kufr to correspond with an apostate?

A. Writing a friendly letter to an apostate (murtad) is haraam. It is not kufr. If the letter is to invite him back to the Deen, then it will be permissible. But it is not permissible to maintain friendly ties with a murtad. He is the worst of the kuffaar.

Q. In the U.S.A., insurance on cars is mandatory. Without insurance one may not drive a car. What is the ruling?

A. If a car can not be operated without insurance due to government law, then it will not be sinful to take out insurance.

Q. What is the position of a Muslim who has to pay haraam tax to the government?

A. Paying taxes is haraam. However, one does not commit a sin when paying taxes in view of the compulsion by the government.

Q. Are pictures of only faces and small pictures permissible?

A. All pictures of animate objects, big or small, or only showing the face are haraam. Only if there is compulsion by the government, e.g. identity

THE HARAAM 'BURKINI'

Q. I am sending you an advert which advertises a so-called "Islamic" swimsuit called 'burkini' for Muslim women. It covers their entire bodies. May I circulate this advert?

A. You should not circulate the 'burkini' e-mail. This 'burkini' is among the snares of shaitaan, the objective of which is the introduction of greater nudity among Muslim women. Shaitaan is an extremely cunning enemy. He first plants a seed, then he assiduously cares for and nourishes the growth of his tree of corruption. He first only touches a person's finger for a brief second. His flits of touching increase by the day until finally he swallows a person with one gulp without the victim even realizing that he/she has become a tool of the devil.

The 'burkini' will culminate in a real bikini in time to come. With this haraam 'burkini', Muslim women will become increasingly audacious, initially believing that this garb conforms to Shar'i Purdah. By degrees, the 'burkini' will begin shedding even its existing haraam form and give way to nudity. This will happen as sure as day follows night. Shaitaan has gripped the brains of the masses and the Ulama alike in this age. May Allah Ta'ala guide and protect us all.

pictures, licence pictures, pictures on stamps, money and the like, will one not be committing a sin.

Q. Is it proper for me, a layman, to study the writings of Sayed Qutib, Hassan Banna, Maududi and Jalaluddin Afghani?

A. Syed Qutub was not a follower of any Math-hab. Avoid reading his writings. He was not a follower of the Sunnah. The same applies to Hassan Banna, Maudoodi and Afghaani.

Q. If whilst lying on my bed I hear someone reciting an aayat of Sajdah, will it be permissible to delay the Sajdah for another time?

A. Sajdah Tilaawat may be delayed for any length of time although it is better to do it the same time.

Q. If I am performing Fajr Salaat alone, may I recite audibly?

A. Even if you are performing Fajr alone, it is permissible to recite audibly.

Q. While reciting a Surah in Salaat, if one mistakenly omits a whole aayat, does Sajdah Sahw have to be made?

A. The erroneous omission of a verse does not necessitate Sajdah Sahw.

Q. Is it permissible to watch Islamic DVDs which contain small pictures?

A. It is haraam to watch so-called 'Islamic' DVDs which contain pictures of animate objects.

Q. Is it permissible to say Eid Mubaarak on Eid Days when meeting people?

A. Saying Eid Mubaarak and similar

words is *mubaah* (permissible). However, when a permissibility becomes entrenched and people begin believing it to be incumbent and Sunnat, then it becomes bid'ah. Therefore, if in any place this greeting is regarded necessary, then it will be bid'ah otherwise not. Also, if it is said before the Masnoon Salaam when meeting someone on Eid Day, then it will be bid'ah.

Q. Is it Sunnat to lie down for a short while after the two raka'ts Sunnat Salaat of Fajar? A Mufti Sahib who is a Hanafi says that according to the Hadith it is Sunnat.

A. According to the Shaafi and Hambali Math-habs, it is Mustahab to lie down a bit after the two raka'ts Sunnats of Fajr. According to the Hanafi and Maaliki Math-hab, it is not Mustahab. In fact, according to Ibn Umar (radhiyallahu anhu) it is bid'ah, and Ibn Mas'ood (radhiyallahu anhu) criticized it. It is improper for a Muqallid Mufti to dig out a Hadith and on its basis issue a Fatwa in contravention of the official position of his Math-hab. The Mufti is not a Mujtahid.

Q. Is it permissible for the Imaam to hold the staff during the Friday Khutbah?

A. The use of the customary *asaa*, the decorated staff used specially during the Jumua Khutbah is bid'ah.

Q. Is it permissible to keep a dog for tracking criminals?

A. It is permissible to keep a dog for tracking criminals and the like. Only pet dogs are not permissible.

Q. Is congregational loud thikr permissible in the Musjid? The reason I ask is because I am an ex-'Barelwi' who has "converted" to Deobandi teachings but now I see Deobandi Musjids doing the same things that Barelwi Musjids are doing. Last night I went to a lecture programme in Durban. I was shocked to see the first half of the program being taken up by congregational loud recitation of 40 Durood and Thikr. Now I am confused.

A. Whilst you are an 'ex-Barelwi', the crowd who had participated in the innovated (bid'ah) ritual in the Musjid is ex-Deobandi. Those who participate in such innovations are inclining towards Barelwi'ism. The time will dawn soon when these so-called 'Deobandi' bid'atis and the Barelwi Bid'atis will be one single soul in two bodies. They have no resemblance with Deoband or the Ulama of Deoband. They have lost the Path – the Path of the Sunnah – which the Ulama of Deoband had always defended and guarded. A bid'ah remains bid'ah and impermissible whether practised by Barelwis or Deobandis.

By having converted to Deobandi teachings, you have adopted the Sunnah of Rasulullah (sallallahu alayhi wasallam) which was the mission of the Ulama of Deoband. Whilst you have entered the Path of the Sunnah, the Bid'atis whom you have seen in the Musjid have entered into the Path

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of Bid'ah.

Q. Is it permissible to sing na'ts in the Musjid?

A. The singing of na'ts, nazams/nasheeds in the Musajjid, is haraam. The Musajjid have been constructed and dedicated to Allah Ta'ala for the purpose of ibaadat. The Musjid is not a place for Satanism and nafsaniyat. Singing of songs – even so-called 'religious' songs – on an organized basis to a crowd is haraam even if the concert is held in a private house.

Q. Is it permissible for a Muslim barber to shave the beards of non-Muslims?

A. It is haraam for a barber to cut/shave the beard of even non-Muslims. Similarly it is haraam for him to cut the hair of females, even if they are non-Muslims. The Qur'aan forbids aiding and abetting in sin and transgression.

Q. A senior Mufti says that prawns/shrimps can not be labelled haraam because there is no Qat'i Daleel to substantiate the prohibition. At most it will be Makrooh Tahrimi. Please comment.

(1) Makrooh Tahrimi is also called haraam. If the honourable Mufti does not know this fact, then ask him to check the kutub of the Fuqaha and he will find innumerable prohibitions for which there is no *Qat'i Daleel*, but which the Fuqaha proclaimed Haraam. This is such a simple issue that it will be a waste of time for us to cite examples. The honourable senior Mufti will have access to the kutub. He only needs to expand his *mutaa-lah* (research) a bit. For Hanafis, prawns, shrimps, lobsters, crayfish and all sea animals besides fish are Haraam.

Q. Is it necessary to prohibit Makrooh Tahrimi acts in the same way as Haraam acts are prohibited? The Mufti Sahib says that there is a big difference.

A. By virtue of both categories of misdeeds producing the same consequence, viz., the punishment of the Fire of Jahannum, it is necessary to prohibit Makrooh Tahrimi just as one would prohibit Haraam. The Mufti Sahib is way off the track for regarding Makrooh Tahrimi to be insignificant. And, how can one view Makrooh Tahrimi lighter than Haraam when the consequences of both acts are the Fire of Jahannum?

Q. Is it permissible to buy fish and chips from a restaurant that sells also prawns?

A. Since the restaurant will fry its prawns, fish and chips in the same oil, it is not permissible to buy even fish and chips from a place which also deals in prawns, crabs, lobster, etc.

Q. I am sending you an article on the permissibility of loud thikr written by a student of a Darul Uloom. He cites many proofs for the permissibility of loud thikr. He even claims that Hadhrat Maulana Thanvi had also practised congregational loud thikr. What is your response?

A. We have answered the Thikr issue from all angles in our detailed book, *Thikrullah in the Mirror of the Sunnah*. Our kitaab is an adequate response for the incongruities and mixed-up 'proofs' of the student. Hadhrat Thanvi (rahmatullah alayh) did not advocate nor participate in loud congregational Thikr in the manner in which today's deviates are perpetrating and baselessly claiming. Hadhrat Masihullah (rahmatullah alayh), our Shaikh and Ustaadh, was an ardent devotee of Hadhrat Thaavi (rahmatullah alayh). In all the years we were with him, not once did he advocate such forms of Thikr, nor ever participate in it.

Furthermore, at no stage did we claim that loud thikr is not permissible. But, our critics behave like morons. They are too stupid to understand what they are reading, yet they are supposed to be molvis and muftis. If we say that it is haraam to recite the Qur'aan in the toilet, they slander with their claim that we are saying that it is haraam to recite the Qur'aan. They acquit themselves with typical Barelwi Qabar-Pujaari mentality. Insha'Allah, when time and life permits, and if Allah Ta'ala bestows to us the taufeeq, we shall publish a rebuttal of the half-baked 'proofs' of the half-baked student.

Q. Are the latest types of mendhi designs permissible?

A. These mendhi designs are in emulation of Hindus, hence not permissible. It is not a practice of Muslim women nor are such designs advocated in the Sunnah.

Q. Are digital pictures permissible? Some scholars say that such pictures are permissible?

A. Pictures and photos of animate objects are haraam. It is haraam to take and to keep such photos. The same ruling of prohibition applies to digital pictures and to all pictures regardless of the method of production. The method of producing pictures is not prohibited. The pictures are haraam regardless of the method of production. Do you have the following books:

- Picture-making and Photography in Islam
- Television
- Refutation of Mufti Taqi's Fatwa. These books explain this issue in detail.

Q. A senior Mufti says that it is permissible for women to drive. Please comment.

A. It is not permissible for females to drive. All reasons and 'emergencies' cited to justify this haraam and shameless act for women are figments of the nafsani imagination.

Q. We sell motor vehicle parts. When a customer returns an item for a refund, we charge a 20% fee for our handling. Is it permissible to charge such a fee?

A. When a customer returns a product and wants a refund, it is reprehensible for a Muslim to take undue advantage by charging him a fee for the refund.

THE NIFAAQ OF NA'TS AND NAZAMS

Q. Why are Na't and Nazam functions not permissible?

A. *Na't* and *Nazam* functions are haraam. Such functions are based on the *hurmat* of *ghina*. This is just one factor of the prohibition. In fact, the current type of *Qiraa't* jalsahs are also prohibited. This prohibition is based on several factors: *Riya*, gathering of *fussaaq*, beardless *qaaris*, reciting for money, defiling the sanctity of the Musjid, etc. As for the newly-introduced satanic cult of *Na't* and *Nazam*, the Fuqaha have explicitly forbidden such organized *ghina* (singing). It is all *nafsaniyat* and *shaitaniyat* which according to the Hadith sows *nifaaq* in the hearts. When Rasulullah (sallallahu alayhi wasallam) said that most of the '*munaafiqeen*' of his Ummah are the *Qaaris*, then what epithet should be applied to these *qawwaals* who publicly, and even in the Musajjid rauciously and stupidly insult their intelligence and the intelligence of the stupid crowd trying to sway in tune of the Satanism which defiles the sanctity of the Musjid?

Firstly, if the item is returned without valid reason, then legally (i.e. from the Fiqhi point of view), the seller is not obliged to accept it and make a refund. However, if he does, then Rasulullah (sallallahu alayhi wasallam) said that Allah Ta'ala will forgive his sins on the Day of *Qiyaamah*.

When this has been promised by Nabi-e-Kareem (sallallahu alayhi wasallam), then it does not behove any Muslim to levy a fee of 20% or even 1%. The fee is an act of *zulm* and is not permissible. The customer is compelled to pay it because for whatever reason, he has no need for the product and is in need of the money. Our Imaan does not permit us to resort to such exploitation.

Q. Is it permissible to listen to thikr with a drum playing in the background?

A. It is not permissible to listen to thikr with the drum playing in the background. It is a satanic way of defiling Allah's Name and corrupting the heart.

Q. Is recreational fishing permissible, and may live bait be used?

A. Recreational fishing being for satisfaction of the nafs at the expense of causing pain to animals is not permissible. It is haraam to use any kind of live bait even when fishing is necessary.

Q. Is it true that excessive consumption of cheese causes forgetfulness?

A. We heard from Hadhrat Maseehullah (rahmatullah alayh) that eating much cheese causes anger. We are not aware if it also causes forgetfulness. Besides this, excess of even very beneficial food items, even honey, is unhealthy. Everything should be in

moderation. It will definitely be unhealthy to have cheese on a daily basis.

Q. Is it permissible to issue Talaaq during the wife's state of haidh?

A. Whilst it is not permissible to issue Talaaq during the wife's haidh period, the Talaaq will nevertheless, be valid.

Q. When making niyyat for ghusl, is it necessary to recite the niyyat?

A. Niyyat is the intention in the mind. The validity of niyyat is not reliant on verbal recitation.

Q. Is it permissible for women to use chemical substances to bleach their skin a lighter shade?

A. Skin bleaching is haraam. It comes within the scope of the prohibition of *taghyeer li khalqillaah* (changing the creation of Allah) which the Qur'aan attributes to shaitaan.

Q. What should one who is reciting the Qur'aan do when the Athaan begins?

A. When one hears the Athaan whilst reciting the Qur'aan Shareef, end the aayat, listen to the Athaan and respond in the Masnoon manner. One should not continue reading.

Q. A Shaikh in Dubai has issued a fatwa to the effect that those high up in skyscrapers have to make iftaar a couple of minutes later than those in the lower floors. The skyscraper in Dubai is 828 metres high with 160 stories. People in this building, according to Shaikh Ahmad Haddad's fatwa, have to break the fast at three different times. Those living on the lower floors – 80 and below – have to break fast at the same time as all others when the Athaan for Maghrib is recited. Those from 80 floors to 150, have to make iftaar two minutes after the Athaan on the ground. Those above 150 floors have to break fast three minutes later. The same applies to their Maghrib Salaat. Is this correct? If those on the top stories perform Maghrib Salaat when they hear the Athaan in the Musajjid, will their Salaat be valid?

A. The fatwa is correct. Maghrib and Iftaar are valid only when the sun has disappeared from sight. Those on the upper floors are still able to see the sun which has set for those at the bottom, hence they have to make iftaar after the sun has disappeared from their sight. If they break the fast together with those at the bottom whilst they are still able to see the sun, then their fast will not be valid. Similarly, their Maghrib Salaat will not be valid if they follow those on the ground.

Q. Is it permissible to make Sajdah Tilaawat when it is Makrooh to perform Salaat?

A. It is not permissible to make Sajdah Tilaawat at the times when it is Makrooh to perform Salaat. This applies to sunrise, *zawwaal* and sunset. However, Sajdah Tilaawat may be made at any time during the Fajr time, whether before or after the Fardh. Similarly, it may be made after the

Questions and Answers

THE MAJLIS Q & A
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Fardh of Asr as long as the rays sun have not completely cooled down.

Q. Please comment on the Salafi teaching that Allah Ta'ala is only on the Throne.

A. In brief, the belief of the Ahlus Sunnah Wal Jama'ah is that Allah Ta'ala is not confined to space or to a particular spot in space such as the created Arsh. The Arsh and space are creations of Allah Ta'ala. Allah Ta'ala is not confined to His creation. The belief that Allah Ta'ala is sitting on the Throne is baseless. This idea attributes human form, limitation and defect to Allah Ta'ala. The safest is not to probe issues which are beyond the understanding of our created, finite and limited minds. No one can ever fathom the infinite *Zaat* (Being) and *Sifaat* (Attributes) of Allah Ta'ala, The Etemal Being.

Q. Are there things of the Ghayb which are not composed of atoms? Are Jannat and Jahannum physical places?

A. Things of the *Ghayb* (Unseen Realm) consist of material and immaterial creations. No one knows the actual constitution of purely spiritual creations such as the *arwaah* (souls) and numerous other items and species of Allah's creation.

Jannat and Jahannum are both physical abodes of a vastly superior kind of physical material than what we can ever imagine or dream of. We are physical beings together with spiritual souls which give us our personalities. Allah Ta'ala will reward us with a physical Jannat. All the pleasures and comforts in Jannat will be of a physical nature, but infinitely superior to what we have, know and see on earth.

Q. Did the Sahaabah interpret (make ta'weel) of the allegorical verses of the Qur'aan?

A. The Sahaabah did not indulge in polemics, philosophy and the like as had become necessary in later years when Greek philosophy was translated into Arabic and Muslims began corrupting their Aqaaid (beliefs), and different baatil sects came into existence. *Ta'weel* within the confines of the Shariah had become necessary in the debate to negate and neutralize the heretics.

Q. Does the word 'istiwa' have different meanings?

A. The word '*istiwa*' has different meanings. To give it a meaning which fetters Allah Ta'ala to His creation or which creates the idea that Allah Ta'ala is a physical being located in a particular area of His created space and created Throne is corrupt and dangerous.

Q. After man and jinn have entered Jannat and Jahannum, will Allah Ta'ala create more worlds and beings?

A. In fact, Allah Ta'ala has millions, billions, trillions of universes which are inhabited by innumerable species of creation of a vast number of kinds of intelligences. And, even after the destruction of this world and after man's and jinn's fate has been decid-

ed, Allah Ta'ala will create as He wishes. This world and man are merely tiny particles in Allah's vast and limitless creation.

Q. Is it correct to say that Allah Ta'ala is established over/on the Throne?

A. It is correct to say that Allah Ta'ala is 'established' over the Throne without assigning any interpretation to it. In fact, this is the best way. Allah's *Istiwa* is *bila-kayf*. It is beyond our understanding. We believe in His *Istiwa alal Arsh* without assigning any meaning/interpretation to it. He Alone knows its meaning.

Q. Are the heart, soul and nafs the same entity?

A. There is the physical heart and the spiritual heart. Nafs most certainly is a distinct creation in us. It is neither the spiritual *qalb* nor the *rooh*. Whether the *qalb* and *rooh* are one and the same thing, only Allah knows. The Auliya who have attained very lofty stages of *ma'rifat* understand these issues better, but they too are unable to express it in human language to give us a 100% absolute understanding. The Qur'aan explicitly states that we have been given only a little knowledge of the *rooh*.

Q. Salafis say that we should simply recite Bismillaah and eat the meat of Christians and Jews. Is this correct?

A. It is baseless. Eating the meat of Christians and Jews in this age is haraam. Reciting Bismillaah on haraam meat does not render it halaal.

Q. Does Allah Ta'ala create evil as well?

A. Evil exists, and only Allah Ta'ala is the Creator of both good and evil. This is simple to understand when taking into account Shaitaan and the Nafs? Shaitaan and the Nafs are embodiments of evil. They are nothing but evil. Who created shaitaan and the nafs? There is only one Creator. There is much wisdom in the creation of even evil. But, only Allah Ta'ala understands His Wisdom.

Q. When one performs the Jahri Salaat alone, may one recite everything in the Salaat audibly? What is the ruling when performing Nafl Salaat?

A. When the *munfarid* (the one who performs alone) recites Qiraa't *jahran* (audibly) in a *jahri* Salaat, the Takbeers, Tasbeehaat, Tahmeed, Tasmee', Tashahhud, Durood and Dua have to be recited *sirran* (silently). Only the Qiraa't may be recited audibly. The same rule applies to Nafl Salaat.

Q. If in the last Tashahhud, Durood is recited twice, is it necessary to make Sajdah Sahw?

A. In Qa'dah Akheerah (the Last sitting), Sajdah Sahw is not necessary if Durood/Salawaat is recited twice.

Q. If someone believes in the Oneness of Allah, will he still be a kaafir?

A. If the Message of Islam has reached a person, then it is not enough for salvation to believe in the

THE PIRAN-E-PIR EVENT

Q. I am a member of the Naserpuria Jamat, Mombasa, Kenya. We have an annual event called Piran-e-Pir Niyaz. This has been happening for more than 60 years. During this event, the entire community gets together and partakes of a meal. There are no special prayers, rites or rituals done over the food except a communal Bismillah. This event is held for esaal-e-thawaab of Piran-e-Pir, Shaikh Abdul Qaadir Jilaani (rahmatullah alayh) who occupies a special place in the hearts of our community. Please advise of the validity of this event and if same can be continued without the word Niyaz.

A. Hadhrat Sayyid Abdul Qaadir Jilaani (rahmatullah alayh) occupies a special place in the hearts of all Muslims who know him. However, it is wrong, un-Islamic and sinful to innovate customs for displaying reverence and affection for a Wali. The manner in which your community organizes esaal-e-thawaab is baseless. It has no origin and no licence in the Sunnah. Getting together, eating and making merry is not the way for despatching thawaab to the deceased. There is no thawaab for the deceased in feeding the rich who have three sumptuous meals daily whilst there are millions of Muslims living in squalor and grinding poverty. There are millions of children whose stomachs are empty and whose bodies are exposed to severe whether conditions without suitable

garments to shield them. There are millions of Muslim children all over the world who are deprived of the very basic Deeni education to safeguard their Imaan. With what heart and Imaan can an entire Muslim community congregate, enjoy in a feast, laugh and make merry, then believe that their devouring of the food constitutes thawaab for Hadhrat Shaikh Abdul Qaadir Jilaani (rahmatullah alayh)?

The annual event is a huge waste of money, time and mis-directed spirit. If the community has true love for Hadhrat Abdul Qaadir Jilaani (rahmatullah alayh), they should contribute the money which they squander on the meal, to the poor and destitute. When the Fuqara and Masaakeen consume the food, it will be accepted by Allah Ta'ala and the thawaab will be bestowed to the intended deceased.

The aggravating factor of this wasteful function is the Deeni hue with which it is portrayed. The annual event organized in the name of Hadhrat Abdul Qaadir Jilaani (rahmatullah alayh) is bid'ah, and not permissible. It is not permissible to organize any kind of annual celebration for any Wali or Nabi. There are no such practices in Islam. There is neither origin nor sanction for this practice in the Sunnah of Rasulullah (sallallahu alayhi wasallam).

The intelligent ones in your community should strive for the termination of this bid'ah, and to contribute the money to valid Islamic charity.

Oneness of Allah. Such belief will be valid for salvation only if Islam has not reached a person.

Q. If only educational and religious programmes are shown on television, will TV then be permissible?

A. Television is haraam regardless of the type of programmed shown. Even watching an educational or a religious film on television is haraam. As long as pictures of animate objects appear on the screen, it will be Dajjaal's Eye, hence haraam.

Q. Is Salaat performed behind a zindeeq valid?

A. If it is known that a man is a zindeeq, then Salaat behind him will not be valid. A zindeeq is not a Muslim. When a Muslim misinterprets the Qur'aan, Hadith or any law of the Shariah and presents it in conflict with the Ijma' of the Ummah, then such a miscreant is termed a zindeeq. Zindeeq is a kaafir, hence Salaat behind him is not valid. Those who justify music, intermingling of sexes, television and other absolutely haraam acts are zindeeqs.

Q. Is it permissible to perform Janaazah Salaat for a Muslim who is a mushrik?

A. A mushrik cannot be a Muslim. If a Muslim commits shirk, he becomes a murtad. Janaazah Salaat for a mur-

tad is not permissible.

Q. A Masjid was built with funds contributed by a gambler. What is the status of such a Masjid and of Salaat performed therein if all the money was haraam?

A. It is not permissible to perform Salaat in a Masjid built with haraam wealth such as money acquired from gambling or any other haraam act. However, the Masjid will be cordoned off and closed. It will remain a Masjid, but Salaat is not permissible therein.

Q. Is it permissible to nod the head when making Salaam to seniors?

A. Nodding the head whilst saying 'Assalaamu Alaikum' to even a senior is not permissible. It is in conflict with the Sunnah.

Q. How is Sadqah Fitr calculated?

A. We calculate Fitr in terms of the price of 2 kg bread flour. The actual weight is about 1.7 kg. However, since this weight is not generally available when purchasing flour, we have adopted 2 kg. Furthermore, when a 2.5 kg packet flour is cheaper than two 1 kg packets, then we adopt the price of 2.5 kg. Nowadays the price of two one kilogram packets is more than the price of one 2.5 kg

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THE KUFR OF INTERFAITH

THE INTERFAITH MOVEMENT which is being led by Saudi Arabia and promoted by the West is the very antithesis of *Da'wat and Tableegh*. Whilst *Da'wat* demands the proclamation of the unadulterated Haqq of Islam, the interfaith movement disallows it. Among the cardinal articles of faith of the interfaith kufir movement is that all religions and ideologies are on par, and that no religion is the absolute truth since all religions and ideologies are products of the human mind.

A Muslim who becomes an inter-faither has therefore to accept suppression of the Deen and abstention

from *Da'wat and Tableegh*. It is a capital crime in the interfaith movement to proclaim that idols, the trinity, and the doctrines of kufir of all the false religions are *baatil*. Whilst Muslims who support the kufir interfaith movement have to incumbently consort with the kufir ideology of this satanic cult, the Qur'aan commands:

"Allah says: 'Do not take (i.e. do not believe in) two gods. Verily, He is One God. Therefore, fear Me Alone. For Him is whatever is in the heavens and the earth, and for Him

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WOMEN - THE MAJORITY IN JAHANNUM

Hadhrat Abu Saeed Khudri (radhiyallahu anhu) narrated that once Rasulullah (sallallahu alayhi wasallam) addressing a group of women said: "O Women! Give Sadqah (Charity) because I have seen you (females) more in Jahannum." The women enquired: "O Rasulullah! What is the reason for this?" Rasulullah (sallallahu alayhi wasallam) said: "You curse in abundance and you are ungrateful to your husbands. Furthermore, despite the deficiency in your Aql (intelligence) and your Deen, I have not seen anyone more capable of making a moron of an intelligent man."

The women asked: "O Rasulullah! What is the deficiency of our Aql and

our Deen?" Rasulullah (sallallahu alayhi wasallam) replied: "What! Is the testimony of one woman not equal to the testimony of half a man? (In other words, the testimony of two women equals that of one man.)" Responding, the women said: "Yes, O Rasulullah."

Rasulullah (sallallahu alayhi wasallam) said: "This then is the deficiency of the intelligence of women." Then Rasulullah (sallallahu alayhi wasallam) said: "Is it not that when a woman is in the state of haidh neither does she perform Salaat nor does she fast?" The women said: "Yes, O Rasulullah!" Rasulullah (sallallahu alayhi wasallam) commented: "This is the deficiency of

your Deen." (Bukhaari and Muslim)

While the westernized modern women - the zindeeqahs - of today take umbrage at these holy words of Rasulullah (sallallahu alayhi wasallam), the Sahaabiyaat (the females of Rasulullah's era) did not feel affronted. They were not annoyed. They accepted wholeheartedly every word spoken by Nabi-e-Kareem (sallallahu alayhi wasallam), and they immediately began to give Sadqah generously. They did not belong to the gender-equality mob of mentally deranged characters who seek to invert the natural order of Allah Ta'ala by transforming women into males, and men into females.

TARAWEEH 8 OR 20?

Stupid followers of Salafism, a cult which originated in the 7th century of the Islamic era, display their profound *jahaalat* by claiming that Taraaweeh Salaat consists of only 8 raka'ats. These *juhhaal* (monstrous morons) are like Christians whose religion (Christianity) was formulated several centuries after the ascension of Hadhrat Nabi Isaa (alayhis salaam) into the heavens. The inception of Salafism was during the 7th century when Ibn Taimiyyah broke away from the Ahlus Sunnah Wal Jama'ah and initiated his own sect.

From the time of the Sahaabah until the 7th century, and from the 7th century to this day, and from this day until Qiyaamah, Taraaweeh was and will remain 20 raka'ats in the manner in which the Ummah is today performing. Prior to Ibn Taimiyyah, the entire Ummah had performed 20 raka'ats Taraaweeh.

The Deen of Islam was not completed and perfected almost seven hundred years after Rasulullah (sallallahu

alayhi wasallam). It had attained its completion and perfection in the very age of Rasulullah (sallallahu alayhi wasallam), hence Nubuwwat terminated with Muhammad (sallallahu alayhi wasallam). In this regard the Qur'aan Shareef declares: "*This Day have I perfected for you your Deen, and completed for you My favour, and (on this Day) have I chosen for you Islam as your Deen.*" (Surah Maa'idah, ayat 3) Islam did not stand in need of 'perfection' by a deviant luminary who appeared almost 7 centuries after Rasulullah (sallallahu alayhi wasallam). "*This Day*" does not refer to 7 centuries after Rasulullah (sallallahu alayhi wasallam).

It should be noted that every Mujaddid who appeared at the beginning of every Islamic century always without fail weeded out the bid'ah accretions and restored the Deen to the original pristine purity as it was left by Rasulullah (sallallahu alayhi wasallam) and his Sahaabah. They do not introduce new and extraneous

practices into the Deen as Ibn Taimiyyah and other deviates have done and will continue to perpetrate. The unanimous practice of the Salf-e-Saaliheen was always 20 raka'ats. The greatest and most powerful *daleel* (proof/evidence) for 20 raka'ats is the *Ijma'* (Consensus) of the Salf-e-Saaliheen as is substantiated by the many centuries prior to the arrival of Ibn Taimiyyah on the scene. It is haraam for Muslims to look beyond this powerful and glittering *Ijma'*, and to present spurious and dubious Hadith narrations (full of *Idhtiraab*, i.e. academically problematic) to scuttle the *Ijma'* of the Sahaabah, the *Ijma'* of the Aimmah-e-Mujtahideen, the *Ijma'* of the Four Math-habs - the *Ijma'* of the entire Ummah for centuries before the accretion of Salafism.

Today we find a myriad of
(Continued on page 8)

LOUDSPEAKERS AND HADHRAT THANVI'S FATWA

Q. In the Dhameemah (Appendix) of Hadhrat Maulana Ashraf Ali Thanvi's Imdaadul Fataawa, Vol.1, Mufti Muhammad Shafi says that it is permissible to use loudspeakers for Salaat in the Musjids. He adds that if Hadhrat Thanvi was alive, he would have retracted his fatwa and concur with the permissibility view.

A. In the Dhameemah to Imdaadul Fataawa, Mufti Shafi (rahmatullah alayh) does not say that if Hadhrat Thanvi (rahmatullah alayh) was alive "he would say that the usage of loudspeakers for Salaat is permissible". Mufti Shafi said: "*In these circumstances, Hadhrat Thanvi would retract his fatwa of fasaad-e-namaaz.*" That is, he would retract his view of Salaat of the muqtadis not being valid if a loudspeaker is used.

Using the loudspeaker in Namaaz and the *Fasaad* of the Namaaz are two separate issues. Whilst Namaaz will not be *faasid* if a loudspeaker is used, the *karaahat* (abomination and impermissibility) of the instrument in Salaat remains intact.

Besides the issue of invalidity of Salaat which was Hadhrat Thanvi's Fatwa, Hadhrat had also presented other reasons for the prohibition. Study the entire Fatwa in Imdaadul Fataawa. In his Fatwa he had mentioned that it is not permissible to even bring the loudspeaker into the Musjid. Read the Fatwa with concentration to understand the Shar'i abhorrence for the introduction of the loudspeaker into the Musjid and Salaat. Even if he would retract one view (i.e.

if he had been alive today), there are still several other factors which render the loudspeaker impermissible for Salaat.

At no stage did we ever say that Salaat with the loudspeaker invalidates the Salaat despite this being our inclination. But, the use of the loudspeaker in the vast majority of cases remains haraam. In most Musjids the loudspeaker is used even if there is a half saff of musallis. Many Musjids are so small that there is totally no need for a loudspeaker which has become merely a style and fashion. We have seen in many Musjids, the mike switched on when there are just a dozen musallis or less and the Musjid itself is small making it totally unnecessary for a loudspeaker. Besides the waste, *riya* (show) and stupidity, the *khushu'* of the Salaat is disturbed with this unnecessary apparatus attached to Salaat. Furthermore, nowadays they have a new style. They tie the mike to the Imaam giving the impression of him being a dog on a leash.

All the arguments which Hadhrat Thanvi (rahmatullah alayh) explained in his lengthy Fatwa remain valid to this day. The only issue which may change is the question of *fasaad-e-namaaz*. We are averse to research the loudspeaker from the technological aspect, because we know that we shall ultimately be forced to say that the Salaat of the musallis becomes *faasid* if a loudspeaker is used. The explanation which the India and Pakistan university professors gave the Ulama about the tech-

(Continued on page 7)

WHAT IS TASAWWUF?

The meaning and soul of Tasawwuf are lost to both the Shaikhs and Mureeds of this era. In our day, Tasawwuf has largely become confined to public sessions of halqah thikr, singing of na'ats and nazams, jalsahs and merry-making functions where mureeds and others fill their bellies gluttonously with sumptuous dishes in complete contradiction of the principles of Tasawwuf..

Some of the Akaabir Sufiya described Tasawwuf as follows:

* "Tasawwuf is to shun all nafaasani desires." (Abul Hasan Noori)

* "Tasawwuf is to guard time." Time should not be squandered in futility and acts which displease Allah Ta'ala.

* "Tasawwuf is to hang on to the Haqq." (Ibnul Ataa)

* "The Sufiya are children in the abode of Haqq." (Abu Yazeed)

* "The basis of Tasawwuf is adherence to the Kitaab (Qur'aan) and Sunnah, shunning bid'ah and base desires, acceptance of the excuses of people, regular observance of *auraad*, abstention from concessions and interpretations." (Abul Qasim Nasraabaadi)

* "Tasawwuf is the elimination of every evil attribute and adornment with every beautiful attribute. It also means the annihilation of the nafs and existence for the Sake of Allah." (This is the definition according to the Mutaqaddimeen Sufiya)

* "Tasawwuf is abstention from everything in which there is even a shadow of haraam and to protect the

tongue from futile talk," (Shaikh Ash-Sheer Baaftadah Efendi)

* "Tasawwuf, the whole of it is Adaab. There is an adab (etiquette) for every time; an adab for every condition and an adab for every place. He who observes the aadaab will reach the rank of Men - i.e. the Auliya."

These are a few from the numerous similar descriptions of Tasawwuf proffered by the Sufiya. Tasawwuf is the development of moral excellence. It is not a mysterious cult which ignoramus have made of it. The Qur'aan and Sunnah are replete with Tasawwuf. Just as Rasulullah (sallallahu alayhi wasallam) was the first proponent of Fiqh, so too was he the first proponent of Tasawwuf.

HORRIFIC DESECRATION OF THE QUR'AAN MAJEED

A WARNING FOR THOSE WHO GIVE QUR'AANS TO PRISONERS AND NON-MUSLIMS

A concerned Muslim prisoner from the U.S.A. writes:

Assalaamu Alaikum Respected Brothers, many times I have read in "The Majlis" someone asking a question: "Is it permissible to give a non-muslim a copy of the Qur'an". (We have always said that it is *haram* – The Majlis)

If I may, I would like to comment on this issue and to relate what I have personally witnessed, Insha'Allah.

I have been in prison now for 14 years and the past 12 years have been spent in solitary confinement. There have been countless times when I have overheard or seen a Muslim inmate giving a copy of the Qur'an to a non-muslim inmate who requested it. This is a huge problem! Not only as you state, are these non-muslims in a constant state of *janaabat*, and they will never respect the Qur'an as a Muslim would do, but these non-muslim shaitaans (devils) ask for these Qur'ans so they can intentionally desecrate and destroy them!

I once moved into a new cell and the inmate who lived there before me left a bunch of torn up "trash" on the floor under the bed. As I began to clean the cell and gather all the "trash" from under the bed, I quickly

realized that the "trash" was all wet and smelled of urine. To my horror, as I looked, I discovered that all this torn up "trash" was in fact a copy of the English Qur'an – with the Arabic text! Someone had torn it into small pieces and then urinated all over the torn up pages. Many other times I've seen inmate workers or guards sweeping trash along the walkway in front of the cells and there will be copies of the Qur'an in the trash – some of them intact, some torn up and missing pages. When I see these Qur'ans in the trash, I will plead with the guards to remove the Qur'an from the trash and give it to me. Sometimes they do, but often they refuse. I have taken in 7 copies of the Qur'an that someone had thrown into the trash heap and all of them have been in very bad condition – torn, pages ripped out, written in - vile/vulgar statements written across the pages.

This is the sort of thing non-muslims do with copies of the Qur'an and the so-called "Muslims" (These so-called 'muslims' are in reality *Zindeeqs* or worst - they are *Munaafiqeen* – The Majlis) who provide them with these Qur'ans are committing a vile, evil sin against Allah Ta'ala. They should be ashamed, (*Zindeeqs have no shame* – The Majlis). However, I can assure you they are not. Just like me, they have eyes to see and they

have ears to hear – they see, hear, and witness these evil non-muslim devils engage in desecrating and destroying the Qur'an.

I have seen this vile evil first hand and I absolutely agree with you that copies of the Qur'an should never be given to a non-muslim. What purpose does the kuffaar have for a copy of the Qur'an? None! The Qur'an cannot serve any purpose for the kuffaar, because they do not believe the words of Allah Ta'ala. Imaan certainly must come first!

Thank you for the truth you declare and know that you all are in my Dua'. May Allah guide and protect you. Was-Salaam Abdur Rahmaan

OUR COMMENT

The Majlis has often warned Muslims to desist from the *haram* practice of doling out Qur'aan Majeed copies to non-Muslims and to even Muslim prisoners. In fact, the Fuqaha have proclaimed it forbidden for the Mujaahideen to take Qur'aan copies with them on their Jihad campaigns.

Miscreant and evil so-called 'Muslim' propagation organizations consisting of modernists who are *Zindeeqs* specialize in perpetrating desecration of the Qur'aan Majeed. They are the worst shayaateen who dole out Qur'aans to non-Muslims, duping themselves and deceiving stupid Muslims

with the argument of *da'wat*. The cases of Qur'aan desecration are numerous. How is it possible for non-Muslims who perpetually wallow in spiritual and physical *janaabat* to ever honour the Qur'aan Majeed when even professed 'muslims' such as these *zindeeq* 'da'wah' workers have no respect for the holy *Mushaf*?

The clogged brains and darkened hearts of these *Zindeeqs* fail to understand that it is *haram* for even a Muslim to recite the Qur'aan from memory whilst in the state of *janaabat*. How then can it ever

be permissible to give the Qur'aan Majeed to those whose salient feature is perpetual *janaabat* and *najaasat* – spiritual and physical?

When Muslims are not allowed to touch the Qur'aan without wudhu, how can a person of true Imaan ever venture to disgrace and desecrate Allah's Kalaam by giving it to a desecrator of the Qur'aan wallowing in *janaabat* and *najaasat*, consuming *haram*, pork and liquor? This attitude of these modernists shayaateen testifies to their *nifaaq*. It is proof that they are not Muslim at heart.

THE FOUR MATH-HABS?

Q. Rasulallah (sallallahu alayhi wasallam) used to perform Salaat in different ways. Why can we also not do so?

A. Brother, you are occupying an insignificant stratum in an epoch which is separated from Rasulallah (sallallahu alayhi wasallam) by a chasm of about 14 centuries. The greatest authorities of Islam, viz., the Sahaabah and the Aimmah-e-Mujtahideen of the first era of Islam, have taught this Ummah the Islam which was perfected in the very age of Rasulallah (sallallahu alayhi wasallam). These illustrious authorities imparted to the Ummah the teachings of Islam as they had understood, and the Math-habs have come down to us reliably from great authorities.

These Math-habs are as old as Islam because they are in

fact Islam. You and us in this belated age in proximity to Qiyaamah are non-entities which could be equated to morons. You and we possess no licence for digging out from the kutb Hadith narrations, then subjecting the Ahaadith to our personal, wildly fluctuating opinion to formulate *masaa-il*. Such a methodology will be the inspiration of shaitaan who is adept in the art of deceiving and entrapping Muslims via 'deeni' channels.

Our function is only to accept, believe and practise the teachings of Islam as they have reached us from *Khairul Quroon* (the First three Noblest eras of Islam). There is no scope now for fabricating another math-hab for achieving some sort of corrupt unification of math-habs. Allah Ta'ala, in His Infinite Wisdom, has willed the presentation of Islam in the form of the existing Four Math-habs.

EFFECTS OF MUDHAARABAH

Q. Zaid and Bakr entered into a partnership to buy and sell property in Dubai. Zaid invested \$100,000 which he gave to Bakr who is experienced in the property market in Dubai. At the height of the property boom in Dubai, the investment appeared sound with the promise of lucrative profit. Zaid's profit share was 60% and Bakr's 40%. The property transactions were structured as follows: Bulk property was bought 'off-plan', i.e. the properties had yet to be built. The property

would be built as payments towards the full price would be made.

Usually 5% or 10% deposit would be paid on the purchase price. The 'property' would then be sold to other investors before the next payment, at a profit. Bakr would charge a small fee, about 1%, to cover running costs. Khalid had introduced Zaid to Bakr. He was not paid any commission by any of the parties.

Suddenly the real estate market in UAE crashed. No one was prepared to buy even at a loss. In the aftermath of the collapse, the best case is that they will lose 50% of the investment. The worse case is, total loss. There is a possibility that something could be recovered, and there is also the possibility of losing all monies invested.

Zaid claims that Bakr had guaranteed there would be no loss. He had guaranteed the initial capital investment. Zaid believed Bakr was a pious man who understood the rules of the Shariah. However, Bakr denies this. This sce-

nario raises the following questions:

- What is Bakr's Shar'i liability to Zaid?
- Assuming that Bakr did guarantee that there would be no loss, would this affect the validity of the agreement, and under such circumstances what is Bakr's liability?
- Does Zaid have the right to claim his capital from Bakr?
- What is the Shar'i liability of Khalid?

ANSWER

(1) The deal which was arranged between Zaid and Bakr is a *Mudhaarabah* transaction. (2) All the property dealings in which Bakr had engaged are *baatil* and *haram*. Property which was not in their possession was being bought and sold. They were dealing initially in non-existent commodity, i.e. "off plan". Then they would sell the non-existing property at a 'profit' after paying a small deposit. This is termed *bay'ul ma'doom* which is *baatil*. If these dealings are scrutinized in detail, many un-Islamic and *baatil* elements will surface. Thus, any gains

which these sales generate are *haram* *riba* which is *Waajibut Tasadduq*, i.e. the gains have to be compulsorily given to charity without *niyyat* of *thawaab*.

(3) In a *Mudhaarabah* contract, the *Rabbul Maal* (the one who invests the capital) stands to lose his entire capital investment in the event there are not sufficient profits which were made in the past to offset the loss. The *Mudhaarib* (the manager of the *Mudhaarabah* partnership – Bakr in this case) loses only to the extent of profits which he had acquired. For example, if he had obtained \$10,000 profit in a venture, and in a subsequent venture the business sustained a \$20,000 loss, then he has to pay back the \$10,000. The *Rabbul Maal* (Zaid in this case) will suffer whatever other loss there may be even if it means his whole invested capital.

(4) Even if the *Mudhaarib* (Bakr) had assured: "You will get your money back", it is meaningless in the context of the partnership. The *Rabbul Maal* (Zaid), unfortunately, is the only one who suffers the

loss of his invested capital.

(5) If Bakr had taken any sums of money from the business for whatever reason, e.g. the 1% fee, which he took for himself, then he has to return it to Zaid. However, if the 1% or whatever percentage it may be, was not for his own pocket, but was for actual running costs of the business, then it will be a trade expense for which he is not liable. If it was a trade expense, then he is not required to repay it.

(6) Bakr's Shar'i liability is to make the best endeavours to recover as much of Zaid's money which is still clogged up in the unsold properties. Every penny he obtains from the properties has to be compulsorily given to Zaid since it constitutes part of his capital investment.

(7) If Bakr had guaranteed that there would be no loss, then such a *faasid* (corrupt and Islamically invalid) 'guarantee' falls away. The *Mudhaarabah* remains valid. The guarantee is simply invalid and there is no liability on Bakr to honour this corrupt and

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LOUDSPEAKERS

FATWA

(Continued from page 6)

nological aspects of the loudspeaker is inaccurate. We are positive that a proper study of the loudspeaker will establish that the end sound is not the original voice of the Imaam. But, as mentioned above, we have no intention to explore this issue in view of the *Ibtillaa-e-Aam* of the entire Ummah.

SALAFIS ARE NOT OF THE AHLUS SUNNAH

Q. It is contended by an internationally recognized Mufti that, notwithstanding the Salafis advocating views that are in conflict with the Ahlus Sunnah Wal Jama'ah school of thought, they cannot be excluded from the Ahlus Sunnah Wal Jama'ah. Is this contention correct?

A. The view of the 'internationally recognized' Mufti Sahib is incorrect. If the Salafis who follow the likes of Albaani and Ibn Taimiyyah have to be included within the confines of the Ahlus Sunnah Wal Jama'ah, then we might just as well also include the deviate aunts and witches who insanely clamour for a woman's eidgah and for women to rub shoulders in public with males. We can then also include all hues of modernists in the folds of the Ahlus Sunnah because all of these unfortunate deviates proffer Qur'aanic aayaat and Ahaadith to bolster their corruption and stupidity.

The view of the 'internationally recognized' mufti sahib opens a wide gate for inclusion of the myriad of miscreants and deviates because all of them purport to be following the Qur'aan and Hadith.

Salafis like all other deviant

sects, whilst professing to follow Qur'aan and Sunnah, subject these two primary sources of the Shariah to their nafsani opinion. Furthermore, they are dishonest just as the Shiah. Whilst they pretend to be mujtahideen, they in fact are blind followers of Ibn Taimiyyah whose blind taqleed was advocated in this age by their Imaam Al-Baani. Whilst they are the blindest followers – following like dumb sheep, they most dishonestly scream: 'Qur'aan and Sunnah!' This slogan is to beguile the ignorant and the unwary.

Whilst the Taqleed of the Ahlus Sunnah is rooted in the Sahaabah via the Aimmah Mujtahideen who were either the Students of the Sahaabah or the Students of the Students of the Sahaabah, the blind taqleed of the Salafis of our time comes to an abrupt halt in the person of Ibn Taimiyyah. From Ibn Taimiyyah to Rasulallah (sallallahu alayhi wasallam) there is a vast chasm of almost seven centuries. This chasm is too wide to jump and to link the chain to the Sahaabah.

Ibn Taimiyyah had no alternative but to make blind taqleed of the kitaabs of Muhadditheen for his stock of Ahaadith. And, the Muhadditheen appeared on the horizon of Islam a couple of centuries

after Nabi-e-Kareem (sallallahu alayhi wasallam). After selecting Ahaadith from the *kutub* of the Muhadditheen, he formulated his own masaa-il based on his personal opinion.

On the basis of the logic of the 'internationally recognized' mufti sahib, Rasulallah's Hadith pertaining to the 73 sects will be negated because in terms of the wide and unlimited scope with which this august Mufti Sahib has painted the concept of *Ahlu Sunnah Wal Jama'ah*, all deviant groups will come within the fold of the Ahlus Sunnah, and this is manifestly *baatil*.

The problem with 'internationally recognized' molvis, sheikhs and muftis is the loss of their Deeni bearings as a consequence of mixing and sitting in the company of fussaqaq Middle Eastern and other modernist 'scholars', and participating in conferences and meetings organized by the Saudi Salafi regime and other modernists such as the capitalist bankers, etc. The thrust of modernism has knocked these 'internationally recognized' ulama out of their Deeni wits. *Ikhtilaat* (mingling) must compulsorily exercise its influence.

An Aalim of the Haqq who is supposed to be the Representative of Rasulallah (sallallahu alayhi wasallam) may not mingle and sit in the company of rulers and fussaqaq men of wealth. Warning against such mingling, Rasulallah (sallallahu alayhi wasallam) said to Hadhrat Aishah (radhiyallahu anha): "If you intend linking up with me (in *Qiyaamah*), then content yourself with worldly provisions sufficient for a rider on horseback. Never regard a garment old (and fit to be discarded) as long as you can patch it, and beware of the companionship of the wealthy."

Further, warning the Ulama and the Qurra', Nabi-e-Kareem (sallallahu alayhi wasallam) said: "Verily, the most hated of the Qurraa' by Allah are those who visit the rulers."

Since the honourable 'internationally recognized' Mufti Sahib has modernist and Salafi company to placate and appease, he is constrained to baselessly include the Salafis within the confines of the Ahlus Sunnah Wal Jama'ah. But this is manifestly *baatil*. Polished brains are not a requisite for understanding this fact. In this age, the Ahlus Sunnah Wal Jama'ah is confined to the Four Math-habs.

TARAAWEEH 8 OR 20?

(Continued from page 6)

ignoramuses who, despite being deficient in knowledge of the masaa-il of Tahaarat and Salaat, believe themselves to be qualified to address this issue in terms of Ahaadith of which they are grossly deficient in understanding

An interesting feature in this stupid 8 raka't saga, is the practice in the two Harams (Makkah and Madinah). Despite the Saudi regime being staunch followers in the *Aqeedah* (Belief) of the Salafi cult which propagates 8 raka'ts, the Saudis, notwithstanding their brutality, have hitherto been unable to displace the 20 raka'ts Taraaweeth in the Haramain Shareefain. They have failed to abolish the 20 raka't practice which has existed in the two Harams since the age of the Sahaabah. This by itself should also be an eye-opener for the ignoramuses who propagate 8 raka'ts.

Another incongruity of the *juhhaal* Salafis is their practice of 8 raka'ts for which they lack any proof. Whilst Rasulallah (sallallahu alayhi wasallam) did not perform 8 raka'ts nightly with Jama't, the stupid Salafis proclaim their 8 raka't practice to be the Sunnah. All narrations pertaining to 8 raka'ts with reference to Taraaweeth are dismissed on the basis of the following two facts:

- * They refer to Tahajjud Salaat throughout the year, not to Taraaweeth.
- * They are spurious in terms of the principles of the Muhadditheen.

Taraaweeth consists of 20 raka'ts Sunnatul Muakkadah with Jamaat. Abandonment of this important obligation is a major sin.

jjaal's Eye (television), haraam sport, etc.

Since the intention is to acquire the Treasure, not to display ability for reciting during Taraaweeth, the learning process should continue unabated. If by the time Maut arrives, the learner has not completed the Hifz, then Allah Ta'ala will appoint an Angel in Barzakh to be his/her teacher. The process of teaching will then continue wonderfully to ensure that on the Day of *Qiyaamah* this person rises in the assembly of the Huffaaz. It is a wonderful *ni'mat* within the reach of everyone.

EFFECTS OF MUDHAARABAH

(Continued from page 7)

invalid 'guarantee'.

(8) Zaid has no Shar'i right to claim from Bakr his initial capital investment or whatever of it has been genuinely lost. Zaid can only claim from Bakr if he has evidence to prove that Bakr had perpetrated fraud/theft.

(9) Mr. 'A', the middleman who had introduced the parties to the deal whether he was paid a commission or not, has absolutely no Shar'i liability over

the debacle created by the property market collapse.

(10) Let us assume that there is a sudden miraculous property market boom in that evil and napaak (impure) land (Dubai), and the remaining properties bring in substantial profit. In any such scenario, all the 'profits' will be haraam *riba* which will be *Wajibut Tasadduq* – to be given to charity without niyyat of thawaab. This is because the manner in which

the transactions of buying and selling ghost property (non-existing commodity) had been structured, is *baatil* and haraam. Hence the proceeds are contaminated and not permissible for either of the partners in the *Mudhaarabah* venture.

(11) A factor of importance to remember is that piety is not an adequate basis for barging into a venture. It was imperative for the partners to first have consulted with experienced Ulama to acquire the Shariah's viewpoint regarding the contemplated enterprise.

HIFZUL QUR'AAN

Hifzul Qur'aan or memorizing the Qur'aan Majeed is a wonderful treasure, the attainment of which is within the ability of everyone. The niyyat (intention) for pursuing Hifz of the Qur'aan Majeed is to gain Allah's Pleasure and thawaab in the Akhirah. The motive should not be to flaunt one's ability to recite during Taraaweeth Salaat.

A simple method for the acquisition of this wonderful treasure is to memorize one or two lines of the Qur'aan Majeed daily. This method is suggested for those who are fully engrossed in worldly activities such as traders, employees and professionals. It requires only a few minutes. No one has a valid argument for believing that he/she is unable to spare a few minutes when it is seen that all people squander hours on even haraam activities such as Da-

RETURN TO ITS ORIGIN

Narrating an episode of *ibrat* (lesson), Hadhrat Hasan Basri (rahmatullah alayh) said: "Once I saw a lad with a lamp in his hand. I asked him: "From whence did this flame come?" As I spoke, the lad extinguished the flame and asked: "Where has the flame gone?" It has gone to the abode from where it came." Hadhrat Hasan Basri (rahmatullah alayh) would frequently comment: "To this day I am amazed at the quick-witted response of the lad."

had protected Hadhrat Maryam (alayhas salaam) and Hadhrat Isa (alayhis salaam) from such shaitani interference.

Parents should supplicate to Allah Ta'ala to protect their children from shaitani interference.

person is only for the Pleasure of Allah Ta'ala (i.e. not for any worldly or nafsani motive).

3. He abhors plunging into kufr just as one abhors (and fears) plunging into a fire."

THE CONFINES OF AQL

Rasulallah (sallallahu alayhi wasallam) said: "Allah Ta'ala

has divided *Aql* (Intelligence) into three portions. Whoever is within the bounds of these divisions has excellent intelligence. He who is beyond its

confines is devoid of *Aql* (intelligence). (1) Proper ma'rifat (recognition) of Allah Azza Wa Jal. (2) Perfect obedience to Allah Azza Wa Jal. (3)

Beautiful patience regarding the commands of Allah Azza Wa Jal." Thus those lacking in ma'rifat, taa-at and sabr are devoid of *Aql*.

SHAITANI INTERFERENCE

Rasulallah (sallallahu alayhi wasallam) said that shaitaan interferes with every child who is born. It is for this reason that the baby screams when it is born. However, Allah Ta'ala

SWEETNESS OF IMAAN

Hadhrat Anas (radhiyallahu anhu) narrated that Rasulallah (sallallahu alayhi wasallam) said that a person in whom there are three conditions tastes the sweetness of Imaan:

1. His love for Allah and Rasulallah (sallallahu alayhi wasallam) exceeds his love for all other things.
2. His friendship with any

MAUT IN A BEAUTIFUL FORM

A *nisbat* (spiritual relationship) with a Buzrug is a Treasure which comes to one's aid even at the time of Maut. Once a lady became bay't to Hadhrat Qaari Muhammad Tayyib (rahmatullah alayh) who was the Muhtamim (Principal) of Darul Uloom Deoband. After becoming his mureed,

the lady did not keep contact for 20 years. However, she diligently practised the *ma'mulaat* (acts of *ibaadat*) which Hadhrat Qaari Tayyib had prescribed for her.

Now after 20 years she was on her deathbed. Suddenly she said: "Look! Hadhrat is coming!" After a few moments,

she said: "Look! Hadhrat has reached me." Then she said: "Hadhrat is instructing me to recite something." Then she asked the form who had the appearance of Qaari Tayyib Sahib: "Hadhrat", what are you instructing me with?" Then she said: "Good. I am reciting it." Then she recited: "*Lailaha il lallahu Muhammadur Rasulullah*", and her soul took flight from her earthly body

The Angel of Death had assumed the form of her Shaikh to comfort her. This is the value of *nisbat* with a Wali of Allah Ta'ala.

LOVE FOR ALLAH'S WALI

A Buzrug in a dream saw an evil man who had died, being ushered into the Divine Presence. His Book of Deeds was filled with evil. However, Allah Ta'ala forgave him. The evil one asked: "O Allah! Why have You forgiven Me? All my deeds were evil." Allah Ta'ala said: "Once a Wali, Bayazid Bustami, was walking in the road. You were not aware who he was. When someone informed you that he was Bayazid Bustami, you cast a glance of affection and respect towards him. Since you looked with love at My Wali, I have forgiven you."

Although we are not among the Auliya of Allah, we should love them. Perhaps Allah Ta'ala will grant us piety and forgiveness on the basis of such love.

ALLAH'S NAME AND ZUNNUN

Once before his reformation, Hadhrat Zunnun Misri (rahmatullah alayh) was on a journey with some companions. At a place where they rested, one of the group removed a boulder. It appeared to them that something was underground where the stone had been. When they dug up the spot, a big treasure of

gold, silver and precious stones was discovered. Among the treasure was a frame with Allah's Name beautifully inscribed.

The friends decided to divide the treasure among themselves. Hadhrat Zunnun (rahmatullah alayh) said: "I shall take the Name of Allah. Divide the treasure among yourselves." He was thus given the frame with Allah's Name. That night, a Buzrug appeared in Zunnun's dream and said: "Since you had sacrificed gold and silver, and had selected Allah's Name, Allah Ta'ala too has chosen you for Himself."

When Hadhrat Zunnun's eyes opened, he perceived that his heart was filled with divine love and the *Ma'rifat* of Allah Ta'ala.

FASTING LIKE A DOG?

RASULULLAH (sallallahu alayhi wasallam) said: "*There is many a fasting person in whose fast there is nothing for him but hunger.*" In other words, he 'fasts' like a chained dog which is denied food and water the whole day.

Abstaining from food and drink is only one dimension of *Siyaam* (Fasting). It is only the physical side of Fasting. The greater and primary objective of *Siyaam* is the reformation of the nafs – to subdue the evil qualities of the lustful nafs and to adorn it with the attributes of moral excellence. Thus, the one who abstains from food and drink

during Ramadhaan, but give vent to all his bestial dictates, is like a chained dog which is denied food and water.

Sin and indulgence in futility, nonsense, drivel, sport and the like are all destructive of the spiritual dimension of *Siyaam*. Squandering the precious moments of the glorious Nights of Ramadhaan listening to the rubbish disgorged by media such as Radio Shaitaan and Television Shaitaan utterly destroy the benefits and the reward of *Siyaam*. In addition to the destruction of the benefits, the punishment for indulgence in sin and futility is multiplied manifold.

CONCEALED CHARITY

Rasulullah (sallallahu alayhi wasallam) said: "Help (yourself) in your needs by means of giving Sadqah in concealment."

WATER AND SAND

Rasulullah (sallallahu alayhi wasallam) said: "*When barkat (blessing) is not bestowed in the wealth of a man, then he squanders it in water and sand.*" This is a reference to unnecessary construction of buildings – palaces, palatial homes and mansions. When a

person intends to squander money in mansions of *riya* (show and ostentation), he should contemplate on Maut and the Qabr which will be his ultimate worldly abode where his body will be food for worms, and where the dreadful torments of the grave await him.

LOVE ALLAH'S BELOVED

Even if you are not a Sufi (i.e. one who loves Allah with every fibre of his heart, body and soul), do not despise Allah's devotees. Love Allah's Beloved one, for then He will love you. Once in a dream, an

Angel informed Hadhrat Ibraaheem Bin Adham that Allah loves those who love His devotees.

Those who criticise and mock the mendicants of Allah Ta'ala invite His Wrath and Curse. Love for His devotees is a medium for the attainment of Divine Love.

RIZQ AND EFFORT

Rizq (worldly sustenance – food, clothing, shelter) is predetermined. Rasulullah (sallallahu alayhi wasallam) said: "*Rizq is sealed and the avaricious one is deprived.*" Regardless of business acumen and effort, everyone will receive only the amount of Rizq Allah Ta'ala has determined for him, nothing more and nothing less.

Rizq is not the product of our efforts. It is the decree of Allah Ta'ala. Whilst effort is a channel through which our predetermined Rizq reaches us, it is not the creator of the Rizq. Another channel through which Rizq is delivered to us is the weak and the poor. In this regard, Rasulullah (sallallahu alayhi wasallam) cited the following Hadith Qudsi (i.e. a statement of Allah Ta'ala): "*Search for Me among your weak ones, for verily, you are being provided Rizq or being helped via your weak ones.*" Assist the weak and the poor. Allah Ta'ala will grant barkat in your Rizq.

A HERO OF SHAITAAN

Q. May I have your views on a South African Muslim cricketer who is being extolled as a hero. Is it proper to call him a hero for playing cricket in England during the month of Ramadhaan and not fasting? What is the Shariah's ruling regarding this 'hero'?

A. The miserable character who is an addict of haraam cricket is astray and the ignorant are being led astray by him. It is a case of a shaitaan being admired by shayaateen. Rasulullah (sallallahu alayhi wasallam) had declared all sport haraam. This refers to even sport which is not accompanied by the many haraam acts which the cricketer travelling to England has to perpetrate. Among the major sins he is guilty of are:

- Abandoning the holy month of Ramadhaan for the sake of haraam sport. His abstention from fasting for the sake of haraam sport, *riya* and prizes is absolutely heinous, despicable and akin to *kufr*. His Imaan is at such an ebb of degeneration that his brains are clogged with the attitudes and norms of the kuffaar. Just imagine that haraam cricket is more important for him than the glorious month of Ramadhaan. In fact, in view of him having preferred haraam sport over the Fardh obligation of Ramadhaan, there is the grave danger of him having become a *murtad* – having lost his Imaan with the consequence of even his *Nikah* becoming invalid.

- Intermingling with the opposite sex
- Viewing women and women viewing him
- Prancing and tripudating like an ape in front of millions of people
- Conveying to the world that cricket is more important than Ramadhaan. Thus, bringing disrepute to the Deen.
- Mingling unnecessarily with the kuffaar on the field, in the dressing rooms and participating in almost all the haraam paraphernalia associated with international sports. Intentionally having his photo taken, and exposing himself to haraam photography.

He is undoubtedly a 'hero',

but of a different kind. He is a hero among the shayaateen and a hero for those who follow Iblees. This character needs to be buried alive and stones and thorns filled into the pit in which he should be thrown.

Travelling for the sake of sport even during other months is haraam. Doing so in this great and glorious month of Ramadhaan is infinitely worse. This character is under divine curse for every moment that he is on the haraam journey among the kuffaar during this auspicious month. Just as the *thawaab* of good deeds is multiplied manifold in this month, so too is the *athaab* and curse for sin multiplied in this month of Barkat, Maghfirah and Rahmat.

Men who behave like apes are not heroes for Muslims. Our heroes are the likes of Umar Ibn Khattaab and Khalid Bin Walid (radhiyallahu anhu) who raised the Flag of Islam on to the hilltops of the world by playing with swords, not hitting balls and running like monkeys with kuffaar. Our hero's are men such as Sultaan Salaahuddin Ayyubi who conquered Jerusalem from the Crusaders. Our heroes are valiant sons of Islam like Taarik Ibn Jabal who swam into the Atlantic ocean when he reached the furthest edge of Islam's conquered territories in the west, exclaiming: "O Allah! If it was not for this ocean, I would have gone on conquering the world for Your Sake."

Our hero, Hadhrat Ali Bin Abi Taalib (radhiyallahu anhu) who said in the thick of a battle:

"The sword and the dagger are our flowers

Confound the daffodil and the myrtle

Our drink is the blood of our enemies

Our cups are the skulls of their heads

The kuffaar have succeeded in making apes of Muslims, convincing them that it is honourable to hit a ball, to run after a ball and to tripudiate like a baboon when you hit and catch a stupid ball. May Allah Ta'ala save us all from the disasters which our Imaan is suffering nowadays at the hands of the agents of Iblees.

THE SIGN OF IMAAN AND SIN

HADHRAT Abu Umaamah (radhiyallahu anhu) narrates that a man asked Rasulullah (sallallahu alayhi wasallam): "O Rasulullah! What is the sign of Imaan?" Rasulullah (sallallahu alayhi wasallam) said: "When your good deeds are pleasing to you and your evil deeds repug-

nant, then understand that you are a Mu'min."

Then the man asked: "O Rasulullah! What is the sign of sin?" Rasulullah (sallallahu alayhi wasallam) said: "Anything which agitates your conscience, is sinful."

HARAAM ALIMONY AND DEMANDS OF KUFR

(Continued from page 1)

the Muslim lawyer who advises and assists the *murtaddah* to pursue the *baatil* route of the kuffaar court. The lawyer should understand well that he too becomes a *murtad*. He is not only sinful. Since he believes in the rectitude of the secular kufr law and the 'legitimacy' of the *murtaddah's* haraam and avaricious demands, he too becomes an apostate.

According to the Shariah, whatever a wife contributes towards the upkeep of the matrimonial home whether in cash, kind or service, and even if the contribution is in her husband's business, such contributions do not make her a joint owner in the wealth and property of the husband. The same applies to children who contribute to the home and business of their father. The husband/father remains the sole owner, and all of

them (the wife and children) will inherit the estate of the husband/father. Their ownership develops in the estate by way of inheritance only. It is therefore *baatil* and haraam for the ex-wife to stake any claim in the wealth and property of her ex-husband.

When the kuffaar courts make awards of *baatil* in favour of recalcitrant women who have become apostates, they (*these murtaddahs*) tripudiate with joy and believe that a great victory has been achieved. It is in fact a victory for their kufr. They have sealed their fate in Jahannum. Rasulullah (sallallahu alayhi wasallam) described such haraam court decrees as "sparks of Jahannum". The woman should thus remember that there is no joy in a *baatil* court decree. It is in reality the "spark" with which she ignites her Jahannum.

ABU MUSA KHAULAANI

Hadhrat Abu Musa Khaulaani (rahmatullah alayh) was among senior Taabi-een. During the khilaafate of Hadhrat Abu Bakr Siddique (radhiyallahu anhu), the impostor Musailamah Kath-thaab had claimed to be a nabi. He had captured Hadhrat Khaulaani and had threatened to cast him into a blazing fire if he refused to accept his (Musailamah's) nubuwwat.

Hadhrat Khaulaani refused and said: 'Do as you please.'

A huge blazing fire was lit and Hadhrat Khaulaani was cast into it. He exclaimed: 'Allahu Akbar! Bismillaah! The fire had absolutely no effect on him. Musailamah

him free. News of this episode reached Hadhrat Abu Bakr (radhiyallahu anhu) and Hadhrat Umar (radhiyallahu anhu) in Madinah.

After some time, Hadhrat Khaulaani decided to make ziyarat of Rasulullah's Grave. He set off from Yamaamah for Madinah. When he reached Masjid Nabawi, he entered and performed two raka'ts Salaat. Just as he completed his Salaat, Hadhrat Umar (radhiyallahu anhu) seeing the stranger, approached him and asked: "Who are you?"

Khaulaani: "I am Abu Musa Khaulaani."

Hadhrat Umar: "From where are you?"

Khaulaani: "From Yamaamah."

Hadhrat Umar: "We have heard that in Yamaamah

there is a man whom Musailamah Kath-thaab had cast into a fire, but the fire had no effect on him."

Khaulaani: "Yes. I am that person."

Hadhrat Umar's face became radiant with delight. He said: "Come! I shall take you to the Khalifah of Rasulullah (sallallahu alayhi wasallam), Abu Bakr Siddique (radhiyallahu anhu)." When they were in the presence of Hadhrat Abu Bakr (radhiyallahu anhu), Hadhrat Umar (radhiyallahu anhu) said: "O Ameerul Mu'mineen! Allah Ta'ala has raised today in this Ummah someone who has freshened the memory of Nabi Ibraahim's Imaan. Subhaanallaah! By virtue of Imaan, Allah Ta'ala has protected him from burning in the fire."

A SULTAN IS FORGIVEN

After his demise, someone saw Sultan Mahmood Ghaznawi in a dream. (He was the Sultan of Afghanistan). The person saw the Sultan strutting happily in Jannat. He asked the Sultan: "How come you are so quick in Jannat? The condition of kings is usually deplorable and

lamentable in the Hereafter?" Mahmood Ghaznawi responded: "Allah Ta'ala forgave me on account of a very small act. Once I visited the khaanqah of Hadhrat Shaikh Abul Hasan Khirqaani (rahmatullah alayh). Some persons were sweeping the khaanqah. Dust was flying

about. I took some of the dust and rubbed it on my face. I did so because I believed that it was the dust from the garments and bedding of the devotees of Allah Ta'ala. Allah said to me: "You had honoured even the dust of the Durwaishes who were in My path. By the barkat of that dust I have freed your face from the Fire of Jahannum."

had no alternative but to set

THE BARKAT OF THE AULIYA

After Hadhrat Ahmad Ali Lahori (rahmatullah alayh) was buried, a wonderful fragrance emanated from his grave similar to the fragrance which had exuded from the Qabr of Imaam Bukhaari (rahmatullah alayh). All who visited the Grave were wonderstruck by this phenomenon. Hadhrat Lahori (rahmatullah alayh)

was almost always in a state of grief and shedding tears. After many days, one of his khaleefas saw him (Hadhrat Lahori) in a dream. He enquired of his condition. Hadhrat Lahori said: "When I was ushered into Allah's Presence, Allah Ta'ala said: 'Ahmad Ali! Why were you so fearful of Me?'"

Hadhrat Lahori said to his khaleefah in the dream: 'When I heard this, I became more fearful and began to cry profusely.' Allah Ta'ala said to me: 'Ahmad Ali! You are still so fearful. Today is not a day to grieve. It is a day of reward. We are today honouring you. We have forgiven you, and all those who are buried in the Qabrustaan where you are buried.'

UMAR'S RUMAAL

(Rumaal is a cloth worn on the head).

During the khilaafate of Hadhrat Umar (radhiyallahu anhu), a huge fire broke out in Madinah Tayyibah. As the fire was raging, Hadhrat Umar

(radhiyallahu anhu) gave his Rumaal to Hadhrat Tameem Daari (radhiyallahu anhu) with the instruction to strike the fire.

Hadhrat Tameem (radhiyallahu anhu) struck at

the fire with the Rumaal as if he was striking an animal with a whip. With each strike, the fire receded until it was finally extinguished. This was the effect in even the garment of Hadhrat Umar (radhiyallahu anhu) by virtue of the Rasulullah's duas.

"When Allah desires goodness for a servant, He hastens his (the person's) punishment (for his sins) in this world."

-- Hadith

THE DUNYA

Hadhrat Nabi Isa (alayhis salaam) once in a dream saw a cow. Its head was smashed open and its tail was cut off. Hadhrat Isaa (alayhis salaam) asked: "Who are you?" The cow responded: "I am the dunya (the world)." Nabi Isaa (alayhis salaam) said: "Why are you in this condition?" The dunya (the cow) said: "My lovers pursue me. They

have managed to cut my tail but are unable to catch me." Nabi Isaa (alayhis salaam) said: "Why is your head smashed?" The dunya said: "I run after those who flee from me. They have rebuffed and severely wounded me, but I am unable to apprehend them"

The Mashaaiikh say: "He whose zuhd (renunciation of the dunya) is true, the world comes to him in humiliation."

THE DEPARTURE OF THE SAALIHOOON

Rasulullah (sallallahu alayhi wasallam) said: "The Saalihoon (the Pious people, especially the Pious Ulama) are departing in rapid succession, one after the other. There will then remain only Rubbish such as the chaff of barley or dates. Allah has no care whatsoever for them."

The molvis, sheikhs and qaaris who appear in Dajjaal's Eye and who promote the so-called haraam, satanic television called 'Islamic' Television come within the scope of the "Rubbish" mentioned here by Nabi-e-Kareem (sallallahu alayhi wasallam).

BARKAT IN RIZQ

Rasulullah (sallallahu alayhi wasallam) said: "Whoever desires that his rizq (sustenance, wealth, earnings) be increased, should be kind to relatives."

A Sahaabi said to Rasulullah (sallallahu alayhi wasallam): "I desire that my rizq be increased." Rasulullah (sallallahu alayhi wasallam): "Always be with wudhu, and your rizq will be expanded."

SIGNS OF QIYAAMAH

Hadhrat Abdullah Ibn Mas'ood (radhiyallahu anhu) narrating a Hadith, pertaining to the Signs of Qiyaamah, said that among these signs are: "When your Ulama (i.e. genuine Ulama-e-Haqq) have departed (from this dunya) and your qaaris (such as these moron, munaafiq television qaaris and molvis) have become abundant, when your Fuqaha are depleted; when your rulers (the civil service)

have become abundant; when your trustworthy ones are few; when the dunya (the world) is pursued with deeds of the Aakhirah (as these moron qaaris and molvis are perpetrating with TV Shaitaan and Radio Shaitaan) and when Knowledge (of the Deen) is acquired for purposes other than the Deen" - These are among the Signs of Qiyaamah which are unfolding in front of our eyes.

THE KUFR OF INTERFAITH

(Continued from page 6)

is the Deen exclusively."

(An-Nahl, Aayat 51 and 52)

Commanding the Mubaligh to proclaim the Haqq, the Qur'aan says: "Do not associate with Allah another god, for then you shall be cast into Hell-Fire disgraced and accursed."

(Bani Israaeel, Aayat 39)

"Say (to the interfaithers,

idolaters, Christians, etc.): 'If there were gods with Him as you are fabricating, then they would have pursued a way to the Owner of the Throne (to displace Him)."

(Bani Israaeel, Aayat 42)

Emphatically commanding the proclamation of Islam, the Qur'aan says: "Say (to all the kuffaar): 'Verily, it has been revealed to me that most certainly, your God is One God. Thus, will you become Muslims?'" (Ambiyaa, Aayat 108)

With great clarity, Hadhrat Hood (alayhis salaam) discharging the obligation of Da'wat, said to the mushrikeen: "Verily, I testify to Allah. (Now) you (O Mushrikeen!) testify that verily, I have dissociated from those (false gods) whom you assign

(Continued on page 11)

DIVINE LOVE REPLACES A PERISHABLE LOVE

A VERY handsome young man was a worker in the king's palace. Everyone in the palace commented on his handsomeness. Once when his eyes fell on the princess who was famed for her beauty, the worker fell in love for her. The princess too had fallen in love with him. But there was no possibility of them meeting in the palace. They exchanged letters surreptitiously.

A plan dawned on the princess. She wrote to the young man that her father, the king honoured pious people. She suggested that he should abandon his work at the palace and take up residence in a hut on the outskirts of the city and engage in ibaadat. Soon the news will spread of a holy man in the vicinity. She will take permission from her father to visit the 'holy' man to gain dua and blessings from him.

The young man acted accordingly. He abandoned his post at the palace, donned the garments of a Sufi and set himself up in a hut in the woods outside the city. Soon word spread in the vicinity that a pious man had taken up residence near to the city. People visited him and would find him in ibaadat. They requested for duas and sought naseehat. The impostor would satisfy them with his duas and advice.

The king also was informed of the Sufi. The princess asked her father for permission to visit the Sufi to gain his benediction. The king readily granted her permission. When the princess arrived at the hut, there were many people outside waiting to be granted permission to enter. However, being the princess and known to all, she entered alone.

When the young man saw

her, he sternly rebuked: "Who gave you permission to enter? Lady, immediately go out! How dare you enter without permission?" The princess responded: "I am your beloved one whose beauty had captivated you, and for whom you had yearned in solitude night and day. I have now come to present myself to you."

The Sufi turning away his face from her said: "Lady that was a bygone time. That time has departed. My heart is now filled with the Love of my True Beloved. Now, I can not tolerate even looking at you. So take leave."

Although the young man had entered the realm of ibaadat with insincerity, his engrossment with Allah's Thikr effaced the perishable love from his heart. Then Allah Ta'ala bestowed to him the treasure of His Own Love. This was the barkat of Thikrullaah.

THE KUFR OF INTERFAITH

(Continued from page 10)

as partners (of Allah). — (Hood, Aayat 54)

Commanding that the Haqq be delivered unambiguously without compromise with baatil, the Qur'aan orders: "Say: O people! If you are in any doubt regarding my Deen (Islam), then (know) that I do not worship those (false deities) which you worship besides Allah. But, I worship Allah, The One Who will take your life, and I have been commanded to be among the Mu'mineen, and that I establish your focus on the Straight Deen. Therefore never be among the mushrikeen. And, do not call (on false gods) besides Allah that which cannot benefit or harm you. Verily, if you do so, then you are among the oppressors." (Yoonus, Aayaat 104,

105, 106)

The Qur'aan is replete with commands to proclaim the pure Deen of Islam without the slightest ambiguity. This was Rasulullah's mission, and this is the mission which Muslims have to perpetuate. But the conspiracy of the kufri interfaith movement has been created by the West to undermine and destroy Islam. To achieve this nefarious plot, they have placed their surrogate Saudi Arabia to lead the vile movement.

Muslims should understand that whilst we can and have to be tolerant with non-Muslims and live in harmony with them, kufri doctrines are intolerable to Muslims. Islamic toleration is limited to harmonious social life. It is not extended to the domain of belief and practice. Toleration of kufri beliefs is kufri.

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

PART 15

SAUDI POLITICAL AND MILITARY COLLABORATION WITH THE KUFFAAR

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

"The nature of the alliance between the kuffar of the West and the rulers of Saudi Arabia has three defining characteristics. Let us now examine these characteristics in the light of the Qur'an and Sunnah:

- ◆ that the alliance constitutes a joining of forces between the kuffar and the Munaafiqun, the unbelievers and the hypocrites. The Munaafiqun are those who pretend to rule according to Islam but in reality have an alliance with the kuffar by which they are maintained in prestige, power and privilege. It is an historical fact that the power of the Saudi royal family was established by the British who paid King 'Abdul 'Aziz regular salary and surrounded him with 'advisers and helpers', no-

tably the notorious British spy, John Philby. Such an alliance and collaboration is indicated in the Qur'an:

Convey to the hypocrites the news that for them there is a painful doom - those who choose unbelievers for their allies instead of believers! Do they look for Power at their hands when surely all power belongs to Allah? (an-Nisa', 4:138-9)

- ◆ that their relationship is not one of equals but of master and servant. The psychology of willing servitude to human masters is such that, inevitably, the servants do more to ingratiate themselves with their masters, more even than is asked, becoming ever more eager to please. In the end, they not only betray their religion, their nation, but little by little acquire the habit of vilifying both religion and nation by word and deed, and lose all sense of judgement and decency until, in the case of the Saudi princes and princesses, they have become the source of contempt in the world.
- ◆ that there is a powerful tendency for the wrongdoers and the corrupt to be attracted to one another so that they flock supporting each other in their wrongdoing and corruption. This condition is described in the Qur'an:

Now We have set you on a clear road of authority, so follow it, and do not follow the caprices

(ahwa') of those who do not know. Surely they can do nothing to help you with Allah; and surely the wrong-doers, they are allies of each other, whereas Allah is the ally of those who have taqwa (al-Jathiyah, 45:18-19).

The corruption of the rulers of Saudi Arabia has four major attributes. Firstly, their rule is dynastic, in a fashion very similar to that of the Umayyads: *(We differ with the author on the issue of 'dynastic' rule. Monarchy is not haraam in Islam. Allah Ta'ala Himself had established monarchy. The Qur'aan informs that Allah Ta'ala had created Ambiya and kings among Bani Israaeel. If a king rules according to the Shariah, then he will be a just and a pious Vicegerent of Allah Ta'ala. He will be a legitimate Khaleefah of Rasulallah (sallallahu alayhi wasallam). The Umayyad Dynasty had produced one of the finest Rulers the world had ever witnessed, viz., Hadhrat Umar Bin Abdul Azeez (rahmatullah alayh) who is known as Umar The Second*

Islamic government is an autocracy. The Khaleefah, whether he is a monarch or one appointed by a small group of elite Muslims, will be the legitimate ruler of the Ummah if his khilaafate is according to the Shariah. The reign of the Khulafa-e-Raashideen was autocratic. They were not appointed the Rulers on the basis of universal suffrage which is alien to Islam.

Western democracy is a haraam system which Islam

does not tolerate. The First Four Khulafa were autocrats. After them, all the Khulafa who rule the Islamic empire were monarchs of three dynasties - Ummayd, Abbaside and Ottoman. — The Majlis) they have appointed for themselves the worst of advisors, and go far beyond the Umayyads in favouring members of their own family. The injustice and illegitimacy of their government is such that they can trust no one else and so are obliged to trust the least trustworthy in their kingdom, themselves. (One American official is reputed to have remarked that the Gulf States were the only countries he knew of where it was considered unremarkable that all senior and junior ministers should have the same surname.) The purpose of this favouritism is not to exploit the special talents or patriotism of a particular family, but simply to retain all wealth and power of patronage within one group, like a family business. The Western powers, having engineered this situation, are, naturally, very content with it. It enables them to control, through the privileged family, the wealth and resources of the whole nation. The tyranny of the Saudis is described in the West as a force for moderation and stability. But anyone who has lived there knows that the Saudi government is a *hukm al-Jahiliyyah*; it is very far removed indeed from having any Islamic character.

Secondly, there is no shura or consultation in the Saudi government, nor any justice. Their rule is based on strict policing and coercion, on massive bribery, and on the 'protection' of the kuffar. Violation of even minimal human rights is wide-

spread - the Shi'a minority (who are the majority in the main oil-producing region of the country) have been continually victimised for years with many well-documented cases of brutal tortures and killings. More recently, there was the case of the expulsion of more than 600,000 Yamanis for no fault of their own, but simply because the Yamani government had refused to support the kuffar in their war against Iraq.

Thirdly, the Saudis have consistently followed the policies, both domestic and foreign, dictated to them by the Americans, even when these policies are obviously anti-Islamic. For example, the Saudis gave support to Islamic movements when these were judged by the Americans to weaken the forces of Arab nationalism. Then, when the Americans judged that the danger to their interests was from the Islamic movements, the Saudis switched their support to the Arab nationalists, now regarded as 'moderates'. This is precisely what has happened in Algeria. Again, in Sudan, now that the Islamic movement has become established there, the Saudis have been instructed to support the animist/Christian rebels in the south of that country against the Muslims, and they are doing so. Similarly, as the battle lines become clearer, the Saudis have been advised to give visible support to the cause of 'peace in the region' which is a euphemism for supporting the Israelis who, able to cope with Arabs fighting as nationalists, are unable to cope with the resistance of Arabs fighting as Muslims."

(To be continued, Insha 'Allah)

Questions and Answers

THE MAJLIS Q & A
P.O. BOX 3393
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(Continued from page 5)

packet, hence we almost always adopt the price of 2.5 kg. Cake or bread flour may be given or used to calculate the amount.

Q. A woman who has embraced Islam has no Muslim male guardian. Before marrying, she wants the man to sign a Tafweedhut Talaq form. Who should represent her in this matter?

A. A woman may have the right of Talaq delegated to herself. If there is no Muslim male available, then she should write her own name in the Tafweedhut Talaq document. When the occasion occurs, then she can opt out of the Nikah by pronouncing: "I pronounce one Talaq Baa-in on myself."

The only reason why a male is advised is because women lack patience and react quickly in an emotional state. Afterwards they regret and cry to no avail. In Talaq matters, one should be extremely cautious.

Q. In the Qur'aan, Hadhrat Maryam (alayhas salaam) was addressed by the people: "O sister of Haaroon!". Did she have a brother?

A. There are two versions. She was from the progeny of Nabi Haroon (alayhis salaam), hence this manner of address. That was the customary manner in addressing someone related to a great person. The other view

is that Maryam (alayhis salaam) according to the Mufasssireen had a half-brother, i.e. same father but different mothers. Her own mother did not have a son.

Q. Is it permissible to wear graduation caps and gowns at a function held at an Islamic school?

A. It is not permissible for Muslims to wear graduation caps and gowns at school or college or university. Emulation of the kuffaar is haraam. Furthermore, there is no such thing as 'Islamic' school. All these secular schools have been falsely labelled 'Islamic'. They are bogus 'islamic' schools.

Q. At the Musjid where I attend (in New York), feasting takes place at the time of iftaar. A full meal is eaten. So much food is brought to the Musjid that about 20 plates of this food is thrown into the garbage almost daily. A non-Muslim neighbour has asked me for some of the food. Is it permissible for me to give him the food without the permission?

A. You don't need the permission of vile gluttons who eat like animals and waste like devils. They are brothers of the shayaateen according to the Qur'aan Majeed. If the people of the Musjid are committing the heinous and major sin of throwing so much food in the garbage, then you may give the food to the non-Muslim neighbour. May Allah Ta'ala guide

those who are displaying so much satanic ingratitude to Allah Ta'ala for the bounty of food. It is haraam to devour so gluttonously at the time of iftaar as you have described. The Sunnah way is to break the fast with a couple of dates or water, then to immediately begin Maghrib Salaat.

Q. When making a bequest, is it permissible to have more than one beneficiary of the bequest as long as the total sum is not more than one third the estate?

A. A wasiyyat (bequest) may be made for any number of people who are not heirs. As long as the total amount is not more than one third the value of the estate, the many wasiyyats will be valid.

Q. Is it permissible to perform Salaat in a church?

A. Even entering a church is Makrooh Tahrimi. In fact, showing the direction to a church/temple is not permissible. It is not permissible to perform Salaat in a church.

Q. Is it permissible to enter into a business partnership with a non-Muslim?

A. Partnership of any kind of business with non-Muslims is Makrooh Tahrimi and not permissible.

Q. Are the feet of a woman part of her Satr which have to be compulsorily covered during Salaat?

A. According to the Hanafi Mathhab, the feet are not Satr for Salaat. However, the female's feet are part

of her *aurah*. It is not permissible for a male to look at her feet.

Q. Whose property are wild animals in a game reserve?

A. If the animals have not been introduced into the reserve by the owner of the place, but are inhabiting the reserve naturally, then such wild animals are not the property of the reserve's owner. They are not the property of anyone.

Q. Is it permissible for a woman to take medicine for preventing menses when going for Hajj or Umrah?

A. It is unnatural, harmful and not permissible.

Q. A husband has become a mur-tad. What should his Muslim wife do?

A. The nikah terminates immediately with the man's *irtidaad*. After a period of three haidhs (menses), she will be free to marry someone else.

Q. During the daytime is it permissible to recite the Qiraa't audibly in Nafil Salaat?

A. It is not permissible. Only during the night time may Qiraa't be recited audibly in Salaat.

Q. Whilst reciting the Qur'aan Shareef, if one hears someone mentioning Rasulullah's name, should one stop and recite Durood?

A. No, one should continue reciting the Qur'aan Shareef. After terminating tilawat, the Durood should be recited.

Ramadhaan 1433 August 2012

ZAKAAT NISAAB MEHR-E-FATIMI

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Conversation in the Musjid, devours good deeds in the way that cattle and sheep devour grass." Hadith

ALLAH IN EVERY DROP OF BLOOD

Hadhrat Shibli (rahmatullah alayh), annihilated in the Love of Allah Ta'ala, was considered to be mad. Once thinking him to be mad for his utterances, he was stoned. Blood

flowed from his body. Every drop of blood which fell to the ground formed the Name of Allah. This was the effect of Divine Love which pervaded every vein and drop of blood in the body of Hadhrat Shibli (rahmatullah alayh).

THE BOND OF DIVINE LOVE

ONCE THE great Imaam of Tasawwuf, Hadhrat Shibli (rahmatullah alayh) after making wudhu set off from his home to the Musjid. Along the road, by way of *Ilhaam* Allah Ta'ala said to him: "O Shibli! Do you proceed to My House with such a disrespectful wudhu?" Jolted by this Divine Reprimand, Shibli turned to go back to renew his wudhu. As he started to retrace his steps, came the Divine Voice: "Shibli!

Where are you going – abandoning My House?" Fear overtook him. He loudly exclaimed: "Allah!"

Again came *Ilhaam*: "Shibli! Are you displaying your power to Me?" Hearing the Divine Rebuke, Shibli was overwhelmed. The force of the Rebuke constrained him to buckle and sit down. Once again he heard the Divine Voice saying: "Shibli! Do you demonstrate your Sabr to Me?"

Perplexed and smitten with fear, Hadhrat Shibli said: "O Allah! I supplicate to You (for guid-

ance and aid)."

The Mashaaikh – the accomplished Sufiya – say that Allah Ta'ala loves to commune with His beloved devotees in such ways. In fact, according to the Hadith of Rasulullah (sallallahu alayhi wasallam), on the Day of Qiyaamah too, there will be some light-hearted conversation between Allah Ta'ala and some of His servants. (*Ilhaam is a kind of revelation/inspiration from Allah Ta'ala into the purified and radiant heart of His devotee*).

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FOUR VILLAINS

Hadhrat Zainul Aabideen (rahmatullah alayh), offering *naseehat* (advice and admonition) to his son, Hadhrat Baaqir (rahmatullah alayh), said: "O my son! Never associate with four kinds of persons. Don't walk with them even briefly in the road. They are:

- 1) A bakheel (miser). Never befriend him. He will deceive and strand you at a time

when you are in need of him.

- 2) A liar. He will portray a distant one to be close to you, and a close one to be distant from you.

- 3) A faasiq. He will betray you for a morsel of food.

- 4) One who severs family ties. In several places in the Qur'aan Majeed such a person has been cursed.