



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

## "YOUR DEEDS ARE YOUR RULERS" (Rasulullah – sallallahu alayhi wasallam)

RASULULLAH (sallallahu alayhi wasallam) said:

\* "Just as you are, so too will rulers be appointed over you."

\* Hadhrat Isaa (alayhis salaam) supplicated to Allah Ta'ala: "O my Rabb! What is the sign to indicate that you are pleased with Your creation?" Allah Ta'ala said: "I cause the rains to descend when it is time for sowing the seeds, and I withhold the rains when it is time to harvest the crop. I appoint benevolent men to rule over them. I assign their monetary affairs to generous persons."

Nabi Isaa (alayhis salaam) said: "O my Rabb! What is the sign of your wrath on your creation?" Allah Ta'ala

said: "I send the rains when they harvest the crops, and I withhold the rains when they sow the seeds. I appoint ignoramus to rule them, and I assign their monetary affairs to their niggardly ones."

\* Rasulallah (sallallahu alayhi wasallam) said: "Allah Ta'ala says: 'I am Allah. There is no deity except Me. I am the King of kings. The hearts of kings are in My Hands when the people obey Me, I turn the hearts of the rulers with benevolence and mercy towards them. Verily, when the people disobey Me. I turn the hearts of the rulers with wrath and vengeance towards them. Then they (the rulers) inflict severe punish-

ment on them. Therefore do not become involved with cursing the rulers. On the contrary engage yourself with *thikr* and humility so that I protect you against the tyranny of your rulers."

\* Hadhrat Ali (radhiyallahu anhu) said: "Verily, when Allah Ta'ala becomes wrathful on a nation whose destruction He has not ordained by means of earthquakes and disfigurement, then He causes prices to soar; He withholds rain, and He appoints the worst of people to be their rulers."

\* Rasulallah (sallallahu alayhi wasallam) said: "Verily, Allah Azza Wa Jal says: 'I extract vengeance from those on whom is My

Wrath with others on whom is My Wrath. Then ultimately I shall cast them all (both groups) into Jahannum"

\* "Don't revile the rulers. Supplicate to Allah for their rectitude, for verily, their rectitude is linked to your rectitude." (i.e. if you reform yourselves, the rulers will become reformed.)

\* "I take oath by Him in whose control is my life! Command righteous and prohibit evil. (If you do not) then the vilest among you will be appointed rulers over you. Your pious people will then supplicate, but their duas will not be accepted."

Rulers are the reflections of the deeds of the masses. The rulers are mirrors in which the citizens can view their own deeds. A corrupt people will be saddled with tyrannical and cor-

rupt rulers. Thus Rasulallah (sallallahu alayhi wasallam) said: "Your deeds are your rulers". Since the rulers are our reflections in the mirror, it is unintelligent to revile our own ugly reflection we see in the mirror. If a beautiful image is desired to be reflected in the mirror, it is necessary for the object in front of the mirror to be beautiful.

A very ugly ignorant man who had never seen a mirror in his life once picked up a broken mirror. When he looked in it, he saw his own ugly face. In disgust he threw the mirror to the ground and exclaimed: "No wonder you have been thrown away!" This buffoon reviled the mirror for his own ugliness which was reflected in it. This is the con-

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## HAJJAAJ BIN YUSUF

HAJJAAJ BIN YUSUF, the governor of Iraq, was notorious for his cruelty. He had unjustly and brutally put to death 120,000 persons. He had also killed numerous Sahaabah of our Nabi (sallallahu alayhi wasallam). Among the senior Sahaabah whom he had martyred were Hadhrat Abdullah Ibn Umar (radhiyallahu anhu) and Hadhrat Abdullah Bin Zubair (radhiyallahu anhu). He would frequently remark: "Nothing is more pleasurable for me than bloodshed."

When Hajjaaj was born, he had refused to be suckled by his mother. Shaitaan appeared in the form of the physician Haarith Bin Kald. He advised that a black goat be slaughtered and some of its blood be rubbed into the baby's mouth and on its face. After this prescription was observed, Hajjaaj began drinking his mother's milk.

The last pious personality whom Hajjaaj had brutally murdered was the famous Taabi-ee, Hadhrat Saeed Bin Jubair (rahmatullah alayh). After this murder, Hajjaaj was

afflicted with an apparition in the form of Hadhrat Saeed Bin Jubair (rahmatullah alayh). He was literally haunted night and day by this apparition which appeared in front of him, and accusingly asking: "Why did you kill me?" He would dream of Hadhrat Saeed, and when his eyes opened, Hajjaaj would see the apparition in front of him. He was being driven to insanity with fear.

An internal wound developed in his stomach. The pain was unbearable, and it increased by the minute. Simultaneously he was overwhelmed with such intense cold that despite a fire being positioned close to him, the severity of the cold would not ease. His body would become burnt, but the cold was incremental. He bellowed like an ox with pain.

To diagnose the internal wound, the physician lowered a string with some food substance down Hajjaaj's throat. When the string was retrieved, it came up full of worms. Worms were devouring his inside.

Suffering unbearable pain, Hajjaaj sent for Hadhrat Hasan Basri (rahmatullah alayh). When he arrived, Hajjaaj pleaded to him to make dua for him. Hadhrat Hasan said: "O Hajjaaj! Listen! I always admonished you to desist from your cruelty. You are now tasting the consequences of what you had done to Saeed."

Finally Hajjaaj died with great suffering. When someone saw Hajjaaj in a dream, he (Hajjaaj) said: "I am repeatedly being slaughtered as a punishment for having killed Saeed Bin Jubair. After being slaughtered, I am resurrected and again slaughtered. This process is being continued."

Rasulallah (sallallahu alayhi wasallam) said: *Beware of the curse of the mazloom (the oppressed one).... Allah lifts his supplication above the clouds, and the doors of the heavens are opened up for it. Allah Azza Wa Jal says: 'By My Might and Power! I shall aid you, even if it is after some time.'*

Never does a *zaalim* escape the consequences of his *zulm*. Besides the punishment in the Hereafter awaiting him, punishment in this world too is

## OCCASIONS OF CRYING AND SMILING

Hadhrat Nabi Isaa (alayhis salaam) and Hadhrat Yahya (alayhis salaam) were contemporaries.

Hadhrat Yahya (alayhis salaam) was the cousin of Hadhrat Maryam (alayhas salaam). He was therefore the uncle of Nabi Isaa (alayhis salaam). There was a vast difference in the temperament of these two great Nabis. While Nabi Isaa (alayhis salaam) was always smiling, Hadhrat Yahya (alayhis salaam) was always crying.

One day when the two met, Hadhrat Isaa (alayhis salaam) said to Hadhrat Yahya (alayhis salaam): "O Yahya! Have you lost all hope in the mercy of Al-

lah? Your crying never ceases." Hadhrat Yahya (alayhis salaam) said: "O Isaa! Are you completely at ease regarding the Wrath of Allah Ta'ala, therefore you smile forever?"

Allah Ta'ala sent an Angel to arbitrate in the dispute. The Angel said: "O Isaa! In public remain as you are (i.e. keep smiling). But in seclusion be crying like Yahya." Then the Angel said to Nabi Yahya (alayhis salaam): "O Yahya! In seclusion do as you are doing now (i.e. cry much). But, in public smile (like Nabi Isaa) so that people do not despair in the mercy of Allah."

## HOW WILL MMB

### RESOLVE THIS PROBLEM?

To beguile ignorant and unwary people into supporting the Kufri MMB (Muslim Marriages Bill), the votaries of the kufri bill have been portraying the bill as the panacea for all the problems, injustices

and cruelty which many women suffer under the yoke of evil husbands. Women especially have been misled to believe that MMB will solve all the problems they encounter

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# Questions and Answers

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- Q. Is it obligatory to distribute all the meat of Qur'baani animal to the poor if one makes the Qur'baani on behalf of a deceased relative?**
- A.** If you are making the Qur'baani with your own funds, it will be permissible to distribute the meat in any way you wish. It is not obligatory to distribute all the meat to the poor. However, if the deceased had made wasiyyat to make Qur'baani on his behalf, and funds from his estate are used to execute the wasiyyat (bequest), then it is Waajib to distribute all the meat to the Fuqara (poor Muslims).
- Q. Is it permissible for a woman in her state of haidh to assist giving ghusl to the mayyit?**
- A.** It is not permissible.
- Q. If a female mayyit has no mahram male relatives, who should lower her body into the grave? Is it permissible for the husband to handle her body in this case?**
- A.** If she has no mahram males, then obviously others will have to do the burial. The mayyit (deceased) cannot be left without burial. Now when total strangers are allowed to handle her body and lower her into the grave, then to a greater degree will it be permissible for the husband to assist.
- Q. When does Hajj become Fardh on a woman?**
- A.** Hajj becomes Fardh on her when: (1) She has sufficient funds for her own expenses and for the expenses of the accompanying mahram. (2) A pious mahram has to accompany her. If she is unable to find a pious mahram, then Hajj is not Fardh on her. It is not permissible for a woman to travel with even her own brother or father if they are faasiqs who have no care for the *ahkaam* of the Shariah.
- Q. When Hajj becomes compulsory on a woman, does she require the consent of her husband? If he refuses, what is the ruling?**
- A.** When Hajj is Fardh, she has to go even without the consent of her husband. He has no right to refuse. If he refuses consent, she has no option but to go for Hajj.
- Q. Recently in Samoa, the clocks were advanced 24 hours. This happened on Thursday which became Saturday. What is the position of Jumuah Salaat?**
- A.** Advancing the clocks 24 hours does not change anything in terms of the Shariah. Such baseless action is not permissible in Islam. It is the duty of the Muslim community to prepare their own calendar reflecting the correct days and dates. Just as we have our own Islamic calendar, so too should a calendar be prepared to show the correct days corresponding with the dates. Regarding the particular occasion mentioned by you, the 'Saturday' was in reality Friday. Therefore Jumuah Salaat had to be conducted on that so-called 'Saturday'.
- Q. Is food purchased with haraam money halaal?**
- A.** The food purchased from haraam money is not halaal.
- Q. A Muslim woman before giving birth to her child became a murtad. What is the status of the child?**
- A.** The child will be a Muslim. The mother loses all rights to the child because of becoming murtad.
- Q. Since it is not permissible to make pictures in any way because it amounts to imitating the creation of Allah Ta'ala, will this prohibition also apply to recording? A voice is also the creation of Allah.**
- A.** The laws and rules of the Shariah are not the products of our logic and opinion. They are the effects of Allah's Command. It is permissible to record voices and to draw pictures of inanimate objects. Although trees and mountains are also the creation of Allah Ta'ala, nevertheless, Rasulallah (sallallahu alayhi wasallam) explicitly allowed drawing pictures of inanimate objects. Since the Shariah explicitly allows pictures of other aspects of Allah's creation, the prohibition may not be extended to voices, and other aspects of Allah's creation.
- Q. Parents pay school/madrasah fees for their children. What is the position when teachers are absent? Should we not receive a refund of a portion of the fees?**
- A.** In the circumstances explained by you, the school has to compulsorily give you a refund on the fees you had paid. If teachers are absent, the school may not charge for tuition not imparted.
- Q. Is it permissible to hire a premises for a photographic business, for selling fireworks, a ladies hair-dressing saloon, a gambling business?**
- A.** It is not permissible to hire out premises for a photographic business. The same applies to a ladies hairdressing saloon, a liquor shop, a betting shop and a fireworks shop. All these activities are haraam. To hire out premises for operating such haraam businesses is in conflict with the Qur'aanic prohibition of aiding and abetting in sin and transgression.
- Q. The MJC-Orion saga and the MJC's inability to face the TV journalist have vindicated what *The Majlis* has proclaimed for so many years about the halaal-certificate trade of MJC and SANHA. The Muslim community is shocked by the exposure. Muslims have been consuming even pork labelled as 'halaal' by Orion who was certified by the MJC. Please comment.**
- A.** Allah Ta'ala states in the Qur'aan Majeed: "*And Haqq has arrived while baatil has disappeared, for baatil by its very nature must disappear.*" Yes, for decades the Muslim community except for a few, ignored and criticized our proclamation of the Haqq. But today, the words of a *faahishah*, *kaafirah*, a woman has clobbered the MJC. The word of the woman on TV is regarded as the holy writ. Suddenly everyone believes the *faahishah*, but they are not prepared to believe what the Ulama-e-Haqq say to them. In the Name of Allah Azza Wa Jal.
- Q. What should one do if the Asr Salaat begins whilst one is performing the sixth shout of Tawaaf? When should the two raka'ts Tawaaf Salaat be performed in this case?**
- A.** If you are able to quickly complete the *shaut*, then do so. The seventh *shaut* should be performed after the Salaat. If you join the Salaat without having completed the *shaut*, then repeat it after the Salaat and also the seventh *shaut*. It is not necessary to begin the whole Tawaaf over. And, if you are a follower of the Shaafi' Math-hab, you may perform the two raka'ts of Tawaaf after Asr. It is not permissible for Hanafis to perform the two raka'ts after Asr. They have to wait until after Maghrib.
- Q. The Shaafi who led the Salaat was a musafir. He performed four raka'ts for Isha' instead of two raka'ts. What is the position of the Salaat of the Hanafis who were following him?**
- A.** All Hanafis who had performed Salaat behind the musafir Imaam who had made four raka'ts, should make qadha of their Isha' Salaat. The Isha' Salaat of the Hanafis was not valid.
- Q. After the first Jumuah Khutbah, the Imaam did not sit. Instead he gave a brief talk, then continued with the second Khutbah. Is this proper?**
- A.** It is Sunnah, hence compulsory for the Imaam to sit between the two khutbahs on Friday. It is not permissible for him to do anything whatsoever after the first khutbah other than sitting down, and immediately after the pause the second khutbah should be commenced.
- Q. A husband and wife were separated for 20 years. A court divorce was obtained, but the husband never issued Talaaq. The man has now died. What is the position?**
- A.** Separation even if it is for years does not affect the Nikah. The marriage remains valid since Talaaq was not uttered. Even if a husband and wife were separated for 20 years, the marriage remains valid. This woman will inherit in her husband's estate. She has to observe iddat of four months and ten days.
- Q. Is it permissible to fish with live bait?**
- A.** It is haraam and a grave sin to fish with any type of live bait. It is most callous and cruel.
- Q. If our cat sleeps on the musalla, may Salaat be performed on it without washing it?**
- A.** If the cat's body is dry, the musallaa will remain taahir (clean) and Na-
- maaz may be performed on it. However, if the cat's body is moist, then the musallaa needs to be washed.
- Q. The Imaam did not make Sajdah Sahw when it was Waajib. What has to be done in such a situation?**
- A.** If Sajdah is not made when it is necessary, the Salaat has to be repeated before expiry of the time of that Salaat.
- Q. When a son predeceases his father, do his children inherit in their grandfather's estate?**
- A.** When a child predeceases his parents, then for purposes of inheritance, he is non-existent. His children will not automatically inherit in their grandfather's estate. However, if the grandfather wishes, he may make a wasiyyat (bequest) for them. The total amount of the wasiyyat may not exceed one third the total value of his assets.
- Q. A Shaafi did not recite Qunoot in Fajr Salaat. He remembered this omission only a day later. What should he do?**
- A.** If the Shaafi' forgets to recite Qunoot in Fajr, he has to make Sajdah Sahw. According to the Shaafi' Math-hab, Sajdah Sahw is Sunnat. It is not Waajib. If he remembers in the sitting (Qa'dah) that he had omitted Qunoot, then he has to perform Sajdah Sahw. If he remembers after a day, there is no compensation other than to repent. The Salaat remains valid.
- Q. Someone wishes to organize walimah in a restaurant. If it is ensured that the food is halaal, is it permissible to have a walimah in a restaurant?**
- A.** Walimah is a Masnoon act. It is an ibaadat which has to be performed in a simple way encapsulating the spirit of the Sunnah. Eating at a restaurant even if the food is halaal is not a Walimah. It is an outing in western style accompanied by several un-Islamic and haraam factors:
- Women have to leave the home to attend a public venue
  - Purdah violation
  - Sitting on chairs and eating from tables in western style
  - The restaurant is a venue for all types of persons – fussaqa, fujjaar and kuffaar
  - The restaurant also deals with haraam meat, etc. even if it is assumed that for this particular occasion some restraint will be exercised
  - Market places are mabgoodh (the worst and most detested) places.
- The proper Masnoon setting for a Walimah is the home, not a public restaurant.
- Q. Was Zul Kifl a Nabi?**
- A.** Zul Kifl (alayhis salaam) was a Nabi (Prophet). He is mentioned in the Qur'aan.
- Q. If a person applies to a Zakaat**

# Questions and Answers

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- organization for Zakaat funds to pay for his studies, does the organization have to hand the money to the applicant or can it pay the fees directly to the institution. Can the organization stipulate how he should spend the money if they give the Zakaat to him?**
- A.** With the consent of the poor student, the Zakaat payer may pay for any of the legitimate needs of the student. It is not permissible to use Zakaat to pay for university fees in view of these institutions being cauldrons of haraam and immorality. The Zakaat payer may not stipulate how the money should be spent by the Zakaat recipient. The Zakaat will not be discharged if a stipulation is imposed on the student.
- Q. Can the organization purchase food with the Zakaat funds and give the food to the poor?**
- A.** The organization may purchase food with the Zakaat funds and give the food to the poor.
- Q. Can salaries of the staff working for the organization be paid with Zakaat?**
- A.** It is not permissible to pay the salaries of staff of the organization with Zakaat funds. The Zakaat will not be discharged.
- Q. A city has experienced very little rain this season. There has been a less than 2% inflow into the supply dams. Can we perform Salaat in the Musjid for rain?**
- A.** When there is a drought, then Salaatul Istisqa' is Sunnat. This Salaat is performed on the outskirts of the city, not in the Musjid. Everyone may make dua for rain individually in the Musjid or at home. It is not permissible to perform any congregational Salaat or Dua in the Musjid for this purpose. It is Bid'ah.
- Q. From which point should the distance for a journey be calculated? From one's home or from the boundary of the town?**
- A.** The distance for safar must be calculated from the end of the habitation and dwellings, not from one's home. If the journey is 77 kilometres or more from the end of the built-up area, then one becomes a musaafir.
- Q. My time off at work is from 12 to 1 p.m. I am therefore unable to be present for the Jamma't Salaat at 1.15 p.m. Is it permissible for me to perform my Zuhr at the Musjid before the Athaan after Zawwaal?**
- A.** It is permissible for you to perform Zuhr Salaat even before the Athaan as long as it is after Zawwaal.
- Q. What is the meaning of Salaat and Dua not being accepted for 40 days if one consumes liquor?**
- A.** If one consumes liquor, neither Dua nor Salaat is accepted for 40 days. This means that the thawaab and the benefit of the ibaadat are eliminated. It does not mean that the person should abstain from Salaat and Dua for 40 days. Furthermore, if the person sincerely repents, it is quite probable that Allah Ta'ala will forgive him and his duas, etc. will become acceptable even before expiry of 40 days.
- Q. Are there any kinds of Shariah-compliant insurance available?**
- A.** There is no Shariah-compliant insurance. The insurance called 'Takaful' which is marketed as shariah-compliant is almost the same as conventional insurance. It too is haraam.
- Q. My husband really likes long hair while I am experiencing severe hair loss. I have used many products and have done a blood test, but to no avail. At a hair salon they fit hair extensions which according to them is not from the root, but attached to your existing hair. Is it permissible for me to have it done for the pleasure of my husband?**
- A.** It is not permissible to fit the hair extensions. Rasulullah (sallallahu alayhi wasallam) specifically cursed such women who add to their hair either with real or artificial hair. The curse of Allah and the Angels descends on such women. Remember, that it is not permissible to do something haraam even for the pleasure of one's husband.
- Q. A friend of mine has put on fake eye lashes. Is this permissible?**
- A.** Fake eye lashes are haraam and comes within the scope of divine Curse.
- Q. The latest practice which has developed by Deobandi Ulama is to conduct 'seerah' jalsas/programmes in the month of Rabiul Awwal. The Bareilwis also have similar programmes in Rabiul Awwal. Are these seerah jalsas permissible in Rabiul Awwal?**
- Q.** The seerah programmes which so-called Deobandis are conducting in emulation of the Bareilwis are just as bid'ah as the programmes of the Bareilwis. These pseudo Deobandis are lacking in true Ilm and Taqwa, and they crave for the limelight, hence they are following in the footsteps of the Qabar Pujaaris. Many acts of bid'ah have crept into the ranks of molvis who align themselves with Deoband in these days.
- Q. If I travel for 60 km from home, and after I reach my destination I decide to travel another 30 km, will I then become a musaafir?**
- A.** You will not be a musaafir if it was your intention to travel less than 77 km when you left home. Therefore, you will not be a musaafir after travelling 30 km from the 60 km destination. Even if you travel thousands of kilometres in this manner you will not be a musaafir. The condition is that the intention must be to travel 77 km or more from wherever your destination is. Since you did not have this intention (of 77 km) from the 60 km destination, you will not be a musaafir.
- Q. When performing the two raka'ts of Ihraam Salaat, is it necessary to cover the head with the Ihraam cloth?**
- A.** It is not necessary to cover the head with the upper portion of the Ihraam when performing the two raka'ts Ihraam Salaat. A topi may be worn. In fact it is more convenient to put on a topi.
- Q. Is the urine of an infant najis (impure)?**
- A.** The urine of even a breast-fed baby is najis (impure). Salaat in such soiled clothes is not valid.
- Q. Is it permissible for Hanafis to perform Tahyatul Musjid during Fajr time?**
- A.** According to the Hanafi Mathhab it is not permissible to perform Tahyatul Musjid during Fajr time.
- Q. What does Islam say about equality?**
- A.** 'Equality' in all spheres is a myth. It is a mythical concept of the western kuffaar. The Qur'aan negates this myth. In fact, the Qur'aan confirms that even the Ambiya (alayhimus salaam) are not equal in status. A son is not the equal of his parents. A student is not the equal of his Ustaad. A mureed is not the equal of his Shaikh. The wife is not the equal of her husband. The Qur'aan makes it abundantly clear that Allah Ta'ala has given some status above others. Man and woman are not equal.
- Q. Are Simply chicken Vienna products halaal?**
- A.** The Simply Chicken Vienna products and all meat and chicken products certified by MJC, SANHA, NIHT, ICSA and whatever other haraam 'halaal' outfit there may be, are Haraam.
- Q. What does Islam say about life on other planets?**
- A.** The Qur'aan informs us that Allah Ta'ala did not create the heavens, the earth and all that is in between in idle sport. There is a variety of forms of life in all places, planets, etc.
- Q. According to the Muslim Judicial Council (MJC) three Talaqs issued in one statement are one Talaq. Please comment.**
- A.** The only expertise of the MJC is the halaalization of pork and carrion. They excel in this art. As far as the Shariah is concerned, they speak pure
- drivel. Three Talaqs are three Talaqs regardless of the method of delivery.
- Q. Is it permissible to give a non-Muslim a copy of the English Qur'aan which also contains the Arabic Qur'aan?**
- A.** It is not permissible for even a Muslim to touch the Qur'aan Majeed without wudhu even if the English translation is along with the Arabic text. To a far greater degree will it be haraam to give the Qur'aan Majeed to a non-Muslim who is constantly in the state of janaabat, and who will never respect the Qur'aan as a Muslim would do.
- Q. I have traded in a property belonging to family members. There was no rent agreement. My brothers and sisters did not object, and even today have no objection. A learned man says that I should pay rent for the past few years that I had traded in the shop. Am I obliged to pay rent?**
- A.** Since there was no agreement to pay rent, you are not liable for any past rental. Rent is the effect of a valid agreement between the owners of the property and the tenant. But since there existed no such agreement, you are not liable for any past 'rent'.
- Q. Are the following products halaal? Ferrero Rochers Chocolates, It contains calf whey. Nutri-day Yoghurt, Nola Mayonnaise, Rama Margarine, I & J Fish Fingers, Sea Harvest Fish Fingers**
- A.** Besides Fish fingers, all the other products mentioned by you are Haraam, or at least Mushtabah (Doubtful). It is necessary to abstain from all these processed foods. Besides calf whey which is haraam, these products contain emulsifier and stabilizer. These could be plant as well as animal ingredients. Furthermore, colourants, concentrates (essences) contain alcohol. Why do you doubt fish fingers? Are these not only fish products? If they contain any doubtful ingredient, do let us know.
- Q. Is it permissible to perform Qadha Namaaz after Asr Namaaz?**
- A.** Yes, it is permissible to perform Qadha Salaat after Asr. However, when it is about 15 minutes before sunset, then it is not permissible at such a time.
- Q. Is it permissible to make Sajdah Tilaawat after Asr Namaaz?**
- A.** The same permissibility as above applies to Sajdah Tilaawat. Qadha of any Salaat of any day may be made after Asr Salaat.
- Q. Someone says that it is not permissible for a mother to eat of the meat of her child's Aqeeqah animal. Is this true?**
- A.** It is permissible for the mother and for anyone else to partake of the Aqeeqah meat of her child.
- Q. Is it permissible to cut nails during haidh?**

# Questions and Answers

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A. It is not permissible to cut nails or remove hairs during the state of haidh.

**Q. I am a follower of the Shaafi' Math-hab. What should I do about the Qunoot when I perform behind a Hanafi Imaam?**

A. When performing behind a Hanafi Imaam, recite a very short Qunoot, then join the Imaam in Sajdah. The shortest Qunoot is: *Allaahumma-ghfirli Yaa Ghafuroo* OR *Allaahummar hamni Yaa Raheemo*.

**Q. If the Athaan is recited at Zaw-waal, is it valid?**

A. It is not permissible to give Athaan at the time of Zaw-waal. Such Athaan should be repeated.

**Q. Is it permissible for a male to have a diamond inserted in his silver ring?**

A. Although permissible, it is discouraged. Even a permissible silver ring is discouraged for a man. In fact jewellery while permissible for females is also discouraged. Rasulullah (sallallahu alayhi wasallam) forbade his wives from wearing even gold and silver jewellery.

**Q. Is it permissible to chew the leaf called khat which is rampant among Somalis?**

A. It is not permissible to chew khat. It is an intoxicant and an addiction.

**Q. Are there any special acts of ibaadat which are Sunnat for the month of Rabiul Awwal?**

A. There is absolutely nothing special ordered by the Deen for the month of Rabiul Awwal. It is a month as usual. One has to remain subservient to the Shariah and the Sunnah as usual as one is required to do every day of one's life. All customs associated with this month are haraam acts of bid'ah (innovation). A new bid'ah which has been innovated in emulation of the Qabar Pujaari (grave-worshipping) sect is the merrymaking, sing-song function which is fallaciously dubbed 'seerah jalsah'. It is purely a nafsaani jalsah which ulama-e-soo' have innovated.

**Q. What is bid'ah hasanah (beautiful innovation)?**

A. All bid'ah is Sayyiah (evil). There is nothing but *zulmat* (darkness) in all bid'ah. Any innovation which is in conflict with the Sunnah or changes a Sunnah or displaces a Sunnah is evil and haraam regardless of how 'beautiful' the trap may appear. Bid'ah demolishes the Deen.

**Q. What was the name of the sword of Rasulullah (sallallahu alayhi wasallam)?**

A. The name of the sword of Rasulullah (sallallahu alayhi wasallam) was *Zul Fiqaar*.

**Q. At what point should the muqtadis follow the Imaam? Some muqtadis wait until the Imaam has reached the next position. Is this correct?**

A. The Muqtadis (followers) should

move almost simultaneous with the Imaam, not before him. They should not delay until the Imaam has completed the movement.

**Q. Are fireworks permissible? If not, will it be permissible to sell fireworks to non-Muslims?**

A. Fireworks are haraam. Fireworks and the festivals associated with them are acts of satanism, *tashabbuh bil kuffaar* (emulating the kuffaar) and waste of money. Those who indulge in waste, according to the Qur'aan, are the "brothers of the shayaateen" (brothers of the devils). It is haraam to sell items of satanism to even non-Muslims.

**Q. Are there any halaal chicken-fillets prepared commercially which we could consume?**

A. All commercially processed chickens, chicken fillets and chicken products are haraam. Besides being haraam carrion, these chicken products are diseased, causing even cancer.

## A KAAFIR 'MOLVI'

**Q. An author of many da'wah book, Molvi Wahiduddin Khan of India, has propagated the following ideas and beliefs in his writings:**

\* That the blessed Uswah (Character) of Rasulullah (sallallahu alayhi wasallam) is not kaamil (perfect).

\* Rasulullah (sallallahu alayhi wasallam) is the final model only with regards to the Deen, but not with regards to minhaaj.

\* The minhaaj (way) of Nabi Isaa (alayhis salaam) is more appropriate for Muslims in this age than the Uswah of Rasulullah (sallallahu alayhi wasallam).

\* Nabi Isaa (alayhis salaam) will not be returning to earth in a physical form.

\* Nabi Isaa (alayhis salaam) is the same person as al-Mahdi. They are not two different persons.

\* Dajjaal is not a physical being. He is an ideology.

**What is the status of a person who holds the above beliefs?**

A. Undoubtedly this person is a confirmed kaafir masquerading as a Muslim. In fact, he is a shaitaan in human form. It is haraam to read and distribute his books. His 'da'wat' is an invitation to Jahannum.

**Q. What is the status of 'Jumuah Mubarak' messages which people nowadays send to one another?**

A. The Jumuah Mubarak messages are bid'ah. It is not permissible to initiate such futile practices which eventually will assume the form of hardcore bid'ah. The only greeting Islam has is 'Assalamu Aalaikum'.

**Q. Who was Abu Zar Ghifaari? We were told that he was ordered to go**

## HALAAL SUPERVISION

**Q. Why don't the Ulama do something to ensure proper supervision of the meat industry to eliminate doubt? The present situation is chaotic.**

A. Halaal meat products cannot be acquired from non-Muslims. The only way is to abstain from buying meat and chicken products from non-Muslims. The calamity of buying meat from non-Muslims has developed only in recent years since the time the halaal certificate industry was developed. As long as Muslims purchase their meat products from non-Muslims, they will be consum-

ing haraam regardless of any system established to ensure that only halaal is acquired from the certified business place.

It is impossible to effectively police the innumerable businesses, processing plants, shops, supermarkets, restaurants, etc. to ensure that only halaal is served. Experience has proven that even a single plant cannot be correctly supervised. Now that Muslims have become accustomed to consuming meat and chicken processed by non-Muslims, almost all inhibition which Muslims used to have for haraam meats and for purchasing from non-Muslims has been eliminated.

**and live in the jungle because of his sakht mizaaj (harsh temperament), and because everything was haraam for him. I find some people saying this against the orthodox Ulama like The Majlis.**

A. Hadhrat Abu Zar Ghifaari (radhiyallahu anhu) was a very senior Sahaabi of Rasulullah (sallallahu alayhi wasallam). People should restrain their tongues when they desire to make deprecating comments on the Sahaabah. Criticism for a Sahaabi is criticism for Rasulullah (sallallahu alayhi wasallam). Those who speak ill of a Sahaabi are deficient in their Imaan. Criticising a Sahaabi implies criticism for Rasulullah (sallallahu alayhi wasallam). What we know about Hadhrat Abu Zar Ghifaari (radhiyallahu anhu) is that Rasulullah (sallallahu alayhi wasallam) said that Allah Ta'ala had instructed him (i.e. for the Nabi) to specifically love four Sahaabah. One of the four is Hadhrat Abu Zar Ghifaari (radhiyallahu anhu). Also mentioned in the same Hadith is that Allah Ta'ala loves these four, i.e. with a special love.

With regard to *sakht mizaaj*, there are two dimensions in this attitude. One is a 'sakht mizaaj' for upholding the Haqq, and one is a *sakht mizaaj* for the propagation and condonation of baatil such as halaalization of carrion, practising bid'ah, operating radios of the devil, etc.

**Q. Saudi Ulama have agreed to utilize astronomical calculations for determining the Islamic months. Sighting claims will be subjected to the rules of astronomy. The determinant will be astronomical calculations, not actual sighting of the hilaal. A section of the Ulama in the United Kingdom also agrees with this stance. Is the Saudi decision in conformity with the Shariah?**

A. The Saudi decision is in conflict with the Shariah. The Ulama in Saudi Arabia who have made this determination are the employees of the Saudi rulers. The Ulama-e-Haqq in Saudi Arabia have been silenced by the Saudi king. Any Aalim who dares to speak against any baatil of the Saudi rulers will be flung into prison. The U.K. Ulama who are following the

Saudi decision are in grievous error. They should understand better than the Saudis. They have seriously compromised, in fact violated the *Mansoos* principle which governs the determination of the Islamic months, viz., *Rooyat-e-Hilaal* (the physical sighting of the crescent moon).

## 100% HALAAL?

**Q. In a Jumuah bayaan, an Aalim tried to prove from the Qur'aan that one should not be too conscious of the food one eats. He says you will never find 100% halaal. He says that according to the Qur'aan we should eat the 'best food', and this does not mean that it should be 100% halaal. He said that we should be moderate, and that we should trust the organization which supervises the abattoir? Please comment.**

A. The molvi sahib spoke drivel. He does not know whether he is going forward or backward, hence the nonsensical disorgement. It is clear that he is a SANHA lackey hence the stupid and flabby arguments to justify the consumption of carrion. His concept of 'moderation' has been fabricated for legalizing the consumption of halaalized carrion - halaalized by the vile 'haalaal' certificate bodies who have fed Muslims with even halaalized pork. The Qur'aan in many places emphasises not only halaal, but halaal-tayyib food. The 'best food' is halaal-tayyib food which is 100% halaal.

The lifestyle of the Akaabireen and former Muslims confirms that they abstained from food which according to us is not even doubtful. Rasulullah (sallallahu alayhi wasallam) commanded abstention from even *mushtabah* (doubtful) food. Food which is not 100% halaal is haraam. A food cannot be 99% 'halaal' and 1% haraam. The 1% haraam renders the whole pot 100% haraam. One drop of urine in a 20 litre bucket of water renders the whole bucket of water haraam. The water is not 99.99% 'halaal' and .01%. When a man consumes halaalized carrion then his brains become carrionized

# Questions and Answers

THE MAJLIS Q & A  
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and 'stupidized', hence the molvi has acquitted himself so stupidly in his Jum'ah bayaan. Carrion has deranged his intelligence, hence he disgorged his *gutha* to make a fool of himself.

The Ambiya (alayhimus salaam), everyone is aware, were meticulous in observing the laws of the Shariah. No one can surpass them in any sphere of Taqwa. Despite the exceptional caution they exercised in their food, etc., Allah Ta'ala specifically commanding the Ambiya, says in the Qur'aan Majeed: "*O Rusul (Messengers)! Eat Tayyibaat (100% halaal, pure and wholesome food), and practise virtuous deeds.*" One of the fundamental basis for the ability (*taufeeq*) to render A'maal-e-Saalihah, is to consume 100% halaal-tayyib food. A person who is careless regarding his food, is an animal or he conducts himself like a savage who devours any rot gluttonously like an animal.

The examples of abstention from even mushtabah, leave alone haraam, food are numerous. We shall cite just one such incident for your benefit. Imaam Ahmad Bin Hambal (rahmatullah alayh) never ate bread which was baked in Baghdad where he used to live. The flour for his bread would come from the city of Mosul. He was extremely meticulous in observing this rule. The reason for his abstention was that Hadhrat Umar (radhiyallahu anhu) had declared the whole of Baghdad to be Waqf for the Mujaahideen. Thus according to the Shariah to this day Baghdad is Waqf land. Hence, Imaam Hambal regarded the flour and whatever grew there to be haraam since these were the products of usurpation.

One day when the bread was brought to Imaam Hambal, his *firaasat (spiritual insight)* indicated that there was something amiss with the bread. He questioned the cook about the ingredients in the bread. The cook said that the flour was from Mosul, but the yeast was from his (Imam Ahmad's) son, Shaikh Abdullah who was also a Wali. Imaam Hambal abstained from eating the bread because the 'emulsifier' (the yeast) according to him was *mashkook* (doubtful). The bread was afterwards dumped into the river.

There are innumerable such examples among the Sahaabah and all the Auliya throughout Islam's history. A person who does not make sure what he eats, will ultimately follow in the footsteps of shaitaan as mentioned in the Qur'aan. If it is known that a person is feeding others slow poison, will the molvi advise them to eat if they have trust in him? But as far as *roohaani (spiritual)* poison is concerned, the molvi sahib has no qualms in advising Muslims to consume the rotten, diseased, haraam carrion which the shayaateen halaalize.

**Q. The Imaam who was a musaafir intentionally performed four raka'ats for Zuhr. What is the status**

**of the Salaat?**

A. If a Musaaafir intentionally performs four raka'ats, the Fardh is not valid. The Salaat has to be repeated.

**Q. What is the state of the muqtadis' Salaat if the Imaam uses a loudspeaker?**

A. It is not permissible to use a loudspeaker for Salaat and Khutbah notwithstanding the validity of the Salaat. The Imaam and all those who support the loudspeaker for Salaat are sinful. Those who are not in support of this bid'ah are not blameworthy. Their Salaat is correct. The Muqtadis Salaat will not be Makrooh or Faasid if the Imaam uses a loudspeaker.

**Q. Is it permissible for a man to have a precious stone in his silver ring?**

A. Although it is permissible, it is not advisable for men to wear such rings. Precious stones are for females. In fact, even though jewellery is permissible for women, it is nevertheless, discouraged in the Hadith. Rasulallah (sallallahu alayhi wasallam) would forbid his wives from wearing jewellery.

**Q. How is the birth of a new-born child to be celebrated on the 7<sup>th</sup> day?**

A. There is no Sunnah custom of celebrating the birth of a child. Such customs are un-Islamic. On the seventh day, it is Sunnah to have the Aqeeqah done. The Aqeeqah is only the slaughtering of two sheep/goats for a boy, or one sheep/goat and distributing the meat – one part for the poor, one part for relatives and friends and one part for oneself. Whilst this form of distribution is Sunnah, it is permissible to distribute the meat in any way and amount as one wishes.

Whilst giving gifts is permissible, it is not an Islamic practice to make gifts on the seventh day which people have baselessly made a day of birth celebration. If you wish to give a gift, do so on any other day.

**Q. A married girl committed suicide due to extreme mental and physical torture of her husband and in-laws. What will be her state in the Akhirat?**

A. While suicide is haraam and the perpetrator of it is liable for severe punishment, we cannot say what is or what will be the fate of the girl who had committed suicide due to the torture she was being subjected to. One can only make dua and ask Allah Ta'ala to forgive her. Allah Ta'ala is Just and Merciful. He will not commit the slightest injustice to His servants. Allah Ta'ala will decree only what is just for the girl.

**Q. Is it permissible to slaughter a chicken by inserting it into a metal cone to prevent it from thrashing and flapping?**

A. It is permissible to place the chicken in the cone. However, the cone should not be suspended. It is not permissible to slaughter the chicken

## LIFTING THE HANDS

**Q. Regarding raising the hands in the graveyard when making dua, a shaikhul hadith says that it is not bid'ah. He says that if one's aqeedah (belief) is correct then one may lift the hands even whilst facing the qabr. Is this correct? Also Imaam Nawawi states that it is mustahab to raise the hands whilst making dua in the qabran. In Abu Dawud, Nabi (sallallahu alayhi wasallam) instructed the Sahaabah to make dua by the qabr. Now may the hands be lifted by the qabr since it is established from other ahaadith?**

A. It is in conflict with the Sunnah to raise the hands when making dua by a grave. Regardless of *aqeedah*, it is incumbent to follow the Sunnah. If after Janaazah Salaat one raises one's hands to make dua, it will be wrong, bid'ah and sinful regardless of what *aqeedah* accompanies the dua. The shaikhul hadith sahib did not apply his mind. He has not taken into consideration that the Akaabir Ulama have explicitly said that lifting the hands in front of a grave conveys to an observer the impression of one worshipping the grave. Grave-worship is a widely prevailing disease of shirk. The shaikhul hadith has also forgotten that all his senior Asaatizah in India and Pakistan never lifted their hands in the Qabrustaan. He must have observed them. However, when the molvis

return to South Africa, then their Ilmi weakness and lack of roohaaniyat induce them to make corrupt comprises with baatil. They blend the haqq with baatil without understanding that the consequence of this admixture is baatil.

Imaam Nawawi (rahmatullah alayh) also states that it is Sunnah to make Rafa' Yadain in Salaat'. He also says that it is fardh to recite Surah Faatihah after the Imaam in Salaat. He also says that it is Sunnat and necessary to recite Qunoot in Fajr Salaat, and he also states many things which are in conflict with the Hanafi Math-hab. He was a Shaafi'. Both Hanafis and Shaafis derive their evidence from the Qur'aan and Ahaadith. Just as a Hanafi may not cite Hadith to prove the validity of Rafa' Yadain in Salaat, and the many other masaa-il of other Math-habs, so too may he not produce any Hadith to negate a practice which the Ahnaaf have formulated in terms of their Qur'aanic and Ahaadith Dalaa-il and Usool. And, so too may a Hanafi not cite Imaam Nawawi's arguments derived from the Hadith to prove fardhiyat of Surah Faatihah for every raka't of Namaaz.

Nowhere in Abu Dawud is it mentioned that Rasululllah (sallallahu alayhi wasallam) instructed the Sahaabah to lift their hands by the qabr. There is a vast difference between dua and lifting the hands.

whilst it is hanging upside down. The cone should be place on the ground with the chicken facing the Qiblah.

**Q. Most, if not all, cattle in South Africa are stunned before slaughtering. Is the beef halaal?**

A. Stunned beef is haraam carrion. It is an absolutely brutal way of killing the animal. Prior to slaughter, the animal's brains are smashed by shooting a metal bolt into its skull. The natural demand of kufr is cruelty, hence the kuffaar and those Muslims who follow in their footsteps see goodness and 'humanity' in such cruel methods. Muftis who have lost the road and drifted very far from Siraatul Mustaqeem find it appropriate to halaalize this form of *Shareetatush Shaitaan (the devil's slaughter)*.

**Q. Is it permissible to buy meat from a Muslim butchery which sells both halaal and haraam meat? The two types of meat are kept separately.**

A. All the meat sold in such a butchery is haraam carrion. It is not permissible to buy any meat from a butchery which also sells haraam meat/chicken. Furthermore, almost all the butcheries in South Africa sell haraam imported carrion meat. Investigate the butchery before buying meat.

## "WHERE IS

## ALLAH?"

**Q. Salafis are fond of asking the question: "Where is Allah?" I replied that Allah Ta'ala is everywhere. They reject this as kufr and say that Allah Ta'ala is only on the Throne above the heavens. I said that in the Qur'aan is mentioned that Allah Ta'ala is also in the east and west and wherever we turn, there is Allah Ta'ala. They reply that Allah Ta'ala is in the east, west, etc. with His Knowledge, not with His Presence. This is rather confusing for me. Please throw some light on what is our actual belief on this issue, and what is the response for their argument?**

A. Salafis are deviates. *Takfeer* or declaring kaafir the followers of the Four Math-habs – the Ahlus Sunnah wal Jama'ah – is their profession. They baselessly appropriate the designation, *Ahlu Sunnah*, for themselves.

The response to their question, "Where is Allah?", is quite simple. Allah Ta'ala is where the Qur'aan says He is. Thus, the answer of the Ahlus Sunnah wal Jama'ah is:

• "East and West belong to Allah. Whichever way you turn, there is the Face of Allah." (*Baqarah, aayat 115*)

(Turn to page 12)

## “YOUR DEEDS ARE YOUR RULERS”

(Continued from front page)

dition of people who revile the rulers. They in fact revile themselves in the same way that the buffoon had thrown away the mirror and reviled it.

In the Hadith Qudsi, we are instructed to reform ourselves and become obedient servants of Allah Ta'ala. He will then either reform and tenderize the hearts of the tyrannical rulers or replace them with kind, benevolent rulers. It is quite obvious from the many Ahaadith of Rasulullah (sallallahu alayhi wasallam) as well as stemming from the Qur'aan-e-Hakeem that in general cruel and oppressive rulers are the consequences of the evils of the masses, and that the solution for the oppression and tyranny is not vilification of the tyrants. On the contrary, it is self-vilification, soul-searching, regret and repentance. Moral reformation and submission to the Shariah of Allah Azza Wa Jal will bring about a peaceful revolution which will see either the change of heart of the rulers or their replacement by benevolent rulers.

It is also quiet clear that the basic theme of all the Ahaadith on this subject is self-reformation, for only such reformation is the enduring solution for the tyranny of oppressors. However, shaitaan

has succeeded in casting the Ummah into the massive deception of believing that the problem is for example Hosni Mubarak, Gadhaafi, Assad and the host of other kuffaar and munaafiqs who are today at the helm of affairs in the lands of Islam. These tyrants are merely the reflections of the moral degradation, bid'ah, fisq, fujoor and kufr in which the Ummah is today wallowing in a drunken stupor. Removal and killing of the tyrants without moral reformation and submission to the Sunnah is simply the substitution of one system of tyranny for another system of tyranny.

The scenario of substitution of tyrannies comes within the scope of the Hadith Qudsi (mentioned above) in which Allah Azza Wa Jal says that both groups – the oppressors and the oppressed who replace the former oppressors – are *Mabghoodh Alayhim*, i.e. the Wrath of Allah Ta'ala has settled on them. Both groups of scum will be swept into Jahan-num. This is the situation prevailing currently in the Arab lands in the aftermath of the so-called stupid 'Arab Spring'. Both groups are *Mabghoodh Alayhim*.

The other form of punishment mentioned in the Ahaadith for a flagrantly transgressing and rebellious Ummah

when their final destruction has not yet been ordained, but is divinely schemed to be gradual and incremental, is drought, scarcity of essential foodstuff, soaring prices, pestilence, infighting, etc. Then when the hour dawns for the ultimate decree of annihilation, no respite will be granted.

*“And, when We decide to destroy a place (town/city, i.e. its people), we command its affluent ones (that is, we grant them leeway to transgress recklessly). Then they indulge in transgression. Thus the decree (of punishment) is ordained for them. Then We utterly destroy them.”*

*“And, when their appointed time (of annihilation) arrives, it will not be delayed a moment nor advanced.” (Qur'aan)*

As long as Muslims fail to understand that every particle moves by the direct intervention and command of Allah Azza Wa Jal and that the oppression which rulers inflict on the populace is the decree of Allah Ta'ala, and the solution for such tyranny is *Inaabat ilallaah (Turning to Allah with Repentance)*, they will remain sinking in an abyss of moral degradation and humiliation to remain the slaves of the western kuffaar.

*“And not a leaf falls (from a tree) but He is aware of it....”*

(Continued from front page)

from recalcitrant and unjust husbands. This is the furthest from the truth.

A woman, recounting the cruelty of her husband, wrote: “We have been married for 7 years. From after 8 months into the marriage, he has continuously assaulted me. Recently it has got worse. He broke my knee, fractured my nose, smashed my face and burst my eye vessels in my eyes in the last three months. I have taken out a protection order against him, and have now moved out of the marital house.”

## HOW WILL MMB RESOLVE THIS PROBLEM?

This is not an isolated case of brutality. But it has no relationship to the Kufri MMB which has no answer for this type of situation although gullible women are being misled by false propaganda in favour of the haraam bill. Despite there currently being a number of laws in place to deal with situations of this nature, the reality is that the incompetency of the law-enforcing agencies, the loopholes in the laws, etc. do not allow for effective

measures to counter cruelty. The addition of MMB will make absolutely no difference to the current law scenario.

Whoever is bent on oppression and cruelty will continue with his evil regardless of what law is enacted. MMB does not provide a *single* solution to any hardship which Muslim wives suffer under evil husbands. What it does provide is haraam interference with the immutable Shariah of Allah Ta'ala.

## DANGERS OF VACCINATION

(Mike Adams, the Health Ranger, Natural News, Editor)

\* “In a ground-breaking report the Institute of Medicine openly admitted that vaccines actually cause the very measles they claim to prevent. The mainstream media, of course, misreported this research and utterly failed to cover the real story.”

\* “One of the big realizations that hit home in 2011 is that vaccines are far more dangerous than most people previous-

ly thought, and even conventional scientists are starting to question the over-vaccination on infants and children.”

\* “Merck vaccine scientist, Dr. Maurice Hilleman admits vaccines contain cancer-causing viruses. The actual admission happened decades ago, but news of it only went viral in 2011 as alternative news websites like Natural News publicized the once-secret audio recordings revealing shocking admissions by Dr. Maurice Hilleman.”

\* “Pretty clever? Just lace the HPV vaccines with the DNA of

HPV itself, and you can spread the disease to create more fear that sells more vaccines.”

\* “2011 was the year that the nation of Finland openly admitted on the record that swine flu vaccines “conclusively” cause neurological disorders. It then offered to pay the lifetime medical costs of those damaged by such vaccines.”

\* “Now even the scientists can't argue with their own science, can they? Rigorous studies published in peer-reviewed medical journals reveal that flu vaccines hardly work and are wasted on 98.5 out of 100 people who take them.

## TAFWEEDHUT TALAAQ

*Tafweedhut Talaaq* means the delegation of the right to issue Talaaq. The husband delegates the right of Talaaq to another person who may, at any time in future, issue the Talaaq. Once this right has been delegated, it cannot be revoked or cancelled.

The adoption of the libertine western culture has drastically disturbed the Islamic system of marriage. Even in the Muslim community, the sanctity of the marriage bond has been eliminated. Marriage-breakdown are daily and common occurrences. A serious consequence of many marital breakdowns is the malicious attitude of recalcitrant husbands who refuse to maintain their wives while at the same time refusing to set the woman free by issuing Talaaq. The Qur'aan commands: *“(Either) retain (them) with goodness (according to the law of the Shariah), or set*

*(them) free with kindness.”*

However, when a marriage breaks down, the reigning factors are malice and spite. The process of annulment is tedious and difficult.

In view of these problems, it is wise that before marriage it be stipulated that the man should sign a *Tafweedhut Talaaq* form in which the right of Talaaq could be delegated to a senior male member of her family. In the event the marriage collapses, there will be no problem for the wife if she decides to opt out.

When a foreigner is involved, then it is almost *Waajib* nowadays to insist that he signs a *Tafweedhut Talaaq* form. Many women have been deserted by their foreign husbands who are not traceable. This makes the annulment process extremely difficult.

*Tafweedhut Talaaq* forms are available from *The Majlis*.

## IBAADAT FOR THE DUNYA

*“On the Day of Qiyaamah there will be people who will have marks on their foreheads (as a result of Sujood in abundance). They will be those who had spent the nights in Tahajjud Salaat. Night and day they had devoted to Ibaadat. However, the Malaaikah will be hauling them in to Jahan-num.”*

The companions of Hadhrat Ali (radhiyallahu anhu) who were with him on this occasion, asked in surprise: “What is the reason for this?” Hadhrat Ali (radhiyallahu anhu) replied: “Whilst they were engaged in their effort (of ibaadat), their *Maqsood (Objective)* was not Allah Ta'ala. They performed their acts of ibaadat to satisfy their own desires, hence it will be proclaimed: “Today, all of you enter into Jahan-num! You have no

relationship with Me (i.e. Allah Azza Wa Jal).”

This Hadith has full applicability in the present age in which the dunya is being pursued with deeds supposed to be for the Aakhirah. Among the signs of Qiyaamah, it is mentioned in the Hadith that people will pursue worldly objectives with deeds of the Aakhirah (i.e. with ibaadat and Deeni activities) which will be utilized as a smokescreen for despicable nafsani motives. All the so-called ‘deeni’ functions of merrymaking, the ‘thikr’ and sing-song (na't) sessions, the public thikr halqas and even madaaris are of this category of deeds which are perpetrated to deceive the ignorant masses for the acquisition of nafsani and worldly designs and objectives.

## HARAAM TOXIC COSMETICS

(Extract from the journal, COMPASSION 2012)

“EcoWaste Coalition campaigner, Aileen Lucero, said cosmetics consisting of skin whitening cream, face makeup, lipstick, eye mascara, eye shadow, and nail polish, were bought for testing from sidewalk vendors, cosmetic stalls and drug stores.

X-Ray Fluorescence spectrometer showed 23 of the 44 samples or 52 %

were found to contain arsenic, cadmium, chromium, cobalt, lead, mercury and nickel. Toxic metals are associated with a host of serious health ailments, including reproductive defects, developmental disorders, neurological and behavioral problems, and cancer.

The toxins can readily pass into the body system through the skin, and in the case of lipstick, even swallowed.

# THE CRUELTY OF THE CARRION HALAALIZING INDUSTRY

## THEY TOO HAVE ROOH

*"There is not an animal on earth nor a bird flying with its two wings, but they are communities like you (people). We have not omitted anything from the Kitaab. Then unto their Rabb shall they be gathered."*

(Al-An'aam, aayat 38)

In numerous Qur'aanic verses it is explicitly mentioned that every creation of Allah Ta'ala recites His praises. This includes the inanimate creations as well. Since animals have *rooh* (soul) similar to human beings, the Shariah lays much emphasis on kindness and mercy when they are slaughtered. The Islamic system of *Thabah* is an elaborate, holy system consisting of many rules and etiquettes which have

to be incumbently observed for rendering the animals halaal for Muslim consumption.

The fact that *Tasmiyah* (reciting Allah's Name) at the time of *Thabah* is a fundamental requisite for the lawfulness of the act of slaughter and for the meat, should be adequate for understanding that slaughtering animals is not a practice ordained by Islam for the achievement of the monetary objectives of the kuffaar business enterprises. *Thabah* does not have a commercial dimension.

From this, the villainy and evil of the carrion halaalizers such as MJC, SANHA, NIHT, ICSA, etc., etc. will be easily comprehended. Whilst Allah Ta'ala has ordained *Thabah* for

the provision of *halaal-tayyib* food for Muslims, these miserable carrion halaalizers have hijacked this holy system for gratifying their pecuniary instincts and for enriching the kuffaar entrepreneurs. Thus, instead of *halaal-tayyib* food, the consequence of the accursed 'halaal' certificate trade is *haram maitah-rijs* (unlawful, carrion filth).

In the process of accomplishing this twofold monetary objective (money for them and money for the entrepreneurs), the carrion halaalizers perpetrate two horrendous *haram* acts which will ensure their passage to Jahannam: (1) Absolute brutal torture of the chickens and animals (2) Feeding Muslims *haram*, diseased carrion chickens and meat.

## THE KILLING MACHINE

Killing chickens with a machine (machine-slaughtering) is a brutal method which produces pure 'halaalized' carrion. The following is a question posed to a worker at a killing-house, and his answer:

**Q. "Do you think from your perception that the birds have a sense of what is going to happen to them."**

**A. "Yes. They try everything in their power to get away from the killing machine and to get away from you. They have been stunned, so their**

**muscles don't work, but their eyes do, and you can tell by them looking at you, they're scared to death."** (Virgil Butler, former Tyson slaughterhouse worker).

Hadhrat Maulana Ashraf Ali Thanvi (rahmatullah alayh) has explained that electrical shocking and stunning merely render the chickens immobile. Whilst their muscles are incapacitated, they are fully conscious and perceive the horrors to which they are being subjected to.

## UPSIDE DOWN SHACKLING

*"At the slaughterhouse, the birds sit in the trucks without food or water 1 to 9 hours or more waiting to be killed. Inside the plant, in the "live-hang" area, they are violently jammed onto a movable metal rack that clamps them upside down by their feet. Suspending these heavy birds, most of them already crippled, upside down by their feet puts an intensely painful strain on their legs and hips. In addition, many birds are hung by only one leg, adding to their agony."* (United Poultry Concerns)

While the Shariah incumbently requires the birds to be gently laid down, facing the Qiblah and swiftly slaughtered in isolation from other chickens, the MJC's and SANHA's *haram* system demands the brutality described above.

## THE HALAALIZED BRUTALITY WHICH YOU, THE MUSLIM CONSUMER CONDONE

*"When I visited a large egg layer operation and saw old hens that had reached the end of their productive life, I WAS HORRIFIED."*

*Egg layers bred for maximum egg production were nervous wrecks that had beaten off half their feathers by constant flapping against the cage."* (Temple Grandin - Unite Poultry Concerns)

"Because 'spent' hens have

## THEY HAVE EMOTIONS

*"Slaughter is different from processing in that the raw material is alive, has a central nervous system, can express emotional states, and has biological components like humans."* (Dr. J. Swanson, American Meat Institute's Conference)

The 'raw material' in slaughtering consists of chickens, sheep and cattle, all of which have *Rooh*. They all

have emotions similar to our emotions, and they recite the *Tasbeeh* of Allah Ta'ala more than what humans do. Thus the halaalized brutality with which these *makhlugaat* (creations) of Allah Ta'ala are killed is nothing but the inspiration of Iblees whispered into the hearts of men driven to insanity by their lust for money.

## THE BRUTAL SHOCKING

*"The birds' heads and upper bodies are dragged through a splashing electrified water trough called a "stunner". This water, which is cold and salted to conduct the electricity, does not actually stun the birds. Its purpose is to immobilize them to keep them from thrashing on the slaughter line and to paralyze the muscles of their follicles so that their feather will come out easily after they are dead."*

Millions of chickens are electrically shocked daily at the chicken-killing facilities in South Africa. While the Shariah prohibits the infliction of any prior slaughter injury, the

electrical shocking is a cruel form of injury inflicted on the chickens. Heartless are the people who halaalize this brutal system, and heartless are the people who devour such carrion which reached their table after the infliction of a series of *haram* acts of cruelty on the helpless chickens. Almost 80 years ago Hadhrat Maulana Ashraf Ali Thaanvi (rahmatullah alayh) had explained that electrical shocking only immobilizes the animals causing them immense agony long before the actual slaughter takes place. Hadhrat Thanvi had said that acceptance of this kuffaar system of brutality is akin to *kufur*.

no market value, few slaughter plants will take them. To get rid of these hens, farmers suffocate them to death in giant Dumpsters, gas them to death with carbon dioxide (CO<sub>2</sub>), and bury them alive in landfills. According to Tom Hughes of the Canadian Farm Animal Trust, 'The simplest method of disposal is to pack the birds, alive, into containers, and bulldoze them into the ground.' In 2003, workers at a battery-hen complex in California threw 30,000 live hens into wood-clipping machines

which cut them to pieces. In 2009, 35,000 'cage-free' hens were 'depopulated' on a Virginia farm by being stuffed into metal boxes and burnt to death with freezing CO<sub>2</sub> hosed into the boxes. All of these methods are routinely used to get rid of unwanted populations of laying hens, caged or uncaged."

These brutal methods of exterminating hundreds of thousands of unwanted chickens are normal procedure even in South Africa, and all over the world where the satanic battery

## STRICKEN WITH FEAR

*"Every chicken is bled out while still sentient. The chickens hang there and look at you while they are bleeding. They try to hide their heads from you by sticking it under the wing of the chicken next to them on the slaughter line. You can tell by them looking at you, they're scared to death."* (Virgil Butler - Clarification on Stunner Usage).

This is the condition of the chickens which are hung upside down, moved rapidly on a conveyer belt and killed with

insufficient cutting of the neck vessels whilst they are hanging upside down. This is the *haram* system halaalized by SANHA and the MJC. This is the *haram* system which produces the *haram*, diseased, rotten carrion which the Muslim public devours with relish. This is the evil system which Rasulullah (sallallahu alayhi wasallam) labelled: *Shareetatush Shaitaan* (the slaughter of the devil). It is the vile system whose products bear the MJC's and SANHA's 'halaal' labels.

## TORTURE IN THE TUNNEL AND TANK

*"Still alive, they hang upside down for 90 seconds in a bleed out tunnel where they're supposed to die from blood loss. However, millions of birds do not die and many drown in pools of blood when the conveyer belt dips too close to the floor. Dead or alive, the birds are then dumped into tanks of scalding water. According to a former slaughterhouse worker when chickens are scalded alive, the "flop, scream, kick, and their eyeballs pop out of their heads. They often come out of the other end with broken bones and disfigured and missing body parts because they've struggled so much in the tank."* (United Poultry Concerns)

This is not an exclusively American phenomenon of brutality. It takes place daily at the chicken-killing plants halaalized by the MJC and SANHA. Cruelty is standard and accepted procedure at the chicken plants. Despite the *haram* cruelty, the *haram* killing system of the

kuffaar with all its brutal effects have been issued with 'halaal' licences by SANHA and the MJC.

When you sit down to devour the *haram* carrion chicken then first reflect on the acts of brutality which the carrion chicken you are about to devour had to suffer in agony. Reflect on the chicken bleeding to death after improper cutting of its neck vessels, killed without *Tasmiyah*, the electrical shocking, the pools of blood in which it may have drowned, the scalding water into which the chicken went when it was perhaps alive, the popping out of its eyeballs in the scalding water, its kicking and screaming in the scalding water in which it gets partly cooked whilst alive with all its *najaasat* inside its body, its broken bones and disfigurement. After making some *muraaqabah* (meditation) on these issues, in all likelihood your heart will refuse consent for devouring the carrion of brutality.

-system operates. How can it be permissible to consume such poisonous eggs of brutality? To what level of degradation have Muslims degenerated? How can this horrendous

system ever be halaal? How can it ever produce halaal chickens and halaal eggs? No wonder so many people in the community suffer from cancer and other serious diseases!

## THE HARMS OF FIREWORKS

In addition to the spiritual damage caused by indulgence in haraam fireworks especially on haraam non-Muslim festival occasions, a number of serious physical ailments are the consequences of fireworks. Among these physical injuries and ailments are the following:

- \* Copper Irritation of the respiratory tract
- \* Cadmium Anemia

- \* Kidney Damage
- \* Lead effects on the nervous system
- \* Magnesium – the dust and fumes cause metal fume fever
- \* Sodium reacts violently with moisture attacking the skin
- \* Zinc leads to vomiting
- \* Nitrate can cause mental impairment
- \* Nitrate could lead to coma.

## PUNISHMENT FOR A LUSTFUL GAZE

**HADHRAT ABU ABDULLAH** Al-Jalaa' (rahmatullah alayh) was a renowned Wali during the early stage of Islam. He was the mureed of Hadhrat Junaid Baghdaadi (rahmatullah alayh). Narrating an episode which had happened to him during his early years of self-reformation, he says:

"Once whilst walking in the bazaar I saw an extremely handsome Christian lad. I stared and wondered at the beauty of this lad. While I was admiring the lad's beauty, Hadhrat Junaid Baghdaadi (rahmatullah alayh) appeared on the scene. I said to him: "Hadhrat, will Allah Ta'ala punish such a beautiful form in the fire?" Hadhrat Junaid said to me: "Did you look at the lad?" I said: "Yes." He responded: "Your look was not a look of *ibrat* (to derive lesson). It was a look of lust. For deriving lesson there are thousands of universes into which you could look and contemplate to gain lesson. You shall taste the punishment of this lustful glance."

So saying, Hadhrat Junaid departed. As he left me, suddenly the entire Qur'aan Majeed of which I was a Haafiz was snatched from my heart. I forgot the whole Qur'aan from the *Alif of Alif Laam Meem* to the *Seen of Surah Naas*.

Shock, fear and grief overwhelmed me. Thereafter for years, I cried, repented and offered penances. Finally, Allah Ta'ala out of His Mercy restored the Qur'aan Majeed to my heart. Henceforth I never again looked at anything because in looking there are great dangers."

Punishment on the Auliya settles almost immediately they err, even if the error pertains to Mustahab practices. Their close proximity to Allah Ta'ala makes them liable for a loftier standard which does not apply to the rank and file. The slightest spiritual pollution severely tarnishes their souls, and Allah Ta'ala is swift in taking retribution from His close Devotees. Rasulullah (sallallahu alayhi wasallam) said: "*When Allah intends goodness for a servant, He hastens his punishment in this world.*"

## CARRION HALAALIZATION – A GLOBAL EVIL

Halaalization, i.e. making carrion (haraam, rotten, diseased meat and chickens) halaal, is not restricted to South Africa. Carrion-halaalization outfits such as the MJC and SANHA prowl around all over the world. The following report issued by a Councillor in England exposes the carrion-halaalization racket in that country:

(By Councillor Salim Mulla, Chair Regeneration, Town Hall, Blackburn, England)

"Asalaamu'alaikum Brother and Sisters, After a recent meeting with HMC (Halal monitoring committee) I can confirm that the chicken served by "Halal" Nandos outlets still is NOT HALAL. HMC personally inspected the slaughterhouse of Freemans and came up with this conclusion. My point of contact is Haroon Rashid.

Their chickens are all electrocuted, the power is that much that some of the brains explode and so do nerve

endings. They don't do ziba as the chickens flap around too much and it leads to their wings getting damaged.

This is definitely not Halal and not the way that Allah says to treat these animals. An extract taken from the Guardian (astaghfirullah) website on the issue of fast-food taking the case of Freeman's who is the supplier of Nandos. "Newent sits in folds of lush countryside at the far western reach of the Cotswolds... hidden from view, is Freemans of Newent.

Clifford Freeman and his cousin own this poultry abattoir. It is the largest Halal plant in Britain, employing more than 250 people, slaughtering 300,000 chickens a week, and after considerable persuasion and hesitation Freeman has agreed to show me how it is done. The birds are collected from farms at night, transported to the site in the early hours of the morning, and kept in darkness until they are ready to be killed. Workers

## NASEEHAT FOR A MOLVI

*A newly qualified Molvi, finding himself caught up in the baatil of his community whose Imaam is a Bid'ati Qabar Pujaari (Grave-Worshipper), wrote to us seeking advice. How should he conduct himself in the cauldron of baatil in which he has been cast? Our advice which will benefit other students or new Molvis in similar circumstances is as follows:*

It should be abundantly clear that it is not permissible to join people of baatil. Amr Bil Ma'roof Nahy anil Munkar is Waajib. It is your bounden duty to offer naseehat and point out the bid'ah and baatil of the community regardless of whether they accept or reject or criticize you. If you as a learned person maintain silence in the face of all the baatil you have mentioned, then you will come within the scope of the Hadith: "*He who maintains silence regarding the Haqq, is a dumb shaitaan.*"

Your obligation is only to offer naseehat and to point out what is the Haqq. You need not dispute with them. Don't enter into arguments with the Bid'atis. Only explain the Haqq and maintain silence. Don't criticize the present Imaam. If anyone says that the Imaam says the opposite of what you are saying, tell them that you are not interested in what the Imaam says. You speak what the Shariah says. Furthermore, tell them to follow whomever they wish. Your duty is only to proclaim the truth of the Deen. Don't become involved in any argument with the current Imaam. Only state the truth without ambiguity.

Remember that whenever the Haqq is proclaimed, there is bound to be criticism and insult. You should take this in

stride, and not be concerned what they say. Don't respond to personal criticism. Only state the Haqq whether they accept or reject. With *ikhlaas* and *istiqamat* Allah Ta'ala will aid you. Haqq will ultimately triumph. You must expect criticism, but ignore it.

If they refuse to heed the Haqq, resign from the organization. It is not permissible to remain a member and maintain silence when the ahkaam of the Deen are so grossly being violated.

You will not be able to prevent the spread of salafi'ism or of any other baatil. Allah Ta'ala decides these issues. Everything runs its course. We are living in a world which Allah Ta'ala has decreed to be the arena for the conflict between Haqq and baatil. Conflict, clash and controversy are therefore natural consequences of proclamation of the unadulterated Haqq. If you understand this Divine Mystery, you will never be cowed down by opposition nor become dejected if the community does not accept the Haqq you propagate. Your duty is only to state the Haqq. Until Maut claims you. The Ambiya all said: "*Upon us is only to deliver the clear Message.*" Only Allah Ta'ala can give hidaayat. You can only proclaim the Haqq, and that is your only obligation. Distribute books and articles on Salafi'ism, and if you are able to give bayaan on these issues, then do so.

The one who described Fadhaail A'maal as 'rubbish', has lost his Imaan. He, himself is a rubbish. He has in fact proclaimed the Words of Allah Ta'ala to be 'rubbish' Nauthubillaah. You should sever ties with him such a rubbish coprocreep. Don't become embroiled in argument with such a jaahil whose brains have been

'sterilized' and fossilized with stercoral substances.

Regarding Ibn Taimiyyah, despite his notorious beliefs pertaining to the Attributes of Allah Azza Wa Jal, Our Ulama have not made takfeer of him nor of his followers, the Salafis. We are not aware of any among our Akaabir Ulama of Deoband who have declared Ibn Taimiyyah and his followers kaafir. There may have been among the Arab Ulama who had made takfeer of Ibn Taimiyyah.

Hadhrat Allaamah Anwar Kashmiri (rahmatullah alayh) although an expert on Ibn Taimiyyah, and despite his very clear and strident criticism of him, has not made *takfeer* of him. The reason for this we believe is the possibility of making *ta'weel* (valid interpretation) of the corrupt statements of Ibn Taimiyyah.

Perhaps it is not conclusively proven that he believed Allah Ta'ala to be a body located in a specific space/place. Whilst we should explain the error of Salafi beliefs, it is not necessary to embark on *takfeer* of Ibn Taimiyyah. It serves no beneficial purpose.

The Mu'tazilah (an extremely deviated sect with extremely corrupt beliefs) subscribed to some very clear-cut beliefs of kufr, but we have as yet not seen any of the Ulama of any age making *takfeer* of them. They confined their criticism to the beliefs of kufr, pointing out that these are beliefs of kufr.

Undoubtedly, it may be said and should be proclaimed that a certain belief is kufr. Therefore, if you can categorically and with certitude point out any belief of kufr of Ibn Taimiyyah, then you may say that such belief is kufr. But as mentioned above, there is no need for pronouncing him a kaafir.

## A DIVINELY PRESCRIBED REMEDY

Imaam Abul Qasim Abdul Kareem Bin Hawzaan Qushairi (rahmatullah alayh) – died 465 Hijri – was among the very senior Auliya of his age. Once his son became so ill that all hope of him living vanished. During that time Hadhrat Abul Qasim saw Allah Ta'ala in a dream. In his dream he mentioned to Allah Ta'ala about his son's severe illness. Allah Ta'ala advised him to accumulate from the Qur'aan Majeed the *Aayaat of Shifa* (the Verses of Cure).

These aayaat had to

be recited and blown on the ailing son. In the dream he was also instructed to write these verses on a plate, wash it and give the water to his son to drink. Imaam Abul Qasim adopted this remedy and very soon his son completely recovered from his sickness.

Allaamah Subki (rahmatullah alayh) narrates that he had seen many Mashaa-ikh prescribing these verses as instructed, for the sick.

(Anyone interested in this divinely prescribed remedy, may write to us – The Majlis)



## TO COMPROMISE WITH BAATIL OR NOT TO COMPROMISE?

A disease which has beset the Ulama of the age is compromise with *baatil*. A variety of *baatil* excuses is proffered for justifying this compromise. The following episode narrated by Hadhrat Maulana Ashraf Ali Thanvi (rahmatullah alayh) should be sufficient lesson for the compromisers.

When Sultan Mahmud Ghaznawi conquered India, he set about to demolish the Hindu mandir (temple) in Somnath. All the idols in the mandir were smashed. When the biggest idol was about to be smashed, the idol-worshippers passionately pleaded for their idol to be spared. They promised to give in exchange the weight of the idol in gold if it was not smashed.

Sultan Mahmud consulted

with his advisors. All of them were of the opinion that since the country was conquered and the idols smashed, it would not really matter if the one idol is spared. The huge amount of gold could be put to constructive use. Sayyid Salaar Mas'ood Ghaazi who was also present said: 'This is tantamount to selling idols. Hitherto Muslim kings were idol-breakers, now they will be labelled idol-sellers. Although this comment appealed to the Sultan, he still entertained a degree of doubt.

That afternoon during his nap, he dreamt that he was on the Plains of Qiyaamah. An Angel leading him (the Sultan) to Jahannum was saying: 'He is an idol-seller'. Another Angel responded: 'No, he is an idol-

breaker. Take him to Jannat.' Suddenly the Sultan's eyes opened. Immediately he issued the command for the big idol to be smashed. When the idol was smashed, its inside was found to be filled with precious stones the value of which exceeded the value of the gold which the idolaters had offered.

Sultan Mahmud profusely expressed his gratitude (shukr) to Allah Ta'ala Who had guided him to smash the idol and at the same time bestowed such a huge treasure to him."

Compromise with *baatil* is not permissible. The duty of the Ulama is to proclaim the Haqq and not to adulterate it with *baatil*. The argument of *hikmat* to justify compromise with *baatil* is a despicable cardinal.

## THREE TYPES OF QAADHIS

The famous Qaadhi Kamaluddeen Shahruzi once went to the camp of Sultan Mas'ood Saljuti. The Sultan was on this occasion conducting a Jihad campaign. The Qaadhi arrived at the camp at the time of Maghrib. He saw in a nearby tent a man engaged in Maghrib Salaat. The Qaadhi entered and joined the musalli. After Salaat, the Qaadhi asked: "Who are you?" The musalli said: "I am the Qaadhi of a certain city." Qaadhi Shahruzi commented: "There are three types of Qaadhis. Two types will enter Jahannum and one type will enter Jannat. The two types of Jahannami Qaadhis are like you and I who humiliatingly run after Sultans, and the Jannati Qaadhi is he whose face Sultans have not seen nor has he seen the face of Sultans."

Qaadhi Shahruzi was drawing attention to the evil attitude

of Qaadhis in general. They would frequent and flatter the rulers to gain favours, and in this evil process justice was abused. Rasulallah (sallallahu alayhi wasallam) said in this regard: "*Verily, the most despised Qurraa' (Qaaris and Ulama) by Allah are those who visit the rulers.*" Qaadhi Shahruzi's comment was made in the light of this and similar other Ahaadith. In fact, it is the advice of the Ulama-e-Haqq that an Aalim should not respond to the invitation of the ruler even if he invites with sincerity, affection and humility. The company of rulers is spiritually calamitous. Ulama who enjoy the company of kings and rulers are most assuredly influenced by the worldly ethos of the rulers. The Aalim frequenting rulers is impalpably influenced. His stance of Haqq becomes compromised. A thread of liberalism – com-

promise with *baatil* – becomes conspicuously discernible in his views and fatwas. Ultimately, without realizing, he joins the fraternity of the Ulama-e-Soo' who trade the Deen for a miserable price.

In the morning when Qaadhi Shahruzi was ushered into the royal presence of Sultan Mas'ood Saljuti, he (the Qaadhi) was surprised to realize that the musalli with whom he had performed Maghrib Salaat and to whom he had made the comment was in fact Sultan Mas'ood. Smilingly the Sultan commented: "Please narrate the condition of the three types of Qaadhis." Qaadhi Shahruzi said: "Yes, what I had said is the truth." The Sultan responded: "Undoubtedly, you have spoken the truth. Undoubtedly, you are that pious, fortunate Qaadhi who had not seen my face nor had I seen your face." This was their very first meeting. The statement of the Sultan was therefore factual.

## A WONDERFUL CAT SACRIFICES ITS LIFE

Maulana Jaami (rahmatullah) narrated in his kitaab, *Nafhaatul Uns Mien Hadhraatil Quds*, a wonderful episode about a cat which belonged to Shaikh Akhi Farh Zanjaani (rahmatullah alayh) – died 457 Hijri. When guests would come to the Khaanqah of Shaikh Zanjaani, the cat would miaow, and the number of meows always equalled the number of visitors. The cook would then prepare meals for the guests according to the number indicated by the cat.

One day it happened that the guests were more than the cat's meows. The inmates of the khaanqah were surprised and wondered why the cat had today erred. Suddenly the cat approached the guests and be-

gan smelling each one. Whilst smelling one of the guests, the cat suddenly urinated on him. Enquiries about this man established that he was a faasiq (an immoral sinner). The riddle was thus solved. The cat did not regard this man as a pious person.

One day the cook was preparing porridge in a big pot. A black snake appeared and fell into the pot of porridge. While the cat had observed this, the cook was unaware. The cat tried its best to alert the cook to the danger. It made queer noises and circumambulated the pot which was on the fire. Despite the cook repeatedly chasing the cat, it resolutely refused to leave and continued to display extreme agitation.

Finally when the cat realized that the cook was unable to understand the message it was endeavouring to convey, it made the supreme sacrifice to save the people of the khaanqah from the poisonous porridge. It leapt into the pot of boiling porridge in full view of the cook, thus sacrificing its life to save the mureeds and guests of the Shaikh. Now the cook was compelled to throw away the porridge. When the pot was emptied, the people were shocked to see along with the cat's dead body, the dead snake. Now everyone understood why the cat had act so queerly.

In appreciation of the cat's sacrifice, it was buried with respect. People would even

## THE MAGNANIMITY AND TOLERATION OF A SULTAN

Sultan Taajuddeen Yalduz had entrusted his son to an Ustaadh for his Deeni education. One day, in a fit of rage the Ustaadh struck the prince on the head with his whip. The prince collapsed and died. The Ustaadh was miserable with remorse and fear. On receiving the sad news, the Sultan immediately hastened to the maktab where he saw the dead body of his son.

Observing the miserable state of the Ustaadh, the Sultan said: "Leave immediately before the news of the

prince's death reaches his mother. Migrate to some far away place where you can pass the days in concealment. Go before I am petitioned to have you executed for this crime."

Shedding tears in profusion and expressing his profound gratitude, the Ustaadh departed as advised by the Sultan.

The Sultan's honour did not permit punishing the man who was the Ustadh of his son. The Sultan's grief did not overshadow his honour and intelligence.

## RESPECT FOR THE HADITH

Ibn Habeerah was the *Wazeer-e-A'zam* (Prime Minister) of the 6<sup>th</sup> century Khalifah Muqtadha Li-Amrillah of the Abbaasi dynasty. Once while Ibn Habeerah was engaged in teaching Hadith, he heard wailing of women from inside his home. He closed the Hadith Kitaab and went to investigate. After a few minutes he returned, and continued with the Hadith lesson.

At the end of the lesson when he was asked about the wailing episode, Ibn Habeerah

informed the gathering that his child had died hence the womenfolk were wailing so loudly. He added: "If prohibiting the wailing of the females had not been my obligation, I would not have left the session of Rasulallah (sallallahu alayhi wasallam)", i.e. the dars of Hadith.

Since Amr Bil Ma'roof Nahy anil munkar was the Waajib duty of the Prime Minister, he was compelled to prohibit the females from their haraam act of loud wailing.

## AIDING OTHERS

Rasulallah (sallallahu alayhi wasallam) said:

\* "Whoever removes a hardship from someone, on the Day of Qiyaamah Allah Ta'ala will remove a great hardship from him."

\* "Whoever, comforts a person in distress, and amelio-

rates his condition, Allah Ta'ala will comfort and make life easy for him in this world and in the Aakhirat.

\* "Whoever conceals the faults of a Muslim, Allah will conceal his faults in this world and in the Aakhirat."

\* "Allah aids a person as long as he aids a brother Muslims."

## A VIRTUOUS ACT

"Among the greatest acts of virtue is that a man be kind to the friends of his father after his (the father's) death." -- Hadith. Rasulallah (sallallahu alayhi wasallam) described *silah rahmi* (kindness and assistance) to the friends of one's father to be among the greatest acts of virtue. From this Hadith it is simple to understand the greater virtue of *silah rahmi* with relatives.

What is the Islamic concept of *Silah Rahmi*? A man came to Rasulallah (sallallahu alayhi wasallam) and said: "O Rasulallah! I observe *silah rahmi* with my relatives (being kind to them and aiding them). However, they sever ties with me. I am kind with them whilst they are harsh with me. I overlook their faults, but they revile me." Rasulallah (sallallahu alayhi

wasallam) said: "If indeed you are as you have explained, then you have humiliated them (i.e. their evil reaction to your kindness, etc. has humiliated them). A helper appointed by Allah Ta'ala is constantly with you. He wards off their mischief as long as you maintain your attitude (of *silah rahmi*)."

In another Hadith Rasulallah (sallallahu alayhi wasallam) explaining the meaning of *Silah Rahmi* said: "A perfect person of *Silah Rahmi* is not a man who repays kindness with kindness. A perfect man of *Silah Rahmi* is he who is kind towards those who sever ties with him."

Rasulallah (sallallahu alayhi wasallam) also said: "Whoever wishes for increase in his rizq (earnings) should be kind to relatives (i.e. practice *silah rahmi*).

visit the grave of the cat. Mulah Jaami (rahmatullah alayh) said that the grave "exists to this day". He mentioned this in

his kitaab in about the year 890 Hijri. That was four and a half centuries after the sacrifice of the cat.

# THE INCORRECT SAUDI CALENDAR

(By Wifaaqul Ulama of the United Kingdom)

A Response to the CMC's Decision to Follow the Astronomy Based, Pre-determined Umm ul Qura Calendar for Eight Months of the Year

Having read the statement released by the Central Moon-sighting Committee (Hizb ul Ulama and Jamiat ul Ulama Britain) we feel that it is our Shar'ee responsibility that we remind the Ulama e Kiram, committee members, trustees and the general public that it is an obligation on each and every Muslim to follow that which is right, correct and in accordance with the Qur'aanic and Prophetic teachings.

As regards to the beginning of an Islamic month the instruction of our Holy Shariah is very clear: Commence the month if the Hilal has been sighted at the end of the 29<sup>th</sup> day. If the Hilal has not been sighted then complete 30 days.

There is no mention in the Holy Qur'aan or in the Ahaadith of Nabi Sallallahu Alaihi Wasallam as regards to following any calendar which is based on calculation or astronomy. Nor is there any mention of differentiating between months of *ibaadaat* and non-

*ibaadaat*. Only for the testimony of *Eid ul Fitr*, when the skies are clear, then according to the *Fuqahaa e Ahnaf* (jurists) *Jamme Ghafeer* (large gathering) is a condition.

In the recent announcement by the CMC the author of the written announcement writes:

"Until the time the response of the present Supreme Court, does not come in accordance with the previous response of Majlis Qadha e A'ala the committee (CMC), will publish their monthly calendar according to the Umm al Qura calendar." Translated into English from the Urdu statement, 3<sup>rd</sup> Paragraph

The CMC's stance until now was that there is no place in *Shariah* for the knowledge of astronomy to be used for moon-sighting purposes. They went to the extent of comparing the use of such knowledge to Hindu, Christian and Jewish traditions. The very same group are now actually adopting, advertising and publishing a calendar that is in fact wholly based on astronomy and calculation.

Now, when such an anti-Islamic decision has been taken by the CMC, all of a sudden the Umm ul Qura Calendar has been described as 'Islamic'! Is

it really? The only Islamic calendar that can exist is a calendar based on *Ru'yah* or actual sighting.

The author then goes on to say "it is important to remember that the Umm ul Qura Islamic Civil dates are calculated on the basis of the New Moon theory and therefore they are not acceptable for the start of *Ibaadaat* months such as *Ramadhan* and *Eidain*..." (English statement paragraph 6)

Does this not mean that in those months other than *Ibaadaat* (*Ramadhan*, *Shawwal* and *Dhul Hijjah*), it is Islamically correct to follow the Umm ul Qura calendar? And is this what the *Hizb ul Ulama* are guiding people to do?

Let us remind the Muslims that there is no difference Islamically in determining the months of *Ibaadaat* and non-*Ibaadaat*. All months have to be determined by actual sighting/ *Ru'yah*. And even where the so called non-*Ibaadaat* months are concerned, what about the *Iddah* (waiting period for women), time of *Haidh* (menses), time of paying debt, fasts of the days of *Beedh* (13<sup>th</sup>, 14<sup>th</sup>, 15<sup>th</sup> of the Islamic month), the fast of *Aashura*, the fast of the 15<sup>th</sup> of *Sha'baan*; do they not have to be accord-

ing to sighting? Why should innocent Muslims who want to perform these *Ibaadat e Naafilah* be deprived of performing them on correct dates? The author further states: "That is why we cannot follow anyone other than Saudi Arabia because it is only they who do not base their Shar'ee Rasmi dates according to Observational calculations."

This statement is false, and nothing short of slander. Why? First of all the Saudi Supreme Court does use the knowledge of astronomy as help in deciding the months of *Ibaadaat*. Just read resolution No 4 of the recent Muslim World League Conference held in Makkah Al Mukarramah & the official Umm-Al-Qura webpage <http://www.ummulqura.org.sa/ahela.aspx>

(See link below for the whole resolution in Arabic)

<http://www.themwl.org/News/default.aspx?ct=1&cid=4&nid=1177&l=AR>

Secondly countries like India, Pakistan, Bangladesh, South Africa, Reunion, Mauritius and Morocco base all the twelve months on actual sighting. It is only after the Hilal has been sighted and the Shar'ee testimony received that these countries announce the beginning of the month.

We are sure that majority of the Ulama are certainly aware

that the months in the countries we have mentioned are based on *Ru'yah* sighting. The statement of CMC suggesting otherwise must be retracted as it is misleading and incorrect. My fellow Muslims, it is now time to put aside whatever differences some elders had, and accept that this blind following of an incorrect and non *Shariah* compliant calendar cannot continue. There are many countries in the world that follow a strict *Ru'yah*/sighting based calendar for all twelve months. When this is the case, why are the Muslims of the UK being duped into following an astronomy based pre determined calendar for the majority of the year?

The *Wifaq ul Ulama* was founded in 2006 and has over a hundred scholars. Since its formation, *Alhamdulillah*, we have always based our months on *muhaddiq ru'yat e basaree*, or, actual sighting with the naked eye.

**Note:** Although the CMC continue to use the good name of Darul Uloom Bury, we fail to accept that the pious *Ulama* and *Akaabir* of such a renowned institute would agree to a statement which goes against the basic principles of our Holy *Shariah*. This is the reason why we have not included *Darul Uloom Bury* in the CMC.

## MMB CANNOT SOLVE THIS PROBLEM

**Q.** My husband divorced me due to pressure of his mother who insisted on the Talaaq. I was given Talaaq Baain whilst I was in the state of nifaas, two weeks after the birth of my baby. After the Talaaq my husband made contact with me. Both of us wanted to reconcile. However, my mother-in-law was opposed to the reconciliation. At a recent meeting which was attended by me, my ex-husband, his lawyer and my lawyer, I was told that there was no scope for reconciliation because my former mother-in-law was averse to it. My ex-husband agreed to the divorce only to satisfy his mother.

I wanted to get a Maulana involved to assist with a reconciliation, but I was told that they would not allow a Maulana to enter into this matter. When I asked their lawyer who is an ardent campaigner for the Muslim Marriages Bill, why I am not allowed to have the assistance of the Ulama, he said that he was merely taking instructions from his client who happens to be his nephew. He said that he was not playing 'dirty'. It was his client. I said to him that as one who claims to have much Islamic knowledge, he should explain to his nephew and should have advised them of their error and endeavour to effect a reconciliation. This is the

type of 'Islamic' law this lawyer practices. It is a 'law' in which the wishes of his client have to be fulfilled and in which the pursuit of money are placed above the laws of Allah Ta'ala. I do not mind if my identity is revealed and publicized. I have been greatly wronged by the other party and their lawyer who speaks much about 'Islamic' law, but practises nothing of it.

A year has passed and I find myself in a difficult position. Half the medical bills and all the consumable bills have not been paid. They have started to pay a monthly maintenance of R1,500. This is not enough to cover the child's needs. They say I should seek employment. I have also not been compensated for my Iddat expenses nor for the period after my husband left me on 17 May 2010 until the day of Talaaq in August 2010. I have been breast-feeding my child for the past 19 months and shall continue doing so until she is two years, *Insha'Allah*. What are my rights according to the Shariah? What advice do you have for me?

**A.** Since there are elements of dispute involved in this matter, we shall restrict our response to the clear-cut Shar'i issues. We are not aware of the reason for your ex-mother-in-law's animosity towards you, and which constrained her to force

her son to divorce you, and to adopt such an uncompromising stance regarding a reconciliation which both parties wanted. We therefore cannot comment on the validity or invalidity of your ex-mother-in-law's attitude. If a parent has valid reasons, he/she is Islamically allowed to advise his/her son to divorce his wife. However, you should examine your ex-mother-in-law's attitude and resultant stance in the cold light of intelligence, devoid of emotion in an attempt to fathom the causes for her animosity towards you.

From your explanation, it appears that the reason for the other party and their lawyer refusing intervention of the Ulama is simply the fact that such intervention would have been futile in view of the stance of your ex-mother-in-law. It seems that she had the power of veto and her son for whatever reason would have abided by only her command. Furthermore, you could have enlisted the assistance of the Ulama yourself without requiring the consent of the other party. You should have contacted the office of the Jamiatul Ulama KZN. You are in the city of Durban. This would have been no difficulty for you.

Whilst reconciliation is an Islamic exhortation, we are unable to comment on your mother-in-law's opposition because we are unaware of her reasons. However, your ex-

husband is guilty of some major sins which also involves violation of your Shar'i rights. The Shar'i position is as follows:

- Issuing Talaaq during your state of nifaas was haraam.
- Maintenance for you was Waajib for the Iddat period on condition that you had not left the marital home of your own free will. Refusing to pay the maintenance is a major sin.
- Maintenance for you was Waajib from the day your husband deserted you on 17 May 2010 until the date of the Talaaq in August 2010. However, the condition for incumbency of maintenance is that you had not left the marital home without valid reason. Unjustified refusal is a major sin.
- Their suggestion that you should seek employment is haraam. It is haraam for you to leave home to seek employment especially now that you have to care for the infant. You have to remain at home, take care of the baby, and the baby's father has to pay all the expenses for the care of his child, including remuneration for you for looking after the infant, and this includes rent for the apartment.
- The father has to maintain the child until adulthood. However, he is not responsible for paying for the secular education of the child. In fact it will be haraam to send the girl to secular school. He is liable for only the Islamic education.

• Custody of the girl will be your right until she attains the age of ten years. From that age, custody will be the right of the father.

• If you marry a man who is not a very close relative of the child, you lose the right of custody. In that case, if your mother (the child's maternal grandmother) is Islamically capable of caring for the child, custody will be her right. If she is Islamically disqualified, then it will be the right of the paternal grandmother.

• The father remains the guardian at all times of the child. Hence, you may not make unilateral decisions on any matter of importance regarding the child. It is the father's right, in fact obligation, to monitor the Deeni *ta'leem* and *tarbiyat* of his child. Divorced wives are in absolute abnegation of this Shar'i right of their children's fathers.

• The father has the right of access to his child at all times, not only at times stipulated by a kaafir court. However, the father may not visit your apartment to have access to the child. A neutral venue for access has to be arranged.

As far as the amount of maintenance is concerned, we advise that you get in touch with the office of Jamiatul Ulama KZN of whom you must be aware. The Jamiat will, *Insha'Allah*, appraise the situation and be in a better position than us to advise on this issue.

## FATAH MUSALI

Hadhrat Shaikh Fatah Bin Ali Musali (rahmatullah alayh) was among the very senior Auliya of the early period of Islam. He was the contemporary of Hadhrat Bishr Haafi (rahmatullah alayh). A salient feature of him was shedding tears in abundance. He would say when asked, that whenever he recalls his sins, he was overwhelmed by tears. Sometimes he would literally cry tears of blood.

Hadhrat Fatah Musali said: "I acquired faidh (spiritual benefit) from 30 Auliya, all of whom were Abdaal. Every one of them exhorted me to flee from people and to eat less." Solitude and hunger are essential requisites for development of spiritual fibre. Hadhrat Zunnun Misri (rahmatullah alayh) said that *Hikmat (spiritual wisdom)* does not reside in a person whose stomach is full. Much eating of even halaal tayyib food hardens the heart and results in *zulmat (spiritual darkness)* engulfing the heart.

## 'ISLAMIC' BANKING AND TELEVISION ARE HARAAM SAY THE TOP ULAMA OF PAKISTAN

RAWALPINDI: Describing the existing Islamic banking by any name as against the Shariah and forbidden, religious scholars belonging to Fiqhi Majlis, Karachi, have decreed that banks working in the name of Islamic banking are not different from other banks and dealing with them is illegitimate.

The decree was issued in a meeting at the Jamia Farooqia in Shah Faisal Colony chaired by Maulana Salimullah Jan, President of Tanzeematul Madaris and Wafaqul Madaris, and attended by reputed religious scholars from all over the country. The meeting also discussed in detail the status of Islamic television channels in accordance with the Shariah and described their research and experiences in the light of ques-

tions and problems received at their respective centres. Some scholars also presented their research papers in this regard.

On the occasion, Maulana Salimullah Jan said that the religious scholars were contacting banks that had been claiming to practice Islamic banking and did research on the prevailing banking practices in the light of the Holy Quran and Sunnah. He said they also held meetings with modern economic experts. He said after detailed consideration, the scholars unanimously declared the Islamic banking and television channels as illegitimate. The scholar also said the kinds of pictures of a living being so far introduced were liable to be dealt with in accordance with the religious command-

ments. He said the launching of any type of television channel or participation in any television programme declaring it was needed for preaching had also been declared illegitimate. He said the scholars appealed to the Muslims to avoid television like other deeds forbidden by the Shariah.

The participants of the meeting included Mufti Abdul Hameed Deenpuri (Jamia-al-Aloom Islamia, Banori Town), Mufti Habibullah Sheikh (Jamia Islamia, Clifton), Mufti Rafiq Ahmed and Mufti Saif Alam (Banori Town), Mufti Abdullah (Khairul Madaris, Multan), Mufti Ghulam Qadir (Darul Aloom Haqqani, Akora Khattak), Mufti Ahmed Mumtaz (Jamia Khulafa-e-Rashdeen, Karachi), Mufti Zarwali Khan (Jamia Ahsan-

al-Aloom), Mufti Ehteshamul Haq (Jamia Rasheedia, Turbat, Mekran), Maulana Saeed Ahmed Jalalpuri (Alami Majlis Khatam-e-Nabuwat), Maulana Dr Manzoor Ahmed Mengal (Jamia Farooqia), Mufti Hamid Hassan (Darul Aloom, Kabirwala), Mufti Abdul Ghaffar (Jamia Ashrafia, Sukkur), Mufti Saaduddin (Jamia Ilmia, Lakki Marwat), Mufti Gul Hassan (Jamia Rehmiya, Sarki Road, Quetta), Mufti Rozi Khan (Darul Afta Rahania, Quetta), Mufti Qazi Salimullah (Darul Huda, Khairpur), Nazir Ahmed Shah (Jamia Farooq-e-Azam, Faisalabad), Mufti Saeedullah (Jamia Arabia Naemul Islam, Quetta), Mufti Samiullah (Jamia Farooqia), Mufti Ahmed Khan and others.

(The News International)

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

### PART 12

#### SAUDI POLITICAL AND MILITARY COLLANORATION WITH THE KUFFAAR

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

"Kung tells us that Jews, Christians and Muslims 'are bound together by the major characteristics which they have in common'. These are: Semitic origin, belief in the same One God of Abraham, their tribal ancestor, belief in prophetic proclamation and revelation laid down once for all in scripture and which remains normative; the basic ethos of a fundamental humanity founded in God's will, and the ten commandments, etc. (pp. 17-18). He advocates peace on the basis of a recognition of these common characteristics, and commends (somewhat vaguely) the idea of one nation, one religion, one prayer. He advocates the expression of this ancient community in a literal coming together to pray: Jews and Christians already have shared texts; it should not be too difficult to find texts (and avoid rubrics) which would

enable Muslims to join in and address the same words to God in the same place on the same occasion (p.580).

It all seems very charming and positive until the full implications (for legal and political justice, for what is morally and spiritually right in the situation) become clear. How are Jews, Christians, Muslims to proceed with this charming idea in practice? Kung tells us:

"Perhaps the suggestion of a Muslim can help us here, that of Anwar al-Sadat, to whom Israel owes peace with Egypt" (p.578).

Sadat's suggestion, also based on emphasising common origins and sharing worship and places of worship, was to build a new place of worship dedicated by the adherents of all three religions and to build it near St Catherine's monastery in Sinai. Kung goes yet further. What need is there of building a new place? A perfect site already exists: **the Dome of the Rock. The mosque could also serve as synagogue and church.** (pp.579-80)

The implications are rather stark. The Muslims do not need to recover Jerusalem: they can have it by making a formal present of it to the Jews and Christians.

We hardly need offer a comment on this suggestion - even if it were not cynically motivated, it would be unacceptable. We do need, however, to remind ourselves of the Qur'anic position on the 'community' between Muslims and the People of the Book: the Qur'an does invite the Peo-

ple of the Book to consider themselves one nation with the Muslims, going back to the Prophet Ibrahim, *'alaihi-salam*, and to do so on the basis that he was neither Jew nor Christian, but *Muslim*:

*Abraham was not a Jew, nor yet a Christian; but he was an upright Muslim (hanifan musliman) and he was not of the idolaters. (Ali 'Imran, 3:67)*

The political and military association between the Saudi authorities and the *kuffar* is not, in fact, so much a relationship of collaboration as of subjection. The Saudi authorities subject the lands, seas, and all the resources which they should administer for the benefit of all Muslims, to Western, specifically American, political interests in the region. That has been the case (though not so widely known as now) since the founding of the kingdom under British imperial 'protection'. It has come to be widely accepted since the Gulf crisis of 1990. At the 'invitation' of the Gulf Arab rulers, notably the Saudis, the military forces of the *kuffar* occupied the Arabian Peninsula in order to prosecute their war against Iraq; thereafter, having destroyed that country's civil as well as military structures, they continue to have a very large and powerful military presence in the Gulf countries. This is done with much less publicity than during the Gulf war but with not much effort at concealment. The policy of non-concealment also has its purposes apart from its effect of proving the Gulf regimes helpless, it makes them vulnerable to the discontent of their own people which in turn

makes them more dependent upon the Western presence. The situation is not very different from the protection rackets run by the mafia: the Gulf Arab regimes are required, in exchange for 'protection', to spend huge sums of money on the purchase of arms and other equipment (which, if the Arabs could use them effectively would not be sold to them) and other back-up services, which returns the petrodollars to the West and keeps the Western military industry well-enough supplied with funds to go on producing new kinds and grades of weapons which their victims cannot match. It is a vicious circle in every sense.

The ambition to dominate the Arabian Peninsula is not a new one. The goal has its roots in the missionary activities which were initiated in the Gulf towards the end of the nineteenth century. Samuel Zwemer, the American Christian who established the first mission in the area as long ago as 1889, founded many schools and churches in the coastal townships. Zwemer is explicit in his understanding of the situation at that time (See *'Abd al-Malik al-Tamni, Al-Tabshir fi-Mantiqat al-khalij al-Arabi, (Missionary activities in the Arab Gulf area) Kuwait 1982, pp. 48ff.*). The Christian missionaries are to consider themselves as the allies of the Jews in their hopes and plans for the creation of a Jewish homeland in the region. Zwemer justifies this on the grounds that the region had 'belonged' to Christ: before Islam came to dominate, there had been Christian communities in the Peninsula (in Najran) and, similarly, Jewish communities (in Yathrib (Madinah), Khaybar, etc.).

Western powers had the right, in his view, to bring the region 'back' to its former religious affiliations.

An American Orientalist, John Kelly, who served as adviser to the President of the United Arab Emirates, advocates the reoccupation of the Gulf area by Western powers to reverse or replace the withdrawal of the British Empire east of Suez (See *John Kelly, Arabia, the Gulf and the West, London 1990 p.504.*). The primary motivation may be to control the oil reserves of the region, but missionary ambitions (religious and cultural), and, most important of all, control of the peoples and of the Islamic revival in the area, are a part of the strategic commitment. The heartlands of Islam, the direction of daily prayers for millions of Muslims and the focus of the annual pilgrimage to the holy cities of Makkah and Madinah, could, if managed for the sake of the Muslim Umma, unify and organise the efforts and resources of all the disparate Islamic revival movements world-wide. The political potential of this region is therefore immense and the Western powers are only too well aware of this.

As noted above, it is a matter of open knowledge that the Americans and the British have *permanent* military bases in each of the countries of the Gulf except Yaman. Kuwait Bahrain, the Emirates, Oman, Qatar, each have at least one significant American military installation. Saudi Arabia is host to several military bases which are huge complexes cut off from the rest of the country and run quite independently of it." (To be continued, Insha'Allah)

# Questions and Answers

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

- “Ar-Rahmaan is established on the Arsh.” (Taha, aayat 5)
- “He is the Ilaah (Deity) in the heaven, and He is the Ilaah in the earth.” (Zukhruf, aayat 74)
- “He is Allah in the heavens and in the earth.” (An’aam, aayat3)
- “He is with you wherever you are.” (Hadeed, aayat 4)
- “There are not three (persons) in a secret gathering, but He is the Fourth One, nor are there five, but He is the Sixth One, nor less than this nor more than this, but He is with them wherever they may be.

This is the belief of the Ahlus Sunnah Wal Jama’ah, Allah is in all places as He explicitly mentions in the Qur’aan Shareef. While the Salafis make *ta’weel* of (interpret) all these verses, we believe in them as Allah Ta’ala has revealed to Rasulullah (sallallahu alayhi wasallam). We do not ascribe any manner nor any concept, nor any form, nor any dimension, nor any direction, nor any space, nor any interpretation to Allah’s Omnipresence. We say that He is Present as He has mentioned in the Qur’aan.

As far as the meaning of *istiwa* (Surah Taha, Aayat 5) is concerned, the belief of the Ahlus Sunnah has been succinctly stated by Imaam Maalik (rahmatullah). A man came and asked that *Istiwa alal Arsh* be

defined. Imaam Maalik (rahmatullah alayh) said that *istiwa* is known, i.e. we know about *istiwa* from the Qur’aan, but its *kaifiyyat* (manner) is unknown. To believe in it is Waajib, and to probe it is bid’ah.

Salafis are trapped in bid’ah in this regard. They make *ta’weel* of all the verses in which Allah Ta’ala describes His Presence, explaining His Presence to mean His Knowledge. Then they interpret *istiwa* to mean that Allah Ta’ala sits on the Throne. Thus their criticism of those who also resort to interpretation is a vile canard. They are guilty of the very crime they accuse others of.

Commenting on *Istiwa alal Arsh*, Hadhrat Mufti Muhammad Shafi (rahmatullah alayh) states in his *Ma-aariful Qur’aan, Vol. 6, page 61*: “The correct and simple meaning of *Istiwa alal Arsh* is what has been narrated from the Jamhur Salaf that no one knows its reality and *kaifiyyat*. It is among the *Mutashaabihaat*. We have to only believe that *Istiwa alal Arsh* is the truth. Its *kaifiyyat* is in accord with the grandeur of Allah Ta’ala. No one on earth can even perceive of its meaning.”

**Q. When receiving a letter in which the Masnoon Salaam is written, what should be said?**

A. When you receive a letter which begins with the Salaam, then you are required to immediately respond verbally, but silently: *Wa Alaikumus Salaam*. One should not respond to stu-

pidities such as *‘slmz’*.

**Q. Some people perform Salaat with ‘bermuda’ style pants or wit shorts which cover the knees. Is this permissible?**

A. It is most disrespectful to perform Salaat with shorts even if the knees are covered. Bermuda pants are a haraam kuffaar style. It is therefore haraam to perform Salaat with kuffi style. It is not permissible. Those who perform Salaat in this lewd fashion have no respect for Allah Ta’ala. When one performs Salaat, one is in the Presence of Allah Ta’ala. It is necessary to be Islamically and respectfully dressed when standing in the Divine Presence to perform Salaat. Similarly it is not permissible to be dressed with only a T-shirt and a pants during Salaat. Such Salaat has to be compulsorily repeated with descent Islamic dress.

**Q. My husband insists that I cut my hair. He says that I am sinful for refusing to obey his wishes. What am I supposed to do?**

A. You are supposed to obey Allah Azza Wa Jal. Rasulullah (sallallahu alayhi wasallam) said: “Obedience to anyone in anything which involves disobedience to the Creator is not permissible.” Your first obligation is to obey Allah Ta’ala. Whenever there is a clash between the wishes of people and the commands of Allah Ta’ala, it is compulsory to obey Allah Ta’ala and to ignore the wishes of

others even if they are one’s parents or the husband. It is haraam for you to cut your hair.

**Q. I have read in the kitaab, Qudoori, that women need not cover their faces. Wearing niqaab is not compulsory since the face of a woman is not satr. Please comment.**

A. Despite what you have read in Qudoori, it is Waajib for women to conceal their faces in public. Your knowledge in this regard is defective. To understand the *kutub of the Fuqaha*, textual know-how is not sufficient. Something else called *Noor-e-Fahm* and *Baseerat* which are the effects of Taqwa are imperative for proper understanding of the *kutub*. There are many kuffaar who can read and translate the Arabic Hadith, Tafseer and Fiqh kutub better than you and us. But they remain kuffaar. So you remain stupid on account of the lack of *Noor-e-Ilm*. Thus, you look with squint eyes at the pages of *Qudoori*, hence your corrupt conclusion.

**Q. I mistakenly consumed an intoxicating substance. Did I commit a sin?**

A. Yes, you committed a sin unintentionally. If you had genuinely ingested the intoxicating substance by accident, not by intent, then it is not punishable. Nevertheless, do repent for the carelessness which led to the accidental ingestion of an intoxicating substance.

## A WONDERFUL EPISODE

HADHRAT Abu Ali Misri (rahmatullah alayh) narrated the following wonderful episode:

“I had a neighbour whose profession for many years was to provide funeral and burial services. He would give ghusl, kafan and attend to the burial of the deceased. In his lifetime he had attended to thousands of deceased. One day when he visited me I asked him if in his profession he had observed any significant or wonderful episode. He responded that he had witnessed numerous wonderful episodes whilst giving ghusl and kafan, and burying the dead. I asked him to narrate one such wonderful incident. He narrated as follows:

“Once during the daytime a handsome young man dressed in spotlessly clean white garments came to inform him of a janaazah at their home, and that I should accompany him to give ghusl and kafan to the mayyit. I immediately accompanied him. Soon we reached his home. While he entered I remained outside. I thought that he must have gone inside to separate the womenfolk. After sometime, instead of the

young man, a young woman came out crying. Standing behind the door, she asked: “Are you the one who will be giving the ghusl?” I said: “Yes.” She instructed me to enter.

When I approached the person, I was shocked to see that he was the very one who had come to call me. He was in the final stage of life. He was breathing heavily and saying “Allaah! Allaah! It seemed as if the ground gave way under me. Whilst taking the Name of Allah, his soul departed. His perfumed kafan, etc. was neatly at his side. I was dumbfounded. Nevertheless I understood that he must have been a very holy person. It appeared that he was aware of his imminent Maut, and that he had called me for giving ghusl and kafan to hid body.

After ghusl and kafan I covered the body with a sheet. The girl who was his sister came forward, opened the sheet. Kissing her brother she gently said: “Go, my brother – Fi Amaanillaah (in the protection of Allah).”

After profusely expressing her gratitude and thanking

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me, she said: “If your wife also does this work (of ghusl and kafan), please send her to me.” This statement overwhelmed me with fear. It seemed that my heart had stopped beating. Now it appeared to me that like her brother, her Maut was imminent and that she was aware of it, hence asking about my wife. I hastened home and explained the episode to my wife. When my wife and I reached her home, the door was locked. I called, and the girl opened the door.

**Rabiul Aakhir 1433 March 2012**

<b>ZAKAAT NISAAB</b>	<b>R 5,100</b>
<b>MEHR-E-FATIMI</b>	<b>R14,700</b>

She took my wife inside while I remained outside.

My wife explained: “As we entered the house, she suddenly faced the Qiblah and collapsed. When I examined her, I found that her soul had departed from this material cage. She was dead.”

The graves of both brother and sister are close to each other.

### SPIDERS AND ANTS

According to the experts spiders are an environmentally friendly, natural pest control system. They are in fact natural insecticides and should not be killed. However, spiders, ants, beetles, fleas and moths could be repelled simply with a few drops of peppermint oil mixed with water and sprayed. It is permissible to kill insects including spiders which are poisonous.