

THE MAJLIS

"VOICE of ISLAM"



brains of baatil." (Qur'aan)

Roses have thorns!
The Haqq too has thorns!
"We strike baatil with the Haqq. Then it crushes the

The Majlis

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"The polish for the rust of the hearts is remembrance of maut and tilawat of the Qur'aan." (Hadith)

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DARK CLOUDS OF ALLAH'S ATHAAB GATHERING

Inciting racial hatred and violence against Indians, a non-Muslim political leader in Kwazulu-Natal, dis-gorged: "We as Africans have remained silent for far too long whilst Indians continue to exploit, abuse and monopolize in the land of our forefathers. Just like our forefathers in 1949 and 85, we now also have to rather die than to be the symbol of poverty in our own land. A curtain of blood must veil the whole of KZN so that the blood of our ancestors can attain justice or we die fighting for it. This Indian hegemony must end."

While this statement is clearly hate speech and incitement to commit violence and murder which is unlawful, it is not our concern. It is our belief that if the whole of mankind and jinn-kind unite to benefit us, they will be able to benefit us only to the degree ordained by Allah Azza Wa Jal. Similarly, if the whole of mankind and jinn-kind unite to harm us, they will be able to harm us only to the degree ordained by Allah Azza Wa Jal.

All creation is powerless and can act only in accordance to Allah's Will. We should not fear creation. Our first fear should be our own evil, and our first concern should be our own reformation. Then Allah's Nusrat (Aid) will be for us, and then only shall we have Aafiyat (Safety). Reminding us of this Truth, the Qur'aan says:

"If Allah aids you, then there will be none to de-

feat you. And, if Allah withholds His aid from you, then who is there besides Him to help you?"

Allah Ta'ala is in control of our destiny and the destiny of the entire creation. He makes the laws and the decisions, not His creation. The threat uttered by the chap in Kwazulu is a sign of the gathering of the dark clouds of Athaab. Allah's Punishment assumes a variety of forms. All creation is the army of Allah. The Qur'aan Majeed states: "No one knows the armies of your Rabb, except He."

For Muslims the factor of focus should not be the 'threat' made by those whose objective is only looting, pillaging and plundering which are given justification with hallucinated grievances. Muslims are supposed to regard such threats and the widespread anarchy and crime prevalent in the country plus the many other forms of mischief, corruption and disturbances as Divine Warnings of the Impending Divine Punishment which is to strike us as sure as day follows night. These threats and disturbances are also from Allah's Mercy. These are signs for us to wake up, abandon our lifestyle of immorality – fisq, fujoor and bid'ah, and to turn to Him with Taubah and Taa-at (Obedience). Without this realization and reformation, we say, *Wallaah!*, there will be no succour, for the Qur'aan declares:

"Turn to your Rabb with repentance (and obedi-

ence) and submit fully to Him before there comes to you the punishment, then you will not be helped. And, follow that most beautiful (Shariah and Sunnah) which have been revealed to you from your Rabb before there suddenly comes to you the punishment whilst you do not understand." (Az-Zumar, Aayats 55 & 56)

In this Aayat and in other Aayaat and in numerous Ahaadith, we are warned about Divine Punishment which will overtake the entire community as a consequence of our flagrant, naked and immoral misdeeds and transgressions. The Divine Punishment has innumerable forms among which some are the earthquake, volcano eruptions, tsunamis, hurricanes, uncontrollable fires, pestilence, droughts, famine, political havoc, uncontrollable crime, kuffaar domination, xenophobia attacks, etc., etc. All of these calamities are among the armies of Allah Ta'ala. The Qur'aan is explicit in confirming this fact.

The causes for Divine Punishment are spilling out from all the bodily apertures of the Muslim community. Fisq and fujoor – immorality, obscenity, shamelessness, vice of a variety of kinds, shaitaani extravagance, trampling on the Huqooq of Allah and people, almost total abstinence from Amr Bil Ma'roof Nahyi Anil Munkar by the ulama, ulama having become the worst scum under the sky, ulama having become the

worst pedlars of *dhalaal* (deviation and misguidance), the total elimination of *haya* from Muslim women on a massive scale, flagrant and lovable Tashabbuh Bil Kuffaar to the degree of deep penetration into the "lizard's hole", widespread zina, even wife-swapping, ha-laalization of carrion, universal consumption of carrion, legalization of riba by the miscreant molvis, etc., etc. – these are the causes which have caused the dark clouds of Divine Punishment to gather ominously above our heads.

Among the worst acts of rebellion and discarding of Islam is that 90% or more of the Muslim community do not perform regular Salaat. What can be expected of a community which has destroyed its Deen in this callous and reckless way? The barometer to measure the percentage of Muslims performing regular Salaat is Fajr and Isha when all people are usually at home. Salaat is the Central Pillar which upholds the entire structure of Islam. Minus Salaat, there is no Islam. Minus Salaat, the Muslim's mind becomes befuddled with kufr, fisq and fujoor.

Muslims must wake up and understand before it is too late. Rasulallah (sallallahu alayhi wasallam) warned us that when Amr Bil Ma'roof Nahyi Anil Munkar is abandoned, then Allah Ta'ala will appoint such cruel and murderous tyrants over us, who will

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DECOMPOSED QUR'BAANI MEAT – WHO IS LIABLE FOR THE DAMAGE?

Question:

Please advise us on the following matters

The validity of the individuals' qurbaani relating to the below scenario of non-distribution

At the time of sale to the customers of the livestock all the customers were given an option of choosing to have their carcasses transported by myself to the butchery to be stored and sliced by the butcher with a fee of R95 per carcass which was due to the butchery at the time of collecting the sliced carcasses.

All the customers were made aware that we were merely transporting their carcasses for their convenience to the butchery and that we were not in any way involved in the collection of money for the storage and slicing of the carcasses. The transportation done by myself was with no charge, just merely making things convenient for my customers.

I transported the carcasses to the butchery on Eid day and personally signed in the carcasses at the butchery. All Qurbaani carcasses were in 100% condition upon delivery.

I was made aware by the owner of the Butchery on Sunday morning at about 2:00 am that his butchery was shut down by the SAPS. On Monday after-

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Q. They are now selling 'Palestine Gym Trainer Kit which consists of a bag pack, water bottle and a hand towel for R175. Please comment.

A. Only morons will purchase this stupid pack. The Palestine gimmick is the bait intended to fleece morons. It is just another money-making racket.

Q. Prawns, not being fish, are haraam for Hanafis. However, the mureeds of Hadhrat Mufti Mahmoodul Hasan (rahmatullah alayh) argue that the Mufti Sahib used to sit for meals even if prawns were served. Whilst he did not consume prawns, he sat with Hanafis while they were eating prawns. Is it wajib to follow Mufti Mahmood Sahib? Do I have to sit whilst Hanafis are consuming haraam prawns?

A. The argument of the halaalizers of prawns is too stupid for comment. It is not incumbent to follow Hadhrat Mufti Mahmood's example. His personal practice is not a *daleel* for claiming prawns are halaal. His mureedeen should check his Fataawa and they will find that according to him prawns are not permissible. The host who served prawns despite being aware of Mufti Mahmood's fatwa of prohibition lacks culture and honour. The density of his intellectual capacity precluded him from understanding the affront he caused the Mufti Sahib with haraam prawns. *Adab* has to be observed. Minus *adab*, a person is a dumb beast.

Q. Recently, A Muslim in Pretoria attended the funeral of a non-Muslim relative. He went up to the coffin and even kissed the forehead of the non-Muslim deceased. Is this type of action permissible?

A. It is haraam to participate in the funeral and burial services of non-Muslims even if they happen to be parents. It is clear that this person's Imaan is extremely deficient. His Imaan dangles on a thread.

Q. Our Musjid is over 30 years old. For the past 27 years, this Musjid used to have Annual General Meetings and trustees were elected. However, about 4 years ago the trustees appointed themselves life-trustees. No one is allowed to see their records. From the very beginning 30 years ago, this Musjid would issue audited annual financial statements, etc. Since the past 3 years this has been discontinued. Is this permissible? If any musalli switches on the fans and switches off the lights on a hot

day, the wrath of the chairman is incurred. Is this proper?

A. According to the Shariah, it is permissible for trustees (mutawallis) of a Musjid to hold office for life. The practice of 'democratic' elections annually is not Islamic. As long as the trustees are executing their obligations, and if they are known to be trustworthy, then their trusteeship will be valid.

Since the normal practice of this particular Musjid body was to issue financial statements annually, the departure from this practice is improper. They should continue to issue financial statements. Refraining from this method after so many years, creates suspicion. To save themselves from being suspected of embezzlement, they should continue with the old practice of issuing financial statements.

If any specific donor requires a receipt, it should be provided. However, there is no Shar'i incumbency to provide receipts. The system largely depends on the integrity of the trustees. If they are men of Taqwa, then suspicion will be obviated. But, if they are not men of Taqwa, then there is a need for transparency. They should reintroduce the system of the past 27 years.

It is improper for the trustees not to take into consideration the convenience of the musallis regarding fans and lights. What is the purpose of the fans if not switched on even on hot days? What is the reason for this attitude of the trustees? Surely they must be having a reason.

Q. Nowadays there seems to be valid reasons for women driving. The husbands are at work and there is no one to take the children to school and madrasah. Sometimes there is an important need which forces the women to attend to it. Therefore, they believe that it is necessary for them to learn to drive. Please comment on this argument.

A. It is haraam for women to drive. It is likewise haraam to utilize haraam means for accomplishing any halaal activities. Rizq may not be pursued in haraam ways. One cannot argue that it is necessary to engage in riba to earn one's rizq.

Dropping off the children at Madrasah, going shopping, visiting relatives, etc. may not be done in a haraam manner as these driving women are doing. Just as the man makes arrangements for his shop/business/employment, etc.,

BUFFET - EATING LIKE BABOONS

Q. Is the buffet-style eating permissible? The owner of a buffet restaurant explains this eating style as follows:

"Please note that our restaurant is served outside. We have an open buffet where men and women will dish together....."

A. This kuffaar-baboon style of eating in the public is haraam. It is not expected of People of

Imaan to degrade themselves in this humiliating fashion by following the kuffaar right into the "lizard's hole". This ludicrous act of *Tashabbuh bil Kuffaar* (emulating the kuffaar) is not permissible. Only men and women who incline to zina or who indulge in zina as a norm are capable of indulgence in this shameless, haraam 'buffet' style gluttony.

so too he has to make arrangements for the needs of the family.

The arguments of the driving women who are shameless and audacious are not valid. Their niqaabs are an external facade to conceal the lewdness of the heart. If they had proper Imaani hayaa, they would not drive around like prostitutes.

Their arguments proffered in justification of the kabeerah sin of driving are baseless in terms of the Shariah. Millions and millions of men and women cannot drive, and millions do not own cars. Their needs are being fulfilled without indulgence in haraam. All of these arguments to halaalize sin are shaitani deceptions.

Q. Are any chocolates halaal? If there is no beef gelatine, will the chocolates be halaal? How reliable is SANHA's certification of chocolates?

A. We always advise Muslims to abstain from ALL sweets and chocolates. These products contain many mushtabah and haraam ingredients besides haraam beef gelatine. The haraam ingredients are not a secret. It is not only haraam beef gelatine in these products. However, the carrion outfits such as SANHA and MJC halaalize these haraam sweets and chocolates. When they are capable of halaalizing even carrion chickens and meat products, halaalizing chocolates with haraam ingredients is extremely insignificant for them. They are not concerned with the Deen. Their concern is the haraam boodle.

Q. Some restaurants charge a 10% fee on the food consumed. They give this to the waiters. Is this 10% riba?

A. If the customer was aware of the 10% charge on the food, then it will not be riba. Since the customer was made aware of the 10% it is merely part of the food's price regardless of the purpose for which the restaurant will be using the money for. If he patronizes the res-

taurant, it will be tantamount to him accepting the additional charge as part of the food's price, since before ordering the food he has been made aware of the 10% charge. Despite the fee not being riba, it is morally improper to impose the fee as a separate item.

Q. The Muath-thin here gives Athaan holding the microphone in one hand. Is this permissible?

A. How can it ever be acceptable to give Athaan with the microphone in one hand and only one hand doing what has been commanded for both hands. A method which is in conflict with the Sunnah is *mardood*, *maghdhoob* and *mal-oon*. It is not permissible.

Q. During the Iqaamah is it permissible to turn the head both sides as is done in Athaan?

A. During Iqaamah it is permissible to turn the head or to keep it stationary. Both ways are permissible.

Q. In most Musjids even if there is just a half a saff, the Imaam still has to tie the microphone to his clothing according to the instructions of the trustees. Please comment.

A. The rationale underlying the Musjid Imaams submitting to the haraam demands of the trustees by making themselves like dogs on leashes with the microphone wire, is lack of faith in the Razzaaqiyat of Allah Ta'ala. They are in need of the boodle, and they have no yaqeen that Rizq comes from only Allah Ta'ala. They fear being dismissed by the fussaqa trustees of the Musjid if they do not submit like disgraceful poodles to the haraam dictates of the fussaqa.

Q. Is it permissible for a Madrasah to charge admission fees?

A. Admission fees for gaining admission to a Madrasah are haraam. The Madrasah authorities are selling the Deen for a miserable price. The money is haraam for use in the Madrasah. They are utilizing kuffaar methods for gaining haraam boodle. This is indeed

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bootlegging. They must refund it to those from whom it was usurped.

Q. Is it permissible for my wife to listen to nasheeds?

A. Women should not listen to the nasheeds sung by men nor should men listen to the nasheeds sung by females. This is not permissible. Men may listen occasionally for a couple of minutes nasheeds by men, and women may listen to nasheeds by females.

Q. Does Islam not teach us to show tolerance for the religions of others?

A. There is no tolerance for the beliefs of other religions. While non-Muslims are tolerated and while Islam teaches us to show good conduct towards them, there is no compromise with their religious beliefs and practices. We stay far from their religious customs and do not associate with them in any religious activities.

Hospitality and kindness to non-Muslims are separate issues which are permissible and encouraged. Be kind and honest to them. If possible, be helpful. For example, it is not permissible for a Muslim to participate in the funeral service of his non-Muslim relatives, be they parents. But he may financially assist them, and generally be kind to them in worldly matters.

Q. A man came whistling to the Masjid even whilst the Athaan was in progress. What is the Shariah's ruling regarding whistling?

A. The Qur'aan Majeed states that whistling is an act of shaitaan. The mushrikeen would dance around their idols whistling and clapping hands. Whilst the Athaan is in progress, it is not permissible to recite even the Qur'aan. Whilst the man's act is extremely evil and satanic, we shall put it to an evil habit. Explain to him.

Q. Some restaurants stipulate a 10% waiters-tip. One has no choice, but to pay this tip. Is it permissible?

A. The 10% waiter-tip imposition is haraam. You do have a choice. Simply don't eat at such a haraam restaurant. Their food is unwholesome and haraam. Eat the halaal tayyib food prepared at home. If you do not consume halaalized carrion and the deluge of haraam processed junk, then your food at home will be halaal and tayyib. Don't visit the restaurants.

Q. Is it permissible for women to visit the Cave of Hira?

A. Women should not visit the Cave of Hira. There is no proper

Purdah arrangement. Also it is an unnecessary exposure for women to travel in buses and taxis without valid Shar'i reason. It is not permissible.

Q. My brother is in debt and is unable to pay. Can I give my Zakaat to him to pay his debt?

A. It is permissible to give one's Zakaat to one's brother who is in need to pay his debt. Zakaat may be given to any relative besides parents/grandparents and children/grandchildren.

Q. The company where I am employed allows a certain maximum amount to an employee for transportation in the event he has to relocate to another place of residence. I have moved residence. The transport cost is substantially less than the amount allowed by the company. Is it permissible to claim the full amount?

A. Since the company allows you to claim only the actual amount which covers the transport cost, it will not be permissible to claim the extra sum.

Q. A girl ran away with a Hindu man who converted to Islam and married the girl without the consent of her father. What is the status of their marriage?

A. When a woman marries in *ghair kufw* without the permission of her Wali, and he is not pleased, then the Nikah is not valid. This girl is living in the state of fornication.

Q. Some people perform Tahyatul Masjid even whilst the Khutbah is being recited. Does any Math-hab allow this?

A. According to the Maaliki and Hanafi Math-hab, it is not permissible to perform Tahyatul Masjid when the Imaam has already mounted the Mimbar. According to the Shaafi' and Hambali Math-habs, two very short raka'ts should still be performed.

Q. Is it permissible to use a cell phone during I'tikaaf?

A. Whilst it is permissible to use the cell phone during I'tikaaf for necessities as explained by you, it is in conflict with the spirit and purpose of I'tikaaf. I'tikaaf is a period of renunciation from the outside world. As far as possible one should abstain from outside contact and engage in only ibaadat – Muraaqabah (contemplation), Thikr, Salaat, Tilaawat, Istighfaar, etc. If tired, sleep, but don't engage in conversation with others who are sitting in I'tikaaf. Only if there is a dire need, should the cell phone be used.

THE HARAAM 'TATA BOX'

Q. Recently the boys studying Hifz have introduced a soccer machine which is commonly known as a 'tata box' in the Masjid precincts. During their breaks they will go and play the soccer machine. Is this permissible?

A. Your e-mail dated 22 August 2015 regarding the shaitaani 'tata box' refers. Obviously this evil soccer machine is an instrument of shaitaan. But greater shaitaans, more satanic than the machine and the stupid immoral so-called 'hifz' boys, are the madrasah ustaadhs, the imaam of the Masjid and the trustees who have allowed this devil's box into the Masjid's premises. They are **actively** promoting this immoral filth with their haraam condonation. They come within the purview of the Qur'aanic ayat:

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

All those supposedly 'pious'

buzrugs, molvis, sheikhs and imams who acquitted themselves like "Dumb Devils" by condoning and promoting filth and immorality, sin and transgression, with their silence of 'wisdom', will come under the Divine Lash of Athaab.

How is it ever possible for these louts to acquire the celestial treasure of Hifzul Qur'aan whilst they indulge in obscenities? The Qur'aan and these haraam kuffaar occupations and sports are mutually repellent. While these immoral boys will be known in their communities as 'huffaaz', in reality they will be labouring in self-deception and bamboozling people with the smattering of Qur'aanic verses they have swotted off. It is not possible for immoral people to become Haafiz of the Qur'aan Majeed. The Glorious Word of Alah Wa Jal cannot subsist in a heart contaminated with haraam filth.

I'tikaaf is an ibaadat in which there should be peace, solitude and seclusion. Nothing should be done to disrupt the spirit of the I'tikaaf. Therefore, abstain as much as possible from using the cellphone. If you have to use it, use it as little as possible and keep the talk as brief and as formal as possible.

Q. Is perfume with the ingredient, synthetic alcohol, permissible?

A. If synthetic alcohol is an intoxicant, then it will not be permissible to use the itr. If it is not an intoxicant, then it will be permissible, for then it will not be alcohol in terms of the Shariah.

Q. Is it permissible to prepare and sell food and cakes for a wedding reception where men and women will be mixed? Cooking and baking for functions are my source of income.

A. It is haraam to assist in any haraam activity. If the function is haraam, then assisting in any way whatsoever is likewise haraam. It is not permissible to cook food for a haraam function. One does not require knowledge to understand this clear fact. The conscience of Imaan is adequate for a fatwa.

Q. If there are no female Muslim doctors, who will treat Muslim women? For the benefit of Muslim society would it not be permissible to tolerate the university environment?

A. It is haraam to barter away

one's Akhlaaq and contaminate one's Imaan for the sake of future benefit of others. Furthermore, no one studies at an intellectual brothel and immoral centre (i.e. university) with any motive of altruism. The objective is money – to earn. Just as it is haraam for a trader to pursue haraam ways of earning, so too is it haraam for others to pursue haraam ways to earn.

University environment is filth, immorality and kufr. It is haraam for even males to study in such filthy immoral environments. If there are no Muslim female western-type doctors, so what? The services of kuffaar female doctors are permissible, and in their absence, the services of male doctors will be permissible. It is unintelligent to destroy one's Aakhirah for the sake of bestowing worldly benefit to others. Furthermore, the objective of service to others is furthest from the minds of the mercenaries pursuing university education. They turn out to be the worst exploiters of the community.

Q. What is the meaning of Allah being Istiwa on the Arsh? Is Allah Ta'ala located on the Throne?

A. Allah Ta'ala is not a physical body as the beliefs of the Salafis imply. Verses such as *Istiwa alal Arsh*, Allah's Hand, Face, etc., are from the *Mutashaabihaat* (Allegorical) meanings. The Qur'aan states very clearly that

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only Allah knows the meanings of these terms. All theories proffered about these verses are personal opinion and conjecture. It is futile to become involved in theories and issues which no one can ever understand.

Q. Is Sufi'ism part of Islam?

A. While Sufi'ism is a valid branch of Islam, today, in this age, most sufi groups are heretical and part of Satanism. They practise bid'ah, shirk and kufr. Stay far away from all sufi sects of this age. Our book, *Shariat & Tasawwuf* explains this subject in detail.

Q. What is bid'ah?

A. Bid'ah is such innovation which changes or displaces any Islamic teaching, or it adds to the teachings something which did not form part of the Shariah during the time of Rasulullah (sallallahu alayhi wasallam) and the Sahaa-bah. All bid'ah is evil. Anything which changes or displaces or adds to Islam any act in the form of 'worship' or belief is evil.

Q. Is the Old testament part of the Qur'aan?

A. The old testament is not part of the Qur'aan. The original Torah which was revealed to Nabi Musa (alayhis salaam) is no longer extant.

Q. Is it permissible for a woman to remove facial hair, and hair on her arms and legs?

A. It is permissible for a female to remove the hair from her body. Only the hair on the head may not be tampered with.

Q. Is it permissible for a mother to bath her 14 year old son? The son does not take a complete ghusl when he bathes himself.

A. It is not permissible for the mother to bath her 14 year old son. The method of ghusl should be explained to the son. He should be warned that if the bath is incompletely done, the punishment will be the Fire of Jahannam.

Q. Please comment on the new practice of Ulama pursuing secular studies, e.g. becoming lawyers for the purpose of income.

A. Only a 'molvi' whose Imaan is deficient, who lacks trust in Allah's Razzaaqiyat and who has no understanding of the Aakhirat and the purpose of this life, will pursue secular studies. These types of 'molvis' are the perfect Ulama-e-Soo' candidates.

Q. Is Salaat behind imams who drink coke valid?

A. Although it is improper and not permissible to drink coke or any of these soft drinks, Salaat behind

the coke consuming imams is valid.

Q. Is it permissible to fold pages of the Qur'aan to mark the page where one had stopped the recitation?

A. It is not permissible to fold pages of the Qur'aan Majeed to mark where you have stopped. It is disrespectful to the Qur'aan Majeed to do so.

Q. Is it permissible to return haraam food to the seller to reclaim one's money?

A. It is permissible to return the haraam food to reclaim your money.

Q. Are pictures of animals without the face permissible?

A. Pictures of animals even without face are not permissible. The picture should not be of an animate object. Effacing only the face does not transform the picture into a picture of an inanimate object.

Q. Is it permissible to advertise products on facebook?

A. Facebook is evil and immoral. It is not permissible to utilize such an immoral medium for promoting one's business.

Q. Please comment on this slogan which even Muslims chant for their whatsapp phone profiles: "Glory! Glory! Man united!" The reference is to Manchester United.

A. Undoubtedly, those who sing 'Glory Glory' to the filthy kuffaar sports team are on the brink of kufr.

Q. A woman who has to go for a brain operation has to shave off all her hair. Is it permissible for her to use her hair as a wig?

A. Her own hair has to be compulsorily buried. It is haram to wear it like a wig. She has to keep her head covered with a scarf.

Q. The Imaam forgot to recite the fourth Takbeer of Janaazah Salaat. Was the Salaat valid?

A. Four Takbeers in Janaazah Salaat are Fardh. If the fourth Takbeer was not recited, then the Janaazah Salaat was not valid. They were supposed to have repeated the Salaat. But now it is too late. However, if some people in the group had recited the fourth Takbeer, then the Salaat was valid.

Q. Before the 1st Zil Hajj, I had forgotten to cut my nails and remove the pubic hairs. Is it permissible to remove these if they have grown quite long?

A. If the hairs were not removed for 40 days, then you should remove them now even before the Qur'baani. If 40 days have not passed, then you should not re-

HUQOOQ - RIGHTS

Q. What is the difference between Huqooqullah and Huqooqul Ibaad? Is it permissible to flout Huqooqullah to fulfil Huqooqul Ibaad?

A. Huqooqullah are rights related to only Allah Ta'ala, e.g. Salaat, Saum, all acts of ibaadat, commands and prohibitions. Huqooqul Ibaad are rights which are related to people, e.g. social dealings, matrimonial relationships, rights of neighbours, financial dealings, etc.

In reality, Huqooqul Ibaad are also related to Allah Ta'ala because He has commanded us to

observe these rights and obligations. Thus, if a person steals, then he violates both types of Huqooq (rights). The thief has to restore the rights of the owner of the stolen goods, and also seek forgiveness from Allah Ta'ala for his sin. Restoration of the stolen article to the owner does not absolve the thief from the sin.

It is never permissible to violate Huqooqullah in the process of fulfilling Huqooqul Ibaad. For example, to fulfil the rights of the wife, it is not permissible to resort to any haraam act, e.g. selling haraam items. A doctor may not unnecessarily adopt haraam methods to treat patients.

move the hairs/nails until after Qur'baani.

Q. The Salafis quote Ahaadith to prove that only one Qur'baani is Waajib for a family. It is not Waajib on every member of the family to make Qur'baani. Is this correct?

A. Qur'baani is Waajib on every person who has the Zakaat Nisaab on the Days of Qur'baani. The other view is baseless. The fourteen century Shariah cannot be changed by the stupid and baseless interpretations of the deviate Salafis.

Q. I have been told that part of the big bang theory of creation is supported by the Qur'aan.

A. The 'big bang' theory is kufr. One who believes in this kufr becomes a murtad. The Qur'aan does not support such rubbish.

Q. What is the ruling regarding the picture-taking epidemic in Makkah and Madinah?

A. The Deluge of haraam pictures does not become halaal. Whether the pictures are from Makkah or Madinah, they remain haraam. Sin does not become halaal if committed in the Holy Cities. On the contrary, the Athaab (punishment) for sins in the Holy Cities is multiplied manifold.

Q. When my hair was being shaved to be released from Ihraam, scented shampoo was used. Is there a penalty?

A. If before being released from Ihraam scented shampoo was used on the head, then the Dumm penalty will apply. One goat/sheep has to be slaughtered.

Q. Please comment on the 'walk to freedom' organized by pro-Palestinian Muslims in South Africa. Are such 'walks' valid in the Shariah?

A. The correct designation for these shaitaani walks is *Walk to Ja-*

hannam. The organizers of these silly, stupid and haraam 'walks' have their own nafsani and worldly motives underlying these types of haraam activities. The motives are monetary gain and some cheap name and fame. They work on the ignorance and gullibility of the stupid Muslims who participate. A Brother writes regarding the satanic walk:

"These walks are mixed – men and women – Muslims, non-Muslims. Photography and music are necessary features.. The men of all hues and ideologies come specially to eye the prostitutes in their flimsy jeans and shaitaani 'abayas'. They love to bump into these lewd women 'by mistake' during the devil's walk. Boyfriends and girlfriends meet and fitnah follows. Then we expect the mercy of Allah Ta'ala. As Muslims, we have lost the plot. There is no good that can ever come from these evil walks."

Q. Parmalat products contain gelatine and glycerine, yet it has been granted a halaal certificate. Are such products halaal?

A. Products containing animal gelatine are haraam. All Parmalat products having gelatine as an ingredient are haraam.

Q. When the baby's hair is shaved on the 7th day, the weight of the hair in the form of gold or silver should be given to the poor. Do the poor have to be Muslims?

A. Although the money may be given to non-Muslims, it is preferable to give it to a Muslim faqeer.

Q. When can Tawaaf Widaa' and Tawaaf Ziyaarat be combined?

A. Tawaaf Widaa' and Tawaaf Ziyaarat cannot be combined. Both have to be performed separately. However, if someone had made

Questions and Answers

THE MAJLIS Q & A
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Tawaaf Ziyaarat in the state of Janaabat and thereafter made Tawaaf Widaa' in the state of Tahaarat, during the Days of Nahr (10th, 11th and 12th) then this Tawaaf Widaa' becomes Tawaaf Ziyaarat. And, if Tawaaf Widaa' is then not repeated, then one Dumm becomes Waajib.

If in this case, Tawaaf Widaa' is performed after the Days of Nahr, then too, this Tawaaf will become Tawaaf Ziyaarat, and the penalty of two Dumm (two sheep) will become Waajib. However, if after this Tawaaf another Tawaaf is made, then this second Tawaaf will become Tawaaf Widaa', and the second Dumm penalty will fall away.

Q. Can Nafl Qur'baani be made for someone without his consent?

A. Making a Nafl Qur'baani for someone without his consent is just like performing Nafl Namaaz and asking Allah Ta'ala to bestow the thawaab of the Salaat to the other person. The consent of the person is not necessary.

Q. There is a new fashion of embedding jewellery in a person's nails or teeth. Is this permissible?

A. The new kuffaar jewellery fad for nails and teeth is haraam. Wudhu and ghusl will not be valid with these satanic embedded on the teeth/nails, hence Salaat will not be valid.

Q. If one raka't of Eid Salaat is missed, how should it be fulfilled?

A. If one raka't of the Eid Salaat has been missed, then when the musalli performs the one raka't after the Imaam's Salaam, he should recite the Takbeers after the Qiraa't.

Q. If one has no intention to fast the next day during Ramadhaan, but about an hour after Fajr one decides to fast, will the fast be valid?

A. If it is the month of Ramadhaan, then the final time for the validity of the niyyat (intention) and for the Fast is the time called *Nisfun Nahaar* which is about one hour before Zawwaal. After Zawwaal begins Zuhr time.

Q. Is it permissible to take any form of medication to prevent menstruation?

A. It is not permissible to take any form of medicine to prevent menstruation. It is not permissible to act in contravention of Allah's natural laws.

Q. Is it permissible to apply surmah to the eyes whilst fasting?

A. It is permissible to apply surmah whilst fasting.

Q. If one inhales the smoke of incense will the fast be valid?

A. Intentionally inhaling the smoke of incense or of anything breaks the fast. If the smoke is not inhaled deliberately, the fast will remain valid.

Q. Does vomiting break the fast?

A. Unintentional vomit does not break the fast. Deliberating inducing vomiting will break the fast.

Q. Does bleeding teeth break the fast?

A. Blood from the mouth does not invalidate the fast. Swallowing the blood invalidates the fast.

Q. Is it permissible to have a tooth extracted whilst fasting?

A. If any fluid slips down the throat during the process of tooth extraction, the fast will break. Therefore, it is best not to visit the dentist during fasting. If the tooth is very painful and there is a real need to extract it, then do not make intention to fast during the night. In this case, if the fast breaks, only one day qadha has to be kept.

Q. Will the use of an asthma pump break the fast?

A. The use of an asthma pump will break the fast. However, if it becomes necessary to use it, then it will be permissible. One day qadha has to be kept.

Q. What should one do if the fast was mistakenly broken, e.g. water went down the throat whilst making wudhu?

A. If the fast is broken because of need or accidentally, one should remain like a fasting person the whole day, and make qadha of the day after Ramadhaan.

Q. A very old person or a person who is very ill is unable to keep the qadha of fasts he had missed in past years. What should he do?

A. If due to extreme old age or such illness from which there is no hope of recovery one is unable to fast, then the Fidyah (compensation) has to be paid. For one fast it is the Sadqah Fitr amount, that is, the price of 2 kg flour. This has to be given to a poor Muslim.

Q. Does vulgar words and abuse break the fast?

A. While vulgar words and abuse utterly destroy the benefit of the fast, the fast remains valid.

Q. What is the Islamic significance of the moon and star symbol?

A. The moon and star symbol has no Deeni/Sunnah significance. It

ROSHMED MEDICAL SCHEME

Q. Roshmed medical aid is a scheme run by Muslims in Lenasia. Is it permissible to join this medical scheme? I was told that it is a halaal alternative to the non-Muslim medical aid schemes.

A. The following letter written by Jamiatul Ulama Gauteng to Roshmed, adequately answers your question:

"Your medical scheme is the same as all other haraam medical schemes. Fundamentally, the scheme is insurance. Payments are compulsorily made on a regular basis, and benefits in lieu of the payments are suspended on future uncertain events.

The factors which render your scheme haraam have been discussed and explained in detail in two books authored by the Mujlisul Ulama of S.A. If you have

these books, you will find the reasons therein for your medical scheme being haraam. If you do not have these books, and if you are interested to know why your scheme is not permissible, do let us know. We shall arrange for the books to be delivered to you, Insha-Allah.

Should you disagree with the view we have expressed, please state the specific basis for your disagreement to enable us to respond.

The claim that payments or part thereof are 'donations' is a palpable canard. There is nothing altruistic in your medical scheme or in any other similar scheme. It is purely an exploitive, money-making scheme which is haraam."

Roshmed medical scheme is a haraam insurance scheme.

has simply become associated with Islam as a result of custom.

Q. In jail we are forced to carry an identity card with our pictures. Will Salaat be valid with the ID card in my pocket?

A. Your Salaat will be valid with the ID card in your pocket.

Q. Will Salaat be valid if performed in a room on the walls of which haram pictures are displayed?

A. It is not permissible to perform Salaat in a place where pictures are hung on the walls. However, if there is no other place available and if you are unable to remove or cover the pictures, then you have to perform your Salaat in that place regardless of the pictures.

Q. The musaafir Imaam performed four raka'ts Zuhr. We have been told to repeat our Salaat. Is this correct?

A. The ruling is correct. You had to repeat Zuhr Salaat because the last two raka'ts of the Imaam were Nafl.

Q. Someone asks: How can Shi'ahs be kaafir when they recite the Qur'aan, perform Salaat, eat halaal, etc.?

A. Shi'ahs are not Muslims. Can a person who denies the authenticity of the Qur'aan be a Muslim? Can a person who says that Hadhrat Abu Bakr, Umar, Uthmaan and 124,000 Sahaabah are kaafir, ever be a Muslim? They have numerous beliefs of clear-cut kufr, hence they are not Muslims. If you are interested in detailed information regarding their beliefs, provide an address. We shall forward several

books on this topic.

Q. In the Janaazah Salaat, the Imaam recited only three Takbeers. Was the Salaat valid?

A. Four Takbeers are Fardh in Janaazah Salaat. The Imaam's Janaazah Salaat and that of all the muqtadis who had followed him in reciting only three Takbeers, is invalid. The Salaat of those who had recited four Takbeers is valid. If everyone had recited only three Takbeers, then there was the imperative need to repeat the Salaat.

Q. Is the non-Muslim father a mahram for his Muslim daughter?

A. He is a mahram in respect to marriage, i.e. he cannot marry his daughter, and in the degree of Hijab observance. She may appear in front of him without covering her face. However, he will not be her mahram for a journey, or will he be her Wali.

Q. A non-Muslim husband and wife embraced Islam. What is the status of their child?

A. The child is legitimate. However, if he is baaligh, Islam has to be presented to him. If he refuses to accept Islam, then there will be no ties of inheritance. If the child is nabaaligh, then on buloogh, Islam has to be presented to him.

Q. Is Bismillaah an aayat of Surah Faatihah?

A. According to the Shaafi' Mathhab, *Bismillaahir*... is part of Surah Faatihah. According to the Hanafi Math-hab while it is not part of Surah Faatihah, it is an aayat of the Qur'aan Majeed.

(Turn to page 12)

THE PIG-MUSIC CULTURE OF SHAITAAN INSIDE THE MUSAAJID

According to the Ahaadith of Rasulullah (sallallahu alayhi wasallam), during times in close proximity to Qiyaamah, the evil of music will become widely rampant. Music will be everywhere on the roads, in the streets, in the homes, etc. Whilst people will be indulging in their merrymaking with music and liquor, Allah Ta'ala will transfigure them into apes and pigs.

This pig-music culture has already made inroads tight inside the Musaaajid. The haraam cell phone musical ringtones bring grief to all sincere musallis. The vile fussaag who care not a damn for the sanctity of the Musjid because of their nifaaq, consider it a lawful norm to refrain from switching off their haraam, shaitaani cell phones upon entering the Houses of Allah Azza Wa Jal. Since they have already been figuratively speaking, transfigured into apes and swines,

i.e. their hearts have become the hearts of apes and swines, the music of their satanic instruments during Salaat appears pleasurable to these children of Iblees.

A concerned brother lamenting the defiling of the Musaaajid, writes:

"In almost every Salah at the Musjid the music from the cell phones plays. Forget the cars driving by outside the Musjid whose drivers are kuffaar who have lost their fear and respect for the Muslims praying in the Masjid. Their music is played so loud that it penetrates the Musjid and even the windows vibrate and it sends shock waves through you who is praying in the Musjid. The Kuffaar have lost their fear and awe for us Muslims, this is why they perpetrate such crimes against us and we cannot do a single thing about it. Rasulullah – sallallahu alayhi wasallam- had predicted that as a punishment

for Muslims, Allah Ta'ala will eliminate from the hearts of the kuffaar fear and awe for Muslims – *The Majlis*)

Now, our own so called Muslims, people of Imaan show no respect for their own Musjid. They enter the Holy precincts and the Musjid with their filthy musical ring tones and tunes in their phones. They do not care to switch off the device. Forgetting is no longer an excuse. Why I say this is because if this same Muslim had to enter the courts of the kuffaar he would switch OFF his satanic device. That is a guarantee, yet when he stands before his Rabb he could not care less. *(Because he is a Munaafiq – The Majlis)*

So, the Imam commences with his Qiraat and guess what!? The musical ring tones or actual music starts playing mixing together with the Qiraat of the Imam. It is my humble

opinion that as soon as the Imam hears these filthy musical ring tones or actual music playing in the Masjid he should pause the Qiraat so as not to associate or contaminate Allāh's beautiful Qur'anic ayats with the filth coming out of that mobile device. A Fatwa is needed in this regards as this is becoming all too common. *(It is permissible to evict the munaafiq from the Musjid – The Majlis)*

You know this reminds me of a case I was dealing with a couple of years ago. A few kuffaar musicians called DJS, took the Qiraat of Qari Ziyaad Patel who was reciting Ayatul Kursi and mixed it with their filthy Haraam music. This brings me to another point, the Ulama have their recitations enhanced through the recording companies using base i.e. adding base to their recitation. *(These are the ulama-e-soo' – The Majlis)* Anyway, I still have the

CDs in their original form of the crimes committed by these kuffaar who used Ayatul Kursi in their club music.

The cellphones in the Masjid have become a curse upon us. There is no respect for the sanctity of the Masjid and Muslims who claim to be in Salah standing before their Rabb have no care and concern because if they did, their cellphones would be off!

May Allāh save me and us all. We are indeed heading for disaster." *(End of letter)*

The Imaam/trustees of the Musaaajid should station a paid worker at the entrance of the Musaaajid with a placard on which is written in large letters:

**PLEASE SWITCH OF
YOUR HARAAM
CELL PHONES BEFORE ENTERING
THE HOUSE OF
ALLAH**

PHOTOGRAPHY

By Hadhrat Mufti Sa'eed Ahmad Paalanpuri (SHAIKHUL Hadith at Daarul 'Uloom Deoband) "Have mercy on the Deen! Do not destroy the masses!"

Hadhrat Maulana Shaykh Hakeem Fadhul-Kareem Al-Hussainee, Mufti A'zam Madani of Daarul Iftaa, Aasaam, enquired from Hadhrat Mufti Sa'eed Ahmad Paalanpuri about the ruling regarding the permissibility & impermissibility of photography, due to its widespread indulgence nowadays. Hadhrat Mufti Sa'eed Ahmad Paalanpuri issued the following Fatwa in response:

Bismillaahir-Rahmaanir-Raheem

Revered & Respected Brother! May your piety increase.

Assalaamu'alaikum wa rahmatullaahi wa barakaatuh. You have enquired regarding photography, whether it is permissible or impermissible? And if it is impermissible then why is the actions of seniors contradictory to it? Generally in the gatherings & conferences well known personalities get their photos taken without

the slightest hesitation. Moreover some well known personalities have now started to appear on television too.

Regarding this issue, the unanimous ruling of all the Muftis of South Asia (India, Pakistan and Bangladesh) is:

"Camera photos are also haraam. The prohibitions sounded in the Saheeh Hadeeth for pictures are equally applicable to these photos. Some 'Ulama of Egypt and 'Arabia have differed on this. But the 'Ulama of South Asia have no difference of opinion regarding this matter whatsoever, i.e. they all unanimously agree that whether the pictures are digital, non-digital or hand-made, all pictures of living beings are haraam."

However, the seniors of the Ummah practically flout the verdict of their Muftis. There no longer exists aversion for the camera photos in their minds. This is a big tragedy. I often say to the Akaabireen that if the ruling has changed & the camera photos have become permissible than ask all the Daarul Iftaa's to issue the ruling of its permissibility

first. Thereafter may they have photos taken.

The present state of affairs is in fact a mockery of Deen. Common people say: 'Look! Muftis issue the Fatwaa (of prohibition) while the Hadhrats who have their photos taken in gatherings act in conflict. If importance and significance concerning even one Deeni matter is eliminated from the hearts of the masses, then all the other Deeni matters will suffer the same fate.

Moreover some businessmen without thinking of the consequences have started selling photos of the seniors. Now the photos of Hadhrat Thanwi, Hadhrat Madani, Maulana Zafar 'Uthmaani and many more other Buzurgs are being flagrantly sold. What will be the result of this? Everyone can understand this. It is my request to the seniors, for the sake of ALLAAH have mercy on the Deen. If you don't have any value left in your hearts for Deen then at least please do not destroy the masses." *(End of the Fatwa)*

COMMENT BY MUJLISUL ULAMA
"The photos of Hadhrat Maulana Ashraf Ali

Thanvi, Hadhrat Maulana Husain Ahmad Madani, etc.": This should not be misconstrued. These true Akaabireen NEVER indulged in the *Kabeerah (Major)* sin of photography. Their photos are either passport pictures or snaps taken by some misguided miscreant without the knowledge of these noble Ulama.

Those who have been referred to as 'seniors', but who stoop to the despicable level of intentionally having their photos taken, or not taking measures to prevent their photos being taken, or act like dumb devils feeling pleased with their photos, hence their silence – they are not Seniors in the true sense of the term. On the contrary, they are *mudhilleen (those who mislead the masses)*. About these *mudhilleen* 'seniors', Rasulullah (sallallahu alayhi wasallam) said: **"Verily, I fear for my Ummah the aimmah mudhilleen."**

When a person constantly dwells in an environment of *najaasat*, he becomes desensitized to its abhorrent stench and harm. The stench of faeces then becomes 'fragrant' as a con-

3, 7, 40 DAY KHATAM

Q. In Cape Town we have khatam practices for the deceased. Functions are held on the 3rd, 7th, and 40th day. The Qur'aan is recited and cakes, etc. served. Is there any basis in Islam for these practices?

A. All the after death practices you have mentioned are haraam bid'aat. These are evil innovations which have no relationship with Islam. These practices are not exclusive to Cape Town. In India, Pakistan, Indonesia, Malaysia, etc., all of these bid'ah customs are practised. These practices are the influences of Hinduism and Buddhism. These idolatrous religions have similar practices.

sequence of the imbalance in his olfactory sense. This is the fate which these misguided 'seniors' are suffering. *Najaasat* has become fragrant to them, hence not a semblance of revulsion for the major sin of picture-making remains in their hearts. They belong to the fraternity of the *ulama-e-soo'*.

THE MASSACRE TRAGEDY IN MINA

Assalaamualaykum

Please advise if the article below is correct:

Shaykh Abdul Raheem says:

“Yet again Another huge tragedy!! Nearly 1000 die in the state of ihram. No one likes sudden death. We wish it would have never happened. We pray it never happens again.

The blame game is going on. Iranians blame the Saudees for mismanagement. The Saudees blame the pilgrims for not following the timetable.

What timetable?? There is no timetable. People leave for jamarat as they feel convenient. That's the way it should be.

There should be proper routes and proper exits. There should not be barricades and restrictions everywhere. People should be able to move freely.

In London, UK, we have a population of over 7 million, where 2.5 million move around in the underground/subway, everyday. Never do we hear any such tragedy.

It's high time the Saudees learnt a lesson in managing things. Things are not improving. Hotel prices are sky high. Haj is getting more and more expensive all the time. There is no bus station or train or tube in Makkah Mukarramah. We have to rely on old vehicles.

People shouldn't blame the Hujjaj. Hujjaj are the easiest people to manage. Few teenagers can control thousands. The Hujjaj don't drink alcohol. They are not hooligans. They just come here for worship and to seek

the pleasure of the Almighty.

The only thing a haji wants, is to do everything quickly. Hastening is in the nature of human beings. Nobody likes waiting for ages. And the waiting game is what seems to be on the rise. People are kept waiting behind barricades and are sometimes ill-treated by the authorities. Many are man-handled.

In this tragedy, many reasons are mentioned. 1, Narrow roads. Plus, three roads merging into one.

2, Wheelchairs. No special route for disabled people. People tripping over and hurting themselves, and then piling on top of one another.

3, Vehicle standing in the middle of the road and people trying to navigate their way around it. 4, Hard heartedness of the guards in tents along the roads where the incident happened. They wouldn't let anyone in their huge marquees, if they had done so, many lives could have been saved.

Mina needs a double or triple story accommodation. Wider roads. Emergency exits. Separate wheelchair routes.

Another main reason is that Haj is no longer seen as khidmah, it's seen as a business. When it was a service, the muallims used to treat the hujjaj like guests. Allah's protection was with them. There was lack of facilities in those days, but incidents were scarce and on a smaller scale. Since it's been dealt with as business, the special hifazat from Allah seems to have deserted

and we are witnessing more tragedies on higher scale.

I hope the authorities take heed before it's too late. They should not treat Haj as a burden over their shoulders. Rather they should think of it as a privilege, and treat hujjaj like special guests.

It feels like hujjaj are feeling hard done and they are getting scared from Haj, and it is possible that, due to frustration, people stop coming here, and that would be the ultimate tragedy. Allah forbid.” (End of article)

OUR COMMENT

The article is *basically* correct, But from the Islamic perspective it is extremely shallow and misses the points of reality in entirety. The main point has been missed by the Shaikh. He has failed to understand that what has happened is the *Athaab* of Allah Azza Wa Jal. There are no accidents in Allah's Scheme and Command. The Qur'aan Majeed states:

“By Him are the keys of the *Ghaib* (the unseen and the unknown, i.e. to us)

None is aware of it, but He. He knows what is in the oceans and on the land.

Not a leaf drops (from a tree) but He is aware (i.e. by His direct intervention and command). There is not a seed in the darkness of the earth (underground), nor anything moist or dry, but it is recorded in a Clear Book.”

“Not a grain is hidden from your Rabb in the earth nor in the heavens,

Nor anything smaller or bigger than it, but it is rec-

orded in a Clear Book.”

The Mu'min should understand that whatever has happened, does happen and will happen, is the effect of Allah's direct intervention and command. Undoubtedly, there are secondary causes to which occurrences in creation are attributed, but uppermost in the mind of the intelligent and obedient Mu'min is the incontrovertible fact of Allah Azza Wa Jal being fully in charge and being the First and Actual Cause of everything.

The secondary cause for the recent disasters in Makkah and Mina is the gross, flagrant and immoral transgressions and sins of the Saudi regime and of the 'Hujjaj' and the Ummah in general. As long as Muslims indulge in their orgies of fisq and fujoor (sin, immorality, obscenity and pormocults and cultures), the *Athaab* of Allah Azza Wa Jal will be incremental until the point of total annihilation is reached. What has happened are mere Warnings from Allah Ta'ala of greater disasters to befall us.

When Allah's decree is announced, worldly systems regardless of the boodle and technology that go into the massive infrastructure of control and supervision will avail as Zul Qarnain said on the occasion of having completed the great steel barrier to block the predatory incursions of Ya'jooj and Maj'ooj:

“This (technological achievement) is the Rahmat (Mecy) of my Rabb.

Thus, when comes the Promise of my Rabb, He shall flatten it (the great steel barrier). And, the Promise of my Rabb is the Haqq (Truth).”

If for a moment we leave out the Divine Factor, then while it is correct to say that the Saudi regime is to be blamed, the Hujjaaj cannot be exculpated from blame. They act like donkeys. On the one hand we have the donkeys of the Saudi regime, and on the other hand, the pilgrim donkeys – donkeys fighting donkeys. There is absolutely no justification for the stampede of the donkeys even if there had been no rules and systems in place, and no security forces to supervise and control the crowds.

Muslims are supposed to go to Makkah for ibaadat, not to acquit themselves like donkeys and mules, crushing to death human beings underfoot. Allah Ta'ala has endowed Insaan with sound Aql which sets him apart from donkeys. But, these people choose to act and react like donkeys.

If a problem develops, Aql should direct that everyone should halt and remain standing in their places until the donkey authorities send their donkey guards and donkey security men to sort out the problem. The problem is not lack of systems. The problem is that a regime with donkey brains is in charge of the systems, and *juhala* with donkey brains are the 'pilgrims'. The shaikh is far off the mark.

A CARDBOARD 'MUJTAHID'

Question: In India there is a senior Maulana who has been teaching Hadith for several decades. The Maulana Saheb has abandoned taqleed of the Hanafi Math-hab in some, not all, issues in which he feels that the Hanafi Math-hab's dalaal are not the strongest. Examples are Rafa' Yadayn and combining two Salaat as the Shaafis do.

In addition, this Maulana differs with some of the Aqaa-id of the Maturidis and Ash'aris. This Maulana feels that he has sufficient knowledge to abandon

Taqleed.

In this day and age is it possible and permissible for an Aalim to reach the level of Ijtihad of the Aimmah-e-Mujtahideen? Please comment.

Answer:

There is no waste in Allah's Schemes. When there was a need for a Ghazaali, Allah Ta'ala created one. When there is a need for a Mujaddid, Allah Ta'ala sends one. Allah Ta'ala does not inspire people to indulge in futility and destruction.

There was the need to con-

front and neutralize the kuffaar philosophers, hence Allah Ta'ala created Imaam Ghazaali (rahmatullah alayh) to execute this task. There was a need to oppose the kufir of the Mu'tazilis, hence Allah Ta'ala created the Ulama of Kalaam. There was a need to oppose the belief of *Khalq-e-Qur'aan* of the Mu'tazilis whose belief was being promoted harshly by the Khalifah of the time. Thus, Allah Ta'ala sent Imaam Ahmad Bin Hambal (rahmatullah alayh) in the field to oppose and neutralize

this kufir.

There was the need to fight bid'ah, hence Allah Ta'ala sent Mujaddid Alf-e-Thaani to do the job. But in our time there is absolutely no need to create controversies regarding issues such as Rafa' Yadayn and Maturidi/Ash'ari issues. These were issues which were settled centuries ago by the Ahl-e-Haqq. There is no benefit in kicking up dust on these issues of difference among the Math-habs. By digging up issues which have been settled by the illustrious Fuqaha many many centuries ago, the jaahil Maulana is creating discord and dissension in the

Ummah. He is not fighting baatil. He is not engaging in Amr Bil Ma'roof with his stupid 'ijtihaad'. He is bereft of the ability of Ijtihad. When a muqallid seeks to acquit himself like a Mujtahid, he merely illustrates his jahaalat. We believe such persons to be morons.

His expertise in the branches of Deeni Uloom does not qualify him to be a Mujtahid. The fact that he considers himself capable of opposing the Giants of Uloom such as Imaam Abu Hanifah (rahmatullah alayh) speaks volumes for his jahaalat and self-deception. He has

(Continued on page 8)

SAVE THE MORALS OF YOUR CHILDREN

“O People of Imaan! Save yourselves and your families from the Fire....”

(Qur’aan)

There is no better and more valuable a gift which parents could bestow to their children than virtuous Islamic moral character (*Akhlaaq-e-Hameedah*). This is what Rasulullah (sallallahu alayhi wasallam) said. The Qur’aan Majeed commands parents to save their children from the Fire of Jahannam. The pathway to Jahannam is an evil character. The evil, bestial attributes of the *nafs* (*Akhlaaq-e-Razeelah*) are what ultimately destroy even the Imaan of people.

A deluge of vice and evil of every kind nowadays has ruined the morality of Muslims, especially of the chil-

dren whom are entrusted by their parents to the care of fussaqa and fujjaar teachers of the secular institutions. Besides this great calamity of evil companionship accepted by parents for their children, one of the greatest moral disasters which is afflicting Muslim children is the cell phone/internet culture. There is no need to elaborate on the absolute filth, obscenity, immorality, pornography and sexual perversion which this satanic culture disgorges.

Despite parents being fully aware of the filth spewed out by the cell phone/internet, they find it acceptable for their children to be hooked on to this culture of ills. Since *most* parents too are involved in the cell phone-internet porno filth,

they fail to administer virtue to their children. But this attitude is destructive for the morals of the children, cruel and unjust. Parents should have mercy on their children even if they happen to be filthy fussaqa and fujjaar.

Parental indulgence in vice is not a valid reason for abstention from administration of virtue to children. If a father smokes dagga, he has no valid reason for allowing his son to also smoke dagga. The decision of a parent to allow his child – boy or girl – a cell phone is most lamentable and will utterly destroy the morals of the child. Although both young girls and boys should never be allowed access to a cell phone, greater care should be exercised in relation to girls.

Parents wake up only when the waters of vice, filth, fisq and fujoor have risen over the heads of their children. It is then too late to lament and scurry around seeking ways and means of preventing their daughter from running off with a villain, rebelling against their authority, casting off the Deen and bringing misery and disgrace to the parents, and everlasting perdition to herself in the Aakhirat. But then it is too late for lamenting and shedding tears.

The cases of child immorality, obscenity and kufr are innumerable in our society. Parents who had ruined the moral character and destroyed the Imaan of their children turn to us in sheer desperation for succour and for advice to save their son or daughter. But it is by this time too late. When shaitaan

has gained a firm grip on the heart of the child with his vile fangs, no amount of advice and other measures will deter the child from the path of Jahannam which he/she has selected for his/her self-immolation.

Parents should understand that it is *haram* to allow a child access to a cell phone. While they labour under the cruel misapprehension of their daughter or son being a person of good moral conduct, the child is a virtual devil and an expert in the cult of pornography and every vice and filth imaginable. Provide your child with a cell phone at the peril of destroying and losing him/her. May Allah Ta’ala grant you good hidaayat to understand the road of disaster and ruin which you, the parent, has opened and selected for your beloved child.

HARAAM KUFR MAINTENANCE FOR A MURTAD EX-WIFE

“It is not lawful for a Mu’min nor for a Mu’minah when Allah and His Rasool have decided an issue, that there be any choice for them regarding their affair. Whoever disobeys Allah and His Rasool, verily, he has deviated into manifest deviation.”

(Al-Ahzaab, Aayat 36)

“Then, We have established you on a Shariah (Law) regarding (all your) affairs. Therefore follow (and submit to) it, and do not follow the base desires of those (kuffaar and murtaddeen) who know not.”

(Al-Jaathiyah, Aayat 18)

“Whoever does not decide according to that (Shariah) which Allah has revealed,

verily, they are the kaafiroon.”

(Al-Maaidah, Aayat 44)

A kuffaar court has awarded exorbitant maintenance to a formerly Muslim woman (turned *murtaddah*). The ruling of the kuffaar court was a foregone conclusion. It was not expected that the kuffaar court would decree in any other way. What is, however surprising is that the Muslim lawyer based the defence on stupid grounds – grounds which the kuffaar courts had dismissed repeatedly in the past.

It has already become an established fact of kuffaar law that for the purposes of maintenance for a woman and the children, marriage is

not requisite. Thus, the argument presented by the lawyer that *“because Muslim marriages are not recognized in South Africa, he (the ex-husband) should not be liable for maintenance”* is insipid and utterly baseless. The lawyer must surely be aware that the kuffaar courts had dismissed this argument in several past cases. It was therefore stupid to even contemplate this argument for the kuffaar court. Perhaps the underlying factor for this stupidity was to keep the case floating for the sake of exorbitant legal fees.

Women disgruntled with Allah’s Law should understand the consequences of their haraam legal action to claim haraam maintenance

from their ex-husbands. By instituting court action to claim maintenance in terms of kuffaar law, the woman:

- Becomes a *murtaddah*, i.e. her Imaan is eliminated. She no longer remains a Muslim.
- The money the court awards her is haraam. She will be consuming the Fire of Jahannam
- Marriage with a Muslim will not be valid.
- When she perishes, she is not supposed to be buried in the Muslim Qabrastaan.

When Talaaq takes place, the ex-wife is entitled to maintenance for only the Iddat period. The maintenance of the children re-

mains the responsibility of the father. It is haraam for the ex-wife to claim maintenance for the period beyond the Iddat.

Kuffaar law is gross injustice. While Islam places the responsibility of maintaining a woman (the ex-wife) on her close relatives, kuffaar law holds a total stranger (the ex-husband) responsible for her maintenance. But since kufr is ingratitude and rebellion against the Creator, the intellectual capacity of kuffaar operates in reverse gear, hence injustice appears as justice for them, and vice versa. Instead of holding the kith and kin responsible for maintenance, kuffaar courts impose the burden on a stranger.

A CARDBOARD ‘MUJTAHID’

(Continued from page 7)

fallen into the trap of shaitaan.

Ujub (vanity, self-esteem) has destroyed him. Instead of engaging in constructive Amr Bil Ma’roof, he has bogged himself in trivialities at the instigation of his *nafs*. The type of ‘ijtihad’ with which he predicates for himself is called *Jahl-e-Murakkab*. He dwells in deception, caught in his compound ignorance.

We are living in the era called *Aakhirus Zamaan* (the Last of Ages), in close proximity to Qiyaamah. This is not an age for settling academic details and technicalities. Imaam Mahdi (alayhis salaam) will not arrive to settle Fiqhi technicalities and to formulate criteria for Hadith or to distinguish between the categories of Hadith or to thrash out Shar’i Ahkaam. These jobs have already been accomplished *par excellence*

by the Aimmah-e-Mujtahideen, the Fuqaha and the Muhadditheen.

Just as Allah Ta’ala will send Imaam Mahdi (alayhis salaam) to grapple with the realities of the age, so too, does Allah Ta’ala raise Ulama-e-Haqq to concentrate on the issues of the time, not to indulge in futility and destructive polemics. This Maulana Sahib whom you have referred to has become too bloated in his *nafs*. His is now too big for his boots. He is astray and labours in

the deception of his ‘greatness’ whilst in reality he is trapped in *nafsaaniyat*.

Be assured that in this age there is no *molvi* and no *shaikh* who can ever attain the heights of Ijtihad which were imperative requisites for the Fuqaha-e-Mutaqaddimeen. The one who lays claims to Ijtihad whether explicitly or by implication, is an imposter. He has lost the Path of Haqq and is slipping down the slippery path of *dhalaal* to his own destruction. With their cor-

rupt ‘ijtihad’, cardboard or paper ‘mujtahids’ are sowing dissension in the Ummah. May Allah Ta’ala save us from the evil of our *nafs* and the snares of shaitaan.

The honourable Maulana Sahib should utilize his imagined capacity of ‘ijtihad’ for current developing matters. It is self-deception to employ one’s extremely defective ‘ijtihad’ to unravel ritual *masaa-il* which have been settled almost fourteen centuries ago. Such ‘ijtihad’ is *fitnah*.

'THE ULAMA-E-SOO'

A Brother from Pakistan writes:

"These times are full of fitnah. Recently I met some ulama who came for Hajj. I saw them addicted to facebook. If you sit with them you will never hear any good thing or any thing related to the Shariat. Even if they do speak it is just superficial. I told one of them why are you using Facebook even here? His reply was: "What should we do?" I said: *Inna lillahi!* You should recite the Qur'an Shareef, engage in Thikr, Durood, etc. What else are you supposed to do? You are ulama.

I said to one Aalim that

it seems as if pictures went from totally haraam to FARZ. The way these ulama post their pictures on Facebook, and on Whatsapp is amazing and shocking. They even leave film actors behind them.

Mufti Tariq Masood whom you have mentioned in your article, gives Dars-e-Qur'aan (Qur'aanic lessons) on TV. He sits on a chair with a table in front of him with the Qur'aan Shareef. Three persons are sitting in front of him to the side on chairs, wearing topis and beards, listening to his lessons. They are not sitting in front because of the camera angle. If they sit in front of the mufti sahib,

the camera won't be able to make mufti sahib's video.

For argument's sake, even if we consider that pictures are jaaiz / halaal, then too will it ever be jaaiz (permissible) to post them on Facebook where non-mehram faasiqah and faahishah women see you? What is the *maqsad* (objective) of these muftis and ulama posting their pictures?

Another thing I have noticed with these molvis. They go for hajj every year. They spend around 200,000 rupees which is a big amount to spend just for hajj. Then they are always pleading poverty, 'our mad-

rasah is poor', 'our madrasah needs this much and that much'. They are always doing chunda (collecting money). One such aalim said if someone sends 1000 riyals per month it would suffice for the salary of our madrasah ustaads. If he had used the money he spent on a nafl hajj for paying his ustaads it would suffice for 10 months. Almost a year!

Is it even jaaiz to donate to people like this? Can we trust these people? How can they be sincere to the madrasah when they don't want to spend their own money?"

COMMENT

These people are not Ulama. They are mercenaries using the Deen for monetary motives and for

nafsaani gratification. They may be called ulama-e-soo'. Scoundrels of this ilk have brought disrepute to Islam. They have destroyed the Deen and the morals of the masses with their shenanigans of transforming haraam into 'halaal'. The fellow who gives Qur'aanic lessons via television makes a mockery of the Qur'aan Majeed which he teaches for show and self-aggrandizement. He defiles the Qur'aan Majeed with a medium used to promote even zina and all kinds of vice.

It is not permissible to contribute funds to these miserable mercenaries who misappropriate the Deen for the acquisition of the *jeefah* (carrion) of the world.

SOME RULES OF SALAAT

(1) It is not permissible to be dressed with a T-shirt and jeans for Salaat, nor is it permissible to be dressed with any garment on which is inscribed logos and slogans. Such tight pants which show the body outline, especially the Satr portion when in Sajdah are haraam. With these types of lewd dress, the Salaat is not valid. That means that the Salaat has to be repeated with proper dress.

A person who is so incorrigibly westernized as to feel embarrassed with Islamic dress in public, should at least repeat his Salaat at home after donning proper Islamic garments. In the first instance it is not permissible

to be dressed like a kaafir with T-shirt and jeans. Nevertheless, if someone's Imaan is so terribly deficient that he feels ashamed in public to be dressed Islamically, then at least to ensure that his Salaat obligation is discharged, he should repeat his Salaat at home donning correct dress.

(2) If there are musallis in the Musjid, it is then not permissible to recite the Qur'aan Majeed audibly. It is haraam to disturb the concentration of the Musallis even with the Qur'aan Shareef.

(3) When standing in the Saff for Jamaat Salaat, it is incumbent for the shoulders to lightly touch.

Any gap between two musallis is filled by a shaitaan.

(4) Those sitting on chairs for Salaat should not extend their hands beyond their knees into the air for Sajdah. The hands should remain on the thighs.

(5) In the Qiyaam (Standing) position, both feet must be pointed straight in the direction of the Qiblah. The feet should not be at angles away from the Qiblah.

(6) When raising the hands with Takbeer, both palms must be towards the Qiblah, not towards the face.

(7) It is compulsory to join the Jamaat at the time

of Takbeer Ulaa (i.e. the first Takbeer at the beginning). Strolling at leisure from the back whilst the Imaam has already commenced the Qiraa't was the habit of the Munaafiqeen (Hypocrites). To avoid resemblance with the Munaafiqeen, fall into the Sufoof (Rows) immediately when the Iqaamah begins.

(8) After the Fardh Salaat, engage in your own Dua. Do not sit idly with the hands lifted whilst the Imaam is making his silent Dua. Every Musalli should make his own Dua. It is not necessary to begin and end the Dua with the Imaam.

(9) If in Ruku' of the third Raka't of Witr you remember having forgotten to recite Dua-e-

Qunoot, then do not abandon the Ruku' to recite Qunoot. Continue the Salaat as usual and make Sajdah Sahw to compensate for the omission of Dua-e-Qunoot.

(10) Remember that it is sinful to arrive late for the Jamaat without valid reason. Many musallis have developed the sinful habit of arriving late without valid reason. Missing a Raka't of the Jamaat Salaat is a great calamity, the consequences of which will be properly understood only in Qiyaamah. Salaat is the Centre Pillar of the Deen. It upholds the entire Structure of the Deen. Weakness in this fundamental Pillar results in numerous deficiencies in all other branches of the Deen.

DARK CLOUDS

(Continued from page 1)

show neither respect nor mercy. The old, the young and even the babies will be brutally pillaged, plundered and ravaged. At such a time, Rasulullah (sallallahu alayhi wasallam) said, "your pious will supplicate (make dua) for help and safety, but their supplications will not be answered."

The time for dua will then be too late. The khanqah 'buzrugs' indulging in their bid'ah singing and dancing, the moron 'ulama' of the jaahil jamiats, and the people of the darul ulooms have today become the worse culprits engineering the destruction of the Muslim community. But, their worldly and nafsaani objectives have

blinded their spiritual vision and calcified their intellectual perception, hence they continue in a drunken stupor with their haraam activities paraded as 'deeni' programmes and projects. They may choose to wake up when it is too late. May Allah have mercy on us.

'BEWARE OF SUCH A PUNISHMENT WHICH WILL OVERTAKE NOT ONLY THE TRANSGRESSORS AMONG YOU.' —
QUR'AAN

"MODESTY IS NOT LOST"

In a Hadith in Abu Dawood an incident is described in which a young man was martyred. His mother, wearing a jilbaab fully covering her face came into the battlefield to enquire about her son. With face fully covered she appeared in the presence of Rasulullah (sallallahu alayhi

wasallam). Some people were surprised to observe that the lady donned face-covering even during an emergency and on such a grave occasion. When she learnt of their surprise, the mother of the slain Sahaabi said:

"My son is lost, but my shame and modesty are not lost".

MUHARRAM AND THE DAY OF AASHURA

The Month of Muharram heralds the commencement of the new Islamic year. During this month the 10th Day is called **Aashura**. Innumerable great events in the history of the world had occurred on this Day. Qiyaamah too will occur on a Friday which will be the 10th Muharram.

It is Sunnah to fast on the Day of Aashura. Since the

Yahood also fast on this Day or they used to fast, Rasulullah (sallallahu alayhi wasallam) ordered Muslims to fast on two days, either the 9th and the 10th or the 10th and the 11th. Nabi (sallallahu alayhi wasallam) had commanded the extra day to avoid a resemblance with the Yahood. *Tashabbuh bil Kuffaar* (emulating non-Muslim) is a major sin.

Rasulullah (sallallahu alayhi wasallam) had also advised to spend a bit extra on food for the family on this holy Day. This does not mean to be extravagant and wasteful. As far as wealthy people are concerned, every day the meals are lavish and sumptuous, hence it will be best for them to rather spend on extra and sumptuous food for the poor.

Besides the aforementioned acts, there is no other Sunnah act of ibaadat or activity to be observed on this day. While Ibaadat is always beneficial and encouraged, there is no specific act of Ibaadat associated with the 10th Muharram.

The practice of exchanging gifts on this Day is baseless. It has no Islamic significance. All other acts and activities which different groups have

innovated on this Day are haraam bid'ah, e.g. the 'new year' celebrations organized by miscreant bid'atis in Cape Town and elsewhere. Ridiculous celebrations on 10th Muharram are the hallmark of the Shiahs and of the Barelwi Qabar Pujaari sects (Grave-Worshippers). Participating in any of these haraam practices of bid'ah is haraam.

DECOMPOSED QUR'BAANI MEAT

(Continued from page 1)

noon the Health Inspectors shut down the butchery due to the decomposed carcasses of other qurbaani customers that were not my qurbaani clients and therefore resulting in the possibility of cross-contaminated carcasses. Thereafter we were informed that all the carcasses on the premises were to be destroyed, regardless.

Who is responsible for the customer's loss of the Qur'baani carcasses? A few of the customers are requesting the refund of their money paid for qurbaani. What is the ruling? Are the Qur'baanis valid? In the event of a refund to be made, how should the people be refunded with regards to the individual carcasses? (Full price, 1/3, 2/3.....)?

ANSWER:

(1) On the basis of the explanation by you, you are not responsible for any loss of the meat of the customers. You had provided a service as a favour to the customers. Your responsibility was only to slaughter and clean the animals. The customers cannot hold you liable for anything.

(2) The customers do not have the right to demand any refund from you. Their Qur'baani was validly discharged.

If you refund the money as a result of pressure by a customer, then the customer will be committing the sin of usurpation. He will be extracting money in a haraam way from you. The money will be haraam for him. His Qur'baan was validly discharged, hence he has no right to claim a refund.

(3) There is no method of refund. The 'refund' if effected as a consequence of threats and pressure will be in the category of robbery committed by the customers.

(4) Those whose meat has been lost have the right to claim from the butchery. The owner of the butchery is liable for the loss in view of him having over-loaded the cooler. He is now liable to pay those whose meat he has destroyed. The money which he pays to the owners of the meat has to be compulsorily given as Sadqah to the poor. They may not use the money for themselves.

VILLAINS RUINING THE MASSES

Q. A molvi, Maulana Suleman Moola, a prominent scholar, is currently in a national park. On his twitter he puts pictures of the animals and also allows his photo to be taken. Will his actions not lead to the masses believing that these haraam pictures are permissible?

A. Besides his haraam misdeeds perpetrated publicly, these type of so-called 'scholars' to justify their haraam, issue corrupt

'fatwas' legalizing what the Shariah has made haraam, Rasulullah (sallallahu alayhi wasallam) said that "a time will dawn when the worst of the people under the canopy of the sky will be the ulama. From them will come fitnah, and the fitnah will ultimately rebound on them (and destroy them)".

The character you have mentioned is one of the fraternity of ulama-e-soo' who manipulate the Deen for nafsaani gratification and

THE LOSS OF QUR'BAANI MEAT

The article, *DECOMPOSED QUR'BAANI MEAT*, explains the legal ruling in terms of the Shariah. However, there is another dimension to this episode, and that is the moral aspect which almost all of those who observe the Qur'baani ritual completely ignore.

Qur'baani is as old as mankind. It was first imposed on people during the era of Hadhrat Nabi Aadam (alayhis salaam). In the Shariats of bygone times, it was not permissible to consume the meat of a sacrificed animal. The sacrificed animals were left at the altar of sacrifice. The animal whose qur'baani Allah Ta'ala accepted, would be consumed by a white fire descending from the heaven. It would instantaneously consume the animal.

On the other hand, the sacrifice which was rejected by Allah Ta'ala would lie there, rot and decompose. Thus, the insincerity and villainy of the person who had sacrificed the animal would be exposed. In this way was he humiliated.

This system came to an end with the advent of Rasulullah (sallallahu alayhi wasallam). A fire would no longer consume the animals, and eating the meat of

Qur'baani animals was made halaal.

In the current episode in which all the Qur'baani carcasses were destroyed, and even the butchery's meat was destroyed and his butcher ordered to close down, there is a resemblance with the unaccepted and rejected qur'baani animals of former times. When Allah Ta'ala would reject a qur'baani, the meat would rot and be destroyed. This has happened to the Qur'baani meat mentioned in the article. It appears that the people who had made these sacrifices were insincere. They had base motives and/or were utilizing the Qur'baani occasion for evil nafsaani motives.

Among the evil motives underlying the Qur'baani ritual during these times is show, pride, zina, cruelty and downright Satanism. Haraam 'qur'baani' parties are associated with the Qur'baani Ibaadat. Men and women dressed like prostitutes intermingle at venues where the animals will be slaughtered generally by morons who perform to the gallery of females. And, if bulls are slaughtered, the evil multiplies. The stupid fellow who will be slaughtering the bull flexes his muscles, believing that he is

a matador fighting a wild bull. The miserable stupid fellow saws brutally at the throat of an animal pinned down by a dozen other morons and sadists who all stupidly hallucinate that they are acquitting themselves courageously.

The evil crowd videos the stupid proceedings. Men and women in the gallery believe that a wonderful display has been made by all the *jahaalat* enacted by the stupid slaughterer and his immoral helpers who subject the animals to haraam and unnecessary stress and tension. The females, dressed like *zaaniyahs* specially to attract the gazes of the moron males who hallucinate and dwell in fantasies of a variety of stupid kinds too debasing for people of intelligence, strut about for maximum attraction.

We find these haraam 'qur'baani' shows and merry-making gatherings taking place all over the show, especially in Gauteng. The stupid molvis too condone these haraam gatherings of zina organized in the name of Eid and Qur'baani. All the ahkaam of the Shariah are rudely and most disgracefully flouted. This is the reason why the meat had rot.

SICKNESS

According to the Hadith, one should recite *Istighfaar* in abundance during sickness. Generally sickness is a form of punishment and a way of purification. Repent much. Recite Surah Faatihah, blow on yourself and make dua for cure. Abstain from sin, especially the sins of gheebat and gossip in which females usually indulge.

Sins committed in the past, even many years ago, for which one has not repented and made suitable amends, have their sequel in later years in different forms of hardships, sickness is one such form. The consequences of *zulm* are inescapable even in this world. The *zaalim* will see the effects of his *zulm* even after decades.

Serious diseases can also be the effects of *zulm*.

(Continued on page 11)

ALBARAKA BANK'S RIBA DEALS

Q. Below is a scenario for an import deal on a machine, wherein the supplier was paid a deposit in dollars, which converted to rands amounted to R 264 480. This is a deal involving Albaraka Bank. This is a Muraabahah deal. Is it compliant with the Shariah?

My Scenario One	
Purchase Price	264,480.00
Less: Initial Payment to Seller	-41,560.00
Less: Initial Payment to Abl	-21,710.00
Selling Price	201,210.00
Add: Abl Profits (14% annualised)	61,972.00
Balance Due	263,182.00
period (in months)	60
monthly instalment	4,386.37

A. This is not a Muraabahah deal. It is a pure Riba deal. In this scenario three parties are involved: The Seller, the Buyer and the Bank. The sale is between the Seller (the owner of the machine) and the buyer. The buyer pays the deposit to the Seller. The bank then finances the balance. In other words the bank advances the buyer a loan on which it charges riba. The R61,000 charged by the bank is not profit. It is plain riba. The bank had paid the balance owed by the buyer to the seller.

In the scenario presented by you, the buyer paid the seller (owner of the machine), a deposit of R41,000 which leaves a balance of R223,000.

The banks pays this outstanding amount to the seller. Then the bank adds its interest of about R83,000 on this loan. The buyer has to pay the capital sum plus the interest over 60 months.

This is a plain riba transaction which is passed off by the bank and its corrupt, haraam shariah board of mercenary juhala molvis as a 'muraabahah' deal. Islamic nomenclature is used to bamboozle laymen.

What is beyond our comprehension is that despite it being fully within the ability of the bank to effect a valid Muraabahah deal without any difficulty, it still desists from doing so. We attribute this attitude to the western education and western upbringing of the owners of the bank. As for the molvis who have treacherously betrayed Islam and sold their souls for a few rands, their attitude is comprehensible. They are plain mercenaries and bootleggers who are insanely pursuing the carrion of the dunya.

While we criticize the attitude of the bank, we do not begrudge the R83,000 gain which can be made in a valid Muraabahah deal. The gain of R83,000 on an item costing R265,000 is relatively not excessive. The gain is acquirable over five years. If a trader, e.g. a cash and carry or a lucrative supermarket, invests R265,000 in stock, it could be turned over repeatedly a number of times in a year. In one year the profit will be more than 100%, whereas the bank's gain is only 14% per annum.

Therefore, we are not accusing Albaraka of ex-

ploitation. The traders are genuine exploiters, not the banks, i.e. comparatively speaking. Our criticism is levelled at the numbskulls of the bank's owners who are just too stupid to understand the simplicity of setting in order their transactions to eliminate the riba factor.

Consider the example in the question. To render the deal compliant with the Shariah, the bank had only to pay the seller the price of R265,000 for the machine. After purchasing it, the bank should sell it to the client for R365,000 (for example) payable over five years as is the arrangement. Why stipulate the initial payment to be made by the client to the seller, thereby effecting the deal between the seller and the bank's client? It is so simple to rectify the issue to ensure total compliance with the Shariah.

If the bank's owners can only understand the imperative need to structure their deals correctly, they will still make the full gain they have in mind. There will be no need for us or anyone else to criticize the bank. In addition, the bank will be able to make a huge annual saving by disbanding its stupid, haraam 'shariah' board. Any Shar'i guidance it requires is available FREE by consulting uprighteous Muftis who do not charge for fatwas. A mufti who feels complacent and snug sitting in a bank building and devouring the haraam riba he receives as wages from a bank is a member of the ulama-e-soo' fraternity. It is not permissible to seek fatwas from such corrupt scoundrels who stab Islam and the Ummah in the back.

THE IMAAM AND HIS MATH-HAB

Q. Someone, a sheikh, said that it is not incumbent to follow only one Imaam because even the great Imaams have made errors. Is his reasoning valid?

A. His reasoning is deceptive. It is incumbent to follow one Math-hab 100%. It is not incumbent to follow 100% one Imaam of a Math-hab. The Math-hab has to be followed. Whilst it is accepted that all humans, even great Fuqaha and Imaams err, the official ruling of the Math-hab has to be followed. For example, if Imaam Hambal had erred (as this someone mentioned) on the issue of the oath, then the Fuqaha of the Hambali Math-hab would have set it aside. They

would never issue a ruling on the basis of an error.

If Imaam Abu Hanifah for example had erred in a ruling, then there were thousands of Hanafi Fuqaha in all times to set the error aside. It is impossible to imagine that thousands of Fuqaha of the highest standing will enact Ijma' (Consensus) on an error when they are aware of the Haqq.

A layman cannot say that a great Imaam has erred in his ruling. On what basis does he say that Imaam Hambal, for example, had erred? What the sheikh said is not binding. To understand if Imaam Hambal had erred, one has to look at the official position of the Hambali Mat-hab. If the Fatwa of the

Hambali Math-hab is in conflict with what Imaam Hambal had said, then it will be understood that he had erred, hence the Hambali Fuqaha had unanimously set aside that particular view or error.

The official position of the Math-hab will always be correct. We do not go according to every view of Imaam Abu Hanifah, for example. And so is it with all the other Math-habs. The ruling of the Jamhoor Fuqaha of the Math-hab is the official stance for practical implementation. This stance has been commanded by the Imaams to their Students. Thus, even if the error of the Imaam is set aside, we shall still be following his Math-hab 100%.

SOME SHAYAATEEN

Once Rasulullah (sallallahu alayhi wasallam) outlined to a group of Sahaabah the various types of shayaateen and their activities.

Mudhish is the name of the shaitaan whose occupation it is to foster greed and worldly lust in the Ulama.

Hadeeth is the name of the shaitaan whose duty it is to call people away from Salaat and involve them in sport and laziness.

Zul Banoon is the name of the shaitaan who operates in the market-places. Night and day he lives in the market-places. It is his function to encourage deception, fraud, robbery, and all other haraam trade practices.

Bitr is the name of the shaitaan who causes people to exceed the limits in mourning and despondency during

times of adversity and grief. They pull at their hair and beat their breasts. Such actions are common with the Shiahs on the occasion of religious mourning festivals.

Manshoot is the shaitaan who propagates falsehood, lies, gossip, slander, insult and similar other sins.

Waasim is the name of the shaitaan who invites people to fornication,

A'war is the shaitaan who teaches people to steal.

Walhaan is the shaitaan who is appointed to stand by the Muslim when he makes wudhu. He attempts to distract the Mu'min while he makes wudhu. It is therefore essential to refrain from conversation while making wudhu. The special duty of this devil, *walhaan*, is to stand by the muslim when he is making wudhu and distract him from the ibaadat of wudhu.

MORE DEVILS SUCH AS THE CARRION-HALAALIZERS

The list of shayaateen appearing elsewhere on this page is not exhaustive. The Qur'aan Majeed mentions jinn and human devils who mutually collude to mislead, deceive and ruin human beings, especially Muslims.

The names of the shayaateen who halaalize *maitah* (carrion) are **SANHA, MJC, NIHT** and other entities of this villainous ilk. This inference is implied by the

Qur'aanic aayat:

"O People! Eat from the earth what is halaal and tayyib, and do not follow in the footsteps of shaitaan. Verily, he is your open enemy. He instructs you only with immorality and evil, and that you fabricate about Allah what you know not."

Then there are the devils who halaalize Riba. All of them are collec-

tively known as the **SHARIAH BOARDS OF THE RIBA BANKS.**

For safeguarding Islamic morality and for saving yourself from the ruin of Imaan, it is imperative to guard yourself against the evil and villainy of all these scoundrel **shayaateen** who misuse and abuse the Deen to hoodwink and deceive the ignorant and the unwary.

VILLAINS RUINING THE MASSES

(Continued from page 10)

their bodies. We are living in an era in which the villain 'scholars' of Soo' preponderate.

The ruin and corruption of the masses are in reality the consequences of the satanic shenanigans of the type of evil molvi you have mentioned. May Allah Ta'ala save the ignorant masses from the evil of these agents of Iblees.

Questions and Answers

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

(Continued from page 5)

Q. Do the feet of a woman have to be covered during Salaat?

A. A woman's feet from below the ankle need not be covered during Salaat. Her Salaat will be valid even if her feet are not covered. This is for Hanafis. According to the Shaafi' Math-hab, the feet have to be covered.

Q. I wish that the Qur'aan from which I have made Hifz should be buried with me in the Qabr. Will it be permissible?

A. It is not permissible to bury even one aayat of the Qur'aan Majeed with a dead body. The body disintegrates and will soil the Qur'aan. The Qur'aan which you have memorized will be forever with you. The Qur'aan will be with you in the Qabr, Insha-Allah.

Q. Is it allowed to listen to only vocal or acapella music? Musical instruments are not used. One person sings while another person hum tunes.

A. These two persons are two shaitaans. Music is haraam regardless of the method of production.

Q. Is it permissible to acquire treatment by psychologists/psychiatrists?

A. If you are inclined to become mad, then these people are the best suited for inducing insanity. The treatment of psychologists/psychiatrists is the figments of their opinion which have no significance in Islam. Much of their methodology is in conflict with the Shariah. It is not permissible to resort to their treatment.

Q. Is it permissible to sell birthday cards?

A. Birthday cards promote a kuffaar practice, hence selling such cards is not permissible.

Q. Is it proper for the Imaam to walk among the rows of musallis to straighten the saffs? If it is permissible, should he do so before or after the Iqaamah?

A. If the musallis are careless about straightening the saffs, as

they are nowadays, then it is perfectly permissible for the Imaam to even walk among them to rectify the rows. He may do so before or after the Iqaamah. This was Hadhrat Umar's Sunnah.

Q. Does skipping a verse in a Surah make Sajdah Sahw Waajib?

A. Skipping a verse in a Surah recited in Salaat does not necessitate Sajdah Sahw.

Q. If a couple of words are omitted from Dua Qunoot during Witr Salaat, is Sajdah Sahw necessary?

A. Omission of a word or a couple of words from Dua Qunoot in Witr does not necessitate Sajdah Sahw.

Q. Is there anything wrong reciting the Qur'aan Sahreef sitting on a chair?

A. It is permissible to sit on a chair when reciting the Qur'aan Majeed.

Q. Some people carry the Qur'aan Shareef in one hand, holding it near to their thighs. Is this permissible?

A. It is not permissible to walk with the Qur'aan Majeed dangling at one's side. It should be held at the chest.

Q. A man wants to marry the mother of his ex-girlfriend. Is this permissible?

A. Marriage with the mother of the woman with whom one had a lustful contact, is not valid.

Q. If I have no wudhu, can I hold the Qur'aan with gloves on?

A. No, you may not hold the Qur'aan without wudhu even with gloves on. You may hold it with a cloth which is not attached to the body.

Q. Is it permissible for a Muslim barber to trim or shave the beards of non-Muslims, and is he allowed to cut hair according to non-Muslim styles?

A. It is haraam for a Muslim barber to trim/shave the beards of people or to cut hair in any non-

Muslim style. His income is haraam, and he comes under the Curse of Allah Ta'ala whilst engaging in his satanic profession.

Q. If a dog touches one's clothes or body, should wudhu be made again?

A. Wudhu does not break if a dog touches one with its nose or mouth. The affected spot should be washed. It is not necessary to renew Wudhu.

Q. A person denies that abrogation of any law had occurred. What is his status?

A. The Qur'aan explicitly states that Allah Ta'ala abrogates aayaat and laws. The one who denies this explicit statement of the Qur'aan loses his Imaan.

Q. A man doubts that the child born to his wife is his child. Is it permissible to determine paternity by means of DNA testing?

A. According to the Shariah, the baby is the husband's regardless of a contrary determination by DNA testing. Since the child was conceived while the woman was in the state of Nikah, he/she will be regarded as the legitimate child of the husband.

Q. The husband gave his wife one Talaq before consummating the marriage. He mentioned once: 'I am giving you Talaq.' Can they reconcile with a new Nikah?

A. When Talaq is issued prior to consummation, the marriage is terminated. The effect of the one Talaq in this case is *Baa-in*. The Talaq is irrevocable. Reconciliation without a new Nikah is not permissible.

Q. Is it permissible to charge administration fees for a loan which is not being paid on due date?

A. Administration fees on a loan or for failing to pay the loan on time are riba. Such fees are not permissible.

Q. What should the shop owner do with money or items forgotten by customers?

A. The forgotten change/item of the customer will be in the category of *Luqtah*. The shopkeeper should place a notice prominently displayed in his shop mentioning the item, etc. The item has to be kept in trust for at least a year, then given to Sadqah if not claimed.

Q. Is it permissible to claim from UIF (Unemployment Insurance Fund)?

A. It is permissible to claim from UIF.

Q. Is it permissible to listen to the bayaan of a senior Mufti whose picture appears on videos and facebook?

A. Firstly, videos are haraam. Pictures are haraam. It is not permissible for any person to allow his bayaan to be videoed. It is haraam for both men and women to look at the picture of the moron (jaahil) molvi whose picture is displayed whilst he gives a bayaan. The women will be committing zina of the eyes when they look at the haraam picture of the jaahil molvi. It is not permissible to listen to the bayaans of fussaahq molvis regardless of their seniority.

Q. Please comment on the Shiah workshop conducted by the Jamiat KZN. The programme is quite elaborate.

A. Merrymaking – full of sound and fury signifying nothing. Jamiatul Juhala KZN is unable to distinguish between vice and virtue, black and white, night and day. They seek to survive with publicity stunts. Ostentation, wasting trust funds, treachery against the Haqq, bootlicking the people of Bid'ah, Baatil and modernism have become their fundamental attributes.

Q. To alert the Imaam of an error in Salaat some people say: 'Allaahu Akbar!'. Others say: 'Subhaanallaah!'. Which is correct?

A. To alert the Imaam of his error, the musallis should exclaim: 'Subhaanallaah'.

Safar 1437 ZAKAAT NISAAB R 4,300
Nov 2015 MEHR-E-FATIMI R 10,700

WISDOM OF A JUNIOR

The Mashaaiikh say: "Do not look at who is speaking (i.e. offering words of advice). Look at what is being said."

Once Imaam Abu Hanifah (rahmatullah alayh) saw a child running with speed. Imaam Abu Hanifah (rahmatullah alayh) admonishing the child said: "Son! Be careful. You may slip." The child spontaneously responded: "O Imaam! You be careful and walk. If you are careful, the world will be careful. If you slip, the world will slip with you." These words of wisdom had a profound effect on Imaam Abu Hanifah (rahmatullah alayh).

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