

Roses have thorns



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

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## SURAH MULK

Reciting Surah Mulk every night saves one from the questioning of the grave.

# THE MMB - THERE CAN BE NO CONSENSUS

## THE UNITED COUNCIL OF ULAMA (UUCSA) ISSUED THE FOLLOWING STATEMENT:

"Promoters of the so-called 'Muslim' Marriages Bill are at pains to achieve consensus of the Muslim community on a Bill which is divisive and in stark conflict with the Shariah. We reproduce here the statement issued by the MUSLIM LAWYERS ASSOCIATION which was issued in rejection of the anti-Shariah bill.

We, as the Muslim Lawyers Association are fundamentally opposed to the Bill for various reasons, some of which are inter alia:-

1. There are many provisions in the Bill which are simply un-Islamic and against the Quran and Sunnah. For example the regulation relating to maintenance, Talaq, polygamy and intestate succession to name a few.
2. The Bill makes impermissible what Allah has made permissible.

3. The outlook of the Bill is distinctly secular and materialistic and against the ethos of Islamic concepts such as RIZQ.

4. The Bill allows Non-Muslim judges who have no in-depth knowledge of Arabic and are not schooled in the Shariah to interpret Quraan and Sunnah and to make Ijtihad. The secular courts may amongst other things, pronounce on the validity of a Talaq, issue a Faskh, determine who is Muslim and interpret Islamic law. The secular courts are able to make rulings which South African law will recognise as Shariah.

5. Muslims' Shariah rights may not be considered valid until reviewed and ratified by South African courts. This in itself is contrary to Shariah. e.g. Talaq and polygamy must be confirmed by a South African Court.

6. The MMB will subject Quraan and Sunnah to Constitutional review, which means that Allah's Law will be subject to Constitutional

analysis. With the development of the law based on the proposed Bill along with Constitutional intervention, the result will contaminate Shariah and will consist of few elements of Deen combined with secular ideas of justice, all under the banner of Islam.

7. The constitution at present allows for all citizens to freely practice their religions. The MMB would curtail such religious freedom of expression for Muslims which in itself would be arguable to be unconstitutional.

8. Failure to abide by the provisions of the proposed Bill could result in a Muslim being found guilty of a criminal offence and/or being fined.

9. The Bill promotes a school of thought of a minority and does not cater for difference of opinion amongst scholars of the different schools of thought.

10. Existing Muslim marriages will automatically be

bound by the Act, unless both husband and wife jointly opt out of it. Opting out does not stop the Courts from going ahead anyway with interpretation of Quraan and Sunnah on behalf of those who are bound by the Act, and modifying the Shariah as we know it to be more consistent with modern secular values.

11. There is selective Justice. The taking of a second wife without court permission is criminalised but adultery and fornication are not.

12. The Bill is in fact unconstitutional because it changes Muslim Personal Law instead of just recognising it. In light of the provisions not being consistent with Shariah, and being applicable only to Muslims, this will allow secular courts to systematically discriminate against Muslims, to the exclusion of all others, with sanctions which are foreign to the Shariah.

13. The MMB curtails religious freedoms.

14. The Bill will cause division amongst Muslims and between Muslims and the State.

15. The Bill will promote a brand of Islam which is more palatable to Western secular values.

16. The Bill does not allow arbitration which the MLA believes is the only possible solution.

THE MLA'S DETAILED SUBMISSIONS ARE AVAILABLE ON ITS WEBSITE [www.mlajhb.com](http://www.mlajhb.com) (End of MLA's statement)

The vast majority of the Ulama and the Muslim community is resolutely in opposition to the MMB. As such the idea of consensus is ludicrous. The Muslim community rejects the MMB which is a measure introduced to undermine the Shariah.

We reiterate:  
**THERE SHALL BE NO CONSENSUS OF THE MUSLIM COMMUNITY ON THE MMB. THE AUTHORITIES SHOULD TAKE NOTE!!**

## THE KUFR OF INTERFAITH

The interfaith scourge is a culture of kufr which many Muslims are embracing since the Saudi regime is in the forefront of sponsoring this shaitaani movement of its western masters. The chimera of harmonious coexistence of Imaan with kufr is the stupid bait which the western kuffaar dangle in front of modernists Muslims who grovel in greater stupidity than their western colonial masters.

In terms of interfaith doctrine, Islam occupies the same level as every idolatrous and baatil religion, and that just like all other religions, Islam is not the absolute truth. The concept of the emanation of Deen from The

One Supreme Creator is a myth according to the interfaith kufr ideology. It is therefore essential for Muslims who have been deceived and ensnared in this kufr web to understand that Muslim participation in interfaith is tantamount to the deracination of Islam.

While the interfaith brand of Satanism stops its Muslim members from deprecating the kufr of idols and baatil, the Qur'aan commands the diametric opposite. The fundamentals of Da'wat and Tableegh are in fact the unambiguous proclamation of the falsity of all deities besides Allah Azza Wa Jal. Tableegh demands the proclamation of the Truth. It de-

mands that mankind be informed of the Truth of Islamic Tauheed and the Deen of Islam. Da'wat and Tableegh may not be compromised by equating kufr and shirk to the pedestal of Islam and by adopting silence on issues of belief as required by the articles of faith of the interfaith scourge.

Outlining the divine methodology of Tableegh, the Qur'aan Majeed states:

"Verily, We gave to Ibraaheem his guidance (the correct course) from before and We were aware of him when he said to his father and his nation: 'What are these idols which you are worshipping?' They said: 'We found our forefathers

worshipping them.' He (Ibraaheem) said: "Verily, you and your forefathers were all in manifest deviation...".....He said: 'In fact, your Rabb is the Rabb of the heavens and the earth which He (Allah) has created, and I am among those who testify to this.

"By Allah! I shall devise a plan for your idols after you have departed." Then he broke them into smithereens.....He (Ibraaheem) said: "What do you worship these (idols) which cannot speak." He said: "What! Do you worship besides Allah something that can neither benefit nor harm you? What! Have you no sense?" (Surah Ambiya)

There are numerous similar verses in the Qur'aan which (Continued on page 11)

## EXPLOITATION OF TWO PRICES

Generally traders have two prices for their wares – a cash and a credit price. The price of an item purchased on terms is substantially higher than the cash price. Technically, this is permissible. While the fatwa is permissibility, to charge a higher price when selling on credit is exploitive and Makrooh.

Its immorality is based on Rasulullah's saying: "Every qardh (loan/debt) which draws a benefit is riba." Selling on credit is morally

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# Questions and Answers

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**Q. Are there any particular colours and styles of headgear which are not permissible? If the headgear is the dress of a deviant Muslim sect, will it be permissible for us to wear it?**

**A.** Red, pink, yellow and all feminine colours are not permissible for males. Also, if the headgear resembles the shape, style or exclusive colour of the kuffaar, fussaqa or a deviant sect, then it will not be permissible to wear such headgear, e.g. a Jinnah cap. In the present age it is also not permissible to wear a green turban because this is the exclusive turban colour of the extreme bid'ati Bareilwi Qabar Pujaari sect.

**Q. If one's Wudhu breaks in Jamaat Salaat, will it be permissible to walk in front of the musallis in order to renew Wudhu?**

**A.** Yes, it will be permissible to walk in front of them and to even pass through the saffs if there is a real need.

**Q. In our country, Gambia, women to show respect for parents and husbands, kneel in front of them. Is this custom permissible?**

**A.** It is haraam for the women to kneel as you have explained. Such kneeling resembles worship. This evil custom should be abandoned.

**Q. If a person becomes insane and after a few days or weeks regains his sanity, does he have to fill in all the Salaat which he had missed?**

**A.** If the insanity was for more than 24 hours, then there is no Qadha for the missed Salaat. He is absolved.

**Q. Is it permissible to make Nafil Tawaaf and Umrah after Tawaaf Wida?**

**A.** After Tawaaf Wida it is permissible to do Nafil Tawaaf and Umrah.

**Q. If one stays more than 15 days collectively in Makkah and Aziziyah, e.g. 10 days in Makkah and 7 days in Aziziyah, will one be a Muqem or a Musaafir?**

**A.** Aziziyah is now a suburb of Makkah. The person whose intention is to stay 15 days or more in Aziziyah and Makkah is not a musaafir. He has to perform Salaat in full.

**Q. Is it permissible to pay one's Zakaat over the course of a few months?**

**A.** Zakaat may be paid over the course of a few months.

**Q. When a child outgrows clothing and toys, is it permissible for the parents to give these items away or give to a smaller child?**

**A.** If the toys and clothes were given into the ownership of the child, and not as a loan, then you have to buy them for a fair price and keep the money in trust for the child or spend it on his needs. You may not take it for free nor give the child's belongings away.

**Q. Which ingredients make lipstick haraam?**

**A.** Even if all ingredients in lipstick are halaal, the substance remains haraam. It is not permissible for Muslim women to use this kuffaar

practice of painting their face. Lipstick has been notorious for its pig fat. All western cosmetics contain many haraam ingredients even urine, human placenta, etc.

**Q. What is your opinion about the Imaams of the Haramain?**

**A.** The Imaams of the Haramain are employees of the Saudi regime. Thus, they toe the haraam line of the Saudi government and sell its policies.

**Q. Is it permissible to sing nazams without music for an audience?**

**A.** Singing nazams for an audience is haraam. Nowadays nazam-singing for public audiences has become a haraam craze.

**Q. I used to frequently consume Lucozade as SANHA maintains that it is halaal. However, I have now learnt that it contains ethanol like coke and pepsi. What is the Shariah's view in this regard?**

**A.** The Shariah's view is that Lucozade is Haraam just as all other soft drinks are haraam. As far as SANHA is concerned, its pronouncements are haraam rubbish. A mercenary clique cannot be trusted with matters pertaining to halaal and haraam in the same way as kuffaar are not to be trusted in this respect. They all are birds of a feather.

**Q. At a Musjid in our area, a Mufti reads from a kitaab before Isha Salaat. This occurs after the Athaan when it is time for Iqamat which has to be delayed for a few minutes to accommodate the Mufti's kitaab-reading. At another Musjid, a small talk is given after the Isha Salaat just before commencement of Taraaweeh. Are these practices valid in terms of the Shariah.**

**A.** In terms of the Shariah, these practices are bid'ah. They are an onerous and an impermissible imposition on the musallis as well as a departure from the Sunnah. The time for reading the kitaab adopted by the Mufti Sahib is improper. It is not permissible to compel by hook or crook people to listen to a lecture. Talks and kitaab-readings should be postponed until after completion of the Sunnat and Nafil Salaat. Whoever wishes to sit, will sit, and whoever wishes to depart, will depart. But, the time chosen by the Mufti Sahib forces everyone to sit and listen to his talk. The talk/reading thus serves no benefit for those who are averse to participate. The Mufti is the cause of such musallis making gheebat in their hearts, for they must be reprimanding or even cursing him on account of the inconvenience he is subjecting them to. Such innovative practices ultimately become hard core bid'ah.

**Q. A disturbing fact for many musallis is the Dua time on the 27<sup>th</sup> Night of Ramadhaan. The Dua is rather very long after completion of the Taraaweeh Salaat. It is made before the Witr, grounding the**

## 'HARSHNESS' IS HIKMAH

**Q. In my opinion The Majlis is too harsh in its tone. Why do you antagonize people with so much harshness? You should adopt more hikmah.**

**A.** Rasulullah (sallallahu alayhi wasallam) had made the following Dua for Hadhrat Umar (radhiyallahu anhu): "O Allah! Have mercy on Umar. The Haqq has left no friend for him." His hikmah was his Dhurrah (Whip).

When Nabi Musa (alayhis salaam) returned from Mount Tur and saw with his own eyes his people worshipping the golden calf, he flew into a rage. Without investigating, without asking questions and without ascertaining who is to be blamed, he grabbed his elder brother, Nabi Haaron (alayhis salaam) by the hair and beard, shaking and accusing him. Yet Allah Ta'ala did not reprimand Hadhrat Musa (alayhis salaam) for hav-

ing acted in this manner of *Bughdh lillaah (Anger for the sake of Allah)*. This was Hadhrat Musa's (alayhis salaam) hikmah.

People, puffed up with arrogance, nowadays look at the medicine and find it bitter. But they do not look at their acts of flagrant fisq, fujoor and even kufr. This indicates the degree of their rotten pride. They believe that they are holy and pure, hence they take offence when they are called by their proper titles. When a medical doctor plunges a knife into their bodies to amputate or operate, they pay him a huge sum of money and despite the pain he has inflicted on them with his knife and amputating tools, they smile and profusely thank him. But, when a physician of the Deen does some injection/operation, they become his enemies. This is because the Deen is insignificant to people.

**musallis and compelling them to participate against their will. Some people are unable to maintain their Wudhu for too long and prefer that the Dua should be after the Witr. For this reason we see some people rush out immediately after the Dua to make Wudhu. But in this process they miss Witr or a raka't or two because usually the recitations in Witr are very brief. Is it really necessary according to the Shariah to engage in such lengthy Duas immediately after**

**Taraaweeh but before Witr? Can it not be made after the Witr?**

**A.** The Dua may be made after Witr. There is no Shar'i incumbency to make

the Dua before the Witr nor is there a need for a marathon public congregational dua brimming with ostentation as is the norm nowadays. The imposition on the musallis is deprecating. Such long duas which are publicly flaunted should be made by the Imaam when he is alone. It is not permissible to cause distress to others. A Sahaabi had even complained to Rasulullah (sallallahu alayhi wasallam) about the Imaam who was reciting excessively long Qiraa't in Salaat. Rasulullah (sallallahu alayhi wasallam) had reprimanded the Imaam for this act. The musallis who are desirous of making Wudhu should not sit for the dua. They should leave, make Wudhu and ensure that they are in time for the Witr Jamaat.

The reason why the Imaam will not make dua, especially a marathon dua, after Witr, is that he will find himself with just a handful of people. Most people will depart. Congregational marathon Dua, marathon Jumua Khutbah followed by short Salaat as is the style nowadays are signs of paucity of Aql (Intelligence).

Rasulullah (sallallahu alayhi wasallam) said: "A short khutbah and a long Salaat are of the intelligence of a man."

**Q. A husband has not yet paid the Mehr of his wife. The amount is considerable. Does she have to pay Zakaat on the outstanding Mehr? If she receives it after many years, what happens to the past Zakaat?**

**A.** Zakaat will be Waajib on the woman only when she receives her Mehr money. Since her husband has not paid it, she does not have to pay Zakaat. Even if she receives it after many years, there will be no Zakaat for the past years.

**Q. Is it permissible to keep a dog as a pet and watchdog?**

**A.** It is haraam to keep a dog as a pet. A watchdog or a sheep dog is permissible. But it is not permissible to allow the dog entry into the house.

**Q. Is it permissible to make qur'baani of dehorned animals?**

**A.** If the horns are cut off at the roots, then qur'baani of such an animal is also not valid. If the horn is only broken, but not from the root, then qur'baani is valid. Qur'baani of dehorned animals is not valid.

**Q. According to some Ulama it is permissible to make qur'baani of sheep without tails.**

**A.** It is not permissible to make Qur'baani of animals whose tails have been cut off.

**Q. A ghair muqallid (Salafi) claims that there is no basis for saying that a cow has to be two years old for qur'baani purpose. What proof of the Qur'aan or Hadith is there to substantiate the two year view?**

**A.** The ghair muqallideen are deviates. They are astray and wonder around in confusion like India's 'holy' cows and bulls. We are not Mujtahideen. It is not the wazeefah (function) of Muqallideen such as us

### THE QUEST FOR FAME

In *Jaami Sagheer* it is mentioned in a Hadith that it is a great fitnah for an Aalim to desire that his circle of people should increase. (i.e. his crave for a following).

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to provide Hadith for substantiating the Shariah. That was the task and function of the Aimmah Mujtahideen. We follow the Aimmah Mujtahideen who have ruled on the basis of the Qur'aan and Hadith every mas'alah of the Shariah. According to the Shariah as we have acquired it from the Aimmah of Khairul Quroon, the minimum age for the validity of Qur'baani of a bull is two years. Don't be misled by the ghair muqallid juhala.

**Q. Is Yoga permissible?**

A. Yoga is Haraam. It is a practise associated with kufr and idolaters.

**Q. Is it permissible to have camel-hump hair under Hijaab?**

A. Camel hump even under hijab dress is haraam. Such a woman is *mal-oonah* (accursed).

**Q. Is it permissible to wear artificial rings?**

A. Artificial rings are haraam for both males and females.

**Q. What is the Shariah's view regarding the fancy abaayas which women wear in public?**

A. It is haraam for a woman to venture outdoors wearing an abaayah. An abaayah is meant for wearing inside the home. Women who wear fancy abaayas when they leave the home precincts are like adulteresses in the same way as women who apply perfume and emerge into the street.

**Q. I have been told that a new nail polish is halaal. Will Wudhu be valid? What is the ruling for long nails?**

A. There is no such thing as halaal nail polish. All kinds of nail polish are haraam. Long nails are haraam.

**Q. A young Mufti in Pakistan says that it is permissible to shave the beard. According to him there are no proofs for saying that it is haraam. He is a Hanafi. Please comment.**

A. It is only a moron – a real jaahil who has fallen into shaitaan's trap – who will claim that it is permissible to shave the beard. We have published a bulky book which deals in detail with this issue. We have, Alhamdulillah, refuted this shaitaani view from every angle. Some morons who claim to be followers of the Shaafi Math-hab have also made the same claim as the Pakistani moron whom you call 'mufti'. No Mufti is capable of uttering such jahaalat.

**Q. A woman due to sickness missed 15 days fasting of Ramadhaan. How much should she pay to compensate for the missed fasts?**

A. Paying Fidyah for missed fasts is valid only when one has lost all hope of recovering from the sickness. If a person recovers sufficient health to fast, then paying Fidyah is not permissible. Qadha must be made. However, if a person has lost all hope in being cured, then the Fidyah for one day is the same as the Sadqatul Fitr which is the price of 2 kilograms of flour.

**Q. Sometimes I recite a Surah after Surah Faatihah in the third and**

**fourth raka't of Fardh Salaat. Does Sajdah Sahw become necessary?**

A. Sajdah Sahw is not necessary in this case.

**Q. Is it permissible to use hand-sanitizing tissues which contain alcohol?**

A. Hand sanitizers containing alcohol are not permissible.

**Q. Is it permissible to wear wigs?**

A. Wigs are haraam for both men and women.

**Q. Traders award 'loyalty points' for shopping by them. Are these points permissible?**

A. Such loyalty points are permissible.

**Q. Are e-bucks permissible?**

A. Yes, e-bucks are promises to give gifts to customers. When the items are given, it is permissible to accept such gifts.

**Q. Is it true that according to the Hadith, the soul hovers around its home for a month after Maut?**

A. This claim is baseless. The soul is either in Illiyeen (the abode of pleasure and comfort) or in Sijjeen (the abode of chastisement).

**Q. After a person has died, should the body be placed with the feet in the direction of the Qiblah?**

A. No, the body should not specifically be placed with the feet in the direction of the Qiblah.

**Q. After a mayyit was buried it was realized that the body was placed with the back towards the Qiblah. If this happens will it be proper to open up the grave to place the body facing the Qiblah?**

A. It is not permissible to open up the grave for this purpose. Allah Ta'ala had willed that the mayyit be turned away from the Qiblah. May Allah Ta'ala save us from such disaster.

**Q. What should be done when non-Muslim friends and neighbours come to the home of the mayyit whilst the body is still there?**

**Should they be entertained in the house?**

A. No. It is not permissible. Allah's Rahmat is required and hoped for, especially on this occasion. In Miraaqil Falaah it is mentioned that *la'nat* rains on non-Muslims, hence their presence is an athaab for the mayyit. They should be politely explained that due to religious constraints, the time for them visiting is inappropriate.

**Q. Whose responsibility is the burial expenses of the wife?**

A. It is the husband's responsibility. If he lacks the money for the burial expenses, then it has to be paid from her estate.

**Q. What are the views of the different Math-habs regarding Salaat on a ship and plane?**

## THE REWARD OF OBEDIENCE

*"The great and primary reward of Taa-at (obedience to Allah Ta'ala) is thawaab (reward) in the Aakhirat. This reward is attainable if the act of obedience is executed correctly by observing its conditions and etiquettes (aadaab). Another benefit is the special barakaat of the good deed which is manifested even in this world. However for this achievement it is necessary to have the intention of it at the time of rendering the deed. For example, one of the benefits of Namaaz according*

*to the Qur'aan is the taufeeq to abstain from sins. This benefit will be obtained only if Namaaz is correctly performed with its conditions and etiquettes and also the intention of gaining the taufeeq to abstain from sins."*

(Maulana Ashraf Ali Thanvi)

The benefits of ibaadat and taa-at will, Insha-Allah, be achieved as long as one performs the various acts of ibaadat with ikhlaas (sincerity) and observing all the rules and etiquettes.

A. According to all Math-habs, Salaat is valid on a ship. Regarding Salaat on a plane, there are two views. According to the one view, Salaat is not valid on a plane. According to the other view, it is valid. Our practice is to perform Salaat on the plane, then repeat it on the ground.

**Q. Whose obligation is it to arrange the walimah?**

A. The Masnoon obligation of the Walimah is on the bridegroom. It is not the responsibility of the families. The man himself should organize the Walimah feast.

**Q. According to the Shaafi' Math-hab, when should the walimah be?**

A. The time for Walimah begins after the Nikah has been performed. It is permissible before or after consummation of the Nikah although according to some Shaafi Fuqaha it is preferable to have it after consummation

of the marriage. According to the Shaafi Math-hab, the Masnoon time for Walimah is night time.

**Q. What is the best method for a walimah?**

A. The best manner of fulfilling the Walimah is for the husband to invite a couple of relatives, friends and some poor persons to have a meal at his home.

Even if there are five or six people, it will suffice. The Walimah should not be an elaborate function as are the haraam wedding receptions of this age.

**Q. When we Shaafis combine Zuhr and Asr (Taqdeem), when should the Sunnats which follow the Fardh of Zuhr, and the Sunnats before Asr Fardh be performed?**

A. After completing Asr in the Jama'Taqdeem scenario, perform the Sunnats which follow Zuhr Fardh, and the Sunnats of Asr which are normally before the Asr Fardh.

**Q. In what kind of situation will it be permissible to make Qur'baani of animals without tails?**

A. It is not permissible to make Qur'baani of an animal without a tail

or with one third or more of the tail cut off. In no circumstances can an animal without tail be offered for Qur'baani.

**Q. Some women slaughter their own Qur'baani sheep. Ghair mahram men stand looking on. Is this permissible?**

A. It is haraam for females to slaughter animals in the presence of ghair mahram males. Their slaughtering will be shaitaaniyyat to impress the fussaag and fujaar men viewing her, and for whom she is exhibiting herself.

**Q. Which are the best animals for Qur'baani – sheep, goats or cattle?**

A. All animals are the 'best' for slaughtering as long as they are healthy.

**Q. Do we have to fast on Eidul Adha until after the Eid Salaat?**

A. On the Day of Eidul Adha it is Mustahab to eat only after the Eid Salaat. This is not called fasting.

**Q. Is it correct that in outlying areas or villages where there is no Eid Salaat, it is permissible to make Qur'baani after Fajr?**

A. Yes, Qur'baani can commence immediately after Fajr in villages where Eid Salaat is not valid.

**Q. Can any part of the Qur'baani animal be given as pay for skinning the animal?**

A. It is haraam to give any part of the Qur'baani animal as wages for skinning, etc.

**Q. Who is responsible for an illegitimate child?**

A. The mother is responsible for her illegitimate child. The man who fathered the child is not the legal father in terms of the Shariah and he has no legal obligation to the child.

**Q. Qatar Airways serves liquor freely on its flights to even Muslim passengers. What is the status of such Muslims?**

A. Qatar Airways is not Muslim. It is a kuffaar entity, hence they serve liquor openly to all and sundry. There is no need for a surprise.

**Q. Is it permissible to claim from the Road Accident Fund for damages to one's vehicle and for injuries sustained?**

A. The Road Accident Fund is a governmental institution. It is permissible to claim from this Fund.

### RAMADHAAN AND THE QUR'AAN

Ramadhaan should be devoted to the tilaawat of the Qur'aan Shareef. If I initiate a person into a Thikr programme, I avoid doing so in Ramadhaan. In Ramadhaan only such ibaadat should be practised which are *Ma'thoor* (Sunnah) and *Manqool* (Narrated). True ibaadat is only what is *Ma'thoor and Manqool*.  
(Maulana Ashraf Ali Thanvi)

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Whatever can be legally obtained from any government institution will be permissible.

**Q. Is it permissible to buy Qur'baani animals by weight?**

**A.** The Qur'baani animal or even if not for Qur'baani should be purchased per animal. If it is sold by weight, then it will be Waajib to be present when buying it and seeing the weight on the scale. It will not be permissible to buy by weight if one does not see the actual weight on the scale.

**Q. Is it permissible to slaughter the two Aqeeqah sheep in two different places on the same day.**

**A.** Yes, it is permissible to slaughter the two Aqeeqah sheep in different places on the same day.

**Q. A divorced woman married another man during the iddat. What is the status of the marriage and the child? What can the woman do to rectify her misdeed?**

**A.** The marriage is not valid. The child is illegitimate. She has to repent – make Taubah.

**Q. Is family planning permissible in Islam?**

**A.** Family planning is a satanic kuffaar practice which is in conflict with the natural order created by Allah Ta'ala. It is not permissible.

**Q. Is jadoo made on a woman grounds for faskh of the Nikah?**

**A.** There is no way in which it can be proved that jadoo (sihr/magic) was made. It is not a valid ground for Faskh (annulment).

**Q. If a sheep less than six months old is sufficiently big to pass as a one-year sheep, will it be permissible for Qur'baani?**

**A.** A sheep for Qur'baani must be one year. The only time when a six month old sheep will be valid for Qur'baani is if it is placed among one-year old sheep, it will look the same in size. If it is less than six months, it will not be valid for Qur'baani even if it passes off as a year-old.

**Q. How will the estate of a woman be divided among the following heirs? Son, daughter, mother, father and husband?**

**A.** The estate will be divided into 36 equal shares and distributed as follows: Son 10, Daughter 5, mother 6, father 6 and husband 9.

**Q. Is it permissible to wear a gold-plated watch?**

**A.** It is not permissible to wear a gold-plated watch.

**Q. In the kitaab, Raddul Muhtaar, it is said that standing in the last saff of Janaazah Salaat is afdhal more meritorious than the other sufoof (rows). Should I wait until all the rows have been formed and join in the last saff to gain the extra reward?**

**A.** What is mentioned in this regard in *Raddul Muhtaar* is pure opinion unsubstantiated by the *Nusoos* of the Shariah. The rationale for this opinion as explained in the *Kitaab* is that if there are, for exam-

ple, only seven musallis for the Janaazah Salaat, then one will be the Imaam, three will stand in the first saff, two in the second saff, and one person alone in the third saff. This, according to the honourable Author of *Raddul Muhtaar* indicates the significance of the last saff of Janaazah Salaat.

However, this is not a *daleel* for the contention that the last saff is afdhal. It is a *daleel* (proof) for the significance of the rows being an odd number. The Hadith which mentions the superiority of the first saff is general. It is not restricted with the daily Fardh Salaat. It applies to even Janaazah Salaat.

Furthermore, if all the musallis desirous of the 'extra' thawaab should wait for the 'last' row to form, then we are afraid that confusion will reign. The Janaazah Salaat will not be able to proceed. The idea of the last saff being afdhal is irrational.

**Q. I was told that Nabi Ibraa'eem (alayhis salaam) saw in a dream that he should sacrifice his son. I was under the impression that Allah Ta'ala had commanded him to make the sacrifice. Can such a sacrifice be made on the basis of a dream?**

**A.** The dreams of the Ambiya are Wahi (Revelation from Allah Ta'ala). The dream of Nabi Ibraa'eem (alayhis salaam) was a command from Allah Ta'ala. The dreams of the Ambiya do not require interpretation. They are in fact instructions from Allah Ta'ala.

**Q. I am an attorney. Is it permissible to act on behalf of a bank. The bank obviously claims interest in addition to the sum owed by the debtor.**

**A.** It is not permissible to fight the case on behalf of the bank. The bank is firstly a haraam riba institution. Secondly, its claim for interest is haraam, hence a Muslim lawyer may not fight on behalf on a bank. The attorney will be aiding in sin.

**Q. A Mufti says that it is permissible to deal in shares on the stock exchange as long as the shares are not liquor shares or any other type of haraam shares.**

**A.** All shares are haraam. The issue of shares on the stock exchange is old hat and extremely monotonous. We have dealt with shares in detail in two or three booklets. Investing in shares is not permissible. The Mufti who proclaims permissibility has erred in understanding the meaning of shares. Study our books on this issue carefully in order to understand the *haqeeqat* (reality and nature) of shares. The fatwa is palpably erroneous.

**Q. The intermingling of men and women during Tawaaf of the**

## THE WATER IN THE CARRION SCALDING TANKS

**Q. A Moulana says that the water in the scalding tanks at Rainbow chicken plant is not boiling hot. He says that he dipped his hand into the water, and it was not boiling. Since the water is not boiling it is permissible to dip the chickens into it. Please comment.**

**A.** We are positive that for many a day the honourable Maulana's blessed hand must have been stinking of chicken faeces and blood which, besides the water, are the primary components of the muck and filth in the scalding tanks into which the carrion chickens are immersed prior to extraction of the entrails.

The filthy water tanks are dubbed 'scalding tanks' for very good reasons. If the venerable Maulana Sahib had happened to immerse his blessed hand into the chicken faces liquid on a day when there was no planned and pre-arranged inspection, we are sure he would have soiled his pants and his blessed hand would have emerged bereft of it skin.

Whenever an inspection of the carrion plants is pre-arranged, the fol-

lowing shenanigans are implemented:

(1) The voltage of the stunner is reduced to ensure that the chickens are not killed

(2) The speed of the conveyer line is substantially reduced to fool and dupe the so-called 'inspectors' participating in the mock 'inspection'.

(3) The temperature of the water in the *scalding* tank is reduced to enable the simpletons to dip their hands into the najaasat.

(4) The chicken-killers are instructed by Sanha & Carrion Co.: 'Move your lips'. This is to deceive the simpletons on the inspection.

Besides this, should we assume that the water does not scald and 'cook' the chickens, our claim of the chickens being carrion does not rest solely on the scalding water in the faeces and blood tanks. We have published numerous reasons a thousand times for the *hurmat* of the *carrion chickens*, but the carrion legalizers deliberately cast a blind eye and refuse to see the reality. It is best to say to them: "For you is your deen, and for us is our Deen."

**Ka'bah is appalling. What should one do as bumping against women is unavoidable in the crowds which are sometimes dominated by females.**

**A.** In the prevailing circumstances females should not engage in Nafil Tawaaf. However, men should continue making Tawaaf, but as far as possible endeavour to avoid clashing with the women.

**Q. Is it permissible to give Qur'baani meat to non-Muslims?**

**A.** For Hanafis it is permissible, not for Shaafis.

**Q. How does Talaq work? My husband has already given me two Talaq. We have reconciled. What is the position of the two Talaqs?**

**A.** If my husband issues one more Talaq, what will be the consequences?

**A.** If your husband has given you two Talaqs, then there remains just one more to finally and irrevocably terminate the Nikah. Regardless of any reconciliation, the two Talaqs remain suspended and will come into immediate effect if your husband issues Talaq once more. It is essential that he understands this very serious issue.

**Q. A person refuses to give up his kufr belief. Is there Janaazah Salaat for him and should he be buried in a Muslim cemetery?**

**A.** If he subscribes to a belief of confirmed unambiguous kufr and refuses to repent and renew his Imaan, then he will be out of the fold of Islam. There is no Janaazah Salaat for him nor should he be buried in a Muslim cemetery. It is essential for the Ulama at your end to explain to the person his folly and to try and convince him to renounce his baseless belief of kufr and repent.

**Q. What is the minimum number of people necessary for Eid Salaat?**

**A.** The minimum number of people necessary for the validity of Eid Salaat is four. One will be the Imaam and 3 the Muqtadis.

**Q. Does Eidul Adha have to be celebrated all over the world when it is the 10<sup>th</sup> Zil Hajj in Makkah?**

**A.** No, there is no Shar'i incumbency to have Eid all over the world on the same day as in Makkah. Eid is on 10<sup>th</sup> Zil Hajj. Whenever it is the 10<sup>th</sup> in a country, it will be Eid for them regardless of what the date is in Saudi Arabia.

**Q. Some scholars say that it is permissible for a Muslim to marry a non-Muslim woman even if she retains her religion. Is this correct?**

**A.** These 'scholars' are in grievous error. They pave of the destruction of Imaan for the man and the children of such a hybrid union. It is not permissible for a Muslim man to marry a non-Muslim woman if she refuses to embrace Islam.

**Q. A Christian woman embraced Islam when she married a Muslim. A child has been born, but the woman has become a murtad. Who**

### RESPECT FOR THE MASHAAIKH

"Of greater importance than academic research is *adab* (respect and honour) for the Salaf-e-Saaliheen. By virtue of *adab* Allah Ta'ala bestows the ability of research also. There is error, misunderstanding and great danger in such research which sets aside the *adab* of the Salaf-e-Saaliheen."

(Maulana Ashraf Ali Thanvi)

# Questions and Answers

THE MAJLIS Q & A  
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**has the right of custody of the child?**

**A.** According to the Shariah, the father has the right of custody of the child. The woman who became a murtad has no right of custody.

**Q.** In the book, *The Scourge of Salafi'ism* you mention that the four Math-habs are as old as Islam and had existed from the time of Rasulullah (sallallahu alayhi wasallam) although they were not known by their current names. Please explain this further.

**A.** The Shariah of Islam is the product of Wahi (Revelation) from Allah Ta'ala. It was perfected and finalized during the very lifetime of Rasulullah (sallallahu alayhi wasallam) and the Sahaabah. The later Fuqaha (Ulama of Islam) merely codified it into a systematic order for the benefit of posterity. They did not introduce new laws into the Shariah.

Consider the issue of raising the hands in Salaat. Whilst the followers of the Shaafi' Math-hab practise Rifa'Yadain (Raising the Hands) during Salaat, the Hanafis do not. Both ways were practised by Rasulullah (sallallahu alayhi wasallam). Another example: The Shaafis recite Qunoot during Fajr Salaat while the Hanafis do not. Both ways were practised by Rasulullah (sallallahu alayhi wasallam).

Once a Sahaabi recited Surah Ash-Shams. Hadhrat Umar (radhiyallahu anhu) hearing the recitation grabbed the Sahaabi and dragged him to Rasulullah (sallallahu alayhi wasallam), claiming that he was interpolating in the Qur'aan with the 'erroneous' recitation. Rasulullah (sallallahu alayhi wasallam) instructed Hadhrat Umar (radhiyallahu anhu) to leave the Sahaabi. Then Nabi (sallallahu alayhi wasallam) ordered Hadhrat Umar (radhiyallahu anhu) to recite Surah Ash-Shams. After he recited it, Rasulullah (sallallahu alayhi wasallam) commented that he had recited it correctly. Then he ordered the other Sahaabi to recite it. After he had recited it the way he had done before, Rasulullah (sallallahu alayhi wasallam) commented that he too had recited it correctly.

From this example it is clear that even Hadhrat Umar (radhiyallahu anhu) was not aware of the other correct form of recitation. From these couple of examples you should understand that the differences existed during the very age of the Sahaabah. The Sahaabah settled in the different parts of the expanding Islamic Empire, and each one taught the Deen as he had understood it and seen Rasulullah (sallallahu alayhi wasallam) practising it. Furthermore, the Sahaabah themselves interpreted certain sayings of Rasulullah (sallallahu alayhi wasallam) differently, and some used their Ijtihad to formulate rulings on issues on which Rasulullah (sallallahu alayhi wasallam) had not issued clear direc-

tives. These Sahaabah taught the Deen to their Students among whom were the great Mujtahid Imaams. They disseminated the Deen as they had acquired and practised it. Thus the differences became entrenched in the Ummah, and were categorized in the Math-habs.

**Q.** Is there any kind of insurance which is permissible?

**A.** All kinds of insurance are haraam. The factors of prohibition in insurance are riba (interest) and qimaar (gambling).

**What is Takafol?**

**A.** Takafol is a deceptive word which some Muslims use to pass off insurance as being halaal. Takafol is the same as insurance. Takafol is just as haraam as is insurance.

**Q.** How can differences of opinion among Ulama be prevented?

**A.** Just as the conflict among lawyers, doctors, engineers, economist, judges, etc. cannot be prevented, so too is it not possible to prevent conflict of opinion among Ulama. Allah Ta'ala has willed such conflict in this world. **This world is the arena for conflict.**

**Q.** What is the status in Islam of university level education?

**A.** Whilst secular education is permissible, the environment in universities and colleges is decidedly immoral and kufr. It is therefore not permissible for Muslims to attend the present-day universities of kufr, fisq and fujoor. Universities, while haraam for even Muslim males, are exceptionally vile and prohibited to a greater degree for Muslim females. It is infinitely superior and meritorious to cut grass for a living than to attend university for the acquisition of expertise to earn a living.

**Q.** What is the best way of self-reformation?

**A.** The only way of reforming oneself is to submit to the Shariah and adopt the Sunnah way of life. There is no other way. Improve your knowledge of Islam by reading reliable Islamic literature and implement the teachings of the Deen with diligence. Read the life episodes, advices and admonition of the Auliya. Insha-Allah, you will then achieve moral reformation.

**Q.** Why is there no Islamic Law in the Muslim countries?

**A.** There is no Islamic law in Muslim countries because of two reasons: (a) The rulers are all kaafirs with Muslim names. (b) The vast majority of the Muslim populations does not want Islamic law, hence they always vote for the kufr secular parties. The Ulama parties always lose in elections. In reality the vast majority of 'Muslims' are non-Muslims. Hadhrat Abdullah Bin Amr (radhiyallahu anhu) said: *"There will dawn an age when the people will gather in their Musjids and perform Salaat whilst not a single one among them will be a Mu'min."* We are witnessing this age in our era. The prevalent scenario in Muslim lands come within the scope of the Hadith: *"Your deeds are your rulers."* Islamic Law will never be-

## CARRION CHICKENS

**Q.** In Bosnia where I am living, chickens are slaughtered on a moving line. The line moves so fast that the slaughterman is unable to recite Tasmiyah on every chicken. He says that he recites one Tasmiyah for every few chickens. Are these chickens halaal?

**A.** The chickens slaughtered in the manner you have explained are haraam. It is compulsory to recite Tasmiyah on every chicken separately. One Tasmiyah does not make more than one chicken halaal. Furthermore, our investigations of several chicken plants in South Africa, and the investigations of others in different countries have confirmed that when chickens move on a line,

then it is not possible to recite Tasmiyah on every one. In fact, on most chickens the Tasmiyah is not recited. This problem pervades the whole satanic commercial poultry industry throughout the world. Muslims are devouring billions of haraam carrion chickens which cause both physical and spiritual cancer and a host of other diseases. In addition to the malpractice of omitting the fundamental requisite of the Tasmiyah, this evil industry is plagued by a number of cruel and haraam factors. You will just have to give up eating carrion chicken. Allah Ta'ala has made available many other kinds of halaal food.

come the law in countries where the overwhelming majority of the people are munaafiqs, zindiqs, murtads and kaafirs masquerading as Muslims.

**Q.** What are the permissible methods for physical fitness?

**A.** Swimming, physical exercise, martial arts, running, walking, not filling the stomach with food, abstaining from eating processed foods laced with chemical ingredients, abstaining from eating the halaalized carrion, diseased chickens. abstention from sin and abundance of Thikrullaah are the Muslim's way for achieving physical as well as spiritual fitness.

**Q.** Where I am living the entire community will be having Eid on Tuesday 15 October 2013 although the hilaal was not sighted here. They follow the Saudi announcement. What should I do regarding Eid Salaat?

**A.** You should join the community for Eid Salaat on Tuesday since there is no other community at your end having Eid on Wednesday. However, if there is a community nearby who will be celebrating Eid on Wednesday, then join that community for Eid Salaat.

**Q.** In our town there is no Eidgah. But the Eid Namaaz is performed on a soccer field within the built-up area. The organizers say that this is a valid substitute for an Eidgah. Is this correct?

**A.** The contention of the organizers is arrant nonsense. Where there is no proper Shar'i Eidgah, it is then better to perform Eid Salaat in the Musajjid. The venue described by you is not an Eid Gah. It is not proper to give preference to the venue of haraam over the Musjid.

**Q.** What is the definition of an Eidgah? Some here say that in the U.S.A. it has another meaning.

**A.** There is only one definition for Eidgah and it applies universally. An Eidgah is vacant ground on the outskirts of the built-up area.

**Q.** Does one animal suffice for the Qur'baani of a whole family?

**A.** According to the Shaafi' Math-hab it suffices, but not for Hanafis. Every baaligh person, male or female, who has the Zakaat Nisaab amount during the days of Qur'baani is required to make his/her own Qur'baani.

**Q.** Is it compulsory for the husband to make Qur'baani for his wife?

**A.** It is not the obligation of a man to make Qur'baani for his wife and adult children. If a husband makes Qur'baani for his wife who is alive, he requires her consent for the validity of the Qur'baani. If the adult children do not have the Zakaat Nisaab amount, then Qur'baani is not Waajib on them.

**Q.** Is it permissible to eat only fish and vegetable food in a non-Muslim restaurant where pork and wine are also catered for?

**A.** It is not permissible to eat even fish and vegetables in kuffaar restaurants which serve liquor and other haraam foodstuff.

**Q.** When slaughtering, should the animal be laid on its right or left side facing the Qiblah? In a kitaabs is mentioned that it should be on its left side.

**A.** The animal's right or left side is a relative issue. Which exactly is the right or left side of the animal? If the animal faces you, its side on your right will be its right side in relation to you. If the animal's tail is towards you, the other side will be its right side. Thus, both sides can be either its right or its left depending on how the animal is positioned to you.

When the animal is laid down for slaughter, its head should be on your left side to enable you to slaughter with your right hand whilst holding its head with the left hand. If its head is on your right side, then you will be unable to slaughter because its head will be free to move about since you will be having the knife in your right hand and your left hand will be on its body. When the animal is laid down with its head on your left side, it will be on its left side in relation to the slaughterer. This is the meaning of the left side mentioned in the Kitaab.

(Turn to page 12)

## NIQAB AND ITS UNDERLYING HYPOCRISY

**Q.** Currently in the U.K., there are signs of the country wanting to impose a ban on the niqab. This is still at the debate stage. This is obviously an attack on Islam when looked at the bigger picture. In this situation, what can the women in niqab and other Muslimahs do to show their disagreement for the ban? Some have stated of doing peaceful demonstrations while others have just resorted to encouraging the Muslims to make dua. What do the Ulama advise?

**A.** It is of fundamental importance to understand that Muslims are obliged to conduct themselves in obedience to the Shariah. Any activity or method in violation of the Shariah is doomed to fail irrespective of any good intentions. Whatever is going to happen will be by the decree of Allah Ta'ala, and people will be deserving of it.

A ban on the niqab is not a big issue. Muslim women of today, especially those who wear niqab, are regarding the niqab as a licence for venturing outdoors and mingling with fussaag, fujjaar and kuffaar in public malls and other places. They labour under the satanic idea that the niqab has emancipated them from Hijaab, hence they are free to wander around just as they feel.

It should be well understood that the niqaab is merely an item of Hijaab. It is not the be all of Hijaab. The first Waajib and highest category of Hijab is to remain within the safety of the home precincts. If women obey Allah Ta'ala and remain at home, they will not be molested on the streets; they will not become *mal-oonaat* (accursed) for venturing outside for just every nonsense. Rasulullah (sallallahu alayhi wasallam) said that women are *aurah*, and when they emerge from their homes, shaitaan lies in ambush for them. He casts surreptitious glances at them and he lays his snare to involve them in *fitnah* with males. Women have no right to emerge from their homes in violation of the Qur'aanic ban.

But, since they violate the Qur'aanic ban, Allah Ta'ala constrains the kuffaar to place a ban of another kind on them.

If they remain at home, a ban on the niqab will really not affect them. Furthermore, many women use the niqab as a cover for their evil and haraam glances. Just as it is haraam for men to stare at women, so too is it haraam for females to stare at males. But, under cover of the niqab, they perpetrate zina of the eyes, mind and heart. Since they abuse the niqab and do not deserve to don the sacred cloth, Allah Ta'ala allows the kuffaar to rip it from their faces so that what they are not honestly concealing becomes exposed. Hijab is firstly at home. That is where they should remain.

Women should not emerge from their homes for working, for participation in Tableegh, in Walimahs, and in any other function. They may emerge to visit relatives occasionally. All the emerging should be done on their behalf by their mahram males. There is really nothing to be concerned about any ban of the niqab. Resort to *Inaabat ilallaah* --, repent, make Taubah, submit to the Shariah, adopt correct Shar'i Hijaab, and Allah Ta'ala will be your Protector. He will guard your honour, modesty and chastity. He states in the Qur'aan: *"And, Allah will protect you against the people."*

It is not permissible for Muslim women to participate in public street demonstrations as the kuffaar women do. Only lewd women prance like kuffaar clowns in public roads. This kind of Satanism is not meant for Muslim females who are supposed to be the repositories of the highest degree of modesty and chastity. Their brains are thinking currently like the brains of kuffaar women, hence they seek to emulate their kaafiraat,, faajiraat, faasiqaat counterparts in the western world of kufr. They should only voice their opposition by means of letters and petitions. The males should fight their case. And, obviously Dua is of utmost importance.

## HARAAM OFFERINGS OF SHIRK

Besides animals slaughtered in the names of idols, according to the Fuqaha any other type of food offered in the name of idols is also haraam and najis. People should therefore

not eat of the food/sweatmeats which their Hindu friends and neighbours send, especially on occasions of their festivals.

### LECTURE ON THE DAY OF EID

"If giving a bayaan (lecture) on the Day of Eid is considered suitable, then after reciting the Arabic khutbah, the Khateeb should dismount from the mimbar and deliver his talk." (Hadhrat Maulana Ashraf Ali Thanvi)

## ATHAAB IS COMMENSURATE WITH THE SINS

**Q.** It is without doubt that everything that happens to a person is destined by Allah through His infinite knowledge and wisdom. However, no matter how hard one tries to ponder over this act, no wisdom can be seen underlying, for example, rape. The victim suffers psychologically and emotionally, and sometimes even physically. Death can also occur. From a human perspective, no wisdom can be gleaned from this act. But surely, there are reasons why Allah makes individuals go through this. What could it be?

**A.** The Qur'aan Hakeem states: *"And, not a leaf drops (from a tree), but He (Allah) is aware of it. Nor is there a seed in the darkness of the earth (underground) nor anything moist or dry, but it is (recorded) in a clear book."* When a leaf changes direction in a breeze it is the effect of Allah's direct intervention. Every atom is in His all-encompassing, boundless Knowledge, and everything is based on His Wisdom. Our

created minds with their finite parameters can never fathom Divine Wisdom and the mysteries of Allah Azza Wa Jal.

Nowadays women with Niqab and abayas drive vehicles, and they emerge into the streets and public places as if the Niqab is a licence for roaming around. When calamity in the form of sexual molestation from the kuffaar befalls them, they should then not be surprised. This is the consequence of violation of Hijaab.

Allah's punishment is commensurate with the sin/crime. Rape is generally a punishment for women who have abandoned genuine Hijaab. Hijab is not confined to the Niqab. Genuine Hijaab is total abstention from outdoor activity. Females are allowed to emerge only for genuine needs, and then too with shaggy, oversized jilbaabs. The fashionable abayas with which they parade nowadays are haraam for wearing outside the home environ. When women are constrained to be out of the home for a genuine need, they have to emerge

with large, baggy, unattractive sheets, large enough to cover two women. This is the Sunnah form of jilbaab which the Qur'aan decrees Fardh for women.

In traditional jaahil societies, the only constituent of Hijaab which they observe is to ensure at the point of the gun that their womenfolk are fully covered when they go out of the home. But within the home compound there is absolutely no Hijaab. Women mingle freely with their brothers-in-law, uncles-in-law and male cousins. Haraam relationships are struck up. They socialize together and almost every kind of lewd mingling is condoned within the home compound. Even in our own circles, we observe even Ulama who speak of Hijaab, abandoning Hijaab at home. They deride those who observe strict Hijaab within the home environment. Now when Allah's Athaab overtakes them, there is no quandary and they should not be surprised and shocked. Allah's Athaab is invited. Allah Ta'ala is never unjust. Just remember that the Athaab is commensurate to the sin/crime.

## 'ISTIGHNAA' (INDEPENDENCE) OF OUR FORMER MASHAAIKH

Our former Mashaaikh had passed their lives in dire straits of poverty and hardship. They had adopted their poverty to conform with the poverty of Rasulullah (sallallahu alayhi wasallam). It was a voluntary, self-imposed poverty. If they had desired, they could have accumulated abundant wealth. But they never even considered it. Whatever they would

receive would be contributed in the Path of Allah Ta'ala.

Hadhrat Maulana Qasim Nanotwi (rahmatullah alayh) possessed only two sets of clothes. One set he donned while the other set was being washed. But the Mashaaikh of today live like nawaabs (rulers/kings). Even if they adopt Istighnaa', it is not as the lofty degree of Istighnaa'

of our former Mashaaikh who had lived with Istighnaa' despite their poverty and hardship. The is an incumbent need for Istighnaa'. (*Istighnaa' means independence – to be independent of others. The gaze should not be on the wealth of others nor should one expect any aid/gift from others.*)

(Maulana Ashraf Ali Thanvi)

## THE VALUE OF TEARS

On one of his journeys, Hadhrat Isaa (alayhis salaam) passed by a stone which was shedding tears in profusion. Stones and all objects which are to us inanimate and lifeless, do have life and they engage in Thikrullah. Numerous Qur'aanic verses and Ahaadith confirm these facts. In one Aayat, the Qur'aan Majeed says: *"The seven heavens, the earth and whatever is in between these two recite the tasbeeh of Allah. Everything*

*recites His praise, but you do not understand their tasbeeh."* Sometimes Allah Ta'ala removes the veils and displays things which are normally concealed from us.

When Nabi Isaa (alayhis salaam) enquired the reason for so much crying, the stone said that from the time it was informed that the fuel of Jahannum consists of people and stones, it was overwhelmed with fear. The stone was therefore crying fearing that Jahannum would be its ultimate abode. Nabi Isaa (alayhis salaam) supplicated to Allah

Ta'ala to have mercy on this stone. Allah Ta'ala informed Nabi Isaa (alayhis salaam) that the stone would be sent to Jannat. He conveyed the glad tidings to the stone and continued on his journey.

After some months on his return, he passed by the same place and was surprised to find the same stone still shedding tears in profusion. When he enquired of the reason for crying, the stone said: *"O Roohullah! It were the tears which had secured Jannat for me. How can I now cease from shedding tears?"*

## THE EVIL CONSEQUENCES OF WESTERN EDUCATION

Formerly Muslims viewed with abhorrence emulation and aping of the western way of life. Alas! The slow poison administered by the British has permeated the body of Muslims. Now in every sphere of life emula-

tion of the west is considered to be an excellent virtue. Today, we are observing with open eyes that after acquisition of western education, generally a person remains Muslim merely in name. Ignorance of the be-

liefs of the Deen and recklessness have become their salient features. Now, they flagrantly object to the Usool of the Deen. *Inna lillaahi.*

(Maulana Ashraf Ali Thanvi)

## MINISCULE RESIDUE OF ALCOHOL IN A PRODUCT DOES NOT NULLIFY THE HURMAT RULING

**Q. Chemical tests have established that even in vinegar there is a miniscule residue of alcohol. But despite this, vinegar is halaal. During the process of manufacturing the chemical processes of evaporation and oxidation eliminate the ethanol, leaving also a miniscule residue in soft drinks, etc. This miniscule quantity is almost the same as the quantity in vinegar. On this basis anything which contains a miniscule residue of ethanol should be halaal.**

**A.** Islam was sent by Allah Ta'ala for all mankind. It is not a Deen exclusively for scientists, technologists, philosophers and those versed in mundane sciences and branches of knowledge. Islam applies equally to the scientists and the billions who are ignorant of the sciences. Islam is equally for the philosophers and for the village dwellers, the Bedouins, the jungle dwellers, the rural farmers and the sophisticated intelligentsia. In fact, the vast majority of Muslims belongs to the unschooled segment of mankind.

In this regard Rasulullah (sallallahu alayhi wasallam) stated with pride:

*"We are an unlettered (illiterate - Ummi) Ummah. We neither write nor calculate. The month is so much and so much, and so much. (With his mubaarak fingers, he indicated 29 days and sometimes 30 days.)"*

(Bukhaari Shareef)

The Ahkaam of the Shariah are simple and are not dependent on intricate scientific and

mathematical formulae and calculations. The rural people have to practise the Deen in the same way as the philosophers and the scientists, i.e. if they are Muslims. For determining the Ahkaam, there is no need for scientific knowledge. We are not reliant on chemical combinations and formulae for making any Shar'i determinations

For understanding and determining the Shariah's ruling we are not in need of the exposures of chemistry and physics. The processes of oxidation and evaporation are of no significance for the determination of a fatwa.

To establish whether *Tabdeelul Maahiyat* occurs, there is no need to make reference to the chemical intricacies involved in the process. We have to only establish if a total transformation has occurred for the production of a new/different substance. Thus, when wine is transformed into vinegar without the addition of any najaasat or haraam ingredient, such vinegar will be halaal regardless of any alcohol residue which the chemical tests of the experts establish.

It is quite obvious that during the age of the Sahaabah, the vinegar which was manufactured from wine, must have had a miniscule residue of alcohol. They were not obliged by the Shariah to ascertain in some way whether there is an alcohol residue in the vinegar. So even today, we are not required to test the vinegar for ascertaining the presence of an alcohol residue.

It is moronic to determine the alcohol residue in vinegar, then to present it as a basis for proclaiming soft drinks, for example, permissible in view of a similar miniscule alcohol content in the latter. The difference is palpable. While alcohol was not added to the vinegar to give it its alcohol residue, it is added as an ingredient in soft drink manufacture. The evaporation argument in this context is baseless. The alcoholic beverage added to the huge tank of pure sugar water exercises its powerful effect on all the water in the huge room-sized tanks. A few litres of an intoxicant, e.g. orange flavour, overwhelm all the pure sugar water in the tank by asserting its properties on the water. It transforms the entire tank of water into an orange flavoured soft drink, e.g. Fanta.

When the properties of the intoxicating liquid overwhelm the properties of the water to eliminate water from its natural state (Maa-e-Mutlaq), then the resultant beverage is najis and haraam. The argument of *Tabdeel-e-Maahiyat* here is baseless. The najaasat/intoxicant simply overwhelms the water with its properties. Thus, regardless of the miniscule alcohol residue, the final product will still be haraam, and may not be halaalized on the basis of the miniscule alcohol residue in vinegar since alcohol was not added to vinegar. Alcohol is transformed into vinegar which the Sahaabah consumed, hence its permissibility.

Miniscule alcohol content which is present naturally does not affect the permissibility of the item nor is it a basis for pronouncing halaal products to which alcohol is added. Consider fruit. Chemical analysis will establish a miniscule alcohol content in even some fruit, especially if overripe. Since alcohol is not added to fruit to give it its miniscule residue, the fruit remains halaal. But if one drop of khamr is added to the fruit, it becomes haraam regardless of the miniscule quantity. Soft drinks which may contain the same percentage of residual alcohol as vinegar will not be permissible on the basis of 'miniscule residue.

Miniscule residue of alcohol is not a basis (*asal*) for the employment of Shar'i Qiyaas. Soft drinks, despite the miniscule alcohol content, is in fact the product of alcohol which has exercised all its properties on the water. If pure water is overwhelmed by the properties of an impurity, such water will be najis regardless of there being no alcohol residue in it. In soft drink manufacture, a couple of litres of extremely strong alcoholic concentrates (about 60% alcohol) are added to a room-sized tank of pure sugar water. The alcoholic concentrate then imposes all of its properties on the water whose colour and taste completely change. Such coloured water now called Fanta, Sparletta, Coke, etc. is therefore not permissible even if the alcohol residue is miniscule or even if there is no alcohol residue. Vinegar is not a basis for halaalizing soft drinks or any other product to which alcohol is added as an ingredient.

Thus, to determine the Shar'i ruling, evaporation, oxi-

dation or any other chemical processes are of no significance. Issues should be viewed simply. If najaasat or alcohol or any haraam ingredient has been added, the final product will be haraam and najis. Scientific formulae play no role in the simple Shar'i process.

Nullification of the intoxicating property (*iskaar*) does not automatically legalize the product. Add a tablespoon of *khamr* to a bucket of water. No one will become drunk with this water. Nevertheless, the water will be najis and haraam. Whisky, vodka, sherry and a host of, in fact most liquors, are of the non-khamr kind. Add a miniscule quantity to a glass of water. Will the water be halaal? Despite the nullification of *iskaar*, the water will be najis/haraam. Rasulullah (sallallahu alayhi wasallam) said that even a little of what intoxicates in a big quantity is also haraam. This is the fatwa of all four Math-habs. The view of Imaam Abu Hanifah (rahmatullah alayh has been set aside by the Hanafi Fuqaha and our Fatwa is on the view of Imaam Muhammad (rahmatullah alayh) which is also the Fatwa of the other three Math-habs.

The contention: "*What was najis becomes tahir, and what was haraam to consume becomes halaal.*", is erroneous. The substance which is halaal and tahir is entirely a different substance. It is not the original liquor or the dead animal or the pig bone. It is the vinegar, the salt and the ash which are tahir and halaal. The statement is therefore incorrect. But, the chocolate coated with ethanol-shellac remains najis and haraam since it is simply a product to which impure and haraam ingredients are added.

## NO VIRTUE IS INSIGNIFICANT

Hadhrat Haddaad (rahmatullah alayh) was among the great Auliya of former times. By profession he was a blacksmith. Prior to his reformation and attaining *Wilaayat* (the special relationship of friendship with Allah Ta'ala termed sainthood), he fell in love with a woman who rebuffed him. But he was madly in love with her. He sought the assistance of a *saahir* (sorcerer) who assured Hadhrat Haddaad that he would prepare such magic which would change the woman's attitude. She too would fall in love with him. But the condition for the efficacy of the *sihr* (magic) was that for 40 days Haddaad had to incumbently abstain from doing even the slightest good deed. He had to remain in the state of

impurity and filth. The slightest act of virtue would neutralize the *sihr*, rendering it useless. Haddaad agreed.

He faithfully adhered to the evil prescription. But after the 40 days had lapsed, the woman still rebuffed him. Haddaad went to complain to the sorcerer. He asked Haddaad if he had done any good deed. He replied with emphasis in the negative. He did not practise a single deed of virtue. But the *saahir* told him to reflect. After some reflection, Hadhrat Haddaad said that the only act which he can recall was that once he had removed a stone from the middle of the pathway because it was an obstacle for people. The *saahir* said that it was that act of virtue which had rendered his *sihr*

inefficient. He had violated the condition.

This was the turning point in Hadhrat Haddaad's life. He reflected on his own evil, stupidity and the immense value of even such a seemingly trivial deed as removing an impediment from the pathway. He resolved to turn to Allah Ta'ala in repentance. Henceforth he devoted his entire life to his moral reformation and Thikrullah. In Islam, Hadhrat Haddaad (rahmatullah alayh) attained an extremely lofty state of *Wilaayat*. He became a Wali who demonstrated many acts of *Karamat* (Miracles).

Never regard any *amal-e-saalih* (virtuous deed) insignificant no matter how small or trivial it may appear. It may just be the deed required for salvation in the Aakhirah.

## A MEDITATION FOR REFORMATION OF DEEDS

Allaamah Suyuti (rahmatullah alayh) narrates a Hadith in *Sharhus Sudoor* in which it is mentioned that the deeds of the living are presented to their fathers, forefathers and close relatives in

the realm of Barzakh. If a person reflects on the grief he will be causing them with his misdeeds, then it will assist him to abstain from evil deeds.

(Maulana Ashraf Ali Thanvi)

## SAGHEERAH AND KABEERAH SINS

A sin is *sagheerah* (minor/small) in relation to another bigger sin which is termed *kabeerah*. Thus being minor is in comparison to another sin. But in reality, every act of disobedience to Allah and His Rasool (sallallahu alayhi wasallam) is *kabeerah*. To recklessly perpetrate sins which are said to be *sagheerah* is to invite self-destruction.

(Maulana Ashraf Ali Thanvi)

## THE 72 DOOMED SECTS

According to the Hadith, of the 73 sects into which the Ummah will split, 72 will be in the Fire and one will be the saved (*Naaji*) sect. This does not mean that the 72 sects will suffer everlasting perdition in Jahannum, nor does it mean that those of the Naaji sect will be completely free from the Fire. The 72 sects will be punished for their erroneous beliefs as well as for their misdeeds while the Naaji sect will be punished for only their misdeeds. Both groups will eventually be freed.

(Maulana Ashraf Ali Thanvi)

# THIS 'MOSQUE' IS A VENUE OF FITNAH, AND THESE WOMEN ARE MURTADS

A Concerned Brother writes:

"There is a mosque in Brixton, Johannesburg that is run and managed by the Tokan family. This mosque is really becoming a fitnah in our community. Women were giving the pre-taraweeh 'tafseer' and occasionally women give lectures on Fridays. Also, jum'ah khutbah has been given in the English language. Please comment on this masjid and the modernist women who have converted the masjid into a venue of fitnah.

Further, a woman by the name safiyyah surtee writes: "In South Africa this year, 'Eid day coincided with our national holiday, "Women's Day" on 9 August. Women's Day in South Africa is a commemoration of the brave group of women who took to the streets to protest in 1956, against the Apartheid Regime and its racist laws. Of the core group of organizers and leaders of the historic march was Muslimah, Rahima Moosa. I am very proud, as a South African Muslim women of this legacy left to us by our female struggle veteran. One of the protest songs sung on the day was "Wathint' Abafaz Wathint

'imbokodo!" (Now you have touched the women, you have struck a rock) which has come to represent the courage and strength of South African women.

Our masjid (Masjid ul-Islam in Brixton, Johannesburg) commemorated Women's Day with a jum'ah lecture by sister Rehana Moosajee, who has worked in government for over decade. She reflected on the struggle for gender equality and the way forward. For me, what stood out is her emphasis on the idea that women's participation in any sphere cannot be measured in numbers alone, especially when organizations still operate on male-paradigms and patriarchal values.

This Ramadan had been better than the last two years for me, because my toddler twins are more independent and sleep (a little) more. I managed to make it to the masjid most evenings, and even had the opportunity of delivering the tafseer of the Qur'an which would be recited in taraweeh to the entire congregation (men and women) a few nights.

The masjid coordinators organized a child-care room

for the first 8 rak'at of taraweeh, and both my husband and I were able to volunteer, as well as benefit from the facility. Whilst the broader Muslim community has a long way to go in ensuring equality of the sexes in Islamic education and sacred spaces, I was proud on 'Eid day, to belong to a thriving community in which the participation of women has truly been transformative."

## COMMENT

Generally we do not comment on the views and statements which non-Muslims express on Islamic issues. However, since the non-Muslim bears an Islamically sounding name and the venue is described as a 'masjid', ignorant and unwary Muslims may be deceived and tricked into the kufr which the non-Muslim woman is propagating from a venue which is being portrayed as a Masjid when in fact it is not a Masjid. Or if some like to call it a 'masjid', let it be dubbed Masjid Dhirar (the masjid of harm, fitnah, corruption and Satanism).

If perhaps once upon a time the place was a Masjid dedicated to the Ibaadat of Allah Ta'ala, then today by the fitnah of the corrupt shayaateen and

murtadds, it has been converted into a venue for the promotion of Satanism. The curses of the Masjid is constantly raining on the murtaddeen who happen to be in control of the place. It is therefore not permissible to perform Salaat in this Masjid.

There is really nothing to comment on the kufr which the miserable murtaddah aunt has disgorged. Even a moron Muslim is able to understand that the disgorgement of spiritual flotsam and jetsam by the murtaddah old lady is plain kufr which despatches the proponent and promoter into the dregs of Jahannum.

The kufr flotsam and jetsam which the murtaddah aunt has expectorated are her shaitaani extrapolation with which Iblees has inspired her. Brother, we are living in a substratum, viz., earth, which is the arena created by Allah Ta'ala for the conflict between Imaan and kufr – Haqq and baatil. Thus, this sort of kufr and fitnah which fussaah, fujjaar, kuffaar and the murtaddeen are excreting must be expected. The promotion of kufr and fitnah by the murtaddeen of the miserable aunt's ilk is also by the decree of Allah Azza Wa

Jal. Everything and every one and every community have an appointed time. The rope of Allah Ta'ala must necessarily run out until the appointed time is reached. The Qur'aan says: "For every community there is an appointed time. When their appointed time arrives, they will not be able to delay or advance it a moment."

We should therefore take into stride all the fitnah of the shaitaani fitnah-mongers – the male devils and the female devils. Fitnah too has to run its course.

Unwary and simple Muslims should be on their guard and not become entrapped in the kufr villainy promoted by the daughters and sons of Iblees. Mosques which have become converted into temples of kufr should be avoided. It is not permissible to attend such mosques. The *La'nat* of Allah Azza Wa Jal constantly rains down on these murtaddahs, faasiqahs, faajirahs and kaafirahs who have made it their satanic business to mislead stupid Muslims with their propagation of kufr in the name of Islam. May Allah Ta'ala save Muslims from the devils in human garb.

## ANIMALS WITHOUT TAILS

Many people write to query about the validity of Qur'baani of animals whose tails have been cut off. Some Ulama permit this type of animal for Qur'baani. However, this ruling is erroneous. When the Shariah has issued a categorical ruling, it is not permissible to override it with logic. Innumerable masaa-il of the Shariah are ostensibly in conflict with our logic and we fail to understand the Divine Rationale underlying these masaa-il. It is our obligation to only submit and follow without seeking to abrogate the ruling

which contradicts our logic or appears to cause some inconvenience.

The argument that all sheep today are without tails since it is the practice of farmers to lop off the tails for 'health' reasons, is spurious. Firstly, the 'health' rationale is in diametric conflict with the Divine Rationale. Allah Ta'ala has bestowed the bounty of the tail to sheep for extremely good and valid reason. The contention that tails cause disease is a symptom of Satanism and

twaddle peddled by the kuffaar farmers.

Secondly, the argument that sheep with tails are not available is fallacious. Thousands of sheep with tails are slaughtered throughout the country every year at the time of Qur'baani. Many farmers who have been made aware of the Shar'i requirement, abstain from the foul practice of cutting off the tails.

Thirdly, assuming that sheep with tails are not available, then too, there is no need

for animals without tails. Goats and cattle are available.

Fourthly, we respectfully draw the attention of the Ulama who proclaim the permissibility of making Qur'baani of animals without tails to the fact that our Deen with its Shariah does not tolerate change in the *Mansoos Ahkaam*. Such change and mutilation of the Ahkaam are the hallmarks of other religions. It is precisely the nafaani latitude introduced by the Yahoood and the Nasaara into their religions that today there does not exist a semblance of the Shariats of Nabi

Musaa (alayhis salaam) and Nabi Isaa (alayhis salaam).

Since the Shariah of Islam has been zealously guarded from its very inception, we can proudly proclaim its original existence in its state of supreme pristinity. If unbridled interpolation of the Ahkaam is condoned, this Deen will suffer the same fate as the Shariats of the previous Ambiya (alayhimus salaam).

There is no scope for invoking the principle of *dhuroorah* (dire need) for the issue of sheep without tails. There is simply no such dire need for substantiating a change on the basis of this principle.

## PICTURES AND ALCOHOL

"Nowadays pictures and alcohol have become widely prevalent. (Someone asked: 'Due to this wide prevalence, will there be any concession in the ruling?') Hadhrat Maulana Thanvi responded): In matters pertaining to *hillat* (being halaal) and *hurmat* (being haraam), *Umoom Balwa* (wide-scale prevalence) has no validity. *Umoom Balwa* is valid in *najaasat* and *tahaarat*, and that too if there is difference of opinion among the Mujtahideen of the Salaf."

## THE METHODS OF THE SUFIYA

The methods and prescriptions which the Sufiya have devised for the Saalikeen (mureeds) are not Ahkaam of the Shariah. Therefore, there is no need to search for Qur'aanic and Hadith evidence to substantiate such practices. These methods are merely remedies for the reformation of the nafs. These prescriptions differ for people according to the diagnosis.

For example *kibr* (pride) is haraam, and its elimination is

compulsory. This is among the Ahkaam which is explicitly stated in the Qur'aan and Sunnah. For the elimination of *kibr*, the Mashaaiikh have devised different methods. Since these methods are only remedies, there is no need to substantiate them in terms of the Qur'aan and Hadith.

For establishing the Ahkaam of the Shariah, it is necessary to present evidence from the Qur'aan, Sunnah and the practice of the Sahaab

and Taabieen. Any act which is not substantiated by the Qur'aan, Sunnah and the Ta'aamul of the Sahaabah and Taabieen will be bid'ah. However, the methods to eliminate man's natural impediments for practising the Shariah are remedies and treatments for which there is no need to present Qur'aan and Sunnah evidence. It is similar to physical ailments for which a physician prescribes different remedies. It will be ludicrous for someone

to ask the physician to produce Qur'aan and Sunnah substantiation for the medicines and remedies he employs to treat different sicknesses.

However, it should be remembered, that if the methods are elevated to the status of *ibaadat*, then it will be bid'ah. To treat and reform the nafs is substantiated, but to rebuke others who do not submit to these methods is bid'ah. (Maulana Ashraf Ali Thanvi)



# THE UMMAH'S CATASTROPHES CAUSED BY EVIL ULAMA

By Hadhrat Mujaddid Alf-e-Thaani

In his *Maktubaat*, Hadhrat Mujaddid Alf-e-Thaani, in a letter to one of his Mureeds, wrote:

“The most important issue which I want to inform you of is that today there is almost no one of the men of the Deen (i.e. the Ulama) who strive only to spread the Deen and to strengthen Islam. When the desire is to obtain a post (in government) or some high position, then each man of the Deen will demonstrate his superiority (over other Ulama). They will contradict one another and exploit this situation to ingratiate themselves with you.

Alas! Matters of the Deen is assigned secondary importance. During the tenure of the previous

Regime, every catastrophe which befell the Muslim nation was caused by these so-called men of the Deen. We are afraid of the disaster of the Deen being demolished

It will be difficult for you to find an Aalim who loves his Imaan which is indeed a great blessing. The words and writings of an Aalim whose focus is on the Aakhirat, will bring everyone with wisdom and conscience to the Straight Path. Where on earth can we today find such an Aalim? .....

The happiness of the people is in the hands of the Ulama.. The enemies of the Deen disguised as Men of the Deen (Ulama and Mashaaikh) lead people towards the perdition of Jahannum.. A true Buzrug is the best of people. An Aalim/Shaikh who makes the Deen a way for gaining fulfilment of his worldly motives and desires, and who deranges the Imaan of others, is the worst person on earth. The happiness and the ruin of people, their guidance and their deviation are in the hands of the Men of the Deen (Ulama and Mashaaikh).

One of our Akaabireen (senior Auliya) saw shaitaan sitting idly. He asked shaitaan for the reason. Shaitaan re-

sponded: “Today the Ulama-e-Soo’ and the Mashaaikh do our job. They do not leave for us any work of misguiding people.”

The love for the dunya cherished by the Ulama is like a black stain on their beautiful faces.... The honour of spreading and strengthening the Deen belongs to them.....However, as a matter of fact, the lethargy in fulfilling the commands of the Shariat and the deviation of people from the Deen are the effects of the words and written articles of false ulama.

Those Ulama of the Deen who have not allowed their hearts to be seized by the world and who do not hanker after property, rank and fame, are the Men of the Aakhirat. They are the genuine Heirs of the Ambiya (alayhimus sa-

laam). They are those about whom the Hadith says: “The Aalim’s sleep is ibaadat.” They are the ones who understand the infinite blessings of the Aakhirat. They understand the ugliness and the evil of this world, and the eternity of the Aakhirat.

If the Aalim is corrupt, the people will also be corrupt. They will head towards disaster. All the catastrophes which befell Muslims during the reign of Akbar Shah were incurred by evil men of religion disguised as Men of the Deen. It was always these wicked men (the Ulama-e-Soo’) who misguided others in the name of Islam. ...

Also today’s men of *Tariqat (Tasawwuf)* mislead Muslims from Siraatul Mustaqeem. They undermine Imaan and Aqaaid of the younger generations.

## QUEEN ZUBAIDAH AND THE ATHAAN

Queen Zubaidah was famous for the construction of the canal known as *Nahr-e-Zubaidah*. She was the wife of the Abbaasi Khalifah Haroon Rashid. At her own cost she had constructed a canal for water to flow from the surrounding areas to Makkah. Over the centuries millions of people benefited from the water of this canal.

After her demise, she appeared in someone’s dream and said that she was ushered into the Divine Presence and her Book of Deeds was scrutinized, page by page. As the Angel was turning the pages, he was commenting on her various deeds. Zubaidah had great hopes on the reward she would be receiving for having constructed the famous canal. However, to her consternation, when the Angel reached the page on which was recorded the feat of the canal, he simply flipped it over and did not even mention it, indicating thereby its insignificance.

Queen Zubaidah’s hopes in salvation receded and she was overcome with fear. If even

such a great deed of virtue was passed over as insignificant, then she had no other deeds to offer for her salvation. Whilst she waited in trepidation and fear for the verdict, the Angel suddenly became attentive and carefully read one of her deeds.

The deed was enacted on a very hot day when Zubaidah was strolling with a maid in the palace gardens. She felt extremely thirsty and instructed the maid to bring water. As Zubaidah put the glass of cold water to her lips, she heard the Zuhr Athaan being proclaimed. Without taking even a sip, she removed the glass from her lips, listened attentively and quietly responded to the Muath-thin’s Call. After the completion of the Athaan and recitation of the Masnoon Dua, she drank the water.

This act of respect for the Athaan – for Allah’s Name – was so weighty and so valued by Allah Ta’ala, that she was forgiven on its basis and Jannat was assured for her.

### THE SINNER AND THE ATHAAN

While a jaahil (ignorant) woman was dying she was uttering some words. Her ignorant relatives did not understand what she was saying. They called a Molvi and asked him to listen to her ‘muttering’. The Molvi listened carefully and heard her saying in Arabic: “*These two men are saying: ‘Enter into Jannat.’*”

The Molvi Sahib informed her relatives that she had been given the glad tidings of Jannat. He was curious to know what her good deeds were to entitle her to this good fortune. They said that leave alone good deeds, she was in fact extremely irreligious. The Molvi Sahib

## THE ULAMA-E-SOO’

By Hadhrat Mujaddid Alf-e-Thaani

“It is indeed loathsome to spend Knowledge in a way which Allah resents. It means to abhor what Allah esteems, and to esteem what Allah abhors. It means to be aligned against Allah Ta’ala. Delivering lectures, preaching, issuing religious articles, books and magazines are useful only if issued for the Sake of Allah Ta’ala, not for rank, wealth, name and fame. The sign of such pious

men is their aversion for the world.

Those men of the Deen (the Ulama-e-Soo’) who have incurred the evil of worldly love are men of the dunya. They are the basest. They are the ulama-e-soo’. They are the robbers of Imaan and Aqaaid. But they represent themselves as men of the Deen, men of the Aakhirat and as the best of men. Shaitaan has seized them. They have adapted themselves to the devils, for they are indeed shayaa-teen. Those who follow

shaitaan are the losers.” (End of Mujaddid’s *Naseehat*)

In this and in many other letters, Hadhrat Mujaddid Alf-e-Thaani portrays the villainy of the Ulama-e-Soo’ and warns of their danger. What he has explained adequately brings within its scope the ulama-e-soo’ of the haraam television and radio stations, and the evil ulama and shaikhs of ‘tariqat’ who organize shaitaani souks (bazaars) and functions. These Ulama-e-Soo’ existed in every age. They bring irreparable damage to the Ummah.

## THE DECEPTION OF SOME AGED MASHAAIKH

“Some aged Mashaaikh think that because of their old age it is permissible for ghair mahram women to appear in front of them. They also see nothing wrong with taking service from young lads. In most cases they are deceived in this regard. Regardless of how old a man has become, lust remains in his heart. He will most certainly become involved in sins of the heart and eyes. It is therefore imperative for women to stay far away from them.”

(Maulana Ashraf Ali Thanvi)

urged them to ponder. Finally they said that the only good deed she had was to become very attentive whenever the Athaan was being proclaimed. She would not speak nor allow others in her presence to speak for the duration of the Athaan. She would listen attentively.

This respect which she showed for Allah’s Name had effaced all her evil deeds.

**These two episodes adequately illustrate the extreme importance of silently listening and responding to the Athaan. It is a Masnoon ibaadat which many people, including the Ulama, treat with woeful neglect. Indulging in conversation while the Athaan is being recited is an endemic malady. Some Fuqaha have said that speaking whilst the Athaan is being recited can lead to an evil Maut. It is imperative to exercise care when the Athaan is being proclaimed. It is not permissible to engage in conversation. Even if engaged in Tilaawat of the Qur’aan, end the recitation and pay attention to the Athaan.**

## THE STATUS OF KARAAMAAT (MIRACLES)

The emanation of *karaamaat (miracles)* from the Auliya is a confirmed Truth by the consensus of the Ummah. However, the masses have accorded an exaggerated status to miracles while they overlook the actual excellences of the Auliya.

According to the Auliya, the status of karaamaat is less than even the *Thikr-e-Lisaani (verbal thikr)* which is unaccompanied by concentration of the heart. Thikrullah, irrespective of it being without concentration, is rewarded by Allah Ta’ala. Proximity of Allah Ta’ala is acquired by means of such rewards. On the contrary, karaamat is merely the demonstration of a feat. Neither is there thawaab for it nor is Divine Proximity achieved thereby.

The display of karaamat is without the volitional power and action of the Buzrug. Sometimes the Buzrug is even unaware of the manifestation of a karaamat from him.

(Maulana Ashraf Ali Thanvi)

## HADHRAT SHAH WALIYULLAH AND TAQLEED

In his kitaab, *Fuyoodhul Haramain*, Hadhrat Shah Waliyullah (rahmatullah alayh) said that Rasulullah (sallallahu alayhi wasallam) in a dream had compelled him to act in conflict with some issues of his desire. “I had a natural inclination to give preference to Hadhrat Ali (radhiyallahu anhu). Rasulullah (sallallahu alayhi

wasallam) compelled me to give preference to Shaikhain (i.e. Hadhrat Abu Bakr and Hadhrat Umar – radhiyallahu anhuma). Secondly, I had a natural dislike for Taqleed. Rasulullah (sallallahu alayhi wasallam) prohibited me from acting beyond the confines of the Four Math-habs.”

## REWARD FOR THE AMWAAT

**Q.** While walking through the qabrstaan is it permissible to recite the Qur'aan Shareef loudly?

**A.** Yes, it is permissible to walk in the Qabrstaan reciting the Qur'aan Shareef audibly. The *Amwaat* (the deceased inmates of the graves) derive immense benefit from the recital of the Qur'aan Majeed.

Once when a Buzrug (Wali) visited the Qabrstaan, he witnessed numerous spiritual entities outside the graves gathering something. Intrigued by this scene, he supplicated to Allah Ta'ala to reveal the mys-

tery which he was observing. By way of *Ilhaam* the Buzrug was informed that the entities were the souls of the Amwaat, and that he should ask one of them to explain their action.

The Buzrug then requested one of the souls to explain what they were doing. The soul said: "Seven days ago on Friday, an Aalim while passing through this qabrstaan recited Surah Ikhlaas three times. His recitation generated a tremendous amount of thawaab. Since last Friday we are still gathering from the treasure of that thawaab."

## Hadhrat Ibraaheem Bin Adham (rahmatullah alayh)

After Hadhrat Ibraaheem Bin Adham (rahmatullah alayh) had renounced the throne (of the kingdom of Balkh) and devoted himself to the worship of Allah Ta'ala, a group of his ministers visited him and asked: "Why have you aban-

doned the kingdom?" Hadhrat Ibraaheem said: "A concern has engulfed my heart. With this worry I am unable to execute the duties of governing the land." They asked him to explain his concern. They would assist him to overcome it.

Hadhrat Ibraaheem responded: "It is mentioned in the Qur'aan Majeed: *'One group will be in Jannat and one group will be in Jahannum.'*" It is also mentioned in the Hadith that on the Day of Qiyaamah the people of the Right Hand will be in Jannat and those of the Left Hand will be in Jahannum. I am now concerned about this issue. I do not know in which group I shall be. It is this worry and grief which have rendered me unfit for the affairs of the kingdom."

Truly, when the *fikr* of the Akhirat is overwhelming, then it is difficult to sustain relationships.

## KASHF AND KARAAAMAT

The revelation of episodes of the spiritual/celestial realm which are hidden from the gaze is called *kashf*. This occurs when a person's heart is emancipated from material and worldly relationships. For the incidence of *kashf* acceptance by Allah Ta'ala is not a requisite. In fact, being even a Muslim is not a condition for *kashf*. *Kashf* occurs to even a faasiq, kaafir and a mad man. It has no relationship with karaamat. Karaamat is the bestowal of divine honour to a person. But these persons (i.e. faasiq, kaafir, mad man) are not the recipients of this divine bestowal. However, sometimes Allah Ta'ala bestows *kashf* to a Buzrug by way of karaamat as it generally happens to Auliya. The sign that the *kashf* is from Allah Ta'ala, is increase in humility and the realisation of one's helplessness. A *kashf* unaccompanied by this attitude is not karaamat. It is *Istidraaj* (shaitaani manipulation).

(Maulana Ashraf Ali Thanvi)

## A QUR'AANIC REMEDY

"When I was a mudarris (teacher) at Madrasah Jaamiul Uloom in Kanpur, there was a plague. In a dream I saw a Buzrug who advised me to recite Surah Qadr fully thrice and to blow on the food of the patient for cure and health. The efficacy of the prescription was established by experience."

Maulana Ashraf Ali Thanvi

This *amal* (practice) could be adopted at all times, not only when ill.

## FAECES PILLS

**Q.** The West has now discovered a wonder cure which consists of human faeces capsules. It is dubbed a wonder cure for serious gut infections. While administering human faeces to patients is not new to the western medical establishment, the 'wonder' capsules are claimed to be unique for curing the patients. Regarding existing 'fecal transplants', the following seems disgustingly interesting: "Recently, studies have shown that fecal transplants – giving people stool from a healthy donor – can restore that balance. But they're given through expensive, invasive procedures like colonoscopies or throat tubes. Doctors have also tried giving the stool through enemas..... Donor stool, usually from a relative, is processed in the lab...It is packed into triple-coated gel capsules." A pa-

tient suffering from the C-diff disease has to take up to 34 fecal capsules in a single sitting. The questions I have on this issue are:

\* Is it permissible to medically treat patients with faeces or fecal capsules?

\* Is it permissible to donate stool (human excreta)?

\* Is it permissible to establish stool banks such as blood banks?

**A.** For muftis whose brains have suffered derangement as an effect of fecal contamination, all four aforementioned acts of satanism are perfectly permissible. Those who have legalized blood donation have no difficulty in halaalizing the donation, storing and treatment with the human excreta pills.

Haraam and najaaasat are natural attributes of kufr, hence treatment with human

excreta has become a 'wonder' and an epic break-through for the western medical establishment. It is just lamentable that the muftis of this age suffering from the malady of mental inferiority and lack of sound Deeni knowledge, deem all the filth offered by the west to be acceptable, permissible and progressive. The brains which permit the filth of human excreta for use as medicine are clogged with fecal matter.

If the kuffaar add water and some other essences to human and swine faeces to manufacture a 'soft drink', these *maajin muftis* will discover and fabricate ample *dalaa-il* to legalize the excreta 'soft drink' in the same way as they are beginning to halaalized gin, sherry, vodka, etc., etc. on the basis of the non-khamr trick. The answers to your question do not require knowledge and brains. The requisite for understanding the issue is only healthy Imaan.

## DO NOT DESPISE ANYONE

Hadhrat Maulana Muhammad Qasim nanotwi (rahmatullah alayh) saw a Hindu in a dream after he (the Hindu) had died. The Hindu was in Jannat. When Maulana Nanotwi asked him: 'How did you reach here?', he (the Hindu) said: "Before I died, I recited the Kalimah of Islam. It was accepted by Allah Ta'ala." (Maulana Ashraf Ali Thanvi)

## DUROOD AND SALAAM

### Written Salaam

It is Waajib to respond to the Salaam written in a letter. The response may be verbal or written.

### Abbreviated Durood

It is incumbent to recite Durood with the Name of Rasulullah (sallallahu alayhi wasallam). Writing the Durood in an abbreviated form (e.g. *S.A.W / PBOH, etc.*) does not discharge the obligation.

## ACTING IN CONFLICT WITH ILHAAM

Acting in conformity with *Ilhaam* (spiritual inspiration) is not Waajib. However, if a Buzrug acts in conflict with his own *Ilhaam* then sometimes a worldly calamity may overtake him.

Once when a Buzrug visited a town, the Aalim (who was also a Buzrug) of that town decided

to visit the Buzrug. By way of *Ilhaam* he was informed not to visit the Buzrug. After a few minutes the Aalim again intended to visit the Buzrug. Again his *Ilhaam* warned him not to do so. Then, for the third time, he decided to visit the Buzrug. He took a few steps, slipped and broke his leg. Lat-

er it transpired that the Buzrug was involved in acts of bid'ah. If the Aalim had visited him, it would have been detrimental for the general public. The Aalim's public honouring of the Bid'ati Buzrug would have been construed as affirmation for the permissibility and correctness of the Buzrug's acts of bid'ah.

## "MY SABR KILLED HIM"

A Buzrug was famed for his tolerance. A man went to the Buzrug's house to test his tolerance. He knocked at the door. When the Buzrug appeared, the man said that he desired to marry the Buzrug's mother. He (the man) commented: 'I have heard that

she is very beautiful." Along with this comment, he presented a lewd description of the figure of the Buzrug's mother.

The Buzrug patiently listened to his talk and said: "Fine.

However, my mother is an intelligent adult. I shall inform her. If she agrees, I have no objection." He took a few steps into the house, and turned to look. The disrespectful man was lying

sprawled with his head cut off. The Buzrug sadly commented: 'My Sabr has killed him.' In the Hadith it is mentioned that Allah Ta'ala announces war on the one who distresses His Wali.

## ENERGY DRINKS AND HEART ATTACKS

"PEOPLE with high blood pressure or heart problems should be careful about consuming energy drinks as they could trigger cardiac arrest, doctors warn.

The drinks, which often contain large amounts of caffeine and stimulants like taurine, raise blood pressure and could raise the chance of having an irregular heartbeat, they concluded after looking at results from seven studies.

The US doctors said the evidence energy drinks raised blood pressure was "convincing and concerning". They found energy drinks raised systolic blood pressure by 3.5 points. it also lengthened a phase of the heart's electrical cycle called the QT interval. A long QT interval signals a person is at greater risk of suffering from a potentially fatal irregular heartbeat.

They concluded that drinking one to three cans raised the QT interval by 10 milliseconds. Red Bull UK was unavailable for comment."

Weekend Post 23 Mar 2013

While nafaani desires preclude Muslims from understanding the Shari'ah' prohibition of drinks with minute quantities of alcohol, they will readily understand the reasons proffered by their western kuffaar masters.

## DOUBTS AND THEIR ANSWER

"It has been observed that generally the masses quickly understand doubts (which are created in the Ahkaam). But they find it difficult to understand the answers to the doubts. The reason for this is that doubts are the effects of *jahl* (ignorance). The masses quickly understand issues based on ignorance. On the other hand, the answers to doubts are the effects of Knowledge, and this is not within the comprehension of every person."

(Maulana Ashraf Ali Thanvi)

# E-BUCKS

## Are e-bucks permissible or not permissible?

According to some Ulama e-bucks are interest, hence not permissible. Another view is that e-bucks awarded by traders are permissible, but not by banks. Bank e-bucks are not permissible in terms of the second view. A third view is that e-bucks given by traders are permissible, and e-bucks awarded by a bank can be permissible as well as not permis-

sible. This third view is the view of the Mujlisul Ulama.

### What are e-bucks?

Simply e-bucks are promises to award gifts when purchases are made. They are incentives to purchase from certain traders. The actual tangible products given are the gifts in fulfilment of the promises. The gift (*hibah*) transaction takes place when the actual items are given and possession is taken.

Money is not paid to secure e-bucks. The goods given are

pure gift which are permissible when a trader awards them. There is no element of interest involved when a trader awards a gift.

### Bank e-bucks?

The bank awards e-bucks to only accountholders. The Ulama who maintain that bank e-buck are interest and not permissible, say that the bank gives e-bucks in lieu of the accountholder's money, hence this is interest. The money which one deposits in a bank is in reality a loan given to the bank. In consideration of the loan, the bank awards e-bucks. This is haraam in view of the

Hadith: "*Verily, every qardh (loan given) which draws a benefit is riba.*"

The impermissibility argument will be valid if one opens a banking account with the specific intention of gaining e-bucks. It will then be just as haraam as opening an account with the specific intention of gaining interest which will be given to the poor and destitute. Since opening an account with this intention is indulgence in riba, it is haraam. Both, the interest and opening the account are haraam.

However, e-bucks awarded to an existing accountholder

who did not open the account for e-bucks or interest, but to facilitate his normal trading activities, are permissible. The money which the existing accountholder deposits is not motivated by e-bucks. It is for paying his accounts, etc. E-bucks in this case are a gift awarded without the accountholder having opened the account with the intention of gaining e-bucks. He had opened the account for a genuine purpose, viz. to facilitate his trading activities. It is therefore permissible to accept the e-buck gifts of the bank in this case.

## EXPLOITATION OF TWO PRICES

(Continued from page 1)

like giving a loan which brings in an additional monetary gain, hence the resemblance with riba.

It is of vital importance for the Muslim to mellow the legal directives with morality (*Murawwat*) since the *Maqsad* (*Objective*) of life on earth is moral reformation/excellence and spiritual elevation for gaining Divine Pleasure. Allah Ta'ala has created us for the Aakhirah, not for this dunya.

Rasulullah (sallallahu alayhi wasallam) said: "*Verily, you have been created for the Aakhirah.*" It therefore is unbecoming the Muslim to engage in any act which is inimical for this lofty objective even if the

act is within the bounds of permissibility

(*ibaahat*). It should always be borne in mind and in the heart that *Rizq* is predetermined and fixed. Rasulullah (sallallahu alayhi wasallam) said: "*Rizq is sealed and the avaricious one is deprived.*" That is, regardless of any effort, the greedy one will not gain more than his predetermined quota of rizq.

The Qur'an Majeed states: "*This worldly life is nothing but play and amusement. Verily, the Abode of the Aakhirah is the true life. Would that you know (and understand this).*" One should therefore not commit any deed which is not beneficial for one's Aakhirah. The intelligent Mu'min does not embark on a venture merely

because it happens to be permissible. Remember that the consequence of permissibility in this dunya can be deprivation in the Aakhirah, and such deprivation is in fact a lamentable loss which will be regretted when the regret is of no avail.

Availing oneself of the permissibility of charging a higher price for example, while permissible, is devoid of thawaab and is nugatory of moral progress. It is exploitive for it is the imposition of a hardship on a struggling person. From this angle it is immoral. The deprivation of Allah's Pleasure and thawaab in the Aakhirah are in fact a tremendous loss. Uppermost in the Muslim's mind should be the development of his Jannat - his life in the Aakhirah.

## A SLUT MAGAZINE

**Q. In Dewsbury/Batley, UK, there is a monthly publication called *Paighaam*. Recently they introduced a section for women called *Al Nisa*. This column encourages women to pursue secular education and gives examples of women who have excelled in this field, e.g. a Muslim woman who was to go in outer space, or it gives the experience of a Muslim girl who left home to study at university, etc. This magazine is published monthly and is distributed at nearly every Masjid in Dewsbury and Batley. Am I right in objecting to this magazine being distributed from the Musjids?**

**A.** Yes, you are 100% right in your endeavour to prevent

the distribution of the slut magazine from the Musajjid. You as well as others should object to the distribution of the magazine with its haraam women's column. It appears that this magazine is a subtle agent of shaitaan, hence its encouragement for women to abandon Hijaab and follow the western kuffaar pattern of life. When the Shariah prohibits women from even attending the Masjid for Fardh Salaat, then by what stretch of Imaani imagination will the immoral emergence and immoral participation in kuffaar style in these activities ever be permissible for women? This magazine of shaitaan is fostering a slut-culture in Muslim society.

## THE QUR'AAN'S MESSAGE

**Whilst the deviates in the Muslim community swallow all the kufr twaddle peddled by the interfaith movement, the Qur'aan declares with emphasis:**

**"Verily, you and whatever you worship (your idols and false deities) besides Allah are fuel for Hell-Fire. You will en-**

**ter it. If these (idols, etc.) were (truly) deities, they (their worshippers) would then not enter it (Hell-Fire). All of them (the idols, false deities and their worshippers) will remain therein forever.**

**They will howl therein (in Jahannum) and they will be unable to hear therein."**

**(Surah Ambiya, Verses 98, 99 and 100)**

The Message of Islam is clear and unambiguous. The truckling attitude displayed by molvis and sheikhs who embrace the kufr interfaith exercise betrays their tendency of kufr.

## SAUDI HILAAL ANNOUNCEMENTS

**Q. Why do the Ulama of South Africa refuse to unite with Saudi Arabia on the issue of Ramadhaan and Eid? What prevents us here in South Africa from uniting with Saudi Arabia? Having Eid on the same day all over the world is a beautiful spectre of Muslim unity? According to the Hanafi Math-hab, differences in horizons (*Ikhtilaaf-e-Mataali*) is not valid, hence there should be**

**nothing to debar unity with Saudi Arabia.**

### ANSWER

It will also be a "beautiful spectre of Muslim unity" if the whole Ummah of the world could have the same times for Salaat. Unity on the basis of *baatil* is Satanism which culminates in greater disunity and whose consequence is Allah's punishment. A valid and lawful unity is one based on the Shariah, not a superficial facade of unity forged in conflict with the Shariah. Further, why do you highlight Saudi Arabia? Why not Pakistan or Egypt or Indonesia or any of the myriad of Kufristsans deceptively dubbed Muslim states?

*Ikhtilaaf-e-Mataali* is valid with regard to far away places and cannot be discounted in entirety. Although this factor does not prevent acceptance of hilaal information from Saudi Arabia and our neighbouring countries, there are other valid reasons for our rejection of hilaal news emanating from Saudi Arabia in particular.

If ARABIA had been a truly Islamic State under the governance of a pious Khalifah, then all the Muslims of the world would have proudly and happily submitted to every decree emanating from the Khalifah. Obedience to the Khalifah would have been deemed Waajib. A pious Khalifah is Allah's Shadow on earth. No Muslim may oppose or disobey him.

However, as far as the Faasiq-Faajir, British-installed, American lackey Saudi regime is concerned, it is the shadow of Iblees on earth. Islamically and morally the Saudi regime is absolutely corrupt. Muslims all over the world have no respect for the announcements and decrees made by a faasiq-faajir regime whose policies and efforts are currently designed to eradicate Islam.

The palace scholars being the serfs of the Saudi fussaaf-fujjaar rulers, dance to the tune of their masters. It is their primary obligation to fabricate corrupt 'fatwas' to comply with the whimsical fancies and evil commands

(Continued on page 12)

## REDUCTION IN SPEECH

"It is mentioned in one Hadith: "*Modesty and speaking less are part of Imaan.*" (In another Hadith it is mentioned: "*Verily, Allah loves a person who speaks little and is modest.*")

The heart of the Mu'min should perpetually be engrossed in the *fikr* of the Aakhirat. When he has gained this attribute, then he will be one who speaks little. In such a state, it is not possible for the tongue to be unfettered. However, when there is a need, then temporarily eloquence develops as was the case with the *khutbaat* of Rasulullah (sallallahu alayhi wasallam) and the Sahaabah." (Maulana Ashraf Ali Thanvi)

## THE KUFR OF INTERFAITH

(Continued from page 1)

explain and portray the way of the Ambiya in the field of Da'wat and Tableegh. Tableegh cannot be discharged by means of ambiguity and compromise with kufr and shirk. It is vital to inform mankind that all religions besides Islam are false, and that Islam is the only repository of salvation in the Hereafter. The consequence of rejection of Islam is everlasting damnation in hell-Fire. It is haraam and kufr to elevate the myriad of baatil religions and ideologies to the

pedestal of Islam which is the only absolute Truth.

Muslims who participate in the interfaith movement should reflect and understand that they are seriously compromising their Imaan. Harmonious coexistence never means acceptance of baatil, kufr and shirk. It does not preclude Da'wat and Tableegh. The Qur'aan declares: "*Verily, the deen by Allah is only Islam.*" This is the absolute Truth which the interfaith kufr ideology refutes.

# Questions and Answers

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

(Continued from page 5)

**Q. Will we see Rasulullah (sallallahu alayhi wasallam) physically in the grave or will it be a spiritual experience?**

**A.** The questioning in the Qabr will be to the human being, not to only a soul. The human being consists of physical body and spiritual soul. The human being will be interrogated and he/she will be shown Rasulullah (sallallahu alayhi wasallam) physically.

**Q. On Eid days when inside the Masjid before Eid Salaat should the Takbeer be recited loudly?**

**A.** While in the Masjid Takbeer should be recited silently. Shaafis and Hambalis, however, do recite it audibly.

**Q. This year the Kiswah (the Cloth covering the Ka'bah) cost 22 million riyals. Is this really necessary?**

**A.** With all the suffering in the Ummah world-wide, it is immoral to waste 22 million riyals (about R60 million) on changing the Kiswah. But the evil Saudi regime lacks the spiritual understanding for spending such

amounts in the Path of Allah. They will rather pride themselves with waste.

**Q. Is it Mustahab to recite Takbeer Tashreeq after Eidul Adha Namaaz?**

**A.** After Eidul Adha Salaat it is Waajib to recite Takbeer Tashreeq aloud once.

**Q. What should a late-comer do regarding the Takbeer which he misses whilst performing his missed raka'ats?**

**A.** After completing his Salaat, the Masbooq (the late-comer) should recite the Takbeer once. The recitation should be audible for himself.

**Q. If one's wudhu breaks on completion of the Fardh Salaat in the Masjid, should one remain to recite Takbeer Tashreeq?**

**A.** If Wudhu breaks immediately after the Fardh Salaat, leave the Masjid. While walking away recite the Takbeer. It is not permissible to remain in the Masjid without Wudhu.

**Q. In your book on ladies Tabligh you mention that women should remain glued to their homes. Should this rule not also be applied**

## A CORRUPT LEASING MODEL

**Q. Some Islamic banks have a novel Ijaarah (leasing) system which they say is Shariah-Compliant. In this system, the leased goods become the property of the lessee when the lease expires. This system of leasing is called Ijaarah al-Muntahi bit Tambleek. Is this system valid in terms of the Shariah?**

**A.** Firstly, do understand that there are no Islamic banks in the world. All bank entities which style themselves 'Islamic', are conventional kuffaar style riba banks. The term 'Islamic' and other Islamic terminology are

employed as red herrings to hoodwink Muslims – to ensnare the unwary and the ignorant into products of riba.

The 'novel' model of *Ijaarah* is a faasid (corrupt) haraam system. The *Ijaarah* contract is encumbered with the faasid conditions of *hibah* (gift) and/or *bay'* (sale). The contract is utterly corrupt and baatil. It is not permissible to participate in this haraam hybrid *Ijaarah deal*. We have explained this corrupt model in detail in an article, *A CORRUPT HARAAM LEASING MODEL*. If you are interested, you may write for a copy.

**to walimah, eid breakfast and other functions attended by women? Would this not be better for them?**

**A.** It is the Qur'aan Majeed which commands that women should remain glued inside their homes. In fact it is not only better for them to abstain from functions such as Walimah, etc., it is Waajib for them to abstain. In this era it is not permissible for women to participate in wali-

mah and any other function even if only women will be congregating. We have never heard of a function called 'eid breakfast'. This appears to be some new bid'ah practice. It is not permissible for both women and men to participate in this new bid'ah.

**Q. Is cognac oil halaal?**

**A.** Cognac oil made from *khamr* (grape liquor) is not permissible. It is haraam.

Muharram 1435  
November 2013

ZAKAAT NISAAB R4,750  
MEHR-E-FATIMI R12,000

## SAUDI HILAAL ANNOUNCEMENTS

(Continued from page 11)

of the Saudi rulers. These palace ulama belong to the fraternity known as Ulama-e-Soo' (Evil Ulama). They too are Islamically *person'a non grata*.

This is the reason why the announcements of the Saudi regime are unacceptable.

## DENYING A MUSLIM JANAAZAH

**Q. In a non-Muslim country, a Muslim is a Musalli/member of a particular Masjid. If this Muslim is killed while committing a crime, is it permissible for the Jamaat to refuse to fulfil the rites of Janaazah for him? Can they refuse to perform his Janaazah Salaat and burial? This seems to be the trend here in America. The Musjids (i.e. the Jamaat of the Musjids) refuse to accept for Janaazah the bodies of Muslims killed in violent crimes that garner media publicity. In a recent high profile case, the body of the so-called 'Boston Bomber' was laying in a kuffaar funeral parlour for over a month because none of the Musjids would accept it for Janaazah Salaat and burial. They justify their stand on the basis of some Ahaadith. Some "Imaams" were even coming out for their 15 minutes of fame (shame) in kuffaar media to**

**denounce this brother as a 'kaafir'. What is the Shariah's ruling in this matter?**

**A.** Regardless of how great a sin may be, it is Waajib on the community to perform the Janaazah and burial rites for the Muslim criminal. Only if the deceased had become a murtad will this not be permissible. The community which refuses the Janaazah service is sinful for refusing to fulfil their obligations towards the deceased.

The so-called imaams of the Musjids who are guilty of the sin of refusing Janaazah services are ignorant boot-lickers of the kuffaar. They are too stupid to even understand the text of the Hadith. Furthermore, no person in this age – 14 centuries after the Sahaabah – has the right to convolute and alter any law of the Shariah on the

basis of his personal corrupt understanding of Hadith.

The Shariah has been sealed fourteen centuries ago and does not tolerate the slightest alteration. Insha'Allah, we shall publish this issue. Regardless of how sinful a Muslim may be, and how evil his crime may be, it is not permissible to deny Janaazah service to his body. The whole community – every individual in that community –

is guilty of the major sin of having shirked the Fardh-e-Kifaayah obligation of the Janaazah service which had to be compulsorily accorded to the body of the brother.

The 'imaams' who advertised their shame are simply spineless, truckling lackeys of the kuffaar whom they fear more than Allah Ta'ala. The 'imaams' who had branded the Muslim a 'kaafir' because of his alleged

true beliefs and ideology to achieve their pernicious objective of converting especially Hanafis to Salafi'ism.

Their vociferous claims of being Hanafi should be rejected. While they claim to be followers of our Akaabireen, their life-style and methodology of propagation belie their contention. Imaan is cast into jeopardy by sitting in their talks.

## SUPPORT THIS STRUGGLE

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

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## SALAFI IMPOSTORS POSING AS HANAFIS

The under mentioned characters are Salafis masquerading as Hanafis in South Africa:

- \* Mufti Ismail Menk of Zimbabwe
- \* Molvi Maaaz Ebrahim
- \* Molvi Mas'ood Ebrahim (These two Molvis are related to Mifta-

hul Khair Madrasah in Lakefield.)

\* Al-Kauthar Centre  
Beware of their enticing talks of deception which ensnare the unwary and the ignorant into the web of deviation and baatil. Salafis employ the Shiah doctrine of *Taqiyah* (Holy Hypocrisy) to conceal their

crime, may perhaps themselves be kaafir. When someone brands a Muslim a kaafir without Shar'i basis, then there is the real danger of the kufir rebounding on him. Even if it is assumed that the brother was guilty of the crime of which he has been accused by the kuffaar, then too, his crime is not kufir. It does not cancel his Imaan.