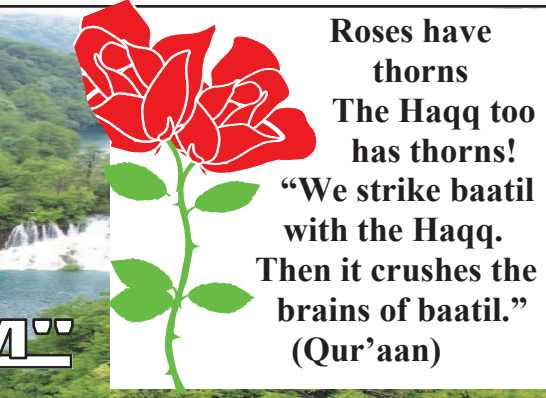


# THE MAJLIS



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

"VOICE of ISLAM"

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"Don't be like an evil worker. When he fears, he works, and when he has no fear, he does not work." -- Hadith

## -THE GHAASIQ- THE DARK OBSESSION OF UUCSA

**A**BOUT THE MOON, Rasulullah (sallallahu alayhi wasallam) instructed that when seeing it, supplicate: "I seek refuge in Allah from the sharr (evil) of this DARK (sinister) object."

Once while looking at the moon, Rasulullah (sallallahu alayhi wasallam) said to Hadrath Aishah Siddiqah (radhiyallahu anha): "O Aishah! Seek protection in Allah from the evil of this object because it is the GHAASIQ when it arrives."

Notwithstanding its borrowed brightness, the moon has been described by our Nabi (sallallahu alayhi wasallam) as 'ghaasiq' which means darkness. Due to the sinister dimension associated with the moon, it has been described as 'ghaasiq', and ghaasiq is decidedly evil, hence in Surah Falaq, Allah Ta'ala commands us to say: "I seek refuge in the Rabb of the Morning... from the evil of GHAASIQ when it arrives." In the context of the Hadith this 'ghaasiq' is the moon, and it could also refer to darkness.

Just as the moon exercises a strong effect on even the

waters of the ocean and in the consequence of the tides, so too does it exercise a detrimental effect and influence on the brains of the UUCSA crowd. Perennially hypnotized by the moon, the paper body known as UUCSA made the following announcement: "A new committee has been established under the auspices of the United Ulema Council of South Africa (Uucsa) which will play an oversight role for all hilaal matters in the country." The radio reporting the alleged formation of the Ghaasiq Committee, states: "According to the Convenor Moulana Ebrahim Bham (more popularly known as The Lt. Reverend Abraham - The Lt. Majlis), the National Hilaal Committee (NHC) is a formalisation of an already existing working relationship between six different theological and ulema councils in the country. The NHC brings together the three main theological bodies situated in the main city centres in South Africa i.e. Cape Town, Johannesburg and Durban. Member bodies are the Muslim Judicial Council (Cape Town), Jamiatul Ulama (Gauteng), Jamiatul Ulama KZN, Eastern Cape Ulama

Council, the Sunni Ulama Council and the Sunni Jamiatul Ulama."

Let it be known that the UUCSA clique or elements in this paper structure have been labouring for the past few years, right from the time of its abortive birth, to portray itself as the sole representative of the Ulama of South Africa and of the Muslim community. In its pursuit for recognition it had run hither and thither to create its much desired image which has eluded it to this day. UUCSA neither represents the Ulama of South Africa nor the Muslim community. The hilaal committee drivel is old hat. Having failed in other avenues, UUCSA is now trying its luck with the moon stunt, little understanding that this GHAASIQ will overwhelm it with its evil.

Reverend Abraham has falsely claimed that the Jamiatul Ulama of Gauteng is a member of their 'newly established' hilaal committee. Jamiatul Ulama Gauteng is NOT a member of UUCSA's hilaal committee. The so-called NHC does not represent the Muslim community of South Africa. The best organized Hilaal Committee is the one which Waterval

Islamic Institute (Mia's Farm) has been operating for several decades. This senior and well-established Hilaal Committee is not party of UUCSA's NHC. Numerous towns are not affiliated with this NHC. The Mujlisul Ulama of S.A., Jamiatul Ulama Gauteng, Jamiatul Ulama Eastern Cape, P.E. Halaal Committee, and others are aligned with the Hilaal Committee of Mia's Farm. UUCSA should understand this fact clearly so that it may divest itself of its grandiose illusion of being the representative of the Ulama and the Muslims of South Africa.

While there is no objection to the formation of a halaal committee, the motives of UUCSA are Islamically not healthy. The inordinate craving is aggrandizement, especially when a chap of the Reverend's calibre becomes involved. The sinister motive is to appear as the representative of all the Ulama and all the Muslims of the country. Their activities are bereft of Deeni ethos. But this craving is a goal which the paper body will not attain with its gimmicks. UUCSA has no history of constructive Islamic work. It only wastes money and time convening futile meetings and functions of merrymaking. It has to this day miserably failed to

take off from the ground. It has remained a paper entity and so will it perish.

UUCSA should understand well that its NHC will not be able to impose its will on the community if its announcements about the Ghaasiq are in conflict with the Shariah. If it seeks to impose Saudi hegemony on us by unifying Ramadhaan and Eid with Saudi pronouncements, it (UUCSA) will be sadly disillusioned. UUCSA's radio announcements pertaining to moon sightings will not be accepted if the Shariah has not been complied with. We issue this timely warning to UUCSA and its NHC that if necessary there will be different days for Eid and Ramadhaan if it attempts to side step the Shariah in the interests of its corrupt concept of 'unity'. The Muslim community will be governed by the criteria of the Shariah regarding the commencement of Ramadhaan and celebration of Eid.

It is therefore essential for avoiding dissent that UUCSA should acquit itself intelligently and maturely otherwise there will be the spectacle of Eid being celebrated on two different days in the same town/city. Just stick to the Shariah and there will be no problems, Insha'Allah.

## RAINBOW CARRION

Bitterly complaining about the Haraam conditions prevailing at Rainbow chicken-killing plant halaalized by SANHA, Mohammed Swaleh Adam, wrote to the Jamiatul Ulama KZN who at that time was still a senior executive member of the SANHA Maitah outfit:

"Dear Respected elders/brothers in Islam, My name is Mohammed Swaleh Adam. Regarding the halaal conditions at Rainbow Farms, it is so disgusting. The people who are running the slaughterers' department have no concern for halaal. I was a 33% part-owner of the contract.

I sold out my share to them because of their attitude towards halaal and the Deen. They have no Deen in

their lives and no concern for halaal. They undermine everything and everybody, and do as they please.

Rainbow and them have a good relationship. Why? The kuffaar can see that these people are not interested in Islamic rites. Rainbow seems to be pleased. I beg of you to please do something to alter the conditions at Rainbow where our Deen is being brought down."

The above is a verbatim reproduction of Mohammed Swaleh Adam's complaint. He was a partner in the company which hired and fired 'halaal' workers. His complaint which was lodged several years ago was buried under the mountains of haraam carrion chickens which SANHA halaalizes.

## THE SACRIFICE FOR ALLAH'S LOVE

The *Thabah* (Slaughtering) of animals is not without the dimension of Divine Love. Expounding this concept of love of which almost all people are ignorant, Hadrath Maulana Qasim Nanotwi (rahmatullah alayh) wrote in his Kitaab, *Hujjatul Islam*:

"In *Thabah* the sacrifice of life is made by the animal, and the sacrifice is for the sake of *Mahboob Asli* (The True Beloved). The one who is the medium of the sacrifice (the slaughterer) executes it for the sake of Allah Ta'ala, The True Beloved. A man sacrifices an animal which he has reared and cared for. He does so solely for the sake of Allah Ta'ala. His act of sacrifice is not meaningless.

Allah Ta'ala is the *Mahboob* (Beloved) of all mankind as well as the *Mahboob* of animals. Allah's Love for mankind and animal kind is *Asli* (true

and original). Divine Love is not external nor transitory. Man's love for Allah is dependent on His Love for man. Thus, besides Allah Ta'ala no one else can be a claimant to such Love.

In most aspects man and animal resemble one another. This striking resemblance demands that the animal's life be sacrificed with *Muhabbat* (Love), and such a sacrifice is possible and permissible only for the Sake of Allah Ta'ala.

Allaamah Sha'raani (rahmatullah alayh) narrating from his Shaikh, Hadrath Ali Al-Khawwaas (rahmatullah alayh) said that animals possess perfect *Ma'rifat* of Allah Ta'ala. However, only a Wali who has attained the loftiest spiritual stage is able to recognize this reality.

Love is embedded in the heart of every animal. Every animal has love for

(Continued on page 11)

# Questions and Answers

THE MAJLIS Q & A  
P.O. BOX 3393  
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**Q. Is it Sunnat after the Fardh Salaat to move away to another spot for the Sunnat Salaat? Is it permissible to perform the Sunnat Salaat on the same spot where Fardh is performed?**

**A.** It is Mustahab to move and perform the Sunnat at another spot. It is permissible to perform the Sunnat in the same place where the Fardh is performed.

**Q. Is it permissible to make Salaam to a man who wears such shorts which expose his thighs?**

**A.** The thighs are part of a man's satr. The one who wears such shorts is a faasiq. It is not permissible to greet with Salaam such an immoral person nor is it permissible to respond to his salaam.

**Q. The children wish to give their shares of inheritance to their mother. How should this be effected?**

**A.** The only way in which the children can give their assets to their mother, is after the finalization of the distribution and taking possession of their respective shares. Then only will it be valid for them to give their shares to their mother. This will not be permissible nor valid if done prior to finalization of the distribution.

**Q. A son inherited shares (stocks) from his father. What is the Shari'ah's ruling?**

**A.** The money which the son acquired from the stocks should be given to charity. It is not permissible for the son to inherit it.

**Q. Is it permissible for a man to make a wasiyyat of property/cash for his grand children?**

**A.** It is permissible for a person to make a wasiyyat (bequest) for his non-inheriting grandchildren. The amount of the wasiyyat must not exceed one third the total value of his assets.

**Q. Is it permissible to sell hair extensions, braids, weaves and wigs?**

**A.** Selling hair extensions, braids, weaves and wigs is not permissible. Rasulullah (sallallahu alayhi wasallam) cursed women who adopt such methods of adornment. The income derived from the sale of such items is not permissible.

**Q. Is Tayammum valid with talc (powder)?**

**A.** Tayammum is not valid with talc/powder. Tayammum is valid only on a substance which is naturally produced by the earth such as sand, soil, lime, stone and the like. Tayammum is not valid on manmade substances.

**Q. Some Ulama say that cheese containing animal rennet acquired from even such animals not Islamically slaughtered is halaal because Rasulullah (sallallahu alayhi wasalam) and the Sahaabah had consumed cheese with such rennet. Please comment.**

**A.** The fundamental error of those who proclaim cheese containing the rennet of ghair mathbooh animals to be halaal is that they are confusing rennet with the substance known as *infahah*. They have failed to understand the difference between *infahah* and *rennet*, hence their error. Cheese

containing the *infahah* of halaal *ghair mathbooh* animals is halaal. We say that cheese with such *infahah* is halaal, and this hukm is *khilaaf-e-qiyaas* (in conflict with analogical reasoning). Since Rasulullah (sallallahu alayhi wasallam) and the Sahaabah had consumed such cheese, we say and believe that it is halaal.

However, it will be wrong to say that cheese in which haraam fat has been added is halaal. Since the *hillat* of the *ghair mathbooh infahah* cheese is *khilaaf-e-qiyaas*, it (the hukm of *hillat*) cannot be made *ta'diyah* (extended) to another haraam substance. The error of the halaalizers of such cheese is that they say that rennet from *ghair mathbooh* animals is halaal because *infahah* is halaal. And, this is manifestly erroneous. We too say that cheese containing *infahah* from *ghair mathbooh* animals is halaal. But *infahah* is not rennet as the dictionaries say. We have to look at the *haqeeqat* (reality) of *infahah*, not at the erroneous or customary meaning given to it by the present-day dictionaries.

**Q. Salafis and modernists claim that it is permissible to eat meat obtained from non-Muslims. One should simply recite Tasmiyah and eat as the Hadith allows. Is this correct?**

**A.** The Salafis are dwelling in a deception regarding the Tasmiyah issue. The Hadith in which Rasulullah (sallallahu alayhi wasallam) said that the meat should be eaten after reciting Tasmiyah refers to meat which Hadhrat Aishah (radhiyallahu anha) had received from a newly converted Muslim tribe. The meat was not meat given to her by the kuffaar. However, in view of the recent acceptance of Islam by the tribe, Hadhrat Aishah (radhiyallahu anha) had doubts: are they reciting Tasmiyah when they slaughter or not? Rasulullah (sallallahu alayhi wasallam) ordered her to eat the meat implying that she should not unnecessarily doubt the *hillat* because it came from Muslims, and there was no strong reason to believe that they did not recite Tasmiyah.

The argument that Tasmiyah renders halaal any haraam meat is an insult to intelligence and in conflict with the teachings and spirit of the Shariah. If a Muslim tells you clearly that he did not recite Tasmiyah intentionally when he slaughtered the animal, then by reciting Tasmiyah on the meat, it will not become halaal. The very fact of Hadhrat Aishah (radhiyallahu anha) making the query adequately confirms that Tasmiyah was regarded as an essential requisite for the meat to be halaal. If this was not the case, she would not have sought a fatwa from Rasulullah (sallallahu alayhi wasallam) on this issue.

**Q. When a woman misses rozas (fasts) on account of pregnancy or breast-feeding, can she compensate by paying the Fidyah?**

**A.** The woman who had missed her Rozas due to pregnancy or breast-

## CLOSWA BILTONG

**Q.** A warning about Closwa Biltong made in Namibia is circulating on the internet. The warning states that although Closwa biltong is not halaal a toothpick certified by SANHA is inserted in the biltong to give the impression that the biltong is halaal. Please let me know what is the position? How can a halaal certified toothpick by Sanha be used to trick Muslims into believing that the biltong is halaal.

*The above is a question which a brother posed to SANHA, the Maitah Halaalizer. We are not aware if SANHA has responded or not. The brother did not again contact us. Be aware that ALL SANHA HALAALIZED MEAT AND CHICKEN PRODUCTS ARE HARAAM. The utilization of SANHA's halaalized toothpick is a despicable trick to ensnare stupid and careless Muslims into purchasing and consuming the haraam biltong.*

feeding has to make qadha of the fasts. Paying fidyah will not compensate.

**Q. A man made a gift of a property to his eldest son during his lifetime. He has died and left two properties and three sons. Does the eldest son get a share in the two properties?**

**A.** The eldest son will inherit in the two properties and in all the other assets of his father regardless of the gift which his father had made to him (the eldest son) during his lifetime. He will inherit in equal shares with his other brothers in the two pieces of land.

**Q. Is it permissible to invest in NBBEE shares?**

**A.** It is not permissible to invest in NBBEE shares nor in any other kind of shares. These are all dealings of riba.

**Q. Salem Ministries is a Christian church organization which actively propagates Christianity. Their vehicles are emblazoned with large crosses and religious slogans about Jesus Christ. This organization provides labour. Our company acquires workers from this organization whose rates are cheaper. Is it permissible to deal with them?**

**A.** Salem Ministries is a church organization which preaches and propagates its religion of kufr. The Christian slogans and huge signs of the cross on their vehicles confirm their active propagation of kufr. It is therefore not permissible for Muslims to support or deal with this organization. Even if your company has to pay more for its labour, it should acquire the services of another company. By dealing with this organization, your company is aiding in the propagation of kufr, and this is haraam. It is not permissible to utilize the services of this labour brokerage company.

**Q. Poultry manure is used to cultivate mushrooms. Is it permissible to consume such mushrooms? Does the Hadith mention anything about mushrooms?**

**A.** Mushrooms cultivated in this way are halaal. The Hadith does mention some benefits of mushrooms. Rasulullah (sallallahu alayhi wasallam) spoke highly of mushrooms. Mushrooms, according to the Hadith, are beneficial for the eyes. Some farmers cultivate mushrooms in pig manure. One should therefore not consume mushrooms without making

enquiries regarding their cultivation.

**Q. Is vanilla halaal? It contains denatured alcohol.**

**A.** Denatured alcohol is not an intoxicant, hence a substance containing it will be permissible. However, vanilla is now lately also manufactured from cow dung. There is a world-wide shortage of vanilla. The demand far exceeds the supply of natural vanilla. A Hindu scientist in India has recently discovered how to produce vanilla from cow dung. We therefore abstain from products containing vanilla. Furthermore, the cow dung vanilla is much cheaper than the plant vanilla, hence it is more economical for the manufacturers to acquire this impure substance. If it could be ascertained that a product does not contain cow dung vanilla, then such product will be permissible.

**Q. When making mu-anaqah (embracing), should it be from the left or right side?**

**A.** *Muaanaqah* like all good and virtuous actions should begin with the right side. The Hadith says: "Verily, Allah Ta'ala loves Tayaamun (the right side)."

**Q. After one makes Sajdah Sahw for an error, one again commits another error. Should Sajdah be made again?**

**A.** Sajdah Sahw is made only once in a Salaat even if more than one mistake has been committed.

**Q. If while fasting water slips down the throat when making wudhu, will the fast be valid?**

**A.** If while fasting the water slips into the throat, the fast breaks. Qadha will be necessary. It will also be incumbent to remain like a fasting person the whole day. The accidental breaking of the fast does not permit eating and drinking.

**Q. What dua should a pregnant woman recite for a safe pregnancy?**

**A.** Whilst pregnant, recite the first ayat of Surah Hajj (in the 17<sup>th</sup> Juz) three times after every Namaaz (Salaat). Recite YA HALEEMO in abundance – as much and as often as you wish, and make dua in your own language for a healthy, pious and beautiful baby.

**Q. I have been told that it is Sunnat to fast two days in Sha'baan, the 14<sup>th</sup> and 15<sup>th</sup>. Is this correct?**

**A.** It is Sunnat to fast only one day, the 15<sup>th</sup> of Sha'baan. However, fasting on 13<sup>th</sup>, 14<sup>th</sup> and 15<sup>th</sup> of every Islamic

# Questions and Answers

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month is Sunnat. It is therefore permissible to fast on 13<sup>th</sup>, 14<sup>th</sup> and 15<sup>th</sup> Sha'baan. But it is not a Sunnat specific with Sha'baan. The specific Sunnat of Sha'baan is to fast on the 15<sup>th</sup>.

**Q. There are many tattoos on my body. These tattoos were engraved in my body while I was a non-Muslim gangster. What is the position of my Salaat. Someone says that I am not allowed to perform Salaat because some of the tattoos are of women. What should I do? I am in prison.**

**A.** Undoubtedly tattoos, whether of animate objects or inanimate, are haraam. However, since these satanic writings are embedded within the body, the unfortunate person has no choice if he happens to be in prison. As long as he regrets and repents for the sin, his Salaat will be valid whether alone or in congregation. He should endeavour his utmost to keep the tattoos covered. After release from prison, he should get the tattoos surgically removed. We believe that there is a process by which tattoos can be removed. The tattoos should be covered at all times. Sin should be concealed not revealed. Salaat always remains compulsory. You have been incorrectly advised.

**Q. What is the meaning of 'Jamhoor'?**

**A.** When we say 'Jamhoor', we generally refer to the vast majority of the Fuqaha of the Khairul Quroon (i.e. the three noblest eras of Islam – Sahaa-bah, Taabieen and Tab-e-Taabieen). In opposition to the *Jamhoor* will be isolated and rare views of authentic Fuqaha, but which are disregarded unless there is a dire or pressing need in a particular circumstance.

**Q. Is it necessary for an Aalim to follow the majority verdict of the Ulama of his age?**

**A.** It is not permissible for an Aalim who has structured his fatwa on the basis of Shar'i daleel to follow other Ulama who hold another view, but who are unable to convince him of the correctness of their view and the error of his view. All Ulama are Muqallideen. Hence, it is not permissible for one Muqallid Aalim to follow another Muqallid Aalim when he believes that the other one is in error, and even if the opposite view is that of the majority of Ulama. Majority is not a principle in the Shariah.

**Q. Is it true that there is a shaitaan with every person?**

**A.** Yes, every human being has his own shaitaan and his own angel who constantly accompany him. The shaitaan (who is a jinn) whispers evil into the heart of man. It is Waajib for every person to fight this shaitaan and subdue him by not submitting to his evil dictates. The Hadith is clear on the presence of a shaitaan with every person.

**Q. In prison some of us have opted for a non-meat diet since all the meat and chickens served in prison are haraam. However, even the non-meat diet contains haraam ingredients. But we have no choice. Now**

**when we eat this haraam non-meat food, should we recite Bismillaah?**

**A.** If it is confirmed that the non-meat food contains haraam ingredients, then when beginning to eat it and after having eaten it, recite Istighfaar. Also make a silent dua imploring Allah Ta'ala to provide halaal and tayyib rizq.

**Q. In prison there is a multi-religious hall which is called the chapel. There is no other place other than the chapel to perform Salaat. Are we allowed to perform Salaat in the chapel?**

**A.** If there is no place other the multi-religious venue, then it may be used for this purpose.

**Q. Sometimes circumstances compel me to perform Salaat at home. If it is Fajr, Maghrib or Isha, am I allowed to recite the qiraa't silently?**

**A.** You have the choice of reciting silently or audibly if you perform Maghrib, Isha and Fajr alone.

**Q. In what circumstances may Hanafis combine two Salaat as the Shaafis do?**

**A.** Combining two Salaat is not permissible for Hanafis under any circumstances.

**Q. Please explain how Maalikis should combine Maghrib and Isha Salaat on occasions of heavy rain.**

**A.** The Maaliki method of combining Maghrib and Isha on occasions of heavy rain is as follows: The combination can be made only in the Masjid, not in private homes. The Maghrib Athaan will be called as usual. Then Maghrib Salaat will be delayed for a few minutes. The delay should be the time it takes to perform three raka'ts. After the three Fardh of Maghrib have been performed, a soft Athaan inside the Masjid, not on the Minaarah nor over the microphone, will be recited for Isha. Then Isha Salaat will be performed. There should be no Nafl Salaat performed between Maghrib and Isha Fardh. Similarly, when combining Maghrib and Isha, Nafl Salaat should not be performed after Isha. Witr Salaat has to be compulsorily performed during the Isha' time.

**Q. When qadha fasts of Ramadhaan are made, should Taraaweeh also be performed?**

**A.** Qadha of Taraaweeh is not made. When making qadha of missed fasts, there is no Qadha of Taraaweeh Salaat with it.

**Q. If there is time for making only the Fardh of Fajr, should the qadha of the Sunnats be made?**

**A.** If there is time for only the Fardh of Fajr, then the two Sunnat raka'ts should be made Qadha after sunrise, but well before midday.

**Q. From which age should a girl observe purdah (hijaab)?**

**A.** When a girl is seven years old, it becomes necessary for her to begin wearing Hijaab strictly.

**Q. Is Albaraka Bank's Future Growth Equity Fund permissible?**

**A.** Albaraka Bank's 'Future Growth Equity Fund' is not permissible. We have explained this issue in a book. If

## GELATINE

**Q. Is animal gelatine halaal? The MJC and a number of other Ulama are saying that animal gelatine even from un-Islamically slaughtered animals, even pigs, is halaal because in the process of making gelatine, the Shariah's principle of *Tabdeel-e-Maahiyat* (metamorphosis – a total change) takes place. They say that Pakistan gelatine is halaal. What is the fatwa?**

**A.** Animal gelatine is haraam. As far as the MJC is concerned, never should their word be accepted. The MJC is a totally mercenary organization. It has no understanding of Shar'i principles nor has it any relationship with halaal and haraam in the Shar'i sense. Its objective in life is only to make money, and in this pursuit the MJC has fed the masses haraam meat, carrion chickens and even pork. The MJC operates a 'lucrative' money-making haraam 'halaal' certificate industry. Those who consume meat on the strength of the MJC's certification do so at the peril of destroying their Imaan, for the MJC is a body lacking in entirety in Shar'i scruples. They claw at different Math-habs to eke out a basis for proclaiming haraam maitah 'foods' halaal – 'food' which Islamically is fit for only the shayaateen and vultures. And SANHA is hot in the heels of the MJC.

As far as the other Ulama are concerned – those who say that animal gelatine is halaal because of a metamorphosis – they are extremely short-sighted. They lack depth and they do not understand the meaning of *Tabdeel-e-Maahiyat*, hence the one Mufti states with ambiguity (in the article you have sent):

*"However, if it undergoes a complete change of metamorphosis (Tabdeel-e-Maahiyat), the gelatine will be permissible, i.e. if metamorphosis takes place in pork gelatine or gelatine derived from an animal not slaughtered according to the Shariah, it will be halaal."*

This answer is unbecoming of a

Mufti. Despite his uncertainty and ambiguity, he ventures to proclaim even pork gelatine halaal. Gelatine is an ingredient which is widely and intensively utilized in industrial food products. But the Mufti says: "*if metamorphosis takes place*". From this uncertain statement it is clear that the Mufti lacks knowledge regarding gelatine. Either metamorphosis takes place in gelatine manufacture or it does not. If the Mufti is unaware, he should not have given this ambiguous answer thereby opening up the doorway for haraam consumption. If he is 100% convinced that *tabdeel-e-maahiyat* takes place, then he should state so unequivocally and not sit on the fence with the word 'if' to enable him to jump out of the window if cornered. If he does not know how gelatine is manufactured, then he should state so with clarity and not conceal his unawareness. There is nothing wrong if a Mufti does not know. There are thousands of things about which we all are ignorant. But he must say so and not conceal his unawareness in ambiguity. It is not incumbent for a Mufti to answer every question, whether he knows or not. He utilized the word "if" to open a doorway for even pork gelatine – *Walahoula!*

Metamorphosis does not take place in gelatine manufacture. Our detailed article in refutation of the metamorphosis view has been published in book form. Just remember that animal gelatine is HARAAM, even the gelatine from Pakistan. In fact, Pakistan or 'Napakistan (the Impure state) is perhaps one of the worst offenders in matters of halaal and haraam. That is not an Islamic state. The meat in that Impure state is haraam, diseased, rotten carrion. Those who visit Napakistan should never commit the mistake of consuming meat there.

Although our booklet on Gelatine answers the arguments of the lhalaalizers of gelatine, we shall, Insha'Allah, publish a further detailed rebuttal of the arguments of the MJC.

you are interested in the book, please provide your postal address. This book as well as other books on related questions shall be forwarded to you, Insha'Allah.

**Q. Is it permissible for Shaafis to recite a Surah in the 3<sup>rd</sup> and 4<sup>th</sup> raka'ts?**

**A.** According to the Shaafi' Math-hab and also according to the Hanafi Math-hab, a Surah should be recited after Surah Faatihah in the first two raka'ts of Fardh Salaat. It is not a Sunnah to recite a Surah after Surah Faatihah in the 3<sup>rd</sup> and 4<sup>th</sup> raka't of Fardh Salaat.

If the Shaafi' performs four raka'ts Nafl, but with one Tashahhud, then he/she should recite a Surah in even the 3<sup>rd</sup> and 4<sup>th</sup> raka't. However, if the four raka'ts Nafl are performed with two Tashahhuds, then a Surah should not be recited in the 3<sup>rd</sup> and 4<sup>th</sup> raka'ts.

**Q. Are Shaafis allowed to recite Qunoot in Witr Salaat?**

**A.** Shaafis are not allowed to recite Qunoot in Witr Salaat. Only during the last 15 nights of Ramadhaan are Shaafis allowed to recite Qunoot in the 3<sup>rd</sup> raka't of Witr.

**Q. A sheikh says that Sunnah is not obligatory. Omission of it is not sinful. Please comment.**

**A.** The word, 'sheikh' has different meanings. One meaning is 'an old man'. This sheikh who spoke the drivel of Sunnah not being obligatory is an old man whose brains have gone haywire. His senility constrained him to blurt out such *ghutha* (*rubbish*). The entire Deen is obligatory.

**Q. Why do we have to cover the mirrors in the house when there is a mayyit?**

**A.** The practice of covering the mir-

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rors in the house where there is a mayyit (death) is baseless. This is not an Islamic practice. There is no need to cover the mirrors.

**Q. Is it permissible to rub surma and itar on a female mayyit?**

A. It is not permissible to apply surma and itar to the female mayyit. Only camphor may be applied to the forehead, nose, the palms of the hands, the knees and both feet.

**Q. What ibaadat should the females do when the mayyit is removed from the house for burial?**

A. There is no Sunnat act of ibaadat for the women to do when the mayyit is about to be taken to the qabrustan (graveyard). However, it is haraam for them to appear in front of males as has become the practice at houses where there is a mayyit. The house people may recite Qur'aan Shareef and make dua for the mayyit. They should not organize any ceremonies or group forms of tilawat. Whoever wishes to recite the Qur'aan should do so and ask Allah Ta'ala to forgive the mayyit and transfer the thawaab of the recital to the mayyit.

**Q. People are saying that to participate in kuffaar sports is a form of da'wah. They give the example of a certain Muslim cricket player in South Africa. They argue that he does not have an alcohol logo on his clothes and he has a Sunnah beard. He is bringing Muslims and non-Muslims closer to Islam. Is this correct?**

A. There are many atheists and drunkards, fussaqa and fujjaar who have beards. Islam is not encapsulated in the beard. There are millions of kuffaar who do not have alcohol logos on their clothes. Shaitaan knows how to manipulate stupid Muslim sportsmen who dwell in self-deception. For from bringing people closer to Islam, he is in fact bringing them closer to Jahannam. Allah Ta'ala says in the Qur'aan Majeed: *"And, they ask you (O Muhammad!) about liquor and gambling. Say that in these two (acts) there is sin and many benefits for mankind. However, their sin is greater than their benefit."*

In all things on earth there is benefit and harm. When the Shariah prohibits an act, we are not allowed to legalize it on the basis of its benefits. Assuming that participation in kuffaar sports is beneficial, then too it will be haraam on account of the numerous evils and sins.

The Muslim sportsman dwells in satanic deception if he thinks that the Deen could be spread by way of haraam. Even if someone embraces Islam as a result of associating with the faasiq sportsman, it will be like a kaafir man who commits adultery with a Muslim prostitute, then because he fell in love with her, embraced Islam and married her. Regardless of the end product, the prostitution remains haraam.

The obligation of Muslims is to obey the commands of the Shariah. The commands of the Deen may not be abandoned because of what we

## MAJOR AND MINOR SINS

**Q. Explain what is the meaning of major and minor sins? Which sins are major and minor?**

A. The classification of sins into major and minor is a mere technical issue. Literally, all sins are major and serious. A person who commits a sin thinking lightly of it because of its 'minor' (sagheerah) classification, has in fact thought lightly of Allah Ta'ala. Hadhrat Aishah (radhiyallahu anha) narrating a Hadith said: "Beware of thinking lightly of sins."

A sin is classified 'minor' in relation to another sin. A sin being minor does not mean that it is insignificant. Sometimes the punishment for even

a technically 'major' sin is severer than that of a technically 'minor' sin. The sin of verbally abusing a Muslim is 'minor' in relation to the sin of physically hitting a Muslim. The sin of consuming liquor is 'minor' in relation to committing murder. But by itself it is a major sin, and so too is abusing a Muslim a major sin. Looking at a woman with lust is a 'minor' sin in relation to committing fornication. But by itself it is a major sin. And why will it not be a major sin of an exceptional degree when Rasulallah (sallallahu alayhi wasallam) said: *"He who looks with lust at the beauty of a woman will have (hot) iron rods inserted into his eyes on the Day of*

*Qiyaamah."* So while this grave sin may be technically classified as 'sagheerah' (minor), the severity of the punishment is adequate to dispel any idea of insignificance.

Most people have misunderstood the meaning of minor and major sins. They have understood from this classification that to commit 'minor' sins is not a serious offence. This is a dangerous misinterpretation which can even extinguish Imaan.

The one who has authority over others should counsel and admonish his subordinates for every sin whether it is classified as major or minor. View all sins alike, namely, all sins are major literally speaking, and warrants Allah's Wrath and Punishment.

perceive will be beneficial effects stemming from such abandonment. Allah Ta'ala guides whomever He wills and the means of guidance are chosen by Allah Ta'ala. It is not for us to consciously embark on haraam, violate the Shariah and deceive ourselves that we are doing this for the sake of the Deen. Such lopsided and haraam logic is the product of Talbees-e-Iblees (the deception of Iblees). Our book, *Sports and The Mu'min* discusses sport in the light of the Shariah. Anyone interested may write for the book.

**Q. It was reported on a certain radio station that Ash-Shabaab of Somalia has passed a law that the jilbaab of females has to be of coarse cloth. Is this report correct?**

A. It is Waajib for the jilbaab of a woman to be shabby, of unattractive colour and coarse. The objective of the jilbaab/burqaah is to ensure that the lustful gazes of men are not attracted to females. The types of abayas and burqaahs which women nowadays wear outside the home are not permissible. We are not aware what orders Ash-Shabaab have issued.

**Q. If it is mandatory to follow one of the four Math-habs, so what is the state of Muslims who died before these Math-habs came into existence?**

A. The Math-habs are as old as Islam. The Math-habs existed even during the age of Rasulallah (sallallahu alayhi wasallam) and the Sahaabah although the names did not exist.

**Q. Why is it said that there are only four Math-habs, as we know that there were many Imaams at that time such as Sufyaan Thauri, Laith Bin Sa'd, Ibn Uyana and others?**

A. Since the existence of Four Math-habs is a reality and a fact of our time, we have no alternative but to say that there are only Four Math-habs. All the other Math-habs of Haqq have died out.

**Q. There were great scholars among the Sahaabah whose knowledge was greater than the knowledge of the Imaams. Should we not follow one of them (the Sahaabah)?**

A. Firstly the knowledge of the Imaams is the knowledge of the Sahaabah. They did not suck their

knowledge from their thumbs. Secondly, there is no known Math-hab embracing all issues of the Shariah, which could be attributed to any single Sahaabi. Suffice to say that the Knowledge of the Aimmah-e-Mujtahideen is the knowledge of the Sahaabah.

**Q. If the fatwa of the Imaam contradicts the Hadith, should we follow the fatwa or the Hadith?**

A. The Fatwa of the Imaam never contradicts the Hadith. While it may ostensibly appear to those who lack knowledge and who have read only about the Hadith that the Fatwa is in conflict with the Hadith, this is not the case. The Aimmah had issued a command to their Students who were great Fuqaha that if they found any conflict between their Fatwa and the Hadith, they should amend the Fatwa to conform to the Hadith. That was the age when all the Ahaadith had not yet reached every Imaam. Thus, if there was any conflict it was sorted out more than thirteen centuries ago. There is absolutely no scope for such action in this era.

**Q. What about the Tablighi Jamaat? Is it an old or a deviated group?**

A. The teachings of the Tabligh Jamaat are as old as Islam. This Jamaat does not teach any new tenets. While some of their methods are new introductions, these methods are used to teach the very same teachings which Rasulallah (sallallahu alayhi wasallam) taught. Furthermore, the area of the Tabligh Jamaat is extremely restricted. They only teach the Kalimah, Tahaarat and Salaat – the very basics. They do not teach anything new. A new method which does not change any of the ahkaam of the Shariah is not bid'ah.

While the Tabligh Jamaat is not a deviated group, some excesses have crept into the Jamaat, e.g. the ladies Tabligh Jamaat; the belief that all Tabligh is confined within the ranks of the Jamaat. It is necessary for the elders of the Jamaat to rectify such excesses. The consequence of excess is fossilization, retrogression and bid'ah.

**Q. Imaam Abu Yusuf was the student of Imaam Abu Hanifah. He**

**had many differences with his Ustaadh. If he believed in Math-hab, then why the differences?**

A. Brother, it is clear that you are ignorant. Go to a Madrasah, study for at least five years, then you will understand that despite the differences, the Students of Imaam Abu Hanifah were staunch Muqallideen and upholders of the Hanafi Math-hab. It is futile to embark on an exercise to convince an ignoramus on issues of academic import.

**Q. If there are no more Mujtahideen, then what is the meaning of the Hadith that Allah Ta'ala will send to this Ummah every 100 years, a man who will teach them their Deen.**

A. When you lack intelligence to understand even such a simple, well-known and well-expounded Hadith, how then can you comprehend issues of an intricate nature? The Hadith refers to Mujaddideen (Revivers), not to Mujtahideen. Thus, all Mujaddids were Muqallideen of the Math-habs.

**Q. If a woman attains purity during the day time in Ramadhaan, does she have to stop eating?**

A. After attaining purity during the day in Ramadhaan, it is not permissible for the lady to eat.

**Q. If while fasting haidh begins, what should the woman do?**

A. If haidh begins during the course of the day in Ramadhaan, then the lady should break the fast by eating.

**Q. Why did Fir'oun not kill Nabi Musa (alayhis salaam) despite seeing him as a grave threat to his kingdom. Nabi Musa (alayhis salaam) was also sentenced to death by Fir'oun for having killed one of his (Fir'oun's) men. Moreover, Fir'oun ordered the killing of the males of Bani Israaeel after Nabi Musa (alayhis salaam) had defeated the magicians who then embraced Islam. But while Fir'oun killed the magicians and countless men of Bani Israaeel, he left his arch-enemy, Nabi Musa (alayhis salaam) with only death threats.**

A. Nabi Musa (alayhis salaam) was constantly under the protection of Allah Azza Wa Jal. As much as Fir'oun desired and conspired to kill Nabi Musa (alayhis salaam), he failed. The

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ostensible physical medium which Allah Ta'ala had created for Nabi Musa's protection was his Asaa (Staff) which would transform into a massive serpent if danger lurked even while Nabi Musa (alayhis salaam) was asleep. When two of the expert sorcerers learnt that the Staff would of its own turn into a Serpent even while Nabi Musa (alayhis salaam) was asleep, they were convinced that he was not a magician, and that he had divine power. As much as Fir'oun had attempted to eliminate Nabi Musa (alayhis salaam), he with his armies miserably failed.

**Q. I had usurped a large amount of money some years ago and started a business which yielded much profit. What is the Shariah's ruling regarding the profit?**

A. You have to incumbently return the usurped money to its owners. The profit is haraam. It has to be compulsorily given to the poor without niyyat of thawaab. If you wish, you may also give it to the owners of the money which you had usurped and employed to gain the profit. In addition Taubah is Waajib.

**Q. A man was in a coma for 20 days during the month of Ramadhan. Does he have to make qadha of the days he did not fast or will payment of Fidyah suffice?**

A. He has to make qadha of the days he was in the coma. Fidyah will not be valid if he is able to fast.

**Q. A man fainted during the daytime while he was fasting. He recovered after Iftaar time. Is his fast valid?**

A. If food, water or medicine was not administered to him while he was unconscious, his fast is valid.

**Q. Is it permissible to accept a gift from an intelligent nabaaligh child of mature understanding?**

A. It is not permissible to accept a gift from a na-baaligh. If the child has not reached puberty, gifts may not be accepted from him/her even if he/she is of mature understanding.

**Q. The original warranty which came with my new vehicle has expired. Is it permissible to purchase an extended warranty?**

A. The extended warranty is not permissible since it is a kind of insurance. All forms of insurance are unlawful in Islam.

**Q. A Muslim group has organized a face-painting show to amuse disabled children. They argue that it is a good and noble deed to keep the children happy. Is such face-painting permissible?**

A. Face-painting and clowning are satanic acts of the kuffaar. It is haraam to emulate such demeaning antics of the kuffaar. Rasulullah (sallallahu alayhi wasallam) said: "Whoever emulates a people, is of them." When even sport in which there are some benefits is not permissible, then to a greater degree will satanic and clowning acts of the kuffaar be haraam. A noble cause never justifies a haraam act. Gambling and riba will not become halaal if the intention is to give

the proceeds to a noble cause. It is not permissible to participate or support in any way the shaitaani act of painting faces.

**Q. How much delay should there be after the Maghrib Athaan and the Iqaamah?**

A. After the Maghrib Athaan it is Sunnah for there to be an interval of the duration of three short aayats before beginning the Iqaamah. By the time the Muath-thin reaches the musalla in front from the Minaret where he gave the Athaan, it will be time for Iqaamah.

**Q. Can a worker leave his work without serving notice to his employer? Legally the worker has to give two weeks notice. The employer too has to give the worker two weeks notice before dismissing him. But if he does not want the worker to continue in his employ, then legally he has to pay him the wages of two weeks. Is this permissible?**

A. It is legally permissible according to the Shariah for a worker to quit his job at any time he wishes. However, morally it is required that he serves notice to the employer to enable him (the employer) to make other arrangements. Nevertheless, it is permissible for the worker to serve notice and leave the same day. According to the Shariah the employer is under no obligation to pay his worker wages for two weeks of notice, if the worker does not work the two weeks. The employer is not obliged to make any monetary settlement with the employee for any days/weeks that he does not work. Thus, if the employer dismisses his worker without giving him two weeks notice, he (the employer) is not obliged to pay the worker two weeks notice pay as is required by the law of the land. In the same way, the employee can leave without serving two weeks notice.

**Q. Salary at a company is based on four principals: Basic, Punctuality, Attendance and Performance. The company makes deduction if for example the performance principle is violated. If there is an argument with the employee, a deduction is made although the employee is punctual and does his work to the best of his ability. Is such a deduction permissible?**

A. Such 'Performance' deductions are haraam. It is not permissible. Any such amounts which have been deducted should be refunded to the employee otherwise he will have a claim against the employer on the Day of Qiyaamah.

**Q. What does the Shariah say about deductions for late-coming?**

A. The employer may deduct for only the exact time that the employee is late. If he is late 5 minutes, then the employer may deduct for only five minutes, not for an hour. Furthermore, if the employee is not in the habit of coming late, the employer should not act niggardly and make deductions. Only if the employee has become irresponsible and neglectful and has formed a habit of late-coming, should

the employee adopt the corrective measure of making deductions.

**Q. If a man says to a woman that he is marrying her, and hands her a sum of money as mehr, and she accepts, is the Nikah valid?**

A. Nikah does not come into effect in this way. The handing over of money and the woman saying 'yes', is not a Nikah. Two male Muslim witnesses are a fundamental requisite for the validity of the marriage.

**Q. I have forwarded a large sum of money for some goods which have as yet not been despatched. Three years have passed. The money will be refunded to me soon. Am I liable to pay Zakaat currently on this amount?**

A. As long as the money is not in your possession, you don't have to pay Zakaat on it. However, once you receive the money, then you will have to pay Zakaat for the past years as well.

**Q. Is there a congregational dua to be made at the time of Iftaar?**

A. There is no congregational dua whether loud or silent at the time of Iftaar.

**Q. Is it necessary to make khatam of the Qur'aan Shareef on the 27<sup>th</sup> night of Ramadhan in Taraaweeh?**

A. Khatam of the Qur'aan should nowadays not be on the 27<sup>th</sup> night because it has become a bid'ah. People believe that it is incumbent to make khatam on the 27<sup>th</sup>. Khatam could be made on any night.

**Q. Is it a Sunnat to fast on 27<sup>th</sup> Rajab?**

A. Fasting on 27<sup>th</sup> Rajab is not Sunnat.

**Q. A Nikah is renewed because one of the spouses uttered kufr. Should Mehr be paid again?**

A. The Mehr should also be renewed.

**Q. Is it permissible to give interest money to destitute non-Muslims?**

A. It is permissible to give needy/ destitute non-Muslims interest money and even Lillaah money.

**Q. Is it permissible to perform Ishraaq and Chaasht Namaaz in four raka't batches?**

A. It is permissible to perform Ishraaq and Chaasht in batches of four rala'ts.

**Q. A woman miscarried at nine weeks. She was told that since the foetus was not a living child, it will not intercede on her behalf on the Day of Qiyaamah. Is this correct?**

A. Even a one day old miscarried foetus will, Insha'Allah, be a perfect child in Qiyaamah who will intercede on behalf of his/her parents. The person has misinformed you.

**Q. Is smoking haraam during Ramadhan?**

A. Smoking is haraam at all times, not only in Ramadhan. Smoking furthermore breaks the fast.

**Q. Is it permissible to attend the funeral of a non-Muslim during the month of Ramadhan?**

A. It is not permissible to attend a non-Muslim funeral and burial service at any time. In Ramadhan, the prohibition is more emphasized. The Qur'aan Shareef prohibits us from participat-

ing in or attending the burial of non-Muslims. Even if they happen to be parents, then too it is not permissible.

**Q. I am a tenant in a building which is unfit for human habitation according to the health standards here in the U.S.A. The landlord wants to sell the property and has ordered me to get out immediately. Legally there are three options available to me. These are:**

1) The law requires that a tenant be given three months notice to vacate. I can delay the eviction order of the landlord for at least a year if I go to court.

2) There is a 'buy-out' option. I can ask the landlord to pay me a sum of money for immediate vacation.

3) I can report the state of the building to the health authorities.

**Is it permissible for me to avail of any of these options?**

A. When the owner of a property serves notice, then it becomes obligatory on the tenant in terms of the Shariah to vacate. It is not permissible to resort to delaying tactics or to adopt any measure to prolong one's stay in the property which the owner wants for himself or to sell or to do whatever he wishes. According to Islam, it is unjust and an act of usurpation to continue occupying the property in conflict of the wishes of the landlord.

The 'Buy-Out' option is haraam. It is not permissible to ask for money to vacate. Such money is in the haraam Riba category.

Calling the building inspectors will not be permissible. It will be an act of spite enacted in retaliation for eviction. The eviction is the right of the landlord. It is haraam to harm a person even if he/she is a corrupt kaafir, who avails himself/herself of his/her right. It is the landlord's right to reclaim the building for whatever purpose he intends.

**Q. My brother and sister are destitute and qualify to receive Zakaat. Is it permissible for me to give my own Zakaat to them?**

A. It is permissible to give Zakaat to one's brother or sister who qualifies to receive Zakaat. A person may give his/her Zakaat to all relatives who qualify except to parents / grandparents / and children / grandchildren.

**Q. Is nazar true? What should be recited to protect against nazar?**

A. Rasulullah (sallallahu alayhi wasallam) said: "The eye (i.e. the evil gaze) is a reality." The evil gaze of some people can be harmful. Recite often the last two verses of Surah Qalam (in the 29<sup>th</sup> Juz), and make dua for protection against all evil influences.

**Q. I received a large sum from the tax department. This was a refund on the taxes I paid. Can I use this money for my Hajj journey?**

A. Yes, you may use the tax refund for your Hajj journey. Such refund is in actual fact your own money.

**Q. To whom does the word, 'Yahood' refer to in the Qur'aan?**

A. The Qur'aanic term, *Yahood*, refers

(Continued on page 12)

## THE KISWAH AND GAMBLING

**Q.** Recently *The Majlis* in a pamphlet criticized the Kiswah viewing ceremony, branding it haraam on the basis of the payment of a fee making it an act of gambling. In a paper called 'Islam', the following was mentioned in refutation of *The Majlis*:

\* There was no charge for viewing the Kiswah

\* There was no raffle organized, hence no gambling.

\* Hundreds of people came out to view the Kiswah.

**ANSWER:** The claim that there was no charge is a blatant LIE. There was a "R90 per person" charge. This fee was advertised in the very same paper, "Islam". The advert reads: "TICKET SALES CONTACT – 031 2078866. Cover Charge R90 per person." To divert attention from this haraam qimaar R90 viewing charge, the paper seeks to hoodwink by saying that the Kiswah was taken to different areas to be viewed by people who did not pay. The issue here is not related to Overport and Chatsworth where they had taken the Kiswah for 'free' viewing. The attack is against the R90 fee which was charged for viewing the Kiswah where it was displayed at a specific venue. It is dishonest and demeaning to gorge out the blatant LIE that R90 was not charged as was advertised by the paper itself.

The prizes were awarded to some of those who had paid the entrance fee – the R90 for viewing the Kiswah. Whether there was a 'raffle' or not is immaterial. In terms of the Shariah, the act was qimaar (gambling) in view of the R90 fee paid.

While hundreds may have viewed the Kiswah, millions of Hindus, men and women, bath naked in the 'holy' waters of the Ganghes river each year. Millions attended the recent

condom world cup event, and millions always participate in baatil, haraam, fisq and fujoor. The permissibility and correctness of an event are not judged in terms of numbers. The majority among the masses are always plodding baatil. This is a Qur'aanic principle. The Qur'aan Majeed says: "And, if you follow the majority on earth, then you too will verily be among the mushrikoon."

When according to the Shariah the event of the Kiswah viewing was qimaar, it was haraam regardless of any 'goodness' which the organizers saw in it. If it was an act of ibaadat, there would not have been merrymaking – fun, awarding of prizes, mob laughter, women coming out adorned in their finery, to view something which the Shariah does not order. Even for Salaat they are not allowed to emerge from their homes. The separate facilities for ladies is nowadays nonsense – drivel, bunkum – deception to hoodwink and mislead. The 'separate facilities' which they have for so-called 'ladies' at Musjids and other 'thikr' and 'ta'leem' venues are all haraam stunts and deceptions of Iblees.

The primary Shar'i ground for the prohibition of the viewing session is the fee charged. Even if it be momentarily assumed that there was no merrymaking, no satanism and no fisq and fujoor accompanying the display and viewing session of the Kiswah, then too the function was haraam solely on the basis of the fee charged. The kutub of the Shariah all unanimously state this prohibition in the following terms:

"Renting books for reading (is not permissible) because the benefit of books is (acquired) by looking inside them. Looking in the books of others is permissible without paying rent (or a fee). Thus if

a person acquired books by way of renting (paying a fee) and reads them, there is no rental (or fee) which he has to pay." (Badaaius Sanaai', Vol. 4, Page 180)

"Renting the Mushaf (copy of the Qur'aan Majeed) is not permissible because the benefit of the Mushaf is (the act of) looking inside and to recite from it. Looking and reciting from the Mushaf of another person are Mubah (permissible). That which is Mubah cannot be sold....." (Badaaius Sanaa', Vol. 4, Page 175) While the Qur'aan may be sold and bought, it cannot be rented out or a fee charged for reciting from it. The same ruling applies to all books.

Similarly, it is not permissible to charge a fee for viewing animals. Thus, the R90 fee had made the function haraam. It was haraam to pay the R90 and haraam to collect it. In addition to this primary haraam aspect, other acts of prohibition also accompanied the display and view session. The Shariah cannot be abrogated with the stupid logic of the proponents and promoters of baatil.

On the Day of Qiyaamah these miscreants will see what they have perpetrated here on earth in the name of Islam. As for the molvis who condone and promote such haraam acts in the name of Islam with their participation or silence, the Qur'aan Majeed has the following warning and reprimand for them: "O People of Imaan! Verily, many of the ahbaar and ruhbaan devour the wealth of the people in baatil (haraam) ways and they (thus) prevent (people) from the Path of Allah." (Surah Taubah, aayat 34) – The ahbaar and ruhbaan were the molvis, muftis and sheikhs of Bani Israaeel whom the molvis, muftis and sheikhs of this Ummah in this era are emulating.

## THE DECEPTION OF ALTERNATIVES

**Question:** I accept that the chickens certified by SANHA and MJC, and the debit cards, etc. of Albaraka Bank certified by their Shariah Board are haraam. But what are the alternatives? There are numerous poor Muslims who cannot afford the high-priced chickens sold by small Muslim chicken plants. Companies pay wages and salaries via banks. So what should people do in these circumstances?

**ANSWER**

Firstly, we are sure that you will agree with us that even if there are no alternatives, it is not permissible for us to maintain silence and conceal facts of Allah's Deen when we are aware. Even if there are no alternative halaal chickens and no alternative halaal banks, it does not follow that we should not apprise the Muslim community of what is haraam. Haraam food and haraam trade practices and whatever is haraam are fatal spiritual poisons. Poison kills. Physical poison kills the physical body, and spiritual poison kills the Rooh (Soul). If you save a person from consuming physical poison, he/she will be indebted to you life-long. But in this age of overwhelming spiritual and moral corruption, if you just attempt to save someone from spiritual poison, he/she becomes your life-long enemy.

If a child is about to eat a sweet laced with poison and we are aware thereof, it will be haraam for us to abstain from grabbing the poisoned sweet from the child. The argument that the sweet should not be taken from the child until such time that an alternative sweet is given to it, is absurd. In fact, if the child ate the sweet and died, then Allah Ta'ala and mankind will hold us responsible for the death of the child. But the same standard is not applied by people to issues of the Deen because the Deen no longer has importance in the hearts of most Muslims.

Secondly, we are not saying

that banks are not permissible in the Shariah. What we are saying is that the products of these so-called Islamic banks are haraam riba dealings, and the banks are not at all keen to rectify their riba practices because they find it easy and a quick-money making process to operate conventional banks in the style of the kuffaar capitalists. If the banks are sincere and if they wish to obey Allah Ta'ala, then bringing their operations in line with the Shariah is never an insurmountable obstacle. But they simply refuse to submit to the Shariah because they are schooled in the riba culture.

The alternative has to be provided by the banks themselves, and this they can do simply by restructuring their riba wares to conform to the Shariah, and also by giving the fake 'shariah boards' the boot.

Thirdly, when necessity constrains, the Shariah makes concessions. For example, it is almost impossible nowadays to operate businesses without banking facilities. Almost all companies pay the wages of their employees via the banks. In such cases of necessity, the lesser of the two evils should be adopted. As far as the banks are concerned, the lesser of the evils is to operate through a non-Muslim bank. It is not permissible at all to work via a Muslim bank which deals in riba.

Fourthly, as far as chickens and meat are concerned, if no halaal meat is available, then there is no lesser of the evils. In view of the availability of numerous kinds of foods, one will just have to abandon eating haraam meat and diseased carrion chickens, and stay without meat until halaal meat is available.

The commercial entrepreneurs themselves should provide valid alternatives. It is haraam to conceal the Haqq and to refrain from proclaiming haraam as haraam until the issue of alternatives has been sorted out.

## 'THE SKIES DIDN'T FALL DOWN' – SANHA

"After all said and done, the four week spectacle of the first World Cup hosted on the African continent ended with a glittering closing ceremony.... The event enthralled the world and gripped the psyche of our nation.....then there were the extremist prophets of doom (such as Maulana Yunus Patel and the Mujlisul Ulama). They must be surprised that the skies didn't fall down..." –

**SANHA, the Carrion Halaalizer**  
**Q.** In a pamphlet, SANHA sarcastically shouted that the 'skies did not fall in' during or after the haraam world cup games. By implication

this Sanha observation is directed to Maulana Yunus Patel Sahib who was a 'prophet of doom'. SANHA implied that the 'doom', that is, Allah's Athaab which the Ulama mentioned did not occur, hence it 'proves' that the world cup games were permissible and worthy of support. Please comment on this attitude of SANHA.

A. SANHA has emulated the divinely-destroyed nations of Nabi Nooh, Nabi Saalih, Nabi Hood, Nabi Loot and Nabi Shuayb (alayhimus salaam). All these nations who were eliminated and wiped off from the face of the earth with Divine Chastisement had uttered the very same profanity and blasphemy which SANHA has

uttered in its 'doom's day' derision directed at Maulana Yunus Patel in particular and in general at the other Ulama who had severely castigated the event of fisq and fujoor.

It was always the attitude of those whom Allah Ta'ala had earmarked for destruction to sarcastically and derisively remark, jeer and mock when the Ambiya (alayhimus salaam) would warn them of Allah's Athaab. SANHA is thus following its forefathers whom the Athaab had annihilated. SANHA's chance will also come. There is no rush and impatience in the Divine Writ. The sky will still fall apart. SANHA can be rest assured of this Divine Promise. Everything has its appointed moment

which will not be delayed a second when it is due. Perhaps the following Qur'aanic verses will be salubrious for men of SANHA's ilk, that is, if they still have a semblance of Imaan in their hearts:

"Remember when Shuayb said: 'What do you not fear (Allah's Punishment)? Verily I am for you a trustworthy Messenger. Therefore fear Allah and obey me. .... Do not spread mischief in the land (with your haraam activities) ..... They (the evil doers)

said: "Verily you are among the magicians. You are nothing but a man like us, and we most certainly think that you are among the liars. Therefore, let a piece of the sky fall on us if you are indeed among the truthful ones. .... They belied (and rejected him). Thus the Punishment of the Day of The Canopy apprehended them. Verily, it was a momentous Day of Punishment (which had utterly eliminated them)." -- Surah As-Shu'raa

(Continued on page 7)

## YOUR IN-LAWS

**“It is He (Allah) Who has created man from water. Then He made you blood relationship and marriage relationship. And, Your Rabb is Most Powerful.”**

**(Surah Furqaan, aayat 54)**

There are two kinds of sacred family ties: Ties by Blood (Blood-Relatives) and Ties by Marriage (In-Laws). Both sets of Ties are sacred bonds which come with numerous rights and obligations.

The significance and importance of In-Laws are borne out by this Qur'aanic verse. Despite its sanctity, this relationship created by marriage is generally and grossly abused. Prior to marriage, the parties exude love and affection and exchange many gifts. They visit each other, demonstrating great affection. The nikah

comes into being with much fanfare and hopes only to be shattered soon after marriage.

The evil of the nafs fully asserts itself after the in-law relationship has been formerly established. When a girl has been proposed for marriage, the relationship between her and her future sisters-in-law and mother-in-law is exuberant and excellent. They behave as close blood relatives and inseparable bosom friends. However, soon after marriage, the relationship deteriorates and reaches such a lamentable ebb that it would not be an exaggeration to liken them to cats and dogs.

The newly created sacred ties have no meaning for the parties. Neither does the new arrival into the home have any *sabr* nor her in-laws. Sneering,

sulking, pulled up faces, snide remarks and injustice by both parties become the order of their lives. The man is usually caught between the devil and the deep sea in these situations of mutual cat-and dog conflicts.

Both parties should conduct themselves with intelligence and understand that when one person reacts stupidly, the other party should tolerate the stupidity and indiscretion. The slightest indiscretion or silly comment made by a female is viewed with consternation by the others. The faces become pulled up, sarcastic comments are made and the relationship turns sour. Yet, on reflection it will be found that there was no intelligent cause for despoiling the holy relationship and the happiness of the home.

If the one party hears that the other party has gossiped about her, she should ignore it

and convince herself that, ‘I too am guilty of gossiping’. Overlook the indiscretion and pretend as if nothing has happened. It is callous and extremely unbecoming of Imaan to institute an investigation to determine the veracity of the story of gheebat which has been peddled by some mischief-maker. The intelligent Muslim who fears Allah Ta'ala overlooks drivel and nonsense.

It is not permissible to behave as if one is sinless and that it is only the other party who sins. In any relationship there are bound to be ripples, turbulence and turmoil. But the one who has greater intelligence, adopts silence and pretends that nothing untoward has happened. In contrast the one whose brains are dense, and whose soul is tarnished with evil introduces hell into the home, and this ultimately leads to the total collapse of

the in-law relationship and the marriage.

When the problems of in-laws are examined, it will be found that in most cases there is no valid cause for the animosity which had generated in the cat and dog war which generally dominates this sacred relationship. It should be remembered that Allah Ta'ala has promoted the mother-in-law to the pedestal of *mother*, the daughter-in-law to the status of *daughter*, and the sisters-in-law to that of *sisters*. All rights and obligations applicable to parents, brothers and sisters apply to their counterparts in the in-law relationship. The need is to fear Allah Ta'ala and to understand that the abuse of these rights and obligations are major sins for which there will be a reckoning and punishment in the Akhirah.

## WOMEN! YOUR IRTIDAAD IS CONSPICUOUS

**“Those who do not decide by that (Shariah) which Allah has revealed, verily they are the kaafiroon.” (Qur'aan).**

Every court case, especially the so-called ‘landmark’ cases, initiated by Muslim women against their husbands, ex-husbands or the estate of their deceased husbands, has invariably been by such women who publicly display their discontentment for the sacred Law of Allah Ta'ala. With support proffered by murtadd lawyers and other immoral elements, these women reject the dispensation of Allah's Shariah, and take the route to the kuffaar court for decrees which are in conflict with the Qur'aan and Sunnah, and which allow them

to usurp the wealth of their ex-husbands or deceased husbands.

The ears of these women are dinned with the kufr of ‘hardship’ which the Shariah imposes on them at the time of separation. According to the Shariah the woman is entitled to maintenance for only the iddat which is a period of three haidhs (menstrual cycles) for the divorcee, and four months and ten days for the widow, or until delivery of the child if the woman is pregnant. The ignorant women, dissatisfied with this ruling of Allah Ta'ala, reject it and hasten to the secular courts to obtain decrees in terms of kufr law.

When they reject the Law of Allah Ta'ala and opt for the

law of kufr, they should understand that they are guilty of *irtidaad*. They have reneged from Islam and are classified as *murtadd*. They are no longer Muslim even if they continue performing Salaat. It is not permissible to perform the Janaazah Salaat of the murtadd nor to give her an Islamic burial. Marriage with the murtadd woman is haraam and not valid.

If she later realizes her kufr folly, it will be incumbent for her to first return all the usurped money and to make Taubah and renew her Imaan by reciting the Kalimah. They should understand that the consequence of their rejection of the Divine Shariah is *irtidaad*. Such kufr cannot be concealed by performing Salaat and going for Hajj or abiding by the other injunctions of Islam.

## THE WONDERS OF THE KA'BAH SHAREEF

A Buzrug narrated that he had observed Ambiya and Malaikah around the Ka'bah. They usually frequent the Ka'bah Shareef on the nights of Jumuah, Mondays and Thursdays. He saw Rasulullah (sallallahu alayhi wasallam) with a huge gathering of Auliya. Hadhrat Ibraahim (alayhis salaam) assembles with his

progeny at the door of the Ka'bah in line with Maqaam-e-Ibraahim. Hadhrat Nabi Musa (alayhis salaam) and some other Ambiya (alayhimus salaam) assemble between Rukn-e-Yamaani and Rukn-e-Shaami. Hadhrat Nabi Isaa (alayhis salaam) with a group of his followers was seen sitting in the proximity of Hajr

Aswad. Rasulullah (sallallahu alayhi wasallam) assembles near to Rukn-e-Yamaani with his Family, Sahaabah and senior Auliya. Hadhrat Ibraahim (alayhis salaam) and Hadhrat Isaa (alayhis salaam) appeared to be the happiest among them all. Besides this, the Buzrug said that there are numerous other wonders which are inexplicable and beyond comprehension.

## ‘THE SKIES DIDN'T FALL DOWN’ – SANHA

(Continued from page 6)

When the rebellious nation of Nabi Shuayb (alayhis salaam) derisively challenged him on the matter of Allah's punishment, it signified the confirmation of the Divine Decree. Such mockery and derision as SANHA has proclaimed usually precede the Divine Decree. When the moment for the Decree dawned, it

became extremely and unbearably hot.

The people whose region was a densely forested place left their homes and sought refuge under the shade of the trees. Suddenly there appeared a huge dark cloud casting its shade/shadow over the entire region. The rebellious SANHA-type people delightfully came under the shade of the cloud

which they perceived to be a blessing for them.

Suddenly there emerged showers of scorching Fire from the Canopy of the Cloud and swiftly the Fire scorched every rebellious transgressor to death. Thus was annihilated the rebellious nation who mocked when the ‘sky did not fall apart’. Let SANHA take lesson!

## THE MU'MIN'S HONOUR

Hadhrat Abu Bakr (radhiyallahu anhu) said: “Never despise a Muslim, for verily, by Allah every insignificant Muslim is great.” Hadhrat Abdullah Ibn Abbaas when glancing at the Ka'bah Shareef would say: “Undoubtedly, Allah Ta'ala has honoured you and elevated you. However, the honour of a Mu'min by Allah surpasses you.”

Allaamah Abdul Wahhaab Sha'raani (rahmatullah alayh) said that guarding the honour of a Muslim is among the *Shi-aar* of Allah Ta'ala.

(*Shi-aar* are the outstanding and salient features of Allah's Deen such as Jumuah Salaat, Eid Salaat, Athaan, the Shar'i system of Thabah--slaughter of animals.)

## PUNISHMENT FOR A LUSTFUL GAZE

Hadhrat Ibn Abbaas (radhiyallahu anhu) narrated that an injured man with his bloodied body came to Rasulullah (sallallahu alayhi wasallam). When Nabi (sallallahu alayhi wasallam) enquired of his condition, the man said: “A woman passed by me. I cast a lustful gaze at her. Then I continued to

stare at her. Without realizing I walked straight into a wall which (miraculously) struck me and reduced me to the condition that you are now seeing.” Rasulullah (sallallahu alayhi wasallam) said: “When Allah desires to do good to a servant, then He hastens the punishment for him in this world.”

## QUR'BAANI FOR FOREIGNERS

BROTHERS and Sisters living in other lands are reminded to send in their Qur'baani orders immediately. A cow (7 shares) US\$350, 1 share US\$50. Last year several Qur'baani orders reached us only after the days of Qur'baani. The postal system is becoming increasingly unreliable. After having posted your order or after having deposited the funds in our account, please notify us by e-mail:

([mujlisul.ulama@gmail.com](mailto:mujlisul.ulama@gmail.com)) Notification may also be by fax. Our fax number is 27-41-451-3566.

If it is no inconvenience, then instead of posting a

cheque as most U.S.A. brothers and sisters do, please deposit the funds directly into the England banking account, the details of which are:

**SERVANTS OF SUFFERING HUMANITY**  
Account no. 631 91029 (U. S. currency A / C)

**Bank:** Girobank plc, Bootle, Merseyside, England

**GIROAA**

**Sorte Code 720000**

**Swift code ALEIGB22**

If for some reason, depositing in our account is inconvenient, post your cheque with your Qur'baani order early. When your order reaches us after the Days of Qur'baani, the only option is to make the Qur'baani qadha.

# SANHAS SHENANIGANS

## SANHA'S "NON-APPROVED", "APPROVED" AND "RESTRAINT" STUNTS

IN A recent 'urgent notice' pamphlet in which SANHA, the Maitah-Halaalizer informs that Earlybird Chicken Farms which SANHA has **CERTIFIED** despite its denials, is dealing now in "**NON-APPROVED IMPORTED BRAZILIAN CHICKEN**". On the basis of its 'approval-non-approval' policy stunt, SANHA mentions Earlybird Farms' Goldi Polony products without amplifying its chicanery.

SANHA does not mention whether the Earlybird Goldi Polony products remain 'approved' or 'non-approved' (whatever these epithets mean), or whether halaal or haraam. After mentioning the carrion polony products, SANHA jumps to imported Brazilian chicken which

it brands as 'non-approved'.

Without branding the carrion Goldi polony products, SANHA advises traders and consumers to "exercise restraint".

The very first question developing from this carrion mess is: Does SANHA still certify the Maitah (Carrion) of Earlybird now that this SANHA **CERTIFIED** maitah producing chicken plant's dealing in imported Brazilian chickens has been exposed? If SANHA, in order to perpetuate the myth that it does not certify Earlybird carrion chickens, chooses the deception of 'approval and non-approval', the question arises: Does SANHA still **approve** of Goldi or Earlybird chickens? Now that SANHA has finally

admitted that Earlybird deals with Haraam Maitah imported Brazilian chickens, on what basis does it 'approve'/certify Goldi chickens?

Are the imported Brazilian chickens halaal or haraam according to the SANHA carrion-halaalizer? Why bamboozle the public with the stupid drivel of 'approval and non-approval'. Why does SANHA choose to keep a window open? Obviously for giving effect to its carrion shenanigans. What restraint should traders and consumers show?

Ten years after SANHA had established that imported Brazilian chickens certified by MJC were Haraam, and for which certification SANHA had tried its utmost to crucify MJC, it (SANHA) comes out

guardedly with its 'non-approval' and 'restraint' tricks to walk a tightrope between MJC and the Muslim public. Should SANHA emphatically brand the imported carrion haraam, it risks shattering the precarious pact with MJC in the current haraam crisis it is beset with. Hence, SANHA has refrained from using the word 'Haraam' to describe the MJC certified Brazilian carrion.

On the other hand, SANHA has to contend with the feelings of numerous semi-concerned Muslims who while consuming carrion are reluctant to devour such carrion for which there is not even a vestige of argument with which to conceal the haraam status of the chickens, hence the 'non-approval and restraint' stupid 'urgent notice' which sees the light of day almost ten years after SANHA had established the rotten status of the Brazilian carrion.

The rare exception of the

use of the term 'Haraam' by SANHA was when it made its swift pounce on a small fry carrion hawk in Azaadville. SANHA had no money to lose and it is in desperate need to polish its carrion-besmirched face, hence it announced that the individual's chickens were HARAAM. But to date SANHA has not branded a single MJC carrion product Haraam despite the incontrovertible fact of the chickens being Haraam – Haraam established by SANHA itself and stated in black and white in its secret 223 page Carrion Report specially prepared to eliminate the MJC – a task in which SANHA was unsuccessful.

**THE QUESTION WHICH SANHA MUST ANSWER: IS EARLYBIRD CARRION GOLDI CHICKENS STILL APPROVED BY SANHA DESPITE THE PLANT HAVING "INTRODUCED NON-APPROVED IMPORTED BRAZILIAN CHICKEN MDM"???**

## SANHA'S MOTIVES ARE PURE MERCENARY

WHILE SANHA is labouring to create an image of altruism for itself and to convince the Muslim community that its certification of carrion food is motivated by Deeni considerations, this is the furthest from the truth. The reality is that SANHA is in frantic competition with the other carrion certifying bodies in this haraam industry. The objective is to make as much money as possible, hence everyone in competition has to be mowed down so that SANHA can have the whole haraam riba cake of royalties and the other ancillary perks that go with the carrion halaalization industry.

Betraying its pecuniary objective, SANHA outlines its strategy which is mentioned in its Executive Meeting report dated 30<sup>th</sup>-31<sup>st</sup> January 2010 as follows:

### "RESPONSIBLE PERSON – ML Y.PATEL

#### h) Competitor Analysis

- \* Appointment of agency
- \* Feedback from members
- \* Document competitor's activities of NIHT / MJC / ICSA / JUKZN. All organisations."

A further carrion asset of SANHA's propaganda strategy is stated as follows in the Minutes:

### "Target Imaams of Masjid."

Molvi Yusuf Patel has been appointed by SANHA to track the halaalization ac-

tivities of NIHT, MJC, ICSA and Jamiatul Ulama KZN, and to devise ways and means to thwart the growth of these bodies. While SANHA regards *The Majlis* as its primary foe, it regards the four listed carrion halaalizers as its main competitors in the carrion industry. Everyone can understand from this lurid mercenary mentality and pecuniary lust, that everything within SANHA's power will be done to denigrate the images of the other carrion halaalizing organizations. In pursuit of this goal, SANHA has issued its denouncement of MJC certified imported Brazilian carrion chickens.

Also in line with this objective is the following comment made by SANHA in its Executive Meeting report: **"(a) NHIT The organisation has failed to submit the written report of findings which met their Halaal criteria on the visit to Rainbow Farms."**

It is abundantly clear from SANHA's Executive Meeting report that it (SANHA) is closely watching NIHT, MJC, ICSA and Jamiatul Ulama KZN. While *The Majlis* remains a 'major' headache for SANHA, the aforementioned four organizations regarded by SANHA as competitors, are SANHA's main concern and nightmare on account of the monetary dimension in-

involved. It should be understood that SANHA cannot digest that the MJC despite its inability to operate a grandiose advertising and propaganda scheme and machinery as SANHA does, nevertheless nets more than double the amount of haraam income which SANHA acquires from his haraam certificate trade.

There will perpetually remain a powerful undercurrent of discontent, suspicion and animosity between SANHA on the one hand and the other carrion halaalizers on the other hand. It is a scenario of dogs fighting over bones – haraam bones. May these carrion halaalizers be destroyed by Divine Chastisement.

Lamenting the migraine headache and rise of its blood pressure caused by *The Majlis*, SANHA states in its Executive Meeting report: **"12. On-going issues: (i) Majlis / Early Bird is still a major preoccupation at the moment. Was involved in studying the papers and drawing up a response for the High Court. Numerous and time consuming strategy and correspondence is being undertaken on this."**

Yes, SANHA must roast in its carrion cauldron. Those who feed the Ummah haraam carrion will not escape the *Ghadhab* of Allah Azza Wa Jal.

## THE BRAZILIAN CARRION CHICKEN CONUNDRUM

There is a sinister dimension to the imported Brazilian carrion chicken saga. Ten years ago SANHA had throttled the MJC on this issue. Despite having crucified the MJC for certifying imported Brazilian carrion chickens, SANHA had mysteriously refrained from notifying the Muslim public of the situation. That created a conundrum. Now ten years down the line, SANHA suddenly rakes up the Brazilian carrion chicken issue, proclaims the carrion 'non-approved' and exhorts Muslims to abstain. What has induced SANHA to play this trick? The answer to this conundrum is contained in SANHA's Executive Meeting Minutes dated 30<sup>th</sup>-31<sup>st</sup> January 2010.

In the minutes of SANHA's Management Board Meeting of 20 November 2009, it is mentioned: **"Brazil: Negotiations in progress for import of products under SANHA supervision."**

This clarifies that SANHA was until recently negotiating with the Brazil carrion chicken plants behind the back of the MJC who certifies these imported chickens. SANHA's gaze was focussed on capturing the Brazilian carrion chicken market by wrenching control from the MJC, hence SANHA tried, but in vain, to push its foot into the Brazilian door. The door was held firmly closed resulting in a case of sour grapes. Since SANHA has failed to wrench control of the Brazilian carrion chicken industry from

MJC, it retaliated on 14 July 2010 with its 'URGENT NOTICE' announcing 'non-approval' of "imported Brazilian Chicken" in which its own approved Early Bird Chicken Farms were dealing.

Despite having condemned the MJC for its certification of Brazilian carrion chickens and despite its 'non-approval' of these imported chickens, it had totally refrained from informing the Muslim community as its Deed of Trust stipulates. Meanwhile SANHA was frantically negotiating behind the scenes and behind the back of MJC to secure the Brazilian carrion chicken market for itself, for it would net SANHA an extremely juicy pork bone in the form of perhaps a couple of hundred thousand rands in riba royalties, etc.

Now that SANHA has failed in its nefarious attempt, it turned acrimonious and sour. It is this attitude which induced SANHA to issue its 'URGENT NOTICE' to denounce the imported Brazilian carrion chickens which its foe and main competitor, the MJC is certifying.

For all these carrion stunts, SANHA will hang upside down in Jahannum on the Day of Qiyaamah with billions of tortured chickens clawing and gnawing the flesh of all those who had brutally tortured and murdered these chickens for the sake of gratifying their inordinate monetary lusts.

**"O People! Eat from the earth that which is halaal and tayyib, and do not follow in the footsteps of shaitaan." (For shaitaan eats carrion.)**

Qur'aan



## DON'T BE LIKE THE MUNAAFIQEN (HYPOCRITES)

The *MUNAAFIQEN* were the people who proclaimed that they were Muslims while in their hearts they did not believe in Islam. They lived during the era of Rasulullah (sallallahu alayhi wasallam). Speaking in condemnation of the Munaafiqeen, the Qur'aan Shareef says:

**"When they (the Munaafiqeen) stand up for Salaat, they stand LAZILY. (They stand for Salaat) merely to show people, and they hardly remember Allah." They sway in doubt. Neither are they towards these nor towards those. Whomever Allah misguides, never will he find a way (of guidance). (Surah Nisaa', Verses 142 and 143)**

It was the practice of the *MUNAAFIQEN* to lazily drag their feet and stroll towards Salaat. In their hearts they detested performing Salaat. But, to show and deceive Muslims, they would come to the Masjid. They always lagged behind and slowly joined the Salaat. Their hearts and desires were never in the Salaat.

During the Month of Ram-

adhaan some persons who come to the Masjid display similar tendencies of NI-FAAQ (hypocrisy). When the Taraaweeh Salaat begins, they lounge behind against the wall of the Masjid and do not join the Salaat. They get up slowly even after one raka't has been performed, dragging their feet and they enter the Salaat as if they have an aversion – a dislike – for Salaat.

Those who do not wish to perform Taraaweeh Salaat are advised not to come to the Masjid. Their conduct of lounging against the Masjid wall at the back and lazily dragging their feet long after the Salaat has started is despicable and haraam. They should not pollute the sanctity of the Masjid with their presence.

If you don't want to join the Taraaweeh Salaat, please stay at home or elsewhere but don't disturb the peace of others with your unwanted presence and shaitani antics at the back of the Masjid. The Masjid is Allah's house erected for his worship, not for satanic acts of those who dislike Salaat.

## MEDICINE

### THE CONCEPT OF NAJAASAT

Rasulullah (sallallahu alayhi wasallam) said: "Allah has not created the shifa' (cure) of my Ummah in substances which have been made haraam for them."

*Najaasat* (filth/impurity) is a natural attribute of kufr. Imaan repels *najaasat* since it is the very antithesis of all Imaani attributes of excellence.

It is the natural affinity between *najaasat* and *kufr* which draws the western medical establishment irresistibly towards experimentation with filth and impurities. In fact, they savour a coprophilic concept of medical efficacy in impure and filthy substances. It is therefore not at all surprising that despite the existence of millions of varieties of pure and beneficial substances in the plant and stone kingdoms, western medical scientists almost always incline to experiment with filth – blood, urine, faeces, human after-birth substances, diseased cells, and many other items of *najaasat*.

Aggravating this concept, is their concept of brutality to animals. In the name of medicine they inflict the most horrendous acts of torture and brutality on the dumb creatures of Allah Ta'ala.

Muslims who are being

reared in western culture and indoctrinated with the concepts propounded by the western atheists are increasingly accepting the institutions of *najaasat* and *zulm* of their western masters and tutors. This evil trend is overwhelming the brains of even the Ulama who search in the avenues of the Shariah for ways to hallow the filth and brutality of the western medical establishment. The argument of *Dhuroorah* (dire need) is invariably presented for hallowing everything which the Shariah has prohibited.

The Qur'aan and the Sunnah unambiguously and emphatically prohibit filth and impurity of all kinds. Rasulullah (sallallahu alayhi wasallam) unequivocally declared the negation of *shifa* (cure) for his Ummah in all impure and haraam substances. Despite such substances possessing medicinal properties and *shifa*', the Shariah has decreed its prohibition in the same way has liquor is banned whilst the Qur'aan acknowledges its 'many benefits'.

Since filth is prohibited, it does not behove people of Imaan to incline towards medicine of filth nor to aid the process of entrenching in the Um-

## THE POSITION OF THE FEET IN SAJDHAH

Q. Some Ulama are propagating that it is Sunnat for the ankles to touch in Sajdah. They support this claim with a Hadith attributed to Hadhrat Aishah (radhiyallahu anha). It has always been understood that the feet should be kept apart in Sajdah. The same space between the feet in Qiyaam should be retained in Sajdah. A copy of the Maulana's arguments is enclosed for your perusal. What is the correct view?

A. While there is a view that the ankles should touch in Sajdah, it is an extremely weak view which has not been entertained by all the Fuqaha from the earliest era of Islam. In fact it is a discarded view. The Maulana Sahib who is propagating the view of ankles touching in Sajdah has unnecessarily assumed a burden on himself.

None of the early Fuqaha has enumerated this practice to be among the Sunan of Salaat. In fact, they don't even make reference to it. Hadhrat Maulana Zafar Ahmad Uthmaani (rahmatullah alayh) states in *Imdaadul Ahkaam*:

"None of our Fuqaha has mentioned it except the author of Ad-Durr and the Commentator of Al-Muniyah and the few of who follow them. *Al-Qudoori*, *Al-Kanz*, *Al-Wiqaayah* and others (i.e. other senior Fuqaha) of the authoritative texts who narrate *Zaahirur Riwaayat* have not entertained it..... In As-Siaayah, Allaamah Abdul Haq Lakhnowi states: "The leader among the Hanafis of those who contend the Sunniyat of *Ilsaaq* (i.e. joining the ankles) is *Zaahidi*. Despite him being a great Imaam in Fiqh, he is well known for narrating *Dhaeef* (Weak) narrations. *Ibn Aabideen* has categorically mentioned this fact in *Tanqeehul Fatawal Haamidiyyah*. It is stated in *Fawaaidul Bahiyyah* that despite him being a Hanafi in *Furoo'* (i.e. the rules of Fiqh), he was a *Mu'tazili* by beliefs." (Mu'tazilis hold some very repugnant beliefs of kufr).

"According to the discussion of Imaam Tahaawi in *Ma'anil Aathaar*, *Ilsaaq* is not a Shar'i injunction in anything pertaining to the limbs, neither

in Ruku' nor in Sujood for men. In fact, the opposite, i.e. separation between the two ankles, is *Mashroo'* (i.e. taught by the Shariah). .....Imaam Tahaawi added: "We have seen that the Sunnah which came from Nabi (sallallahu alayhi wasallam) is *At-Tajaafi* (spreading the feet) in Ruku' and Sujood. The Muslimoon (i.e. the Ummah) have enacted *Ijma'* on this. ...."

Now since the weakness of its narration in the Math-hab has been established, and since Tahaawi has unequivocally stated the *Sunniyyat* of *At-Tajaafi* (i.e. spreading the feet is Sunnah) in Ruku' and Sujood, then there is no need whatsoever to establish a *daleel* for the *Sunniyyat* of this *Ilsaaq* (joining the ankles)." (Imdaadul Ahkaam, Vol. 1, Page 478)

The Maulana Sahib has embarked on an unnecessary exercise regarding an issue which the illustrious Fuqaha had settled more than 13 centuries ago. *Tajaafi* (keeping the feet apart whether in Ruku' or Sajdah), has been the *amal* of our Akaabireen as well as the Fuqaha. It is a practice which has come down to us from generation to generation. This continuity of practice (*the Tawaaruth of the seniors and the Ummah*) may not be altered with a weak view.

The fact that according to the Shaafi' Math-hab too *Tajaafi* is Sunnat, further strengthens the view of keeping the feet apart. The Shaafi Math-hab's view is stated as follows: "Spreading the feet, etc. in this (i.e. in Sajdah) is on account of following the Sunnah."

There is really no need for us to publish a detailed response to the arguments of the Maulana Sahib. We do not deem it prudent to publish a booklet in refutation of the arguments presented by the Maulana Sahib in favour of his view. It suffices to say that *Tajaafi* is the official teaching of our Math-hab and that the practice of our Akaabireen has been on this act, and all the senior Fuqaha are of this view.

A practice which the Fuqaha had not proclaimed a Sunnat from the earliest time,

cannot in this belated century be elevated to the status of Sunnah. The view which the Maulana propagates implies that the Ummah was not aware of this Sunnat for all the past centuries from the era of the Aimmah Mujtahideen, and that this 'Sunnat' has become known only recently. But this is absurd, especially when Imaam Tahaawi had categorically stated many centuries ago that there is no Shar'i basis for *Ilsaaq*.

The solitary Hadith on which the Maulana Sahib relies was known to the Fuqaha many many centuries ago. Despite their awareness, they set it aside. They did not adopt it as a basis for establishing *Ilsaaq* to be Sunnat has the Maulana Sahib has erroneously contended.

The contention of the Maulana that the silence of the Fuqaha on this issue is not a *daleel*, is audacious to say the least. It was the sacred obligation of the Fuqaha of the Khairul Quroon to codify and systematize the whole Shariah. In *Kitaabus Salaat* the Fuqaha had enumerated all the Sunan of Salaat, even the *Mustahabbat* and the *Aadaab*. If *Ilsaaq* was Sunnat, then it is inconceivable that all the Fuqaha – 100% of them – had opted for silence. The obligation of the Fuqaha of the Khairul Quroon era was to prepare, compile and hand over to posterity the entire Shariah. Nothing of the Shariah was lost after Rasulullah (sallallahu alayhi wasallam), hence nothing can be discovered of it fourteen centuries down the line.

The contention that all the Fuqaha, including such illustrious Aimmah as Imaam Abu Hanifah, Imaam Abu Yusuf, Imaam Muhammad and innumerable other great and illustrious Fuqaha of our Math-hab were unaware of a Sunnat practice, hence their silence, and that the Maulana Sahib has managed to unearth the 'lost' Sunnat, simply boggles the mind.

No one in this age has the right to hoist as Sunnat a practice which the illustrious Fuqaha had not enumerated among the Sunnan nor had our Akaabireen regardless of what narration he produces.

mah medical treatment with filth and haraam. The permissibility of *Tadaawi bil haraam* (medication with haraam substances) is never the norm for Muslims. It is firstly a permissibility which *Taqwa* rebuffs. Secondly, it applies to exceptional cases, urgencies and emergencies, and if at such times halaal medication is not available.

The rule of *Tadaawi bil*

*haraam* was never intended to be a basis for establishing haraam and filthy medication to be a permanent, acceptable and respectable institution as a valid replacement for halaal and wholesome medication. But the erosion of Imaan has made *najaasat* and haraam acceptable and respectable to Muslims. Thus, filth banks storing *najaasat* are regarded to be perfectly halaal, and

blood transfusions have become the norm. The original element, viz., *Dhuroorah* (dire need), has been forgotten, in fact abrogated. Initially, the permissibility was conditioned with dire need. No longer nowadays.

A Muslim is a being who has or who is supposed to have *yaqeen* in the *Aqaaid* of Islam. Beliefs in Islam are not

(Continued on page 10)

# BLOOD DONATION

**Q.** Some Ulama say that it is permissible to donate blood for future use. It is not possible to acquire blood for an emergency by means of on-the-spot donation. Therefore blood can be donated for future emergencies. The argument of these Ulama goes as follows: "...The ruling with regards to donating blood would be that if there is a patient in the throes of death and the doctors say that there is strong hope that a transfusion would save the patient's life and an urgent appeal for donation is made at the spur of the moment, then one would be permitted to donate blood, otherwise not. However, in view of the challenges facing the medical fraternity in this time and era, this ruling in its essence is not applicable due to the fact that there are stringent regulations that have to be adhered to, before a donor's blood can be considered suitable for transfusion into a recipient, such as screening donor's blood for diseases such as HIV, etc. It would thus be difficult to get suitable blood on the spur of the moment.

Therefore one is allowed to donate blood whenever the call for donations is made, even though there may not be at that specific moment an urgent appeal made for a patient.....The donor, however, should donate his/her blood with the intention that the blood must be used in times of extreme necessity for someone who is in dire need of it.

There are two reasons for the permissibility of blood transfusion in spite of it constituting the usage of human body part, whereas it has been mentioned that organ transplants are not permissible for the very same reason. The reasons for permissibility of blood transfusion in life-threatening situations are as follows: Firstly, there is hardly any pain felt when removing blood from the body, contrary to that of removing a limb. Secondly, the jurist have

given it the same law as the drinking of woman's milk. It is permissible for a baby to drink the milk of a woman. Milk is produced from blood. So just as it is permissible to drink the milk, it is permissible to use the blood of another person (in dire necessity).

**A.** We disagree with the permissibility of blood donation. The two arguments presented for permissibility are utterly baseless and even weird. It is ludicrous to compare blood with milk. Blood is najasat while milk is wholesome. Milk has been created by Allah Ta'ala specifically for the nourishment of the infant, not so blood. It is therefore a gross error to liken blood with mother's milk. The averment that blood is halaal like milk is palpably baseless. The analogy is devoid of substance. There is no comparison between pure, halaal, wholesome mother's milk and impure, haraam blood. If woman's milk is 'produced from blood', it does not halaalize blood. It does not render blood *taahir* (pure and wholesome) like milk. While the milk is *halaal tayyib*, the blood remains *najis*.

The averment: "So just as it is permissible to drink the milk, it is permissible to use the blood of another person.", is absurd. Consumption of the milk is because it is *taahir, halaal* and *tayyib*. Above all, its permissibility is by the Decree of Allah Azza Wa Jal. Furthermore, the milk remains halaal and *tayyib* even after separation from the human being whereas human parts become impure after separation from the body. The introduction of the term '*just*' is therefore stupid. There is absolutely no common factor for making this weird and ludicrous analogy.

The contention of 'dire necessity' comes within the scope of an entirely distinct and separate principle of the Shariah. While it will be correct to say that a haraam substance becomes temporarily permissible on the basis of

'dire necessity', the claim that in a situation of 'dire necessity' blood becomes halaal because milk is halaal, is unintelligent and ridiculous, and not worthy of intelligent rebuttal. The temporary *hillat* (permissibility) of an original haraam substance is based solely on the element of 'dire necessity'. There is no need to fabricate a fictitious, illogical and untenable second basis for a *hukm* (law) which is the effect of 'dire necessity' (*Dhuroorat*).

The Mufti Sahib who has formulated the incorrect fatwa pertaining to blood transfusion, writes in the very same article: "It is not permissible to donate organs or to have organ transplants done, even if there be a dire necessity for it. The usage of a man's organs is not permissible because of the nobility and respect of man.....Whether a man is living or dead, it is not permissible to use any part of his body. Firstly due to his respect and secondly, due to the pain and difficulty he undergoes on that limb being removed."

Despite the element of 'dire necessity', the Mufti Sahib has created a distinction between organs and blood. The *raison d'etre* for the Mufti Sahib's negation of the use of human organs despite 'dire necessity' such as fear of death, is 'nobility and pain'. Thus, it is clear that 'dire necessity' is not an unrestricted principle for halaalizing what is haraam. As far as blood is concerned, the *raison d'etre* for the prohibition is nobility and najasat. Blood as part of the human body enjoys the same nobility as body organs while it is inside the human body. After detachment from the body it is *najis* (impure) just as other human organs are impure after separation from the body.

From this angle, organs and blood have the same *raison d'etre* for the prohibition. Human blood too may not be flushed down the sewerage drain. It has also to be deposited underground just as is the case with detached human organs. Rasulullah (sallallahu alayhi wasallam) issued a spe-

cific instruction to bury the blood which was extracted by the process of *Hijaamah* (Cupping). Human blood despite its attribute of impurity is not in the same category as urine and faeces. Hence, the 'after birth' items despite being *najis* have to be buried.

The distinction which the respected Mufti Sahib theorized for the purpose of halaalizing blood-donation and blood-storing, is logically and Islamically unsound. Pork becomes permissible on the basis of dire necessity. The element of *Dhuroorah* overrides all other factors, and the haraam substance is rendered temporarily permissible solely on the basis of 'dire necessity'. If the principle of *Dhuroorah* is applied to blood, there is no logical reason why it cannot be extended to organs.

Regarding the element of 'pain', it should be understood that lack of pain is not a halaalizer of haraam. Cutting hair and nails is painless. Despite the total absence of pain, it is not permissible to utilize human hair and nails. These items of the human body have to be incumbently buried. Furthermore, if a human organ can be painlessly removed, it does not follow that its utilization is halaal. An eleventh finger is an abnormality. If such an abnormal limb is painlessly removed, its use remains haraam solely on the basis of it having been a part of *Insaan* (the human being). The same applies to teeth. Human teeth cannot be utilized for any purpose.

Thus, the element of *Karaamat* (Nobility) of *Insaan* is the primary consideration for the prohibition of utilization and derivation of benefit from any human part with the exception (*Istithna*) of mother's milk whose permissibility is the effect of *Nass-e-Qat'i*. The exercise of analogizing blood with milk is both illogic and redundant.

Secondly just as swine flesh may not be stored in freezers for use at a later day in countries where people may still die of starvation, and just as urine may not be stored for future patients who will be in dire

need of the urine medicine, and just as faeces may not be stored for future use when they will still discover the medicinal properties of human faeces, so too the impurity of blood may not be acquired by way of 'donation' so as to treasure it for future use.

The common denominator of urine, faeces and blood is *najasat*. 'Wonderful' medicinal properties have already been discovered in human urine. In fact, a Hindu sect in India drinks glasses of their own urine. One of India's past prime ministers was an ardent advocate of urine-consumption. And, who knows! We may soon have 'halaal' urine. It remains to be seen who will win the rights to issue a halaal certificate for urine, and thereafter for medical faeces. Will it be SANHA, the MJC, NIHT, ICSA? The readers can ruminate and juggle their brains to unravel this conundrum.

If today blood-banks are halaalized, then tomorrow there will be no logical reason for haraamizing urine and faeces banks. After all, the human faeces - 'halaal' urine and 'halaal' excreta - will, for the minimum, bear the designation 'APPROVED'. Right now can the honourable Mufti Sahib come to terms with urine and faeces banks? If not, then on what basis does he accept blood-banks? If urine and faeces banks are acceptable and halaal to him, for logically there is no reason for differentiating between blood and these coprophilic substances, then we throw in the intellectual towel. Engaging stercoraceous brains defiled with coprophilic tendencies is most demeaning and benefits only those whose intellectual capacity has atrophied.

In our glittering, celestial, divine, pure and holy Shariah, there is no scope for elevating *Najasat* to the pedestal which pure and wholesome medicine occupies. Thus, blood banks, urine banks and faeces banks are HARAAM, and no 'halaal' certificate can ever halaalize accretions of filth.

## VISIT THE MAKTABS

The Mujlisul Ulama has, Alhamdulillah, established Maktabas in the following countries: Bangladesh, Pakistan, India, Indonesia, Mozambique, and The Gambia, and also in the Gauteng and Cape Town areas of South Africa. We urge those who are perhaps travelling to any of these regions to visit the Maktabas. Anyone interested in visiting any of the Maktabas, should contact us. Insha'Allah, the brothers in charge of the Maktabas in the various countries will gladly take you to the Maktabas. It will indeed be an eye-opening experience to open up your heart and vision.

## FITRAH

Hanafis  
Shaafis

R10.00  
R20.00

## MEDICINE THE CONCEPT OF NAJASAT

(Continued from page 9)

supposed to be limited to verbal profession. They have to permeate our physical and spiritual beings, and be a living force in our life. We believe that every iota that happens in the universe is with the command and direct intervention of Allah Azza Wa Jal.

We are under obligation to act within the parameters and boundaries of the Shariah. We

are not supposed to think like the kuffaar and atheist doctors and scientists whose minds first and foremost dwell towards najasat for cure and benefit.

Our Fiqah and Shariah, and our entire life must necessarily be blended and painted with the spirit of the Sunnah and conditioned with the demand of our *Aqaaid*. There is no need to look at kufr and najasat for our progress and benefit.

When Allah Ta'ala has negated the *shifa*' of this Ummah in haraam and *najasat*, then it is akin to kufr for Muslims to

actively and ardently contrive ways and methods of promoting *najis* and haraam medicine and medication. The argument of 'emergency' has no validity. When an emergency develops, the bridge will be crossed at that time. Muslims are required to have *tawakkul, sabr* and *yaqeen* on Allah Ta'ala. He will see us through the emergencies. He is the Creator of the disease and of its cure. Our obligation is to submit to His Commands as we have pledged, while His obligation is to nourish and sustain us as He has promised.

# ZAKAAT ON PREMIUMS – TRADE AND MEDICAL INSURANCE

**Question.** Is Zakaat payable on the premiums which an insurance policy holder or a member of a medical scheme pays? In a booklet by the Darul Uloom of Springs, the following appears:

*“It is compulsory to discharge Zakah on conventional insurance premiums and medical aid policies. The person should calculate the premiums he had paid and pay Zakah every year on the full amount of his premiums. This is as if he deposited money for future in the event of any misfortune befalling him.”* Please comment on this view.

**ANSWER:**

## Trade Insurance

As far as trade insurance and the like, excluding medical insurance, is concerned, Zakaat is payable on the sum of the premiums paid to the insurance company. However, Zakaat is not Waajib on the premiums immediately. Once the money has been received from the company when the policy matures, only then will Zakaat be payable. But then Zakaat will have to be paid for the past years as well. It is therefore better to pay Zakaat on the premiums annually. Furthermore, it should be remembered that all forms of insurance are Haraam.

Zakaat is not payable on these premiums immediately or annually because, despite ownership being retained, possession is eliminated.

The owner does not have possession of the money nor is he able to take possession.

Premiums in an insurance company are not like savings in a bank. The owner has the right and ability to utilize his bank savings whenever he wishes. This is not the case with insurance premiums. Possession is totally eliminated, and the owner is deprived of the utility and benefit of his money. He has effectively loaned the money to the insurance company who invests it on interest, and who will repay it either at death of the policy holder or whenever the policy matures. There is therefore no resemblance with bank savings.

## Medical Insurance

Regarding the premiums of medical insurance, the situation is vastly different. The whole premium paid does not belong to the paying member of the medical insurance scheme. Almost two thirds of the premium is gobbled up by the medical insurance company. The medical scheme usurps about two thirds. Only one third (approximately) is retained for the member. This third is deposited into a ‘savings’ account called MSA which is not a normal or conventional savings account. The member has no access to the MSA. Money from this account is utilized by the medical insurance entity to pay for the member’s medical expenses.

In the event of the death of the member or on termination of the medical insurance contract, whatever balance there may be in the MSA will be transferred to the member. The attributes of the MSA are:

- 1) It receives only about one third of the member’s contribution. He loses ownership of two thirds of his premium.
- 2) The member has no access to this ‘savings’ account. He cannot withdraw funds from it.
- 3) On death or termination, if there is a balance, it will be refunded.

Thus Zakaat is not payable on the premiums paid by a member of a medical insurance scheme. He has to pay Zakaat on only the amount which will be refunded to him at the end when the contract expires. Of course, he will have to pay Zakaat on the balance for the past years as well.

However, if the money is paid after his death, it becomes inheritance. Zakaat will be Waajib only if he had made *wasiyyat* to pay the Zakaat. If *wasiyyat* was not made, it will not be Waajib on the heirs to pay the Zakaat. The member thus heads into Barzakh with the burden of undischarged Zakaat. Medical insurance is also Haraam.

The error of the Springs Darul Uloom is in their understanding of medical insurance. They have likened medical insurance contributions to the premiums of other kinds of insurance such as business insurance.

# ZAKAAT ON MERCHANDISE

**Q.** How is Zakaat to be calculated on stock-in-trade? Which value should be adopted? Some say the selling price and others say the market value.

**A.** Zakaat has to be paid on the current value of the stock. That is, the price which the holder of the stock (retailer, wholesaler or manufacturer) will pay. The selling price is an imaginary entity. The added profit is in the ‘air’. It is something which has not been realized. Zakaat is not paid on imaginary ‘stock’ regardless of the certitude of its acquisition.

Consider the following case: Zaid has R1,000 cash on which he has to pay Zakaat. He purchases stock for the R1,000. If he had paid Zakaat on the R1,000 a minute before purchasing the stock, he would have paid on R1,000. It will be incorrect to say that one minute after having purchased stock for R1,000 he has to pay Zakaat on R1,250, the extra R250 being anticipated profit. He has not taken physical possession of the expected profit which he may or may not realize. But he has in his possession R1,000 worth of stock. He has to pay Zakaat on only R1,000. The future profit is imaginary or fictitious as long as the tangible money has not reached his possession.

Zakaat is paid on tangible Zakaat assets which are in one’s possession. Zakaat is not paid on imaginary entities.

## THE FILTH OF PLANE FOOD

“The biggest safety issue you face while flying could be the food served by the airlines. More than half a billion meals are made by some of the largest airline food kitchens in the United States. A recent analysis of some of the Food and Drug Administration (FDA) inspection records found that food preparations in some of these kitchens is a recipe for disaster.

Violations include roaches, mice, unsanitary conditions and no place for employees to wash their hands. “Volume always leads to problems”, said Brian Buckley of the Institute of Culinary Education. “Obviously there’s not a lot of accountability”..... According to food safety experts, the issue is lack of oversight when it comes to cleaning and food preparation, leading to dangerous conditions for diners.” -- *New York (CBS)*

The filth of airline foods has been reported several times in the past. One report had even mentioned contamination with faeces. Add to this filth the haraam carrion which the haraam certificate outfits are halaalizing.

When travelling by plane it is necessary Islamically, and safest healthwise, to take with your own food. Plane food is a combination of najaasat and haraam.

## BOREHOLES THE NI'MAT OF WATER

**WATER IS AVAILABLE** to us in such abundance that we seldom appreciate its value, and what a wonderful and vital ni'mat (divine bounty) it is for our survival on earth. Every home enjoys several taps providing water instantaneously. Yet there are millions of Muslims living in remote villages all over the world who are without proper water facilities. In many places dirty contaminated water is consumed. Currently in Muslim villages in Nigeria


there is a cholera epidemic due to the filthy water people are compelled to drink.

In some places people have to walk several kilometres daily to distant wells to obtain water. To alleviate the misery in a small measure we are arranging for the construction of boreholes in villages. One borehole with just one pump for the entire little village is indeed a wonderful boon for people who are deprived of pure clean water.

The cost of constructing a borehole and installing a pump, etc. in Nigeria is \$1,666 (approximately R13,000). Whoever, wishes to join in this beautiful Thawaab-e-

Jaariyyah (Perpetual Reward) service may contact us. Several small contributions also assist for the construction of a borehole. Those who are by the means should take advantage of this opportunity to gain maximum thawaab for themselves and for their beloved deceased relatives or friends.

Rasulullah (sallallahu alayhi wasallam) said that giving a person a glass of water to drink in a place where water is available in abundance is like curing an ailing person, and giving water to drink in a place where water is not freely available is like reviving a dead person.

 Jazaakallaah!

## THE SACRIFICE FOR ALLAH'S LOVE

*(Continued from page 1)*

Allah Ta'ala. And, why will it not have such love when it is aware of its Creator?”

*The above is a brief extract from Hujjatul Islam, a Kitaab which opens the mind, heart and soul to understand the spiritual mysteries inherent in the Islamic system of Thabah. Brutally taking the lives of animals in the way in which the savagery is perpetrated in the killing facilities halaalized by SANHA and others of its ilk is intoler-*

*able in Islam. The sin of such brutality qualifies its perpetrators for upside down hanging in the Blazing Furnaces of Jahannum. Instead of taking the lives of the animals for the Sake of Allah Ta'ala and in the manner commanded by Allah Ta'ala, the halaalizers of carrion are torturing these Makhluqaat of Allah Ta'ala in brutal kuffaar style. Moral, spiritual and physical destruction is the consequence of devouring the haraam 'halaalized' carrion, the end product of SANHA-MJC brutality*

## EVIL GARMENTS

**T**HE Ulama in Malaysia have declared ‘football shirts’ – garb with kuffaar sporting logos – as haraam. The Ulama claim that the garb of football teams is evil and un-Islamic, and erode Imaan, hence not permissible. Mufti Nooh Jidot of Malaysia is reported to have said: “As Muslims, we should not worship the symbols of other religions or of the devils. It will erode Imaan.” The Mufti said that buying such evil garb is more sinful. Muslims who are guilty of this sin should immediately make Taubah said the Mufti.

Commenting on the Red Devil logo of one football club, Mufti Harusaani Zakariyya of the State of Parak said: “Devils are our enemies. Why would you wear a garb with the devil’s picture? You are only promoting shaitaan.” And, about shaitaan, the Qur’aan says: “Do not follow in the footsteps of shaitaan, for verily he is your open enemy.”

**RAINBOW, EARLYBIRD, GOLDI, COUNTY FAIR ROCKLANDS, AND ALL COMMERCIALY KILLED CHICKENS ARE HARAAM MAITAH (CARRION).**

# Questions and Answers

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

(Continued from page 5)

to all of the twelve tribes of Bani Israaeel. It refers to the entire progeny of Nabi Ya'qoob (alayhis salaam).

## ZAKAAT CALCULATION

**Q. How does one calculate Zakaat on salaries and investments? And how does the 12 month period apply? Does this period have to lapse on each amount received at different times of the year?**

**A.** Many people are confused on this issue. We shall, Insha'Allah, explain in simple terms how Zakaat is to be calculated.

Zakaat becomes obligatory when you have a minimum amount which is called the Zakaat Nisaab. This Nisaab presently is approximately R3,000 (approximately \$375). If 12 months later, i.e. from the date you had R3,000, you still have R3,000 or more, then you have to pay 2.5% Zakaat on the amount that you have at the end of the twelfth month.

The fluctuations in the amount during the course of the 12 months are of no consideration. In other words, you don't have to worry about how much salary you received or how

much increase and decrease there was during the course of the twelve months. The only requirement is the amount you have at the end of the 12<sup>th</sup> month. If that amount is R3,000 or more, you pay Zakaat. If the amount is less than R3,000, Zakaat is not incumbent even if you had earned a million rand during the course of the year, but had spent the money or bought a vehicle or a house to live in.

Zakaat is paid on gold and silver, stock-in-trade, savings and cash. You are allowed to minus the debts you owe from the total sum of your Zakaat assets. Then pay Zakaat on the balance. The above is illustrated in the following example:

On 5<sup>th</sup> Ramadhan 1430 (i.e. last year) you had R4,000. This is more than the Nisaab, hence it will be said that you are the owner of Nisaab from 5<sup>th</sup> Ramadhan 1430. During the course of the year, this amount increased and decreased. You acquired salaries and profits which you used, spent, and part of it you saved.

At the end of the twelve months, that is, 5<sup>th</sup> Ramadhan 1431 (the current year), your Zakaat asset position was as follows:

Cash on Hand	6,000
Gold Jewellery	4,000
Cash invested in a business	10,000
Savings in the bank	2,000
	R 22,000
Less debt owed by you	2,000
Zakaat payable on	R 20,000
2.5% Zakaat on R20,000 is	R500.

**Q. A tenant spent a large sum of money renovating the house which he had leased from the owner. According to him he had some sort of agreement with the landlord to buy the property. However, the owner put up the property for sale. Another Muslim bought the property. Now the tenant is furious. The new owner wants the tenant to vacate as he needs the house, but the tenant refuses to leave. He contends that the new owner had no right to buy the property because he wanted to buy it. He also says that he has a valid lease. What is the Shariah's ruling?**

**A.** The tenant is in grievous error. He is guilty of usurpation. Regardless of what he had spent on renovations and irrespective of what agreement he had with the owner, the house has been

sold by the owner and there is now a new owner. Even if the tenant has a lease, it lapses with change of ownership. If he has any claim, he should pursue the previous owner. It is the right of the new owner to take immediate possession of his property. The tenant is guilty of suppressing the right of the new owner. The punishment in Qiyaamah for such usurpation is that the usurped property right down into the very last depth of the earth's bowels will be made into a weight and strung around the neck of the usurper.

**Q. Is it permissible to invest with DMC properties?**

**A.** The DMC advertising pamphlets and the explanation are brief. If the transaction is exactly as explained in the two-page explanation, then it will be permissible. But we cannot vouch for its permissibility as long as we have not studied the application and contract forms. If you intend investing, you should obtain the relevant forms which enumerate the terms and conditions of the agreement. Only then will it be known if this project is truly valid in terms of the Shariah.

**Q. Several months ago a local newspaper carried a report in which an MJC sheikh made the following comments: "Minor-adults aged between 13 and 18 could not marry without the consent of their fathers or paternal grandfathers, uncles or an older brother. Such marriages will be rendered invalid. According to Islamic law, a person is considered a minor up to the age of 13 for a boy, and 11 for a girl." Please comment in the light of the Shariah.**

**Answer:** There is no concept of 'minor-adults' in Islam. A person is either a

minor or a major. The claim made by the sheikh is baseless. The sheikh made his claims to appease the western mind. His mental inferiority constrained him to blurt out the drivel about 13

## MARRIAGE OF MINORS?

and 18 year old persons.

A person is an adult in Islam on attaining puberty regardless of age. It is gross ignorance to aver that an 18 year old cannot marry without parental consent, and that such a marriage will be invalid. If a boy attains puberty before 13, he is regarded an adult in the Shari-

ah, and if a girl attains puberty before 11, she is also an adult. The latest age for reaching adulthood is 15 years for both girls and boys. If the physical signs of adulthood do not manifest,

then at the age of 15 the minor will be an adult in Islam.

According to the Shaafi' Math-hab - we presume that the sheikh is a Shaafi' - a female of any age, be she 60 years, CANNOT marry without the permission of the Wali (her father, grandfather, uncle, etc.) This law applies to both minor and

major females in terms of the Shaafi' Math-hab. However, the sheikh sought to restrict it to minors. The Nikah will simply not be valid according to the Shaafi' Math-hab even if a 60 year old female marries without the consent of her Wali.

The marriage of a male who is baaligh (an adult even if he happens to be 13 years) is valid even without parental consent despite such consent being morally imperative. This is according to both Shaafi' and

Hanafi Math-habs. According to the Hanafi Math-hab, the marriage of an adult female even if she is 13 years, is valid without parental consent. The issue here is validity not feasibility.

The marriage of an adult male and adult female cannot be annulled even if he/she is under 18 and under 13, if it was contracted without parental consent. This is the Hanafi view. The Shaafi' view is that the Nikah of the female without parental consent can be annulled, not that of the adult male. So what the MJC sheikh said is palpable drivel to appease his western masters.

## SUPPORT THIS STRUGGLE

SUPPORT THE ISLAMIC PROJECT OF THIS CENTURY  
SUPPORT THE WAAJIB MAKTAB PROJECT  
SUPPORT THE PROGRAMME OF ISLAM TO RECLAIM THE LOST CHILDREN OF THE UMMAH

Send your contributions to:  
Mujlisul Ulama of South Africa  
Nedbank  
A/c no. 1217 040 145  
Commercial Road Branch  
(Branch code 121717)  
Port Elizabeth

For those who don't have

access to Nedbank, please phone for our Standard Bank or First National Bank account details. Please notify us of your contribution deposited into any of our banking accounts. A copy of the deposit slip will be appreciated. Email, post or fax it to us. Our tel/fax number is:

+27- 41 - 451-3566  
muftis@themajlis.net  
mujlisul.ulama@gmail.com

### FOREIGN CONTRIBUTORS

Foreign contributors who wish to aid this vital Project of Islam, may deposit their contributions

into the under mentioned account:

**SERVANTS OF SUFFERING HUMANITY**  
Account no. 631 91029 (U. S. currency A / C )  
**Bank:** Girobank plc, Bootle, Merseyside, England  
**GIROAA**  
Sorte Code 720000  
Swift code ALEIGB22

**Important:** Do notify us if a deposit is made into our banking account. Please let us know the designation of the contribution, whether it is Zakaat, Lillah, Majlis contribution, etc.

## YOUR CHILDREN

*"Take care of your children at the time of Ishaa', for verily the (evil) jinn (at that time) cause mischief and (even) snatches the child." -- Hadith*

According to the Hadith children, in fact even domesticated animals, should not be allowed to roam outside the home. Evil jinn (shayaateen) prowl the streets when darkness falls, and they interfere with children.

**Shawwaal 1431  
September 2010**

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

## PARENTS

*"(The punishment of) every sin, if Allah wishes, is delayed for the Aakhirah, except (the punishment for) disobedience to parents. Verily, Allah hastens the punishment for the disobedient one in this world before his death." -- Hadith*