

THE MAJLIS

"VOICE of ISLAM"

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



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"He who subjects the Deen to his opinion, verily, he has slandered me." (Abu Nuaim from Jaabir)

40,000 'SECURITY' DETAINEES LANGUISHING IN THE TORTURE FACILITIES OF SAUDI ARABIA

THE FOLLOWING IS a reproduction of a letter written to *The Majlis* by a U.K. based Human Rights Organization:

We are writing to you regarding this very important matter. Your views are of crucial importance and hope that you will oblige for the sake of Allah and the oppressed Ulama. We are writing regarding Saudi Arabia's legal system and their treatment and systematic imprisonment of Ulama and practising Muslims.

Saudi Arabia proclaims that it is governed by the "Shariah" and their judgments and rulings are based purely on "Shariah". It is estimated that currently Saudi Arabia has over 40,000 "security related" prisoners detained in their prisons. These are all Ulama and practicing Muslims imprisoned simply because they are perceived by the Kingdom as a "security threat" or as people who may "disturb the peace", among whom some are termed "Takfeeris". Many have disappeared and many languish in Saudi prisons indefinitely without charge or trial. Some have spent several years in prison without know-

ing what their crime is. Almost all are subjected to brutal torture and inhumane treatment. On rare occasions where a trial is conducted, it is done in secrecy. Sentences vary between death penalties and prolonged prison terms. Often prisoners are not released several years after expiry of their sentences and continue to languish in Saudi prisons indefinitely.

Some of Saudi Arabia's "security prisons" are also located within the boundaries of the Haramain. The detention facility in Madinah Al Munawwara which holds approximately 1000 detainees is close enough from the Haram Sharif that the Adhan and Salah of Al Masjid Al Nabawi can be heard inside the prison. We have personally visited this facility.

Many non-Muslim Human Rights Organisations have repeatedly highlighted the plight of these Ulama and condemned these injustices. Saudi Arabia has always brushed these criticisms aside and responded to them by suggesting that they (Saudis) govern by the "Shariah" and therefore non-Muslim countries or organisations have no

right to criticise their constitution or religious matters. Unfortunately, there are no similar effective Muslim Human Rights Organisations who can counter the Saudi response with Islamic authority based on Qur'an and Hadith. The voices of Non-Muslim organisations are simply dismissed as "anti-Islamic" because they lack this basis.

The Saudi government therefore feel secure from any criticisms of their injustices as these Human Rights Organisations do not have the support of the prominent Ulama around the world. We feel that it is important that Saudi Arabia's imposturous use of the "Shariah" to disguise their un-Islamic actions is exposed. This is particularly so when their actions are in fact in sharp contrast with the "Shariah" by which they profess to govern. The Saudi government is not only committing injustices in the name of Islam, but also defaming the Shariah, Islam and the Muslims around the world.

Any Ulama-e-Haq in the Arabian Peninsula who speak out are arrested, tortured and are imprisoned indefinitely or

are disappeared forever. This has been happening for several decades and the Saudi rulers feel particularly secure due to the silence of our Ulama around the world. They are getting away with their crimes under the guise of being "Custodians of the Holy Mosques" and torch bearers of "Islam" and "Shariah".

We feel that until scholars from outside Saudi Arabia condemn them for their injustices, these injustices in the name of Islam will continue to occur unabated; the innocent Ulama in Saudi jails will languish in prisons and more and more will be imprisoned. We feel that the silence of our Ulama against the injustices of Saudi Arabia is aiding the Saudi government to carry on with what they are doing and this is tantamount to complicity.

We are in the process of writing to several prominent Muftis and Muslim Organisations around the world to secure their comments and views to support our campaign for the release of innocent Ulama in Saudi prisons. We hope that you will help us in this noble campaign. Allah SWT will Insha-Allah reward

you immensely and you will earn the Duaa of the oppressed Ulama in Saudi jails who have no one except Allah to help them.

Over the past few years, Human Rights Watch (<http://www.hrw.org>), Al Karama (<http://en.alkarama.org>) & Amnesty International (<http://www.amnesty.org>) have produced comprehensive reports on the injustices practiced in Saudi Arabia. These reports can be downloaded or read at the following internet links. It is sad that we have abandoned the flag of "Human Rights" that our beloved Prophet (Sallallahu Allaihi Wasallam) handed down to his Ummah. We have abandoned it and allowed others to take it.

"ASSAULTING HUMAN RIGHTS IN THE NAME OF COUNTER-TERRORISM"

http://www.amnesty.org.uk/uploads/documents/doc_19561.pdf.

"HUMAN RIGHTS AND SAUDI ARABIA'S COUNTERTERRORISM RESPONSE"

<http://www.hrw.org/sites/default/files/reports/saudiArabia0809web.pdf>

(Continued on page 8)

THE HALAALIZED CHLORINATED CARRION CHICKEN CANCER-CAUSING FILTH MUSLIMS DEVOUR

EVEN THE ATHEIST nation of Russia has placed an embargo on U.S.A. chlorinated carrion chickens. Russia being the largest importer of U.S. carrion chicken filth banned the chlorinated carrion chickens in January 2010. In August 31 U.S. Senators dispatched a letter of appeal urging Russia to rescind the ban. But, they dexterously ignored the chlorine issue which prompted the ban. They conducted themselves in exactly the same manner as SANHA. does. Whilst they made promises and pledges, they failed to tackle the primary issue. Ra-

ther, they stressed the monetary issue of profits which is the determining factor for ensuring that the people of the world devour the carrion chickens, then rot in its aftermath. SANHA is gripped with the same mentality. In SANHA's view it is to hell with Islam's ban on haraam chlorinated, filthy carrion chickens! As long as the haraam *riba* revenue flows into its haraam coffers, it is fine.

The Russian ban on the chicken-filth elicited such dismay and consternation in the U.S. that it constrained

even the *murtadd* U.S. President Obama to travel to Russia to solve the rotten, carrion chicken filth imbroglio into which the Russian embargo had morphed. In the year 2008, Russia imported \$900 million of chlorinated carrion chicken filth. This big money forced Obama's handlers to send him off to Russia. Just imagine! Two presidents of leading world countries opening dialogue and entering into negotiations on this haraam carrion filth which SANHA and the MJC are feeding Muslims.

During the talks, Obama

displayed amazingly the same carrion mentality with which SANHA suffers regarding the issue of 'unfettered inspections' of the carrion-chicken plants. While Obama made pledges and promises, he was fearful of inspections in exactly the same way as SANHA and the MJC who dread unfettered and unannounced inspections by independent groups of Muslims. In its report, *Global Research, September 4, 2010*, on the cancer-causing chlorinated carrion chicken filth, the following mentioned: **"Russia, the top importer of US poultry, produces only half of its chicken consumption. It banned chlorinated chickens from January 1, but recently reo-**

pened its doors to 70 US companies in line with a chlorine-free agreement between Presidents Obama and Medvedev in late June. Obama balked, however, when Russia asked to inspect the processing plants. Instead profits were stressed."

Just as Obama was convinced that if Russia is granted inspection rights, it would discover the fallacy of the 'chlorine-free agreement', so too is SANHA and the MJC paranoid about independent inspections for the fear that there will be a variety of sources in the Muslim community to confirm that the halaalized chickens are in fact, cancer-causing, chlorinated, HARAAM CARRION CHICKEN-FILTH.

Questions and Answers

THE MAJLIS Q & A
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Q. Is it permissible for a Muslim surgeon to do an operation involving transplanting of human organs?

A. It is haraam for him to participate in such an operation.

Q. After money has been stolen, can one make niyyat of Sadqah/Zakaat/Lillah?

A. If the money has already been stolen, then niyyat of Sadqah will not be valid.

Q. Is it permissible for Maaliki to combine Zuhr and Asr due to heavy rain as is the case with Maghrib and Isha?

A. According to the Maaliki Math-hab, it is not permissible to combine Zuhr and Asr on account of severe rain as is done at the time of Maghrib and Isha. The concession is restricted to Maghrib and Isha.

Q. Salafis say that when going into Sajdah, the hands should first be placed on the ground, not the knees. They quote the Hadith of Abu Hurairah (radhiyallahu anhu) in support of their claim. What is the Sunnah method?

A. The Sunnah is to place the knees first on the ground. The other Ahaadith which conflict with the Hadith of Abu Hurairah (radhiyallahu anhu) are more authentic, and the view of the overwhelming of Fuqaha is that the knees should first touch the ground, not the hands. We have prepared a detailed article on this question. You may write for a copy.

Q. Albaraka Bank advertising its debit card says: "Save on Bank Charges & pay ZERO fees when using your alBaraka Debit Card to pay for your shopping! YES FREE. NO transaction fees on alBARAKA Debit Card purchases." Is this card halaal?

A. Don't be duped by deceptive adverts. Don't ever believe that a RIBA entity – a capitalist bank – will ever render any service free. Those who indulge in RIBA, about them the Qur'aan Majeed says:

"Those who devour Riba do not stand except as one who has been driven to insanity by the touch of shaitaan." (Baqarah, ayat 276)

The exorbitant bank charges come multifariously disguised in a plethora of fees. Is it intelligent to believe that those devouring RIBA will ever give you ice in winter? *The Majlis*, in a recent issue, has exposed this so-called 'free' debit card account of Albaraka Bank.

Q. Is oyster sauce halaal?

A. Oyster sauce is haraam. All sea animals besides fish are haraam, hence all products containing such animal ingredients will be haraam.

Q. Do Maaliki women have to pay Zakaat on the jewellery which is in their use?

A. According to the Maaliki and Shaafi' Math-habs, women don't have to pay Zakaat on gold jewellery which is for their normal use. According to the Hanafi Math-hab, they have to pay Zakaat.

Q. A ghair muqallid says that Zakaat on a specific sum has to be

paid only once, e.g. if Zakaat is paid on R100,000, then the next year Zakaat is not paid on the same money according to the Maaliki Math-hab. Is this correct?

A. It is incorrect to claim that according to the Maaliki or any other Math-hab, Zakaat has to be paid only once. When Zakaat is Waajib, then it has to be paid every year according to all Math-habs.

Q. I live on the border of a country. A Musjid about a kilometre away is across the border in the other country. If I happen to go to that Musjid in the other country should I perform Qasar Salaat? Will I be a musaafir? And, will it be permissible for me, a Hanafi, to lead the Shaafi musallis of that Musjid for Asr Salaat when it is still Zuhr time for Hanafis?

A. You will not be a musaafir in view of the distance not being *musaafat-e-qasr* (77 km). Irrespective of the other country to which you go, you remain a *muqeem* (a non-musaafir) since the intention is not to travel 77 km or more.

Being a Hanafi it is not permissible for you to lead the Asr Salaat in Zuhr time even if the majority of the musallis are Shaafi'. A Shaafi' will have to conduct the Salaat.

Q. A relative took me as a partner in a business which we jointly started. He invested all the capital. It was agreed to share the profit 80% - 20%. My share is 20%. After a few months, my relative took in another partner, and fixed his share at 50%. When it came to the time to share the profit, my relative says that my share is less than the agreed 20% in view of him having taken into the business the other partner whose share is 50%. What is the Shariah's Ruling in this matter?

A. The new partner 50%; your relative 30%; your share remains 20%. Your relative is in error for contending that your share is less than 20%. When he took in the new partner, there was no new agreement to realign your share. When he took in the new partner, his (your relative's) share diminished to 30%. If your relative is not satisfied, then he can cancel the partnership with you. However, until date of cancellation, the original 20% agreement in your favour remains valid and binding.

Q. Which parts of an animal are haraam? If a haraam part is cooked with the meat, what happens to the meat?

A. There are seven haraam parts of halaal animals: Blood, testicles, male organ, female organ, glands, (e.g. pancreas, adrenal gland, prostate), gall bladder, and the bladder. If any of these haraam items are cooked together with other food, the halaal food then also become haraam. When haraam is mixed with halaal and cooked, the whole lot becomes haraam carrion which no amount of halaalization will ever render halaal.

Q. A person says that it is not necessary for a written contract for a

THE MEAT OF THE AHL-E-KITAAB

Q. According to the article I am sending to you, the meat of the People of the Book is halaal regardless of the country it comes from. As long as the slaughterers are Jews or Christians, the meat is halaal. Please comment.

A. The article pertaining to the meat of the Ahl-e-Kitaab is misleading. You will observe in the penultimate paragraph the following statement: *"It should be pointed out that the Dhabeedah of the People of the Book is Halal regardless of whether their country is considered to be part of the Daar-ul-Harb or Daar-us-Salaam."*

While this statement is correct, the author endeavours to trade the idea that even the carrion of the People of the Book is halaal. When the carrion of Muslims is not halaal, how can the carrion of the Kuffaar be halaal simply because they are Jews

Nikah because this is not to be found in the Qur'aan and Hadith. Is he correct?

A. The argument that because something is not written in the Qur'aan or Hadith it is not part of Islam, is baseless. There are innumerable masaa-il (rules) of Islam which are not to be found in the Qur'aan or in the Hadith, nevertheless, they are part of Islam. Such issues are based on principles evolved from the Qur'aan and Hadith. The validity of Nikah does not depend on a written contract. The Nikah is contracted verbally. The written contract is for convenience and for future use in different circumstances.

Q. A non-Muslim has been appointed principal of an Islamic school. Is this permissible?

A. It is never permissible to appoint a non-Muslim to be a principal/head of an Islamic educational or any other Islamic institution. When Hadhrat Abu Musa Ash'ari (radhiyallahu anhu) had appointed a Christian to be his bookkeeper, Hadhrat Umar (radhiyallahu anhu) became extremely annoyed. He ordered the immediate dismissal of the bookkeeper. In substantiation of his instruction he cited the Qur'aanic verse:

"O People of Imaan, do not take the Yهود and Nasaara as friends besides the Mu'mineen...."

There are many verses in the Qur'aan Majeed in which Allah Ta'ala prohibits Muslims from making non-believers their confidants. Besides this, it is Islamic common sense that it is not permissible to entrust Muslim children to a non-Muslim who wallows in the state of janaabat 24 hours of the day – physical janaabat and spiritual janaabat (i.e. kufr). It is not permissible to appoint even a faasiq Muslim to be the principal of an Islamic educational institution.

The *suhbat* (companionship) of the non-Muslim and of a faasiq Muslim will most definitely exercise its detrimental influence on the Muslim sub-

or Christians? The '*dhabeedah*' of the Ahl-e-Kitaab is halaal, not the carrion they produce in this age. Furthermore, the Fuqaha have ruled that it is Makrooh to consume even the *dhabeedah* of the Ahl-e-Kitaab when Muslim-slaughtered meat is available.

Dhabeedah is an animal which has been slaughtered in the same way as Muslims slaughter, including the mention of Allah's Name. Nowadays, there is no Christian *dhabeedah*. Christians no longer slaughter in accordance with the rites of the Shariah of Nabi Musa (alayhis salaam) and Nabi Isaa (alayhis salaam), hence their killed animals are Haraam.

In the present time, only the animals slaughtered by some orthodox Yهود would be classified *dhabeedah*. Just any 'kosher' meat is not necessarily '*dhabeedah*' in the same way as SANHA and MJC certified meat is not halaal despite them being Muslim.

ordinates. It is not permissible to voluntarily subject and subordinate Muslims to non-Muslims and fussaaq. It is for this very reason that the decree of a kaafir judge over Muslims is not valid according to the Shariah.

Q. If a person decides to spend the 6th day of Hajj in Mina, can he pelt the Jamraat after sunrise.

A. If a person decides to remain at Mina on 13th Zil Hajj, then pelting the three Jamraat becomes Waajib. While it is permissible on this day to pelt before Zawwaal, it is not permissible before sunrise. He may pelt after sunrise. If a person happens to be in Mina after Subah Saadiq on the 13th, then pelting becomes Waajib. If he leaves without pelting, one Dumm (sacrificing an animal) becomes Waajib.

Q. There is a new thing in the market called 'relaxer'. It is sold as incense. Many people buy it for smoking because if smoked it has the same effect as hashish although not as strong. Is it permissible to use this product for incense/smoking?

A. Since it is an intoxicant, it is not permissible. It should not be used for even purposes of incense. There are valid incense products existing since time immemorial. This product will lead to future abuse.

Q. Here in the U.S. many people receive food stamp cards. Often people sell these cards for cash, e.g. a \$200 card is sold for \$100. Is this permissible?

A. The card is not a tangible commodity (*maal*) in terms of the Shariah which could be bought or sold. The card merely entitles one to acquire goods. It is haraam to sell the cards. The money acquired from this *baatil* sale is haraam. The card-holder should first exchange his stamps for goods, then sell the goods.

Q. I entrusted my Zakaat to a relative to distribute to the poor. Before he could distribute it, he died. When I asked his wife for the mon-

Questions and Answers

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ey, she denied having any knowledge of it. What is the position of my Zakaat?

A. If the money cannot be located, you have to pay your Zakaat again. Since your relative has not distributed the money, your Zakaat obligation remains.

Q. Does SANHA certify imported Brazilian chickens as halaal or haraam?

A. SANHA does not certify the Brazilian chickens. The MJC has certified the Brazilian carrion. SANHA has tried to put its finger in the Brazilian carrion pie for gaining the considerable haraam revenue, but so far the MJC has successfully blocked SANHA, and is devouring the Brazilian carrion chicken pie itself, hence SANHA's sour-grapes reaction, calling on people to abstain from MJC certified Brazilian *maitah* (carrion).

Q. Since it is Waajib to respond to Salaams, is it necessary for a woman to convey another woman's salaam to her husband if the other woman is older than her husband?

A. It is not permissible for a wife nor for anyone else to convey the salaams of a woman to a ghair mahram man. Therefore, the wife should not convey the other woman's salaam to her husband even if the other woman is older than her husband. It is improper and shameless for a woman to tell another woman to convey salaams to her husband.

It is not Waajib for anyone to convey the Salaams of a person to another person. It is only Waajib for a man to respond to the Salaam of another man or a mahram female. Similarly it is Waajib for a woman to respond to the salaam of another woman or a mahram male.

Q. In the process of dropping a cow for Qur'baani one horn broke off at the base and the wound bled. Nevertheless the cow was slaughtered for Qur'baani. Was the Qur'baani valid?

A. In view of the horn having broken off at the root, the Qur'baani of the cow is not valid. If people had Waajib Qur'baani shares in the cow, they have to make qadha of their Qur'baani. Qadha of Qur'baani can be made in any one of the following ways:

(a) An animal (goat or sheep) has to be slaughtered, and all the meat, offal, skin, etc. must be compulsorily given as Sadqah to only the Fuqara and Masaakeen. It is not permissible to distribute the meat as is normally done with Qur'baani meat. The person himself may not eat of his Qadha Qur'baani. A share in a cow is not valid for Qadha Qur'baani.

(b) An animal may be given alive to a poor person.

(c) The cash price of an animal may be given to the Fuqara and Masaakeen. It is not necessary to give it to one poor person. It may be distributed to several persons.

Q. Will it be permissible to bury another mayyit in a grave in which someone was buried years ago?

What if it is a grave of a non-Muslim?

A. As long as the buried mayyit has disintegrated into the soil, it will be permissible to bury any other Muslim in the same grave regardless of who that Muslim was, whether a relative or a stranger, male or female. It is not permissible to bury a Muslim in a non-Muslim graveyard. However, if a non-Muslim was buried in a Muslim graveyard and his body has disintegrated into soil, then while it will be permissible to bury a Muslim in that same grave, it is not advisable. A Muslim conscious of the Deen will never want to be buried in such a grave for perhaps there remain effects of *Athaab* and *la'nat* in the kaafir's grave.

Q. A female doctor claims that it is permissible to breast-feed a baby for longer than 24 months – for as long as one wishes. Please comment.

A. This woman doctor is simply one of those dumb, moron, satanically misguided elements of the kuffaar women's lib.movement. She is like the dumb moron female who has set herself up as a 'mujtahid' to champion the command of her Saudi handlers regarding the issue of women attending the Musajjid. Such women are among the snares of shaitaan. The female doctor who makes the preposterous claim regarding breast-feeding is clearly ignorant in the extreme. No amount of reasoning will benefit such a jaahilah. The Qur'aan, the Sunnah and the practice of the Ummah from the beginning of Islam has been on 24 months. It is absolutely ludicrous to even listen to the bunkum which the jaahilah is contending.

The person who denies this Qur'aanic injunction becomes murtadd. She has negated her Imaan. Such morons never are Muslims. They masquerade as Muslims while in reality they are among the munaafiqeen.

Q. Is it permissible to have two different prices for the same goods – a cash price and a credit price?

A. It is permissible to have a different price for credit. However, the condition is to state the price at the time of the sale transaction. At the time of the deal, only one price should be stated. There should be no ambiguity.

Q. According to the Maaliki Math-hab, is it incumbent to take ghusl after bathing the mayyit?

A. It is Mustahab according to the Maaliki Math-hab to take ghusl after having given ghusl to the mayyit.

Q. Is it necessary for a woman to cover her hair when having meals even if there is no ghair mahram present?

A. When eating food it is incumbent on both men and women to keep their heads covered. Even if a man or a woman is alone, then too they should keep their heads covered when eating.

Q. What is a Darul Uloom student supposed to do if during lessons his Ustaadh speaks ill about other Ulama with whom he does not agree? We are told that according to the

QUR'BAANI OF LAMBS

QUESTION: *During the current Qur'bani season a man purchased several sheep from a Darul Uloom which does Qur'baani on a big scale every year. The sheep were small, not more than 5 or 6 months old. I am aware that if a six-month old sheep is big and fat, and if let loose in a flock of one-year old sheep, it will be the same in size, then Qur'baani of such a sheep is valid. However, these 5 and 6 month old sheep were very small. They could never pass for one-year olds. The meat yield was about 8 kg. Is the Qur'baani of such sheep valid? Is there perhaps another fatwa governing such animals if slaughtered by a Darul Uloom? When I brought this fact to the attention of the man, he said that it was not his concern if the Qur'baani was valid or not because the senior Ulama of the Darul Uloom condoned and legalized the Qur'baani. What is the Shar'i ruling on this issue?*

Also advise about a big six month old goat which has the appearance of a year-old goat. Is Qur'baani of such a goat valid?

ANSWER

Qur'baani of the small lambs described by you is most certainly not valid. There is no separate law for Darul Ulooms. The Qur'baani obligations were not discharged by slaughtering such small lambs. If any of these animals were for Waajib Qur'baani, then it is incumbent on the respective persons to make qadha of their Qur'baani by giving a live animal to the poor or the price of an animal.

If an animal is slaughtered to compensate for the corrupted Qur'baani, all the meat and every item of the slaughtered animal will be *Waajibut Tasadduq*, i.e. it will be compulsory to distribute everything of the animal to only the Fuqara and Masaakeen. The person whose Qur'baani it is and the wealthy may not consume of the meat.

Hadith that those who even sit to listen to gheebat are equal in the sin of making gheebat. I am in a dilemma in this regard.

A. As a student maintain silence and abhor the gheebat in your heart. If you are able to speak politely to the Ustaadh, then in privacy offer the Ustaadh naseehat. Remind him that his talk in your understanding is gheebat. If he becomes annoyed, maintain silence, apologize and leave his presence with humility. Never be disrespectful to your Ustaadh even if he is flagrantly in error. At most a student has the right to respectfully remind the Ustaadh of his error.

Q. Is it permissible to trade with an intelligent child who understands how to buy and sell?

A. It is permissible to trade with a

The vindication for this haraam act of slaughtering deficient animals which invalidate the Qur'baani, is satanic. Such logic is severely castigated by Allah Ta'ala. In regard to this man's Yahudi-type justification of haraam, the Qur'aan Majeed states:

"They (the laity - the ordinary people of Bani Israaeel) take their Ulama and their Mashaaiikh as gods besides Allah, (and they take for their god) Isaa, the son of Maryam."

When the Sahaabi, Hadhrat Abdullah Bin Salaam (radhiyallahu anhu), who was among the leading Ulama of the Tauraah, asked Rasulullah (sallallahu alayhi wasallam) for the tafseer of this aayat, Nabi (sallallahu alayhi wasallam) explained that when the ulama-e-soo' of Bani Israeel would make halaal into haraam, and vice versa, the laity would accept such mutilation of the *Ahkaam* and follow it. This they did because it well-suited their nafsani desires.

Thus, the brother who sought to shrug off his Deeni responsibility and Waajib obligation by passing the buck to the errant Ulama of the Darul Uloom cast himself into the mould of the laity (*awaam*) of Bani Israaeel. He made the Ulama of the Darul Uloom his *arbaab min dunillaah* (gods besides Allah). Allah Ta'ala expects that all Muslims utilize the treasure of *Aql* bestowed to them. Basic masaa-il of Istinja, Tahaarat, Salaat, Zakaat, Qur'baani, etc. are known to all Muslims. Even the *juhala* quickly understand these *masaa-il* (rules) when they read them in elementary text books prepared for Maktab kids.

This brother despite being aware of the one year requirement for sheep, soothed his conscience by having appointed the Ulama of the Darul Uloom his 'gods' besides Allah Ta'ala. He utilized the Darul Uloom's Ulama as a scapegoat for his shirk – his assignment of partners with Allah Azza Wa Jal by citing the miscreant Ulama in derogation of Allah Azza Wa Jal, and in abrogation of the *Ahkaam of Allah's Shariah*. May Allah Ta'ala save us from the kufr and shirk of our nafs.

discerning minor if his father consents and endorses the transactions.

Q. In our Musjid we have a 'lost and found' box into which discarded/forgotten socks, topis, and other insignificant items of very little value are deposited. After some time these unclaimed items are given away to the poor. Is this permissible?

A. The 'lost and found box' will suffice for items of negligible value such as old socks, handkerchiefs, topis, etc.

Q. How should qadha of I'tikaaf be made if a person left the Musjid for part of the day? What if the person is a female?

A. Qadha of only the days of the Masnoon I'tikaaf invalidated should be made. If for example the 7th day was invalidated, then qadha of one

Questions and Answers

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day should be kept. When making Qadha, fasting for that day should also be observed. This applies to both males and females. The woman may make the Qadha fast in any place, not necessarily in the same place when she had initiated her I'tikaaf.

Q. ABSA Bank is offering an interest-free loan. The only charges are an initiation fee of 10% and 14% Vat. Is it permissible to make use of this service?

A. The 'initiation' fee and the vat on the loan are in fact *riba*, hence obtaining this loan is not permissible. Nowadays *riba* is described in various ways. Shares, dividends and 'initiation' charge, etc. are all birds of the same feather.

Q. Is it permissible to be an accountant?

A. Being an accountant is just like being a worker in any other *halaal* profession or just like a trader. Whatever is *haraam* in working and trading will be *haraam* for the worker and the trader. Similarly whatever is *haraam* in accountancy will be *haraam* for the accountant. If the accountant has to be a witness to a *riba* contract or he has to draw up a *riba* contract, then these acts will not be permissible. The profession of accountancy is permissible. Only specific acts which are prohibited are not permissible.

Q. The deceased is survived by his wife, one daughter and two sisters. What are the shares?

A. The wife inherits one eighth of the whole estate; the daughter gets one half of the estate, and the remaining balance of three eighths will be shared equally by the two sisters of the deceased.

Q. A woman whose husband has died is 75 years old. What is her Iddat?

A. The *iddat* of a woman whose husband has died is four months and ten days even if she is 75 years old.

Q. Is it valid to perform Hajj on behalf of a deceased?

A. If a deceased had made *wasiyyat* to have Hajj performed for him, then it is *Waajib* on the heirs to send someone to make Hajj-e-Badal for him. The expenses for the Hajj should be paid from one third of the assets left by the deceased. If he has no assets then it will not be *Waajib* on the heirs to perform the Hajj-e-Badal although it will be meritorious if they do so with their own funds. If no *Wasiyyat* is made, then too a person may perform Hajj and supplicate (make dua) asking Allah Ta'ala to bestow the *thawaab* of the Hajj to the deceased.

Q. I am a Hanafi. The Imaam who is a Maaliki makes Sajdah Sahw without first Salaam to the right. What should I do?

A. According to the Hanafi Math-hab the *Sujood Sahw* is done after making one *Salaam* to the right. According to the other Math-habs, it is made before the *Salaam*. It is permissible for you to join the Imaam in *Sajdah Sahw* even if he makes the *Sajdah* before *Salaam*. However, you should not make *Salaam*.

WOMEN AND QUR'BAANI

Q. A Maulana has encouraged women to come to the place where Qur'baani animals are slaughtered so that they could witness their Qur'baani being made. He says that as long as Purdah is maintained, it will be permissible since Rasulallah (sallallahu alayhi wasallam) had instructed Hadhrat Faatimah (radhiyallahu anha) to look on while her animal was being sacrificed. He wanted to be in charge of the venue where the ladies would attend. Please comment.

A. This imbecile Maulana is an *ahmaq* (*buffoon*) at the minimum, and a *munaafiq* (*hypocrite*) at the maximum. If he has no sinister agenda besides amorous designs, for encouraging the women to come out from their homes in droves to the venue of slaughter where considerable nonsense and *haraam* nowadays occur, then he deserves a whipping for encouraging immorality.

It is not permissible to commit *haraam* for the sake of observing a *Mustahab* act. His talk of observing *purdah* is bunkum. He does not even understand the *Shar'i* concept of *Pur-*

dah. During the time of *Rasulallah* (*sallallahu alayhi wasallam*) women, subject to the extremely stringent conditions, were allowed to come to the *Musjid* and attend even the *Walima* functions. But they did not come out in droves to watch animals being slaughtered at public venues.

This *ahmaq* is too stupid to understand the difference between *Hadhrat Faatimah* (*radhiyallahu anha*), the character of the holy personages, the environment of that age and the *fisq* and *fujoor* of the men and women of this age. In fact the type of cloaks and 'burqahs' women don in this age are garments of *fisq* and *fujoor*. If this *ahmaq* desires to impress the ladies or desire to attract their gazes towards him, he should search another venue, e.g. a casino for displaying such immoral dalliances.

There exists a grave immoral disease in many so-called *molvi*s, *sheikhs* and *imaams* of this era. They manipulate the *Deen* to impress ladies.

One such *shaitaani buffoon* in *Durban* ordered the transmission system in the *Musjid* to be switched off

to prevent women from listening to his *bayaans* whilst sitting in their homes. Then he encouraged them to attend the *Musjid* for his stupid lectures motivated by immoral designs. They have invented a variety of satanic stratagems to impress the ladies and to draw attention to themselves. Their brain cells are dead while their carnality governs their thinking. May Allah Ta'ala save the *Ummah* from these immoral devils in human form. They are wolves in sheep's skin. They rob people of their *Imaan* and morality. Many a time such human *shayaa*-teen who manipulate the *Deen* for carnal gratification end up entangled in immoral illicit affairs with females.

One *shaikh* precisely at the time while engaging in *thikr* and going into a 'trance' committed *zina* with his female *mured* with whom he used to practise 'thikr'. Women should be exceptionally careful of 'learned' men who devise 'deeni' methods to lure them into their immoral traps of carnality. These slaves of bestiality are in league with *shaitaan*, and about *shaitaan*, the *Qur'aan Majeed* repeatedly warns: "*Verily, shaitaan is the avowed enemy of insaan.*"

Q. Is it permissible to stand for urinating?

A. It is not permissible to unnecessarily stand and urinate. This is according to all *Math-habs*. It is the filthy practice of the *kuffaar* to stand like asses and urinate.

Q. Is Miswaak also Sunnat for females?

A. *Miswaak* is *Sunnah* for women just as it is for men.

Q. A non-Muslim friend asks for a Qur'aan. May I give him an English translation in which appears the Arabic text as well?

A. It is *haraam* to give a *Qur'aan* copy to a non-Muslim. Even a Muslim may not touch the *Qur'aan* without *wudhu* nor may he recite it in the state of *Janaabat*. A non-Muslim is perpetually in the state of *janaabat*.

Q. If I miss out Dua Qunoot in Witr and remember in Ruku' what should I do?

A. If *Qunoot* is missed in *Witr*, *Sajdah Sahw* becomes incumbent. Don't abandon the *Ruku'* to recite *Dua Qunoot*.

Q. Please comment on the permissibility of obtaining a Saudi iqamah (residence permit). Many South Africans are opting to obtain a Saudi iqamah for the purpose of travelling to Saudi Arabia in order to perform Nafl Umrah and Hajj without having to obtain the necessary visas. In order to obtain the iqamah they are required to falsify documentation and also lie about their profession as only certain professionals are given an iqamah whereby they can include their spouse and children. Furthermore, in order to obtain the iqamah a kafeel (sponsor) who is a Saudi citizen is required. Such a kafeel has to be paid. It is claimed that the payment is in lieu

of the 'services' and governmental fees that will be required.

A. This method of obtaining *Iqaamah* is not permissible for the following reasons:

- 1) Falsification of documents for no valid *Shar'i* reason.
- 2) Deceiving a Muslim authority without valid *Shar'i* reason.
- 3) Speaking lies regarding professions, i.e. to claim a profession when one in reality is not of that profession.
- 4) The fee paid to the *kafeel* is a *haraam* bribe. He is actually being made for the use of his name.
- 5) The *kafeel* too is guilty of lies. He is fully aware that the person is not in his employ, yet he masquerades as the employer.
- 6) There is no valid *Shar'i* reason for the perpetration of this falsehood.

Q. According to the new law of Saudi Arabia, a person is allowed to perform Hajj once in 5 years. Is it permissible to pay the relevant authority or agent to acquire permission for Hajj?

A. Such a payment is a bribe which is *haraam*. It is necessary to abide by the once in 5 years rule.

Q. My wife has left the marital home and refuses to return because she does not want to live in the same house as my parents. My parents are old, and I am tending to them. The house wherein we live is very big. I have offered my wife that I will partition off a section for her. She will have her own kitchen, rooms, etc. She will enjoy complete privacy and there will be no interference by my parents. However, she still refuses and insists on another building away from where my parents are living. She also insists that I take her for Hajj although presently I cannot afford it. Will

her rights be fulfilled with a separate section?

A. According to the *Shariah* providing a separate living quarters for your wife is her right. The offer you have made to cordon off the place and provide her a separate kitchen and bedroom, etc. to which your parents will not have access satisfies the law of the *Shariah*. Your wife has no right to make further demands. She is acting in conflict of the *Shariah* by demanding to move out to another place, for this will compel you to abandon your parents, and this is not permissible. It is not permissible for you to abandon your parents to satisfy the unlawful demand of your wife. Once you have arranged separate and private quarters for her as you have explained, she will have no further right of demanding to move to another place away from the house where your parents are. She has no right to demand that you take her for Hajj. This is entirely your decision. It is not permissible for you to abandon your parents to satisfy your wife's unlawful demands. If she becomes intransigent in her demand, you will be faced with a difficult choice. If the situation deteriorates and you are forced to make a choice, then you have to choose your parents because in this case your wife is in grievous error.

Q. A female mayyit has nail polish on her nails. Is it permissible to remove the polish with a polish-remover at the time of giving ghusl?

A. Nail polish is *haraam*. Neither *wudhu* nor *ghusl* is valid with nail polish on. It is most unfortunate that a woman dies with this *haraam* substance on her fingers. It should be removed because the *ghusl* will not be valid while the nail polish remains on the nails.

Questions and Answers

THE MAJLIS Q & A
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Q. After having made a statement of kufr, how does one renew Imaan? Is it necessary to have witnesses?

A. Renewal of Imaan requires that the person regrets and seeks forgiveness from Allah Ta'ala for his statements of kufr. Then he should recite the Kalimah Shahaadat aloud to himself. This he can do in privacy. Witnesses are not necessary.

Q. Does a person lose his Imaan if thoughts of kufr enter into his mind?

A. As long as he does not utter the thoughts of kufr, his Imaan will remain valid. When such thoughts crop up in the mind, he should immediately recite *Wala houla...* and lapse into some Thikr.

Q. If I enter the Musjid and there is no space in the saff, where should I stand?

A. When forming a new saff, begin from the centre, i.e. in line with the Imaam.

Q. If a Surah is omitted in either the first or second raka't of Fardh Salaat, but recited in the third or fourth raka't, will Sajdah Sahw still have to be made?

A. If a Surah is omitted in any of the first two raka'ts of Fardh Salaat, then Sajdah Sahw is obligatory despite having recited it in the last two raka'ts.

Q. The staff in most planes do not allow Muslims to stand and perform Salaat. What should one do when the Salaat time will be expiring?

A. If the kuffaar and fussaag staff intransigently prevents you from performing Salaat, then perform Salaat sitting in your seat in whatever way you are able. Then repeat the Salaat on the ground.

SANHA JUSTIFYING ITS PORK CERTIFICATION WITH CARRION ARGUMENTS

Q. A friend of mine had contacted SANHA to verify the Lancewood cheese issue. In their response SANHA states as follows:

"1. The question of the SANHA mark is a contractual matter and not one that needs to be defined under an Islamic Sharia one. 2. In respect of the ham flavoured cheese that is free from non-Halaal raw materials, this under the Shariah is not Haraam due to its connotation.Whilst it is definitely not encouraged, products with inappropriate and undesirable names cannot be deemed Haraam purely on the name itself when it does not contain Haraam ingredients. Examples of this are the terms ginger beer, wine vinegar, macon, hamburger, monkeygland sauce, etc."

Is wine vinegar permissible?

A. A Shar'i *hukm* (ruling) cannot be acquired from something which itself is in need of a *hukm*. Thus, SANHA's citing the examples of ginger beer, hamburger, white wine vinegar, etc. displays their ignorance of the operation of the principles of Fiqah. Ginger Beer cannot act as a *mustadal* (basis for deduction) since it itself is in need of a *mustadal* for a verdict of permis-

DIMINISHING MUSHAARAKAH?

Q. Please comment on the Diminishing Mushaarakah concept. By this agreement a person simultaneously leases and buys the same property from the financier (the bank). The bank purchases the property and leases and sells it to the client. From the monthly rental a sum is deducted as a payment on the property. So each month the client's ownership increases a percentage while the ownership of the bank decreases by that percentage. At the end of the contract term, the client becomes the sole owner of the property. Is this deal permissible? According to Mufti Taqi Usmani this deal is permissible.

A. There is no 'diminishing mushaarah' concept in the Shariah.

Shorn of technicalities and legal terminology, the transaction is simply as follows:

- (1) Zaid approaches the bank to purchase a house for him.
- (2) The bank agrees to buy the house for him on the basis of the following conditions:
 - (a) That Zaid gives a written undertaking that he will buy the house from the bank.
 - (b) That Zaid undertakes to lease the house from the bank, and simultaneously purchase it. Thus this is a double deal in a single contract regardless of the different documents drawn up. It is a deal consisting of a lease and a purchase at the same time.
 - (c) Zaid will make monthly payments. Part of his payment

will be rental and part will be deducted as payment on the purchase price of the house. This is what the fabricators of this contract call diminishing mushaarakah, but in the Shariah there is no such transaction which is a combination of two transactions in a single deal.

- (d) With each monthly payment Zaid makes, his ownership increases proportionately, until at the end of the period he becomes the owner of the house. In essence -- in reality, Zaid enters into 60 new sale transactions if the repayment period is 60 months. Each month he 'buys' a percentage of the house in lieu of the amount deducted from his monthly payment. Thus, in this deal there is not only two transactions. There are 62 transactions. The first two are the initial purchase and lease agreement, and the 60 are the subsequent monthly acts of purchase.

Contrary to the claim that the promise is not enforceable, it is indeed legally enforceable in terms of kuffaar law. The very purpose of the written undertaking is to oblige Zaid in the event he reneges from the promise.

- (3) Since the very initial contract is *baatil* it is superfluous to delve into the other issues. The bottom line is that the property is 'sold' and

'leased' to Zaid in a single deal His ownership is incremental over the 60 months. Every month he 'purchases' a small percentage of the property, and all of this is incumbent in terms of the initial agreement.

(4) We observe that whenever the bankers are bereft of Shar'i argument, they resort to the *taqleed* of Mufti Taqi Usmani. Please be informed that we do not follow the venerable Mufti. We are in conflict with him on a range of issues.

(5) The contract may be made to conform to the Shariah by means of a simple agreement of sale. If the bank purchases the property for \$50,000, for example, and if it wants to make a profit of \$30,000 for example over a period of 5 years, the simple and straightforward way is to sell the property to Zaid for \$80,000 payable over 60 months or whatever period is mutually agreed on. What is the need for the rigmarole and the laboriously worded contract which the banks usually fabricate, and which contains a number of Islamically corrupt conditions?

We fail to understand why the Muslim banks are so intransigent in their insistence to follow the capitalist system. With a simple contract, as outlined above, the banks can make the same profit which they expect to make with the corrupt 'diminishing mushaarakah' contract. What then is the need to simultaneously enter into a sale-cum-lease agreement? Brothers, please give this issue further reflection to bring your dealings within the confines of the Shariah.

sibility or impermissibility. Thus, if we say that ginger beer is permissible, we must produce a valid Shar'i basis for such a claim.

It is plain ignorance to aver that cheese with a 'synthetic' pork ingredient is halaal because ginger beer is halaal. First it has to be proven that ginger beer is halaal. For this, a Shar'i daleel is necessary. Thereafter we shall study whether the same *mustadal* on which ginger beer's permissibility is based could act as a *mustadal* for the permissibility of SANHA certified synthetic pork cheese.

The inability of SANHA to present a Shar'i basis for its 'halaal' synthetic pork permissibility, and its scrounging in the beer barrel for justification has constrained the Carrion Halaalizer to cite ginger beer and hamburger as its daleel. This displays the bankruptcy of their knowledge and the total non-existence of any Shar'i basis for their averment. Ginger beer, hamburger and white wine vinegar are not Shar'i daleel. These individual items themselves require Shar'i rulings to confirm permissibility or im-

permissibility.

The word 'beer' refers to an alcoholic drink or liquor. It is therefore not permissible for Muslims to name any of their drinks with this term. While this name by itself will not render the contents haraam, ginger beer is in fact haraam because of the alcohol content regardless of how little it may be.

It is therefore not valid for Sanha to claim that its haraam 'halaal' certified 'synthetic' pork is halaal on the basis of ginger beer. Let us assume for a moment that ginger beer contains no alcohol, hence is halaal. While we shall condemn the word 'beer', we shall not say that the beverage is haraam for the simple reason that the contents contain no haraam ingredients. But this is not a basis for halaalizing synthetic pork. Pork is pork whether it is pig's meat or an artificially prepared substance which has the flavour and taste of pork. It is absolutely abhorrent for a Muslim, especially so-called Ulama, to aver that a product which smells like rotten pork and tastes like rotten pork on account

of the pork-produced essences, etc., is halaal. SANHA's molvis no longer have any skin on their face as a direct consequence of halaalizing carrion and consuming riba, hence it is tolerable for them to say synthetic pork is halaal.

They should commit 'suicide' by jumping into the faeces-blood filled water in the scalding tanks of the carrion plants they certify, to cleanse the earth of their vile presence. How can a Muslim say that a product in which the flavour, taste and stench of pork have been introduced is halaal?

Also understand that a stepping stone leading to haraam is also haraam. By saying that the pork item, be it synthetic pork, is halaal, SANHA opens an avenue for neutralizing the resistance of Muslims to pork. When they become addicted to consume SANHA's halaalized 'synthetic' pork, the next step will be the consumption of actual pork. While this filthy substance is 'synthetic' to the industry and to the SANHA carrion halaalizer, it is pork in terms of the Shariah. It is *khinzeer li ghairihi*, hence haraam.

Permissibility for this type of pork

(Continued on page 12)

THE HEALTH DANGER OF CARRION CHICKENS

"Despite global acceptance of US chicken decontamination procedures, chlorine is a known carcinogen. It reacts with and is retained by muscle tissue, but especially fats and the liver of chickens. It is a boon for the poultry industry, though. Chlorine treated chickens carcasses weigh more than those treated with unchlorinated water." (Gobal Research)

Chlorine is a 'boon' for the carrion-chicken capitalists. The weight increase results in phenomenal rise of profits, hence these cold-blooded economical murderers of humanity, remained unconcerned with the destruction their chlorinated carrion chickens causes to the health of mankind. This same haraam and brutal mentality is the driving force of the *munaafiqeen* carrion-chicken halaalizers in South Africa and elsewhere. The concern is nothing other than to fill the pockets with haraam money.

"Both broilers and layers live in ghastly conditions in concentrated poultry houses, as recent films like "Fresh" and "Food Inc." revealed. Chickens raised for human consumption eat genetically modified feed laced with antibiotics. They are bred for large breasts – beyond what their legs can sup-

port. A US farmer told Russian bloggers:

"Modern poultry production condemns the poor chickens to living in their own filth leading to all kinds of problems from breathing in the fecal dust and excess ammonia."

"This produces a meat that is less than firm and very absorbent. This absorbency is terrible for us because of what happens when the chicken is cleaned. Because processing is highly mechanizedmany intestines are torn during the evisceration thereby soiling many of the carcasses, which are then 'sterilized' in a chlorine bath (better known as a fecal bath) which the absorbent meat sponges up for us to later eat." (Global Research)

The haraam carrion-chicken meat certified by the shayaateen of the halaalizing outfits is saturated with poisons and excretal filth which is absorbed into the diseased flesh during the processing. This is the type of rotten, diseased, haraam carrion filth which is halaalized for Muslims by the carrion purveyors – the halaalizing outfits. Muslims should stop and reflect! What are you actually ingesting into your body when you devour

this poisoned carrion chicken filth? Even non-Muslims are nauseated by the carrion chicken filth, yet Muslims who are repeatedly command in the Qur'aan and Sunnah to consume only what is 'Halaal and Tayyib', have degenerated to the level of vultures devouring the halaalized chlorine-poisoned Haraam carrion-chicken filth which causes an array of grave diseases such as cancer and heart problems.

Each year in the U.S. alone there are 142,000 reported cases of salmonella disease, a direct consequence of devouring the carrion chicken filth. The Union of Concerned Scientists explains:

"An estimated 70% of all antibiotics used in the United States are regularly added to the feed of livestock and poultry that are not sick – a practice with serious consequences for our health. Bacteria that are constantly exposed to antibiotics develop antibiotic resistance. This means that when humans get sick from resistant bacteria, the antibiotics prescribed by doctors don't work."

This is the horrible situation and the appalling truth in all countries where the carrion-chicken industry flourishes.

CARRION AND DISEASE

"US food has been attributed to our skyrocketing rates of obesity, diabetes, heart disease and cancer. Recall that industry insiders run government agencies, a fact widely reported by watchdog groups.Instead of throwing another drug at filthy, concentrated animal feeding operations, safe and environmentally friendly alternatives abound. One is to raise your own backyard chickens. Author P.Foreman provides five good reasons to raise your own small flock in her new book "City Chicks".

This is the advice of kuffaar who have no conception of Halaal and Tayyib.

Yet, those who profess to adhere to this Qur'aanic concept of Halaal and Tayyib, have demeaned themselves to the level of vultures consuming carrion, and worst than vultures because they consume carrion which they believe to be 'halaal'. Muslims are required to ponder. The names of the pedlars of haraam 'halaal' certificates have become synonymous with disease, filth and carrion. These haraam outfits are among the vilest vermin classified as 'human beings' when in reality they are devils in human form. Only shayaateen for the sake of haraam money can be prepared to destroy the Imaan and health of Muslims with rotten, diseased, cancer-causing, chlorinated haraam carrion chicken filth.

HARAAM DISEASED EGGS

In the US, this year over half a billions diseased eggs were recalled and had to be destroyed. This was from the diseased 'crop' of just two factories of poison and disease. The Salmonella epidemic created by these diseased eggs constrained the authorities to take this action, albeit with extreme reluctance.

There are approximately 280 million egg-laying artificial hens in the US. They produce 77 billion diseased eggs annually. The two companies involved in the diseased egg scandal use vaccinated hens.

The Atlantic said: "Wright

County Egg owner, Jack DeCoster has left a trail of illness, injury, mistreatment and death in his wake for decades. His facilities tested positive for salmonella contamination hundreds of times in the two years before this summer's outbreak."

"Congressman Henry Waxman told the *New York Times* that for decades DeCoster farms have had warning after warning. Yet they continue to raise chickens in slovenly conditions and to make millions of dollars by selling contaminated eggs."

Is there any surprise at the alarming rate of increase of serious diseases?

CARRION IS FOR SHAYAATEEN

Among the species called *Jinn*, the *Shayaateen* are the evil kuffaar jinn. At the time when Iblees, who is a jinn, was expelled from the Heavens, he supplicated to Allah Ta'ala for his *rizq* on earth. He wanted to know what will be his food on earth. Came the Divine Response: "Your food will be that on which the Name of Allah is not recited."

This Divine Response brings within its purview all meats and carrion chickens certified 'halaal' by shaitaani outfits such as SANHA and MJC. It also covers all non-meat foods which man eats without taking Allah's Name. This is confirmed in the authentic Ahaadith.

Animals that die naturally and animals not slaughtered according to the Waajib system of the Shariah are essential items of food for the kuffaar jinn.

Rasulullah (sallallahu alayhi wasallam) specifically forbade Mus-

lims from impurifying or making *najis* bones which they discard because bones constitute an important item of the diet of jinn. The bones of halaal animals slaughtered in accordance with Shar'i rites constitute food for the Muslim jinn. Just as carrion meat is haraam for Muslim human beings, so too is carrion bones haraam for Muslim jinn. Carrion bones in relation to the Muslim jinn, are the bones of carrion animals — animals which die naturally, and animals which are not slaughtered according to the Islamic system of *Thabah*. Thus, SANHA and MJC certified carrion meats and chickens all come within the haraam scope for even the Muslim jinn.

Only the Kuffaar jinn and vultures consume the haraam carrion which the halaalizing predators and pedlars certify. Such certified carrion is not halaal for even canines and other beasts of prey.

Similarly, intoxicants according to the Hadith are the drink ordained for the kuffaar jinn (the shayaateen). On the same occasion of his expulsion

from the Heavens, shaitaan had also supplicated for drink. Allah Ta'ala informed him that on earth his drink will be alcohol. Thus, all those who consume alcoholic beverages, even coke and the myriad of other soft drinks and concentrated juices, join shaitaan in relishing in drinks which have been created specifically for the devils.

O Muslims! When next you devour SANHA or MJC certified carrion chickens, meat of any meat or chicken products, and when you consume these alcoholic drink, reflect, and understand, that you have joined the ranks of the kuffaar jinn in the matter of food. Allah Ta'ala has distinguished you from the beasts of the jungle by means of the celestial *AQL* (INTELLIGENCE) He has implanted in your brain. Utilize it for your *najaat* (salvation) in this world and the Akhirah. May Allah Ta'ala save us all from the snares of the *shayaateen* and the evils of our *nafs*.

THE EFFECT OF ATHAAB

Once a Buzrug (Sage) visited a town. The inhabitants informed him that there was an earthenware jug in which the water perpetually remained hot whether it was winter or summer. The water never became cold or even cool. The Buzrug requested the people to leave the jug with him that night.

When the people came the next day, they were amazed to find that the water was cold. The Buzrug explained: This jug was made from the clay of a dead man. His body had disintegrated in the grave, and from the clay of that grave was this jug made. The man was being punished in the grave (Barzakh), and the heat in the water was the effect of the punishment. I supplicated to Allah Ta'ala to forgive the man. He was forgiven. The punishment ended, hence the water is now cold."

ISTIGHNA' OF AN AALIM OF HAQQ

Istighna' means an independence blended with humility with the gaze focused on Allah Azza Wa Jal.

Once while making Tawaaf of Baitullah, the Khalifah of the time, Hishaam Bin Abdul Malik, observed the illustrious Aalim-e-Rabbaani, Hadhrat Saalim Bin Abdullah Bin

Aaamir (rahmatullah alayh) also making Tawaaf. This great and noble Aalim was carrying his shoes and wearing an old simple shawl. Recognizing the Aalim, the Khalifah said: "Ask me for any of your needs."

Hadhrat Saalim: "I feel ashamed for Allah Ta'ala to

ask in His House anyone besides Him."

The Khalifah's colour changed with anger. He interpreted Hadhrat Saalim's response to be an insult. After completing his Tawaaf, Hadhrat Saalim left. The Khalifah followed behind him. When both were outside Musjidul Haraam, the Khalifah said: "Now, you are outside the

House of Allah. Therefore, you may ask me for your needs (I shall fulfil it)."

Hadhrat Saalim: "From worldly needs or needs of the Hereafter?"

Khalifah: "Fulfilling a need of the Hereafter is beyond my power, but I shall fulfil any worldly need."

Hadhrat Saalim: "I have not

asked for worldly needs from even Him (i.e. Allah Ta'ala) Who owns the world. How then can I ask for worldly needs from one who does not own the world?"

So saying, Hadhrat Saalim (rahmatullah alayh) went ahead, leaving the Khalifah standing there reflecting on his own insignificance.

DRINKING WATER AND THE SHAITAAN

Once when Rasulullah (sallallahu alayhi wasallam) saw a man standing while drinking water, he rebuked the man. The man asked what error he had committed. Rasulullah (sallallahu alayhi wasallam) said: "Would you like a cat to drink with you?" The man said: "No." Rasulullah (sallallahu alayhi

wasallam) said: "Someone worse than a cat was drinking with you, namely, the shaitaan."

According to Imaam Shaafi' (rahmatullah alayh), even when drinking Zam Zam water one should sit. The Mashaaikh also warn of sicknesses developing when a person drinks water standing.

A DIRE WARNING FOR THE QAARIS

Once Rasulullah (sallallahu alayhi wasallam) said to the Sahaabah: "Seek protection with Allah from Jubbul Huzn (The Pit of Grief)." The Sahaabah said: "O Rasulullah! What is Jubbul Huzn?" Rasulullah (sallallahu alayhi wasallam) said: "It is a valley in Jahannum. Every day Jahannum itself petitions Allah Ta'ala four hundred times to save it (from Jubbul Huzn's heat)." Someone asked: "O Rasulullah! Who will enter it?" Rasulullah (sallallahu alayhi wasallam) said: "The Qurraa' (plural of Qaari) of Riya (show/ostentation), who display their deeds. Verily, the worst of the Qurraa' by Allah are those who visit the wealthy." (Ibn Maajah).

In this Hadith a dire warning is sounded to the Qaaris of our era. Qaaris who participate in qiraa't competitions, who recite for the public to gain money and acclaim are the serfs of the wealthy. Their sights are set on the wealth of people. They recite the Qur'aan Majeed for monetary gain. Most of them are distinguished fussa'iq with clean shaven faces or sporting telescopic 'beards'. They are destined for Jubbul Huzn. It is haraam to attend their qiraa't sessions, and it is not permissible to organize such qiraa't competitions and sessions.

SANHA'S SPIN-DOCTOR'S PORK AND CARRION ANSWER

Q. The other day someone posed the following a question to Radio Shaitaan:

"The Debonair and the Steers head-office in Midrand – did they inspect it, because Debonairs in Lens and Fordsburg are Sanha-approved? I paid a visit to the Midrand head-office and I happened to go into the coldroom. I did not like what I saw. The pork is mixed up with the halaal stuff." (End of question) The radio chap answered as follows: "OK – important question, brother. Would you leave your telephone number with the engineer. After 7 o'clock we'll be catching Moulana Navlakhi on the line. Will ask Moulana Navlakhi regarding this, OK!" (NB The questionnaire said that he had a companion who was an eye witness to the coldroom.)

At 7 o'clock, Moulana Navlakhi answered: "Firstly, the head-office in fact does produce a whole host of meat product, but

its for the general non-halaal stores. The Halaal stores – all their meat products are exclusively produced by a halaal Muslim-meat supplier, not only produced, but also distributed from that particular point. The only thing the head-office would supply to halaal stores is the dry goods like sauces, etc. But with regards to meat products, they are not produced by head office nor are they distributed by head office to halaal stores." Please comment.

OUR COMMENTS: The fact that the company which SANHA certifies 'halaal' deals in pork is more than adequate grounds to damn SANHA to Hell for granting a halaal certificate to any of its outlets. The spinning answer of the SANHA molvi does not absolve this carrion halaalizer from the charge of halaalizing pork. So many lies have been fabricated by SANHA in its carrion industry that one is constrained to reject each and

A METHOD OF SHAITAANI DECEPTION

Among the methods of deception employed by the shayaateen is to name haraam acts with attractive names. By changing the names of prohibited things, they succeed in gaining acceptance for haraam from Muslims.

Thus, liquor is given a variety of names, and a variety of arguments are fabricated to render it permissible. Pictures are made permissible by means of baseless and irrational interpretation to exclude photo images, digital images and the like from the prohibition of

pictures.

Riba and *baatil* transactions are declared permissible with fancy names such as dividends, profit, shares, equities, etc. Haraam commercial transactions are claimed to be Shariah compliant on the basis of nomenclature. Terms such as *mu-raabah*, *mudhaarabah*, *ijaarah*, etc.

Carrion meat is made halaal by arguing the permissibility of subverting and displacing the Islamic system of *Thabah*.

Music, singing, dancing and statues are rendered lawful by

describing these prohibited evils to be art.

Changing the names of prohibitions is a well-established ploy of the shayaateen. Rasulullah (sallallahu alayhi wasallam) has drawn attention to this satanic plot of shaitaan with which he has today ensnared the Ummah in general, and the Ulama in particular. It is with the active connivance and aid of the Ulama that the shayaateen have succeeded in entrenching prohibitions and immorality in the Ummah.

KUFR AND FILTH

"Thus, Allah casts rijs (filth) on those who have no Imaan."

(Al-An'aam, aayat 125)

"Turn away from them for verily they are filth. Their abode is Jahannum" (Taubah, aayat 95)

"Allah cast filth on those who have no intelligence." (Yunoos, aayat 100)

Rijs (filth) is a natural attribute of kufr. We thus find that the kuffaar always incline towards

filth in their search for remedies and food. Blood, pus, faeces, urine, human placenta, manure, etc., feature prominently in the research programmes of the kuffaar scientists. Their minds dwell first to impurities despite the availability of millions of pure and beneficial objects of creation in the plant and mineral kingdoms. The following report is a latest addition to the treasury of western *Rijs*:

UK Human excreta may help food security

HUMAN excreta could have a key role in securing future food security, helping prevent a sharp drop in yields of crops due to a shortage of phosphorus inputs.

An organic certification, called for a change in EU regulations to permit the sue of treated sewage sludge on organic certified land, subject to restriction. — *Reuter* (The Times)

ANOTHER MUSHRIK MORON

every claim and statement made by SANHA officials.

In this particular case, even SANHA concedes that the pork Debonair head office supplies sauces to so-called halaal outlets certified by SANHA. The desensitization disease which is afflicting SANHA and all carrion consumers is appalling. They are unable to understand the convulsions which take place in a Mu'min's Imaan for consuming even sauce obtained from a pork-supplier such as Debonairs halaalized by SANHA. The different outlet story is silly and not plausible. It does not justify certifying Debonairs or any of the other restaurants some of which are certified while others are not. Thus there are so-called halaal Debonairs and also haraam Debonairs. The same applies to Steers and the many others. The same name is halaal and haraam. This is the effect of the inordinate greed of the carrion-halaalizers. **ALL DEBONAIRS, STEERS AND OTHER SIMILAR FRANCHISE RESTAURANTS ARE HARAAM.**

Q. A Maulana, Waris Mazhari from Daarul Uloom Deoband has written an article advocating assimilation with the Hindu community. He claims that it is permissible for Muslims to participate in Hindu customs and festivals. He says that the Hindus are not like the pagan mushriks of Arabia. He has come out as a strong supporter of integration with the Hindu community. His views has caused much concern to Muslims. Please comment.

A. The character, 'Maulana Waris Mazhari' appears to be another crude specimen of *ghabaawat*. He needs to renew his Imaan for promoting a range of kufr acts and attitudes. His article is riddled with inconsistencies and *baatil* interpretations. His bootlicking of the mushrikeen is disgusting and disgraceful.

We are sure that the views of *ghabaawat* and *kufr* of this latest moron

and jaahil cannot be the stance of the present Ulama of Deoband. May Allah Ta'ala save this Ummah from the predations of the Ulama-e-Soo'. This Waris character appears to be a cog in the sinister plots of the kuffaar to neutralize the Ummah by means of severing the ties of Muslims from the Islam of Rasulullah (sallallahu alayhi wasallam).

There is a concerted global plot to neutralize the Ummah by eviscerating Islam of its spiritual power and emasculating Muslims of their moral fibre, hence the U.S.A. is engineering a variety of pernicious schemes to achieve its evil objective. The latest trap is 'women's rights'. Towards the attainment of this goal, morons such as Qardawi, the Dumb female who advocates Eidgah for women and her Saudi handlers and others, known and unknown, have been harnessed into the conspiracy by the enemies of Islam. The latest addition to the list of morons is this Waris Mazhari character.

THE AWE OF AN AALIM

Once the Ruler, Muhammad Bin Sulaimaan said to Hadhrat Hammaad Bin Salmah (rahmatullah alayh): "Why am I filled with awe when my eyes fall on you?" Hadhrat Hammaad responded: "Verily, when an Aalim intends to acquire the Pleasure of Allah

with his knowledge, then everything (and everyone) fear him. And, when he intends to acquire wealth with his knowledge, then he fears everything."

Hadhrat Hammaad, despite passing his life in extreme poverty and hardship, refused to accept the gift of 40,000 dirhams (silver coins) which the Ruler presented to him.

A PUNISHMENT FOR INJUSTICE

The Khalifah Muhammad Bin Sulaimaan asked Hadhrat Hammaad Bin Salmah (rahmatullah alayh), the illustrious Taabi-ee: "A man has two sons. He loves one son more than the other. He therefore wishes to bequeath two thirds of his wealth to the son he loves more, and one third

to the other son. What is the fatwa?"

Hadhrat Hammaad said: "May Allah have mercy on him. Never should he do so. I heard Anas Bin Maalik (radhiyallahu anhu) say that Rasulullah (sallallahu alayhi wasallam) said: "When Allah intends to punish a man with his wealth, He constrains that man to make unjust bequests."

AN HONOURABLE MAN

Hadhrat Abdullah Ahmad Muqri (rahmatullah alayh) said:

"An honourable man is he who is kind to the one he detests and he generously spends on the one he dislikes."

40,000 'SECURITY' DETAINEES LANGUISHING IN THE TORTURE FACILITIES OF SAUDI ARABIA

(Continued from page 1)

"UNIVERSAL PERIODIC REVIEW"

http://en.alkarama.org/index.php?option=com_docman&task=doc_download&gid=87&Itemid=71

AUDIO CLIP FROM

BBC: http://news.bbc.co.uk/1/hi/today/newsid_8162000/8162404.stm

VIDEO CLIP FROM DEMOCRACYNOW:

<http://www.geloo.net/AmnestyReport22July2009.flv>

IN THIS RESPECT YOUR ESTEEMED VIEWS AND COMMENTS ARE REQUIRED IN PARTICULAR ON THE FOLLOWING POINTS:

1. The legitimacy of arrest on suspicion and the legitimacy of intelligence gathering methods in Saudi Arabia where citizens are employed as informers to gather intelligence and inform on fellow Muslim citizens for money. It is estimated that 1 in 3 is an intelligence agent.
2. The lawfulness of detention without charge and what are the acceptable remand periods in Islam.
3. Arbitrary detention and incommunicado detention in Islam.
4. Indefinite detention without charge in Islam.
5. The use of torture, both mental and physical, to obtain evidence or confessions.
6. The legitimacy of evidence or confessions obtained through mental and physical torture.
7. The legitimacy of trial processes being conducted in secrecy and subsequent denial of written records of court proceedings to the accused or anyone else.
8. The legitimacy of judgments based on "confessions" that are the result of coercion.
9. The law regarding revocation of such "confessions" by the accused before the judge during of trial.
10. The correct Islamic court practice with regards to an allegation of torture by the accused.
11. On whom lies the onus to investigate an allegation of torture.
12. The legitimacy and purpose of imprisonment in Islam.
13. The legitimacy of the following conditions of imprisonment in Saudi Arabia:
 - a. Detention in cells with no natural light and open to harsh cold and hot temperatures (even in prisons in Madina Al Munawwarah).
 - b. Small solitary cells with no provision to enable prisoners to keep clean for prayers.
 - c. Individual isolation or solitary confinement as a means of

causing severe mental repercussions on prisoners to make them confess.

d. Small group isolation and the severe mental repercussions on prisoners.

e. Denial of any type of education to prisoners.

f. Denial of written communication to the outside world.

g. Denial of pen and paper. (Prisoners are not allowed to have a pen and paper throughout their imprisonment).

h. Preventing prisoners from offering communal prayers particularly on occasions such as Salat ul Jumuah, Taraweeh and Eid.

i. Preventing detainees from attending funerals of family members or relatives.

j. Compelling "security detainees" to undergo behaviour and ideology training programmes called "Al Munasaha". This course is designed to change their thoughts and beliefs to accept everything that the Saudi Government is doing in the name of Islam. (We are in the process of obtaining full details of this course and will forward these to you when received).

14. Comment on the definitions of these popular "Islamic" criminal charges in Saudi Arabia such as:

- a. 'Hirabah' (Engagement in unlawful conflict with a legitimate government)
- b. 'Ifsaad fil Ardh' (Spreading vice on earth).
- c. Whether peaceful political or religious dissent is a punishable crime in Islam.
- d. Whether 'Takfeer' is a crime in Islam on which the Islamic courts have jurisdiction to adjudicate and punish.

We look forward to your comments on the above and any other assistance which you may be able to offer. May Allah be pleased with you, Ameen.

In response we have commented as follows:

1) Whether it is legitimate for the Saudi government to arrest people based on suspicion or based on intelligence provided by Saudi citizens working as informers to gather intelligence and inform on fellow Muslim citizens for money.

Response to (1):

While intelligence gathering by an Islamic government is perfectly permissible, the arrest, and jailing, especially without fair trial, on suspicion is never permissible. The Nusoos of the Qur'aan and Ahaadith prohibiting baseless suspicion and punishing without Shar'i evidence, are numerous. Imprisoning people on

the basis of suspicion which develops in consequence of information and even misinformation provided by mercenary informers lured by money, is most certainly Haraam. It is zulm of the first degree. There is absolutely no justification and no grounds in the Shariah for the perpetration of this Haraam zulm by the Saudi regime.

If the authorities have valid grounds for suspecting a man of subversive activities, then it devolves on them to correctly formulate charges which would be tenable in the Shariah, and produce the accused in front of the Qaadhi who should administer justice according to the Shariah.

The Saudi regime does not resort to Shar'i procedures because it is fully aware that those who are apprehended, jailed and tortured by the regime are not guilty of any crime in terms of the Shariah. Their 'crime' is in terms of Saudi political expediencies. They are arrested and denied a fair trial, imprisoned and tortured simply because they give practical expression to Allah's command of Amr Bil Ma'roof Nahy Anil Munkar. They abide by Rasulallah's command, "The noblest Jihad is to state the truth in the presence of a tyrannical ruler." They are not apprehended for any subversive activity. The apprehension on suspicion is the consequence of them proclaiming Islamic truths which are extremely unpalatable to the Saudi regime.

The payment of money for spying on citizens is also Haraam. The fact that 1 in every three Saudis is a paid informer to spy on Muslims, illustrates the corruption of the Saudi spy system. Every Tom, Dick and Harry is recruited to spy on people. It is quite obvious that the monetary aspect will induce many unscrupulous informers to fabricate falsehood which they will attribute to those Ulama who proclaim the Haqq.

2) What is the lawfulness of detention without charge and what are the acceptable remand periods in Islam?

Response to (2):

The absence of a charge is proof for lack of Shar'i evidence. When there is no evidence to charge a person, detaining him is Haraam. Detention without charge is in fact proof for the innocence of the detainee. The regime lacks grounds for detention even in terms of its own Haraam draconian laws, hence there is no charge. Islam does not tolerate such zulm. The Shariah does

not prescribe any limit for 'remand periods'.

However, a person may not be detained without valid Shar'i grounds.

Detention without trial and remand upon remand are all Kuffaar concepts. In fact, a man may be arrested only if there is sufficient evidence for a prima facie case to ensure that he is brought to the Islamic court the moment he is arrested or as soon as possible after his arrest. He may not be arrested and robbed of his freedom for the purpose of interrogation which is a cruel Kuffaar system of zulm which Saudi Arabia has acquired from the U.S.A.

Insaan is by nature hurr (a free man). His liberty may not be robbed and expunged on the basis of suspicion. Furthermore, Islam prohibits muthlah (torture). Confessions extracted under duress and torture are not valid in a Shar'i court of law. (Note: While the dictionaries translate 'torture' with the word 'uqubah', we prefer 'muthlah' because 'uqubah' is too mild a term for brutal cruelty and torture.)

3) What is the Islamic ruling regarding Arbitrary detention and incommunicado detention.

Response to (3):

According to Islam, the Khalifah is the supreme head of the Islamic Empire. He has the right to make arbitrary arrests on the basis of true facts and grounds which establish the guilt of the accused, and which will be sustainable evidence in an Islamic Court. Arbitrary arrests because of the person's proclamation of Shar'i truths which are unpalatable to the ruling regime or inconsistent with the un-Islamic political expediencies of the rulers are Haraam.

History testifies to such Haraam arbitrary arrests perpetrated against innumerable Ulama-e-Haqq by oppressive Sultans and Khulafa. Great personalities such as the Aimmah-e-Mujtahideen and illustrious Auliya were all subjected to arbitrary arrest, detention without trial, flogging and torture in general. Their only 'crime' was proclamation of the Haqq of the Deen or their association with previous rulers whom the current rulers have deposed. Such arbitrary detention and incommunicado detention are zulm and Haraam.

4) What is the Islamic ruling regarding indefinite detention without charge.

Response to (4):

This is an act of zulm of mon-

strous proportions. To rob a free person, especially a Muslim, moreover an Aalim of Haqq, of the freedom Allah Ta'ala has bestowed to him, and to subject him to the cruel conditions and unjust perpetration of prison life, is intolerable in Islam. The blood, life, reputation and property of a Muslim are all sacred in Islam. Detention without charge is abundant proof for the innocence of the detainee. It is Islamically unacceptable to perpetrate such horrendous zulm on innocent people.

5) What is the Islamic rule regarding the use of torture, both mental and physical, to obtain evidence or confessions.

Response to (5):

These horrendous methods are of the cruel systems of Kuffaar governments. Once Rasulallah (sallallahu alayhi wasallam) was informed through the medium of Wahi of a person who was on his way to pass a secret document to the enemy. Rasulallah (sallallahu alayhi wasallam) despatched Hadhrat Ali (radhiyallahu anhu) to apprehend the person. After questioning the spy and confiscating the document, Rasulallah (sallallahu alayhi wasallam) accepted the pleas and apologies of the traitor and pardoned him. There was no imprisonment, no detention without trial and no torture whatsoever.

Torture is zulm of the worst kind. The Nusoos prohibiting torture are many, emphatic and explicit. Islam never permits these brutal methods of Kuffaar political systems. Islam commands kindness to even animals. When they are slaughtered, it should be humane and the animal must be treated kindly.

6) According to Islam, what is the legitimacy of evidence or confessions obtained through mental and physical torture.

Response to (6):

Such confession is not a valid Iqraar in terms of the Shariah. The kutub of Fiqh and Ahaadith explicitly state the illegitimacy and invalidity of such confessions.

7) What is the legitimacy of trial processes being conducted in secrecy and subsequent denial of written records of court proceedings to the accused or anyone else.

Response to (7):

This system is clearly un-Islamic and in conflict with the judicial system of Islam. The Islamic systems of trial and punishment are public institutions. This is a well-established fact. There is no secrecy in these institutions.

(Continued on page 9)

40,000 'SECURITY' DETAINEES LANGUISHING IN THE TORTURE FACILITIES OF SAUDI ARABIA

(Continued from page 8)

The secret system has been acquired by Saudi Arabia from the western Kuffaar. In fact, this type of illegitimate system is illegal even in terms of the western Kuffaar code of justice. The U.S.A. operates such secret detention and torture facilities in a number of countries. There is no room in Islam for such zulm.

8) What is the legitimacy of judgments based on "confessions" that are the result of coercion.

Response to (8):

The illegitimacy of such judgments is axiomatic in view of the invalidity of the confessions extracted by torture. Qaadhis/Judges who convict people on the basis of such baseless and invalid confessions are denizens of Jahannum.

9) What is the ruling or law regarding revocation of such "confessions" by the accused before the judge during trial.

Response to (9):

In the first instance, the accusers (the state/police) will not be able to Islamically prove in an Islamic court that the accused had made the alleged 'confession'. There are no independent, aadil witnesses to testify. The confession will simply not be entertained by the Qaadhi if the accused claims that it was extracted under torture. Furthermore, the qaraa-in are in favour of the accused. Torture in secret detention facilities has become a norm. It constitutes part of the Urf of life in this era. The zaalim governmental authorities are notorious for such zulm, hence no Allah-fearing Qaadhi will convict a man on the basis of a confession presented by the accusers, and which is rejected by the accused.

10) What is the correct Islamic practice with regards to an allegation of torture by the accused.

Response to (10):

It will be difficult or almost impossible for the accused to prove that he was tortured. It will be only his word which he will not be able to corroborate with witnesses. Yes, if there are eye witnesses to testify, the

torture could be proved. Besides his inability to prove that he was tortured, the accusers will have to explain why they had arrested him; why they had held him incommunicado; why they had deprived his family from communicating with him; why they had robbed him of his freedom for so long, etc. Since the accusers will have no valid evidence acceptable in an Islamic court, they will become the accused and be arraigned for a variety of charges.

11) According to Islamic laws on whom lies the onus to investigate an allegation of torture.

Response to (11):

This is the Islamic responsibility of every Muslim who is aware of the torture. Proclaiming the Haqq is an integral constituent of Amr Bil Ma'roof Nahy Anil Munkar. It is the right of every Muslim, and the obligation devolves on him proportionate to his authority and ability. Rasulullah (sallallahu alayhi wasallam) said: "The noblest Jihad is to proclaim the Haqq in the presence of a tyrannical ruler."

In the current context of this era the Waajib obligation of attending to this issue devolves on Muslim Human Rights Organizations. These bodies have been formed specifically to act as watchdogs and to render assistance to the oppressed and tortured Muslims in particular, and to even non-Muslims in general. Furthermore, these organizations are better poised and have better means of access to the evil facilities, and to attend to and address these injustices. On the contrary, individuals have no means at their disposal to fight this state-sponsored zulm. However, the Human Rights organizations are shirking their duty by doing far too little.

It is a known fact that it is almost impossible for the Ulama in Saudi Arabia to publicly speak on this issue and investigate the allegations of torture. The moment they initiate any such process, they will be thrown into the dungeons of torture. Furthermore, the Ulama today lack the moral and spiritual fibre of the Ulama of bygone times. That 40,000 Ulama languish in Saudi tor-

ture facilities speaks volumes for our contention.

Ulama outside Saudi Arabia do have the ability to speak and publicize these issues. But, we have to say that you will hardly find any Ulama nowadays to proclaim the Haqq. The Ulama today come within the scope of the following Hadith: "Soon will there dawn an age when the worst of the people under the canopy of the sky will be the Ulama. Fitnah will emerge from them and the fitnah will rebound on them."

You should therefore not expect assistance or even moral support from the Ulama of our age.

12) What is the legitimacy and purpose of imprisonment in Islam?

Response to (12):

In Islam imprisonment is an exceptional institution. Islamic justice is immediate, whether it is flogging or execution. In rare cases, exile and imprisonment are resorted to. Such punishment is left to the discretion of the Qaadhi. But nowadays the court judges are the employees of the state and they lack in entirety in Taqwa. There is no hope to achieve justice or Islamic justice in the courts of Saudi Arabia. The courts there are extensions of the Saudi regime.

13) What is the legitimacy of the following conditions of imprisonment in Saudi Arabia:

(a) Detention in cells with no natural light and open to harsh cold and hot temperatures (even in prisons in Madina Al Munawwarah).

(b) Small solitary cells with no provision to enable prisoners to keep clean for prayers.

(c) Individual isolation or solitary confinement as a means of causing severe mental repercussion on prisoners to make them confess.

(d) Small group isolation and the severe mental repercussions on prisoners.

(e) Denial of any type of education to prisoners.

(f) Denial of written communication to the outside world.

(g) Denial of pen and paper. (Prisoners are not allowed to have a pen and paper through-

out their imprisonment).

(h) Preventing prisoners from offering communal prayers particularly on occasions such as Salat ul Jumua, Taraweeh and Eid.

(i) Preventing detainees from attending funerals of family members or relatives.

(j) Compelling "security detainees" to undergo behaviour and ideology training programmes called "Al Munasaha". This course is designed to change their thoughts and beliefs to accept everything that the Saudi Government is doing in the name of Islam.

Response to (13):

In the list of acts mentioned in your question No. 13, (a), (b), (c), (d), (f), (g), and (j) are Haraam. With regard to (e), namely, "Denial of any type of education to prisoners", while the state may not deny prisoners education, it (the state) is not obliged to educate them beyond the essentials of the Deen, i.e. such Waajib ta'leem which is necessary for the day to day activities of the Muslim.

Regarding (f), namely, preventing prisoners from Jumua and Eid Salaat, it should be noted that if the prisoners have been legitimately incarcerated in terms of the Shariah, then the state has the right to prevent them from leaving the prison confines to attend Jumua and Eid Salaat. Furthermore, Jumua and Eid Salaat are not valid in a prison. The state has no right of preventing them from performing the five daily Salaat with Jamaat inside the prison.

Regarding (i), namely preventing prisoners from attending funerals, the state does have this right if the persons are legitimately incarcerated.

Regarding (j), namely, the 'Al Munasaha' course, if it is a legitimate programme of Deeni ta'leem, the state has the right (see condition below) to compel the inmates to listen to the talks for their own Islaah (moral reformation).

The above mentioned rights of the state will apply in a just system where the prisoners have been legitimately incarcerated. Obviously, the Saudi state has no such rights because the incarceration of the detainees in the first instance is illegitimate and unjust. They are held incommunicado for no crimes. We believe that the Saudi state is extremely op-

pressive and treats the detainees with brutality. Zulm has no rights. Oppression and injustice have to be eliminated. Any act which is in conflict with the Shariah is zulm.

We still have not received the details of the 'Al Munasaha' course which you have mentioned in your letter dated 14 September 2010.

14) Please comment on the definitions of these popular "Islamic" criminal charges in Saudi Arabia such as:

(a) 'Hirabah' (Engagement in unlawful conflict with a legitimate government)

(b) 'Iftsaad fil Ardh' (Spreading vice on earth).

(c) Whether peaceful political or religious dissent is a punishable crime in Islam.

(d) Whether 'Takfeer' is a crime in Islam on which the Islamic courts have jurisdiction to adjudicate and punish.

Response to (14):

(a) Hiraabah: Engaging in unlawful conflict with a legitimate government is unlawful according to the Shariah. However, executing the obligation of Amr Bil Ma'roof is not Hiraabah. Engagement in unlawful and subversive activity to unseat or destroy the legitimate government is Hiraabah.

(b) Iftsaad fil Ardh: This means to spread anarchy and mischief in the land whether it be against the government or the citizens. It is a punishable offence in terms of the Shariah. Amr Bil Ma'roof which goes against the grain of the rulers and proclaiming the Haqq are never to be categorized as Iftsaad fil Ardh.

(c) Religious or political dissent, the objective of which is changing the divine Shariah is a punishable crime. Valid difference of opinion based on the proofs of the Shariah are not crimes, e.g. the differences of the Math-habs or the differences of the Muftis in every age - differences based of Shar'i dalaal. Amr Bil Ma'roof and to proclaim the Haqq are not to be confused with such dissent which is criminal.

(d) Takfeer means to declare someone to be a Kaafir. This is a valid tenet of Islam. If someone commits kufr, Takfeer of that person will be valid. Islamic courts have the jurisdiction in this matter. They have the right to adjudicate and punish crimes of kufr.

WOMAN AWARDED \$1 MILLION OVER EMBRYO MIX-UP

"A Campbell woman who gave birth to a baby boy through in vitro fertilization has won a \$1 million settlement from the fertility doctor who implanted her with the wrong embryos and then failed to tell her of his error until nine months after the baby was born.

A mix-up at a San Francisco fertility unit in June 2000 led Susan Buchwitz receiving a donor egg fertilized with the sperm of a man who was at the clinic that same day with his wife. She learned of the mistake in December 2001." (Harriet Chiang, *Chronicle Legal Affairs Writer*)

A GRIEVOUS ERROR OF THE ASAATIZAH

GHEEBAH or speaking ill of a person in his absence even if be the truth, is worse than committing zina (adultery) according to Rasulullah (sallallahu alayhi wasallam). This 'zina' is aggravated when

an Ustaadh during *dars* (teaching in class) commits gheebat of other Ulama with whom he does not agree.

Although the Ustaadh is aware that Allah Ta'ala states in the Qur'aan about

gheebah: "Do not commit gheebah of one other. What, do any of you love to devour the flesh of a dead brother? (Most certainly) you will abhor it.", he succumbs to his nafs (Continued on page 11)

THE JINN

THE JINN -THEIR DWELLING PACES

The dwelling places and haunts of the evil jinn are public bathrooms, toilets, market-places, dumps, graveyards, and all filthy and immoral places in general. It is for this reason that a special *dua* seeking protection against the evil jinn should be recited before entering the toilet. The Ahaadith also prohibit reciting any *dua* inside toilets and places of filth. The bath-room-cum-toilet system of the western kuffaar which Muslims have adopted comes within the scope of places of filth which are haunts of the shayaateen wherein du-

as, etc. may not be recited. While one has to recite the relevant *dua* outside such a combined bathroom-toilet, one is deprived of the considerable rewards of the Wudhu recitations.

Hadhrat Salmaan Faarsi (radhiyallahu anhu) narrating a Hadith said that one should not be the first to enter the market place nor the last to leave it because the marketplace is the battlefield of the shayaateen where they set up their banner.

Reciting *Bismillaah* on entering the home, marketplace,

and outside places of impurity, reciting *Ayatul Kursi*, *Surah Baqarah* (or portions thereof) and reciting the Athaan expel and ward off evil jinn.

Another precaution against the attacks of evil jinn is for females to keep their hair securely covered at all times, especially at night times. Rasulullah (sallallahu alayhi wasallam) particularly warned against allowing children to be outside after Maghrib because at this time there is a preponderance of emergence by the evil jinn. They have a flair to interfere with little children.

JINN AND FORMS

The jinn have the ability to assume a variety of forms. They can transform themselves into the forms of human beings, black cats, snakes, camels, donkeys, cows, black dogs, etc. They may also appear in the form of persons who had died. Such apparitions are referred to as 'ghosts'. 'Ghosts' are not the souls of the dead who appear. They are evil jinn who assume the form of the dead to scare and mislead people. Dead people do not appear to others. The jinn assume their

forms to deceive.

Once a young Sahaabi on nearing his home saw his wife standing outside. He was enraged by this violation of Hijab. His Imaani honour could not tolerate seeing his wife standing outside the house. Blinded by rage he raised his spear to strike her, but she shouted to see what was inside the house which had compelled her to come out. When the Sahaabi entered, he saw a big snake curled up on the bed. He stabbed the snake with his spear. The entire house shook violently, and both the snake

and the Sahaabi died. The Sahaabi narrating this episode said: "We do not know which of the two died first – the snake or the man."

When this incident was reported to Rasulullah (sallallahu alayhi wasallam), he said: "In Madinah there are jinn who have embraced Islam. Therefore, if you see any of them (in your house) warn them and give them three days notice to leave. After that if they do not leave, then kill it because it is a shaitaan." One should say words such as: "In the Name of Allah, we warn you to leave

THE JINN -THEIR FOOD

One of the main food items for the jinn is bones. Rasulullah (sallallahu alayhi wasallam), in response to a question about food posed by the jinn, said that every bone on which the Name of Allah has been mentioned will be food for them, i.e. for the Muslim jinn. The kuffaar jinn devour any kind of

carrion as Muslims are doing nowadays with the SANHA and MJC certified *maitah*. Rasulullah (sallallahu alayhi wasallam) also informed the jinn that the manure of animals will be food for the animals of the jinn. From this Hadith we learn that the jinn too have animals and that the dung of the animals of human beings constitute food for the animals of the jinn.

JINN AND ANIMALS

According to the Hadith, kuffaar jinn (shayaateen) love black dogs. They accompany such dogs as well as camels. The affinity between black dogs and evil jinn is so much that the Hadith states: "A black dog is a shaitaan." While the Hadith is not literal in application, it conveys the strong relationship between black dogs and the shayaateen.

In one Hadith it is mentioned that Salaat should not be performed where camels sit,

but may be performed where sheep/goats sit because of the presence of shaitaan.

When an ass brays, we are instructed to recite *Ta-awwuz* (*A-uthubillaah*) because the donkey brays when he sees shaitaan.

Dogs usually emit eerie howling's at the time of Athaan. According to the Hadith, the evil jinn flee in leaps and bounds when they hear the Athaan. Dogs and other animals see the frightful dash of shaitaan, hence they howl mournfully.

otherwise we shall kill you." After three days, if the snake has not left, kill it. If it is a Muslim jinn, it will assuredly depart after being warned. If it does not, then it will certainly be a devil.

However, the three days notice does not apply to all snakes. If it is known to be a poisonous snake or a python,

then one may kill it immediately. Rasulullah (sallallahu alayhi wasallam) said: "Do not kill snakes except the short-tailed snake with two white lines on its back, for it causes miscarriages and loss of vision. Therefore, kill it." This order will extend to all harmful/poisonous snakes. And, Allah knows best.

THE SPECIES OF JINN

BESIDES *Insaan* (Man), the only other intelligent terrestrial beings known to human beings are the jinn. They are so called, i.e. *jinn*, because they are invisible or hidden from our sight. We know of their existence on the basis of the Qur'aan and Ahaadith.

While the human being was created from earthly sand, the jinn were created from fire. Among them are Muslims and kuffaar, male and female. They procreate like human beings, and live extremely long ages compared to human beings.

The kuffaar jinn are called *shayaateen* (devils). Allah Ta'ala has bestowed to them many powers and abilities which human beings do not have. Evil human beings by means of filth, kufr and shirk sometimes befriend the evil

jinn who aid their human friends, and even enable these humans to perform supernatural deeds of a variety of kinds.

The evil jinn perform extraordinary feats by which they mislead people and simpletons, tricking them into believing that they are the 'friends of Allah', i.e. Auliya (saints). Some human beings who claim to be Auliya are in reality being served by the devils who enable them to perform seemingly miraculous deeds with which they hoodwink the ignorant and unwary. When these shaitaani 'auliya' propitiate the shayaateen jinn with kufr, shirk and immorality, the jinn then fulfil some of their desires.

Supernatural deeds are manifested by the shayaateen on the hands of their Auliya (friends) to mislead people. The ignorant and unacquainted

are cast into severe trials when they observe men masquerading as 'auliya' demonstrating acts which appear to be 'miracles' when in reality they are satanic manifestations and manipulations. Many ignorant Muslims eliminate their Imaan by submitting to the dictates and demands of the shayaateen who have enlisted as their aids his Auliya (friends) among human beings.

The only criterion for recognizing a being, whether he is a man of the truth or a friend of the devils, is the Shariah. If the demonstrator of 'miracles' is a staunch follower of the Shariah and a meticulous upholder of the Sunnah, then he will be a true Wali. However, if the perpetrator of supernatural deed is a faasiq, faajir, kaafir, and a violator of the Shariah and the Sunnah, then understand that

he is a veritable devil. Never fall into his clutches even if he flies in the air, walks on water or demonstrates the most marvellous of deeds. All such supernatural actions are the acts and effects of the evil jinn.

Many among the followers of bid'ah (innovation) and dhalal (deviation) employ the aid of the shayaateen. They cite their performance of extraordinary feats to be the 'evidence' for the 'correctness' of their acts of bid'ah, shirk and qabar puja (grave-worship).

The evil shayaateen have the ability to enable their human friends to hurtle through space, to walk on water, to transform stones into gold, etc., etc. They can heal the sick, and strengthen the mind to the extent that one is able to influence the movement of the birds and insects. The evil jinn can transport their evil human friends from city to city, even to Makkah in a matter of mo-

ments, and hoodwink them into believing that they are pious saints enjoying divine proximity.

The shayaateen deceive people with the stratagem of *noor* (celestial light). They reveal a variety of kinds of *noor*, and impose on the mind of the observer that 'this' is the *noor* of the Rasool or the *noor* of Jibraeel or the *noor* of Allah Ta'ala. Even sincere Auliya who lacked adequate Deeni knowledge, had ended up prostrating to shaitaan as a consequence of this trap of *noor*.

The safety of the Mu'min is to keep the gaze focused on the Shariah and the Sunnah of Rasulullah (sallallahu alayhi wasallam). Do not become impressed by supernatural feats which fussaag, fujjaar, zindeeqs, mushriks and kuffaar display. Attribute all such extraordinary demonstrations to satanic machinations.

SUMMONING THE SOULS

ONE of the favourable stunts of deception and fraud perpetrated by some people with the aid of evil jinn is supposedly to summon the souls or spirits of dead persons to appear. When the 'souls' of the deceased appear, they speak and convey

information about the unseen realm. Such a meeting with the 'spirits' or 'souls' is called a séance.

Sometimes at the séance the 'dead' makes a visible appearance and speaks to those present. Sometimes the 'souls' of

the dead denuded of physical form, speak through a medium who is a human being in a trance. During the trance, it is said that the souls of the dead enter into the body of the person who is in the trance.

All such demonstrations are satanic stunts of deception and fraud. Neither do the deceased

persons appear nor their souls. All such displays are the effects of the shayaateen. Every person has a shaitaan called *Qareen* who constantly accompanies that person. Sometimes after the death of a person, *Qareen* assumes the appearance of the deceased and appears to people. Sometimes he does not

make a visible appearance, but speaks through a medium in a voice which the observer recognizes to be that of the deceased person.

This type of fraud leads people to believe that the dead truly appear on earth. The souls of the dead are either in

(Continued on page 11)

THE 'ISLAMIC STUDIES' CONSPIRACY OF THE ORIENTALISTS

PART 4

The 'Islamic Studies' faculties of secular universities are cogs in the western conspiracy to undermine Islam and to rip the Ummah from its Islamic moorings. Under guise of 'Islamic Studies', kufr and nifaaq are imparted to the gullible students. Dr. Ahmad Ghorab, in his book, 'SUBVERTING ISLAM – THE ROLE OF THE ORIENTALIST CENTRES' exposes this dark plot and satanic snare in whose meshes countless Muslims have become entangled at the cost of sacrificing their Imaan.

"Orientalism or the Western study of Islam began in medieval Europe and has continued into modern times. Whoever knows its long history will recognise in it the influence of the mentality of the Crusades and the rancour of the Jews against Islam. It soon becomes clear that the Orientalists are networks of Christians and Jews who, behind the façade of academic institutions and the pretence of scholarly curiosity and objectivity, have been engaged in an unrelenting effort to distort Islam in all its aspects – Qur'an, Sunnah, Aqidah (creed), Shariah (law),

and the whole culture and civilisation derived from them.

A number of Western scholars, after their conversion to Islam, have willingly exposed the prejudices of the Orientalists, their lack of honesty and objectivity and, therefore, their lack of fitness to study Islam. This alone, however, is not enough to explain its feelings as regards Islam. Here, and here alone, the Western attitude is not one of indifferent dislike as in the case of all other 'foreign' religions and cultures; it is one of deep-rooted and almost fanatical aversion; and it is not only intellectual, but bears an intensely emotional tint. Europe may not accept the doctrines of Buddhist or Hindu philosophy, but it will always preserve a balanced, reflective attitude of mind with respect to those systems. As soon, however, it turns towards Islam the balance is disturbed and an emotional bias creeps in. With very few exceptions, even the most eminent European orientalist are guilty of an unscientific partiality in their writings on Islam. In their writings it almost appears as if Islam could not be treated as a mere object of scientific research, but as an accused standing before his

judges. All in all, the technique of the deductions and conclusions adopted by most of the European orientalist reminds us of the proceedings of those notorious Courts of the Inquisition in the Middle Ages; that is to say, they hardly ever investigate facts with an open mind, but start, almost in every case, from a forgone conclusion dictated by prejudice. They select the evidence according to the conclusion they *a priori* intend to reach. Where an arbitrary selection of witnesses is impossible, they cut parts of the evidence of the available ones out of the context, or 'interpret' their statements in a spirit of unscientific malevolence, without attributing any weight to the presentation of the case by the other party, that is, the Muslims themselves.

The result of such a procedure is the strangely distorted picture of Islam and things Islamic that faces us in the orientalist literature of the West. This distortion is not confined to one country. It is to be found in England and in Germany, in Russia and in France, in Italy and in Holland – in short wherever European orientalist turn their eyes on Islam.

This wilful Orientalist distortion clearly has two main objec-

tives. Firstly, to create revulsion against Islam in the hearts and minds of non-Muslims. Secondly, to embarrass Muslims themselves about their beliefs, traditions and history, so as to cause them to doubt and, ultimately, to

apostasies:

"Many of the People of the Book want to make you unbelievers after you have believed, through the envy from their own selves, and after the truth has been

(Continued on page 12)

FASKH AND KHULAH

Q. Please briefly explain Faskaq and khulla.

A. The word is *Faskh* which means annulment. The other word is *Khulah*, not *khulla*.

(1) *Faskh* of a marriage can be granted if the husband fails to fulfil the rights of the Nikah such as providing support, separate home and conjugal rights to his wife.

When a wife wants her marriage to be annulled, she has to submit an application to the Ulama body stating the reasons. The Ulama will then fix a date for the hearing. Both parties have to attend. If the husband does not attend, the marriage will be annulled in his absence. If he attends and if it transpires that he is guilty but he promises to reform himself and fulfil his wife's rights, then the marriage will not, and cannot be annulled. But, if he refuses to conform, the marriage will be annulled. A marriage cannot be annulled without a hearing attended by both parties.

(2) *Khulah* is a mutual agreement by the husband and wife to dissolve the marriage in

consideration of a payment which the wife will make to the husband. If there is no compatibility between husband and wife, and she wants a divorce but the husband refuses, then she could induce him to issue Talaq in lieu of a monetary payment. A *Khulah* is valid only if the husband agrees.

(3) The above is the ruling of the Shariah. However, nowadays there are many frauds – such sheikhs and maulanahs who sell the Deen for money or they fall into the snare of a cunning woman who cries on their shoulders pouring out lies about her husband. Without following the procedures of the Shariah they summarily issue the woman with a letter of annulment without even having heard the side of the husband. Such 'annulments' are not valid. The Nikah remains intact. Nevertheless, the woman regards her Nikah as terminated and gets 'married' to another man. In this way she spends her life in an adulterous relationship, and begets illegitimate offspring while labouring under the false impression that she is validly married.

A GRIEVOUS ERROR OF THE ASAATIZAH

(Continued from page 9)

and becomes oblivious of this dire warning. The Ustaadh who speaks ill of other Ulama whilst teaching students should take cognizance of the following facts:

- * He is guilty of aggravated gheebah
- * He commits *khiyaanat* (abuse of trust), for he steals the Madrasah time. He is paid a salary for the time he teaches. It is haraam for him to abuse the time with haraam gheebah or even with permissible personal needs.

- * He pollutes the moral character of his students, for he instils in them the insignificance of the major sin of gheebah.

- * His superior status as an Ustaadh is diminished in the minds of intelligent students. These students understand the error and peevishness of the Ustaadh. In consequence, the awe which a student should have for his Ustaadh is evaporated automatically.

Students and even mureeds write to us regarding such demeanours committed by their Ustaadhs and Shaikhs respectively. Even the sheikh whose

talks are supposed to be calculated solely for the moral reformation of his mureeds indulges in gheebah of Ulama with whom he is in disagreement. The talks and advices of such Asaatizah and Mashaaikh whose image is sullied by their own indulgence in gheebah, are involuntarily rebuffed by the hearts of their students and mureeds.

"By the Fig and the Olive!" -- Qur'aan OLIVE OIL

(NaturalNews) Research has been steadily accumulating that olive oil, a main component of the Mediterranean diet, has extensive health-protective properties. For example, phytonutrient components of olive oil have been found to be effective against breast cancer cells and studies suggest the abundance of olive oil in the Mediterranean style of eating may be the reason that diet helps prevent depression. Now scientists have discovered that phenolic compounds in olive oil directly repress genes linked to inflammation.

This could be especially important in halting the dangerous effects of metabolic syndrome. Characterized by excess abdominal fat, high cholesterol, high blood pressure and high blood glucose levels, metabolic syndrome is linked to type 2 diabetes, heart disease, and early death. The ability of olive oil's phenolic compounds to reduce or prevent inflammation also provides a molecular basis for the reduction of heart disease observed in Mediterranean countries, where virgin olive oil represents a main source of dietary fat.

SEANCES OF DECEPTION

In order to ensnare people in their traps of kufr, sometimes the evil jinn at a seance set up an exemplary performance of piety and holiness which deceive not only the simple ones, but even Ulama. The following is an account of a real séance narrated by the Shaafi' Faqeeh, Shaikh Ahmad Iz-zuddeen (rahmatullah alayh):

"I knew a man who claimed that with the aid of the jinn he rendered good favours to people. He would help people via a human medium (i.e. a human being in whose body the jinn entered). He contended that he had acquired this power as a consequence of considerable *thikr* and *ibaadat*. Someone who claimed to have knowledge of the occult had taught him. I was one day invited by this man to attend a séance where the 'pious' jinn would be present.

The deceit practised to en-

snare me was that the meeting began with supplications (duas) for *maghfirah* (forgiveness), and the *thikr* of *La ilaha il lallaah*. This fraud is calculated to allay fears and to make one comfortable and believe that the jinn participating are noble spirits. The man sat on a bed. We then started, under direction, to recite prayers of forgiveness, and we engaged in the *thikr* of *La ilaha il lallaah* until the man lapsed into a trance. According to his instruction prior to the trance, I laid him on the bed and covered him with a blanket.

Then in a deep voice his jinn friend greeted me. He (the jinn) expressed his happiness at meeting me. He mentioned his love for me. He said that he was neither an angel nor a jinn, but another unique creation which came into existence by Allah's command of

abodes. Evil jinn assume the forms of the deceased and in this way deceive and mislead people. Never be impressed with this type of seemingly supernatural fraud.

'Kun!' ('Be!'). He claimed that all the jinn submitted to his instructions. There were only five stages between him and Allah Ta'ala, the fifth one being Jibraeel.

He lauded much praise on me and made amazing promises. Meanwhile I continually supplicated to Allah Ta'ala to protect me from slipping into the trap of evil error. I attended many such meetings where the visiting jinn claimed to be an angel or a jinn or a Sahaabi or from among the Auliya. They would show me great respect and speak with me. Then he would depart, and another one would appear. He too would leave, and another and another would appear.

One claimed to be Abu Hurairah (radhiyallahu anhu). Another claimed to be Hasan Basri (rahmatullah alayh), and another one said that he was Abul Hasan Shaazali (rahmatullah alayh).
(To be continued, Insha'Allah)

SUMMONING THE SOULS

(Continued from page 10)

the abode of Torment (*Sijjeen*) or in the abode of Bliss (*Illiyeen*). No human being or devil has the power to summon the deceased from these

Questions and Answers

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

cannot be argued on the basis of a product which has a haraam name, but no haraam ingredients. If bottled milk is named *khamr*, the name will be haraam while the milk remains halaal. But, no Muslim who understands the meaning of Imaan will purchase a bottle of milk with the name *khamr* emblazoned on the bottle despite the *hillat* of the milk. Since there is no semblance of haraam in the milk, it remains halaal. But SANHA's synthetic pork stinks like pig meat and tastes like pig meat. SANHA's claim that the pig cheese is halaal is shocking and disgusting. Ask non-Muslims who consume this filth for their opinion about the taste and odour of the pig cheese.

Furthermore, the names ginger beer and wine vinegar are the adoptions of non-Muslims. We have no control over them. But to have a halaal emblem on a product advertised as pork, not even 'synthetic' pork, is intolerable. The certification is the perpetration of Muslims, not of non-Muslims.

Similarly, it is not permissible for

Muslims to buy hamburgers even if there are no haraam ingredients in this product although in reality all hamburgers are haraam. Ham is pig/pork. Just as a man may not refer to his wife as a prostitute, so too may a Muslim not refer to his halaal food with haraam names. The same applies to monkeygland sauce. This product is haraam, and there is no need to go into details as far as the masses are concerned because they lack knowledge and the understanding of the principles of the Shariah which render such products haraam.

It is not permissible for a Muslim organization to issue a halaal certificate for vinegar named 'white wine vinegar' even if the vinegar is devoid of wine. The haraam connotation is sufficient to refrain from certifying the product although the product will be halaal if it contains no haraam ingredient. But Lancewood *Vark* (Pig) cheese does contain haraam ingredients, viz., SANHA's certified synthetic pork. This ingredient is HARAAM. The labelling error story is not fit to convince even baboons.

Whether the present day wine vin-

egars are halaal or not, we have no sure information. We never investigated vinegar production. However, if the vinegar is manufactured from wine which undergoes a total transformation and becomes vinegar, then it will be halaal. But, if after producing the vinegar, wine is added as an ingredient, then the vinegar will be haraam. We shall have to investigate vinegar production before we are able to speak with certitude on this issue.

Vinegar has always been manufactured from wine even during the age of the Sahaabah. The metamorphosis which the wine undergoes totally eliminates the properties of the liquor and an entirely new product, viz., vinegar is produced, hence it is halaal. However, we do not know the process by which vinegar is made nowadays. According to the Shaafi' Math-hab, all vinegars produced industrially nowadays are haraam. Thus, today's commercially produced vinegar is HARAAM for followers of the Shaafi' Mathhab.

There is absolutely no merit in the pork argument of SANHA. Pork, regardless of its kind, cannot become

halaal by means of SANHA shenanigans. The Haraam pork cheese bearing SANHA's 'halaal' logo, stinks like pigs and tastes like pig flesh according to non-Muslim pork devourers.

Q. The only surviving relatives of a female mayyit are 1 nephew and 4 nieces (i.e. son and daughters of a full sister); 4 nephews and 3 nieces (sons and daughters a of Half-Brother, i.e. same father, different mothers). How should the estate be divided?

A. In this case the only persons who will inherit in the mayyit's estate are the 4 Allaati nephews (the Allaati brothers' sons). They are the Asabaat of the mayyit. The estate will be shared equally by them.

(Allaati = Same father, different mothers).

Q. I have been told that it is not permissible to marry during the months of Muharram and Safar. Is this true?

A. It is perfectly permissible to get married in Muharram and Safar. It is not permissible to believe what you have been told.

THE 'ISLAMIC STUDIES' CONSPIRACY

(Continued from page 11)

made clear to them...."
(al-Baqarah, 2:109)

The history of Orientalism shows that it was closely connected with the needs and purposes of colonialism and with Christian missionary ambitions. That connection remains. It has now become a part of the geopolitical strategies of Western governments and their intelligence services.

Western study of Islam as a formal discipline has long been established in specialist faculties called 'Oriental Institutes', the best known founded as long ago as the early and mid-eighteenth century. They have since spread much further and are now called 'centres' for 'Islamic studies'. The change of name is certainly intended to deceive Muslims who, naturally enough, would distrust the Oriental Institutes. The purposes and prejudices of Orientalism are now offered as 'Islamic studies'; and the purposes of Christian missions are now presented as 'Christian-Muslim relations'. In the United Kingdom, examples of the former are centres in Oxford, Exeter and Wales, and of the latter Selly Oak College in Birmingham and in the USA, the Holy Cross College in New York.

It is no coincidence that such centres should have sprung up in the early or mid-eighties.

They are part of the long-term

strategy of response to the revival of Islam. Centres for so-called 'Islamic studies' now exist in the prestigious academic settings of the universities of Havard, Princeton, New York, Oxford, Cambridge and Paris. Many of them are, in significant measure, financed, and also directly patronised, sponsored and supported by Arab governments, especially the Saudis. The support from Arab governments includes the appointment to the boards of these centres of 'Ulama as-Sultan (court scholars) in the role of 'trustees' or 'consultants'. These Muslim names help to legitimise the 'Islamic studies' and so deceive the Muslims further.

In these centres, atheist, Christian and Jewish scholars have at least an equal, usually greater, authority than Muslim scholars in the choice and framing of topics for research in Islamic history and civilisation and in teaching of Islam. The 'court scholars' (among whom are Yusuf Qardawi, Abdullah Naseef, and Abdullah Turki) are rarely, if ever, present in the centres, attending only ceremonial meetings, at most once a year: they do not supervise or monitor or direct or decide anything. Their only job is to provide a façade of legitimacy and to establish the fact of collabora-

tion.

How should we judge this collaboration with Orientalists otherwise than as the Qur'an commands us to judge? One of the duties of Muslim scholars is to invite non-Muslims, especially the People of the Book, to Islam, not to work alongside them in denigrating Islam:

"Say: 'O People of the Book, come to an agreement between us and you - that we shall worship none except Allah, and that we shall associate no partner with Him, and that none of us shall take others for lords beside Allah.' Then, if they turn away, then say: 'Be witness that we are Muslims (those who have surrendered to Allah).'" - Aal-e-Imraan, 3:64

To collaborate with Orientalists is, in practice to ally with them, which is the opposite of

what the Qur'an commands. But why do we call such collaboration an *alliance*? Because it takes the form of material and moral assistance to the activities of the Orientalists for their purposes. This helps to sustain their attack on Islam and to continue their ridicule of the Qur'an and the Nabi, *sallallahu alaihi wa sallam*.

"Those who choose unbelievers for their allies instead of believers - do they look for power at their hands? Surely, all power belongs to Allah. He has already revealed to you in the Book that when you hear the revelations of Allah rejected and made fun of, you should not sit with them until they are in some other conversation. For surely, if you (did stay with them) you would be like them." - (an-Nisaa, 4:139 - 140)

Alliance with the enemies of Islam is forbidden. Also forbid-

den is receiving Islam from them. Muslims may not learn Islam from non-Muslims. How should believers receive Islam from those who not only disbelieve in Islam but are hostile to it. How should they receive right guidance from those who are misguided?

Refusing to work with the People of the Book in the study of Islam is, it is argued, an expression of intolerance when, as we all know, Islam requires Muslims to be tolerant. But this argument is quite false and based upon a dishonest confusion between tolerating the People of the Book and being loyal to their purposes.

A Muslim is required to be tolerant of the People of the Book, but he is forbidden to give them loyalty, that is, to help them as allies."

(To be continued,
Insha'Allah)

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