

# THE MAJLIS

"VOICE of ISLAM"

P. O. BOX 3393 - PORT ELIZABETH - 6056 - SOUTH AFRICA | VOL. 21 NO. 12

Roses have thorns



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

The Majlis

SUBSCRIPTION RATES (2013)  
TWELVE ISSUES

South Africa.....R30  
Neighbouring States.....\$15  
All Other Countries.....\$20

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CONCEALED CHARITY

RASULULLAH (sallallahu alayhi wasallam) said: "Help (yourself) in your needs by means of giving Sadqah in concealment."

## RUINING YOUR IMAAN AND SPIRITUALITY WITH 'HALAAL' DONKEY MEAT AND 'HALAAL' PORK

ALLAH TA'ALA says in the Qur'aan Majeed:

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

(Baqarah, 168, 169)

"Eat halaal and tayyib (food) from the Rizq Allah has bestowed to you, and be grateful for the bounty of Allah (the bounty of halaal tayyib food), if indeed you worship Him. Verily, He has made haraam for you carrion, blood and pork....."

(An-Nahl, 114, 115)

'O Rusul! (Messengers) Eat from the tayyibaat (wholesome food) and practice righteous deeds."

(Al-Mu'minoon, 51)

Rasulullah (sallallahu alayhi wasallam) said:

"Do not allow hamqaa' (stupid women) to breast feed (your babies) for you, for verily, milk is contagious."

It is not possible to exaggerate the fundamental importance of halaal tayyib food for the Muslim. Moral excellence and spirituality are reliant on halaal tayyib food. Contaminated food creates *zulmat* (spiritual darkness) in the Mu'min's heart. Numerous Qur'aanic aayaat, innumerable Ahaadith, episodes and advices of the Auliya illustrate the absolute importance of halaal tayyib food. The above Hadith emphasizes that although the milk of a Muslim lady is halaal for an infant, if she is a 'stupid' woman, then her stupidity and immoral traits will be transferred to the child via her milk. Therefore, Rasulullah (sallallahu alayhi wasallam) said that a wom-

an's milk is 'contagious'. It is physically as well as morally and spiritually contagious.

### DONKEY MEAT AND PORK

95 samples (68%) of the 139 samples of processed meat sold in supermarkets, tested by the scientists of Stellenbosch University's Department of Animal Science, contained meat species not listed on the labels. These samples were obtained from supermarkets and butcheries in Gauteng, KwaZulu-Natal, Eastern Cape and Western Cape.

The results were worse in relation to the meats of KwaZulu-Natal and Eastern Cape. A staggering 90% of the samples had been fraudulently labelled. Undeclared meats were carrion chicken, pork, donkey meat, water buffalo meat, etc.

It is an overwhelming certitude, due to the proliferation of the 'halaal' racket certification hawking conducted by the carrion halaalization bodies, that most of the 139 samples were halaal-stamped. Muslims have been devouring pork and donkey meat for decades - halaalized by the villainous 'halaal' certifiers.

The above mentioned Qur'aanic aayats and Hadith of our Nabi (sallallahu alayhi wasallam) have been cited as naseehat (advice and admonition) for Muslims to reflect and to understand the massive spiritual and moral harm they are inflicting on themselves by devouring the halaalized carrion, donkey meat and pork.

In the Qur'aanic verse Allah Ta'ala commands that only *halaal* (lawful in Islam) and *tayyib* (Islamically wholesome, pure and clean) foods be consumed. The aayat implies that consumption of haraam and unwholesome food cultivates satanism in the body of the Muslim. Eat-

ing donkey meat, pork and carrion chickens halaalized by the agents of Shaitaan (the halaal certifying bodies) is equated by the Qur'aan to following in the "footsteps of shaitaan". Consumption of the halaalized filth creates shamelessness and the desire for deeds of immorality.

Another evil consequence of eating carrion, donkey meat and pork - haraam and filth in general - according to the aayat is the inclination to *kufir*, hence the aayat says: "...and that you fabricate on Allah what you know not". When haraam is consumed, all spirituality is destroyed. Then, halaalizing haraam is a simple logical consequence.

In the aforementioned Hadith, Rasulullah (sallallahu alayhi wasallam) forbade breast-feeding by stupid women (*hamqaa'*). Before some modernist morons commit *kufir* by rejecting the attribute of 'stupidity' mentioned in this context, they should halt momentarily and understand that Rasulullah (sallallahu alayhi wasallam) himself described some women with this appellation, hence he said: "Don't allow breast-feeding by *hamqaa'*." This prohibition is very significant.

In *Bahrur Raa-ig*, Vol. 2, page 238, the following explanation for this Hadith is given:

"It is mentioned in *Al-Muheet*: 'It is not proper for a man to hand his child for breast-feeding to *hamqaa'* (stupid women) because, verily, Nabi (sallallahu alayhi wasallam) prohibited the milk of *hamqaa'*. He said: 'The milk is contagious.' He forbade (this) because handing over (the child) to *hamqaa'* is to cast the child to (spiritual and moral) destruction.....because of evil character, for she will not appropriately inculcate good

*manners in the child. Thus, the child will become of evil character.*"

The following tafseer appears in *Mujillatul Manaar*:

"A beautiful character (for the breast-feeding woman) is among the essential conditions for breast-feeding. Because the milk just as it is effective in transferring sickness (from the breast-feeding woman to the child), so too is it (the milk) effective in *akhlaaq* (moral character).

It has been narrated that *Imaamul Haramain* (the *Ustaadh of Imaam Ghazaali*) was breast-fed once during infancy by a *kaafir* woman of corrupt morals. (Immediately) his father was informed. He (the father) induced the infant to vomit out the milk. Later he became the *Allaamah* of his age. Whenever he would find it difficult to solve an academic problem, he would attribute it to the *kaafir* woman's milk which he had been fed with just once"

It is important to understand that milk is halaal; the woman is a Muslim, but if she is stupid, Rasulullah (sallallahu alayhi wasallam) prohibited breast-feeding by her. The reason stated by *Nabi-e-Kareem* (sallallahu alayhi wasallam) himself, is the effect of the milk on the child. With the milk of such a woman, her stupidity and her morals will be transferred to the baby.

Everything has an *athar* (effect). Rasulullah forbade even sitting on the skins of wild animals, for the effect (*athar*) of bestiality remains in such skins, and it will have a morally ruinous effect on a person. Now when the halaal milk of a Muslim woman is also discouraged and described as being 'contagious', what will be the effect on Muslims who devour halaalized donkey meat and

(Continued on page 6)

## ROBBING AND FRAUDING THE HEIRS THE FATE IS ENCASEMENT IN A STEEL COFFIN TO BE CAST INTO JAHANNUM

Q. My father passed away 30 years ago. He left behind a huge estate of considerable value running into tens of millions of rands. We are his 4 daughters and 2 sons. We never received anything from the estate because my father left the entire estate to the eldest son.

When we asked our brother about our shares, he said that we should not worry because he will leave everything for us when he dies. Meanwhile, two daughters have already died without having received anything. Our brother (the eldest son of our father) always said that he has left a will in the safe. He has also died, but in the safe we found an unsigned Islamic will.

His wife who is 66 years old produced a *kuffaar* will in which the entire estate (properties, monies, etc.) was left to her. We spoke to her and explained the *athaab* (punishment) in the grave and the Hereafter for our father and brother on account of this gross injustice they had done to the heirs. But she (his wife) says everyone leaves such wills, hence she is not concerned. Do the deceased suffer the consequences of this injustice? Do they know what is happening?

It is clear that my deceased brother's wife

(Continued on page 10)



# Questions and Answers

THE MAJLIS Q & A  
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**Q. A lady went to the mall to do shopping. She was dressed un-Islamically with her hair all exposed. But she had wudhu when she left home. After she returned, she performed Salaat with the same wudhu. Was her wudhu valid after all the sin she had indulged in?**

**A.** While this lady's Wudhu remains valid she should understand that every second when she was out of the home with her hair, etc. exposed the la'nat (curse) of Allah Ta'ala and His Malaikah was settling on her. She was involved in prolonged sinning whilst she was out of her home in this haraam state. It is mustahab to renew Wudhu after committing a sin even if the Wudhu is still valid.

**Q. An ingredient of a cheese is 'non-animal rennet'. Is it permissible to consume such cheese?**

**A.** If the list of ingredients state non-animal rennet, then it is halaal provided there are no other lethal ingredients such as gelatine and alcohol (Lethal in this context = Haraam)

**Q. Does a 70 year old woman require a male mahram if she wants to go for Umrah?**

**A.** A woman, even if she is 100 years old, always needs a mahram male to travel with. Without a mahram it is haraam for her to travel.

**Q. What should be my reaction if I meet Reverend Abraham in the street or Masjid?**

**A.** When you bump into our Reverend friend, act normally. Make Salaam and move on.

**Q. Which Math-hab did Ibn Taimiyyah follow?**

**A.** Whilst Ibn Taimiyyah was born in the Hambali Math-hab, he deviated and initiated his own math-hab. He differed with Imaam Ahmad Bin Hambal (rahmatullah alayh) on numerous issues.

**Q. After a woman made ghusl of janaabat and performed Salaat, she experienced some discharge of a clear fluid. Is her Salaat valid? Does she have to repeat ghusl?**

**A.** In the case mentioned, it is not necessary for her to repeat ghusl. The affected part should only be washed. Wudhu will break. If the discharge happened during Namaaz, it will have to be repeated after renewing Wudhu. If it happened after Namaaz, the latter will be valid.

**Q. Is it permissible for a woman to cut her hair if it reaches her knees? Some say that it is permissible.**

**A.** It is not permissible for a woman to cut her hair even if it reaches her knees. The opinion that she may cut it is erroneous.

**Q. If the lipstick does not contain any haraam ingredient and it also allows water to pass through to the lips, will it be permissible to use?**

**A.** Women apply lipstick, not for their husbands. They apply lipstick when they go out of the house, and the intention is to attract gazes. Women who apply lipstick are akin to adulteresses. Rasulullah (sallallahu alayhi wasallam) said: "A woman who ap-

plies perfume and passes by a gathering is like an adulteress." Furthermore, even if the intention is strictly for her husband and only at home, then too it is haraam since the ingredients of all lipsticks are haraam, and it prevents the validity of wudhu and ghusl. Lipstick is haraam.

**Q. We here in Auckland, New Zealand do not have an abattoir which kills and processes only halaal meat. Both halaal and haraam meat is handled on the same chain, but at different times. Pork is also handled but on a different chain. The problem arises when the meat is delivered to the butcher shops. The same trucks are used for the deliveries of halaal and haraam meat, but at different times. They say that the trucks are cleaned between each delivery. Please clarify if we can consume this meat.**

**A.** The problem develops right from the beginning at the abattoir. The entire system of killing and slaughtering is un-Islamic. In all probability the animals are brutally stunned prior to slaughter. This is haraam. The meat transported in the haraam manner described by you is not halaal. For the meat to be halaal it is necessary for 100% Muslim supervision from the point of slaughter until the time it reaches the Muslim butchery/consumer. The truck driver who transports the meat should be a reliable Muslim. Or if the driver is a non-Muslim, then a Muslim has to compulsorily accompany the truck until the delivery point is reached. It is also imperative for the halaal meat to be stored separately at the abattoir and the cold rooms have to be fully under the control of Muslim supervisors who should have the keys of the cold rooms in their possession. If the keys are in the possession of the non-Muslim owners and there is no 24 hour Muslim supervision at the premises where the meat is stored, then such meat is not halaal for Muslims.

If the trucks are cleaned under Muslim supervision and there is a Muslim supervisor who accompanies the meat from the place where it is slaughtered to the Muslim butcheries then it will be lawful. However, people of Taqwa will not consume even such halaal meat which has been transported in trucks which also carry pigs regardless of the trucks being cleaned.

**Q. The Imaam of the Masjid is absent most of the time. He nominates someone to lead the Salaat when he is not present. Is this Imaam entitled to his full salary?**

**A.** If this imam is being paid from the Waqf funds of the Masjid, then it is haraam to pay him the full salary, and it is haraam for him to accept a full salary. It is Waajib to deduct for absenteeism.

**Q. The trustees of a Masjid do not allow any Islamic literature to be distributed at the Masjid without their permission. Do they have this right if the Imaam allows the distri-**

## THE MJC'S MOULOOD

**Q. The Muslim Judicial Council is organizing a mass moulood function. What is happening to these sheikhs?**

**A.** What do you expect from carrion and pork halaalizers? Carrion-halaalizing and Qabar Puja (Grave-Worship) go hand-in hand. The mass moulood celebration is obviously a haraam, dark bid'ah. It is a haraam merrymaking function of show, pride, waste and a craving for gaining public following. These MJC characters are *juhala* and *aghbiya* who are unable to distinguish be-

tween right and left, light and darkness. They wallow in fisq, fujoor, bid'ah and even kufr. They are among the worst kind of ulama-*esoo'*. They have no occupation other than these kinds of haraam activities to project themselves, the objective being public recognition. They lack in the knowledge of even the rudiments of *Istinja*, hence they stand like donkeys when they urinate, and they suffer from hydrophobia, hence water is taboo in their modern procedure of 'istinja'.

**Q. Is it not the Imaam's right? The trustees are faasiqs.**

**A.** Trustees are in charge of the administration of the Masjid, not the Imaam. He is a paid employee. He is not the trustee. However, if the trustees are jaahils and faasiqs, then obviously they will make decisions in conflict with the Shariah. Those who appoint fussaag to positions of trust are guilty of a major sin.

**Q. Sausages from South Africa are imported and sold in Mauritius. These sausages are certified 'halaal'. Are the sausages halaal?**

**A.** All sausages and meat products exported from South Africa are Haraam. Never eat the haraam carrion. Do not be deceived by 'halaal' stickers and markings on wrappers. Over here in South Africa even pork is certified 'halaal'. Those who halaalize the meat products of non-Muslims are among the worst scoundrels roaming on the surface of the earth

**Q. I saw a bearded brother with a Playboy logo. He also has the word Playboy on his Citroen car. Please comment on this logo in the light of the Shariah.**

**A.** His emulation of the kuffaar betrays his slave mentality and his inferiority. All those who adopt kuffaar customs and attitudes act and think like kuffaar. Rasulullah (sallallahu alayhi wasallam) said: "Whoever imitates a people is of them." The Qur'aan prohibits inclining towards the kuffaar in any way whatsoever. Just imagine how ugly it is for a Muslim adult male with a beard sporting a stupid haraam kaafir logo with connotations of fisq and fujoor (immorality). Salaat performed with clothing bearing such logos, has to be repeated whilst dressed decently.

**Q. Today the children of Al-Aqsa school are wearing pink scarfs and some boys are wearing pink T-shirts for 'breast cancer day' or something like that. Please comment on this.**

**A.** Rasulullah (sallallahu alayhi wasallam) said that a time will dawn when Muslims will imitate the Yahoood and Nasaara to the extent of crawling behind them into even a 'lizard's hole'. Every rubbish practice of the Yahoood and Nasaara is adopted

by Muslims. Just look at this futile, stupid, pink-dress practice. Undoubtedly, the kuffaar have made clowns of Muslims. Indulgence in such silly, futile and ludicrous practices is haraam. The prohibition is aggravated for boys by virtue of the feminine pink colour. It is indeed a stupid haraam advertising stunt.

**Q. What is the Islamic status of Muslim members of parliament who had voted in favour of the Gays Marriage Bill in England?**

**A.** Those 'Muslim' members of parliament who voted in favour of the gay marriage bill have lost their Imaan. They are murtads.

**Q. Is it permissible to leave a female in charge of the shop whilst the husband and the sons go to Masjid on Jumuah?**

**A.** It is not permissible to leave the business open to trade during the duration of Jumuah Salaat. The sin is aggravated by leaving the woman in the public place to take care of the business.

**Q. Here where I am in Hyderabad, India, there are several groups: Tabligh Jamaat, Sunni Jamaat and Jamaat-e-Islami. I have heard different explanations about these sects. Which sect is on the right path? I have been told that the Tabligh Jamaat is a deviant sect, and their kitaab Fazaail A'maal is littered with fabrications. The Sunni Jamaat has practices such as Milaad and Urs. The Jamaat-e-Islami does not follow any Math-hab.**

**A.** The Tabligh Jamaat is not a sect. Members of all four Math-habs join the Tabligh Jamaat. The Jamaat teaches only the very basics of the Deen. They do not teach anything which is in conflict with the Shariah. They concentrate on the Kalimah, Tahaarat, Salaat and such issues.

Their methods of teaching the Deen are permissible. Our only difference with the Tabligh Jamaat is the Ladies Jamaat. We believe that it is not permissible for women to undertake journeys for Tabligh. The kitaab, Fazaail-e-A'maal, consists of Ahaadith. Whilst some of the Ahaadith are classified Weak, it matters not because it is valid to cite such narrations in the matter of Fadhaail (Virtues) to



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encourage people to practise the Deen. Those who object to this kitaab are ignorant. Discard their stupid comments.

The group which engages in milaad and urs is a grave-worship sect. They practice shirk and immorality in the name of Islam. Stay very far from this deviant sect.

The Jamaat-e-Islami is also a deviant group. They do not follow any of the Four Math-habs. They have strayed very far from Siraatul Mustaqeem.

**Q. An Aalim says that according to the Hadith there is greater thawaab for participating in congregational thikr than individual thikr. Is this correct?**

A. Those who practise bid'ah congregational forms of thikr submit the Ahaadith to their personal opinion in order to find some flimsy basis to support their innovation. We have written a book, *Thikr in the Mirror of the Sunnah* which explains this issue in detail. Furthermore, the Aalim in question is not a mujtahid. He has no right to interpret the Hadith.

**Q. Is it permissible for a woman to give a lecture to the general public from behind a screen?**

A. It is not permissible for a woman to give a lecture/wa'az to the general public even from behind a screen.

**Q. Is it permissible for a male or a female teacher to teach at a school where both males and females attend?**

A. It is not permissible to be a teacher at a mixed school. Violation of Hijab is haraam.

**Q. A property was bequeathed to Zaid. Is it permissible to give Zaid cash or another property instead of the property?**

A. The specific item which was bequeathed to Zaid has to be given. Another property or cash may not be given in lieu.

**Q. A qaari is a faasiq. He cuts his beard. He conducts a Tajweed class in the Masjid. Is it permissible to learn qiraa't from him?**

A. One should not learn Qur'aan recitation or any other branch of Deeni knowledge from a faasiq. The detrimental effect of the faasiq's fisq is spiritually contagious. It will therefore be harmful for the student. A faasiq should not be permitted to conduct a class in the Masjid. The trustees are liable for the sin.

**Q. An aalim and an aalimah say that Islamic punishment for zina, etc. can be executed even in a non-Muslim country.**

A. Islamic punishments cannot be executed in a non-Muslim country nor in a Muslim country which is not governed by the Shariah. The 'aalim' and 'aalimah' who said that Shariah punishments can be meted out in a non-Muslim country are ignoramuses.

**Q. In Canada in the same Masjid Jumuaah Salaat is performed twice and sometimes even thrice. This is due to the fact that the Musjids are unable to accommodate the large**

**number of musallis. An Aalim says that this is not permissible. But what should be done when the Musjids cannot accommodate all the musallis nor is there another venue where Jumuaah could be performed? Should they perform Zuhr?**

A. Obviously under normal circumstances two Jumuaah Salaat should not be held in the same Masjid. However, if the Masjid simply cannot accommodate all the musallis and if there are valid reasons for not continuing the saffs outside the Masjid, then it will be permissible to have a second Jumuaah Salaat in the same Masjid. It is incumbent for the community to establish more Musjids. Zuhr will not be permissible. Whilst alternative arrangements are not made, they should continue performing Jumuaah as they are presently doing.

However, the Imaam who performed Salaat in the first Jumuaah may not conduct the second Jumuaah Salaat and Khutbah.

**Q. A Hanafi imaam, to appease the Shaafi musallis recites Qunoot in the Fajr Salaat. Is this permissible?**

A. The Hanafi imaam who recites Qunoot in Fajr is an ignoramus. If there is another nearby Masjid, then rather perform Fajr Salaat there. It is not permissible for a Hanafi to recite Qunoot during Fajr Salaat unless it is Qunoot-e-Naazilah which is recited on rare occasions of national disaster/calamity.

**Q. I read in *The Majlis* that a person who performs Salaat with jeans and T-shirt, should repeat the Salaat. What is the position if he happens to be the imaam? Does this ruling apply to the Muqtadis as well.**

A. How can the community allow such a faasiq donning T-shirt and jeans to be the Imaam to lead the Salaat. The whole jamaat should repeat their Salaat.

**Q. I have hired a premises. The owner charges an amount which has to be paid upfront. This amount is not part of the monthly rental. It is a payment for securing the house. Is this permissible?**

A. The lease agreement explained by you is not permissible. The amount paid upfront, if it is not rental in advance, is haraam.

**Q. The Imaam of our Masjid makes a long loud Dua after the Fardh of Jumuaah. The congregation intermittently exclaims: 'Aameen! Aameen!'. Is this method Sunnah?**

A. This method is bid'ah. After the Jumuaah Fardh, as well as after the Zuhr, Maghrib and Isha' Fardh, there should be a short silent Dua such as *Allaahumma antas salaam...* Immediately after this short dua, engage in performing the Sunnat Salaat. After completing the Sunnat and Nafl Salaat engage in Tasbeeh and long silent dua individually, not congregationally. After the Fardh of Fajr and Asr, engage in Tasbeeh and long dua as

## TALFEEQ?

**Q. What is Talfeeq?**

A. *Talfeeq* is an ugly spiritual disease. It is spiritually nauseating. It is usually the effect of a brain operating in a state of disequilibrium. It is a 'religious' simulacrum which is the mental excretion of a miscreant lost in self-deception. *Talfeeq* in simple terms is an ugly patchwork of mas'alah (rules). It is like a garment full of ugly patches of different colours which makes the garb extremely ugly and shameful to wear in public.

A fiqhi example of this ugly *talfeeq* is of a person who has made his nafs his math-hab. He cuts his finger and it bleeds. He dupes himself with the argument that his wudhu is valid in terms of the Shaafi' Math-hab. Then he touches his wife, and bluffs himself by saying his wudhu is valid in terms of the Hanafi Math-hab. He has now combined two math-habs to satisfy

his nafs and to justify his self-deception whilst his wudhu in this scenario is not valid according to both Math-habs.

Another example of haraam *talfeeq* is that of a person who is a Shaafi. He wants to marry a girl whose father refuses permission. Nevertheless, he 'marries' her without her father's consent and argues that in this mas'alah he follows the Hanafi Math-hab. After sometime, he gives her three Talaqs in one statement. But he claims that his nikah is valid because in this mas'alah he follows the Salafis and the MJC juhala who say that three equals one if given in one statement. This man's nikah is not valid in terms of all Math-habs.

The combination of Math-habs on an issue which produces a consequence which is not permissible in terms of all Math-habs is haraam *Talfeeq*.

much as you wish. The Dua should be silent. The loud Dua and saying 'Aaameen, Aaameen' are bid'ah. Furthermore, it is not necessary to begin and end the Dua with the Imaam. Everyone is free to do as he pleases in this regard.

**Q. Someone says that all Nabis are equal and that Rasulullah (sallallahu alayhi wasallam) does not have a rank higher than the other Ambiya. What is the correct view?**

A. The fellow who said that all the Nabis are equal and that Rasulullah (sallallahu alayhi wasallam) is not the greatest is a jaahil. This moron has rejected the following aayat of the Qur'aan: "*These are the Rusul (Messengers) – We have given some of them ranks over others.*"

All the Ambiya are equal in their Message of the Truth, but they differ in rank and proximity to Allah Ta'ala. The moron should renew his Imaan.

**Q. Some of the views which *The Majlis* advocate are in conflict with the views of the mainstream Ulama. You should provide evidence from the Qur'aan and Sunnah for such views.**

A. We are not Mujtahids. We do not comment on the Qur'aan and Hadith. We do not suck apodallic 'evidences' from the Qur'aan and Hadith. 'Mainstream' ulama who moronically override the rulings of the Aimmah-e-Mujtahideen with their stupid 'daleels' sucked from the Qur'aan and Hadith only display their jahaalat. We only narrate the masaa-il of the Deen. We are Muqallideen of Imaam Abu Hanifah (rahmatullah alayh).

**Q. When should the Athaan and Iqaamah be recited in the new-born baby's ears? What if the father or a mahram male is not available?**

A. Athaan in the baby's ears should be as soon as the baby has been bathed. If there is no male present, the mother herself should recite the Athaan and Iqaamah in the baby's ears.

**Q. A Mufti says that *shadeed haajat* (dire need) makes *Talfeeq* permissible. Is this correct?**

A. '*Shadeed Haajat*' legalizes even pork and liquor. It legalizes even stealing. No one disputes the rule of *shadeed haajat*. But the problem with liberal Molvis is that even *no haajat* is said to be *shaded haajat*. They intentionally hallucinate that without eating, for example, Sanha's carrion chickens, the whole community will die of starvation. So on the basis of this hallucinated '*shadeed haajat*' they legalize the abrogation of the Islamic system of Thabah or they resort to selective adoption of rules from different Math-habs to fraud 'permissibility' for something which is explicitly haraam.

**Q. A Mufti Sahib says that when there is a need, it is permissible to issue fatwa on another Math-hab as well. Please comment.**

A. When there is a dire need, then it becomes permissible to issue Fatwa in terms of another Math-hab. But to understand and establish the 'dire need' requires Taqwa and profound knowledge. Without these requisites, there is only *dhalaal* (deviation and deception), and this is the disease which is afflicting almost all the cardboard muftis of this age. They are all liberals whose nafs determines what is 'dire need'. Aql and Ilm play no role in this determination. Aggravating their lack of Taqwa is their deficiency in even textual knowledge. Issuing fatwa in terms of another Math-hab is not a joke. Trifling with the Math-habs is to trifle with Imaan.



# Questions and Answers

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**Q. In our town there is a woman who is a 'home made' 'aalimah'. She treats her husband with arrogance and has branded him a kaafir. The husband is a good person. The elders of the town advised him to give her Talaq to end her tyranny. Now after he has issued Talaq, she issues her own fatwa that the marriage is still valid. Is she allowed to stay with him?**

**A.** It seems that this home made jaahilah is somewhat insane. Now that the man has issued Talaq, she has no right of imposing herself and proclaiming the marriage valid. And, even if she shouts a thousand times that the marriage is valid, her stupid outpouring will not alter the reality of the Talaq issued by the husband.

**Q. A woman who had slandered her sister-in-law, accusing her of zina is now suffering with cancer of the throat. When she had made the accusation, the aggrieved sister-in-law had cursed her. Is it possible that the cancer of the throat is the punishment for having slandered an innocent woman?**

**A.** Indeed, whatever Rasulullah (sallallahu alayhi wasallam) said is the truth. In a Hadith-e-Qudsi narrated by our Nabi (sallallahu alayhi wasallam), Allah Ta'ala says about the curse of the mazloom (the one who is wronged and oppressed): "I take oath by My Might and Power that I shall most certainly aid you, even if it takes some time."

Slandering a chaste woman and accusing her of zina is among the worst acts of zulm. It appears that the woman's problem is punishment for the slander. Punishment is always commensurate with the sin. A man had used his hand to assault a poor person. The very same day his hand began rotting, and soon his entire arm until the shoulder had to be amputated. If the tongue is used to commit zulm such as slander, then the mouth and the throat will have to bear the punishment.

The first step for her is to make amends by asking her sister-in-law to forgive her. As long as she does not receive pardon from her sister-in-law whom she had slandered, the calamity will only get worse. May Allah Ta'ala have mercy on her. May Allah Ta'ala grant her good hidaayat so that she understands and reforms herself before Maut claims her.

**Q. A musalli makes a Sajdah after every Fardh Salaat when he is in the Masjid. Is there any valid basis for this?**

**A.** The Sajdah act of the musalli is bid'ah. It is not permissible.

**Q. Food was mistakenly left uncovered the whole night. Is it permissible to consume this food?**

**A.** Whilst eating the food is permissible, there is a possibility of shaitaani contamination since the food was left open the entire night. If you eat the food, recite Surah Faatihah and Surah Quraish and blow on the food. Although it is preferable to give the food

to animals, it is nevertheless permissible to consume it.

**Q. Is it permissible to eat dead fish floating on the water?**

**A.** It is not permissible to eat a dead fish which floats on the water.

**Q. I live in Mauritius. A Mufti here says that certain imported sausages are halaal. However, another view is that these sausages are haraam. What should be the stance of the lay people?**

**A.** Don't be misled by the view of the mufti who claims the haraam imported carrion sausages are halaal. Remember that a truly honourable Aalim will not allow Muslims to consume what is doubtful. He will exercise caution and endeavour to steer Muslims away from foods prepared by the kuffaar. If someone says that this glass of water contains a drop of urine or poison, and another person says that it does not, then an intelligent person will most certainly not drink the water. He will be revulsed and even scared to consume the doubtful water.

Regarding the sausages, if there are two conflicting views, then it is the obligation of the Ulama to advise people to abstain, and not encourage them to consume something which may be haraam carrion.

**Q. The trustees of our Masjid have installed TV cameras in the Masjid as a security measure and to deter shoe-thieves. Is it permissible to install these devices in a Masjid?**

**A.** There is absolutely no doubt in the *hurmat* (prohibition) of tasaaweer (pictures). The excuses which they present for justifying their haraam installation of TV cameras in the House of Allah Ta'ala are baatil. Their excuses are typical example of Talbeesul Iblees (Deception of Iblees). Shaitaan has misled these people and has adorned for them their acts of polluting the Masjid. One haraam act leads to another haraam act.

The installation of these haraam cameras is an aggravated sin. It is aggravated by the fact that the trustees of the Masjid believe that their haraam act has become halaal, and this is akin to kufr.

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

**A.** Family planning is a haraam scheme of the kuffaar. It is not permissible for Muslims to indulge in this kuffaar and unnatural practice.

**Q. Is rooibos tea halaal?**

**A.** What makes you wonder if rooibos tea is halaal? It is a plant. Why should it not be halaal?

**Q. Is the ingredient MSG halaal?**

**A.** MSG is a poison causing a variety of very serious sicknesses. According to the Shariah, a harmful substance is haraam for eating. Msg is also made by means of fermentation which produces alcohol.

**Q. What is the position of the eldest son after the demise of the father?**

**A.** The eldest son is in the capacity of

## A TREACHEROUS SON

**Q. I am 75 years old. A couple of years ago, I told my son that he could have my business. Now he refuses to support me and his brothers and sisters. He is not even concerned about my health. He hasn't even phoned in months to enquire of my condition. What naseehat is there for such a disobedient son who breaks the hearts of his parents?**

**A.** Children of this age are signs of Qiyaamah. It is indeed heart-breaking that a son who was reared and nourished with care, love and sacrifice since infancy, and whose father allowed him to operate in his (the father's) business as if he was the owner, today turning against his own father and treacherously baring his poisonous fangs.

Rasulullah (sallallahu alayhi wasallam) told a person that "you and your wealth, all belong to your father." Nabi-e-Kareem (sallallahu alayhi wasallam) also said: "Your father is your central door to Jannat. Now if you want to destroy it (by causing him grief) then do so, and if you want to guard it (with obedience and pleasing him), then do so."

Children do not realize that displeasure caused to their parents can lead to an evil Maut. Among the

the father. The rights of the father apply to him. It is his duty to maintain the family. All the responsibilities which the father had, pass on to this son. The younger sons and daughters should respect him as they respected their father.

**Q. Is it allowed for my wife to expose her hair in the presence of my 9 year old brother?**

**A.** It is not permissible for her to expose her hair to your brother even if he is 9 years old. Strict hijab should be maintained for all cell-phone addicts even if they are 9 years or less. They have become experts in pornography in this age of immorality.

**Q. What is the Islamic status of the 3<sup>rd</sup>, 7<sup>th</sup> and 40<sup>th</sup> day customs held for the dead?**

**A.** There is no origin in the Sunnah for the 3<sup>rd</sup>, 7<sup>th</sup> and 40<sup>th</sup> day dua/khatam customs. These customs were innovated many centuries after the Sahaabah. These practices are bid'ah - haraam innovations. Hindus of India too recite their holy book on these occasions.

**Q. Are all the articles in Mufti Taqi's book on finance compliant with the Shariah?**

**A.** There are issues in conflict with the Shariah in Mufti Taqi's book, *Introduction To Islamic Finance*. We have already written in refutation of his permissibility of penalty for late-payment. His views on shares too are incorrect. We did not read the whole book. We are sure that there will be a number of issues which are in conflict with the Shariah. It is known that Mufti Taqi Sahib inclines towards

signs of Qiyaamah mentioned by Rasulullah (sallallahu alayhi wasallam) is that "a son will bring his friends close to him, and distance himself from his father." This evil of causing grief to parents has become universal in this age. Children, due to their secular education and emulation of the western cult of life become strangers to their parents. Like their kuffaar counterparts who assign their aged parents to the dumps of homes for the aged, even Muslim children are increasingly becoming strangers to those whom Allah Ta'ala has appointed to be the medium for their entry into the earth and for their rearing, nourishing and sustainment.

If children do not take heed of the miserable, treacherous conduct they display towards their aged parents, they will rue the day they were born and eternally lament and regret when Malakul Maut will violently extract their souls for onward transmission into Sijjeen (the Hell for evil souls during the sojourn of Barzakh).

Your son and others of his ilk should reflect on the following warning of Rasulullah (sallallahu alayhi wasallam): "Verily, the pleasure of Allah is in the pleasure of your father, and the wrath of Allah is in the wrath of your father."

liberalism in financial issues.

**Q. In the Masjid in Arafat, the front section is said not to be part of Arafat. How does this affect the Zuhr and Asr Salaat which are performed together?**

**A.** When performing Zuhr and Asr in the Masjid on the Day of Arafat, do not stand in the section which is beyond the confines of Arafat. One of the essential conditions for the validity of the combined Salaat is *Arafat*. It is essential to be in Arafat for the combined Zuhr and Asr Salaat. If someone had performed the combination standing in front, then Asr Salaat should be made Qadha.

**Q. In the U.K. we have the practice of putting up the mayyit for display. After ghusl and kafan the mayyit is placed with the face open. Men and women file past to view him/her. They also sit by the body, men and women. Is this a Sunnah custom?**

**A.** It is a bid'ah. It is not permissible for ghair mahrams to view the body of the deceased. It is haraam for ghair mahrams to be seated by the mayyit. The custom prevailing in the U.K. is un-Islamic and not permissible.

**Q. Are soles permissible for Hanafis?**

**A.** Soles are fish, and all fish are halaal. Hence, soles too are halaal.

**Q. Is it permissible to financially assist a non-Muslim neighbour with burial expenses?**

**A.** It is permissible to give money to assist with the burial of your non-Muslim neighbour, but it is not permissible to participate in the funeral



# Questions and Answers

THE MAJLIS Q & A  
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and burial services.

**Q. Is it permissible to keep the moustache as a fine line?**

**A.** It is not permissible to keep the moustache in the shape of a thin line as you have explained. This is an un-Islamic style. The entire moustache has to be removed.

**Q. What will be the consequences for a non-Muslim who did not hear of Islam or Islam was never presented to him/her?**

**A.** If Islam does not reach a person, and he/she is sincere, then Allah Ta'ala creates the circumstances for that person to accept Imaan just before he/she dies. This must have happened to your great grandfather in Puerto Rico where he had no knowledge of Islam.

**Q. The Bid'atis (Innovators) have presented many arguments in support of Moulood and Egyaarwi functions. They have cited Qur'aanic aayat, Ahaadith and the statements of the Fuqaha. Is there a Sunnah basis for these functions?**

**A.** Moulood and Egyaarwi functions are bid'ah and haraam. All arguments proffered by the organizers of these bid'ah functions are baseless. Their arguments are spurious stupidities bereft of Shar'i validity. We have written two books on these haraam functions. If you provide your postal address, we shall forward same to you. It is our intention to write a further refutation of these bid'ah practices. It is not permissible to participate in any way in these haraam functions.

The votaries of these haraam innovations are referred to in the Hadith as *Kilaabun Naar (The Dogs of The Fire)*. Ibaadat is what has been in vogue during the Khairul Quroon era. All acts of simulated 'ibaadat' which were introduced after this Golden Era of Islam, have no Islamic validity. Additions and deletions may not be effected to the Deen. The surest and the best way for understanding issues of this nature is to ask the *Kilaabun Naar - the Qabar Pujaaris - "Did your Moulood and Egyaarwi customs and merry-making functions exist during the time of Rasulallah (sallallahu alayhi wasallam), the Sahaabah, Taabieen and Tab-e-Taabieen?"* Tell them to dump their stupid 'dalaal' in the sewerage drains. 'Dalaal' which produce customs and practices which did not exist during the era of Khairul Quroon are stunts of skulduggery fabricated to bamboozle the unwary and the ignorant.

**Q. Since it is not permissible to make purchases with a credit card from Muslim traders, is it permissible to buy a ticket with a credit card from Turkish Airlines?**

**A.** You may purchase a ticket from Turkish Airlines with a credit card. They are not Muslims. They prevent Muslim passengers from performing Salaat in the plane. Hence, they cannot be Muslim.

**Q. Is it permissible to obtain food stamps from the government by providing false information?**

**A.** It is not permissible to obtain food-stamps from the government on the basis of lies.

**Q. Some Ulama quote the Qur'aanic verses of Jihaad and women's participation in Jihaad during the time of Rasulallah (sallallahu alayhi wasallam) to justify women's participation in Tabligh Jamaat journeys.**

**A.** It is gross *jahaalat (ignorance)* to promote an activity which Rasulallah (sallallahu alayhi wasallam) had discouraged. The women who had accompanied their husbands in some Jihaad campaigns did not do so by instruction of Rasulallah (sallallahu alayhi wasallam). On the occasion of the Battle of Khaibar when Nabi (sallallahu alayhi wasallam) saw some ladies, he became **angry** and demanded an explanation for their presence. His **anger** is sufficient evidence for the averment that women were not in general allowed to participate in Jihad. They accompanied their husbands on rare occasions and acted in secondary roles. They were not a fighting force, hence they should not be a public tabligh force.

Rasulallah (sallallahu alayhi wasallam) said that "Hajj is the woman's jihaad". It is utterly baseless to cite the occasional presence of women in battles as a basis for the mass women's tabligh jamaat. Our booklet, Ladies Tabligh Jamaat explains this question in more detail.

**Q. A nikah was performed whilst the woman was in the state of menses. Is the nikah valid?**

**A.** The Nikah is valid even during the state of menstruation.

**Q. Approximately how many minutes prior to Zawwaal does the Makrooh time for Salaat begin? In America an organization says that the Makrooh time begins approximately 40 minutes before Zawwaal. Is this correct?**

**A.** No, it is not correct. The Makrooh time does not begin 40 minutes before Zawwaal. It begins precisely at the time of Zawwaal. However, as a precaution, one should not perform Salaat from about 5 minutes before Zawwaal.

**Q. On every Salaat schedule I've come across in America, the times listed for Zuhr are actually the times of Zawwaal. Is this not wrong or misleading?**

**A.** Yes, it is misleading and wrong. It is haraam to perform Salaat at Zawwaal. Salaat may be performed a few minutes after Zawwaal.

**Q. I slandered an innocent person. How do I seek forgiveness?**

**A.** If the slandered person is aware of the slander, then it is incumbent to seek forgiveness from him. If he is unaware, then it is not necessary to verbally ask for maaf. When one repents seeking forgiveness, all sins are wiped out. Also make dua for the person whom you have slandered.

**Q. The wife claims that her husband gave her three Talaqs. The husband denies. What is the status**

## ULAMA AND THE VOICES OF SHAITAAN

**Q. Some prominent Ulama in our country provide services to various 'Islamic' radio stations by answering Deeni questions. Since these radio stations also cater for haraam, and they have female presenters who communicate with ghair mahram males on air, will it be permissible for the Ulama to provide Deeni services to these stations?**

**A.** All of these radio stations without exception are the appendages and the media of Iblees. They come within the scope of the Qur'aanic aayat in which Allah Ta'ala tells shaitaan to do his best to waylay and trap people into his snares. Cursing and expelling shaitaan, Allah Ta'ala said:

*"Destroy whomever you can among them with your voice, attack them with your cavalry and your infantry, and you be a partner in their wealth and their children, and make (vain) promises to them. And, shaitaan does not promise them, but deception."* (Al-Israa', aayat 64)

*"Verily, you will have no domination over My servants. And, your Rabb suffices as a Protector."* (Al-Israa', aayat 65)

The timeless nature and the inimitability of every aspect of the Qur'aan Majeed testify to its divinity and miraculousness. The **voice** of shaitaan stated in the context of this aayat categorically refers to music and singing, to even the engrossment in na'ts and nazams which have become occupations and profession in this era. Whilst there is *Nass* of the Hadith to indicate that in the first instance *Sautush Shaitaan (The Voice of Iblees)* explicitly refers to music and singing, the panoptical meaning of the Qur'aanic term (*Sautika - your voice*) is all-embracing and is not restricted specifically to music, singing, na'ts, nazams, nasheeds and the like which detract from Thikrullah and which give impetus to the base and hypocritical emotions of the nafs. Every sound and every human voice which have the effect of music and singing, or which deflect from Thikrullah, or which produce acts and attitudes in conflict with the Shariah are all within the scope of *Sautush Shaitaan*.

Thus the woman's voice broadcast with seductive tones for which the prostitute female presenter has been specifically trained in order to enrapture and capture the minds and

hearts of males, and the voices of even the males broadcasting haraam and propagating baatil in which these Shaitaani Radios specialize, are all different dimensions of the **voice** of Shaitaan. How then will it ever be permissible to recite the Qur'aan through Shaitaan's mouth?

One form of the *Voice of Iblees* is these haraam radio stations. All of them are the Voice of Shaitaan. Just as it is not permissible for the Ulama or for any Muslim to sit inside a brothel or a bottlestore or a casino to give da'wat, so too is it haraam for them to utilize the **voice** of shaitaan for delivering Allah's Message. The Haqq is not in need of baatil and haraam methods for its propagation. There are many avenues for propagating the Deen, and even if we should hallucinate that there are no longer avenues for propagating the Deen, except the **voices** of shaitaan, then too, it will remain haraam to pollute and de-sanctify Allah's Name by echoing it through the mouth of the devil. It will be just as vile and haraam as giving Sadqah or Zakaat with haraam money, or writing the Qur'aan Majeed with urine or washing garments with urine.

The preponderance of haraam, fisq and fujoor in these **voices** of Iblees prohibits the Ulama from the utilization of these evil media. The Ulama who make use of Shaitaan's **voice** should reflect and understand what exactly they are doing and in what are they becoming entrapped. When Ulama utilize haraam ways and media, they are guilty of misleading Muslims. They confer respectability and acceptability to the evils which emerge from Shaitaan's **voices**. Just look at the zina, liquor, music - fisq and fujoor - the mercenary molvis were involved in when they had participated in the zina radio awards function. They practically denuded themselves and sat with semi-naked faasiqaat and faajiraat. They are among the worst kind of ulama-e-soo' - worse than the ulama -e-soo' of even Bani Israaeel who had not sunk to this degenerate level of immorality, scraping the very dregs of the barrel, as these *ghutha* NNB molvis are perpetrating. Never is it permissible for Ulama to offer their services to the various **Voices of Iblees** operating in the country as 'islamic' radios.

**of their nikah?**

**A.** If she is genuine that he had issued Talaqs, then the Nikah has ended. The matter is between herself and Allah Ta'ala. If she is genuinely convinced that he did issue three Talaqs, then she should separate herself from him and consider herself divorced regardless of his denial. But, if he did not issue three Talaqs, then she should understand that the Nikah is

valid and no fatwa will release her from the bond of the Nikah.

**Q. Our Imaam trims his beard. Is Salaat valid behind him? Should I rather perform Salaat at home?**

**A.** Salaat is valid even behind a faasiq. You should therefore join the jamaat for Fardh Salaat. It is not permissible to absent yourself from the Musjid on account of the fisq and fu-

(Turn to page 12)



## RUINING YOUR IMAAN AND SPIRITUALITY WITH 'HALAAL' DONKEY MEAT AND 'HALAAL' PORK

(Continued from page 1)

pork? The stupidity of the donkey and the immorality of the pig will automatically contaminate the moral character of the consumers and destroy whatever *roohaaniyat* (spirituality) they have.

It is for this reason that Muslims are spiritually and morally bankrupt, lewd and stupid in the brains. Decades of consuming 'halaal' pork, halaalized carrion chickens and donkey meat has made them morons and immoral.

Every one who consumes processed meats should reflect on the prohibition of feeding a baby the milk of a Muslim woman if she is stupid. The evil effects of donkey meat and pork utterly annihilate all spirituality. It pollutes the moral character, and blights the intelligence.

It is compulsory to totally abstain from consuming all processed meat, for you will not be knowing if you are eating donkey meat, swine meat or faeces.

## SALAFIS?

**Q. Who are the Salafis?**

**A.** Our reading of the situation is that the Salafis now consist of two major groups. Firstly all Salafis are the followers of Muhammad Ibn Abdul Wahhaab who had revived the works of Ibn Taimiyyah. All Salafis follow Ibn Taimiyyah blindly. The one group of Salafis is represented by the Saudi regime. Whilst the Aqedah is the same as all Salafis believe, this Saudi group is immoral, and in practice promotes immorality and kufr such as the interfaith

movement. This group, i.e. the Saudi group, may have entered into the domain of kufr, because they are transforming the Shariah and substituting it with kufr western law concepts. This group consists of U.S. puppets. They believe that it is only the U.S. who can protect and sustain their regime.

The second group of Salafis are the jihaadist group. They adhere to the Shariah as they have interpreted it. But they are morally and spiritually barren. They lack wisdom. They place the cart before the horse, hence all their Jihad campaigns are devoid of long term success.

## SHAKING NAJIS HANDS

Rasulullah (sallallahu alayhi wasallam) said:

\* "Whoever makes *musaafahah* (shakes hands) with a *mushrik*, should make *wudhu* or (at least) wash both his hands."

\* Once when *Jibraeel* (alayhis salaam) appeared (in human form) to Rasulullah (sallallahu alayhi wasallam), he (the *Nabi*) welcoming him, presented his hand (to make *musaafahah*), but *Jibraeel* (alayhis salaam)

refused to take Rasulullah's hand. Rasulullah (sallallahu alayhi wasallam) said: "O *Jibraeel*! What prevents you from taking my hands?" He said: "Verily, you had shook hands with a *Yahudi*, hence I detest that my hand touches a hand which has touched the hand of a *kaafir*." Then Rasulullah (sallallahu alayhi wasallam) called for water, and he made *wudhu*. Thereafter he presented his hand and *Jibraeel* took his hand." (Roohul Ma-aani, Vol. 5, page 269)

## YOUR ISLAMIC IDENTITY

**Q. A norm nowadays in our Muslim society is to keep company with *mushrikeen* and *kuffaar*. Muslims by virtue of such company become completely assimilated and integrated into non-Muslim society. They play soccer with them. They eat out with them and even attend their funerals. They chat with them, and confide in them. Some even conduct business in partnership with them. Please provide the Shariah's ruling regarding these relationships.**

**A.** The Qur'aan and the Sunnah are explicit in the prohibition of friendship and business partnership with non-Muslims. The Qur'aan explicitly and emphatically warns of taking non-Muslims as confidantes.

Associating and mingling with them on a social level constrains emulating them – acting like them, speaking like them, dressing like them and consuming doubtful and *haraam* food like them.

Foul language and interaction with the opposite sex are integral to the lifestyle of non-Muslims. Muslims who join the company of non-Muslims are also the weaker ones with grossly deficient Imaan and bereft of Islamic culture. Even their Imaan is compromised when they become integrated into non-Muslim lifestyle.

When *Hadhrat Umar* (radhiyallahu anhu) became the *Khalifah*, he enacted a law to compel Muslims and non-

## CAN A NON-MUSLIM DIE AS A SHAHEED?

*A Puerto Rican sister who had accepted Islam and who lives in New York writes:*

**Q. I am back from a trip to my country of origin, Puerto Rico. I currently live in the U.S.A. I was formerly a Christian. It is more peaceful than New York. I know that this dunya is temporary, but it was amazing just seeing the farms, mountains, and the many beauties of Allah all around. It is also a secluded place.**

**In Puerto Rico it is common to bury two or three family members in the same grave. The bones of the existing inmate are placed in a small box and also left in the grave. My great grandmother had died many years ago, then after her my great grandfather. Thirty years after he was buried, his grave was opened. When the coffin was opened, they were shocked and astounded. They could not believe their eyes. His body and clothes were in the very same condition they were 30 years ago. His body was just as it was the day he had died. Furthermore, a beard had grown on him.**

**How is this possible? He was not a Muslim. Or is it possible he had Imaan in him? I was under the im-**

pression that only the bodies of the *Shuhada* do not decompose. Please throw some light on this wonderful episode.

**A.** The body of your great grandfather remaining intact even after 30 years of burial and even a beard having grown, is a clear sign that he had died with Imaan, and added to his Imaan, Allah Ta'ala had bestowed to him the rank of *shahaadat* (martyrdom). Allah Ta'ala operates in wonderful and mysterious ways which we do not comprehend.

No one can claim with certainty that a certain person has died as a *Mu'min* or a *Kaafir*. Only Allah Ta'ala knows. The wonderful condition of your great grandfather's body is clear testimony for his Imaan – that he either had Imaan all along which he was concealing, or for some reason just prior to the arrival of *Malakul Maut*, Allah Ta'ala guided him and gave him the *Taufeeq* of Imaan. Allah Ta'ala guides whomever He wills, and He misguides whomever He wills.

About a century ago, a young French girl who had embraced Islam and kept it secret for fear of her parents and family, had died whilst she was young. She was buried in the graveyard in Paris.

However, it happened that a grave was opened up in *Jannatul Baqi* (the cemetery in *Madinah* where thousands of *Sahaabah* are buried). Every one was astonished to see the fresh body of the young French girl in the grave. Allah Ta'ala has transferred her body from Paris to *Madinah* while the body of the well-known *Aalim* was miraculously taken from that grave and cast into the cemetery of *kufistan* (Paris) in the grave where the girl had been buried.

This disaster had befallen the *Aalim* as a consequence of his preference for the Christian practice of abstention from *ghusl* of *janaabat*. Frequently, when he was in need of a *Waajib ghusl*, he would comment that it was very convenient for Christians, for they were not required to take *ghusl* when in the state of *janaabat*. Although the *Aalim* would take *ghusl*, his attitude of preference was *kufr*. Preference for any custom or practice of *kufr* is *kufr* even if one abstains from the actual act of *kufr*. Muslims should take note and examine their hearts when they speak favourably of *kuffaar* practices or deprecate Islamic teachings/practices. They do so at the peril of extinguishing their Imaan.

## THE FICTION OF ALTERNATIVES

**Q. To condemn the wrongful practices is not sufficient. Instead of condemning, provide alternatives.**

**A.** In the absence of a *halaal* alternative, it is not permissible to continue with *haraam* indulgence. It is not permissible to allow a child to eat poison until you are able to provide him with an alternative such as a sweet or ice-cream. The poison shall be snatched away regardless of alternatives being available or not.

Furthermore, it is the duty of the *Ulama* to proclaim the demands of the *Deen*. It rests on the business people to present alternatives and to seek the *Shar'i* rulings on such suggested alternatives. Our function is to proclaim the *Haqq*,

not to provide alternatives. Thus, when we say that the current so-called 'Islamic' banks are *haraam*, it devolves on the owners of the banks to present alternatives which they should submit to the *Ulama* for verification.

It is *haraam* and a treacherous act of concealing the truth if we remain silent, abstaining from *Amr Bil Ma'roof*, and proclaiming *riba* to be *haraam* until some alternative surfaces. Similarly, it is *haraam* to refrain from informing Muslims that the *SANHA*-approved chickens are diseased, rotten, *haraam* carrion, and to postpone this announcement until a *halaal* alternative becomes available.

Muslims to dress differently so that they could be recognized from their apparel and outward appearance. When *Jibraeel* (alayhis salaam) would visit Rasulullah (sallallahu alayhi wasallam) in human form, he would make *musaafahah* (i.e. shake hands). On one occasion, he refused to shake Rasulullah's hands. When asked for the reason,

*Jibraeel* (alayhis salaam) responded that yesterday Rasulullah (sallallahu alayhi wasallam) had shook hands with a *Mushrik*.

In short, all these acts of mingling and associating on a social and fraternal level with non-Muslims are not permissible.

Abstention from socializing and fraternizing is not permission for displaying enmity and bad behaviour towards non-Muslims. It is incumbent to display good moral character towards them and if necessary to assist them. But assimilation and integration are not permissible. It is *Waajib* for the Muslim to maintain his/her Islamic identity.



# UNDER HAKIMUL UMMAT'S SHADOW!

**Question: Why is The Majlis so extreme and harsh when criticizing and when outing across its message?**

**OUR COMMENT** Steadfastness and stating the Haqq are viewed as 'harshness' and 'extremism'. We have no need to offer any explanation to anyone for our attitude nor to apologize for our methodology. We are not in the employ of anyone. We administer medicine according to the degree of rot and disease racking the brains and hearts of the villains who masquerade as Deeni personnel. Digest well the following comments of our Senior Guide, Hakimul Ummat Hadhrat Maulana Ashraf Ali Thanvi (rahmatullah alayh), and you may then comprehend our attitude and stance. In one of his bayaans, Hadhrat Maulana Ashraf Ali

(rahmatullah alayh) said: "They (the Ulama-e-Soo') fear that if they follow the Haqq, their income (by way of gifts and donations) will decrease, and their following will diminish. It is in conflict with *ghairat* (honour) and *sharaafat* (nobility) to abandon the Haqq for the fear of the masses. In their opposition to the Haqq, strike the masses with shoes.

Understand well that following the Haqq is bestowed to only those whose attitude is reflected in the ayat: "They do not fear the insults of those who insult." Yes, we have work with Allah Ta'ala. Ward off the people with a broom. Cherish freedom. If someone accuses you (the Aalim of Haqq) of being an idolater, don't defend yourself. Say: 'Yes, I am an idolater. Don't

be concerned with the insults of people. The one who is free, if he is slandered, he responds: 'Yes, I am an idolater (or whatever the slander is). The one who is not free (but fettered to the people) will undertake self-defense to exonerate himself. He will obsequitiously submit to the juhala (ignoramuses). On the contrary, the one who is free, cares not a hoot for the criticism of people. In fact, he will say: 'Go, do your best whatever you can. I am not the slave of any of your fathers. No one has fixed a salary for me. Why should I cringe and truckle to you? Begone! Yes, I am an idolater. What can you do about it? All of you begone, and do not aid me in any way. Whoever wishes to come, may do so, and whoever wants to stay away, may do so. I have no guard and bodyguard.'

You fear the people and abandon the Haqq – *Wala-houla wa la Quwwata!* The heart of the wise one (the Aalim of Haqq) is not concerned with bread (i.e. the dunya). His Tauheed generates in him the attitude of disdain for gold placed at his feet and fearlessness for the sword suspended over his head.

The Ulama should remain firm and independent Never abandon the Haqq in submission to the diseased desires of the ignoramuses..... O masses! Shun that molvi who submits to you in fear and acquiesces to your desires (and issues fatwas to flatter and butter you). Such a molvi is a mercenary....."

In a nutshell, Hadhrat Maulana Ashraf Ali Thanvi (rahmatullah alayh) sternly offers the Ulama-e-Haqq the following advice:

- When people insult/criticize/slander you, don't

defend yourself. Tell them: 'Go fly a kite or jump in the lake.' Don't try to exonerate yourself.

- Never withhold the Haqq for fear of donations decreasing. If the institution/madrasah should close down because of lack of funds, let it close and be not concerned. The objective is not to operate the madrasah. The objective is Allah's Ridha (Pleasure). Confound a madrasah which is sustained on the basis of concealing the Haqq, compromising the Haqq and flattering the donors.

- Be assured that an institution which finds favour with Allah Ta'ala will never close down if aggrieved contributors withhold their donations. The Haqq will always surface and remain domineering over baatil.

Abandon dubious diplomacy which entails flattering donors, speaking with forked tongues and concealing the Haqq.

## WARNING FOR THE ULAMA-E-SOO'

MOLVIS AND SHEIKHS who eagerly cultivate the company of rulers, kings and government officials are the worst type of ulama-e-soo'. The following are the warnings sounded by some of the greatest Auliya and Ulama of Islam:

\* "A person who only fulfils his Fardh obligations and abstains from visiting rulers, is better than a man who perpetually fasts, engages in ibaadat the entire night, performs Hajj and participates in Jihad, but also visits the king." (Fudhail Bin Iyaadh)

\* "If you see an Aalim visiting a judge/magistrate without valid need, then do not think good of him nor offer Salaam to him. Regard him as an evil person." (Sufyaan Thauri)

\* "The worst Ulama are those who are close

to the rulers (kings, government officials and the like)." – (Hadhrat Asmaee)

\* "If you see an Aalim at the door of the king, know that he is a thief." (Saeed Bin Musayyab)

**And Rasulullah (sallallahu alayhi wasallam) said: "The majority of the munaafiqeen of my Ummah are their Qurraa'."** Qurraa' in this context refers to the Ulama and Qaaris – they are the state scholars, paid dollars and riyaaals to issue fatwas to appease the rulers. Within this scope also are the 'shariah' board molvis and sheikhs who are employed by the riba-bankers. They pay these satanic 'scholars' of a smattering of knowledge lucrative salaries to churn out fatwas of permissibility for their haraam riba products.

## DIFFERENCES OF THE ULAMA

**Q. I have completed my studies at a Darul Uloom. How should I react when there are differences among the Ulama? Whom should I follow?**

**A.** There are two kinds of differences between Ulama:

(1) Valid difference which is based on Shar'i dalaa-il, e.g. the difference of opinion regarding the Meeqaat for those proceeding to Makkah from South Africa. Whilst the one view is that at the latest, ihraam should be donned, when the plane passes over Yalumlum, we are of the view that it is permissible to delay ihraam until Jeddah, and this is also the view of Mufti Shafi (rahmatullah alayh) and most of our Fuqaha. Another valid difference is the Qiblah direction in North America. Some say that it is north-east and others are of the view that it is south-east. There are many differences based on valid

Shar'i arguments.

(2) Invalid and haraam difference which we term copro-difference. In this type of difference, one party has absolutely no Shar'i daleel for their view. They base their difference on nafaaniyat, and the only thing they do is to bray like asses saying things such as: So and so Mufti did not condemn it or so and so buzrug also did it, etc. So and so Aalim drinks coke and eats crabs, etc. They ignore the explicit *Nusoos* of the Shariah, and for nafaani gratification they cling to the errors of seniors. Examples are the halaalization of carrion, riba, pictures, television and the like.

If an Aalim lacks dalaa-il and basis his difference on nafaaniyat, then obviously you may not accept his view nor support him in any way in the promotion of his baatil. But the manner of reaction will depend on the personal attitude

and disposition of a person.

Allah Ta'ala has created people with different dispositions. Everyone cannot be expected to have the same methodology. Whilst everyone is not expected to react in the way The Majlis does, everyone is expected to state the Haqq. State the Haqq politely and steer away from argument and controversy if you are unable to take the flak. State the Haqq softly, but with clarity that outshines the rays of the sun., and if you are unable to proclaim it with vigour, then when someone wants to debate, say: 'Brother, I don't know. This is what I believe is the haqq. Revert to other Ulama for dalaa'il. Don't speak with two tongues. Don't sell Allah's Deen down the drain as these TV devils, Cross-Worshipping Reverends, Shaitaani radios, carrion-halaalizing molvis and riba-halaalizing shaitaani 'shariah' boards perpetrate in emulation of the ulama-e-soo' of Bani

## THE HIJAAB OF THE SAHAABIYYAH

(THE LADIES DURING THE AGE OF RASULULLAH - SALLALLAHU ALAYHI WASALLAM)

The BBC reports:

### SAUDI CLERIC FAVOURS ONE-EYE VEIL

A Muslim cleric in Saudi Arabia has called on women to wear a full veil, or niqab, that reveals only one eye. Sheikh Muhammad al-Hababan said showing both eyes encouraged women to use eye make-up to look seductive.

The question of how much of her face a woman should cover is a controversial topic in many Muslim societies.

Sheikh Hababan, an ultra-conservative cleric who is said to have wide influence among religious Saudis, was answering questions on the Muslim satellite channel al-Majd."

What the Shaikh says and is promoting was the system of Hijaab which the ladies of the Sahaabah used to observe. Explaining the Niqaab system, Ali Bin Ali Talhah narrates that Ibn Abbaas said: "Allah ordered the women of the Mu'mineen that when they emerge from their home for a need, they should cover their faces from ontop of their heads with the jalaabeeb and leave exposed one eye."

"Women emerged (during the time of Nabi (sallallahu alayhi wasallam) with niqaabs on their faces." (Imaam Ghazaali)

There is no controversy regarding this fact which is substantiated by authentic Ahaadith. It has become a controversial topic in the ranks of the zindeeqs of the age. There is no scope in the Shariah for entertaining the baseless ideas of zindeeqs.

## HAJJ?

**"An Aalim of little taqwa is indeed exceptionally evil. It is likewise evil when people comment: 'That Aalim went for Hajj sponsored by the money of a certain wealthy person or the money of a woman.'" (Hadhrat Fudhail Bin Iyaadh)**

Israaeel.

It is never permissible to support a baatil difference of opinion in any way. In fact, it is necessary to apprise the Ahl-e-Baatil of their *butlaan* without the need to dispute. If the difference pertains to the first class mentioned above, and if you are unable to establish the correct view on the basis of your own ability and research, then follow the view in which there is *ihtiyaat* (precaution), and if circumstances compel, then the other view may also be adopted. And Allah knows best.

## ALLAH IN EVERY DROP OF BLOOD

**HADHRAT** Shibli (rahmatullah alayh), annihilated in the Love of Allah Ta'ala, was considered to be mad. Once thinking him to be mad for his utterances, he was stoned. Blood flowed from his body. Every drop of blood which fell to the ground formed the Name of Allaah. This was the effect of Divine Love which pervaded every vein and drop of blood in the body of Hadhrat Shibli (rahmatullah alayh).



# THE EFFECT OF THE JAMIAT'S TERMINATION OF HALAAL CERTIFICATION

**THE JAMIATUL ULAMA** (KZN) must be applauded by all sincere and concerned Muslims for its noble move to end the debacle of 'halaal' certification. In so doing, the Jamiat has taken a bold step in the right Shar'i direction to terminate an era which has become notorious for the halaalization of carrion by haraam entities such as SANHA and the lesser evils such as the MJC.

Experience has convinced the Jamiat of the utter futility of certifying chicken and meat products. The responsibility is too heavy to carry. In fact it is a burden which will drag the likes of SANHA into the dregs of Hell-Fire to hang upside down in emulation of the style they hang their billions of carrion chickens for the sake of the haraam riba boodle with which they nourish their haraam flesh and bones.

Whilst the outlets which the Jamiat had certified are Muslim-owned who are not in need of stupid haraam 'halaal' certificates, the primary problem is at the source, namely, the chicken-killing kuffaar facilities which the SANHA shayaa-teen halaalize. The chickens emerging from these kuffaar killing facilities are haraam carrion. It therefore is irrelevant if sold by Muslims. Carrion does not become halaal if sold and prepared by Muslims.

In terminating the vile certifying process, the Jamiat has rendered the Muslim community and itself a wonderful and a noble service which directly impacts on Akhlaaq and Imaan. The Jamiat can hold its head high in the clouds for having taken this bold step to set right a wrong which the Jamiat's seniors had erroneously introduced some decades ago when they had halaalized Rainbow chickens. A sign of the Ulama-e-Haqq is to une-

quivocally revoke error and establish the correct position of the Shariah. Obedience to seniors may not cross the threshold to enter into the domain of 'ibaadat' offered to seniors. Such *nafsaani* obedience was the hallmark of the masses of Bani Israaeel, hence, severely reprimanding this grave misdemeanour of the Yahood, the Qur'aan Majeed states: "*They (the masses of Bani Israaeel) took their scholars and their saints for gods besides Allah.....*"

The criterion of the Ulama-e-Haqq is the Shariah, not the errors of seniors. Warning those who cite the errors and obscurities of the senior Ulama, Allaamah Sha'raani (rahmatullah alayh), as well as many authorities of the Shariah, said: "*He who clings (cites as daleel) to the obscurities of the Ulama, has made his exit from Islam.*"

We and all sincere Muslims who have the Deen at heart commend the Jamiat for its move of terminating the halaal certification industry. The Jamiat's decision will most certainly exercise a very beneficial impact on the public mind. Thousands of Muslims who look towards the Jamiat for Shar'i guidance will understand the *Haqq* which *The Majlis* has been resolutely proclaiming for decades. Our stand is increasingly being vindicated by a variety of developments from time to time, each development being a nail securely driven into the skull and coffin of the SANHA carrion and pork halaalizing crowd who have shown absolutely no consideration for the Deen.

Another extremely beneficial effect of the Jamiat's stance is the shattering blow it has dealt the SANHA Shaitaan-in-Chief. Those who possess

the discernment to read between lines will understand why the SANHA Iblees has reacted in the manner it did. Whilst to some, SANHA's reaction appears to be gleeful gloating in anticipation of increased haraam riba revenue to be extorted from the outlets previously certified by the Jamiat, the reality is otherwise. The handful of outlets certified previously by the Jamiat will not effect a substantial increase in the SANHA CARRION entity's haraam boodle-coffers. So why did this MAITAH halaalizer rush to issue its stupid and self-vindictive *ghutha* statement in castigation of the Jamiat?

The answer for this conundrum is that the Jamiat's termination of halaal certification has opened the eyes of thousands of Muslims. It has alerted them to the danger of the CARRION SANHA is halaalizing. The Jamiat's action in fact is a silent indictment against SANHA. Innumerable more Muslims will now abstain from devouring the SANHA halaalized carrion chickens and other *maitah* meat products. SANHA's image has already been severely mauled by the many carrion revelations. The Jamiat's action has dealt an extremely shattering blow which has thrown the SANHA CARRION mob totally off balance. Even their mental equilibrium has been jarred and deranged, hence the insipid criticism levelled at the Jamiat.

Allah Ta'ala operates in wonderful ways not always comprehensible to our finite understanding. The Rope of Divine Wrath runs out gradually until the Devils such as SANHA and MJC get themselves strung upside down in Jahannum's Fire. The MJC is already sprawling and groveling in a drunken stupor of confusion. SANHA is sliding that way fast in the MJC's ignoble tracks. They are birds of a feather.

Our *naseehat* for the Jamiat is to keep uppermost in mind the primary obligation of the Ulama-e-Haqq, and that is *Amr Bil Ma'roof Nahy Anil Munkar*. It is not the function of the *Warathah* (Heirs and Representatives) of Rasulullah (sallallahu alayhi

wasallam) to monitor and inspect and halaalize the carrion plants of the Yahood and Nasaara. It does not behove the Ulama to act as advertising agents for the business empires of the Yahud and Nasaara. The halaalization of kuffaar carrion is further aggravated by providing lucrative Muslim markets in Muslim countries for the haraam products of those who are all cogs in the satanic machinery of oppressing Muslims in the occupied lands of Islam such as Palestine, Iraq and Afghanistan, etc. All of these Yahood and Nasaara incumbents, directly or indirectly, aid the Yahood conspiracy of oppression and brutality against Muslims.

It is not the function of the Ulama-e-Haqq to squander Allah's bounty of Time with 'halaal' certificates and similar documentation. It is their obligation to be immersed in the *Kutub*, engrossed in *mutaa-lahah* (research) to provide correct Shar'i answers and solutions for the ever-increasing expediencies and contingencies developing daily. Ulama are called Ulama on account of two vital ingredients: (1) Profound Ilm of the Deen, and (2) Taqwa, hence the Qur'aan Majeed says: "*Verily, among Allah's servants only the Ulama fear Him.*" It is solely on the basis of these two fundamental constituents that an Aalim qualifies to become a member of that noble League designated by Rasulullah (sallallahu alayhi wasallam): "*Warathatul Ambiya*".

Carrion-halaalizing molvis are not Ulama. They are denizens of Jahannum and agents of Iblees. They are satanic scoundrels who feed carrion to Muslims. They subconsciously believe that Muslims are worse than dogs, hence they cannot care a hoot if Muslims devour carrion – the halaalized carrion chickens which according to the Shariah may not be fed to even dogs. These shaitaani carrion-halaalizing agents of Iblees such as SANHA and MJC are responsible for the community's addiction of carrion-devouring. This addiction has led to Muslims consuming even *pig rectums* under guise of being calamari. Carrion chickens, swine flesh and pig rectums are all acceptable in this satanic halaalizing game of treachery. It now only remains for halaalizing faeces and urine products. This is not a farfetched possibility.

Even among the senior Ulama of the Jamiat of Natal – every one of them has left this dunya- - May Allah's Rahmat be on them – there was serious difference of opinion over the halaalization of Rainbow dec-

ades ago. We can personally vouch for this difference between Maulana Ansaari and Maulana Omarjee (rahmatullah alayhima). Insha'Allah, we may publish further details regarding this miserable error which the senior Ulama of the Jamiat had committed several decades ago.

The present Jamiat leadership has, Alhamdulillah, cast of the spell of the dead albatross which had been hanging around the Jamiat's neck, bogging it down and preventing it from fully concentrating on the primary obligation of *Amr Bil Ma'roof*. The young Ulama of the Jamiat should not be concerned about the stupid criticism which the agents of Iblees are disgorging. Remember that criticism and insult for the Ulama are natural and necessary corollaries of *Amr Bil Ma'roof Nahy Anil Munkar*. No Aalim of the Haqq has ever escaped insult which the filthy tongues of the agents of Iblees spew out. In fact, it is within the scope of the Divine Scheme for the Ulama to be tried and tested in this manner. Since the Ulama-e-Haqq are the Heirs of the Ambiya, it is only logical for them to be subjected to the type of villainous treatment the Ambiya were subjected to. Says the Qur'aan Majeed in this regard:

"*Thus, We have appointed for every Nabi enemies from human and jinn shayaateen who whisper adorned (false) statements to one another so as to deceive.*" The Ulama too should expect to have enemies from among the human and jinn shayaateen.

Entities such as SANHA and the MJC are among the human shayaateen mentioned in this Qur'aanic aayat. Kick these devils in their pants. Never fear the progeny of Iblees. They will yet be buried under the mountains of the carrion chickens they are halaalizing. Indeed, it will be permissible to fill their graves, not with sand, but with the rotten, stinking, disease-causing haraam carrion chickens which they are halaalizing, Muslims should wake up and understand just what exactly they are devouring when they ingest the rubbish junk of halaalized carrion chickens. Muslims are destroying their spiritual and physical health with the deluge of haraam carrion which they so gluttonously devour. There is an imperative need to reflect for a brief couple of moments when a plate of halaalized carrion is placed in front of you. Think for a moment what you will be gulping down.

The Jamiat should not be concerned of the high fever its  
(Continued on page 9)

## LOOK INTO YOUR HEART!

"O Ulama! Look into your heart and do some soul searching. You are the Representatives of Rasulullah (sallallahu alayhi wasallam). Reflect! If the masses had to oppose Rasulullah (sallallahu alayhi wasallam), would he conform to their

opinion to appease them? You too, as his Representatives act accordingly. If you are unable to, then abandon the duty of the Representatives of the Rasool (sallallahu alayhi wasallam)." --- (Hadhrat Maulana Ashraf Ali Thanvi)

## DEFILING THE QUR'AN

Hadhrat Maulana Ashraf Ali Thanvi (rahmatullah alayh) said: "Some people touch the Qur'aan without Wudhu. To do so is haraam. Some place the *rahl* (the stand on which the Qur'aan is placed) on top of the Qur'aan Majeed or on top of a kitaab. Generally, stu-

dents are very careless in this regard. They show no concern. The Fuqaha have prohibited even placing a dish on top of *roti* (bread). To do so is to show disrespect for Rizq. When such is the respect for bread, then to a greater degree should respect beshown for

the Qur'aan Majeed."

Those who recklessly defile the Qur'aan Majeed by distributing copies of the Qur'aan to non-Muslims should understand that they are worse than those kuffaar who manufacture cartoons and films insulting and vilifying Rasulullah (sallallahu alayhi wasallam).



## THE VICISSITUDES OF LIFE

ONCE A WEALTHY man sat down to have meals. As his wife placed the roasted chicken in front of him, there was a knock on the door. When the wife went to see who it was, she found a beggar asking for some food. The arrogant wealthy man harshly rebuffed the beggar and ordered him off without giving him anything. The dejected beggar left with a heavy heart whilst the wealthy man enjoyed his meal.

Allah Ta'ala says in the Qur'aan: "He grants honour to whomever He wills, and He disgraces whomever He wills." With the passage of time the wealthy man lost all his wealth. He became a pauper. Unable to maintain even his wife, he finally divorced her. Some years later this woman married another very wealthy man with whom she lived happily. One day she had prepared a roasted chicken for her husband. As she placed the chicken in front of her husband, there was a knock at the door. The wife went to the door. It was a beggar asking for some

food. When she looked at the beggar, her eyes welled up with tears. She recognized that he was her ex-husband. She silently closed the door and returned to her husband who sensed something was amiss. Seeing her moistened eyes, he enquired the reason for her crying. At first she was reluctant to say anything.

The husband insisted for an explanation. She said that there was a beggar asking for food, and he was at one time her husband and extremely wealthy. His sight brought tears to her eyes. Her husband told her to give the whole chicken to the beggar. He had not yet eaten from it. The wife gave the chicken to the beggar, her ex-husband. After the beggar had left, her husband said: "Do you know who that beggar was whom your ex-husband had rebuffed and chased away? She said: "No." He replied: "I was that beggar." Such are the vicissitudes of life. Allah Ta'ala says: "These are the days which We rotate among mankind."

## THE RIGHTS OF ANIMALS

THE ARMIES OF ISLAM were gaining victory upon victory on all fronts during the khilaafat of Hadhrat Umar Ibn Khattaab (radhiyallahu anhu). He had issued orders to be constantly informed of the developments on the frontlines.

Hadhrat Ahnaf Bin Qais (radhiyallahu anhu) narrates: "A few of us (from the army) had hastened to Madinah to convey the happy news of a memorable victory in a great battle. On our arrival in Madinah, Hadhrat Umar (radhiyallahu anhu) asked: "Where have you halted?"

When we informed him, he decided to visit our camp. He went with us. On reaching our camp he observed that our camels were weak, hungry and miserable. He immediately reprimanded:

"What! Have you no fear for Allah Ta'ala regarding these camels? Are you not aware that these camels have rights over you? Why did you not release these camels along the journey to graze?"

We explained: 'O Ameerul Mu'mineen! We were making haste to convey to you the glad tidings of a great victory. We

therefore did not halt along the way."

It is most significant that on this occasion when the emissaries had arrived to convey the wonderful news of a great victory, Ameerul Mu'mineen first decided to visit the camp where the animals were. When he saw the plight of the camels, he severely reprimanded the emissaries. This was the justice and fear which Hadhrat Umar (radhiyallahu anhu) had. Despite being the most powerful ruler of the time, and annexing country after country to the Islamic empire, he did not forget even the rights of the animals.

## UMAR REPENTING FOR AN ERROR

ONCE WHILST ATTENDING to some very important duties pertaining to the battles being fought in far away lands, a man barged in, harshly demanding justice for a wrong which someone had committed to him. Even the great Ameerul Mu'mineen on this occasion lost control of himself. He struck the man with his whip and exclaimed: "You people are ridiculous. You don't come when Umar is free. You come when he is engrossed with the affairs of the Muslimeen seeking help."

The complainant was tak-

en aback. Feeling dejected, he left. Immediately, Hadhrat Umar (radhiyallahu anhu) ordered that the man be called back. When he appeared, Hadhrat Umar (radhiyallahu anhu) placed his whip in front of the man and ordered him: "Take revenge from me." However, the man refusing, said: "No! I leave the matter between Allah and you." Hadhrat Umar said: "No, it cannot be so. Either you forgive me for the sake of Allah or you will have to extract vengeance from me." The man said: "No! No! For the

Pleasure of Allah, I have forgiven you."

Hadhrat Umar (radhiyallahu anhu) went into his house, performed two raka'ats Salaat, then reproaching himself, said: "O son of Khattaab! You were a despicable person whom Allah Ta'ala has elevated. You were astray, then Allah guided you. You were disgraceful, then Allah bestowed honour to you. Then He appointed you as the ruler over people. Then comes a man seeking aid from you against an oppressor. But you struck him. What will you say to your Rabb tomorrow (on the Day of Qiyaamah)?"

## FRAUDULENT LABELLING -

### NOT ONLY ON CARRION, PORK AND DONKEY

#### MEAT

Fraudulent labelling, deceptively dubbed 'mislabelling, is not restricted to only meat products. It will not be an exaggeration to claim that most industrial products, especially processed foods, are fraudulently labelled to deliberately deceive the public. Dr. Mercola commenting on the poisons in industrial products says:

"Many children's products contain harsh, industrial chemicals at odds with marketing claims on product labels. Products marked as gentle, mild, natural, or unscented routinely contain fragrance, synthetic and hazardous ingredients and chemicals that can cause allergic reactions or irritate your child's eyes and skin. And can you believe it, at least 41 percent of all products made for children actually warn parents to "keep out of reach of children".

It's bad enough that personal care products intended for adults contain toxic ingredients, but children are especially vulnerable. Their skin can be up to 30 percent thinner than an adult's, meaning they're able to absorb more chemicals into their bodies. And the blood-brain barrier, which helps keep dangerous chemicals from getting into your brain, is not yet developed until a

baby is 6 months old, meaning products used before this time should be as pure and safe as possible.

You need to seek out personal care products that are so pure you could actually eat them. Coconut oil is a great example here, as it makes a great moisturizer that you can also eat. Olive oil is another one that you can use to deep condition your hair.

## "THEY WILL BE DESTROYED"

Rasulullah (sallallahu alayhi wasallam) said: "Soon shall be destroyed from my Ummah the people of the Kitaab and the people of the milk." He was asked: "Who are the people of the milk?" Rasulullah (sallallahu alayhi wasallam) said: "They are people who follow their lusts and destroy Salaat."

The "people of the Kitaab" in the context of this Hadith does not refer to the Ahl-e-Kitaab (Yahood and Nasaara). Nabi (sallallahu alayhi wasallam) clarified that they

will be people from "my Ummah". They are deviates such as the modernist zindeeqs and the ulama-e-soo' - those who halaalize carrion, attend MTN zina and liquor shows, worship in churches under crosses, legalize kuffaar sport and in general subvert the Aayaat of the Qur'aan and the Ahaadith to extravasate such meanings which are in total conflict with the Shariah. They are the people of lust. Their Salaat is a farcical show. They perform Salaat in the style of the mu-naafiqeen.

All of these evil slaves of the nafs will be destroyed.

## CRITICIZING A NABI IS KUFR

**Q. About six months ago in the Tabligh Markaz of Kumbharpet, Bangalore, India, a Molvi insulted Hadhrat Nabi Musa (alayhis salaam). The Molvi said that Bani Israaeel began worshipping the golden calf because Nabi Musa (alayhis salaam) did not make sufficient effort on guiding them. He had not made sufficient effort as he was supposed to do. What is the status of this Molvi?**

**A.** If you have correctly reported the statements of the Molvi, then he has lost his Imaan. His contention is in fact an implied defect in Allah Azza Wa Jal - Nauthubillah! Na-

bi Musa (alayhis salaam) and all Ambiya were not appointed Ambiya and Rusul on the basis of their piety. Their appointment was by Allah's selection. A Nabi is chosen directly by Allah Ta'ala.

This Molvi has thus implied that Allah Ta'ala had erred - Nauthubillah! - in having appointed an incompetent person to be His Nabi. Furthermore, Hadhrat Nabi Musa (alayhis salaam) is among the *Ulul Azam (the greatest)* Ambiya. He ranks next to Rasulullah (sallallahu alayhi wasallam).

The kufr uttered by the deviant molvi is utterly shocking, revolting and lamentable. Did

the Ulama at the Markaz not crucify the jaahil who had propagated such kufr? The kufr uttered by the miscreant is the logical consequence of extremism (*ghulu'*). It is essential to arrest and neutralize *ghulu'*. When *ghulu'* sets in, the movement deviates from Siraatul Mustaqeem and becomes a baatil sect. A great responsibility rests on the shoulders of the elders of the Tabligh Jamaat. They must remain alert and diligently neutralize *dhalaal* (deviation) which creeps into all movements of the Haqq. Even the Madaaris and the Khanqahs are affected by deviation. The Molvi should renew his Imaan as well as his nikah if he happens to be a married person.

## THE EFFECT OF THE JAMIAT'S TERMINATION OF HALAAL CERTIFICATION

(Continued from page 8)

decision has given the SANHA CARRION mob. The sleepless nights which the jaahil SANHA molvis and other fussaqaq members are experiencing should not perturb the Jamiat. Contrary to whatever rubbish SANHA is desperately and stupidly pouting, the Jamiat's termination of its halaal certification has left the SANHA Iblees frying in haraam carrion chicken fat.

## WHAT IS TAWAADHU'?

**Literally Tawaadhu'** means humility. In Islam Humility is a concept. Expounding the concept of *Tawaadhu'*, Hadhrat Yusuf Asbaat (rahmatullah alayh) who was among the very senior Auliya of the Taabieen era, said: "The signs of *Tawaadhu'* are to accept the laws of Allah Ta'ala from any person who conveys it; to be tender and affec-

tionate with everyone regardless of a person's lowly social status; honour those who are of higher rank; tolerate the harm and loss which befall you; express gratitude for whatever Allah Ta'ala bestows; swallow anger; wherever you are, focus on Allah Ta'ala; remain aloof from the wealthy ones. When you step out of your home, then whomever you see, understand that he is better than you.



# IS MEELAAD PERMISSIBLE?

**Q.** *What is the Shar'i ruling on Meelaad? Many early Ulama such as Allamah Suyuti, Ibn Taimiyyah, Allaamah Ibn Kathir, etc. said that it is permissible. In the UK some people march around the city singing naats (songs) when celebrating meelaad. Is this correct? A promoter of meelaad says that Thuwaibah was the slave of Abu Lahab. When she informed him that a son (Muhammad – sallallahu alayhi wasallam) was born in his brother's house, he set her free. After the death of Abu Lahab he was seen in a dream in which he said: 'I am in severe punishment, but this is lessened on Mondays.' Then he showed his forefinger and said that he would suck it. It was with this finger that he indicated that Thuwaibah was free when she informed him of the birth of Rasulullah (sallallahu alayhi wasallam). Ibn Jawzi states: 'Abu Lahab is the kaafir who is mentioned specifically in the Qur'aan' If such a person can be rewarded for celebrating meelaad of the Na-*

*bi (sallallahu alayhi wasallam), then imagine how great the reward would be for a Muslim who celebrates it."*

**A.** Firstly, what the early Ulama understood of meelaad is in sharp contrast to the Hindu-type of meelaad rituals of fisq and fujoor which accompany the meelaad celebrations of the Ahl-e-Bid'ah and Qabar Pujaaris (Grave Worshipers). The meelaad celebrations in vogue are evil bid'ah – haraam bid'ah which shaitaan has adorned for the Qabar Puja sect. Such Hindu-type of celebrations are never permissible even according to those early Ulama who had participated in meelaad functions which have no basis in the Sunnah. We have written two booklets on this subject, which are available. Insha-Allah, a more detailed book shall be prepared to demolish the baseless and stupid arguments of the Qabar Pujaaris.

The episode pertaining to Abu Lahab has absolutely no relationship with the bid'ah

milaad customs in vogue. He freed a slave woman. The claim that he had celebrated milaad will not be believed by even the baboons. To claim that Abu Lahab the kaafir was rewarded for celebrating milaad is a black lie fabricated by the people of bid'ah. Freeing a slave has no relationship with the stupid customs in which the bid'atis indulge.

To understand whether an act is ibaadat or not, one has to refer to the great authorities of the Khairul Quroon era (the first three ages of Islam). Whatever was ibaadat in that era is Islamic ibaadat. What was innovated 700 and 800 years after Rasulullah (sallallahu alayhi wasallam) is not ibaadat.

Proof for the validity of ibaadat is not Ibn Taimiyyah and Subki, etc. who came 7 centuries after Rasulullah (sallallahu alayhi wasallam). They should cite the Sahaabah and the Taabieen as proof. But, they jump from the age of the Sahaabah and seek evidence

for their innovations from the statements of Ulama who appeared 7 and 8 centuries after the perfection and completion of Islam. Their claims are absolutely baseless. They have no grounds on which to stand. They have nothing in the Qur'aan, Ahaadith and Fiqah to support their drivell haraam meelaad merrymaking functions.

Subki, Ibn Kathir and the other Ulama who appeared on the scene 7, 8 and 10 centuries after Rasulullah (sallallahu alayhi wasallam) are not the Proofs of the Shariah. As far as Ibn Taimiyyah is concerned, he was a deviate who subscribed to views of shirk and kufr. The Sahaabah, Taabi-een and Tab-e-Taabieen are the Proofs of Islam. In this regard, Rasulullah (sallallahu alayhi wasallam) said: *"Honour my Sahaabah, for verily they are your noblest; then those after them (the Taabieen), then those after them (Tab-e-Taabieen). Thereafter will prevail falsehood."*

Rasulullah (sallallahu alayhi wasallam) also said in this regard: *"The best of ages is my*

*age, then the next age, then the next age. Then after them (the Sahaabah, Taabieen and Tab-e-Taabieen) will come such people who will (hasten) to testify without being asked to testify. They will be treacherous people who cannot be trusted. They will take vows without fulfilling them. Among them will prevail obesity..... Then will come people who will love obesity."*

Those who love the fun and merrymaking, the feasting and singing of these deceptive 'religious' functions of bid'ah meelaad in which numerous evils are committed, are the people among whom prevail falsehood and obesity (ugly fatness). Their stomachs are bloated with all the haraam food they devour in the name of the Deen. Their hollow 'love' vociferously professed for Rasulullah (sallallahu alayhi wasallam) is a canard – a dastardly false slogan designed for their own deception and the deception of the stupid public who indulges in the singing, dancing and merry-making.

## BABY SHAMPOOS – CANCER-CAUSING

"More than half of the baby shampoo, lotion and other infant care products analyzed by a health advocacy group, The Campaign For Safe Cosmetics, were found to contain trace amounts of chemicals that are believed to cause cancer. Some of the biggest names on the market, such as Johnson & Johnson Baby Shampoo and Baby Magic lotion, tested positive for 1,4-dioxane or formaldehyde, or both.

The organization tested 48 baby bath products such as bubble bath and shampoo. Of those, 32 contained at least one of the chemicals, and 17 tested positive for both chemicals."

(Washington Post). Dr. Mercola comments: "Baby products like shampoo and lotion are often advertised as being "pure" and "gentle", and many parents assume they can trust these claims. But as it turns out so often in the realm of personal care products, there could be virtually anything in that bottle.

You wouldn't be able to tell there were cancer-causing chemicals in your baby's shampoo or lotion just from reading the label, though, as these chemicals are not listed. Rather, they are created during the manufacturing process and shrugged off as being in too minute of quantities to be concerned with.

Japan and Sweden have banned formaldehyde from personal care products, and the European Union has banned 1,4-dioxane. They've even recalled products that were found to contain it.

**AND YOU WOULD NOT BE ABLE TO TELL JUST FROM READING THE LABELS IF THE SANHA OR MJC 'HALAAL'-STAMPED MEAT PRODUCTS CONTAIN DONKEY MEAT, PORK OR OTHER TYPES OF CARRION!!!**

## ROBBING THE HEIRS

(Continued from page 1)

*will one day leave this stolen estate to her family -8 sisters and 6 grandchildren. Please comment in the light of the Shariah.*

**A.** According to the Hadith, one who usurps the right of inheritance of heirs or deprives them of the shares Allah Ta'ala

has ordained for them, will be encased in a coffin of steel and cast into the cauldron of Jahannum. In terms of the Law of Islam, this is the punishment for your father and brother, if Allah Ta'ala does not forgive them. Furthermore, in terms of the Shariah, they will have to suffer severe punishment in their graves and in the Aakhirah for the gross injus-

## LEASING A TIME-SHARE UNIT

**Q.** *I purchased a timeshare/holiday week from a lady (Aabidah) for an amount of R9,000. Thereafter, I sold the very same (holiday) week to another lady (Khaalidah) for R10,000. The arrangement between Khaalidah (buyer) and myself was that she (the buyer) deposits into my bank account the sum of R1,000 which she did in the month of January 2013 and that she would pay me the remaining R9,000 in instalments of R3,000 per month. The holiday week is from 23-30 March 2013.*

*At the end of February 2013, the buyer (Khaalidah) called me to say that unfortunately, her husband had shocked her by issuing a Talaq to her, hence she is unable to make the trip to Durban (in order to use the purchased holiday week) since she had obviously gone into Iddat.*

*Meanwhile, she (the buyer) had already paid a sum of R3,000 (as the first instalment) into my banking account which meant that an amount of R4,000 had already been paid by the buyer to me.*

tice and usurpation which they have perpetrated. They are fully aware of what is transpiring here. Earthly death is not

*I contacted the Aabidah from whom I had purchased the holiday week and with whom I had made prior arrangements to pay the initial total purchase amount of R9,000. So far, I have paid Aabidah R3,000 and there is an outstanding amount of R6,000 due to the seller by me.*

*The lady buyer (namely Khaalidah) cannot make use of the holiday week due to her Iddat period whilst the seller (namely Aabidah) says that while she will try to assist by looking for someone to purchase the holiday week in question, she however did indicate to me that any losses will have to be borne by either the buyer (Khaalidah) or myself. What is the Shari'at's ruling in this matter.*

**A.** Time-share/holiday week is an act of Ijaarah (leasing). The R9,000 you have agreed to pay is the rental for staying in the flat for a specific time period.

It is not permissible to make a profit on a right. If a tenant sublets the premises, he may not make a profit. He has to rent it for the same rental he pays. The property does not

annihilation. It is merely a transference from one abode to another.

It is quite obvious that your

belong to him, hence he may not make a profit.

You have hired the time-share flat for R9,000. You are liable for the rental (i.e. the R9,000) only the day you take possession of the flat. If you have already taken the keys, then you have possession. But in this type of deal, obviously you have not been given the keys. You will be allowed into the premises only on 23 March, hence you do not have physical possession of the premises. As such you are not yet liable for paying the R9,000 rental. It will become due only on 23 March.

The deal you have with Khaalidah is not valid. You have to refund Khaalidah whatever she has paid you, and inform Aabidah that you will not be hiring the premises. She should look for another tenant.

**Summary:**

- A profit may not be made on a time-share entity.

- You have to refund Khaalidah whatever she has paid you.

You do not owe Aabidah anything since you have not taken occupation.

brother's wife is determined to rob you all of your shares of inheritance. If the assets are

(Concluded on page 12)



# UNIVERSITIES - "HOTBEDS OF ZINA"

(By a University Professor of many decades. Extracts from his article)

## "The Issue of Females Attending University"

I am not an *aalim* nor am I a religious scholar and so I will steer decidedly clear of attempting to issue a fatwa on the permissibility of allowing females to attend a campus. I encourage you to engage your local *ulema* on the issue and follow their guidelines with utmost conviction for they are the protectors of our *izzat* and respect. I am simply going to contextualise the situations facing females on campus in an effort to make your decision, as a female or parent of a daughter, a little more informed.

I have chosen to deal with this issue early on in this text as I believe that I need to highlight the importance of women in our society and how we have completely lost sight of their value. Unlike the west who claim to market the highest level of women's rights, we as Muslims truly cherish and honour our women. We do this because we believe that they are the nucleus of society and that no community can be productive unless their women are properly treated. This is because the female fulfils the all important role of the mother that nurtures and brings up a child.

It is sad that we are plunging our beloved sisters into such treacherous environments without even batting an eyelid. Perhaps it is because we are unaware of the extremely daunting challenges facing women at campuses. I will attempt to discuss the general challenges facing all Muslims at universities later on but will mention a few here in context. Universities have become the hotbed of *zina* of late. In my view, the only place where *zina* is more openly committed is in nightclubs, escort agen-

cies and establishments of the like. Men and women intermingle freely at universities and, unlike the workplace, are not bound by unwritten boundaries and respect for the colleague. In fact there is an underlying encouragement for them to freely interact with each other often with the open hope of pursuing some kind of a relationship. We as Muslims should not become a part of such *fitnahs* nor should we be the cause of them.

I would like to bring to your attention an incident that occurred at one of the campuses not so long ago. An extremely intelligent, young Muslim female who had outstanding schooling results got married and went to study at a university. She was enrolled to study an extremely complex degree while her husband was studying at another campus. Despite being happily married she ended up falling in love with another Muslim boy at university. After a long, painful and difficult affair, Allah (SWT) blessed them both with *hidayah* and they decided to break off the relationship. Nevertheless imagine how hurt the husband would feel if he knew that his wife had engaged in an intimate relationship with another man during their marriage?

The second issue is our weakness as Muslims to follow *shariah* to its fullest. If we were to assume that it were permissible from a *shariah* point of view for females to attend a campus, we must realise that the laws of *hijab* and *purdah* which we are so hesitant to adopt still remain a necessity. With so many *ghair mahrams* ogling after our females, how can we allow ourselves to go to such environments in a manner that attracts more attention. It boils down to the fact that we are often too weak in our present mindset to withstand such challenges. A newly rehabilitated alcoholic

does not go freely into a bar. He has recognised his weakness and does not profess to be stronger than he is. We too must recognise our inability to follow the *shariah* and if so, stay away from such hotbeds of *fitnah*.

One of the things that often happens to our sisters on campus is that their outlook on life begins to change. Instead of focusing on ultimately bringing up pious children and fulfilling the role of the mother and wife in a household, they sometimes tend to become attracted to a corporate lifestyle. Given their intelligence and abilities, they will naturally flourish in their careers, sometimes more than men. However, they are then unable to adequately deal with the home affairs and the children and the family will ultimately become neglected. It is impossible for anyone to say that a woman who leaves the home at 7am and returns at 6pm can provide the necessary love and care for her family.

### Immorality and Immodesty

Islam is a very pure and perfect way of life. Every aspect of Islam is characterised by *hayaa* and modesty. Even the manner of relieving one's self is covered by a sense of modesty. This is very different to the secular understanding of modesty. In fact, the campus environment traditionally boasts little or no modesty whatsoever.

One of the main avenues through which immorality is manifested is the student's dress code. People are encouraged to dress in a certain manner in order to follow the trends of fashion. Most of these trends are western, un-Islamic trends that completely violate the laws of *shariah*. Those who choose not to abide by these "fashion code" are frowned upon and seen as extremists.

The idea of following a trend

is contrary to the Muslim's motivation behind dressing. A Muslim should firstly be dressing in a manner that is completely within the bounds of the *shariah*. Thereafter the aim should be to try to follow the *sunnah* and to maintain the Muslim identity. It is sad that one is unable to distinguish the Muslim from the non Muslim while walking on campus as both have the same kind of appearance. Many times I have been unsure as to whether to make *salaam* to a person or greet them with a "good morning" as I could not identify whether they were Muslim. Apart from the modesty of dress, the campus environment encourages a manner of behaviour that is completely devoid of any sense of modesty. Students tend to behave very flirtatiously with all members of the opposite sex, irrespective of whether it is done with romantic intentions or not. As Muslims we need to be extremely conscious of the manner in which we interact with each other, especially members of the opposite sex. Not only should we have no unnecessary contact with members of the opposite sex but the contact that we are forced to engage in must be very restrained and restricted.

I would like to draw the attention of the parents at this point. You may send your children dressed appropriately and expect them to behave with decorum but you will often find that while their outer garb is Islamic, their interactions with the opposite sex are completely out of sync. I would also like to draw the attention of my young brothers and sisters on campus. It may seem fun and enjoyable to "innocently" flirt with your colleague, but bear in mind that the boundaries of *shariah* do not only extend to your beard or scarf but imbibe your complete character as well. You of all people should

be protecting the *hayaa* of your fellow Muslims and by you becoming the counterparty to the flirting, you are injuring their *hayaa* as well.

I was personally witness to an incident where a girl from an extremely conservative and pious home was sent to a distant university to pursue an education. While there she fell in love with someone and began pursuing a relationship with him. This girl who all her life was modestly dressed, prayed her *salaah* five times a day and sometimes even woke up for *tahajjud* ended up in a situation where she used to sleep over in the same bed as her boyfriend every night. It is not that she was inherently evil or disrespectful of Islam but she was simply unable to manage the freedoms afforded to her at the university.

The thread of immorality breeds a culture of complete shamelessness. It is not uncommon for Muslim students today to be found in the most raucous of night clubs, freely consuming alcohol and drugs. In fact the situation is so dire that it is my estimation that at least 1 in 3 Muslim students are on or have experimented with drugs. I was recently invited for supper by some Muslim brothers who studied with me on campus. I was bewildered to find that they were consuming alcohol freely, as though it were a soft drink, in my presence despite the fact that I had on Islamic garb.

Alcoholism amongst the youth is going to prove to be an extremely dangerous weapon. It may give one an adrenalin rush to indulge in such activities while one is young, but the effects are far reaching. Alcohol is a lifestyle substance that is extremely difficult to give up. I have many friends who have made *tawba* and changed their lives but continue to have severe urges to indulge in drinking. Every time they are exposed to alcohol in the slightest way, they find it extremely difficult to resist the temptation.

## BEWARE OF SHRIMP-POISONING

*Shrimps and all sea animals besides fish are haraam according to the Hanafi Math-hab. Read the following interesting report:*

A woman suddenly died unexpectedly with signs of bleeding from her ears, nose, mouth & eyes. After a preliminary autopsy it was diagnosed that death was due to arsenic poisoning. Where did the arsenic come from?

The police launched an in-depth and extensive investigation. A medical school professor was invited to come to solve the case. The professor carefully looked at the con-

tents. In less than half an hour, the mystery was solved.

The professor said: 'The deceased did not commit suicide and neither was she murdered, she died of accidental death due to ignorance!' Everyone was puzzled, why accidental death? The professor said: 'The arsenic was produced in the stomach of the deceased.' The deceased used to take 'Vitamin C' everyday, which in itself is not a problem. The problem was that she ate a large portion of shrimp/prawn during dinner. Eating shrimp/prawn is not the problem that's why nothing happened to her family even though they had

the same shrimp/prawn. However at the same time the deceased also took 'vitamin C', that is where the problem was. Researchers at the University of Chicago in the United States, found through experiments, food such as soft-shell contain much higher concentration of five potassium arsenic compounds.

Such fresh food by itself has no toxic effects on the human body. However, in taking 'vitamin C', chemical reaction occurs and the original non-toxic elements change to toxic elements.

Arsenic poisoning has magma role and can cause paralysis to the small blood vessels. Therefore, a person who dies of arsenic poisoning will show

signs of bleeding from the ears, nose, mouth & eyes. Thus as a precautionary measure,

DO NOT eat shrimp/prawn when taking 'vitamin C'. After reading this; please do not be stingy. Re-share to your friends.

with Best regards  
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<http://en.wikipedia.org/wiki/Shrimp>

## SWEETNESS OF IMAAN

HADHRAT Anas (radhiyallahu anhu) narrated that Rasulullah (sallallahu alayhi wasallam) said that a person in whom there are three conditions tastes the sweetness of Imaan:

His love for Allah and Rasulullah (sallallahu alayhi wasallam) exceeds his love for all other things.

His friendship with any person is only for the Pleasure of Allah Ta'ala (i.e. not for any worldly or nafsaani motive). He abhors plunging into kufr just as one abhors (and fears) plunging into a fire."



# Questions and Answers

THE MAJLIS Q & A  
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PORT ELIZABETH  
SOUTH AFRICA 6056

(Continued from page 5)

joor of the miscreant imaam. It is Waajib for the trustees to dismiss the faasiq.

**Q. Is it permissible for a widow to attend a court hearing during her Iddat? The man who had killed her husband is being tried in court. The widow attends the hearing.**

**A.** It is haraam for the widow to attend the court hearing during her iddat if she has not been subpoenaed to attend. If she attended merely to hear the proceedings, then she was sitting in court under the La'nat (Curse) of Allah Ta'ala. In fact, it is not at all permissible for women to attend courts merely to listen to proceedings even if they are not in Iddat.

**Q. A shaikh has organized group thikr for his female mureeds. The women gather at a venue and make thikr in congregation. This is something foreign to the Muslim community. Is there a basis in Islam for this type of female thikr?**

**A.** Firstly, it is haraam for this person who masquerades as a sheikh to have female mureeds. He is a danger to their hayaa and akhlaaq. The ladies who gather for group thikr and their sheikh are juhala (morons) and fussaag, far astray from Siratul Mustaqeem. The sheikh who encourages women to emerge from their homes to attend group thikr gatherings is

lost. He has deviated from the Deen. He is under the spell of shaitaan. Shaitaan is an expert in the science of deception. This devilish science is called *Talbeesul Iblees*. Shaitaan has adorned the deception of females group thikr for this moron who poses as a sheikh. May Allah Ta'ala save the Ummah from such dacoits who ruin the haya and Imaan of women.

**Q. Is it permissible for Muslim males to urinate in the public such as the urinals in public places?**

**A.** Urinating in public is shameless and sinful. It also used to be a crime in terms of the law of the land. We do not know what the legal position is at present. It is a western practice of bestiality. The West has acquired this practice from donkeys and pigs. They are absolutely bereft of the slightest vestige of shame when they stand in groups to urinate like asses. How can such a lewd and bestial practice ever be permissible in Islam? The donkey urinating, happily engages in conversation with the donkey standing alongside him. Both urinate and enjoy their talk. There is no *insaaniyat* in people who stand and urinate in public like donkeys and dogs.

However, of recent, the Saudis who have become intoxicated with American bestiality have also started to urinate in public. They have therefore installed the shameless

'standing' urinals in Mina and Arafat for males in ihraam to urinate, standing with their satr exposed in full view of men and women. The MJC sheikhs of Cape Town are also notorious for this practice – standing and urinating like donkeys, then simply buttoning up without effecting the demands of Shar'i Istinja.

You will still see worse acts of 'wonder' in the sphere of western immorality than urinating in public. We are moving towards Qiyaamah. The predicted stage of fornicating like dogs in full public view on the streets will still be observed. Today they are urinating like donkeys in public. Tomorrow they will fornicate like pigs and dogs in public. May Allah Ta'ala save us from such calamities.

**Q. I am a follower of the Maaliki Math-hab. What is the compulsory beard length according to the Maaliki Math-hab?**

**A.** According to the Maaliki Math-hab, the mandatory length of the beard is one fist length. The beard has to be a full beard.

**Q. I am in a Mudhaarabah partnership. I have invested a sum of money. Whilst the partnership is in progress, I am receiving a monthly payment which is deductible from my share of future profit. I have been told that the monthly pay-**

**ment is not permissible. Should I not be paid in this way?**

**A.** It is incorrect for the investor to receive the monthly payment. In accepting the payments he is actually withdrawing his capital investment which is supposed to remain in the business. Even the monthly payment has to be compulsorily invested by the trader to increase profit.

**Q. Is the special Jumuaah Mubaarak greeting on Fridays Sunnah?**

**A.** The practice of special Jumuaah greeting is bid'ah. It is not permissible.

**Q. Is it permissible to drink herbal medicine which contains ethanol?**

**A.** If no other halaal medicine is available, then it will be permissible.

**Q. Why is it permissible to pay taxes with interest money?**

**A.** Because taxation is haraam in Islam. Even the Khalifah of the Islamic empire may not impose taxes on the people besides such taxes which have already been ordained by Allah Ta'ala such as Jizyah on the non-Muslim citizens, and Zakaat, etc.

**Q. What does Islam say about dinosaurs? Were there such beasts?**

**A.** The existence or non-existence of dinosaurs does not form part of Islamic belief. Such animals may have existed or may not have existed. Allah knows best.

## A NATURAL LAXATIVE

The Mashaaikh say: "The stomach is the abode of disease, and love is the root of medicine." Qillat-e-Ta'aam (Reduction in food-intake) is one of the four principles of Tasawwuf. Rasulullah (sallallahu alayhi wasallam) said that while a kaafir eats with seven intestines, the Mu'min eats with one intestine.

Hadrath Abdullah Bin Suhail (rahmatullah alayh) said: "When Allah Ta'ala created the world, He created in satiation (i.e. a filled stomach) sin and ignorance, and in hunger knowledge and wisdom."

The vast majority of sicknesses from which people suffer is due to the type of food they eat and the way in which they eat. The preponderance of carrion, chemically laced food, and over-eating are the primary culprits of diseases. The first casualty is the stomach which complains of indigestion and constipation. Eat correctly. Don't eat carrion and mushtabah food, and eat less.

For constipation eat about 7 prunes (fresh or dried) on an empty stomach. After about an hour or so drink some milk. Adopt this simple remedy frequently. Insha'Allah, it will assist to clear up the corruption in the stomach.

## HARAAM NAMIBIAN CARRION

**Q. I was shocked to see lamb carcasses stamped halaal with a Namibia stamp. SANHA endorses Namibian meat sold all over South Africa. How can we trust this? Only a handful of Muslims live there in scattered parts of the country. Please inform the Ummah.**

**A.** Nothing should shock you. Even if you find pork halaal-stamped by these carrion-halaalizing organizations such as SANHA, MJC and NIHT, etc., there is no need for shock. Even 'halaal' pork is fast becoming a global norm – halaalized by the money-hungry mercenary carrion-halaalizing entities proliferating the world in many countries.

Although SANHA claims to approve only Namibian beef, the consumer will understand from the approval of Namibian carrion beef that even the carrion lamb is 'halaal'. The beef too in reality is haraam carrion. Never trust the word of SANHA and the other haraam meat halaalizers.

**ALL NAMIBIAN MEAT IS HARAAM – LAMB AND BEEF.**

## ROBBING THE HEIRS

(Continued from page 10)

registered in her name or if bequeathed to her in your brother's haraam, shaitaani will, then there is no relief for you in terms of the kuffaar law. However, injustice never goes by unrecompensed. The evil being committed by your sister-in-law will still hem her in and destroy her. Remember, that there is never an escape for injustice and oppression. Her one leg is already dangling in the Qabr. She will not have to wait long to be consumed

by the torments of the Qabr.

Don't let the millions unduly worry you. Whatever Allah Ta'ala has ordained for you is best. The Qur'aan Majeed says: "Perhaps you dislike something whilst it is good for you." You have not lost anything. Allah Ta'ala is piling up the treasures for you in Jannat. This dunya is *jeefah* (carrion), said Rasulullah (sallallahu alayhi wasallam). What has slipped past you is not destined for you by Allah Ta'ala. Be contented with the halaal

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

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**FOREIGN**

**CONTRIBUTORS**

Foreign contributors who wish to aid this vital Project of Islam, may deposit their contributions into the under mentioned account:

**SERVANTS OF SUFFERING HUMANITY**

Account no. 631 91029 (US dollar)

Bank: Alliance and Leicester

PLC, Bootle, GIR 0AA, Merseyside, England  
**SWIFT/BIC code ALEIGB22**  
**IBAN:**  
**GB04 ALE1720 000 631 910 29**

**Sterling Account:**  
**Santander Commercial Bank**

**Bridal Road, Bootle, Merseyside, L60 4GB, England**

**Account No. 3087 6084**

**Sort code 09-07-24**  
Important: Do notify us if a deposit is made in our banking account. Please let us know the designation of the contribution, whether it is Zakaat, Lillah, Majlis contribution, etc.

**Jumaadal Ula 1434  
March 2013**

**ZAKAAT NISAAB R5,600**  
**MEHR-E-FATIMI R16,000**

rizq Allah Ta'ala has bestowed to you. Your sister-in-law should meditate on *her future encasement in a steel coffin which awaits her. She shall be welded therein by the Angels of Athaab, and cast into the bowels of Hell-Fire. On this she should meditate.*