

The Majlis

"VOICE of ISLAM"

**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

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**"The reward is great at the time of a
calamity which is great. When Allah loves
a people, He puts them to trial." (Hadith)**

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THE KUFR OPENING CEREMONY OF THE TURKISH MUSJID DHIRAAR

A JUSTIFIABLY AGITATED AND CONCERNED MUSLIM BROTHER LAMENTS AS FOLLOWS:

"Assalamu Alaykum

I write this letter with concern regarding the official opening of the Nizamia Turkish Mosque in Midrand. It has come to my notice about various un-Islamic practices that occurred at the opening with full participation of a number of prominent Ulama who were present at the event. In view of this I would like to raise the following issues and I am hoping Moulana will address these issues through the Majlis:

How can someone who is not a Muslim officially open the Masjid? This was done by President Jacob Zuma. The dignitaries were told not to remove their shoes when entering the Masjid. Instead they were given plastic covers as is used in operating

theatres to cover their shoes.

The Gauteng Premier Nomvula Makonyane (female) entered the Masjid wearing a dress covering her just below her knees. To add to this insult to the house of Allah, she strolled in holding the hands of Uncle Ali who has financed the complex. The picture was published in The Star newspaper.

A number of prominent Ulama from the Jamiat in Gauteng and the entire Ulama team from Radio Islam were present at the event and I am led to believe that an Aalim even addressed the gathering.

The event was further used for political purposes to strengthen diplomatic ties between Turkey and South Africa.

One of the biggest concerns I wish to raise is the participation of the Ulama and the hypocrisy where they would preach one thing

from the Mimbar regarding the sanctity of the Masjid, the laws of Purdah / Hijab etc. yet in practice this is the complete opposite. The same can be said about the Radio Islam awards and the function where song and wine were the order of the day.

Against the above background, how can one respect the Ulama and Ulama bodies who claim to be the inheritors of the Prophets of Allah? All these Ulama seek to do is to curry favour with the likes of government, organisations like the Turkish group and others to feather their own nests and agendas. It doesn't mean that living in a multi-religious and multicultural society that we must sacrifice our Islamic ethos and principles, of which the Ulama have played a major role in doing.

Respected Moulana please be kind enough to comment on this. Jazakallah Khair."

THE MAJLIS COMMENTS

Brother, you ask: *"How can one respect the Ulama and Ulama bodies who claim to be inheritors of the Prophets of Allah?"*

OUR RESPONSE: To respect the Ulama is Waajib. Rasulullah (sallallahu alayhi wasallam) said: *"Verily, the Ulama are the Heirs of the Ambiya."* There is no gain-saying that the Ulama being the Guardians of the Deen have to be honoured and respected. The problem which has cast you into the quandary which in turn has agitated your conscience and Imaan is the misunderstanding that Ulama were present at the kufr opening ceremony of the Turkish 'Masjid' Dhiraar. There were no Ulama participating in that haraam ceremony.

How is it possible for Ulama who are the Heirs and Representatives of

Rasulullah (sallallahu alayhi wasallam), the Guardians and Defenders of Islam to have ever participated in a pantomime of kufr, fisq and fujoor? Those who had joined the madding crowd in the Turkish 'Masjid' Dhiraar in the guise of 'Ulama' were in fact cranks, fakes and frauds masquerading as Ulama.

The vile molvis who participated in the fisq and fujoor ceremony are miserable *munaafiqeen* who wallow in mental subjection, lapping up the *najaasat* disgorged and excreted by the elements and agents of Shaitaan under whose auspices the kufr opening ceremony occurred. These frauds posing and parading as Ulama belong to a fraternity of vermin about whom Rasulullah (sallallahu alayhi wasallam) said: *"They will circumambulate their intestines in Jahannum."* In Hell-Fire will their intestines

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THE RIBA BANKS AND THEIR MORON 'SHARIAH' BOARDS

Brother Husain writes:

"Please comment on the following statements made by a journalist who is an expert on Islamic finance:

(1) "A group of Islamic scholars is proposing a fresh solution to charges that banks' sharia boards are open to conflicts of interest; create partnerships between the boards and Muslim depositors, to insulate the boards from pressure exerted by bank managements.

Shariah boards, composed of experts in Islamic financial law, supervise Islamic banks' activities and products to make sure they conform to religious principles, such as bans on interest and pure monetary speculation.

Traditionally, banks appoint prestigious scholars to

their sharia boards and pay them fees and retainers. This has left the system vulnerable to charges of conflict of interest: the scholars are being paid by the institutions which they are supposed to be supervising impartially."

OUR COMMENT

(1) To us too it appears that the dispute between the previous shariah board and FNB pertained to an administrative issue, and not a Shar'i matter. It is correct that the shariah board has not apprized the community of any haraam products of the bank which could have triggered the decision to resign *en masse*. The conundrum underlying its resignation thus remains. The bank's version for the resig-

nation, in view of the shariah board's abstention from detailed information, undoubtedly creates the impression that it was an administrative dispute, and not a Shar'i issue which constrained the resignation. Be that as it may, we shall overlook the administrative argument since it is not within the purview of our function to become embroiled in such issues which are unrelated to the Shariah. Our *naseehat* will be confined strictly to the Shariah.

The 'fresh solution' suggested is not an Islamic solution. It does not benefit Muslims nor is it the effect of wisdom. There is no compatibility between the shariah and a capitalist bank. The fundamental element block-

ing a partnership of any kind between a shariah entity and a capitalist bank is that banks are the worst institutions of riba. In fact, they are the bastions of riba and the worst parasites extravasating the economic blood of nations, leaving them totally exsiccated.

The duty of Islamic scholars is to guard the Shariah and guide the Muslim community. It is not their function to promote the products of the riba banks. It is most despicable for a group of 'scholars' to sit as employees of a riba bank, devour the haraam wages they are paid for churning out fatwas of *jawaaz* (permissibility) for the products and wares of the riba banks of the capitalist world.

The argument of rendering 'free' service to the bank by an 'independent' shariah board is also untenable in terms of the Shariah. What relationship does there exist between Ulama and the enemies of Allah Azza Wa Jal? Banks are such enemies on whom Allah Azza Wa Jal has announced an ultimatum of war. Thus, the Qur'aan states about the devourers of riba:

"Take notice of war from Allah and His Rasool..."

The argument that the motivation for a relationship with the riba banks is to provide a service to the Muslim community is a fiction conjectured by the nafs. The Qur'aan Majeed warns: *"In fact, man has baseerat over his nafs even though he presents excuses (to justify his indulgence and participation*

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Questions and Answers

THE MAJLIS Q & A
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Q. Some ulama are accepting machine slaughter. What is the ruling?

A. Machine slaughtering is absolutely haraam. Animals killed by a machine are haraam. The Ulama who say that machine slaughtering is permissible, simply do not know what they are blurring out. We have prepared a detailed explanation of this issue. Anyone interested may write for a copy.

Q. In Taraaweeh Salaat most Imaams do not recite Durood and Dua in Qa'dah. They terminate the Salaat after only Tasahhud. Is this valid?

A. It is baatil and sinful. It is gross carelessness to omit Durood and Dua in Qa'dah Akeerah. It is not permissible to do so. Abandonment of the Sunnats is abominable and sinful.

Q. In some places I have seen Tahajjud Salaat being performed with Jamaat. Is this permissible?

A. According to the Shaafi' and Hambali Math-habs, Tahajjud Salaat in Jamaat is permissible. According to the Hanafi Math-hab, it is not permissible. Hanafis should not perform Nafl Salaat with Jamaat.

Q. Is it permissible for a Muslim to be a judge in a non-Muslim country?

A. It is absolutely haraam to be a judge in a non-Muslim country as well as in all Muslim countries in this age. Judges have to dispense 'justice' in terms of kuffaar law. The Qur'aan states: "Those who do not decree according to that (Shariah) which Allah has revealed, verily they are kaafiroon."

Q. A detailed fatwa of a dozen pages issued by Darul Uloom, Karachi, Pakistan and also signed by Mufti Taqi Sahib, asserts that the substance shellac is halaal, hence products containing it are permissible. Please comment.

A. We have studied the fatwa which contains very little *dalaa-il*. Insha'Alah, a detailed response will be published. Shellac which is a substance derived from insects is not permissible despite its *tahaarat* (purity). Just as it is not permissible to eat pure sand, so too it is not permissible to

consume shellac. Shellac being part of insects may not be consumed.

Q. A Muslim organization conducts its annual general meetings inside the Musjid. Voices are raised and the respect of the Musjid is not observed. Is it permissible to hold such meetings inside the Musjid?

A. It is not permissible to have the annual general meeting in the Musjid. Rasulullah (sallallahu alayhi wasallam) prohibited any worldly talk in the Musjid. Those who hold their annual general meeting in the Musjid are in grievous error. They are signs of Qiyaamah. Among the lesser signs of Qiyaamah as mentioned by Rasulullah (sallallahu alayhi wasallam) is: "Voices will be raised in the Musajjid." Nabi (sallallahu alayhi wasallam) also said: "Conversation in the Musjid devours good deeds just as cattle devour grass."

Q. Are those Muslims who consume food on the basis of the halaal certification of SANHA, etc. absolved of the sin of eating carrion?

A. In the current scenario, consuming the haraam meat products certified by SANHA, MJC, ICSA NIHT, etc. will be a crime. These organizations cannot be trusted regarding matters of halaal and haraam. The evidence damning these organizations and their operations no longer permits Muslims to consume food only on the basis of their certification. These organizations have no standing in terms of the Shariah. Their certification is worthless. Therefore, before consuming a product, one should ascertain from other reliable sources whether the product is permissible or not. In fact, it is not permissible to buy meat products from non-Muslims. As far as meat and chicken products are concerned, it is haraam to buy from non-Muslim business houses. Also, all chickens processed by the non-Muslim chicken-killing facilities such as Rainbow, Early Bird, etc., are haraam even if sold by Muslims.

Q. Should the pebbles with which the Jamraat are pelted be washed?

used even by the Sahaabah.

In *Ihyaaul Uloom*, Imaam Ghazaali (rahmatullah alayh) says: Anas (radhiyallahu anhu) - a very senior Sahaabi - when he used to be questioned would say: "Ask Maulana Al-Hasan." The reference is to Hadhrat Hasan Basri (rahmatullah alayh) who was among the very senior Taabieen.

In Musannaf Ibn Abi Shaybah (died 235 Hijri), the following Hadith is narrated: "Khalid Bin Rabaah narrated that verily, Anas Bin Maa'lik was asked a mas'alah. Then he said: "Make incumbent upon you Maulana Al-Hasan, and ask him." The people said: "O Aba Humzah! We are asking you and you say: 'Ask Maulana Al-Hasan?' He said: "Verily, we have heard and he had heard whilst we forgot and he remembered."

"THE WOMAN IS LIKE A QAADHI"

Question: My husband gave me three Talaqs, but now denies it although I am absolutely certain about this. He went to a Mufti who said that if I do not have witnesses, then the Nikah is still valid, and the word of the husband will be taken. Now what must I do when I know for a certainty that my husband gave me three Talaqs. He has no Deeni scruples, therefore he denies the Talaqs. He does not care if he will be living in the state of adultery. What should I do?

ANSWER: The issue for you is quite simple. You do what the Shariah tells you to do, not what the errant mufti advised the man who is no longer your husband. The Mufti is not a Qaadhi. The issue of witnesses is therefore superfluous. According to the Shariah, in Talaq issues of this nature, the word of the wife is

final. The principle underlying this is: *The woman is like a Qaadhi*. That is, in so far as she herself is concerned, she should decree that the three Talaqs have been issued and separate herself and sit in Iddat, regardless of the tantrums of the man (the ex-husband).

Regardless of what any Mufti rules, the woman should remember that it is her Shar'i right, in fact obligation, to make the decision when the husband denies having issued Talaq and she is absolutely certain that he did give Talaq. She should reject his false claim and understand that he is a liar lacking in fear for Allah Ta'ala, hence his satanic denial.

No amount of fatwas can negate this right which wives have, and no Mufti has the power, either coercive or moral and spiritual to compel her to remain with a man who has given her three Talaqs or even one Talaq Baa-in which terminates the Nikah.

A. It is better to wash the pebbles. It is not Waajib.

Q. What is the status of a person who says that he believes in only the Qur'aan, not in the Hadith?

A. A person who claims that he believes in only the Qur'aan is a deceit. In reality he does not believe in the Qur'aan because the Qur'aan Majeed in many aayats commands obedience to Rasulullah (sallallahu alayhi wasallam). The Qur'aan further states that whoever obeys the Rasool has obeyed Allah. The meaning of obeying Rasulullah (sallallahu alayhi wasallam) is to obey all the teachings of the Nabi (sallallahu alayhi wasallam). Thousands of these teachings are not to be found in the Qur'aan, hence the Qur'aan says: "Whatever the Rasool brings to you, hold on to it, and whatever he forbids you of, abstain from it."

A man who does not obey the Rasool (sallallahu alayhi wasallam) does not believe in the Five fundamental Pillars of Islam. No where in the Qur'aan is it mentioned that five Salaat are Fardh daily nor are the number of raka'ts mentioned in the Qur'aan. The same applies with all the acts of Ibaadat and with all other commands and prohibitions. The Qur'aan makes brief reference to issues which have been explained by Rasulullah (sallallahu alayhi wasallam). Thus, the one who says that he does not believe in all these teachings of Rasulullah (sallallahu alayhi wasallam), and that he believes in only the Qur'aan is a deceit, liar and a kaafir.

Q. Please study the fatwa of Mufti Taqi Sahib on forex dealings. According to the Mufti forex sales are not permissible. What is your view? Also comment on the fatwa of Mufti Jakhura.

A. We are in agreement with Mufti Taqi Sahib's fatwa. It is not permissible to deal in forex if exchange of the

two currencies is not affected simultaneously into the possession of the respective parties. The manner of the 'trade' described in the question is haraam.

Whilst Mufti Jakhura's view is generally correct, we differ with Aaqifi's concept of 'constructive possession' which he has cited in his fatwa. The methods of 'possession' described by Aaqifi are baseless and do not constitute valid possession even *Hukman*.

Q. A husband said to his wife: "If you ever speak about this subject, it will mean you are divorced." After some time, the husband wants to retract his statement and allow her to speak on the subject. Will this be permissible? What should he say to retract?

A. A retraction will not be valid. If the wife speaks on the subject, one Talaq Raj'i will come into effect. Before expiry of her iddat, the husband may reconcile with her without the need to renew the Nikah. However, one Talaq will always remain. If at any time in future he issues two Talaqs, then together with this one Talaq, it will be three which finally and irrevocably terminates the marriage.

Q. Is it permissible for a man to perform Jamaat Salaat at home with his wife and daughters?

A. The Jamaat is valid. However, if there is a nearby Musjid, then it will not be permissible for a man to perform his Fardh Salaat at home without valid reason.

Q. Is it permissible for the wife and children to perform Salaat behind the husband/father who sits on a chair to perform Salaat due to a disability?

A. The Salaat of Hanafi muqtadis is not valid behind the Imaam who sits in a chair. For Shaafis this is permissible.

Q. A tenant vacated the premises

MAULANA?

Q. Salafis say that it is not permissible to call a learned person by the title of 'Maulana'. They say that the word 'Maulana' meaning 'Our Friend' is exclusive with Allah Ta'ala. They further claim that it is only in India and Pakistan that this title is used. If it is not permissible to use this title for a learned person, how could so many great Ulama have condoned it?

A. Salafis are spiritually barren morons, hence they always talk drivel. Assuming that this title is used only in India and Pakistan, that does not render it impermissible. There is absolutely not a shred of intelligence in what these deviated Salafis are saying. This term was

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on the last day of the month without having given notice of a month. The landlord demands that he pays a month's rent even though he does not occupy the house. Is this permissible?

A. According to the Shariah, the tenant may not be charged rent for the month if he had moved out of the house before the commencement of the new month. If he was in the house even a few hours of the new month, then he would be liable for the rent of the whole month. The one-month's notice condition is merely an agreement which does not make incumbent rental for the month which the tenant does not occupy. The tenant had a moral obligation to serve a month's notice.

Q. If Ajwah dates are exchanged for a cheaper kind of dates, is it permissible to give more cheaper dates for the Ajwah? And, Spanish olive oil for Greek olive oil?

A. Dates of any kind if exchanged for dates, must be equal in weight on both sides. Thus, the weight of Ajwah dates must be the same as the weight of the cheaper dates. The same applies to the olive oil. Both sides must be the same quantity. When exchanging items, the quality is not considered. If the items are of the same kind, the amount has to be the same on both sides, e.g. brown sugar for white sugar; barley for barley, corn for corn, tea for tea, brown flour for white flour, etc. The value and quality are of no consideration in this type of exchange.

Q. I set aside an amount of money with the intention of it being my Zakaat payment. However, I paid my Zakaat with other money. What is the status of the money which I had set aside with the intention of zakaat? Must I give it to charity?

A. The money which you had set aside belongs to you. It is not incumbent to give it to charity. Regardless from which money you paid your Zakaat, you may now use the money which had been set aside.

Q. Are Salafis part of the Ahlus Sunnah Wal Jama'ah?

A. Salafis are beyond the pale of the Ahlus Sunnah Wal Jama'ah which in this era is confined to the followers of the Four Math-habs (Hanafi, Maaliki, Shaafi' and Hambali). These Four Math-habs are the Fruit of *Khairul Quroon* (the first three noble eras of Islam). Rasulullah (sallallahu alayhi wasallam) said that after the *Khairul Quroon* will appear liars and men who love obesity. The Salafis are included among the liars and the lovers of obesity.

Q. What is the rule when inviting the guests of another person? My neighbour invites my guests for meals without asking me. Meanwhile I have prepared food for the guests. Should a person invite the host too when his guests are invited?

A. It is improper for a person to invite another person's guest without refer-

ring to the host. The host may have made some other arrangement. The guest too should refer the person to his/her host. The guest should not accept invitations without the knowledge of the host. It is not necessary to invite the host also. Only the host should be informed.

Q. Many people perform Salaat wearing only jeans and a T-shirt. Is this permissible?

A. It is haraam. Such Salaat has to be compulsorily repeated dressed with proper Islamic attire.

Q. An Imaam of a Musjid says that Nikahs should not be performed inside the Musjid. Nikahs should be performed in the courtyard or in the section where Janaazah Salaat is performed. He says that because of the sanctity of the Musjid, Nikahs should not be performed inside. Is this correct?

A. The best place for a Nikah is the Musjid. Performing Nikah in the Musjid is not negatory of the sanctity of the Musjid. Nikahs are always performed inside the Musjid.

Q. Is it permissible to make qur'baani of animals without tails? Some Ulama say that it is permissible?

A. Qur'baani of an animal without a tail is not valid. All the arguments they cite in the abortive bid to legalize qur'baani of tailless animals are baatil.

Q. Is it permissible to invest in Allan Gray? In which shares can we invest?

A. Allan Gray is a non-Muslim company. It is not permissible to invest in such a venture. All shares are haraam. The best and safest investment is gold coins. The price constantly rises. Those who had bought krugerrands three years ago have made 80% profit. There is no share company which can hope to pay even a quarter of such dividends.

Q. Please comment on the insulting film and cartoon attacks of Islam. What does Islam say about freedom of speech?

A. The attacks on Islam are nothing new. It is simply the confrontation between Islam and kufr, and this will continue until the Day of Qiyaamah. The wars between Islam and the kuffaar are destined for perpetuity. All these occurrences are to be expected.

Today Muslims are the underdogs, lying prostrate in humiliation at the feet of the kuffaar. And, this is Allah's punishment for the Ummah who has turned its back on Islam. In the circumstances the only options Muslims have are Sabr, Dua and Islaah (moral reformation).

Freedom of speech is a stupid notion designed by Iblees for his snare of immorality. The kuffaar have freedom in just about everything – freedom to fornicate, freedom to be lesbians, freedom to perpetrate homosexuality and the worst of unnatural sexual misdemeanours, freedom to abuse, freedom to devour carrion and every-

MJC CONDONES GRAVE-WORSHIP

Q. Kindly peruse the statement which the MJC issued on the desecration of the tombs of the karamats in Cape Town. Are these tombs and the activities taking place at the karamats permissible?

A. The statement of the MJC on the issue of tombs is drivel and un-Islamic. It is haraam to erect mausolea and tomb structures at and on the graves of the Auliya. The analogy with Rasulullah's Holy Grave is baseless because the Shariah makes an exception for the graves of the Ambiya.

At all the tombs of the Auliya, whether in Cape Town or any where else in the world, an abundance of shirk is practised. Should there be a true Islamic government, it will be its duty to destroy all the tomb constructions and leave only the bare graves in the same way as are the graves of all Muslims.

The MJC is a body of bid'atis who even condone and practise kufr such as performing Janaazah Salaat for a professed atheist. Maulana Yusuf Karaan issuing the baatil statement on behalf of the MJC is indeed lamentable. Maulana Yusuf Karaan who had studied and qualified at Darul Uloom Deoband should have known better. He is fully aware that his Ustaadh and all the Ulama of De-

oband are dead against mausolea and acts of grave-worship which take place in abundance and recklessly at the tombs of the Auliya. It is sad to observe that Maulana Yusuf Karaan in his last phase of life with both his legs hanging in the grave has become a chameleon. He has betrayed his Ustaadh and the knowledge he had acquired, and Islam by throwing in his lot with the people of baatil, namely, the MJC and the grave-worshippers.

The 'karamats' (darghas) in Cape Town are haunts of shirk and grave-worship. Destruction of the monuments of shirk, grave-worship and kufr is not desecration of graves. It is destruction of idolatry, and that was the primary mission of Rasulullah (sallallahu alayhi wasallam). Our Nabi (sallallahu alayhi wasallam) had once dispatched Hadhrat Ali (radhiyallahu anhu) to flatten every raised grave. On his deathbed, Rasulullah (sallallahu alayhi wasallam) cursed the Yahood and Nasaara for their grave-worshipping of the tombs of their Prophets.

This is a brief answer. If time permits, a lengthy article may be written to demolish every silly argument the MJC has tendered in its baseless statement in justification of grave-worship.

thing which is filth and haraam, freedom to utilize their eyes, hands and limbs, mind and heart in just any bestial and carnal manner they wish. The speech of Muslims is governed by strict rules of the Shariah. We do not share the kuffaar idea of 'freedom of speech'. Everything immoral for them comes within the scope of freedom. Rasulullah (sallallahu alayhi wasallam) said:

"This world is a prison for the Mu'min and a paradise for the kaafir." In other words, whilst the kaafir is free to satisfy all his lusts, the Muslim is bound in a thousand chains of the Shariah. He is not free to do, to say and to even think the way his nafs desires.

Q. What is the meaning of Tauheed Ruboobiyyah which the Salafis are teaching?

A. The Salafis have coined the terms themselves. These words simply mean Allah Ta'ala, The One with all His attributes of excellence. It means nothing else other than this.

Q. It has become a trend now for the imam who will be leading the Janaazah Salaat or one of the deceased's family members just before the Janaazah Salaat commences to announce to the jamaat waiting to perform the Janaazah Salaat to: (1) Forgive the marhoom for any offence he/she may have caused to anyone. (2) Contact one of the deceased's children or other relatives to settle any accounts the mar-

hoom may have not settled and monies he/she was owing in his/her lifetime to anyone and to settle any of the marhoom's accounts and debts. Is it permissible to make this kind of announcement at the time of Janaazah Salaat?

A. The announcements made at the time of the Janaazah Salaat are bid'ah and not permissible. This is not the occasion for making such announcements. This type of announcement had never existed in Islam since the past 14 centuries.

Q. Is it compulsory for a qaari to have a beard?

A. It is Waajib (compulsory) for every Muslim male to have a beard. It is doubly Waajib for a Qaari to have a beard. The qaari without a beard will reside in that abysmal pit of Jahannum called *Jubbul Huzn*. Regarding this terrible abode reserved for qaaris, Rasulullah (sallallahu alayhi wasallam) said that Jahannum itself seeks refuge from Allah Ta'ala of its heat 400 times daily.

Q. Is it permissible to ask a beardless qaari to be the Imaam or have a seven-style qira't program? I am now in Tanzania and see beardless qaaris having qira't programs.

A. It is not permissible to appoint a beardless qaari to be the Imaam. Those who appoint him are sinful. It is not permissible to honour such a qaari by attending his recitation. These programs where fussaqa qaaris are honoured are haraam.

Questions and Answers

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Q. In South Africa the jamiatsa had a qira't program with the clean shaven Hindawi. What is the Shariah's view regarding this program which was organized by Ulema? Is the jamiatsa the same as the NNB Jamiat? If yes, then I fully understand that they are indeed evil 'ulema'

A. The NNB Jamiat of Fordsburg is a deviated body which is being manipulated by a clique of treacherous miscreants hence they are organizing qiraa't shows by faasiq qaris. The 'jamiatsa' is in fact the NNB Jamiat. Fisq and Fujoor have now become integral constituents of the NNB Jamiat. Their evil is no longer news.

Q. For a valid reason I want to make Tawaaf-e-Ziyaarat and Sa-ee before the 8th. Is it permissible?

A. Tawaaf-e-Ziyaarat is a *Rukn (Fundamental)* of Hajj. It is Fardh to perform it. Without this Tawaaf, Hajj is not valid. The time for this Tawaaf commences from Subh Saadiq on 10th Zil Hajj, and it is Waajib to perform it during the Days of Nahr (i.e. 10th, 11th and 12th Zil Hajj). The permissible time ends at sunset on the 12th. If it is done after the expiry of these three days, then although it will be valid, the penalty of a dum (a goat/sheep) will apply.

The Tawaaf which you intend performing before these days will not be Tawaaf Ziyaarat. Your Hajj will not be valid.

Sa-ee may be made on the 8th after donning Ihraam and making a Nafl Tawaaf in which *Raml* and *Idhti-ba* are also made. If Sa-ee is made on the 8th, then it is not necessary to make Sa-ee after Tawaaf-e-Ziyaarat.

Q. Someone asked me to buy him a plane ticket. At the time of this request, the price was R2,500. However, I later managed to get the ticket for R2,200. Is it permissible for me to charge R2,500?

A. It is haraam to charge R2,500. Firstly, a ticket is not material commodity which could be traded in terms of the Shariah. A ticket is merely confirmation of the right to be transported on the plane, etc. Secondly, it will be deception to convey the impression to the person that you had paid R2,500 for the ticket. Thirdly, the R300 gain will be riba acquired by deception. Fourthly, no fee for the service was arranged. A stipulated fee may be charged for a service. It could be arranged to be paid a fixed amount for a service. This amount has to be stipulated prior to undertaking the work.

Q. Is Nutrific whole-wheat cereal halaal?

A. The Nutrific ingredients list which you sent includes Niacin (BB), Riboflavin (B2), Thiamin (B1) and Folic Acid (B9). We do not know what these poisons are nor are we aware of the sources from which these substances are derived, whether from plant or pig sources. First make enquiries regarding these chemical camouflaging epithets, then revert to us.

We are not in the business of investigating the thousands of poisons and impure substances which are utilized in processed foods.

Q. A man issued three Talaqs to his wife during her state of haidh. He is still living with her claiming that the Talaqs are not valid due to her haidh. Is he correct?

A. Despite it not being permissible to issue Talaq during the state of haidh, the Talaq is valid. Since he had issued three Talaqs, the issue of reconciliation does not develop. They can no longer reconcile. The marriage has finally and irrevocably ended.

Q. Is it permissible for a Muslim bookshop to sell books in which kufr and shirk are propagated? Is it permissible to sell books written by deviates?

A. It is haraam to sell any of these haraam books. The income acquired from selling haraam books is also haraam.

Q. A Maulana says that as long as the water reaches the roots of the hair of a female, her ghusl will be valid. It is not necessary for all her hair to be moistened. Moistening the roots suffices.

A. The Maulana Sahib has erred. Every hair has to be compulsorily moistened during ghusl. If any hair remains unwashed, the ghusl will not be valid.

Q. My husband promised to accept Islam after our marriage. A short while after the marriage, he accepted Islam. However, soon thereafter he began attending church and said that he was not a Muslim. What is the state of our marriage?

A. There never was a valid marriage. You never were his wife according to the Shariah. If he had had not accepted Islam before the marriage, then the Nikah was not valid. In that case you were living in adultery with him. He is not your husband. It is absolutely necessary that you move out of his house. You have to separate yourself from him. Ill-luck and misfortune will overhang you as long as you are living with the kaafir man.

Q. In Sri Lanka Eid Salaat is performed in numerous Musjids. It is also being performed in the open air where women also attend. Where should we perform our Eid Salaat?

A. We believe the Muslims in Sri Lanka follow the Shaafi' Math-hab. According to the Shaafi' Math-hab, Eid Salaat should be performed in the Musjids. It is more meritorious to perform Eid Salaat in the Masjid for followers of the Shaafi' Math-hab. Furthermore, on account of women also joining in the open grounds, it is better for even Hanafis to perform Eid Salaat in the Masjid. It is not permissible for women to be present where men are. They should remain at home.

Q. In prisons in the U.S.A. Muslim gangsters charge non-Muslim inmates a protection fee which they say is like Jizyah. Prisons here are

THE REVEREND AND THE CROSS

Q. Moulana (Reverend) Bham had worshipped the cross about a decade ago. I have heard that he has already repented. In my opinion it is not valid to continue referring to him as a cross-worshipper. Please explain your stance.

A. The cross-worshipping was perpetrated in the full glare of public light. It was published prominently in the daily newspapers. The act of kufr was committed by Reverend Abraham Bham in public. The Shariah therefore demands that his repentance be a public act conspicuously displayed. It is imperative that he publicly proclaims his error and that his act of cross-worshipping was indeed kufr. As long as he does not make public amends, he will be guilty of misleading countless ignorant Muslims by having created the idea that it is permissible to worship in a church sitting under 12 crosses.

Assuming that he had privately repented, it is a matter between him and Allah Ta'ala. Allah Ta'ala will decide his fate on the Day of Qiyaamah. As far as we are concerned, our hands are tied by the Shariah. The *hukm (ruling)*, here on earth will be in accordance with the commands of the Shariah, and such ruling has no relationship with Allah's judgment on the Day of Qiyaamah.

Mansur Al-Hallaal (rahmatullah alayh) was a great Saint. It is the belief of all the Auliya that he was a true Wali of high status. Yet, even his Shaikh Hadhrat Junaid Baghdaadi (rahmatullah alayh) who was fully aware of the transcendental and spiritual realities as these related to Mansur Al-Hallaaj, signed the final decree to have him executed for having

uttered a statement which in terms of the Shariah was kufr.

Regardless of the stature of a man, if he commits kufr, he will be impaled with the fatwa of kufr and be excommunicated. The Reverend in question is under Shar'i obligation to publicly proclaim his grievous cross-worshipping error which he had perpetrated sitting in a church in the *suhbat* of kuffaar priests and to make a public repentance. But the Reverend's satanic pride prevents him from doing what he has to do to save his skin in this dunya and in the Akhirah. *Insaan* – the human being who is a Muslim, is expected to follow the Sunnah of Aadam (alayhis salaam) who had publicly repented for the error of having eaten from the forbidden tree. He lay in Sajdah for 40 years shedding tears in such profusion that birds would drink from the blessed sweet tears of our Father, Aadam (alayhis salaam). He had adopted humility and submission.

On the contrary, shaitaan's rebellion aggravated when Allah Ta'ala called him to repentance. His response was: "You created me from Fire, and him (Aadam) from sand." Shaitaan debated with Allah Ta'ala to justify his refusal of not prostrating to Hadhrat Aadam (alayhis salaam). The Reverend Abraham Bham has opted to follow the sunnah of Shaitaan, not the Sunnah of his Father, Hadhrat Aadam (alayhis salaam). He employs stunts and shenanigans to vindicate his cross-worshipping act. No phony fatwa of any crony mufti can save his skin. As long as there is no straightforward public repentance, the Fatwa of Kufr will remain strung around his neck like a dead albatross.

violent places where gangsterism is rife. Is it permissible for Muslims to charge a protection fee to protect non-Muslim inmates and call it Jizyah?

A. Jizyah is applicable only in an Islamic state which operates according to the Shariah. Without an Islamic state there is no Jizyah. A non-Muslim paying Muslims for protecting him is never Jizyah. In fact, it is not permissible to levy a charge on a non-Muslim seeking protection in a prison. If he is protected and out of his own free will he presents a gift without being pressurized, it will be permissible to accept. But this is not Jizyah. Money imposed on him for protecting him is exploitation and usurpation. It is callous and an act of haraam gangsterism. Wherever possible, protect people, Muslim or non-Muslim, without charging money. It is most despicable and not befitting Muslims to charge money for aiding others.

Q. Please throw some light on the Sufi Tariqahs in West and North Africa. Who was Shaikh Abdul

Qaadir Jilaani and Shaikh Tijaani?

A. The Tariqahs today are generally sects of bid'ah, baatil and shirk. Most of the tariqahs have deviated into shirk and bid'ah. It is not permissible to join any of these deviated tariqahs. Shaikh Abdul Qaadir Jilaani (rahmatullah alayh) was one of Islam's greatest Auliya. However, those who in this age claim to be following his Tariqah are deviates. They have added much shirk and bid'ah to his Tariqah. Sheikh Tijaani was a deviate. His tariqah was a deviate sect right from the very beginning.

Q. How should baby girls be dressed?

A. Even baby girls should be dressed with the same clothes which adults wear. They should be clad Islamically. If someone looks at the baby, he/she should understand from the dress that it is a Muslim child. It is not permissible to dress children and babies in kuffaar styles.

Q. I have noticed some Muslims after having made wudhu lifting the shahaadah finger and reciting something. Is there any merit in

Questions and Answers

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this observance?

A. This practice is bid'ah. It is not permissible. After wudhu one may recite Surah Qadr once or twice or thrice.

Q. A certain doctor prescribes goat/sheep droppings to be boiled and the water drunk as a cure for some ailments. Is this permissible? Also, is it permissible to boil the green dagga plant and drink the water. It is said that it is a cure for Asthma.

A. It is not permissible to prepare medicine with filth and haraam substances. The doctor should desist from his filthy potion. It is permissible to prepare medicine from any plant, including the dagga plant. Whilst it is haraam to smoke dagga, it is permissible to use the plant for medicine on condition that it does not intoxicate.

Q. In today's economic atmosphere is it possible to establish genuine Islamic banks? How will an Islamic bank acquire profit?

A. Islam is the final Deen of Allah Ta'ala. It has solutions and provisions for mankind until the Last Day. It is quite easy to establish proper Shariah-compliant banks. However, wealthy Muslims are not interested in Islamic banks. They are welded to the kuffaar capitalist system. An Islamic bank will be in partnership with investors. It will derive profit from joint-ventures on a partnership basis. They will also be permitted to charge service fees for various services. Presently, the 'partnership' enterprises of the so-called Islamic banks are deceptive stunts. The Islamic terminology utilized to designate the various transactions of these banks is simply to hoodwink the gullible and ignorant Muslim public.

Q. What other investment opportunity is there other than the Islamic banks which you say are also haraam?

A. The best investment nowadays is to buy gold coins. Those who had invested in gold coins just a couple of years ago, have made 100% profit. There is no miserable capitalist bank masquerading as an 'Islamic' bank that can ever dream of offering such returns.

Q. Is it permissible to remove trees from the qabrastaan?

A. Green trees may not be removed from the Qabrastaan. Only dried,

dead trees may be removed.

Q. A pregnant woman married another man, not the one who made her pregnant. Is the nikah valid?

A. The nikah is valid. But, sexual relations are not permissible. They may cohabit only after delivery of the child.

Q. What can we say about Muslims who join in events such as ghandi walk?

A. Those who participate in ghandi walks are emulating and honouring the kaafir idolater. At a minimum it is a major sin of fisq. It is close to kufr.

Q. Is it permissible for a woman to wear a sari in her home for the pleasure of her husband?

A. It is not permissible to wear a sari even within the confines of one's home because such a dress is specific with the Hindu kuffaar. Emulation of kuffaar practices even in privacy is not permissible. The husband should not give vent to his desire when it leads to his wife having to commit *tashabbuh bil kuffaar* (imitating the kuffaar).

Q. Is it permissible to bring sporting equipment, e.g. pool tables into the Musjid hall, and to engage in play?

A. All the annexes of the Musjid are in the same *hukm* (class and category) as the Musjid proper with regard to respect. Thus, the Musjid's foyer, wudhu khaanah, hall and yard have to be respected. It is not permissible to bring sporting equipment into the Musjid's hall. Such activities defile the sanctity and peace of the Musjid.

Q. How is it to use Dead Sea medicinal products?

A. It is not permissible to use Dead Sea products. That region has been cursed by Allah Ta'ala. Allah's *athaab* had destroyed that place.

Q. Is it Waajib to refrain from cutting nails and hair during the first 10 days of Zil hajj?

A. It is Mustahab to refrain from cutting nails and hair during the 10 days of Zil Hajj if you are making Qur'baani.

Q. I was a musaafir when I joined the Imaam in the last raka't of Zuhr Salaat. After the Imaam made Salaam, I stood up and performed one raka't and completed my Salaat, thinking that I am a musaafir and should perform only two raka'ts. Was my Salaat valid?

A. It is haraam. The Shariah has its own, divine system of *Thabah* (Slaughter) which does not permit the infliction of any injury whatsoever to the animal before slaughtering it and even after it has been slaughtered as long as there is the slightest movement in it. It is haraam to begin skinning the animal whilst there is still movement in it. After the animal is slaughtered, the Shariah commands that it be left to bleed and attain immobilization of its own accord. The proposed post-slaughter shooting or stunning is haraam. We are not Jews. Their methodology is not a sunnah for us.

POST-SLAUGHTER STUNNING

Q. The SPCA is proposing post-slaughter stunning of animals for adoption by Muslims. After the animal is slaughtered, then whilst it is still alive, it will be shot/stunned in the head to immediately kill and immobilize it. Is this kind of post-slaughter shooting and stunning permissible in Islam? It is said that the Jews allow this type of stunning.

A. Cruelty inflicted on animals whether prior to or post slaughter is

NIKAH ANNULMENT

Q. A new organization in Mitchell's plain (Cape Town) has annulled my Nikah without having called me to attend the hearing to decide my wife's application for Faskh (annulment). The MJC does not recognize the organization as a valid entity to issue Faskh. What am I now supposed to do?

A. If you were not summoned by the organization to attend the hearing, then obviously the faskh issued is not valid. In that case your Nikah is still valid, and your wife cannot get married to anyone else. It is not sufficient for the MJC to say that it does not recognize the other body. It is its

duty to examine the procedure adopted by the entity which had issued the faskh. If it finds that the procedure was in conflict with the Shariah, then they (the MJC) should issue a statement to the effect and make it known to your wife that she is still in your Nikah.

Perhaps the reason why the MJC is silent on the issue is their lack of understanding Fiqhi issues. The MJC fellows lack in this dimension. On issues they blow a lot of hot air which stinks, but they lack understanding in Fiqh, hence you will find them perennially talking bunkum on issues of a jurisprudential nature.

A. You were supposed to have performed another three raka'ts. When a musaafir follows an Imaam who is a muqem (not a musaafir), he (the musaafir) has to also perform four raka'ts. You have to make qadha of four raka'ts.

Q. My deceased husband left behind a big sum of debt. Creditors are demanding payment from me. My husband hardly left any assets. Is it my obligation to pay his debts?

A. It is not your obligation to pay your husband's debts. His assets should be sold and paid towards the debts.

Q. How long could the Maghrib Salaat be delayed after the Athaan?

A. The delay should be only sufficient time to recite the Masnoon Dua and to enable the Muath-thin to reach the saff to recite the Iqaamah.

Q. What should one do if wudhu breaks and one happens to be in the front saff with many saffs behind him?

A. He should end his Salaat and go to renew his wudhu. In this case it is permissible to pass on front of the musallis or to cut through the saffs.

Q. If the muqtadi who has missed one raka't, makes Salaam by mistake with the Imaam, but immediately after the Salaam he rises and completes his missed raka't, is Sajdah Sahw necessary?

A. Sajdah Sahw is necessary.

Q. For the purposes of obtaining a Hajj visa will it be permissible to say that one had not performed Hajj during the past five years?

A. It will not be permissible to make this false declaration.

Q. In order to be released from Ihraam, will it be permissible for a person to make qasr (cut) his own hair?

A. It is permissible.

Q. If one did not spend the nights in Mina, is it necessary to pay the dum penalty?

A. It is Sunnat to spend the nights in Mina. The *dum* penalty is not necessary for failing to observe this Sunnat. Istighfaar (repentance) is necessary.

Q. After Hajj became Fardh on me, I invested the money. The business did not show a profit and even the capital was lost. Is Hajj still Fardh on me?

A. Yes, Hajj remains Fardh on you. You will have to perform it as soon as the funds become available.

MMB KUFR

Q. What is the fate of the Muslim Marriages Bill? How will it affect Muslims if it gets passed into law?

A. Its fate is *La'nat* and *Jahannam*. It will have absolutely no effect on Muslims who have some understanding of the Shariah, for such Muslims will not plunge into the MMB *najaasat*. For ignorant Muslims and those who allow themselves to be duped by the morons and *mu-naafiqeen* who are responsible for the MMB kufr, it will affect them in the same haraam way as the Community of Property and other haraam laws affect. To be saved from the evil and kufr of MMB in case it is made law, Muslims only have to refrain from registering their marriages in terms of the MMB kufr law in the same way as they abstain from Community of Property. It is as simple as that. The kufr yoke will not be imposed on unwilling Muslims. Only *juhala* who are misled by the scoundrels of kufr will become ensnared in the MMB kufr trap.

Q. If one stays in Makkah for more than 15 days, how should qasr Salaat be performed in Mina and Arafat?

A. The one who was a muqem in Makkah (having stayed 15 days or more) has to perform Salaat in full in Mina and Arafat. Qasr will not be permissible.

Q. I was supposed to pay one dum last year for having committed a Hajj violation, but did not do so. Will it be valid if I pay the dum this year during Hajj?

A. Yes, it is permissible and necessary to pay the *dum* penalty this year.

Q. When is it compulsory for one to put on Ihraam when proceeding for

(Turn to page 12)

TRIFLING WITH THE HADITH - BEWARE!

THE CALAMITY OF TESTING RASULULLAH'S WARNING

A man went to study Hadith from a famous Shaikh in Damascus. He remained in the company of the Shaikh for some years. However, he did not see the face of his Ustaadh because the Shaikh always had a cloth fully covering his face. One day after the Shaikh had gained a strong bond of affection and confidence with his student, he (the Shaikh) removed the cloth covering his head. The student was shocked and overcome with fear when

he saw that the head of his Shaikh was the head of a donkey – a real donkey, not a mere resemblance.

As the Shaikh revealed his face, he sadly commented: “O my son! Beware of being ahead of the Imaam. I read the Hadith in which Rasulallah (sallallahu alayhi wasallam) warned: “*He who lifts his head before the Imaam (in Ruku' or Sajdah) should fear for perhaps his head will be transformed into the head of a donkey.*” I considered this far-fetched and put it to test. In consequence, my head was transformed into the head of a donkey as you are witnessing at this moment.”

THE ULAMA - SEEKING THE DUNYA WITH THE AAKHIRAH?

IN A HADITH narrated by Hadhrat Abdullah Ibn Mas'ood (radhiyallahu anhu) on the signs of Qiyaamah, is also mentioned that “*with the amal of the Aakhirah people will search for the dunya*”. Under cover of ibaadat and deeni activities, the motive will be worldly, monetary and nafaani objectives.

It is imperative for Ulama who are engaged in Deeni activities and who operate institutions such as Madaaris, Khanqas, etc. to constantly examine their intentions and scrutinize their objectives. In these days, the objective is generally not *Ridha-e-Ilaahi* (the Pleasure of Allah). Even ostensibly sincere Ulama are more concerned with the smooth operation of their institutions than their obligation of guarding the Shariah by executing their duty of *Amr Bil Ma'roof Nahy Anil Munkar*.

When the focus is not on Allah Ta'ala – when Tawakkul is lacking, then the gaze is on the pockets of the wealthy who fund these Deeni projects and institutions. *Amr Bil Ma'roof* entails proclamation of the Haqq which most certainly affronts donors who are involved in the haraam activity which is being criticized. If the donor is ignorant, insincere and lacks understanding of the purpose for which he is making financial contributions to the Madrasah, he will withhold donating when his haraam indulgence becomes the target of *Amr Bil Ma'roof*. To avoid the imagined cessation of funds, the Maulana Sahib perpetrates the capital crime of *Kitmaanul Haqq* and *Mudaahanat*. He conceals the Haqq, flatters and bamboozles his ‘generous’ donors to remain in their good books.

Some Ulama even descend to the despicable level of criticizing those who practise *Amr Bil Ma'roof*. They conjure a variety of reasons to justify their criticism of the upholders of the Haqq, and to sustain their own policy of *Kitmaanul Haqq* and *Mudaahanat*. They do this in subservience to the wealthy donors to ensure that the funds do not dry up.

Ulama should realize that the objective is not the institutions which they operate. The objective is nothing but *Ridha-e-Ilaahi*. Whilst there is a great need for funds, it should not be accepted with humiliation, and worse at the cost of concealing the Haqq and abstaining from *Amr Bil Ma'roof*. Even the wealthy donors begin to understand the lack of integrity in such Ulama who dance to their tunes. Then whilst donating, they despise these Ulama. Thus, it is found that the wealthy have no respect for those Ulama whose gaze is on their pockets. They extract ‘fatwas’ of their desire from such Ulama who have made this dunya their objective.

It is indeed lamentable that for the sake of money and the dunya, most of the Ulama in our age have enslaved themselves to the wealthy. They descend into the gutter of humiliation to extravasate money from the wealthy. Instead of being the guardians of the Shariah and the guides of the Ummah, the Ulama are destroying the Deen and alienating Muslims from Allah Ta'ala by weakening and damaging the bond between Allah Ta'ala and His Makhloq. Whilst it is the obligation of the Ulama to bring Muslims nearer to Allah Ta'ala with lessons of Taqwa, they frown on and even propagate against the cultivation of

THE MEANING OF TAQWA

WHAT IS TAQWA? In the ranks of even the Ulama of this era, *Taqwa* has become an alien and a strange concept. So strange does the word *Taqwa* sound to many of the Ulama of the day, that its mention evokes mirth and even scorn which in turn expels them from the fold of Islam without them even realizing what their fate is. It is a terrible fate which they will understand on the occasion when their souls are stuck in their throats at the grasp of Malakul Maut, and when they meet Munkar and Nakeer in their graves. May Allah Ta'ala help us and save

our Imaan from the calamities of the evil of our nafs.

Answering the question: *What is Taqwa?*, Hadhrat Mufti Muhammad Shafi' (rahmatullah alayh) said: “*Taqwa* has been described variously. However, the best and most comprehensive definition of this concept has been presented by Hadhrat Ubay Bin Ka'b (radhiyallahu anhu) when Hadhrat Umar (radhiyallahu anhu) had posed this self-same question.

Once Hadhrat Umar Ibn Khattaab (radhiyallahu anhu) asked Hadhrat Ubay Bin Ka'b

(radhiyallahu anhu) to define *Taqwa*. Hadhrat Ubay (radhiyallahu anhu) said: “*Ameerul Mu'mineen* Have you ever walked in a path strewn with thorns?” Hadhrat Umar: “*Many a time.*” Hadhrat Ubay: “*What did you then do?*” Hadhrat Umar: “*I tucked my garments and walked with exceptional care.*” Hadhrat Ubay: “*That is the meaning of Taqwa. This world is cluttered with the thorns of sins. Therefore, walk on earth with such exceptional care so that your garments are not soiled and caught in these thorns. This is Taqwa.*”

ISTIKHFAAF AND ISTIHZA' ARE DANGEROUS

ISTIKHFAAF in the context of the Shariah means to consider any act of the Deen to be insignificant, ‘small’ or light. *Istihza'* means to view with mirth or to make a joke of any Deeni issue, or to mock at it. Both these attitudes are kufr

These two dangerous attitudes have assumed a commonplace among the numerous quarter-baked molvis of this age. And, the worst offenders in this respect are the moron, spiritually bankrupt Salafis. A Hadith classified ‘*Dhaeef*’ (Weak) is ridiculed and the advice or command stated in the Hadith is summarily refuted and rejected. This attitude conspicuously portrays the jahaalat (ignorance) of such Molvis and of the Salafis. Especially when it is an issue of *Ihtiyat* (Caution), then it is incumbent to adopt the *naseehat* stated in the Hadith regardless of its *Dhaeef* classification. After all, it is attributed to Rasulallah (sallallahu alayhi

wasallam).”

Rasulallah (sallallahu alayhi wasallam) warned against cupping (*hijaamat*) on Saturdays and Thursdays. There is the danger of contracting the disease of leprosy if cupping is done on these days. A Muhaddith who had classified this Hadith as *Dhaeef* (Weak) had deliberately had himself cupped on a Saturday. In consequence he contracted leprosy.

After some time, he saw Rasulallah (sallallahu alayhi wasallam) in a dream, and he (the Muhaddith) complained about his disease. Rasulallah (sallallahu alayhi wasallam) said: “*Why did you resort to cupping on a Saturday?*” The Muhaddith said: “*O Rasulallah! (Sallallahu alayhi wasallam) The raawi (narrator) of this Hadith is Dhaeef.*” Rasulallah (sallallahu alayhi wasallam) said: “*But it was attributed to me.*” The Muhaddith said: “*O Rasulallah?*”

Taqwa which has been relegated into oblivion by the mercenary Ulama. These dastardly perpetrations are all designed to remain in the good books of wealthy donors.

Once a wealthy mureed reported to his Shaikh a dream he had seen. He said: “*Hadhrat, I saw in the dream honey exuding from your fingers and I was licking them.*” The Shaikh quickly commented: “*The meaning is obvious. Honey symbolizes the benefit of the Deen. Since you are obtaining such benefit from me, you saw yourself licking the honey from my fingers. Your dream is the complete truth.*” The mureed added: “*Hadhrat, I have not completed the dream. I also saw excreta coming from my fingers, and you were licking my fingers.*” The Shaikh lost his wits and mental balance.

This is the condition of most Ulama of this era. Whilst their mureeds and underlings derive some Deeni benefit from them, they (the Ulama) are sucking the excreta from the fingers of the wealthy. Excreta symbolizes the wealth of the dunya. It does not behove the Ulama to trade the Knowledge of the Deen for the miserable price of excreta which they lap up from the doormats of such wealthy donors who desire the manipulation of the Shariah to suit their nafaani and worldly desires.

According to the Hadith, Ulama who resort to *Kitmaanul Haqq* will circumambulate their intestines in Jahannum. This is in addition to many other warnings sounded by Rasulallah (sallallahu alayhi wasallam) for the Ulama-e-Soo'. Warning such Ulama, the

(sallallahu alayhi wasallam) I have erred. I repent.” Then Rasulallah (sallallahu alayhi wasallam) made dua for his *shifa'* (cure). In the morning when the Muhaddith opened his eyes, there was not a sign of the leprosy on him.

Nowadays the disease of kufr is so rampant that every Tom, Dick and Harry who manage to get hold of a translation of a Hadith book, appoint themselves as mujtahids to dissect, vivisect and mutilate the Ahaadith of Rasulallah (sallallahu alayhi wasallam) with their calamitously corrupt opinions stemming from their compound jahaalat. If they get wind of a Hadith classified as *Dhaeef*, then the rubbish they disgorge regarding the Hadith is tantamount to slandering Rasulallah (sallallahu alayhi wasallam). Let them understand for their own good that such an attitude is inculcated at the peril of the destruction of Imaan.

Qur'aan Majeed states: “*Why do their Ulama and their Mashaaiikh not prevent them from sinful statements and from consuming haraam? Indeed, it is evil that they are perpetrating.*”

“BECOME STONES!”

A Durwaish (Buzrug) passed by an orchard. The trees were laden with delicious berries. The Durwaish asked the owner of the orchard for some berries. The owner exclaimed in annoyance: “*Here are no berries. Here are stones. If you want, take the stones.*” The Durwaish blurted out in anger: “*If here are only stones, then instead of fruit, the trees shall bear stones.*” He then left.

When the owner of the orchard looked at the trees, to his eternal regret he saw that all the berries had turned into pebbles. Regret was now of no avail.

VITAL IMPORTANCE OF TAQWA

“And, Allah is the Friend of the Muttaqeen.”

(Jaathiyah, Aayat 19)

A grave malady in the ‘learned’ quarters of this age is the minimization of the importance and necessity of Taqwa. In fact, there are numerous among those who have acquired superficial Deeni Knowledge who even relegate Taqwa into the realm of oblivion in both belief and practice. We therefore find molvis and sheikhs attributing almost all the fataawa of *hurmat* to ‘taqwa’. Their attitude displays conspicuous ignorance. It is clear that they have no understanding of the meaning and importance of Taqwa.

In the abovementioned aayat, Allah Ta’ala emphasizes that He is the Friend of the Muttaqeen. He is not the Friend of those who are not Muttaqeen. Those who are not Muttaqeen are faasiqeen and jaahileen. In hundreds of Qur’aanic aayaat and innumerable Ahaadith, is the clear command for the cultivation of Taqwa. The dangers of abstention from Taqwa have also been explained by Rasulullah (sallallahu alayhi wasallam). The clear theme of the Qur’aan, the Sunnah and the Ta’leem of 14 centuries of Auliya is the cultivation of Taqwa. Minus Taqwa, the Muslim is the equivalent of an animal. In fact, one who is bereft of Taqwa descends to a sub-

bestial level. He becomes enslaved to the nafs and remains trapped in the snares of shaitaan.

In the Qur’aan Majeed Allah Ta’ala states that the *“Best of provisions is Taqwa.”* He commands: *“Aid one another in piety (acts of virtue) and in Taqwa.”* This aayat is a direct, positive, Waajib command to cultivate Taqwa. Among the numerous aayaat proclaiming the cultivation of Taqwa, are:

* “The successful ultimate end is for Taqwa.” In other words success and salvation in the Akhirah are dependent on Taqwa. Without Taqwa there will be no success and salvation. Even if all Mu’mineen will ultimately enter Jannat, those bereft of Taqwa will first be assigned to Jahannam for purification. Thus, prior assignment to Jahannam negates initial success and salvation.

* “Neither their flesh nor their blood reaches Allah, but your Taqwa reaches him.” In this aayat Allah Ta’ala negates the validity of the sacrificial animal which is offered without Taqwa. Qaabil’s qur’baani was rejected on account of his lack of Taqwa. When Allah Ta’ala rejected Qaabil’s sacrifice and accepted Haabil’s Qur’baani, the former threatened to kill his brother (Haabil). Then Haabil said: *“Verily, Allah accepts*

ISTIHAAB

Istihbaab: To be Mustahab (Preferable in terms of Islam).

Mustahab has different meanings. In the conception of the molvis of this age, *Mustahab* means an insignificant act which may be discarded at whim and fancy. *Ta’leem* of *Istihbaab* is even considered extremism in this conception.

According to those molvis who operate carrion-halaalizing agencies, *Mustahab* is an act fit for discardence. In this conception of the term, *Mustahab* is frowned on. In fact, it is even mocked and ridiculed.

Needless to say, both these conceptions are kufr. *Istikhfaaf* (considering an act to be insignificant) of any Deeni act is kufr regardless of its Fiqhi classification. The Qur’aan

and the Sunnah emphasize observance of every act of the Deen regardless of its classification. It is haraam to abstain from a command of Allah Ta’ala or from the Sunnah of Rasulullah (sallallahu alayhi wasallam) on the basis of its Fiqhi classification of *Istihbaab*.

The only valid concept of *Istihbaab* is the understanding of the Sahaabah. As far as they were concerned, every act of Rasulullah (sallallahu alayhi wasallam) was not only worthy of emulation and implementation, but incumbent to practise. For practical implementation, the Sahaabah treated every Sunnat act as if it was *Fardh* (compulsory). Abandonment of *Mustahab* acts on the evil basis of them not being Waajib or Fardh is a satanic attitude. It is important to understand that Shaitaan

first makes an assault on the fortress of *Istihbaab*. By degrees he makes inroads until he reaches the fort of Wujoob and Fardh. Without the fortress of *Istihbaab* protecting it, the fortress of *Wujoob* will ultimately fall to shaitaan.

It is precisely for this reason that observance of the Sunnah holds such a lofty status in the Shariah. Abandonment of *Istihbaab* leads to moral slovenliness and spiritual lethargy which transform one into a slave of the nafs and an easy prey for shaitaan.

All the acts of Islam are meticulously designed to ensure the moral safety and the spiritual fibre of the Mu’min. Every act, be it ibaadat or mundane, has a set of Shar’i rules, the observance of which is incumbent even if these rules belong to the *Mustahab* domain.

(sacrifices) only from the Muttaqeen.” (Al-Maaidah, aayat 27). Qur’baani offered without Taqwa is rejected.

* “Fear Allah, and know that verily Allah is with the Muttaqeen.” Those bereft of Taqwa are deprived of Allah’s *suhbat* (companionship).

* “Verily, Allah loves the Muttaqeen.” He does not love those who have no Taqwa.

* “And Jannat.....has been prepared for the Muttaqeen.” The abode of Jannat is meant exclusively for the Muttaqeen. Those without Taqwa are destined for Jahannam. Only after they undergo purification in the Fire will the impious Muslims become eligible for entry

into Jannat. It should thus be understood that those who abandon Taqwa are in the first saff (row) for entry into Jahannam.

* “And the Akhirah by your Rabb is for the Muttaqeen.” The success of the Akhirah is not for those who shun Taqwa.

These are just a few aayaat taken at random from the hundreds of Qur’aanic aayaat exhorting and commanding the cultivation of Taqwa. Those who view Taqwa with disdain or regard it to be insignificant and to be abandoned should reflect on the innumerable Qur’aanic commands to adopt Taqwa. When a fatwa is not palatable to those who lack

Taqwa, they seek to refute it with the satanically deceptive argument of ‘taqwa and fatwa’ whilst they do not have the haziest idea of the meaning of Taqwa.

Rasulullah (sallallahu alayhi wasallam) said: *“The Mu’min will not reach the status of the Muttaqeen as long as he does not abstain from things which are not harmful for fear of indulging in harmful things.”*

Abstention from doubtful and even permissible things is a necessary prelude for the acquisition of Taqwa. Unbridled and excessive indulgence in even things which are mubah (permissible) is negatory of Taqwa.

‘HALAAL’ CARRION CHICKENS – A MASSIVE DECEPTION

ACCORDING TO RASULULLAH (SALLALLAHU ALAYHI WASALLAM), MAITAH (CARRION) IS THE STAPLE FOOD OF SHAITAAN.

Q. I wrote a letter to SANHA querying the chickens which are sold as halaal. In reply, SANHA assured me that Tasmiyah is recited and the four neck vessels are cut, hence the chickens are halaal. Please comment.

A. When you again write to these entities who halaalaze carrion, don’t ask them about the end product, i.e. the dead diseased chicken. SANHA will give you a skullduggery response about Tasmiyah and the

cut vessels to bamboozle you – to pull wool over your eyes – to confuse you in the endeavour to induce you to devour the rotten, diseased, haraam carrion. Ask them for the Shar’i ruling regarding the process or system of killing. Put to them the following questions:

- 1) Is it permissible to inflict any kind of injury to an animal before slaughtering it?
- 2) Is it the Islamic system to slaughter animals and chickens whilst they hang upside down?
- 3) Is it part of the Islamic system of Thabah to

slaughter animals in motion?

- 4) Is it part of Islamic Thabah to shoot a metal bolt into the skull of an animal, shattering its skull and damaging its brain prior to slaughter?
- 5) Is it Islamic to electrically shock sheep and chickens before slaughtering them?
- 6) Is it Islamic to abandon the Qiblah requirement on a permanent basis?
- 7) Is the entire system of slaughtering chickens, cattle and sheep in the commercial plants an Islamic system of Thabah?
- 8) Please explain the Sunnah system of Thabah.
- 9) Is it Islamic to confine the chickens to an A-4 cage for the rest of their short lives?
- 10) Is it Islamic to debeak billions of chickens?
- 11) Is it Islamic to crush alive

in machines thousands of unwanted day old chicks?

Crucify the carrion-halaalizer with these questions. If SANHA come up with the end product, claiming that Tasmiyah is recited and the four vessels are cut, say that your questions do not pertain to the answer being given. You are not asking about Tasmiyah and neck vessels. Your enquiry relates to the actual system. The system and the end product are two different issues.

You may cite the following analogy. A man wants to marry a woman. But she stipulates that before Nikah, they should commit zina. No zina no Nikah is her stance. Now does this zina become permissible because the end product of Nikah is halaal? Is it permissible for a man to accept this condition and fornicate to gain the halaal end product of Nikah?

It is simple logic. In this case if the Muslim rejects the zina stipulation, he will not

avail himself of the end product of the halaal Nikah with this woman because the woman says emphatically: ‘No zina, no Nikah.’ Similarly, when the entire system of killing is haraam and which has to be rejected, then talk of the ‘halaal’ end product is superfluous, drivel and a massive deception. Rainbow states emphatically: ‘No haraam killing system – no halaal chickens’. It is never permissible to commit haraam to obtain a ‘halaal’ end product.

Furthermore, with regards to the carrion chickens, not even the end products are halaal because there is a deluge of evidence to prove that Tasmiyah is not recited on the vast majority of chickens, and even dead chickens are cut, and the requisite neck vessels are not correctly severed in millions of chickens. Besides this, the whole evil commercial chicken-killing enterprise is a massive deception of iniquity in terms of the Shariah.

CONSENSUS OF 700 AULIYA

Hadhrat Fareeduddeen Attaar (rahmatullah alayh) said: “I had asked 700 Mashaaikh four questions. All of them gave the same response:

- (1) “Who is the most intelligent person?” They said: “He who abandons sin.”
- (2) “Who is the wisest?”

They said: “He who does not become proud over anything.”

(3) “Who is the wealthiest?” They said: “He who is the most contented.”

(4) “Who is the poorest?” They said: “He who abandons contentment.”

THE KUFR OPENING CEREMONY OF THE TURKISH MUSJID DHIRAAR

(Continued from page 1)

be extracted from their filthy hinds, and they will be compelled to make *tawaaf* of their own filth.

These so-called 'ulama' are, in the words of Rasulullah (sallallahu alayhi wasallam): "*Devils in human bodies*", and "*men with the hearts of wolves*". There is no lower grade in mankind than these *munaafiqeen* who parade as 'ulama'. They are destined for the dregs of Jahannam which shall be their perpetual abode. They are the worst traitors who have betrayed Allah Ta'ala, Rasulullah (sallallahu alayhi wasallam), Islam and the Ummah. Burying them alive and casting them in cauldrons of boiling oil will not be adequate chastisement for their heinous deeds of villainy and treachery which these shayaateen perpetrate in the name of Islam. Truly, their villainy is omniscient. They dwell in a cesspool of moral iniquity. Their emulous imitation of the kuffaar is designed to curry favour with the authorities and other sinister forces secretly lined up against Islam and the Ummah. Brother, we are bereft of words to adequately describe the villainy of these so-called 'ulama' whose primary function in this era is to dig up the foundations of Islam and to destroy the Deen.

We have for years forewarned the Ummah of the danger which the modernist Turkish kufr brand of 'islam' pose for Muslims. It is indeed sad and lamentable that Muslims due to their ignorance, are awed by brick and mortar. In their stupidity they gain the absurd idea that the Turkish sinister monument presented as a Musjid is Islamic 'progress'. They imagine that the Turkish dead albatross is an asset for Muslims when in reality it is a great disaster for the Muslim community of South Africa to be encumbered with this Turkish monument of kufr. The Muslim community of South Africa was never in need of the colossal wasteful structure costing hundreds of millions of rands. If these modernist so-called Muslims had any sincerity in their hearts and if they

had Islam at heart, they would have diverted the hundreds of millions of rands to the suffering Ummah wallowing in squalor, ignorance and grinding poverty in many countries. What type of 'Muslims' are these clean-shaven beings whose face-skins are as smooth as skinned pigs, who have the heart to squander hundreds of millions of rands on sand and bricks, but remain totally deaf, dumb and blind to the suffering of Muslims? They and their fake 'musjid' must surely be destined for Jahannam.

The presentation of the sinister Turkish monument of Satanism as a Musjid is a smokescreen for shaitaan's plots of fisq, fujoor, bid'ah and kufr – and Allah knows what the deeper agenda underlying this monument of Satanism may be.

Brother, be rest assured that the Turkish monument is NOT a Musjid. It is precisely on this score that it attracted so much najaasat, fisq and fujoor. As far as a Musjid is concerned, the Qur'aan, with clarity and emphasis, states: "*Verily, the mushrikoon are najis. They should not come near to the Musjidul Haraam...*" This is the *hukm* for all the Musajjid of the world. The specific circumstance which occasioned the revelation of this ayat does not confine the prohibition to Musjidul Haraam. The generality of the meaning embraces all the Musajjid.

The extension of the prohibition of *najis* persons entering the Musajjid can be readily understood from the fact that even a Muslim without wudhu is not permitted entry into a Musjid. How is it possible for people who profess to be Muslims to invite and allow *najis* personnel – those who are in the perpetual state of spiritual and physical impurity of the greater variety – *kufr and jannaabat* – to defile the sanctity of the Musjid? Since the Turkish monument is not a Shar'i Musjid in the true sense of the concept, no defilement in actual fact took place. That ugly Turkish building is NOT a Musjid, hence all the fisq, fujoor, kufr and khuraafaat were

perpetrated by design by men who proclaim themselves to be Muslims, but who lack the haziest idea of the meaning of Islam.

All the haraam practices which transpired at the kufr opening ceremony of the Turkish Monument of Dhiraar, and which you have described, loudly and conspicuously testify that the accursed place has no relationship with Islam, and the *mal'oon* 'molvis' who attended are not Muslims. The most disturbing aspect of this dismal satanic scenario is that many ignorant and gullible Muslims become ensnared in the deceptions of shaitaan at the peril of the destruction of their Imaan. This so-called musjid comes fully within the purview of the following Hadith narrated by Hadhrat Abdullah Ibn Umar (radhiyallahu anhu):

"There will dawn an age when people will gather in the Musajjid and perform Salaat whilst not a single one of them will be a Mu'min."

Viewing the issue from another perspective, this haraam Turkish monument portrayed as a Musjid testifies to the truth of Rasulullah's predictions. The predictions in this regard are:

(1) Not a single one of those who masquerade as musallis within its confines is a Mu'min in terms of the aforementioned Hadith.

(2) When Qiyaamah draws near, the 'brothers of shaitaan' will waste huge amounts of money to adorn the buildings and vie with others. The following Hadith is fully applicable to the haraam Turkish Monument:

"There will dawn an age over the people when their Musajjid will be beautifully adorned structures, but devoid of guidance (the guidance of Islam)."

It should also be noted that not a single Aalim from Jamiatul Ulama Gauteng had attended the haraam function. Those who had participated in the vile function are from the NNB Jamiat (No Name Brand Jamiat of Fordsburg). The gang

who had exhibited themselves as clowns at the awards function of wine, song, music and prostitution, had participated in the haraam opening ceremony of the Turkish Monument of Dhiraar.

Another dastardly act committed inside the Turkish Monument, in full public view, is *zina*. Rasulullah (sallallahu alayhi waqsallam) stated with clarity that the hand also commits *zina*, and its *zina* is to touch a ghair mahram. The *junubiyah* female strolling in the Musjid holding hands with Uncle Charlie was, in terms of the Shariah, a flagrant commission of *zina* inside a building which has been dubbed a 'musjid'.

The covering of the *najis* shoes of the *junubi* non-Muslims who paraded inside the so-called 'musjid', besides being laughable, does not deceive any thinking Muslim. What was the purpose of the outer plastic covering? The objective was merely to deceive stupid Muslims – to convey to dense brains that the 'musjid' was not being defiled by the lavatory boots and shoes of those who paraded inside with their *najis* shoes. Since when has it become acceptable to take inside a Musjid faeces securely tied in a plastic bag? Since when has it become permissible to take into a Musjid a bottle of urine? Taking into the Musjid impurity which is covered is the equivalent of uncovered *najaasat*. The plastic coverings do not purify the *najis* shoes nor do they prevent the defilement of the Musjid. Yes, it is quite understandable that in the kufr brand of Turkish 'islam', it is permissible to take *najaasat* in a Musjid and likewise it is permissible to perpetrate acts of *zina* in a Musjid. The South African Muslim community has become exposed to a variety of brands of Satanism masquerading as 'islam'.

But the most dastardly role in this haraam shaitaan saga was played by the *munaafiqeen* 'molvis' of the NNB Jamiat. This evil clique of the NNB Jamiat will be seen at every

haraam function, their objective being to burnish their image as 'leaders' of the Ulama whilst in reality they are the leaders of the shayaateen. To add salt to the open wounds inflicted on Islam by these devils in sheep clothing, is the silence of those Ulama who know and understand the villainy of the louts with whom they associate. They – the silent Ulama – collaborating with the *munaafiqeen* with their silence, should ruminate on Rasulullah's warning: "**The one who remains silent regarding the Haqq is a dumb DEVIL (SHAITAAN).**" Rasulullah (sallallahu alayhi wasallam) did not compare the silent one to shaitaan. On the contrary he proclaimed that the silent one with his silence is *shaitaan per se*.

Describing the likes of the Turkish Monument of Kufr falsely dubbed a 'Musjid', the Qur'aan Majeed states:

"Those who erected a musjid to harm (Islam and the Muslimeen) and for the purpose of kufr and to create dissension among the Mu'mineen and in anticipation for him who had earlier fought against Allah and His Rasool, they will certainly take oath: 'We intend nothing but good.' Allah testifies that verily, they are most assuredly liars." (At-Taubah, ayat 107)

"Never stand in it (i.e. in the Turkish 'musjid' Dhiraar)" (At-Taubah, ayat 108)

All the elements mentioned in these Qur'aanic verses describing Musjid-e-Dhiraar built by the *munaafiqeen* in Madinah with the objective of destroying Islam, are conspicuously imprinted in the fabric of the Turkish Monument of Dhiraar. Just as the *munaafiqeen* in Madinah had erected a Musjid with the aim of destroying Islam, so to have the *munaafiqeen* in the current era built a satanic monument which they portray as a Musjid

May Allah Ta'ala destroy the enemies of Islam who lurk within the fold engineering their sinister plots of undermining the Deen.

INTERFAITH IS KUFR

A FUNDAMENTAL requisite of the interfaith ideology is the

suppression of *Da'wat and Tableegh*. Interfaith does not

tolerate the proclamation of the Haqq of Islam. Whilst the interfaith movement requires all its members to accept and tolerate every ideology and religion of kufr without proclaiming the falsehood of the false religions and the Satanism of idolatry, kufr and shirk, the Qur'aan commands the diametric opposite, namely, to vigorously promote Tauheed

and to unambiguously reject all the baatil of other religions and ideologies.

Allah Ta'ala, commanding the methodology of Tableegh, states in the Qur'aan Majeed:

"Say (O Nabi)! 'O my people! Worship Allah. There is no god for you besides Him.

You are none but fabricators (of falsehood).

(Hood, ayat 50)

"He (the Nabi) said:

"Verily, I testify to Allah and

(you too) testify that verily, I am free from the (false gods) you associate (with Allah)." (Hood, ayat 54)

In Islam there exists not the slightest scope for accommodating any belief of kufr and shirk. The Mu'min is required to state that salvation is confined to belief in Islam. An incumbent corollary of Islamic Da'wat is to proclaim the falsity of all religions and ideologies (Continued on page 12)

VICE AND VIRTUE

Rasulullah (sallallahu alayhi wasallam) said: "Whoever intends to do an act of virtue, but does not implement it, a good deed is recorded for him. Whoever contemplates an act of virtue and renders it practi-

cally, then from 10 until 700 acts of virtue are recorded for him.

Whoever intends an evil deed but does not commit it, it is not recorded. If he commits it, one evil deed is recorded."

CARTOONS AND FILMS -BLASPHEMY AND INSULT

IN RECENT TIMES we have witnessed frequent blasphemous attacks on Islam in the form of films and cartoons fabricated by the kuffaar. Following in the wake of such blasphemous insults were the flabby and stupid 'protests' of Muslims. The aim of this article is not to comment on the stupid protests by stupid people. Rather, the purpose of this discussion is to remind Muslims that they are worse blasphemers than the western kuffaar who have blasphemed Rasulullah (sallallahu alayhi wasallam) by means of their insulting films and cartoons.

While insult and blasphemy emanating from the kuffaar are normal and to be expected and taken in stride, blasphemy against Rasulullah (sallallahu alayhi wasallam) by Muslims is totally unexpected. However, we are living in an age in close proximity to Qiyaamah. It is an age in which perhaps

the majority of professed Muslims are munaafiqs and zindeeqs, both groups being kuffaar. The following press report speaks volumes for the kufr, nifaaq and satanism of those who proclaim themselves to be Muslims.

MUSLIMS BACK HOLLYWOOD FILM OF MUHAMMAD

"South African Muslims have given the thumbs up to the making of a movie on the life of Prophet Muhammad by a Hollywood producer.

Local Muslims threw their weight behind the international project after learning that leading Muslim scholar Sheik Yusuf Al Qaradhawi of Egypt would be working closely with the film's Oscar-winning producer Barrie Osborne, who made box-office hits like Lord of the Rings and The Matrix. The movie, which hasn't been titled, is the brainchild of Alnoor Holdings, a Qatar-based media company.

Its chairman, Ahmed Abdul-

lah Al-Mustafa, reportedly said the movie -the shooting of which is expected to start in 2011 - would highlight the "humanity of Prophet Muhammad".

Al-Jazeera television reported that the film would star English-speaking Muslims. The Muslim Judicial Council has welcomed the proposed movie. Spokesman Nabeweya Malick said: "We hope it will serve humanity by spreading the noble teachings of a man who encouraged mankind to perfection of character, seeking of knowledge and living in the service and for the greater good of all mankind."

Iqbal Jassat, head of the Muslim watchdog body Media Review Network, said the sheik's involvement in the movie had removed any doubts he might have had about an American producer making a movie about the Islamic prophet.

"In a general sense, my observations on Hollywood's history of bias against Islam re-

mains," said Jassat.

He said his scepticism stemmed from the fact that Hollywood culture had for decades "positioned itself in reinforcing negative and insulting stereotypes of Muslims and Arabs".

Moulana Rafeek Shah, head of the Raza mosque in Phoenix, said he did not have a problem with a movie being made about the prophet. But he added that no actor could play him. "If they are trying to depict a true story, then we would be against him being depicted in anyway," said Shah. "Nobody can play the prophet Muhammad. They can use perhaps a shadow or a stick, but no person must play his role. If it is a fictional story, then it is totally disallowed. He cannot be depicted as a fictional character."

"Know the Prophet" campaigns were launched worldwide after the outcry in 2005 over cartoons in the Danish newspaper Jyllands- Posted of a man

referred to as the prophet wearing a bomb-shaped turban."

Now when Muslims themselves are guilty of blasphemy by approving of a film on Rasulullah (sallallahu alayhi wasallam), then they (Muslims) have no moral basis on which to display hooliganism in the form of 'protests' when the kuffaar insult Rasulullah (sallallahu alayhi wasallam). By condoning the Hollywood movie on Rasulullah (sallallahu alayhi wasallam), Muslims are guilty of not only blasphemy, but of treachery as well. Whilst the kuffaar perpetrate only insult, not treachery, Muslims commit treachery and blasphemy. Thus, the villainy of these moron Muslims who condone the Hollywood movie is infinitely worse than the villainy of the kuffaar who had manufactured the insulting cartoons and film.

BID'AH IS EVIL

Q. Some scholars argue that not all new practices of ibaadat are prohibited bid'ah. Some innovations are bid'ah hasanah (beautiful innovation), e.g. the 20 raka'ts Taraaweeh Salaat, the second Athaan of Jum'ah and reciting As-Salaatu Khairum minan nam during the Fajr Athaan. On this basis, practices such as moulood and halqah thikr in the Musajjid are also bid'ah hasanah. Please comment.

A. These so-called 'scholars' are juhala (ignoramus). They are ignorant of the meaning of bid'ah hasanah and the principles of the Shariah in this regard. Bid'ah - evil and haraam bid'ah - refers to practices which have the outward form of worship and which are included into the Deen or it (the innovation) displaces a practice of the Deen or it alters a practice of the Deen. The three examples of 'bid'ah hasanah'

mentioned in the question whilst technically 'innovation' are not evil bid'ah. These practices are integral parts of the Deen because the Sahaabah, especially the Khulafa-e-Raashideen were empowered by Rasulullah (sallallahu alayhi wasallam) to introduce such practices. The innovations of the Sahaabah have been equated to the Sunnah by Rasulullah (sallallahu alayhi wasallam) himself. Since, Rasulullah (sallallahu alayhi wasallam) said: "Make incumbent on you my Sunnah and the Sunnah of my Khulafa-e-Raashideen..." it follows logically and Islamically that all three practices mentioned above are the Sunnah of Rasulullah (sallallahu alayhi wasallam). If such innovations are described as bid'ah hasanah' which are permissible, in fact Waajib, it is understandable and acceptable.

However, the innovators of moulood, urs, halqah thikr,

etc., were not Sahaabah nor the Taabieen, nor the Tab-e-Taabieen. In fact, Hadhrat Abdullah Ibn Mas'ood (radhiyallahu anhu) had branded those who made halqah thikr in the Musjid as bid'atis, and he had them expelled from the Musjid. They have no rights such as the Sahaabah enjoyed. Any act cloaked with the form of ibaadat, but which had not existed in the time of *Khairul Quroon*, is an evil and haraam bid'ah, which may not be designated bid'ah hasanah'. It will be bid'ah sayyiah (evil bid'ah) which comes within the purview of the Hadith: "Every bid'ah is dhalaalah (deviation), and every bid'ah will be in the Fire."

Hadhrat Umar's introduction of 20 raka'ts Taraaweeh Salaat is not a basis for the moulood bid'ah of the grave-worshippers. Similarly, all practices given the form of ibaadat after the age of *Khairul Quroon* may not be argued on the basis of the bid'ah hasanah

ALLAH LOOKS AT THE HEART

Hadhrat Hasan Basri (rahmatullah alayh) was among the very senior and renowned Taabieen. He was a Buzrug and an expert in all spheres of the Deen. He was a Muhaddith, Mufasssir, Faqeeh, Qaari and a Sufi. One night Hadhrat Hasan Basri (rahmatullah alayh) visited Hadhrat Habeeb Ajmi (rahmatullah alayh). He found Habeeb Ajmi performing Nafl

Salaat.

Hadhrat Habeeb was reciting audibly. Hadhrat Hasan Basri had intended to join Hadhrat Habeeb in Salaat, but when he heard his qiraa't of the Qur'aan, he refrained from joining. Since Hadhrat Habeeb was not an Arab, his pronunciation was not perfect.

That night when in a dream he saw Allah Ta'ala, he asked: "O Allah! Show me the shortest way of reaching You." Allah Ta'ala said: "Performing Salaat behind Habeeb Ajmi."

of the Sahaabah. They had all the authority to institute practices of ibaadat. The morons and deviates of later times are wallowing in gross jahaalat by hallucinating that they too have the powers of the Khulafa-e-Raashideen.

Celebrating Rasulullah's birthday (moulood) is a haraam bid'ah sayyiah. No one loved Rasulullah (sallallahu alayhi wasallam) more than his devotees, the

Sahaabah. They would have been the first to have instituted moulood if there was any merit in it. Furthermore, a host of evils are attached to moulood practices. There is no scope in Islam for all these evil and stupid innovations which miscreants and short-sighted 'scholars' have elevated to the status of ibaadat. Rasulullah (sallallahu alayhi wasallam) said: "Allah deprives every man of bid'ah, from Taubah."

IHTIYAAT

Ihtiyaat: To exercise caution. To opt for the safest course.

For the cultivation of *Taqwa* which is Fardh, observing *Ihtiyaat* is incumbent. In every conflict, i.e. where an issue is the subject of conflicting views, e.g. halaal and haraam, it is imperative to exercise *Ihtiyaat*. If the ruling pertaining to an issue vacillates between halaal and haraam, then it is essential to opt for the view which proclaims the act haraam and to abstain from

indulgence.

Even if the conflict is not related to halaal and haraam in the Math-hab one follows, but to different Math-habs, then too it is incumbent to adopt *Ihtiyaat*. For example, something may be permissible in the Math-hab one follows, but haraam in another Math-hab, then *Ihtiyaat* dictates abstention. It is probable that the Imaam one follows may have erred in his judgment, hence *Ihtiyaat* demands the adoption of the safest course which is the view of *hurmat*. Abstention from a permissibility

(something which is mubah) is not sinful. But indulgence in haraam is a grave sin. Therefore, when the ruling oscillates between halaal and haraam, then abstention is necessary even if the haraam view is the fatwa of another Math-hab.

Consider the act of Sajdah Tilaawat. According to the Hanafi Math-hab, the Sajdah could be delayed for any duration of time, even days or weeks, etc. It will remain validly discharged even if it is not observed the same time when tilaawat is made. However, according to the Shaafi' Math-

hab, it is incumbent to immediately perform Sajdah Tilaawat. It may not be delayed. Delay will cancel the Sajdah, and there is no qadha for it. By delaying the Sajdah, one is deprived of its benefits which are perpetually lost due to the delay. In view of this stance of the Shaafi' Math-hab, it is necessary for even Hanafis to exercise *Ihtiyaat* by making Sajdah immediately.

It is necessary to observe *Ihtiyaat* in all things and actions to ensure safety from indulgence in haraam and from being deprived of immense

thawaab in the Aakhirah. The thread of *Ihtiyaat* runs through all the *Ahkaam* of Islam. There are many Ahaadith commanding observance of *Ihtiyaat*. Rasulullah (sallallahu alayhi wasallam) said:

"He who abstains from doubtful things, verily, he has saved his Deen and his honour."

Thus, those who act in conflict with this exhortation of Rasulullah (sallallahu alayhi wasallam) by abandoning *Ihtiyaat*, will most assuredly inflict humiliation on themselves.. Both their Deen and honour will be destroyed.

(Continued from page 1)

in haraam).” Deep down in the heart, man understands his true motivation despite the excuses he fabricates to justify his indulgence.

The idea of establishing ‘shariah-compliant’ products in haraam riba banks to enable Muslims to invest therein is mind-boggling. These short-sighted Ulama have hallucinated advantages for Muslims in a marriage with the haraam riba banks. Instead of discouraging Muslims from investing in any venture produced by riba banks, men who have set themselves up as Islamic scholars, encourage Muslims to invest in these evil institutions of riba. Whereas the Ulama should be advising Muslims to have the barest minimum relationship with banks to the degree of absolute need as dictated by circumstances, they have in fact eroded Muslim inhibition to riba and have presented these evil institutions of riba as fully compatible with Islam.

Hadrath Umar (radhiyallahu anhu) said that the Sahaabah would abstain from 90% halaal trade for fear of becoming entrapped in riba. Whilst we are not advising such cautious abstention in this age, we do say that it is haraam to invest with riba banks even in such ventures which the deviated and miscreant scholars of this era have passed off as ‘shariah-compliant’. The attitude of these shariah board scholars is scandalous and treacherous. Are they not aware that partnership ventures with non-Muslims are not permissible? By what stretch of Islamic logic do they legalize participation and partnership with riba banks – banks whose very lifeblood and breathing are riba? Muslims are today not required to abstain from 90% of halaal trade. But they are most certainly required to refrain from investing in haraam riba banks.

Instead of promoting the products of the kuffaar capitalist riba banks, scholars should apply pressure on Muslim-owned banks in the endeavour to streamline the operations of such banks to conform 100% to the Shariah, not only in financial dealings, but also in morality and ethos. Furthermore, even a Muslim bank has no need for an employee shariah board. When a Muslim bank wishes to embark on a venture, the issue should be placed before the Ulama for a fatwa and guidance. For issuing their fataawa, the Ulama are not in need of the luxurious offices banks offer nor the fat ‘salaries’ which are doled out to secure the compliance of the scholars who exchange the Deen for the dunya. The bank should come to the humble *daftar* of the Daarul Ifta with

THE RIBA BANKS AND THEIR MORON ‘SHARIAH’ BOARDS

its product to obtain the fatwa.

The attitude of shariah board Ulama is indeed lamentable. They have lost their moral bearings. They feel comfortable in a western and kuffaar environment. They mingle freely with *faajiraat*, *faasiqaat*, *fussaaq* and *fujjaar*. Their Imaan has been thoroughly desensitized of all Shar’i inhibitions to evil, nudity and immorality. Freely engaging with the provocatively clad females in the riba banks no longer poses any problem to the Ulama. Their deadened conscience does not militate against flagrantly haraam practices prevailing in the banks. In fact to address them as Ulama is a great burden on our conscience. For the sake of fabricating a deceptive ‘shariah-compliant’ product to make ‘halaal’ the haraam wages they earn from the riba bank, they throw overboard the entire concept of Islamic Morality

The endeavour to establish a ‘shariah board’ which will render free service to the riba banks is puerile to say the very least by way of criticism. What motivates Ulama to provide free service to institutions of Jahannum? Imaam Ghazaali (rahmatullah alayh) said that if there had to be business in Jahannum, it would be the business of money-lending, i.e. the business of banks. Ulama who are so eager to marry banks and become their bedfellows, have lost the path. They have drifted very far from *Siraatul Mustaqeem*, hence the desire to be involved with the capitalist riba banks.

At a meeting of Ulama the FNB’s so-called ‘Islamic’ finance department’s head who has now been dismissed was present. Also present was an official of the government’s intelligence department. The intelligence officer immediately picked up that the FNB’s man was not an Aalim. When he enquired about the FNB’s man, the latter gave him his business card. When the officer saw that the man was the head of FNB’s ‘Islamic’ finance department, he wryly commented with a degree of sarcasm: and much surprise: “How is it possible to have a halaal department in a haraam butchery which sells pork?” FNB’s man had no answer. The officer had posed a pertinent and a logical question How can the meat alongside pork be halaal? In the officer’s analogy, riba was pork. So how can Muslims promote the wares of a pork butchery and the wares of a riba bank? The erosion of Imaani attributes has resulted in the inordinate craving for serving the riba banks. To be associated with a

capitalist banking organization which is an appendage of Shaitaan, is considered by some Ulama as prestigious. This attitudes strongly smacks of mental subjection. There is no Islamic worth in any ‘fresh solution’. Such a solution requires an immoral embrace with an immoral institution.

The ‘prestigious’ scholars whom the riba banks pay tens of thousands of dollars for their ‘fatwas of jawaaz’ are, Islamically speaking, morons. They are mercenaries whose sole motivation is money. They are employed by the riba banks to churn out by hook or by crook decrees of permissibility for the bank’s products. The “handsome fees and retainers” provided for some of these miserable ‘prestigious’ scholars of *jahl*, are the objective of these ulama-e-soo’ who treacherously betray Allah, His Rasool, Islam and the Ummah. For money, they sell even their mothers and their daughters to be pillaged, plundered and ravaged. They are like those who “have been driven to insanity by the touch of shaitaan”- *Qur’aan*.

The charge of ‘conflict of interest’ is downright silly. There is no conflict of interests. The moron ‘scholars’ manning ‘shariah’ boards are palpably employees of the riba banks which feed and nourish these miscreant ‘ulama’. Their allegiance is *only* to their bosses – the riba banks. They have no allegiance to Allah Ta’ala and the Muslim community. The supposition that these moron ‘scholars’ supervise the bank’s products impartially, will not be believed by even baboons. It is preposterous to expect Muslims to believe the myth of ‘impartial supervision’ by men who gluttonously feed on the riba wages of tens of thousands of dollars they are paid by their riba-bank bosses. Surely, the bank does not pay such lucrative haraam ‘salaries’ for fatwas of impermissibility. The boodle is paid for fatwas of permissibility. Thus, come what may – by hook or by crook – the ‘shariah’ board ‘scholars’ are constrained to conjure *fatwas of jawaaz* for the bank’s products and wares. These ‘scholars’ are abominably obese in the body as a consequence of devouring haraam riba ‘wages’, and spiritually emaciated. About their obesity and falsity, Rasulullah (sallallahu alayhi wasallam) said: “The best of my Ummah is my age, then the next age, then the next age.... Thereafter shall appear men who will love obesity...” In another Hadith, he said: “Honour my Sahaabah, for verily, they are your

noblest; then those next to them, then those next to them. Thereafter falsehood will become rampant.”

Bank ‘shariah’ board ‘scholars’ and molvis and sheikhs of carrion-halaalizing outfits all wallow in obesity and falsity. Whilst the former halaalize riba, the latter halaalize carrion. The common factor binding the two classes of ulama-e-soo’ is the inordinate craving for the haraam boodle which is so easily acquirable from the kuffaar banks and enterprises.

(2) “After the FNBank’s shariah board had resigned en bloc, the bank is working on establishing a new shariah board. In this regard, the report states:

“FNB said it aimed to appoint a new sharia board by the end of this year and would draft clear rules and roles for the board, which would not include approving appointments of senior personnel. It said the previous head of its Islamic finance business resigned after the bank conducted an investigation into “internal processes and practices of the business aligned to internal governance practice.”

OUR COMMENT

(2) Just imagine! FNBank which is a kaafir capitalist riba bank will appoint a ‘shariah’ board at its behest and to satisfy its whims and fancy. FNB will dictate the terms and fetter the stupid, mercenary molvis and sheikhs who sell their Imaan for monetary gains. The ‘shariah’ board ‘scholars’ will have to operate within the narrow confines of the haraam straitjacket which the bank will clad them with. They will be in a role of total subordination to the dictates of the bank.

We are, however, inclined to accept FNB’s version of the resignation. Since the sharia board which had resigned has not presented any Shar’i violations committed by the bank nor apprized the community of the haraam riba products certified ‘halaal’, FNB’s explanation for the resignation appears more plausible.

(3) “Regarding the resignation of FNB’s previous sharia board, the report alleges:

“Desai, Vawda and the rest of FNB’s sharia board resigned in July, complaining that the bank had failed to consult with the board on several occasions, and hired a new head of its Islamic finance business without input from the board.”

Brother Husain commenting on this statement, says:

“It appears to me that the

decision of the sharia board to resign is unrelated to the Shariah. Hitherto, the now redundant sharia board has not pointed out a single shariah discrepancy committed by FNB. The reasons for the resignation appear to be personal - linked to the bank’s kicking out of its former head of Islamic finance, whose dismissal I understand was not the consequence of any stance of the shariah that the head may have made. Hitherto, the shariah board has not presented any Shar’i discrepancy perpetrated by FNB to warrant its resignation. Please comment on this situation.

OUR COMMENT

We agree with your view. The Shariah was not the basis for the resignation. The high-handed attitude of the bank which chose to ignore its ‘sharia’ board, portrays the scant respect the bank has for ‘shariah’ board scholars. When such is the attitude of the bank towards even those scholars who were rendering the bank free service and in the process rendering the Muslim community and Islam a disservice by promoting the wares of the riba bank, what is to be expected of the bank’s attitude to subordinate ‘scholars’ who are paid fat, haraam wages by the bank?

The other lamentable issue is that the shariah board remained in the haraam embrace with the bank despite FNB having issued *Talaaq Mughallazah* to its free shariah board whose *mahr* was not even paid. At least the voluptuous ‘shariah’ boards of the other riba banks made it their business to collect their *mahr* from the bosses, or better, their prostitution fees. On its own admission, the shariah board had failed to consult with the board on several occasions. This was *Talaaq Kinaayah* with the intent of *Talaaq*, and the number of such *Talaaqs* exceeded three, hence the *Mughallazah* effect. It was only when the effects of the *Taghleez* became extremely intolerable when the chief was unceremoniously booted out by the bank, that the shariah board decided to go into *Iddat*. Now after expiry of its *Iddat*, it has announced its availability for entering into another haraam embrace with its ‘fresh solution’ proposal. May Allah Ta’ala guide the Ulama who have lost their intellectual equilibrium in the pursuit of mundane objectives. The embrace with riba banks is indeed a conspicuous sign of the malfunctioning of the *Aql*.

(4) “The report continues: “One sharia board member in Dubai, who declined to be named because of the sensitivity

(Continued on page 11)

ALLAH TA'ALA says in the Qur'aan Majeed: "Verily, of the servants of Allah, the Ulama fear Allah (the most). " – Faatir, aayat 28. Rasulallah (sallallahu alayhi wasallam) said: "Verily, the Ulama are Heirs of the Ambiya." Who are the true and the genuine Ulama?

In his *Ihyaal Uloom*, Imaam Ghazaali (rahmatullah alayh) states that an Aalim of the Haqq is he who is not enamoured by worldly wealth, and he does not utilize his knowledge to acquire the world. The minimum requisite incumbent for a man to be an Aalim is that he is aware that this world is despicable carrion; that this world is an abode of pollution and its existence is short. It is a perishable abode. The true Aalim understands that the world and the Aakhirah are diametric opposites.

Allah Ta'ala revealed to Nabi Daawood (alayhis salaam): "O Daawood! If an Aalim prefers worldly desires to My Love, the very least punishment I inflict on him is to deprive him from the pleasure of communing with Me. He will not experience the sublimity of the exhilarating pleasure of My Thikr. O Daawood! Care not for an Aalim who is intoxicated with worldly lust. He will lead you astray and take you far from My Love. Such men (ulama of the

THE ULAMA-E-HAQQ

dunya) are robbers (i.e. they destroy your Imaan and Akhlaaq). O Daawood! If you find someone who genuinely seeks Me, become his slave. O Daawood! If anyone comes to Me running, I record him as a wise person. I do not punish such a man."

Yahya Bin Muaadh (rahmatullah alayh) said: "When Ilm (Knowledge of the Deen) and Hikmah (Spiritual Knowledge with which Allah imbues the heart) are used for acquisition of worldly gain and advantage, then these treasures (of Ilm and Hikmah) are divested of *noor* (spiritual lustre and glory). Saeed Bin Nusayyab (rahmatullah alayh) said: "If you see an Aalim constantly in the company of rulers (kings and government officials), then know that he is a thief." Such an Aalim will destroy your Imaan, hence he is a thief, for he steals your most priceless treasure.

Imaam Ghazaali (rahmatullah alayh) has explained that more dangerous and destructive than wealth is the Aalim's craving for worldly honour (*Hubb-e-Jaah*).

A salient characteristic of an Aalim of Haqq is that there is no conflict between his statements and practice. He does not act in conflict with his

preaching. An attribute of the true Aalim is his concern for such knowledge which will benefit him in the Aakhirah. He is unconcerned with such 'knowledge' (scrap 'knowledge) which is of no benefit in the Aakhirah. Commenting on this attribute, Imaam Ghazaali states: "In our foolishness, we regard this type of education (secular) as Ilm, whilst its purpose is merely to acquire the dunya. It is sheer ignorance for such a person to consider himself educated. An illiterate man is conscious of his ignorance, hence

he endeavours to gain knowledge of the Deen. Great and lamentable is the loss of a man who believes himself to be an Aalim although he is sunk in jahaalat (crass ignorance)."

Another attribute of the Ulama of the Aakhirah is that they are unconcerned about elegance of dress and sumptuous foods. They exercise moderation and follow the lifestyle of the Salf-e-Saaliheen. A distinguishing feature of the Ulama of the Aakhirah is their aversion for engaging in ab-

stract discussions to display that they are 'research' scholars or philosophers.

The Ulama of the Aakhirah, says Imaam Ghazaali, are strict in abstention from bid'ah. Hadhrat Abdullah Ibn Mas'ood (radhiyallahu anhu) describing the age of the Sahaabah, said: "Yours is an age in which desires are restrained with the Knowledge of the Deen. A time will dawn when Knowledge will be made subservient to the desires." The time of Knowledge being subservient to the dunya and desires of the nafs, is conspicuously evident in this present era in which ulama-e-soo' abound.

WOMEN "PUT THEM BEHIND JUST AS ALLAH HAS PUT THEM BEHIND"

HADHRAT HUZAIFAH (radhiyallahu anhu) narrated:

"I heard the Nabi (sallallahu alayhi wasallam) say:

'Put them (i.e. women) behind because Allah has put them behind.' (Mishkaat).

Tafseer of this Hadith: At-Teebi (rahmatullah alayh) said: 'That is, Allah has relegated them to the back with regard to mentioning them in laws and in rank. Therefore, do not place them ahead in talk, law and rank.' (Mirkaat)

Hadhrat Huzai'ah (radhiyallahu anhu) also narrated: "I heard Rasulallah (sallallahu alayhi wasallam) say in his Khutbah: "Liquor is a combination of sins. Women are the traps of shaitaan. The love of the world is the root of every sin."

In every sphere of life, Allah Ta'ala has assigned women the back stage in the realm of concealment. When she seeks to project and express herself, she becomes the "trap of shaitaan" for the fitnah of immorality. Narrating a Hadith in this regard, Hadhrat Abdullah Ibn Mas'ood (radhiyallahu anhu) said: "Woman is aurah (an object of concealment). When she emerges (into the public), shaitaan surreptitiously glances at her." He lies in ambush for the woman prowling in the street and in the malls and in the haraam 'eidgahs' to transform her into his trap to spread immorality - fitnah and fasaad

– on earth.

How did Allah Ta'ala relegate women to the back stage? How did Allah Ta'ala "put them behind", i.e. behind men in every aspect?

- Even if the male leading her in Salaat is her husband and the muqtadis are only her sons, she has to stand behind the saff (row) of her sons. If she stands in the same row or in front of the males in the saff, the Salaat of all the muqtadis behind her and in the same row will be baatil.

- If the Imaam makes an error, even if there is not a single ghair mahram in the jamaa't, and even if the venue is the privacy of her home, she may not verbally exclaim: *Subhaanallaah!* as males are required to do. She has to lightly strike her right palm on the back of her left hand to draw attention to the error.

- The testimony of two females is the equivalent of the testimony of one male. And, this is so even if she happens to be Hadhrat Khadijah (radhiyallahu anha) and Hadhrat Aishah (radhiyallahu anha).

- Allah Ta'ala, according to Rasulallah (sallallahu alayhi wasallam) has created woman *naaqisatil aql* (intellectually deficient), and from the rib of Nabi Aadam (alayhis salaam).

- Allah Ta'ala has made the

husband her guardian and her ruler, and has assigned him a higher rank over her. The Qur'aan explicitly states this fact.

- The *Diyat* (penalty – blood-money) of a woman is half the *diyat* of a man.

- Whilst all the commands and laws of the Shariah apply to both men and women, these are addressed to only the men. Besides a few verses, the overwhelming majority of aayaat mentions only males.

- Women are not allowed to proclaim the Athaan nor the Iqaamat.

- A woman may not emerge from the house without the permission of her husband.

- Women have not been given the right to issue Talaq.

- The testimony of females in crimes of *Hudood* is not acceptable regardless of their piety, integrity and number.

- A woman may not be appointed the qaadhi.

- Women may not be appointed to positions of leadership. "Never will prosper a nation who entrusts its affairs to a woman.", said Rasulallah (sallallahu alayhi wasallam).

- A woman is not allowed to go on a journey without a male mahram.

- Hajj is not compulsory on her if she has no male mahram.

- Jumuah, Jamaat and Eid Salaat are not obligatory on women.

- Allah Ta'ala had never appointed a woman to be a Nabi.

As much as the modernist women of the women's lib. movement may abhor these facts, they are the Laws of Allah Ta'ala stated in the Qur'aan and Sunnah and we proclaim them loudly and clearly for all and sundry to hear and understand.

THE RIBA BANKS AND THEIR MORON 'SHARIAH' BOARDS

(Continued from page 10)

ty of the issue, said the scholars in the South African group were not experienced in the financial world and were instead mostly community-based.they cannot necessarily rule on the finer points of financial contracts, he said."

OUR COMMENT

The 'sharia' board member in Dubai is a moron, hence he sulks behind the veil of anonymity. To justify his cowardice he presents the stupid and laughable excuse of 'sensitivity' when in actual fact the issue is devoid of any sensitivity. It is not a military secret to make it an issue of 'sensitivity'.

We hold no brief for the South African group of scholars at whom the Dubai moron's criticism is directed. That group can decide to vindicate themselves against the criticism of 'lack of experience to rule on the finer points of financial contracts'. We see no reason to defend the South African group of scholars. In fact, we believe this group is also plodding the path of devi-

ation with its enthusiasm to serve the capitalist banks. Its 'free' service is no feather in the cap. The embrace with riba banks is sufficient to damn the group.

The Dubai moron lacks expert knowledge of the Shariah, and to a greater extent is he bereft of Islamic Morality, hence his illegitimate embrace with the riba banks of the capitalist kuffaar world. The 'finer points' of financial contracts are stupid points which dupe the moron 'scholars' of mercenary 'shariah' boards. Such 'finer points' never awe nor baffle the Ulama-e-Haqq who are the Representatives of Rasulallah (sallallahu alayhi wasallam) and on whose shoulders devolve the defence of the Shariah and the guidance of the Ummah.

All the 'scholars' of 'shariah' boards trapped in the embrace with institutions on whom Allah and His Rasool have declared war are morons of a despicable grade. In plain terms, they are plain stupid, but are too blind to see and understand their own stupidity.

'EIDGAH' OF THE MORONS

Q. At the ladies eidgah men women and children, all join in one group to perform the Salaat. Is their Salaat valid?

A. The 'salaat' performed by the admixture of morons is not valid. Their 'eidgah' is a haraam venue of merrymaking and perpetrating zina of varying degrees.

Rasulallah (sallallahu

alayhi wasallam) said that:

- A woman who applies perfume and passes by a gathering, is like an adulteress.

Women are *habaailush shaitaan* (traps of the devil).

The mock 'eidgah' of the morons is a moral and a spiritual mess. It is not an Eid Gah of Islam. These morons belong to some weird sect of deviation masquerading as Muslims.

Questions and Answers

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

(Continued from page 5)

Hajj from South Africa by air?

A. While it is permissible to don Ihraam even from South Africa, it is compulsory in Jeddah.

Q. Whilst in Makkah after performing Umrah, if one goes to Jeddah for some work, does one have to don Ihram on returning to Makkah?

A. There is no need for Ihraam when returning to Makkah from Jeddah.

Q. I had neglected cutting my nails and removing the underarm, etc. hairs. I am aware that it is haraam to retain these items beyond 40 days. My problem now is that the 40th day will fall during the first 10 days of Zil Hajj, and I shall be making Qur'baani. I have been told that it is not permissible for those making Qur'baani to cut nails and remove hairs during these ten days. This may be done only after the Qur'baani. What should I

do?

A. It is Mustahab to abstain from cutting nails and removing the hair during the first 10 days of Zil Hajj if one is making Qur'baani, and it is haraam to refrain from cutting the nails and hair for more than 40 days. The con-

flict is now between observance of a Mustahab and commission of haraam. You have to discard the Mustahab and cut your nails and remove the hairs to avoid committing the haraam act.

DEVIATES AND FRAUD 'SUFIS'

Q. A person who is purported to be a sheikh of the Naqshabandi sufi order, and whose name is Nazim Adil Al-Haqqani, makes many preposterous claims of spiritual powers. He says that his 'grand shaikh' had the power to perform 12,000 Jumuah Salaat in different places at one and the same time. He claims that Imaam Mahdi (alayhis salaam) has already appeared and is presently in a cave where he (this Naqshabandi sheikh) has already met him. Is this sufi tariqah a valid Sufi Silsilah?

A. There are four valid and genuine Sufi Silsilahs (Orders) –

Chishtiyyah, Suharwardiyyah, Qadiriyyah and Naqshabandiyyah. However, all four Silsilahs have degenerated and ramified into a host of sub-sects – all deviated. They subscribe to beliefs of shirk and kufr, and they indulge in haraam and immoral practices. The character mentioned by you is one of those satanic deviates who subscribes to shirk and engages in bid'ah and haraam practices. In our day, the existence of genuine Sufi Orders is rare – extremely rare. The safest is to abstain from them. Do not touch them with a barge pole. They will ruin your Imaan.

SELF-APPRAISAL

When one is insulted or criticized, the natural *nafsaani* reaction is anger which in turn demands retaliation. The anger is the effect of pride. However, if one reflects for a few brief moments in an endeavour to fathom one's own moral condition, one will not fail to discern that the anger and the crave to react are generally not justified.

Once a man was abusive to the Sahaabi, Hadhrat Abu Zar Ghifaari (radhiyallahu anhu). He responded: "Between Jannat and myself there is a deep valley. If I successfully traverse that (dangerous) valley, then, By Allah!, I have no concern for what you are saying. But, if Allah Ta'ala prevents me from traversing the valley, then I am worse than what you have said of me."

Also, when someone insults you or you are told that he/she has made gheebat of you, then reflect on your own sins. Everyone has some skeletons in the cupboard and some hidden cans of worms on which Allah Ta'ala, Who is *Saatirul Uyoob* (The Concealer of sins) has cast a veil to protect us from being humiliating.

YOUR WOMEN'S HONOUR

"Honour the women of others, then your women will be honoured." (Hadith)

Do not ravage the honour of the womenfolk of others with your eyes and even with your mind. Then the honour of your wives and daughters shall be protected by Allah Ta'ala. Abuse the women of others, then your womenfolk will be similarly abused.

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UPDATED,
Sep 2012

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GHEEBAT IN THE HEART

Once Hadhrat Junaid Baghdaadi (rahmatullah alayh) saw a healthy man begging. In his heart he thought ill of the person. That night in a dream someone instructed him (Hadhrat Junaid) to eat the flesh of a dead human body which was presented to him. He refused, saying that he does not devour carrion. It was said to him: "After all, you had devoured the Faqeer's flesh when you made gheebat of him." Hadhrat

Junaid responded: "I did not say anything about him." It was said to him: "Gheebat first originates in the heart."

His eyes opened, and he rushed out in search of the Faqeer to seek pardon for having thought ill of him. Whilst searching, he saw him walking in a distance. The Faqeer from a distance looked at Hadhrat Junaid and recited the Qur'aanic aayat: "He (Allah) is The One who accepts the taubah of His servants." "In future, beware!"

INTERFAITH IS KUFR

(Continued from page 8)

gies besides Islam, and to assert that the only repository of salvation in the Hereafter is Islam. Compromise with the primary fundamental of Imaan, viz., Tauheed, is haraam and intolerable. It is haraam for a Muslim to sit silently in an interfaith conference where kufr, shirk and atheism are dinned into his ears. The Qur'aan declares unequivocally and with great clarity: "Verily, the Deen by Allah is only Islam."

ALLAH'S ULTIMATUM OF WAR

ALLAH TA'ALA has announced His ultimatum of war against those who commit two types of sins — Riba and Causing distress Friends (the Auliya). Regarding Riba, Allah Ta'ala says in the Qur'aan Majeed: "If you do not abandon (riba), then take notice of war from Allah and His Rasool." Regarding His Auliya, Allah Ta'ala states in a Hadith Qudsi: "He who distresses My Wali, I give him notice of war."

MERCY ON ANIMALS

After his demise, Hadhrat Bayazid Bustaami (rahmatullah alayh) was seen in a dream by a Buzrug. The Buzrug asked how he had fared by Allah Ta'ala. Hadhrat Bayazid said that he was forgiven on account of his act of kindness shown to a kitten. One cold night he saw a stray kitten shivering. The kitten

would not have survived the extreme cold. Hadhrat Bayazid wrapped the kitten in his shawl and brought it home. The mercy he had shown to the kitten became the cause for Allah's Rahmat, and he was forgiven.

In this episode and in numerous similar stories of kindness to animals, are lessons for the carrion and cruelty halaalizers such as

SANHA, NJC, NIHT, ICSA, etc. Mercy shown for just one kitten can be the basis for entry into Jannat. What inference should be drawn from the horrendous brutality inflicted on billions of chickens and millions of sheep, goats and cattle – a brutality condoned, promoted and halaalized by the 'halaal' certificate vendors? It indicates the pathway of Jahannum.