

THE MAJLIS

"VOICE of ISLAM"

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

THE MAJLIS

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"Your walking to the Masjid and your return (from the Masjid) to your family are equal in thawaab (reward)." -- Hadith

NOW AWAIT HIS ATHAAB!

"When We intend to destroy (the people of) a city, We command its affluent (i.e. the transgressors to transgress all bounds of evil and immorality). Then they (wantonly) indulge in immorality. The decree (of punishment) is then established on them. We then utterly destroy them." (Qur'aan)

THE RECKLESS and flagrant indulgence in the world cup fisq and fujoor by thousands of Muslims will not pass by Divine Reckoning without some disastrous sequel. The most frightening dimension of this evil indulgence is the licence of permissibility issued by many so-called ulama or more appropriately ulama-e-soo of the munaafiq class. These shayaateen masquerading as ulama in addition to issuing their licences of permissibility, have themselves actively participated in the fisq and fujoor by gracing the games with their physical presence.

Thousands of Muslims have squandered tens of millions of rands for promoting satanism, immorality and

vice of a variety of sorts. Almost every act of immorality associated with western culture was indulged in by the Muslim supporters of the greatest act of Immorality organized in the history of mankind.

The participation of Muslims, and in particular of so-called ulama, is particularly fearful and bodes evil for the country. This participation is a sure sign of major calamities which will befall communities in this country, especially Muslim communities. Disheartening, disconcerting and most lamentable is the satanic silence which the majority of the Ulama had adopted. Barring two or three Ulama, 99.9% transformed themselves with their vile silence into dumb devils.

With regards to such ulama who had abstained from providing the imperative Waajib guidance to the errant community, Rasulullah (sallallahu alayhi wasallam) said: **"He who remains silent regarding the Haqq is a dumb shaitaan."** The form of this admonition is significant. Nabi-e-Kareem

(sallallahu alayhi wasallam) did not say that the silent one is 'like a silent devil'. Rasulullah (sallallahu alayhi wasallam) said that **"he is a veritable dumb shaitaan."** With their Satanism the silent ulama are destroying the future of the ignorant masses—their future in this world and their everlasting future in the Aakhirah. But they should not become complacent with themselves. They will be the very first devils to be apprehended by the Chastisement of Allah Ta'ala. Then will come the turn of the flocks of fujjaar and fussaag who had made the ulama-e-soo' a front and a shield for providing justification and permissibility for their indulgence in immorality.

The *Athaab* of Allah Ta'ala is inescapable. Allah Ta'ala revealed to Nabi Yusha' (alayhis salaam) that He would soon be destroying 100,000 people of his (Nabi Yusha's) nation. Of the 100,000, sixty thousand were immoral transgressors and forty thousand very pious worshippers (Sulaha). With

considerable surprise, Nabi Yusha' (alayhis salaam) supplicated: **"O Allah! The punishment overtaking the 60,000 transgressors is understandable. But why will the 40,000 Sulaha also be eliminated?"**

The Divine Response was that although the forty thousand were pious worshippers, the colour of their faces did not change with indignation nor did they suffer pangs of anger and grief when Allah's Shariah was being flagrantly violated by the sixty thousand. On the contrary, these Sulaha would dine and enjoy themselves with the fussaag and fujjaar. They participated in their wedding function and occasions of merriment just as the ulama in our time are doing. Since they had aligned themselves with the fussaag and fujjaar, the Divine Chastisement utterly destroyed them as well.

While the fussaag and fujjaar are enjoying themselves in their fisq and fujoor, the Qur'aan Majeed warns us: **"What! Are the people of the cities confident that Our punishment will**

not overtake them during the night while they are (enjoying themselves) in their sleep? What! Are the people of the cities confident that Our punishment will not overtake them during the day while they are indulging in sport? It is only a nation of losers who have confidence regarding the plan of Allah."

A further warning for the silent Ulama who believe in the correctness of their satanic silence when they observe the people trampling flagrantly and cruelly on the Shariah of Allah Ta'ala, is stated in the following Qur'aanic aayat:

"Beware of such a punishment which will not befall only the transgressors among you."

While the self-proclaimed ulama-e-soo' had promoted the immoral games and ha-laalized liquor, zina, music, nudity, intermingling of sexes, dancing, haraam sport, gambling, hooliganism and many other evils associated with the haraam event, innumerable Ulama who believe themselves to be righteous and sincere, had condoned these very evil acts with their silence.

THE FIQH ACADEMY'S MPL ABSURDITY

A lawyer from England writes:

"I have spoken to Maulana Yaqub Qasimi in Dewsbury, England and he informs me that he met Maulana Khalid Saifullah (of India's Fiqh Academy) when he visited the country recently. He (Maulana Qasmi) privately asked him how a sitting judge could ever become a party's representative (wakeel).

Maulana Khalid explained that Talaq ensues from a civil divorce because it is irrelevant whether the judge accepts or assumes the formal role of a representative. If a man makes a petition to a civil court then the judge, from a Shar'ee viewpoint, is now a Wakeel. It is not necessary for the sitting judge to formally acknowledge his role as anyone's representative. Indeed, Maulana Khalid Saifullah argues that the role of Wakalat is superimposed on the judge even though it is well-established generally in Islamic and English law that a judge can never

become anyone's representative.

I said to Maulana Yaqub Qasmi that this was not the basis of the original decision from the Fiqh seminar and in correspondence with Mujlisul Ulama he had never argued in such form nor has he provided the Shar'ee basis for now arguing as he does privately.

I wish to share this information with you as Maulana Khalid Saifullah refuses to respond to any e-mails and it is interesting to note how there is no logical answer or arguments to the resolution adopted by the India Fiqh Academy."

COMMENT

The contention **"that the role of Wakalat is superimposed on the judge even though it is well-established in Islamic and English law that a judge can never become anyone's representative"** is bizarre irrationality and absurdity. Despite conceding that a sitting judge **can never** be any party's agent, Maulana Saifullah,

irrationally clings to his ludicrous 'wakalat' contention.

Maulana Khalid Saifullah with his latest argument has degenerated further into his rut of absurdity. The averment that a person, be it a judge, becomes a wakeel without him accepting the appointment, (in fact he rejects it by virtue of his office and position), then too he is the wakeel of the petitioner, is an absolutely weird specimen of absurdity and irrationality.

His contention that the judge becomes the wakeel **"from the Shariah viewpoint"** is totally baseless. He has to furnish Shar'i evidence to substantiate this preposterous and absurd claim. There are numerous rules which govern the Shar'i concept of Wakaalat which has *Arkaan* and *Shuroot (Fundamentals and Conditions)* for its validity. One of the fundamentals for the validity of Wakaalat is acceptance. The acceptance may be expressed verbally or by action. But Wakaalat is not valid if there is no acceptance and even more so if there is
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REWARD OF SABR

Hadhrat Ka'b Ahbaar (rahmatullah alayh) said: "The man who bears with Sabr (patience) the distress caused to him by his wife will gain the reward which Nabi Ayyoob (alayhis salaam) had received (for his years of patience in his state of suffering). The wife who bears with patience the oppression of her husband will receive the reward of Aasiyyah Bint Mazaaham." Hadhrat Aasiyah was the wife of Fir'oun. He had brutally tortured and killed her when she had accepted Islam from Nabi Musaa (alayhis salaam).

Questions and Answers

THE MAJLIS Q & A
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Q. I am encountering problems regarding the Qiblah direction in the U.S.A. I go out with the Tabligh Jamaat. Most of the brothers follow the north-east Qiblah. What should I do when I am out with the Jamaat and all of them face north-east? The Musjids where we stay over also face north-east. Presently, I face north-east with the group, and later I repeat my Salaat. Please advise.

A. As far as the Qiblah is concerned at your end, we advise that you study all the arguments of those who say that the Qiblah is north-east. Then study our arguments. If you find that the arguments of the north-east group are more convincing than ours, then follow the north-east direction. We are not dogmatic regarding our view. However, if after studying the different viewpoints with their arguments, if you are convinced that south-east is the correct direction, then it will not be permissible to attend Jamaat Salaat in the north-east Musjid even if you will be repeating it afterwards. The Qiblah issue is of fundamental importance. Therefore study the two viewpoints carefully and adopt the viewpoint which appears to you to be the most convincing. If after being convinced that the Qiblah is south-east, it will be sinful to face north-east for Salaat. Whether out with Tabligh Jamaat or any other Jamaat, the Shariah is very clear and emphatic that each one should face the direction which he believes is the correct direction even if it means that he has to perform alone.

Q. Is it permissible to sleep with socks on?

A. It is permissible to sleep with socks on. There is nothing in the Shariah to prohibit sleeping with socks.

Q. A few days after I purchased an item, I discovered a defect in it. This defect came with the item. It did not develop by me. When I returned with it to the seller, he asked me to keep the article and he would refund a few dollars to compensate for the defect. Is this permissible?

A. You may not insist on the owner to refund you a few dollars for the fault/damage in the article. You can however return the item and take back the full amount you had paid. However, if the seller of his own accord happily wishes to give you a few dollars for the damage as he is not keen to take back the item, then this will be permissible.

Q. Is it correct that dolls will be permissible if the eyes and nose are removed?

A. Merely taking out the eyes and nose does not make the doll permissible. The whole head has to be removed. Nothing changes in the type of dolls one finds nowadays if only the eyes and nose are taken out. The image remains 99.9% the same. Images were the root cause of idolatry, hence haraam.

Q. In our Qabrastaan people put even artificial flowers, small solar lights and even teddy bears on the graves. Is this permissible?

A. It is not permissible to adorn graves with flowers whether real or artificial. Artificial flowers are worse. Adorning graves with solar lights is worse and a greater sin than the sin of flowers on graves. Placing teddy bears is worse than even the solar lights. Images of animate objects are haraam at all times. These practices are totally haraam. All these objects should be removed from the graves.

Q. A man has only one son, brothers and sisters. He has no wife and no parents. How should his estate be distributed to his heirs?

A. In the case concerned, the one son will inherit the whole estate of his father. The brothers and sisters of the deceased will not inherit anything. However, if this person wishes, he could make a wasiyyat for his brothers and sisters. The wasiyyat amount should not exceed one third the value of his assets.

Q. A man is taking his aunts for Hajj. One of the aunts has a daughter, i.e. this man's cousin. Can she go with them for Hajj?

A. While the nephew is a valid mahram for his maternal aunts, his female cousin may not accompany them since she has no mahram. It is haraam for her to go with them, and it is haraam for the nephew to take her with.

Q. I have understood the reasons for viewing the Ka'bah's Kiswah not being permissible. What if a fee is not charged? Will it then be permissible?

A. With regard to viewing the Ka'bah's Kiswah, if a fee is not charged and if there are no haraam and bid'ah acts accompanying the display, then it will be permissible to view it. It will not be permissible if the occasion is converted into a merrymaking function as the organizers have done.

Q. Is Pakistan Daarul Islam?

A. Pakistan is Daarul Kufr despite the majority being Muslim.

Q. The driver of a vehicle accidentally knocked down a man who died instantly. Fearing arrest, he drove on. Although the accident happened in Pakistan, the law is not the Shariah. The man is extremely remorseful. He wants to pay the 'blood money' to the relatives, but he fears that he may be arrested if his identity is known. Will the obligation be discharged if he gives the money to a Madrasah or any other worthy Islamic charitable institution, e.g. an orphanage?

A. He should arrange for the *Diyat* (Blood Money) to be delivered anonymously to the heirs of the deceased. The obligation will not be discharged if the money is given to a Madrasah. He should try his best to get the money to the heirs without revealing his identity. But he must explain that it is the *Diyat* for the one whom he had accidentally killed and that the money should be distributed to the heirs. Since the money is the right of the heirs, it may not be given to another institution. Giving the money to chari-

IN THE PATH OF REPENTANCE

“When the Mu'min in the Path repents and cleanses his heart, Allah Ta'ala eliminates from him everything that is harmful and evil. Allah fortifies him and saves him from returning to evil. His appearance is beautified and his emotions become pure. He is in the Divine Presence, and Allah watches over him. Allah Ta'ala accepts his supplications and

grants his wishes. His tongue is guarded against futile words and only purity emanates from his tongue. The tongue is indeed a wonderful instrument to praise Allah Ta'ala, to make His Thikr and to testify to His Tauheed. Allah Ta'ala has warned against indulgence in futile talk. Thus He says: “*Verily, the Mu'minoon have attained success; those who shun vain talk.*” (Sayyid Abdul Qadir Jilani)

ty will be permissible only as a very last resort if there is absolutely no way of him handing the money to the heirs.

Q. Following the instructions of our Mufti, our Muath-thin only recites the Iqaamah when the Imaam reaches his musalla. Immediately after the Iqaamah, the Imaam commences the Salaat while the musallis are still busy joining the saffs. Someone suggests that the Iqaamah should begin as soon as it is the time provided the Imaam is present. When should the Muath-thin recite the Iqaamah?

A. Usually a time is fixed for the Muath-thin to step forward and recite the Iqaamah whether the Imaam has reached the musalla or not. What your Mufti has implemented is also correct. There is, however, no valid excuse for the lagging musallis. It is not permissible for them to lazily file into the sufoof (rows) as was the practice of the munaafiqeen. They must ensure that they are in the rows in time and that they all begin the Salaat with the Imaam's Takbeer. Those who are sitting at the back should move forward quickly the moment the Muath-thin steps forward or begins the Iqaamah. Many musallis have the evil attitude of sitting and waiting for the end of the Iqaamah or for the Salaat to begin. Only then do they get up like the munaafiqeen (hypocrites) used to practice. The Qur'aan Majeed severely rebukes them for such indolence.

Q. Some Ustaadhs teach their Hifz students inside the Musjid occasionally even though there are vacant classrooms as well as the *sehen* section at the back of the Musjid. Sometimes musallis come to the Musjid to perform Salaat. The class continues noisily and disturbs the musallis. Further, is it permissible to the Ustaadhs who are paid a monthly salary to teach inside the Musjid?

A. It is improper for these Ustaadhs to teach inside the Musjid for two reasons: (1) The musallis are disturbed. The primary purpose of the Musjid is Salaat. Any activity which disturbs or interferes with Salaat in the Musjid is not permissible. (2) The Musjid may not be used to earn. If the Ustaadh is paid a salary, then it is not permissible for him to sit inside the Musjid to teach.

Q. Is it permissible to be a bookkeeper for a bottle store?

A. It is not permissible to be the bookkeeper of a bottle store or of any haraam institution.

Q. Is it permissible for my wife to shake hands with my stepfather?

A. It is not permissible for your wife to shake hands with your stepfather and even with your true father.

Q. I married recently. However, due to cultural restriction in our community in Gambia, I am not allowed to be with my wife. The family will allow my wife to live with me only after all the cultural restrictions/customs have been observed. Is there any Islamic proof for this?

A. The cultural restrictions/customs which prevent your wife from being with you are haraam. Such customs are not permissible. A husband is allowed to take his wife immediately after the Nikah.

Q. At the back of the Musjid, on Musjid property the Imaam and some musallis play basketball. For fun. Is this allowed?

A. Playing basketball for fun or for whatever reason is not permissible. The Imaam of the Musjid becomes a faasiq for indulging in this kuffaar sport. All sport is forbidden in Islam.

Q. Is it permissible to sell dead chickens for feeding crocodiles which a company breeds for skins, etc.? Or can we allow the company to collect the dead chickens from our plant for this purpose?

A. It is not permissible to sell dead chickens even if it is for feeding crocodiles. It is also not permissible to allow a company to collect the dead chickens if it is known that the carrion will be used as feed for any animals. Carrion is fit for only the shayaateen and vultures. Carrion is not permissible for even dogs. In other words, it is not permissible to feed even dogs with carrion. Yet nowadays, millions of Muslims devour hallowed carrion.

Q. In our country (Gambia) when a soldier is buried, he is given a military/state burial which involves a gun salute, blowing flutes, marches, etc. If the soldier is one of a senior rank, the ceremonies are more elaborate. Does Islam allow such forms of honouring the dead?

A. The flute and the salute ceremony, etc. carried out when a soldier is buried are haraam. Islam has its own sacred system of burial which applies equally to the Auliya, Sultans and paupers. There is absolutely no difference in the funeral and burial system

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of Muslims regardless who they are and what rank they hold. All the customs attached to the burial service are haraam. Only the Masnoon ghusl, kafan, and Janaazah are permissible. Everything else associated with the burial is baatil and not permissible. The Qur'aan Majeed says: "And from it (the soil) did We create you. Unto it shall We return you, and from it shall We resurrect you." No matter what worldly rank a man may hold, his body will be the nourishment for worms just as the body of a donkey will become food for the worms in the grave.

Q. As part of his work, my uncle who is a maulana, attended a function where priests were being initiated into their role. A reading of the bible took place. He did not verbally participate in it. Does his conduct constitute kufr?

A. Interfaith is kufr. Your uncle's participation is kufr. Ask him to renew his Imaan and his Nikah if he is married. He should repent and abandon the kufr work.

Q. Is Takaful insurance permissible?

A. Takaful insurance too is unlawful in terms of the Shariah. Takaful is the same as conventional insurance. Giving fancy, 'Islamic' sounding names does not change the nature and reality of the product. Insurance is haraam because of two elements: (1) Riba (Interest) and Qimaar (gambling).

Q. Is it correct that according to the Shaafi' Math-hab if the Dua is not recited in Janaazah Salaat or instead of four Takbeers only three are said, then too the Salaat will be valid?

A. According to the Shaafi' Math-hab, four Takbeer and Dua are among the *arkaan* (fundamentals) of Janaazah Salaat. Omission of even one of the *arkaan* invalidates the Salaat. Therefore according to the Shaafi' Math-hab, the Janaazah Salaat will not be valid. According to the Hanafi Math-hab, four Takbeers are Fardh. The Salaat will not be valid if four Takbeers are not recited in Janaazah Salaat. However, Dua according to the Hanafi Math-hab is Sunnat. Hence if it was omitted, the Salaat will be valid although it is not permissible to unnecessarily omit it.

Q. Qur'baani of a number of animals was made on a farm. The owner stored the carcasses in his fridge. There was a power failure and the meat went off. Is he liable for the loss? Should he reimburse the owners?

A. The Qur'baani of all the animals is valid. The owner is not to be blamed for the power failure. The carcasses in his fridges were amanat. He cannot be held liable for the loss of the carcasses due to the power failure. The Waajib obligation of Qur'baani has been discharged. However, the Masnoon distribution of the meat did not take place, and this was not due to the negligence of the owner of the farm. The loss of the meat does not

affect the Qur'baani obligation in any way whatsoever.

Q. Why are men not allowed to wear red colour clothes?

A. The reason why men are not allowed to wear red colour garments is the very same why Muslims are not allowed to consume meat if Allah's Name is not recited on the animal at the time of slaughter. And, that reason is that it is Allah's Command. When the Shariah (Qur'aan and Sunnah) issues a command, Muslims are obliged to say: "We hear and we obey." The quest for reasons is the effect of deficiency in Imaan.

The *ahkaam* of the Shariah were handed down and commanded by Rasulullah (sallallahu alayhi wasallam) without explaining the reasons. The reasons we or other Ulama proffer for the *ahkaam* are products of opinion. The Ulama say that red and all bright feminine colours are prohibited for males because such colours are meant for females just as gold and silver are permissible for only women. Feminine wear, feminine colours and feminine styles in general create feminine attitudes which are reprehensible for men, hence not permissible. Emulation of female styles and attitudes invoke Allah's Curse on the men.

Q. Is it permissible for women to wear colour contact lenses?

A. The purpose of colour contact lenses is adornment and attraction. It deceptively makes the female's eyes more attractive. The underlying intention is corrupt. It comes within the scope of the Hadith: "A woman who applies perfume and passes by a gathering (where there are males) is like this and like that (i.e. like an adulteress)." Just as the purpose of perfume is to attract the attention of males, so too is it with colour contact lenses. Thus, it is not permissible for women, whether single or married, to wear such lenses and emerge into the public where ghair mahram males will view them. It will be permissible for a married woman to wear colour lenses within the home environment where she will not be exposed to strangers. Adornment and make-up for women are permissible for their husbands. But this permissibility for married women is not a licence for them to emerge into the public with adornment.

Q. If the wheels of a wheelchair are napaak (impure/dirty) will it be permissible for the person to enter into the Masjid with the chair or should he perform Salaat at home?

A. It is not permissible to bring a najis wheelchair into the Masjid. If the disabled person has no way of first getting the wheels cleaned, then he should remain at home for Salaat.

Q. I mistakenly performed Salaat in front of a full-length mirror. Should I repeat the Salaat?

A. It is Makrooh to perform Salaat in front of a mirror. It is not permissible. However, the Salaat is valid although defective.

Q. Many Muslims sporting topis, kurtas and purdah women, includ-

ing moulanas attended the recent world cup matches. Please comment.

A. Perhaps you too were there, hence you observed them. If so, then you are the first tinder of Jahannum and the others will be your muqtadis in Hell-Fire.

Q. I swam in a napaak public swimming pool. I have been told that that some vulgar persons even urinate in the pool. Is ghusl necessary?

A. In addition to 'several' ghusls, you need to make Taubah for your love for filth and indulgence therein.

Q. Is it permissible to wear the new moza socks?

A. Describe what these socks are, and what are your doubts regarding permissibility of wearing the 'new moza socks', whatever this means. Are they made of pig skin that causes you to doubt?

Q. A person misses one raka't of Jamaa't Salaat. In the last raka't the Imaam after reciting Tasahhud mistakenly goes into the fifth raka't. He and the muqtadis complete the fifth raka't, and the Imaam makes Sajdah Sahw. What should the masbooq muqtadi who had missed one raka't do when the Imaam rises to perform the fifth raka't?

A. The Masbooq muqtadi should not follow the Imaam in the fifth raka't. When the Imaam rises towards the fifth raka't, the masbooq should get up and complete his raka't and make his own Salaam.

Q. When should the Masbooq stand to perform his missed raka'ts - after the Imaam's first or second Salaam?

A. The masbooq should stand up just as the Imaam is about to make the second Salaam. It is not necessary to wait for the completion of the second Salaam. The rule in this regard is that the Masbooq should stand when he realizes that there is no Sajdah Sahw. Thus when the Imaam begins to make the second Salaam, he will understand that there will be no Sajdah Sahw. However, another valid view is to stand after the Imaam's second Salaam.

Q. Someone gave me a free ticket. Is it permissible to sell the ticket?

A. If the ticket you are referring to relates to a haraam function, e.g. sports, then you have to tear it up and throw it away. It is haraam to aid and abet in the commission of sin. If the ticket pertains to a halaal matter, e.g. a bus ticket, a plane ticket, etc., then you may not make a profit on it. The profit will not be halaal. You can only give it away free or sell it for the price you had paid.

Q. A patient is unable to move in his bed, and there is no one to turn his bed in the direction of the Qiblah. Can he perform Salaat in any direction?

A. If there is no one to move the patient's bed towards the Qiblah, and if he is unable to turn towards the Qiblah, then he may perform his Salaat facing any direction.

Q. A person joined the Jamaa't in Zuhr or Asr in the Imaam's last raka't. The Imaam is a musaafir. How should this Masbooq who is not a musaafir complete the Salaat?

A. This Masbooq when fulfilling the missed raka'ts, should not recite Qiraa't in the first two raka'ts which he performs alone. He should remain in Qiyaam for a minimum duration of three Tasbeehs. In the last raka't he has to recite Qiraa't. He is known as *Laahiq-Masbooq*.

Q. Is it permissible to form a jamaat with a Masbooq?

A. According to the Hanafi Math-hab it is not permissible to make Iqtida' (to follow) a Masbooq. However, this is permissible for Shaafis.

Q. If one manages to join the Jamaa't just as the Imaam begins the first Salaam, will the Salaat be valid?

A. If one joins before the Imaam said the *Meem* of the word *Assalamu*, then the Salaat will be valid otherwise not.

Q. Is Salaat valid behind a faasiq Imaam? He indulges in acts of bid'ah and trims his beard less than a fist length.

A. Salaat behind a faasiq is Makrooh, and it is haraam to appoint a bid'ati/faasiq to be the Imaam. Rasulullah (sallallahu alayhi wasallam) said: "He who honours a man of bid'ah aids in the demolition of Islam."

Q. The Imaam of the Masjid dyes his grey hairs (beard and head) black. What is the position of Salaat behind him?

A. The Salaat behind him will be valid, but Makrooh. It is not permissible to allow this faasiq to be the Imaam. The trustees should emphasize that he should desist from the haraam act of dyeing his hair black. If he persists in this sin, he should be dismissed.

Q. The musaafir Imaam performed four raka'ts Zuhr instead of two. The muqtadis followed him and completed four raka'ts. Is the Salaat valid?

A. The Salaat of the muqtadis is not valid. They have to repeat the Salaat. If the musaafir Imaam had sat in Qa'dah Ula (the first sitting after two raka'ts), then in error performed another two raka'ts, he was required to make Sajdah Sahw. His Fardh is valid, but discharged defectively if he did not make Sajdah Sahw. If he had not sat after two raka'ts, then his Salaat is also not valid. If he had intentionally performed four raka'ts, but sat in Qa'dah Ula, then although his Fardh will be valid, he has committed a major sin which the Fuqaha say is punishable with the Fire of Jahannum.

Q. Is it necessary for the musaafir to perform Sunnat Salaat?

A. Yes, it is necessary. If there is no rush and the facilities for performing Salaat are convenient, then it is necessary to perform the Sunnat Salaat. If there is a valid reason, the Sunnat Salaat may be omitted.

Q. A man was in a coma for several days. Does he have to make qadha of all the Salaat?

A. When a person is unconscious for

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six or more Salaat, then there is no Qadha. The Salaat is waived. If he remains unconscious for five Salaat, then qadha has to be made.

Q. Some Ulama are saying that there is no significance for fasting on the 15th Day of Sha'baan nor is the 15th Night of Sha'baan a Night of special significance. They say that the Ahaadith in this regard are fabrications. Please comment.

A. The 15th Night of Sha'baan is a night of significance and so is the 15th day. Fasting on that day is Sunnah. The claim of fabrication is incorrect. The significance of Sha'baan, i.e. the 15th Night and Day, has been the view and practice of all our Akaabireen since time immemorial. Deviates are at pains to create confusion with their concocted views.

Q. The Qur'aan mentions 'Al-Aamileen' (Zakaat collectors) as one of the eight categories to whom Zakaat can be given. So why do you say that it is not permissible nowadays to pay Zakaat collectors from the Zakaat funds they collect? Also, Salafis say that Zakaat monies may be used to fund any kind of Da'wah movement, publications, etc. since all of this come within the scope of 'Fisabeelillaah' (in the path of Allah).

A. We are Muqallideen of Imaam Abu Hanifah (rahmatullah alayh). We are not Mujtahids. We don't deduct masaa-il of the Shariah from the Qur'aan and Hadith. That era of formulation of masaa-il from the Qur'aan and Hadith terminated with the ending of Khairul Quroon. We don't have the ability to go directly to the Qur'aan and Hadith for masaa-il. Allah Ta'ala had arranged for the Deen to be fully expounded fourteen centuries ago. We do not follow the corrupt methodology of the Salafis of this age.

Aamileen are the Zakaat collectors employed by the Islamic state. They are not self-appointed persons who have assumed the responsibility of collecting Zakaat. Nowadays, Zakaat-collecting has become a money-making racket. Modernist organizations are having a field day lining their pockets and stomachs with Zakaat monies. People should not entrust their Zakaat contributions to these modernist bodies who are misappropriating the Zakaat funds in a variety of channels which are all excluded from the eight classes specified in the Qur'aan Majeed.

Fi-Sabeelillah according to all the Fuqaha refers to specific categories. If *Fi-Sabeelillaah* had a literal and general meaning, the very specification into eight categories would be superfluous and meaningless.

Q. In the Haramain, the Imaams recite exceptionally long Qunoot Duas in the last raka't of Witr during Ramadhaan. Is this Sunnah?

A. The exceptionally long Qunoot which the Imaams recite in the Haram Shareefain in Ramadhaan is in conflict with the Sunnah.

Q. A father invested in stocks for his son when he was young and then

gave it to his son. The son never dealt in stocks. He received it as a gift. Can he sell the stocks and use the money?

A. These stocks are haraam. He should give the money to the poor and not use it for himself. The stocks are in the category of *riba* (interest).

Q. My wife who is a Shaafi' followed me in Zuhr Salaat. After the completion of the Salaat, she made two Sajdah. When I questioned her, she said that in Qa'dah Ula she forgot to recite Durood, hence she had made Sajdah Sahw. Was she correct? What is the Shaafi' and the Hanafi view?

A. According to the Shaafi' Math-hab, reciting Durood in the first Qa'dah (sitting position after two raka'ts) after Tashahhud is among such Sunnats called *Ab'aadh*. Omission of such a Sunnat necessitates Sajdah Sahw according to the Shaafi' Math-hab. However, your wife erred in having made Sajdah Sahw because even if a muqtadi makes a mistake behind the Imaam, there is no Sajdah Sahw for him/her. Yes, if she was performing alone and had missed the Durood, then Sajdah Sahw would have been necessary.

According to the Hanafi Math-hab, it is not permissible to recite Durood in Qa'dah Ula of Fardh and Witr Salaat. If mistakenly it is recited, then Sajdah Sahw is necessary. If mistakenly it is omitted in the last sitting, then there is no Sajdah Sahw. Durood is among the Sunnats according to the Hanafi' Math-hab.

Q. Recently World Cup Muslim fans, supporters and spectators performed Jumuah Salaat at a hired yard in proximity to the stadium. To ensure that they are punctually in time for the games and the fanfare, Jumuah Athaan was at 12.15 pm. The Khutbah commenced at 12.20 pm. By 12.30 pm everyone was heading and rushing to the stadium. What is the Shar'i status of this Jumuah Salaat?

A. There was no Jumuah Salaat performed. It was an immoral mockery of Allah Ta'ala and His Deen perpetrated by the fussaag and fujjaar scoundrels who denuded themselves of their Imaan with their flagrant participation in history's worst event of *fisq*, *fujoor* and *kufr* and their justification of all the major sins perpetrated. If any of the participants realize the appalling act of mockery and *kufr* in which they had indulged, they should make *Taubah* (repent), and perform two raka'ts Salaatut *Taubah*. This Salaat should however, be preceded by renewal of Imaan. The following Hadith applies most appropriately to the crowd of miscreants who had participated in the mock 'jumuah': "*Ibn Umar (radhiyallahu anhu) narrated: 'There will dawn an age over the people when they will congregate in their Musajjid and perform Salaat whilst not a single one among them will be a Mu'min.'*" The following Hadith also brings these debauchers of Imaan within its scope: *Rasulullah*

HORMONE-LACED MILK

"The FDA allows genetically engineered recombinant bovine hormone (rBGH or rBST) to be used on dairy cows to increase milk production. I strongly advise you to avoid *rBGH-containing milk* like the plague, as it contains high levels of a natural growth factor (IGF-1), which has been incriminated as a major cause of breast, colon, and prostate cancers.

Labeling is not required by law, but some brands will state that their milk is "rBGH-free". Organic milk

also will not contain rBGH. Either of these are certainly preferable to milk that contains this dangerous hormone, but I still don't recommend drinking any kind of pasteurized milk, organic or otherwise.

You can avoid both the risks of rBGH and pasteurization by only drinking raw milk, preferably from a trusted local farmer. This is really the only way to drink milk if you're interested in protecting your health and certainly that of your growing children." (Dr. Mercola)

(*sallallahu alayhi wasallam*) said: "Of every 1,000 of my Ummah only one will enter Jannat."

Q. Is Taraaweeh Salaat valid behind a na-baaligh (minor)?

A. Taraaweeh is not permissible behind a na-baaligh. The Salaat of an adult behind a na-baaligh is not valid. This is according to the Hanafi Math-hab. According to some other Math-habs, Taraaweeh is valid behind a na-baaligh who has full understanding. But Hanafis may not follow this ruling.

Q. If a fardh act, e.g. Ruku' or one Sajdah is mistakenly omitted, what should be done?

A. If a Fardh is omitted in Salaat, then it should be compensated by performing it as soon as one recalls the omission. Then Sajdah Sahw has to be made. If a Waajib is missed out, then there is no compensation besides Sajdah Sahw. The omitted Waajib act does not have to be repeated later. Only Sajdah Sahw should be made.

STUNNING & MAKROOH

Q. Zaid argues that since stunning animals before slaughter is only Makrooh Tahreemi, it is permissible and the slaughtering cannot be labelled haraam. What is the Shariah's view regarding Zaid's contention?

A. Zaid has mentioned the term 'Makrooh Tahreemi' without understanding what this term signifies. Zaid should be told to first learn the meaning of the term, then comment. We do not know from whence he obtained this term. If Zaid has any *Ilmi* expertise then he should check up the definition and consequences of Makrooh Tahrimi.

The notion that *perpetration of Makrooh Tahreemi is acceptable because it is not 'haraam'*, is absolutely preposterous, baseless and tantamount to *kufr*. In fact ascribing the word, only to describe Makrooh Tahreemi is by itself *kufr*. The Ulama of the Shariah have categorically said that *Istikhfaaf* of any Deeni act, be it a *Mustahab*, is *kufr*. Thus, Imaam Abu Yusuf threatened to slay a person who had mentioned eating *dub-baa'* (marrow, a kind of pumpkin)

with *Istikhfaaf* despite the fact that consuming marrow is not even technically *Mustahab*. This is mentioned in the *kutub of Aqaa'id*.

Zaid should be asked to provide his *Shar'i daleel* for his idea that *perpetration of Makrooh Tahreemi is acceptable*. This view testifies to Zaid's gross ignorance of *Shar'i* issues.

Stunning and the meat being *halaal* are two separate issues. But Zaid out of ignorance is confusing the two. He is in fact arguing that every act which accompanies a *halaal* effect is *halaal*, hence he avers: "*Had stunning been prohibited then the Ulama would not have classified Halaal the meat of pre-slaughter stunned animals.*" In this statement Zaid is contending that stunning is not prohibited. But in the same breath he concedes that stunning is *Makrooh Tahreemi*, albeit 'only' so. This displays his ignorance of the meaning of *Makrooh Tahreemi*. He should be asked from just where did he gain the notion that *Makrooh Tahreemi is not prohibited?*

A man marries a prostitute after indulging in *zina* with her. The *Nikah* following the *zina* is *halaal*. Does it stem from this *hillet* that the pre-*Nikah zina* is not prohibited, and that it is acceptable? Three *Talaaqs* administered in one statement are valid. Does it stem from this validity that this form of issuing *Talaaq* is not prohibited? Although the effect is validity, the three *Talaaq* act is prohibited regardless of the classification of the prohibition whether it be *Haraam-e-Qat'i* or *Makrooh Taheemi*. Either of the two classifications is practically prohibited and acts of both classification (*Haraam* and *Makrooh Tahrimi*) warrant *Uqubat bin Naar* (*Punishment in Jahannam*) according to the *Fuqaha*.

Defining *Makrooh Tahreemi*, *Hadhraat Maulana Ashraf Ali Thaavi* (rahmatullah alayh) says in *Beheshti Gauhar*: "*Makrooh Tahreemi is such a law which is evidenced by Daleel-e-Zanni. The denier of it is a Faasiq just as the denier of Waajib is a Faasiq. The one who abstains from it (Makrooh Tahreemi) without valid reason is a sinner and deserving of athaab.*"

The severity of *Makrooh Tahreemi* has constrained our *Fuqaha* to refer to such acts as being *Haraam*. In *Shaami*,

Questions and Answers

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ILM, ULAMA, TALABA AND CARRION

Q. I am a student at a Darul Uloom and am presently suffering tremendous mental agony. It has come as a shock to many of us at the Madrasah that for years we have been eating haraam chickens supplied by a Muslim who has even signed a confession that he had been supplying haraam chickens. I have always tried my utmost to abstain from even mushtabah food, but now that it has been confirmed that we had been consuming haraam chickens for years, I am feeling nauseous, mentally, physically and spiritually. It is a very traumatic experience. I can't imagine the harm that has been caused to our Imaan by eating haraam for several years. Please offer some advice.

A. Your contention that you had 'always tried your utmost to abstain from even mushtabah (doubtful) food', is baseless. You languished in self-deception. If you had truly been concerned about abstention from even mushtabah food, you would not have fallen in shaitaan's trap of devouring the haraam, rotten, diseased carrion chickens. Rasulallah (sallallahu alayhi wasallam) said that when a person indulges in mushtabah, he will ultimately become ensnared in haraam. This is precisely what has happened to the Ulama and the Talaba at the Darul Uloom.

You have no excuse to mitigate the evil of the carrion consumption. You are supposed to be a Taalib-e-Ilm in the quest of Ilm-e-Wahi. Do you understand what this means? No, you don't. If you did, you would never have devoured the haraam carrion with which you all had nourished and contaminated your bodies and souls for several years. What type of Talaba (Students of Deeni Knowledge) are you fellows? What type of Asaatizah do you have? Years of devouring carrion chickens went by undetected! This is a sign of Allah's

Displeasure with you all.

There are no factors to mitigate the villainy which all of you -- Talaba and Asaatizah -- had committed with your devouring of the haraam carrion chickens. For years the controversy surrounding these rotten, diseased broiler chickens pumped with poisonous chemicals, even pork substances, and the 100% haraam system of killing have been intense. The wide and intense publicity which the chicken carrion industry received is not a secret. Every Muslim is fully aware of the controversy and the claims made by the Ulama-e-Haqq -- those Ulama who are not paid by anyone to make pronouncements. True and honest Ulama have sustained the controversy and have always kept in the full glare of public knowledge. Despite this intense publicity, you deemed it appropriate to gratify the inordinate gluttony of your nafs with the haraam carrion.

The Talaba strut about the Darul Uloom holding big kitaabs in their hands -- Bukkhaari Shareef, Muslim Shareef, Abu Daawood, Nisaai, Ibn Majah, Tirmizi, Qur'aan Tafaaseer, Kutub of Fiqah, etc. You are supposed to mount the pedestal of *Waraathat-e-Nubuwwat*. You are supposed to eliminate Akhlaaq-e-Razeelah and adorn yourself with Akhlaaq-e-Hameedah. You are supposed to become paragons of virtue and Taqwa. But you devoured carrion chickens for years! When even one mustabah date destroys weeks of the ibaadat of even Auliya, what do you expect is the consequence of devouring haraam carrion chickens for years?

Ulama and Talaba are incumbently required to abstain from consuming even confirmed halaal meat obtained from animals which were no faced towards the Qiblah at the time of Thabah, or from animals which were subjected to kuffaar cruelty during the killing process. The Ulama

and Talaba who are supposed to be the representatives of Rasulallah (sallallahu alayhi wasallam) are supposed to cultivate Taqwa and Wara'. But you talaba of this era consume freely mushtabah and haraam, and you hit and kick balls like the kuffaar, and you imitate baboons with your antics when you chase after balls. Do you expect to even cultivate the fragrance of Ilm in yourselves? Never will you acquire anything of the *Noor* of Ilm. In fact, you will forever remain an alien to this *Noor-e-Ilm* as long as Taqwa remains an alien concept to you.

Taqwa is nowadays mocked at by the Ulama and Asaatizah of the Madaaris. They have become the helpers of shaitaan and among the vilest specimens of creation with their halaalization of haraam -- not only haraam carrion meat and chickens, but with a range of other haraam practices. The Deen has in our era slid within the scope of the Hadith: "*Verily, the Deen started off ghareeb (forlorn), and soon will it return to being ghareeb as it was in the beginning. Therefore congratulations to the Ghuraba.*" Those who endeavour to live a life of Taqwa in this age are the *Ghuraba* who are mocked at by the carrion consuming 'ulama' who legalize *rijs, fisq and fujoor*.

The Ulama, Talaba and Asaatizah nowadays have become slaves of passion, slaves, of the stomach and slaves of money, hence they are unable to distinguish between right and left, light and darkness, Haqq and baatil. The ingestion of haraam carrion and indulgence in *fisq and fujoor* have completely extinguished the glitter of Imaan in their hearts and have blocked the entry of *Noor-e-Ilm* into their heart. Ilm is a *Noor* from Allah Ta'ala in the heart of the *Mu'min*. But this *Noor* cannot subsist in a substratum darkened with *mushtabah, haraam, laghw and la'b*. If the haraam which is devoured is carrion broiler chickens and meat halaalized by the carrion purveyors

such as SANHA, MJC, NIHT, ICSA, etc., then the spiritual damage is multiplied manifold. The moral and spiritual damage the haraam rotten meat and chickens cause is worse than the non-halaalized mushtabah processed foods manufactured by the kuffaar. The word of non-Muslim manufacturers is more reliable than the assurances and approval of these miserable carrion halaalizing bodies.

It will indeed take a long time to cleanse your physical and spiritual systems of the poisons of the carrion chickens which you had consumed. Your entire body and soul have become filthy, polluted and contaminated with the haraam carrion chickens. The process of purification and detoxification while time-consuming will, Insha'Allah, purify you if you adopt stringent methods of Taqwa. Taubah and total abstention from mushtabah and all meat and chickens killed commercially even if the killer is a Muslim, and abstention from all futility are essential requisites for all Muslims in general, and in particular for the Talaba. If the system of killing chickens and animals is not 100% Islamic, then don't touch such meat with a barge pole. There are numerous varieties of halaal food. There is no incumbent need to consume the carrion chickens and the dead meat which the commercial butcheries sell.

The Ulama and the Talaba are the first persons who are supposed to strive diligently and zealously to uphold every detail of Allah's Shariah. All those who had devoured the carrion chickens for years don't have the haziest idea of the meaning of Ilm-e-Deen. It is precisely for this reason that they churn out corrupt carrion fatwas to halaalize carrion, *riba, fisq*

"The world is a home for him who has no home (in the Hereafter)." (Hadith)

(Continued from page 4)

Vol.5, page 213, it is stated as follows:

"Every *Makrooh*, i.e. *Karaahat-e-Tahreem* is **Haraam**, i.e. it is like **Haraam in punishment with the Fire according to Imaam Muhammad (rahmatullah alayh)**." In other words, the effect of perpetration of *Makrooh Tahreemi* is identical with the effect of perpetration of *Haraam*. The consequence of both is *Uqubat bin Naar*. Can any intelligent person now claim that *Makrooh Tahreemi* is acceptable? Can Zaid find *Uqubat bin Naar* acceptable?

In Shaami, Vol. 6, page 197 it appears: "*Verily, Muhammad has explicitly said that every Makrooh is Haraam (i.e. every Makrooh Tahreemi).*"

Shaami states in Vol.1, page 79: "*Makrooh Tahreemi is that which is*

closest to Haraam (i.e. the technical meaning of Haraam). Imaam Muhammad has named it Haraam Zanni.In Sharhul Muniyah it is said that when they (the Fuqaha) use Makrooh alal itlaaq (i.e. without specifying whether Tahreemi or Tanzeehi) then it means Tahreem (Makrooh Tahreemi)."

The kutub of Fiqah are replete with masaa-il which technically are *Makrooh Tahreemi*, but which are described with the term *Haraam*. Thus, Zaid's averment or his assumption that *Makrooh Tahreemi* is acceptable is totally baseless. It is haraam to perpetrate an act which is *Makrooh Tahreemi*. The punishment for such perpetration is the Fire of Jahannum. This is the *Ijma'* of our Fuqaha.

The meat being classified 'halaal' despite the act of stunning does not

mitigate the impermissibility and *hurmat* of stunning. With regard to stunning, Hadhrat Thaanvi (rahmatullah alayh) states that if the animal is rendered unconscious with a haraam substance, e.g. an intoxicant, then "*This act is Haraam.*" (*Imdaadul Fataawa, Vol. 3, page 606*)

"And, if the animal is rendered unconscious by some lawful method (before thabah), then too it is not *jaaiz*...." (*Imdaadul Fataawa, Vol.3, page 606*)

Then this '*na-jaaiz*' act is so abominable that Hadhrat Thaanvi (rahmatullah alayh) says: "*Assigning preference to an innovated method over the Mansoos method is close to kufr.....This method is bid'ah sayyiah (a dark, evil innovation) and tahreef fid-deen (interpolation in the Deen), hence in conflict with the Sha-*

riah." (*Imdaadul Fataawa, Vol.6, page 606*)

No where in his *Fataawa* does Mufti Mahmood (rahmatullah alayh) state, as Zaid contends, that "*stunning is acceptable.*" On the contrary he says: "*This method (of stunning) is in conflict with the Tareeq-e-Sunnat-e-Mutawaarathah and the Tareeqah of the Shariah, hence Makrooh Tahrimi.*" (*Fataawa Mahmoodiyyah, Vo. 17, page 248*)

Thus, there is no basis whatsoever for contending that *Makrooh Tahreemi* is acceptable. There is not a single Faqeeh who had ever averred that *Makrooh Tahrimi* is acceptable. How could it ever be acceptable when its consequence is like the consequence of *Haraam* which is *Uqubat bin Naar (Punishment with Fire)*?

(Continued on page 12)

THE QUR'AAN HAVE MERCY ON YOUR SOULS

Majeed emphasizes the consumption of halaal food in numerous places. In every ayat which mentions halaal food, the term *TAYYIB* (pure and wholesome) is used to describe 'halaal'. Halaal food will be *TAYYIB* only if all the Sunnah rules and regulations pertaining to food are adhered to. Abandonment of the Sunnah denudes the halaal food of its *TAYYIB* attribute.

Even if it be assumed momentarily that all four neck vessels of commercially killed chickens are being severed, the meat will not be *TAYYIB* because besides this one aspect every single requisite of the system of Thabah ordained by Allah Ta'ala

is discarded, abandoned and abrogated as if Allah Ta'ala had never revealed the Shar'i system of Thabah to Rasulullah (sallallahu alayhi wasallam). Observance of just one aspect of a complete and perfect system which is among the *Shi'aa*r (prominent, outstanding features of Islam), and abandonment of 99% of the requirements of the divine system render the meat accursed and diseased. Consumption of such diseased flesh causes physical and spiritual diseases which ruin both the body and soul of the consumer.

As far as the certified commercial chickens are concerned, not even the

one fundamental aspect, namely, the severing of the neck, is correctly executed. Thus, all commercially killed chickens mangled in the kuffaar killing system are **HARAAM MAITAH (CARRION)**.

In addition to the local carrion chickens certified by the carrion halaalizers, millions of haraam chickens are imported from Brazil and most deceitfully stamped 'halaal' and fed to Muslims. Muslims should struggle to overcome their addiction to these diseased haraam carrion chickens. Have mercy on your own souls and abstain from these haraam carrion chickens.

THE FIQH ACADEMY'S MPL ABSURDITY

(Continued from page 1)

rejection as in the case of a sitting judge. It is glaringly in conflict with the Shariah to argue that a man who refuses to be your wakeel is nevertheless your wakeel. The non-existence of Wakaalat in so far as the sitting judge is concerned is emphasized by his position which is a conspicuous denial of him being a wakeel of any party whose dispute he has to adjudicate. In fact we are labouring an issue to the degree of monotony. This matter is clearer than daylight. That a sitting judge is never the wakeel of one of the parties whose dispute/case he has to adjudicate is an obvious and a simple fact which any layman in the street can also understand.

His claim that Wakaalat is superimposed on the judge is devoid of Shar'i, logical and rational substance. He should be asked to provide his Shar'i proof for the figment of his superimposition theory. There is no such superimposition concept in the Shariah. The Maulana has grievously erred in

his presentation of this absurdity.

He will refuse to respond to your letters because he knows deep down in his heart that his theories are legless and can not be substantiated with Shar'i daleel.

The whole MPL clique has become irrational in their arguments. They are like drowning men grasping desperately at passing straws to save themselves from the quagmire of the irrational debacle in which they are mired. Thus, you will find even the lawyer Mr. M. S. Omar who is supposed to acquit himself rationally and logically also conducting himself with absurdity. He too blurts out the stupidity of the sitting judge being the wakeel of the husband who has petitioned for cancellation of the civil contract. When even a secular lawyer who has practised almost two decades in the legal profession has failed to understand this very basic and rudimentary fact, then his practising as a lawyer boggles the mind.

THE MU'MIN

Hadhrat Sayyid Abdul Qaadir Jilaani (rahmatullah alayh) said:

"Rasulullah (sallallahu alayhi wasallam) said: 'The Mu'min is he from whose hands and tongue other Muslims are safe.' Indeed he (the Mu'min) seals his tongue from futile talk, for Rasulullah (sallallahu alayhi wasallam) said: 'A man's salvation comes from his tongue and his evil and disgrace also come from his tongue.' The Muslim closes his eyes

on the unlawful so that the treachery and deceit (of the eyes) do not fall on what

belongs to others. He prevents his ears from listening to falsehood and evil. He restrains his feet to prevent them from taking him to sin.

Rasulullah (sallallahu alayhi wasallam) said the parts of the body sin. The eyes commit adultery.' When one of your bodily parts sins, a dark ugly creature will come into existence out of the sin on the Day of Qiyaamah. Then it will be cast into the Fire (along with the sinner).

HARAAM SPORT AND SALAAT

Q. A scholar says that to combine two Salaats (Zuhr and Asr/Maghrib and Isha) will be permissible for those who fear that they will miss any Salaat when they go to watch the world cup matches.

A. Indeed Qiyaamah cannot be too far off. When Salaat is being made subservient to fisq and fujoor – to an event of vice and immorality, then we can state with confidence that the following Ahaadith are fully applicable:

* Rasulullah (sallallahu alayhi wasallam) said that of his Ummah 999 from every thousand will enter Jahan-num.

* Hadhrat Abdullah Ibn Umar (radhiyallahu anhu) said that there will dawn an age when people will congregate in the Musaa'jid and perform Salaat but not a single one of the musallis will be a Mu'min.

The fellow who answered the satanic question by digging out permissibility for

combining Salaat for a haraam purpose and without the essential conditions for validity, is an absolute jaahil or a member of the Ulama-e-Soo' who treacherously betrays Allah Ta'ala, the Rasool (sallallahu alayhi wasallam), the Ummah and Islam. How can a learned man with healthy Imaan ever condone a concession for people whose sole purpose for availing themselves of the concession is the perpetration of vile acts of haraam? Combining Salaat is not permissible at all according to the Hanafi Math-hab even on a journey. Those who had availed themselves of the jaahil's 'fatwa' should make qadha of the Salaat.

While according to other Math-habs combining of Salaat is permissible in certain cases, the 'learned men' of the other Math-habs who legalize it for the haraam games are members of the fraternity of evil ulama. In the circumstances *Jama' Baines Salaatain (combining two Salaat)* is not permissible according to all Four Math-habs.

SOY AND CANCER

"This so-called "health food" is anything but healthy, especially for infants and children. Sadly some misinformed moms feed their vulnerable babies soy infant formula, which exposes their child to the equivalent of five birth control pills worth of estrogen every day.....Limiting or eliminating processed foods from your family's diet would clearly be one of the best health investments you could ever make, for a number of reason besides reducing your soy intake." (Dr.Mercola)

FAECES - THE PUNISHMENT OF THE YAHOOD

According to the Christian bible, the Yahood (Israelites) were commanded to eat bread baked with their own faeces and urine as a punishment for their kufr and disobedience. In this regard, the bible states: "...and thou shalt eat it as barley cakes, and thou shalt bake it with dung that cometh out of man, in their sight. And the Lord said, Even thus shall the children of Israel eat their defiled bread among the Gentiles, whither I will drive them." (Ezekiel 4:12-13)

Elsewhere in the bible it reads as follows: "...Rabshakeh said unto them, Hath my master sent me to thy master, and to thee, to speak these words? Hath he not sent me to the men which sit on the wall, that they may eat their own dung, and drink their own **** (i.e. urine) with you." (11 Kings 18:27)

(We have omitted the actual vulgar expletive mentioned in the bible, and have substituted it with the term

'urine').

According to the bible, when the Israelites had exceeded all bounds in transgression, wickedness, immorality and vice, they were divinely punished with banishment from the land they had ruled. Enemies were appointed to severely punish them. One further punishment was eating bread in which they had to mix their own faeces as the abovementioned biblical verses confirm. According to some bible commentaries, bread baked with human faeces even today is consumed as holy bread by the ultra-orthodox Yahood.

Since their brains have become coprophiled with all the 'holy' human dung they consume -- faeces produced organically in the way commanded by the bible, namely, "that cometh out of man", the brutalities which they are inflicting on the Palestinian Muslims should come as no surprise.

THREE FORMS OF THIKR

Hadhrat Abu Saeed Kharraaz (rahmatullah alayh) said: "There are three forms of Thikr.

(1) Thikr only with the tongue. The heart is oblivious. While the tongue is engaged in Thikr, the heart dwells elsewhere. This is Thikr by habit.

(2) Thikr with the tongue with the heart being present. This is Thikr of high merit.

(3) Thikr only with the heart. In this form the tongue remains inactive. This is the highest form. Only Allah Ta'ala is aware of its rewards and its lofty stage."

Comment: The first form of Thikr is actually the Masnoon (Sunnat) way. This form has been prescribed for the entire Ummah – for the ordinary folk as well as for high ranking Auliya. Rasulullah

(sallallahu alayhi wasallam) said: "Maintain your tongue moist (and fresh) with the Thikr of Allah." All Masnoon forms of Thikr are *Thikr-e-Lisaani (Thikr with the tongue)*.

Thikr with the tongue is the first stage. Without this first stage it is impossible to reach the second stage in which the heart co-operates with the tongue and attentively listens to the proclamation of the tongue. Therefore, regardless of the heart being inattentive, Thikr should not be abandoned. The Qur'aan and Hadith command perpetual Thikr – Thikr at all times and in every walk of life. Perpetual verbal thikr will embed the Remembrance of Allah in the heart.

Even if the second stage is not attained after even a lifetime of verbal thikr, this Thikr should not be abandoned on account of the non-co-operation of the heart.

Thikr even with only the tongue is not futile, and it will not go unrewarded even in this world. One of the primary functions of the tongue is *Thikrullaah*. It is therefore Waajib to ensure that this wonderful organ (the tongue) is perpetually engaged in the Remembrance of Allah Ta'ala. It should not be wasted and ruined in futility, nonsense, falsehood and sinful utterances. One should be grateful to Allah Ta'ala for the ability (taufeeq) to keep at least the tongue employed in His Thikr.

The second stage will, Insha'Allah, be attained gradually if the first stage is diligently implemented and steadfastly sustained. The third stage is the practice of the Auliya of lofty ranks. Ordinary people may not practice the third stage for it will be pure deception of Shaitaan to make them forgetful of Thikr.

ARSENIC IN HALAALIZED

CARRION CHICKENS

DISEASES CAUSED BY THIS POISONOUS CARRION

"Inorganic arsenic is considered one of the prominent environmental causes of cancer mortality in the world. Arsenic is a human carcinogen linked to liver, lung, skin, kidney, bladder and prostate cancers. It can also cause neurological, cardiovascular, gastrointestinal and immune system abnormalities. Diabetes has also been linked to arsenic exposure."

—Michael Greger, MD

Have you ever wondered why there are so many serious diseases spreading like wildfire especially among westernized people? Everything unnatural brings in its wake disastrous consequences for human beings. Broiler chickens are an unnatural, diseased and poisonous product., hence the array of the very serious diseases listed above. In order to gratify the evil gluttonous addiction of haraam broiler chicken carrion halaalized by SANHA, MJC and other carrion vendors, people are exposing themselves to the many extremely grave **CANCEROUS** diseases associated with diseased, poisonous carrion chickens., etc. Experts in this field have established that the arsenic content in broiler chickens is the cause of all the cancer and the numerous other diseases listed above.

In an article, *ARSENIC IN*

CHICKEN, Doctor Michael Greger writes:

"After viewing 5000 chicken samples, researchers from the National Institutes of Health and the USDA's Food Safety Inspection Service recently calculated alarmingly high levels of arsenic contamination in the flesh of broiler chickens. These government researchers found that the amount of arsenic in chicken greatly exceeded the Environmental Protection Agency's new upper safety limit of arsenic allowed in drinking water. In fact, the amount of arsenic found in chicken was 6 to 9 times that allowed by the EPA. A bucket of Kentucky Fried Chicken would be expected to have up to almost fifty times the amount of arsenic allowed in a glass of water.

How did the arsenic get into the chickens? The poultry industry fed it to them. Most broiler chickens (which constitute 99% of the chicken meat that people eat) are fed arsenic in the United States. Although fish and shellfish also present significant dietary sources of arsenic, according to the Food and Drug Administration arsenic compounds are extensively added to the feed of animals – particularly chickens and pigs – to make them grow faster.

Dr. Ellen Solbergeld, a researcher from the John Hopkins School of Public Health, said the poultry industry's practice of using arsenic compounds in its feed is something

MOTHER AND SON - KILLED BY DIVINE LOVE

Hadhrat Hasan Basri (rahmatullah alayh), addressing a group of people, said: "I take oath by Allah! One day I passed by a very pious lady who was supplicating to Allah Ta'ala. She was expressing her love to Him. While she was absorbed in her supplication, her little son whose name was Zaigham appeared on the scene.

The mother said to her child: "O Zaigham! What do you think about yourself and me. Will I be able to see you on the Day of Resurrection or will there be a barrier between us."

Hadhrat Hasan Basri continuing with his story said: "When the child hear this, he let out a piercing scream and fell down. I thought that he had died. The

mother began crying and I was overwhelmed with grief and I shed tears. When the child recovered, his mother said: "O Zaigham! He responded: 'Yes. Mother.'

Mother: 'Do you love Maut (death)?'

Child: "Yes, mother, I do."

Mother: "My beloved baby! Why?"

Child: "So that I return unto Him Who is more caring than you. He is the Most Merciful.

What! Have you not heard that Allah Azza Wa Jal saying (in the Qur'aan): "Inform My servants: 'Verily I am Most Forgiving, Most Merciful.'" "Verily, My punishment is a painful punishment."

Continuing the story, Hadhrat Hasan Basri said: "Then

the child began crying profusely. While he was wailing, he said: 'If tomorrow I am not saved from Allah's punishment, then there is nothing but destruction.'" He continued crying until he collapsed on to the ground. His mother went to him and when she touched him, she discovered that his soul had already departed. The mother began to cry. Whilst crying she exclaimed: "O Zaigham! You were killed by the Love of Allah Ta'ala.

Suddenly she let out a piercing scream and collapsed to the ground. I went forward to examine her. She too had died. She too was killed by the Love of Allah Ta'ala. May Allah Ta'ala have mercy on the child and his mother, and by their virtue may He have mercy on us.

that has not been studied. "It's an issue everybody is trying to pretend doesn't exist," she said. "Arsenic acted as a growth stimulant in chickens – develops the meat faster – and since then, the poultry industry has gone wild using this ingredient.", says Donald Herman, a Mississippi agricultural consultant and former Environmental Protection Agency researcher who has studied this use of arsenic for a decade, "And they've tried everything to refrain it from becoming public knowledge."

The poultry industry argues that the organic form of arsenic given to chickens isn't toxic. "This study appears to be much ado about nothing", says Richard Lobb, the public relations Director of the National Chicken Council. He says the less toxic form of arsenic is

used responsibly and safely by poultry producers. The researches, however, found not only elevated levels of highly organic arsenic in chicken meat, they found elevated levels of highly toxic inorganic form typically used only in insecticides and weed killers. And cooking the muscles of these animals may create additional toxic arsenic by-products.

The feeding of arsenic to chickens in the U.S. releases hundreds of tons of arsenic into the environment every year in the form of poultry manure which is spread on fields as fertilizer. In fact there is currently a coalition of families suffering serious health conditions suing chicken producers like Tyson after researchers showed cancer rates as much as 50 times above the

national average in communities neighbouring factory farmed poultry operations.

Levels of arsenic in chicken are so high that other sources may have to be monitored carefully to prevent undue toxic exposure among the population."

This information makes it imperative for Muslims to abandon the carrion-consuming addiction. The Haraam broiler chickens halaalized by SANHA and MJC are clearly prime causes of a variety of **CANCER** forms – cancer of the liver, cancer of the lungs, cancer of the kidneys, cancer of the bladder, cancer of the skin, and prostate cancers. In addition to **CANCER**, the haraam broiler carrion chickens also cause serious heart diseases, diabetes and many other sicknesses.

SECLUSION

"Seclusion is a fort protecting you against the enemy of sin. Inside this fort your purity is maintained. The inner meaning of seclusion is to banish from the heart the world, evil and the ego..... Rasullullah (sallallahu alayhi wasallam) said: Fame and what it brings in its wake is a calamity, and fleeing from fame and what it brings is comfort.' He who intends to enter into the state of spiritual seclusion should banish from his heart pride, arrogance, vengeance, anger, envy, and their like (i.e. all the Akhlaaq-e-Razeelah – the evil attributes). These attributes soil the heart and the spiritual state of seclusion is ruined. The soul of the one in seclusion dives into the ocean (of celestial and spiritual wisdom) and brings forth to the surface pearls of wisdom and corals of grace." (Sayyid Abdul Qaadir Jilaani)

ANIMOSITY

"It is not justice that you have animosity for people when they disobey Allah Ta'ala, but when you disobey Him, you bear no animosity for your own nafs." (Hadhrat Haatim Asam)

Commenting on this naseehat, Hadhrat Allaamah Sha'raani (rahmatullah alayh) said: "Animosity with one's nafs means to impose the penalty of hunger

TAUHEED

"**Tauheed is to banish all things from the heart and to turn in entirety to Allah Ta'ala.**" (Shaikh Abu Saeed Kharraaz). *Tauheed* is a special and elaborate concept in Islam. It is not restricted to the mere belief in the Unity of the Creator. Other baatil religions also propagate the Oneness of the Creator. In fact, the Mushrikeen of Arabia who had 360 idols of worship also believed in the Unity of the Creator.

Tauheed is to believe in Allah Ta'ala with all His Sifaat (Attributes) of excellence. Then each attribute has

on oneself, to deny oneself the comfort of the bed and to impose similar acts on oneself as a punishment and a reminder."

It was a practice of the Auliya to impose some sort of penalty on themselves if they committed a sin or an act of futility. The nafs should not be allowed to remain unfettered. Hadhrat Maulana Ashraf Ali Thaanvi (rahmatullah alayh) advised that in this age a good penalty would be performance of Nafil Salaat. For example, if the nafs does not restrain the eyes from staring at females, then perform 20 raka'ts Nafil Salaat for each such sin committed. Insha'Allah, the nafs will then understand and submit to obedience.

its own concept, belief in which is imperative. For example, Allah Ta'ala is *Razzaaq* (The Provider). The concept of His *Razzaaqiyat* (Providence) demands that the Mu'min believes that He is the Sole Provider; that He has predetermined and sealed our Rizq; that while in this material world the acquisition of sustenance (rizq) is related to ways and means, these are not the providers. The ways and means are all subservient to Allah's Command. The ways and means are merely the physical media via which the predetermined Rizq reaches us. No amount of effort,

expertise and qualification in the ways and means will be able to increase our Rizq by one cent.

With this concept and belief in mind, the Mu'min is never despondent and frustrated in difficulty and hardship for he firmly believes that every thing happens by His decree, and not an atom can move without His command.

The Qur'aan Majeed succinctly encapsulates *Tauheed* in the aayat: "And not a leaf falls (from a tree) but He is aware of it." Even the ant's movements is the effect of Allah's direct intervention.

ANSWER THESE RIDDLES

WHOSE STATEMENTS ARE THESE?

1) "Due to excessive speed of the line (96 birds with two slaughterers on line) many birds passed the slaughter point only having one or two of the required four vessels severed. These birds are Haraam (unlawful) in

terms of the Shariah."

2) "Several birds passed the slaughter point unslaughtered, resulting in exposure to an inhumane, torturous death in the boiling water of the scalding/defeathering tank."

3) "Upon the inspection

of thirty chickens, one had its head completely severed, one not slaughtered at all and twenty five of them improperly slaughtered with one or more of the necessary pipes not completely cut and in some instances intact."

(For answers see page 8)

THE MISCONCEPTIONS OF A SHEIKH

OUR RESPONSE TO THE COMMENTS MADE BY SHEIKH DAWOOD TERBLANCHE ON THE HALAAL-HARAAM ISSUE

It is clear from his responses to the questions that Sheikh Dawood is a liberal. In addition he has misunderstood the Hanafi-Shaafi' issue.

It appears that he has not understood the significance and importance of following one Math-hab. *Math-hab* in reality is Islam. But the Sheikh refers to it as if there is no imperative need to adhere to the Math-hab one follows. Consider the following example: According to the investigation of Scholar Zaid, a certain food item contains pig fat. According to Scholar Bakr the item does not contain pig fat. Both Zaid and Bakr have their respective followers who refer to their respective guides for rulings of the Shariah. Zaid proves to his followers that Bakr's investigation was defective, hence he failed to discover that the item does contain pig fat, hence haraam.

Both Zaid and Bakr are uprighteous Aalims. Now if Zaid's followers consume the haraam item on the basis of Bakr's fatwa, then it shall be said that they are making a mockery of the Deen because they do so to satisfy their nafs. It will be wrong for the followers of Zaid to aver that since both Zaid and Bakr are Aalims, anyone's fatwa may be adopted.

Regarding the Math-habs, we follow one particular Math-hab because despite our belief that all Four Math-habs are the Haqq, we do not believe that they all are correct. We are Hanafis because we believe that the Hanafi interpretation of the Qur'aan and Hadith is correct with the possibility of there being error, and the possibility of the other Math-habs being right. But essentially we believe that the other Math-habs have incorrectly interpreted the Qur'aan and Hadith, hence we follow Imaam Abu Hanifah (rahmatullah alayh).

This very stance of the Hanafis is also the principle of

the other Math-habs. They too believe that their interpretation is correct while the other Math-habs have erred despite them being the Haqq.

We do not make a joke of the Math-habs. Treating lightly adherence to a Math-hab, is to treat Islam as being an insignificant ideology which could be bent and made compliant with our desires at whim and fancy.

The 'broader public interest' about which the sheikh speaks cannot abrogate the Shariah. What Allah and His Rasool have made haraam may not be altered to satisfy the 'broader public interest'. This '*maslahah*' principle which the sheikh has misunderstood and to which such a wide parameter has been assigned that abrogation of inviolable Shariah masaa-il come within its scope, is not acceptable to the Shariah.

The 'impact of modernization' cited by the sheikh has totally obliterated the Shari'ahs of Nabi Musaa (alayhis salaam) and Nabi Isaa (alayhis salaam). Today we see nothing of these two divine Shari'ahs remaining among their respective followers. That is because of the 'impact of modernization' which subjected the previous Shari'ahs to a sustained onslaught of distortion, mutilation, re-interpretation and ultimate obliteration. The sheikh and all modernist scholars are advocating the very same system of change and re-interpretation of the Qur'aan and Sunnah as was perpetrated by the Yahood and Nasaara.

What precisely does the sheikh mean by a 'non-dogmatic approach'? Non-dogmatism leads to kufr. It is this accursed approach which extinguishes true Deen. The 'liberal' approach which the sheikh refers to and which he obviously advocates is in emulation of the Yahood and Nasaara who had subjected their Deen to this satanic ideology.

The rigid 'Deobandi interpretation' is a deception and a myth peddled by the sheikh. This 'rigid Deobandi interpretation' is nothing but the

Hanafi Math-hab which is as old as Islam. Either he lacks expertise in the Shariah or he has made a gross miscalculation regarding what exactly the Deobandi 'interpretation' is. There is no such thing as 'Deobandi interpretation'. The Ulama of Deoband, i.e. the Akaabireen – the Seniors – taught and followed nothing but the Hanafi Math-hab. The so-called interpretation of the Deobandi Ulama does not differ from the interpretation of the Qur'aan and Hadith presented by the Aimmah-e-Mujtahideen of the Hanafi Math-hab almost fourteen centuries ago. The Ulama of Deoband's only function has been to narrate the Shariah as it had been revealed more than fourteen centuries ago. Whoever contends a variance between the Hanafi Math-hab and the so-called 'rigid Deobandi interpretation' should present his Shar'i evidence. It serves no beneficial purpose to proffer a figment of personal opinion – an opinion bereft of Shar'i basis.

With regard to new developments, the Ulama of Deoband issue Fatwa on the basis of *Usool* (Principles) of the Qur'aan and Sunnah, as evolved by the Aimmah-e-Mujtahideen fourteen centuries ago. There is no new 'Deobandi interpretation'. This is a false notion which the liberals are peddling. Since they do not wish to concede that their interpretation is in fact a *kufr* re-interpretation of the Qur'aan and Sunnah – a re-interpretation widely diverging from the original Shariah – they have coined the 'Deobandi interpretation' designation to mislead the masses into believing that the 'Deobandi interpretation' has no basis in Islam.

The Qur'aan and Sunnah encapsulating the Shariah is inviolable. This Shariah cannot be mutilated to conform to modernization and liberalism. The fact that *Nubuwwat* terminated more than fourteen centuries ago is more than adequate proof for the validity of the 'dogmatic' ideology of the

Ulama of Deoband. If there is a need for a new understanding and the abrogation of the dogmatic 14 century old Shariah, then in terms of this fallacious postulate there is a need for a new nabi.

Opinion may not be employed to transmute the Shariah and make it conform to the evil of modernization or the liberal ideology which in fact is kufr.

We agree with the sheikh regarding '*a slice of that pie*' – the Carrion Pie which the halaalizers of haraam maitah are insanely coveting and for which they are bartering away even their Imaan. In fact, SANHA has become so greedy that it wants to gobble up the whole haraam halaalized pie. The entire halaal certificate operation is nothing but one of the worst examples of commercialization of the Deen for the sake of filling pockets and gratifying the inordinate monetary cravings of the halaalizing bodies.

The sheikh has displayed gross ignorance with his averment: "*There was a broader conciousness in the north that the Hanafi Math-hab was superior.*" This idea is the effect of rational bankruptcy. Hanafis do not believe that the Hanafi Math-hab is 'superior' to the Shaafi' Math-hab. Our belief is that all Four Math-habs are the Haqq and constitute the Ahlus Sunnah Wal Jama'ah. But this belief does not allow Hanafis to follow even valid Shaafi' fataawa if such fataawa are in conflict with our Math-hab.

For example, it is compulsory form the Shaafi' to recite Surah Faatihah even whilst the Imaam is reciting. On the contrary, this is forbidden for Hanafis. Now when we follow the Hanafi ruling, it does not follow that we do so because we believe the Shaafi' Math-hab to be inferior.

Intentional omission of Tasmiyah at the time of thabah renders the animal haraam according to the Hanafi Math-hab. While intentional omission of Tasmiyah is not permissible according to the Shaafi' Math-hab, nevertheless

the technical ruling of 'Haraam' will not be applicable to the meat although it will be Makrooh to eat such meat even according to the Shaafi' Math-hab. Now when Hanafis say that the animal is haraam if Tasmiyah is intentionally omitted, it does not follow that we are saying that the Hanafi Math-hab is superior.

As far as the Cape has always been concerned, the difference with the MJC has never been a Hanafi-Shaafi' issue. However, when MJC sheikhs are unable to produce Shar'i evidence for their stance, they always resurrect the Hanafi-Shaafi' bogey to dupe their flocks. The attitude of the MJC has always been irreligious on some issues. Their fatwas are products of their desires, not the products of the Shaafi' Math-hab, and they are appallingly deficient in Fiqah. Thus their halaalization of the chickens for example, is haraam even according to the Shaafi' Math-hab.

'Obsession' and 'dogmatism' mentioned by Sheikh Dawood, are in fact adherence to the Qur'aan and the Sunnah in the way in which Rasulullah (sallallahu alayhi wasallam) propagated, and demanded by the Qur'aan Majeed. While the western kuffaar have gravitated from the appellation of 'fundamentalism' which they had ascribed to those who perform Salaat five times a day, who do not consume pork and wine, who keep beards and who observe Hijaab, etc., – gravitated from it to 'terrorism', i.e. those who follow the Shariah correctly are 'terrorists', the liberal, modern sheikhs and molvis have gravitated from the term 'orthodox' to 'obsession' and 'dogmatism'. Tomorrow they too will start labelling as 'terrorists' Hanafis who keep beards, perform Salaat five times, do not combine Salaat, do not eat carrion, do not intermingle with women, do not devour riba, do not consume alcohol, etc. They will be echoing the voice of their western masters from who they acquired the lesson and ideology of modernization and liberalism.

ANSWERS TO THE RIDDLES

- 1) SANHA – after inspecting an MJC certified carrion chicken plant.
- 2) SANHA - after inspecting the same carrion plant
- 3) NIHT - after inspecting a SANHA certified carrion chicken plant

After conclusively establishing that the chickens were Haraam --established by SANHA and NIHT, not by The Majlis, the Muslim

public was never informed. The Carrion Halaalizers were contented with feeding the Muslim community the Haraam carrion which continued to be marketed 'halaal' – the carrion chickens which they themselves had branded HARAAM.

If these answers had not been provided, every reader at first glance would have said that these are the statements of The Majlis.

During their internecine warfare when SANHA and MJC were clawing at each oth-

er's faces, the SANHA carrion halaalizer made lightning checks of the MJC carrion purveyor certified plants and discovered massive 'irregularities' and 'discrepancies' which rendered the killed chickens haraam carrion. But, the haraam proclamations made by SANHA were not meant for the consumption of the Muslim carrion-consuming public.

Indeed, these carrion halaalizers are involved in dark and dastardly carrion plots which perpetuate the consump-

tion of diseased, rotten, poisonous (poisoned with arsenic, pork substances and antibiotics), HARAAM carrion chickens. And the underlying motive for sustaining the Carrion industry is nothing but the haraam millions of rands which they suck from the business people for their halaalization of the haraam products. Let them beware of Allah's Curse. The molvis and sheikhs who are all in cahoots with the riba-devouring carrion halaalizers should take heed of the following Qur'aanic reprimand:

“Why do their ulama and their mashaikh not prohibit them from consuming haraam and from their statements of sin? Indeed, vile is that which they used to perpetrate.”

A SPECIAL SHAITAAN

“Whoever refrains from the Thikr of Allah, We appoint for him a shaitaan who becomes his constant companion.” (Qur'aan)

NABI SULAIMAAN AND BILQEES

(Continued from previous issue)

After Nabi Sulaimaan (alayhis salaam) rejected the gifts which Bilqeess, the Queen of Saba' had sent, she set out in person to meet him. Before she set out on her journey, she assembled her council members and explained that it was clear to her that Sulaimaan (alayhis salaam) was no ordinary worldly king. He was backed by divine power and confrontation with him would be disastrous.

She made extraordinary arrangements for the protection of her throne. She arranged for many more soldiers to guard the seventh chamber of the palace where the throne was. This chamber was securely locked and no one would be able to enter in her absence.

Meanwhile the Hud-Hud had informed Hadhrat Sulaimaan (alayhis salaam) of the journey of Bilqeess towards him. Addressing the chiefs who consisted of men and jinn, and who were all his subordinates, Nabi Sulaimaan (alayhis salaam) enquired whether any one of them was able to bring the throne of Bilqeess to him before her arrival. Present in the gathering was Ifreet, a giant and the most powerful of all the jinn. He said: "I shall bring her throne to you before you end the proceedings of your court." Usually, Hadhrat Sulaimaan (alayhis salaam) court proceedings endured until about midday. The jinn added that he would execute the task with honesty, therefore trust should be reposed on him in this matter.

Immediately after the jinn advanced his proposal, Aasif Bin Barkhaya who was an Aalim of the Allah's Book, and who had the knowledge of the *Ism-e-A'zam* (A Name of Allah Ta'ala known to only a few select Auliya), said that he would make dua to Allah Ta'ala, and he was confident that he would deliver the throne quicker than the jinn.

Although some Mufasssireen say that Aasif was also a jinn, the majority view is that he was a human being. The name of his mother was Baatura and she was from Bani Israaeel.

Nabi Sulaimaan (alayhis salaam) said to Aasif: "If you are able to accomplish this feat, you will be victorious. If you fail, you will humiliate me among the jinn although I have been appointed the ruler of men and jinn."

Aasif renewed his wudhu, went into Sajdah, recited the *Ism-e-A'zam* and supplicated to Allah Ta'ala. As he supplicated, the throne of Bilqeess disappeared into the earth, and instantaneously appeared outside where Hadhrat Sulaimaan (alayhis salaam) was seated on his throne. Referring to the miraculous appearance of the throne of Bilqeess in the presence of Nabi Sulaimaan (alayhis salaam), the Qur'aan Majeed says:

"When he saw it (the throne) lodged firmly in his presence, He (Nabi Sulaimaan) said: 'This is of the fadhl (grace) of my Rabb to test me whether I am grateful or ungrateful. And, whoever is grateful is grateful for his own good, and whoever is ungrateful, then verily, my Rabb is Independent (and) Gracious.'" (Surah Namal, aayat 40)

Then Hadhrat Sulaimaan (alayhis salaam) ordered some changes to be effected to the throne. The purpose for this exercise was to gauge the intelligence of Bilqeess to see if she recognized her throne or not. The desire to test her intelligence was because some of the jinn told Nabi Sulaimaan (alayhis salaam) that she was of defective intelligence. There are several stories surrounding this episode and the reason for this claim made by the shayaa-teen who were under the control of Hadhrat Sulaimaan (alayhis salaam). Some of the stories pertaining to Bilqeess are weird and far-fetched. The-

se stories are the narrations of Bani Israeel. It is alleged that her mother was a jinn. But this is not supported by reliable evidence whether narrational or rational.

Regarding the variety of queer stories related to Bilqeess, Imaam Ibn Abi Shaibah (rahmatullah alayh) said: "Although the story is interesting, I have to say that it is to be rejected totally. It is extremely weird. It is the imagination of Ata Bin Saab which constrained him to ascribe the story to Ibn Abbaas (radhiyallahu anhu). In all likelihood these stories have been acquired from the volumes compiled by Bani Israaeel. These stories are unreliable. Bani Israaeel were fabricators of novelties (fairy tales). It was their profession to change, interpolate, add and delete. We are grateful to Allah Ta'ala that He has not made us reliant on them (for ascertaining the Truth). He has bestowed to us His Kitaab via His Nabi (sallallahu alayhi wasallam). He has delivered to us such information which is beneficial. This divine information transcends greatly what they (Bani Israaeel) narrate while at the same time it is very beneficial and cautious. All praise be unto Allah."

After Bilqeess had arrived, Hadhrat Sulaimaan (alayhis salaam) asked her: "Is your throne like this?" She said: "It appears to be the very one." (Surah Namal, aayat 42) When Bilqeess saw the throne whose appearance had been slightly altered, she responded with caution. She did not blurt out an emphatic affirmation to the effect that it was her throne. On the one side, she felt certain that it was her throne. However, she had left her throne securely locked and under 24 hour guarded protection. How could her throne be here? From her guarded response Hadhrat Sulaimaan (alayhis salaam) understood that she was not deficient in intelligence as claimed by the jinn.

The first and foremost proposal in his dialogue with the Queen was Hadhrat Sulaimaan's *Da'wat of Tauheed*. He

emphasized to her the belief in Allah Azza Wa Jal. Referring to his invitation, the Qur'aan Majeed says: "He prevented (prohibited) her from (worshipping) what she used to worship besides Allah. Verily she was from a nation of kaafireen." (Surah Namal, aayat 43).

This dialogue took place in a glass palace which Hadhrat Sulaimaan (alayhis salaam) had ordered the jinn to construct before the arrival of Bilqeess. It was a palace of exquisite beauty constructed with the highest quality glass. The floor of the main hall where visitors would enter to meet Hadhrat Sulaimaan (alayhis salaam) was made of solid glass with water flowing underneath. The water was filled with fish and other forms of sea life. The glass floor was so magnificent and transparent that it created the illusion that the entire hall was filled with water. Nabi Sulaimaan's throne together with the seating arrangement of his courtiers and the other members of his counsel were set out in this hall.

Bilqeess was told to enter. As she entered, she believed the floor was a river. Although she could not understand why Hadhrat Sulaimaan (alayhis salaam) had instructed her to walk through water, she nevertheless obeyed. But she raised her dress and her calves were exposed. As she did so, Nabi Sulaimaan (alayhis salaam) said: "Verily, it (the palace) is constructed of glass." She said: "O my Rabb! Verily, I have wronged myself. I submit with Sulaimaan to Allah, the Rabb of all the worlds." (Surah Namal, aayat 44)

The objective of the glass palace was to impress Bilqeess and to shatter the image of her own grandeur and the glory of her kingdom. When she witnessed the external/material pomp, splendour and power of Nabi Sulaimaan (alayhis salaam) she understood the inferiority of her own kingdom. This had convinced her that Hadhrat Sulaimaan (alayhis salaam) was indeed the Nabi of Allah Ta'ala, hence she

readily accepted Islam and surrendered her kingdom to him.

According to some narrations, Nabi Sulaimaan (alayhis salaam) married Bilqeess while according to other versions he did not. However, he had entrusted a kingdom to her. In all likelihood it was Saba' in Yemen which she had ruled. But now she ruled as a vassal of Nabi Sulaimaan (alayhis salaam).

Hadhrat Sayyid Abdul Qaadir Jilaani (rahmatullah alayh) states in his famous book, *Ghunyatut Taalibeen*: "Sulaimaan (alayhis salaam) married Bilqeess. A son was born and named Daawood. However, this child died during the lifetime of Nabi Sulaimaan (alayhis salaam). After a short while, Nabi Sulaimaan (alayhis salaam) also died. A month thereafter, Bilqeess too departed from this world. Hadhrat Sulaimaan (alayhis salaam) would visit her once every month in the kingdom which was assigned to her."

His monthly journeys were made possible by a wonderful *Mu'jizah (Miracle)* which Allah Ta'ala had bestowed to him. Describing this *Mu'jizah*, the Qur'aan Majeed say:

"We made subservient to Sulaimaan the wind. (Its travel) in a morning was the equivalent of a month's journey, and (its travel) in the evening was the equivalent of a month's journey." (Surah Saba', aayat 12)

Nabi Sulaimaan (alayhis salaam) would command the wind to transport him and his entourage along with his throne wherever he wished to go. In a single morning or evening he would accomplish a journey which would normally take a month. Hadhrat Hasan Basri (rahmatullah alayh) narrated that Hadhrat Sulaimaan (alayhis salaam) would depart from Damascus in the morning and reach Istakhar by the evening. From there he would reach Kabul by the next morning. At times he would have breakfast in Ray and supper in Samarqand. (Ma'aalimaatut Tanzeel) ----- (Concluded)

HALAAL AND HARAAM

HADHRAT Sayyid Abdul Qaadir Jilaani (rahmatullah alayh) said: "Allah Ta'ala does not care for a person who does not differentiate between halaal and haraam, whether he will enter Jannah. Man should adopt taqwa so that he remains safe from shaitaan. Shaitaan finds an abode inside the heart and breast of a person who abstains from taqwa. Al-

lah Ta'ala says in the Qur'aan Majeed: "He who is oblivious of the thikr of Rahman, We impose a shaitaan over him. Thus, he (the shaitaan) becomes his constant companion." This shaitaan then constantly misleads him with evil causing him to be a loser in both worlds, and on the Day of Qiyaamah he will be resurrected with this shaitaan."

THE DISEASED, POISONOUS, ROTTEN, HALAALIZED CARRION YOU DEVOUR

ABOUT THE haraam carrion, Hadhrat Mufti Mahmoodul Hasan Gangohi (rahmatullah alayh) said:

"This medicine is haraam (referring to a medicine containing haraam ingredients).

It is not permissible to use it nor to give it to others to use, neither to a Muslim nor to a non-Muslim. It is forbidden to feed even animals with haraam things.

The Fuqaha have written that a dead mouse should not be thrown in front of a cat."

(Fataawa Mahmoodiyyah, Vol. 14, page 409)

From this fatwa the abomination of the halaalized carrion chickens could be understood. The addiction to devouring carrion chickens has reduced human beings to a sub-animal level. The carrion

pedlars – the carrion halaalizers – those vile specimens of creation who market rotten, diseased, poisonous carrion chickens with 'halaal' certificates – are in the same category as drug pedlars. Both classes of pedlars addict and hook the consumers on to poisonous filth which ruins their Imaan and moral character, and destroys their physical health.

THE ORIGINS OF IDOLATRY

“And they (the leaders of the mushrikoon) said (to their followers):

‘Don’t ever abandon (worshipping) your gods, and don’t ever abandon (worshipping) Wadd, nor Suwaa’, nor Yagooth, Ya’ooq and Nasr.’

(Surah Nooh, Aayat 23)

These five, viz., Wadd, Suwaa’, Yagooth, Ya’ooq and Nasr, were the first idols made on earth. These were the names of righteous men – Auliya – who lived from the time of Nabi Aadam (alayhis salaam) until the age of Nabi Nooh (alayhis salaam).

They were renowned for their worship and piety, and the people followed their teachings which they had inherited from Nabi Aadam (alayhis salaam) and Nabi Sheeth (alayhis salaam), the eldest son of Hadhrat Aadam (alayhis salaam) who had become the Nabi after Hadhrat Aadam (alayhis salaam).

While these Auliya were alive, all the people were following the one true path of the Deen. There was no shirk, kufr or any other religion or ideology. The people had profound love for these Auliya and they followed their teachings. After they died, their followers were grief-stricken. There was much crying and mourning.

Shaitaan appeared in human form to the people and presented his plot to deceive them from Siraatul Mustaqeem (the Straight Path). He took advantage of their love and yearning for these Auliya, and he prepared perfect pictures which closely resembled these Auliya. He convinced the people to keep the pictures solely to refresh their memories of their noble Guides and to derive greater inspiration. This would enhance the quality of their ibaadat.

The simple folk readily fell into this satanic trap. Initially the pictures were not worshipped. They were only kept and viewed to create greater enthusiasm for worshipping Allah Ta’ala in the way in which these Auliya had taught them. When the next generation arrived, Shaitaan con-

vinced the people that their predecessors used to actually worship these pictures. The arguments and interpretations of shaitaan convinced the people that their predecessors had actually worshipped these pictures of the Auliya. Thus they resorted to actually worshipping the pictures. This was the origin of idolatry.

The pictures ultimately led to the making of stone idols. Shaitaan again arrived and convinced the people that a better way of worshipping these Auliya was to erect their likenesses in stone. Thus, came into origin the worship of stone images.

According to one tafseer, Wadd was actually the title of Nabi Sheeth (alayhis salaam). This word means ‘love’. It was the profound love which people had for him that he was given this title.

Nabi Nooh (alayhis salaam) according to the Qur’aan Majeed lived for 950 years. This was not the average age of the people. Allah Ta’ala had granted him this long age. During his lifespan several generations came and departed from the world. Despite his tableegh, every successive generation obstinately clung to the worship of these five idols.

The Mushrikeen of Makkah had adopted these five idols for their worship. The tribe of Kalb had taken to the worship of the idol named Wadd. The tribe of Huzail worshipped the idol Suwaa’. The tribes of Muraad and Banu Ghateef had adopted for their worship the idol Yagooth while Ya-ooq was the idol of the tribe Hamdaan. Nasr was worshipped by the Zil Qalaa’, an offshoot of the tribe of Humayr.

More corrupt beliefs developed with the passage of time. Wadd was believed to be the god of male virility and became the god of love. Suwaa’ was made the god of beauty, hence the idol was erected in the form of a woman. Yagooth was their god of strength and power. This idol was therefore moulded in the forms of a lion and a bull. The god of speed was Ya-ooq which was made in the form of a horse (perhaps a horse with

wings). Nasr was believed to be the god of powerful vision hence the form of this idol was an eagle. Today in India, these idols are also worshipped generally symbolizing the same issues.

The original idols did not have these forms nor were these beliefs attached to them. These doctrines of shirk were later accretions which developed among the Arab mushrikeen after the idols were retrieved.

During the Great Deluge of Athaab (Divine Punishment) which destroyed the people in Nabi Nooh’s time, these idols were buried under the earth, and the Arabs of Makkah had discovered them. After unearthing them, they were set up by the different tribes as their special deities.

After steadfastly with the greatest toleration and perseverance engaging in tableegh for more than nine centuries, Allah Ta’ala informed Hadhrat Nooh (alayhis salaam): “Never will your people accept Imaan accept those who have already believed.”, Hadhrat Nooh (alayhis salaam) supplicated to Allah Ta’ala invoking curses on his mushrik nation since all hope of their reformation had now receded into oblivion. Thus he supplicated: “O My Rabb! Do not leave on earth even a single house of the kaafireen. Verily, if You should leave them, they will only mislead your servants and give birth to only immoral unbelievers.” (Surah Nooh, Verses 26 and 27)

Then came the mighty and tumultuous Athaab of the Great Flood which utterly wiped out the mushrikeen. Islam’s uncompromising stance against all forms of picture-making of animate objects and its severe prohibition are therefore readily comprehensible. Rasulallah (sallallahu alayhi wasallam) said: “The worst-punished people on the Day of Qiyaamah will be the picture-makers.”

The story of the origin of idolatry also illustrates the deception of Iblees. He approaches sincere and pious men to swerve from Siraatul Mustaqeem with ‘pious’ and ‘logical’ arguments. May Allah Ta’ala save us from such tal-

WORKING FOR NON-MUSLIMS?

Question: I am surprised to read in *The Majlis* that it is not permissible for Muslims to work for non-Muslims. I have never heard of such an extreme view from any Ulama. Millions of Muslims are working in non-Muslim factories and other business institutions. Do they all have to abandon their jobs?

ANSWER: Many things will appear surprising to you when you hear of them the first time, especially when the mind is inebriated with westernism and modernism and aggravated by the abstention of the Ulama in general from proclaiming the Haqq. Everything of Islam is ‘extreme’ to minds shattered by kufr influences. Millions of Muslims are committing zina, consuming liquor, indulging in riba and in many other major sins. 90% of the Ummah abstains from Salaat. But the wicked indulgence of the millions does not render permissible what Allah’s Shariah ordains impermissible.

To understand why it is not permissible for Muslims to work as underlings of non-Muslims, one is not in need of much knowledge nor an excess of brains. If you are unbiased and try to understand the issue logically and rationally, you will have no difficulty in comprehending why Islam prohibits working for non-Muslims.

Take the Rainbow chicken plant as an example. SANHA, a supposedly Muslim outfit has halaalized this chicken killing facility. The slaughterers are appointed by SANHA who is supposed to be in charge of the entire plant since the end products can be halaal only if the Shariah’s complete system of Thabah is observed. Now the two dozen Muslim slaughterers working at Rainbow supposedly under SANHA’s supervision are required to set aside their religion (Islam) while working under non-Muslim domination in the same way as ‘Muslim’ university products, especially lecturers, are required to suspend their Imaan and Islamic beliefs when they speak and write on any Islamic topic. They are not permitted to dis-

play a bias in favour of Islam or Allah Ta’ala or Rasulallah (sallallahu alayhi wasallam). In consequence of non-Muslim domination, the Muslim workers perpetrate the following haraam acts:

- 1) No daily Salaat on time.
- 2) No Jumuaah Salaat. The slaughterers have to compulsorily kill chickens during Jumuaah Salaat time.
- 3) No Eid Salaat
- 4) Eating haraam food at the non-halaal canteen.
- 5) Male and female staff all mix.
- 6) During Ramadhaan, slaughterers allowed only five minutes for a quick ‘iftaar’, but no Maghrib Salaat.
- 7) No Taraaweeh Salaat for those on night shift killing duty.

Now what does your intelligence decree? What can be the state of the Imaan of men who for years are not allowed to perform Jumuaah and Eid Salaat?

Now this vile state of affairs, despite a so-called Muslim outfit (SANHA) being in charge, should be more than adequate to make you understand why it is not permissible for Muslims to work for non-Muslims. This state of affairs is not restricted to the chicken killing and carrion producing plants. Numerous non-Muslim firms do not allow their employees off for Jumuaah Salaat, and for even the daily Salaat.

Muslim workers are in a subordinate position. They cannot make demands. They have to submit and accept the kufr acts and ethos of their workplace. The liquor, music, intermingling of sexes, vulgar language, etc. have to be tolerated by Muslim workers. Their Imaan becomes corroded and their moral character totally collapses into the cauldron of immorality. Numerous non-Muslim firms do not allow Islamic dress. In short, the Muslim worker has to suspend his Imaan and Islamic character in order to survive as subordinates of non-Muslim bosses and co-workers. The domination of kufr culture is total.

THE KUFR CONCEPT OF ‘ISLAM’

THE EMBRACE of the Kufr cult of liberalism by Muslims has transformed innumerable Muslims into *mulhids* and *zindeeqs* (these are classes of kuffaar). The influence of western secular education which spawns the cult of liberalism has ruined not only the morals of Muslims, but has extinguished the very Imaan of Muslims. It is therefore not at all surprising

to read the Hadith narrated by Hadhrat Ibn Umar (radhiyallahu anhu): “There will dawn an age over the people (Muslims) when they will gather in the Musajid and perform Salaat whilst not a single one of them will be Mu’min.”

It is obvious to those who understand the meaning of Imaan and what effaces it that the time predicted in this Had-

ith has overtaken us. People believe that they are Muslim; they perform Salaat; they fast; pay Zakaat, perform Hajj and believe themselves to be Muslims while in reality they are *murtaddeen* (renegades who have reneged from Islam with kufr.). Their idea of Islam embraces almost every brand of kufr. Commenting on this lamentable state of kufr, Hadhrat Mufti Muhammad Shafi (rahmatullah alayh) writes in

his book, *Takfeer ke Usool (The Principles of Takfeer)*:

“In opposition to the other group, there is another group who believes that Islam and Imaan have no defined reality. They believe every such person to be Muslim who (merely) claims to be a Muslim even if he rejects and even insults the entire Qur’aan, the Hadith and the laws of Islam. Their conception of Islam includes every type of kufr. Like Hindus and the followers of other baatil religions, they too portray Islam as a national

title. Regardless of the kind of beliefs and actions, a person may be free and still remain a Muslim.

They say that this attitude (of embracing even kufr) is broad mindedness, and they have made this idea the pivot for all political expediencies.”

The “other group” mentioned by Mufti Shafi refers to the Qabar Pujaari (Grave-Worshipping) sect. These grave-worshipping bid’atis specialize in branding as kaafir all the Ulama who criticize their acts of shirk and bid’ah.

WHO IS QARDAWI?

PART 2

WHO IS QARDAWI?

Radd alal Qardawi wal Judai' What aggravated our grief and regret were the following praises which Duktoor Qardawi lauded in his kitaab upon Duktoor Thaqafi:

"The Saudi scholar, Dr. Saalim Bin Ali Ath-Thaqafi – Ustaaz of Fiqh and Comparative Fiqh at the College of Education Taif – extensively discussed the Hadith reported by Hishaam Bin Ammaar which appears here. His discussion is flawless. It appears in his kitaab Ahkaamul Ghina Wal Ma'aazif (Laws Pertaining to Singing and Musical Instruments). Do refer to it."

It is indeed astonishing that Duktoor Qardawi calls on Muslims to rely on Duktoor Thaqafi's kitaab! Are you aware of Thaqafi's methodology in his kitaab? You will find the answer hereunder.

Duktoor Thaqafi and His Kitaab Ahkaamul Ghina Wal Ma'aazif

Duktoor Thaqafi adopted in his kitaab a methodology which is vile according to all the Ulama. His methodology is wholesale interpolation and substitution of the words of the Aimmah. It is just as a person who claims Salaat to be forbidden and he advances the following words of Allah Ta'ala as proof: *"Woe to the Musalleen"* (Al-Ma'oon, 4)! Or he holds the notion that Allah Ta'ala has commanded us to stay far away from Salaah and has forbidden us from it! He cites the following *Aayat* as proof: *"O Believers! Don't venture near Salaah."* (An-Nisaa, 43)

In the first example he (the one who proscribes Salaat) conceals the Words of Allah Ta'ala: *"...who are neglectful*

of their Salaat," (Al-Ma'oon, 5). And in the second example he conceals the words: *"...when you are intoxicated,"* (An-Nisaa, 43).

Let us now cite two examples from his (Thaqafi's) kitaab to corroborate what we are saying.

Example One

He says on pp. 282-283:

"Insofar as Maalik Bin Anas is concerned (i.e. his view in regard to music and singing), Qurtubi has said: 'Zakariyya Saaji narrated from him (Imam Maalik) that he sees no harm in singing'...Ibn Khuwaiz Mandaad said: 'It is said regarding Maalik that he knew the art (of singing). Then his mother advised him to abandon it. He thus adopted the company of (Imam) Rabi'ah.'"

I now pose the question to you: What have you learnt just now about Imam Maalik by reading the words of Duktoor Thaqafi? Your response will surely be that Imam Maalik condones singing and in fact he was qualified in the art of singing. Is this not what Duktoor Thaqafi has put across to you? I will herewith reproduce the original text of Imam Qurtubi's words from his Tafseer so that you can ascertain for yourselves the gravity of what Duktoor Thaqafi has perpetrated.

Imam Qurtubi said: *"Abu Tayyib Taahir Bin Abdullah At-Tabari mentioned: 'As regards Maalik Bin Anas, he has prohibited singing and listening to it. He said: If a person purchased a slave-girl and found her to be a singer, he has the right to return her on account of the defect (of her being a singer). This is the math-hab of all the people of Madinah, except Ibraahim Bin Sa'd, for Zakariyya Saaji narrated from him that he sees no harm in sing-*

ing.' Ibn Khuwaiz Mandaad said: 'It is said regarding Maalik that he knew the art (of singing). His math-hab however was its prohibition.'"

So Zakariyya Saaji reported from Ibraahim Bin Sa'd, not from Imam Maalik. Furthermore, the duktoor and ustaaz of comparative fiqh audaciously omitted: **"His math-hab however was its prohibition,"** sufficing on: *"...he knew the art."* I leave every Muslim reader to pass judgement as he deems befitting over Duktoor Thaqafi for this shenanigan of his. (And what must be said about Dr. Yusuf Qardawi who advocates the study of Thaqafi's appalling and *haraam* book!!!)

Example Two

Duktoor Thaqafi falsely and slanderously ascribed to a number of Shaafi' Aimmah the permissibility of music. These lies of his are impregnated with several spurious assertions. He says (p. 227):

"Group One of the First Math-hab are those who view singing and musical instruments to be lawful without any restriction."

Among them he cites the following (p. 230):

"This is the math-hab of Imam Shaafi' and his senior As-haab (students and associates), ...Hafiz Baihaqi and Izzud Deen Bin Abdus Salaam."

He further adds (p. 232): *"Maawardi reports from some Shaafi' Fuqaha the permissibility of the lute (an ancient stringed musical instrument). He wrote this in his encyclopaedic kitaab, Al-Haawi. Abdul Fadhl Bin Taahir reported it (the permissibility) from Abu Is-haaq Ash-Shiraazi and Maawardi. It is confirmed with clear proof from the latter as I have witnessed and repro-*

duced from him. Idfawi also reported it from Shaikh Izzud Deen Bin Abdus Salaam. In fact I saw it with my own eyes in his Qawaa'id. All of them said that samaa', i.e. singing accompanied by the popular musical instruments, is lawful."

Duktoor Thaqafi's dissertation is impregnated with a number of lies which he fabricated without shame or fear for Allah Ta'ala. Soon we will throw light on and expose these lies from various angles, *Insha' Allahu Ta'ala*. I cannot fathom – but Allah knows – how a 'scholar' of the Shariah can conjure such disgraceful lies without any sense of shame of his misdeed being exposed. This will be evident to you from the following facts:

Duktoor Thaqafi named Hafiz Baihaqi among those who view musical instruments to be permissible. This is among the disgraceful lies of Duktoor Thaqafi. Hafiz Baihaqi has clearly stated in numerous places in his *kutub* that instruments of music are *haraam*. In *Shu'abul Imaan* Hafiz Baihaqi states:

"And even if one does not perpetuate singing (i.e. one does not form a habit of singing), but it is accompanied by music, then verily this is not permissible in any circumstances. The reason for this (prohibition) is that playing music even without singing is not permissible due to the Ahaadith in this regard."

In *Al-Aadaab* Hafiz Baihaqi furthermore states: **"Playing the lute is *haraam*."**

Duktoor Thaqafi named Al-Izz Ibn Abdus Salaam among those who view music to be lawful. *Wallah!* I do not know how this man could be so audacious to speak such a blatant lie. Imam Al-Izz Ibn Abdus Salaam has very clearly spelt

out in his *Qawaa'id* that musical instruments are *haraam*.

Then Duktoor Thaqafi suddenly appears with a shockingly false allegation without any shame or fear for Allah Ta'ala. On the ruling of music Al-Izz Bin Abdus Salaam says in his *Qawaa'id*:

"One who participates in these occasions when musical instruments are played and people dance to the tune of *haraam* entertainment...is guilty of committing a flagrantly *haraam* act in gratification of his *nafs*."

This then is the unequivocal prohibition of music stated by Al-Izz Bin Abdus Salaam. But Duktoor Thaqafi brazenly lies and alleges that he saw with his own eyes in the *Kitaab* of Al-Izz, *Qawaa'idul Ahkaam* that he (Al-Izz) declares singing lawful!!! Now I call on you, O Reader, to pass judgement over this "scholar" with that which you think befitting of him.

Duktoor Thaqafi says about those who view music to be lawful: *"Abul Fadhl Bin Taahir reported it (the permissibility of the lute) from Abu Is-haaq Ash-Shiraazi."*

This is pure mendacity and calumny levelled against Imam Shiraazi. Imam Shiraazi has clearly stated in his *kitaab*, *Al-Muhath-thab* that music is *haraam*. He states regarding the lute and regarding the drum used for entertainment: **"If a person bequests his drum... the bequest (*wasiyyat*) is *baatil* as it is a *wasiyyat* of something forbidden (*haraam*)... And if he bequests a lute... the *wasiyyat* is *baatil* as it is a *wasiyyat* of something forbidden (*haraam*)."**

More of his (Thaqafi's) deliberate distortions later when the view of Imam Ahmed Bin Hambal (Rahimahullahu Ta'ala) will be stated.

ISM-E-A'ZAM

Ism-e-A'zam (The Greatest Name): This is a Name of Allah Ta'ala Which has tremendous miraculous power. It is a divine bestowal to some select

Auliya. Aasif, the Minister of Nabi Sulaimaan (alayhis salaam), transported the throne of Bilqees from Yemen to Jerusalem in seconds by virtue of the *Ism-e-A'zam*. Those Auliya who have been fortunate to

receive this wonderful gift also perform with Allah's permission wonderful miraculous deeds by invoking the *Ism-e-A'zam*.

The *Ism-e-A'zam* is mysteriously encoded or concealed

in the following Qur'aanic verses: Aayatul Kursi, the last four aayats of Surah An-Noor and the last three aayats of Surah Al-Hashr. It may also be encoded in other verses. It is advisable to daily recite in the

home the first three sets of Qur'aanic verses mentioned above. There is great blessings (barakaat) in such recitation. The shayaateen also flee from the home.

THEIR MAGNANIMITY

"A perfect forgiveness is to abstain from taking revenge from a zaalim (oppressor)."

(Abu Saeed Al-Muqbari)

Imaam Maalik (rahmatullah alayh) was apprehended and severely flogged. Before the flogging began he forgave the flogger. Imaam Ahmad Bin Hambal (rahmatullah alayh) had also forgiven those who had flogged him severely. These illustrious Ulama were arrested and punished for their stance on the Haqq.

Allaamah

Sha'raani

(rahmatullah alayh) said: "An attribute of the Salf-e-Saaliheen (the Pious Predecessors) was to always forgive those who oppressed them. This was their attitude in obedience to the lifestyle of Rasulullah (sallallahu alayhi wasallam) who never took revenge for any personal harm. He would extract vengeance only when violations of Allah's laws were committed."

"Ward off evil with what is better..." (Qur'aan)

AVERTING ALLAH'S ATHAAB

Despite all the evil – *fisq* and *fujoor* – in which the community has flagrantly indulged and which makes *halaal* the *Aam* (universal) punishment of Allah Ta'ala, the Qur'aan Majeed offers a prescription for averting the Divine Punishment. Proffering this prescription, the Qur'aan Majeed says:

"And turn in repentance to Allah and submit fully to Him before there comes to you the punishment from Allah, for then you will not be helped. And, follow the most beautiful (Shariah) which has been revealed to you before there comes the punishment to you whilst you do not even understand it."

YOUR UTENSILS

In view of the dangers of plastics leaching out a variety of poisons, contaminating everything coming into contact with it thereby exposing people to grave diseases, the experts advise that all plastic utensils should be replaced with glassware, enamelware, stainless steel utensils and utensils made from other kinds of non-poisonous material. Water in plastic bottles is specially harmful. In fact they exhort changing even the plastic shower curtain with a fabric one.

Questions and Answers

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FITRAH

Hanafis
Shaafis

R10
R20

(Continued from page 5)

meat will be halaal *per se* if the *Arkaan of Thabah* have been correctly executed. But if the entire

Waajib system of *Thabah* has been abandoned and substituted with the haraam system of the *kuffaar*, then the *hurmat*

(prohibition/being haraam) of the meat will be on the basis of the principle of *Hurmat Li Ghairihi*.

TASAWWUF / TAREEQAT IS DEAD

(Hakimul Ummat Hadhrat Maulana Ashraf Ali Thanvi)

The *Maqsood (Objective)* of the Akaabir (Senior) Mashaaikh was *islaah (reformation) of the nafs*, adherence to the commands of the Shariah and abstinence from its prohibitions. *Islaah (Reformation of the Nafs)* is an independent science. A person will be accepted as a true Shaikh of this science only if he is a qualified expert in the sphere of recognizing, diagnosing and prescribing the spiritual and moral ills and deficiencies of the mureeds, and at the same time he ensures that the mureed follows his ta'leem and pre-

scriptions. Only then will the guide be a true Shaikh of Tareeqat. The Shaikh should not allow the mureed laxity in these matters of *islaah*.

There has been such a revolution in this field that gradually this science (Tareeqat) has reached the brink of extinction. It is almost dead. Forget about the masses, even the majority of the elite (*khawaas*), and in fact, also the elite among the elite (*akhas-sul khawaas*) who are occupying the posts of *Irshaad* (moral and spiritual guidance) are unaware of the *haqeeqat* (reality and nature) of this science (of Tareeqat / Tasawwuf).

When even the doctors (i.e. the Mashaaikh) are ill or they do not prescribe and treat patients (the mureeds) according to the *Usool* (principles of Tareeqat), what hope is there then for the cure of their patients?

In the understanding of the Mashaaikh of this age, *Irshaad (guidance)* and *Tarbiyat (moral training)* are confined to *athkaar* and *ashghaal* (forms of non-Sunnah thikr / incantations, and spiritual exercises). The Mashaaikh (nowadays) believe that only these practices are required of them for the discharge of their obligations. And, the muredeen have gained the understanding that *Wusool ilallaah (Reaching Allah Ta'ala)* is attainable by adherence to these incantations and

the experiencing of *ahwaal* and *kaifiyyaat* (spiritual states and experiences) even if their *baatin* (souls / moral character) is soiled with the despicable traits of pride, jealousy, show, anger, malice, etc., etc.

The attainment of *kaifiyyaat (spiritual experiences)* is not proof of divine acceptance (*Maqbooliyat*). In fact, by virtue of specific exercises such *kaifiyyaat* are attainable by even *fussaaq*, in fact by even *kuffaar*.

COMMENT: *The preponderance of public thikr sessions in the Musaaqid and public functions during these times attests to the correctness of Hadhrat Maulana Ashraf Ali Thanvi's diagnosis of the diseases from which the Shaikhs and their Khalifahs are suffering.*

THE SUB-BARBARIAN WESTERN CULT

The West is planning to dissolve it dead in caustic solution and flush the remains down sewerage drains. In the sub-

barbarian process known as 'resomation', dead bodies are dissolved in a chemical solution in a steel chamber at high pressure and a temperature of 180 degrees centigrade (350 F).

Utilizing it for ingredients in industry and in processed foods is not a far-fetched assumption since the end product of this inhuman process will contain amino acids, peptides, sugars,

salts, etc. all of which could be put to 'lucrative' use by the technological cult of the sub-barbarian species of mankind which has developed by a rapid system of evolution since the era known as the industrial revolution.

FOOD - COLD WATER

ACCORDING to researchers drinking cold water while eating causes cancer. In an article, *Heart Attacks*, it is said: "It is nice to have a cup of cold drink after a meal. However, the cold water will solidify the oily stuff that you have just con-

sumed. It will slow down the digestion. Once this sludge reacts with acid, it will break down and be absorbed by the intestine faster than the solid food. It will line the intestine. Very soon, this will turn into fats and lead to cancer...."

The end product of this sub-barbaric process of desecrating and destroying the human body is a small quantity of green-brown liquid and some soft porous white bone remains which are quite easily crushed. The liquid can be simply flushed down sewer-

ENEMIES

"Thus have We made for every Nabi enemies (from among) the shayaateen and human beings who whisper adorned statements of deception to each other. And, if your Rabb had wanted, they would not have been able to do so. Therefore leave them and that (falsehood) which they are fabricating." (An'aam aahay 112)

Just as Allah Ta'ala has created special jinn devils and human devils to molest and insult the Ambiya (alayhimus salaam) and to place impediments in the Path of the Haqq, so too have special jinn and human devils been appointed to cause distress to the Ulama-e-Haqq. This alliance of jinn and human shayaateen exists in every age and they will be there until the Day of Qiyaamah because Allah Ta'ala has made this world the arena for the conflict between Haqq and baatil.

The Ulama-e-Haqq should therefore not be deflected nor cowed nor distressed when the hoards of devils in the community insult and criticize them. It is all part of the mission of Haqq to be vilified by the league of human and

jinn devils. In the tafseer of this aayat is mentioned: "These enemies (human and jinn devils) camouflage their speech just as people adorn ugly objects so that they appear pleasing and palatable." The objective of these devils is to prevent people from accepting the Haqq.

This aayat was revealed to console Rasulullah (sallallahu alayhi wasallam). It is also a wonderful consolation for the Ulama-e-Haqq who take with dignity and toleration the flak from the human and jinn devils. Further consoling the Men of Haqq, the Qur'aan Majeed says: "Do not grieve because of them nor become distressed over what they are saying. Verily, Allah is with those who adopt taqwa and who practise righteousness."

Ramadhaan 1431
August 2010

ZAKAAT NISAAB R3,140
MEHR-E-FATIMI R9,050

THE DANGERS OF PLASTICS

Dr. Mercola says: "I still remember the days when the greatest perceived danger of plastic was the potential for suffocation. Since then, we've learned that plastics contain a number of estrogen-mimicking, gender-bending chemicals that easily leach out, contaminating everything it touches, such as food and beverages. Three of the primary culprits include:

1. Bisphenol A (BPA),
2. Phthalates
3. Perfluorooctanoic acid (PFOA).

Bisphenol A - This industrial petrochemical act as a synthetic estrogen and is a common plastic component that can be found in everything from the linings of canned foods and soda cans, to plastic bottles, to baby teething rings, baby bottles and sippy cups, just to name a few.

Its so pervasive that recent laboratory tests commissioned by the Environmental Working Group (EWG) detected

BPA in the umbilical cord blood of 90 per cent of newborn infants tested - along with more than 230 other chemicals.

BPA is an endocrine disruptor, which means it mimics your body's natural hormones and can trigger major changes in your body. Some of the greatest concern surrounds early-life exposure to BPA. This can lead to chromosomal errors in the developing fetus, which can cause spontaneous miscarriages and genetic damage.

Being exposed to just 0.23 parts per billion of BPA is enough to disrupt the effect of estrogen in a baby's developing brain. Avoiding BPA-containing plastic products is an important step to limit your BPA exposure. These chemicals have become increasingly associated with changes in development of the male brain as well as with genital defects, metabolic abnormalities and reduced testosterone in babies and adults.

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