

**THE MAJLIS**

**"VOICE of ISLAM"**

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

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**RASULULLAH (SALLALLAHU ALAYHI  
WASALLAM) FORBADE IDLE  
CONVERSATION AFTER ISHA SALAAT.**

# THE SHIAH SLOGAN OF FLASEHOOD

**K**HOMEINI'S popular slogan is: "NO SUNNI'ISM AND NO SHI'ISM". This overt call of the Shi'i priests is designed for the consumption of Sunni Muslims who constitute the Ummah of Rasulallah (sallallahu alayhi wasallam).

However, like numerous verbal professions of the Shi'i priests are based on their doctrine of Taqiyah, so too, is this vociferous slogan of "No Sunni'ism and No Shi'ism". (Taqiyah is the Shiah doctrine of holy hypocrisy by which it is permissible for them to conceal their true beliefs and profess verbally what they do not believe.) How is it possible for there not to be Sunni'ism? And, how is it possible for there not to be Shi'ism? The foundation on which Sunni'ism is reared is

Love for the Sahaabah of Rasulallah (sallallahu alayhi wasallam) while the cornerstone of Shi'ism is Hatred for the Sahaabah. The two religions, viz., Islam and Shi'ism are irreconcilable opposites. The one repels the other.

The slogan of Khomeini is nothing other than a piece of political trickery to gain the support of the Ahl-e-Sunnah for the fulfilment of his despicable motives of political power. A group which pours out such extreme hatred for the Sahaabah of Nabi-e-Kareem (sallallahu alayhi wasallam) as the Shiah sect, can never stand on the same platform with those whose article of faith includes love and respect for all the Sahaabah. Shiahs who proclaim that the highest among the Sahaabah were murtads and kaafirs

can never themselves be Muslims. Such vile claimants can never be the friends of those who follow the Path of the Sunnah, the Path of Rasulallah (sallallahu alayhi wasallam) and the illustrious Sahaabah.

Khomeini stated in a message for a youth rally:

"The Islamic and non-Islamic powers of the world will not admit our power till such time that we establish our hold over Makkah and Madinah because these are the centres and citadels of Islam. Hence our domination over these places is an essential requirement. . . . when as a conqueror I will enter Makkah and Madinah, the first thing to be done at that time by me would be to dig out the two idols (i.e. Hadhrat Abu Bakr and Hadhrat Umar) lying by the side of

the Prophet's grave." (*Khomeinism & Islam by Abu Rehan Faarooqi*)

This attitude of Khomeini is not only his personal belief and personal hatred for the two greatest Sahaabah, but it mirrors the belief of Shi'ism regarding Hadhrat Abu Bakr Siddique and Hadhrat Umar (radhiyallahu anhum). In the books of Shi'i theology, the following noxious beliefs are propagated:

\* When Imaam Mahdi appears, he will order the exhumation of the bodies of Hadhrat Abu Bakr and Hadhrat Umar. Their bodies will be hung on a tree for public show. Their bodies which even according to Shi'ism have not decomposed, will be stripped of their kafan. Thus, the nude bodies of these noble Sahaabah will be put up for a disgraceful

show.

\* Imaam Mahdi will restore Hadhrat Abu Bakr and Hadhrat Umar to life.

\* The sins of entire mankind, right from the inception of the world until the time of Imaam Mahdi's appearance, collectively devolves on these two noble Sahaabah. Hence, Imaam Mahdi will put them to death. They will then be revived and Imaam Mahdi will put them to death. They will then be revived and death

will continuously be inflicted on them a thousand times daily, forever and ever. These corrupt and vile claims are stated in the Shi'i book, *Haqqul Yaqeen*, the author of which is among the highest Shiah theologians, Mullah Baqir who is also the author of another book *Zaadul Ma'aad* which likewise contains many vile fabrications about the Sahaabah. In his book, *Zaadul Ma'aad*, Mullah Baqir asserts that:

\* Hadhrat Umar, the second Khalifah of Rasulallah (sallallahu alayhi wasallam), was a kaafir. Nauthubillaah! Not only a kaafir, but the leader of the munaafiqeen.

\* Rasulallah (sallallahu alayhi wasallam) had cursed Hadhrat Umar and had prayed for his destruction. As a result of the la'nat (curse) which Rasulallah (sallallahu alayhi wasallam) and Hadhrat Faatimah (radhiyallahu anha) invoked on Umar (radhiyallahu anhu), he was murdered by the kaafir Persian, Lu'lu'.

\* The murderer of Hadhrat Umar (radhiyallahu anhu), by virtue of having murdered Hadhrat Umar, deserves the mercy of Allah, hence, Hadhrat Huzaifah (according to Shi'i falsehood) prayed for Allah's Rahmat to be on the kaafir, Lu'lu', the murderer of Hadhrat Umar (radhiyallahu anhu).

\* The most auspicious day

## WHY CAN'T WOMEN ATTEND UNIVERSITY?

A modernist aunt who believes herself to be a member of the so-called enlightened 'intelligentsia' poses the question: "Why can't women attend universities?" Presenting what she perceives to be a logical discourse in substantiation of the modernist baatil view, the aunt whom we believe is *ghutha* pass her sell-by date, says:

"Being the offspring of a chemical analyst and a cost accountant, tertiary education was never a foreign concept with myself and my siblings. We always knew that school would not signify the end of our study years.

Our Ulama have the belief that Muslims, in particular muslim girls, are prohibited from attending university. They feel it is an immoral place for girls, yet somehow suitable for boys and that they should remain in their homes. If they really wish to obtain further education it should be sought via corre-

spondence.

*Now as a staunch Muslim and educationalist myself, I find this thought rather contradictory and quite intriguing. While people who follow the same path of thought wouldn't dare agree to send their daughters to university, they, at the same time, would only have muslim female doctors, dentists and teachers attend to their daughters. So how do aalims suggest we obtain access to muslim female doctors, dentists, teachers, etc.?*

*Let alone the ambitious lot, what of those who are forced to study and seek employment? If a woman in iddat is given permission to leave home to work, why can't the same be given to a girl looking to make a difference?*

*Yes I know it is a man's duty to provide, but unforeseen circumstances will always arise. Either the men in question, at times her own*

*flesh and blood are financially unable, or flat out refuse to. What then? We are not an Islamic state? No individual can order a man to maintain an adult woman if he wishes not to."*

### OUR ANSWER AND COMMENT

According to the Shariah, women have been created by Allah Ta'ala with an attribute which is ingrained in all females, thus forming an integral natural constituent of their thinking faculty, and on the basis of this natural attribute Rasulallah (sallallahu alayhi wasallam) described women with the honorific appellation, *Naaqisaatul Aql*, which literally means females of intellectual deficiency. This designation is not to be construed as having a pejorative connotation, nor did Rasulallah (sallallahu alayhi wasallam) direct it to females in an objugatory sense. In a nutshell, there is

no stigma attached to *the nuqs fil aql* (deficiency in the brains) of a female.

However, the discourse of the 'enlightened' aunt palpably displays the intellectual malady from which she suffers. There is a variety of intellectual maladies – *nuqs fil aql of females is excluded since it is not a malady in relation to them* – which affects persons, especially the westernized so-called 'intelligentsia' who are the victims of the opsonic indoctrination of the immoral institutions termed universities.

Respectable aunt! A scrutiny of your discourse and lament convinces us that you are afflicted with the mental disease called IFS (Intellectual Fossilization Syndrome). This mental disease is described as such since it causes blighting of the brains which locks a section of the brain into a stag-

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# Questions and Answers

THE MAJLIS Q & A  
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**Q. I have come across a very good kitaab written by a TV molvi. Will it be proper to read this book and derive benefit from it?**

**A.** Regardless of how good a kitaab may be, if the author is a faasiq, abstain from reading it. The effect of the author's fisq spiritually permeates his writing, and this has a spiritually detrimental effect on the reader.

**Q. The will of the deceased is un-Islamic. Two heirs were excluded. However, the two excluded heirs say that they do not want anything from the estate and the remaining heirs may share the estate as stipulated in the will. Will it be permissible to distribute the estate among the other heirs with the consent of the two excluded sons?**

**A.** Even if the heirs willingly do not want anything from the mayyit's estate, the haraam will is not valid. Secondly, the statements of the two sons have no validity in the Shariah prior to taking possession of their assets. They have to incumbently take physical possession of their assets. Only thereafter may they do whatever they wish with their inheritance. However, prior to distribution and taking possession, the forfeiture of their shares is not valid.

**Q. Is it permissible for a Muslim contractor to build a warehouse for a company which also deals in liquor?**

**A.** As long as the warehouse is not being built specifically for storing liquor or for a haraam purpose, the contractor may build it for the company.

**Q. We are a manufacturing company and supply to major retail outlets. Can we run a lucky draw competition to win computers if consumers buy our products and drop the receipt with their name and number in a box? After a month the draw takes place and the lucky numbers get the prizes.**

**A.** You may go ahead with the 'lucky draw' competition. It is permissible. As long as a separate entry fee is not charged, the 'lucky draw' competition will be permissible.

**Q. Is it permissible to work as an auditor?**

**A.** Working as an auditor *per se* is permissible. However, there are other factors to be taken into consideration. Each case will have a different ruling. For example, it will not be permissible to work as an auditor for a bank or a liquor company, nor will it be permissible for a female auditor to work in an environment in which her purdah/Hijaab is violated.

**Q. We are owners of a large wholesale grocery business. We purchase goods in large quantities. The weight and volume is marked on each container by the supplier. We buy and pay according to weight/volume. When selling the goods we rely on the weight stated on the containers by the suppliers. Recently when we made a random check**

**and weighed a few packets, we discovered some packets weighed less than the stated weight on the packet. Is it permissible for us to sell the goods relying on the weight stated on the containers or are we obliged to weigh all the packets before selling?**

**What is the position if certain goods lose some weight due to the heat? What happens if this is the general trade practice and is accepted? Should the wholesaler have a large scale and weigh each item before selling? Can he demand compensation from the supplier for the short-weight?**

**A.** It is totally haraam to sell a product by weight if the weight is less than the stated weight on the packet/bag. Allah Ta'ala warns of underweight in several aayats of the Qur'aan Majeed. There are also stories of the fearful consequences which overtook those who gave underweight or were careless in this regard.

A simple solution would be to put up prominently displayed notices to inform customers of the probability of the containers containing less weight. A scale should be placed nearby to enable every customer to weigh the item. And, if found to be less than what the weight states, either a reduction should be made in the price or the short weight should be made up with the same product. For example, if there is 500 gm flour short, then 500gm flour should be given to the customer.

The other more difficult option is to employ extra staff to weigh each packet and mark those which are underweight.

Regardless of the manner in which the weight is reduced, e.g. by heat, etc., if the customer is under the impression that the product weighs 5 kg., then it is the obligation of the seller to ensure that the item weighs 5 kg. If it weighs less, then the correct weight should be written on the packet with the new price.

The wholesaler may claim from his supplier the weight which was given less to him. It may be given to the wholesaler in the form of the same products or a monetary compensation.

The bottom line is that the seller has to ensure that the customer receives the exact weight which is marked on the container.

**Q. When performing Janaazah Salaat outside, people remove their shoes and stand on them when performing Salaat. Is this correct?**

**A.** It is meaningless to stand on the shoes if these are impure. If clean, then too it is meaningless to remove the shoes when Janaazah Salaat is performed outside. If the shoes are taahir/paak/clean and Janaazah Salaat is being performed outside, then there is no need to remove them. If impure, then it will not be permissible to stand on the shoes. The Salaat will then not be valid.

**Q. Some people when writing the**

## THE OPINIONS OF A JAAHIL

**Question:** *I have read an article in which the writer says: (1) Wudhu made after releasing wind will not be valid if the anus is not first washed. (2) Cigarettes are not haraam. (3) Masturbation is permissible. Please comment on these views.*

**Answer:** The writer of the article is a moron. Rasulullah (sallallahu alayhi wasallam) said that in times in close proximity to Qiyaamah, true Ulama will increasingly become non-existent. Then, jihala (morons) will refer their questions to juhala. These morons will issue moronic 'fatwas' as this particular moron writer has. Both the questioner and the moron who answers will be astray.

The answers which the moron gave portray his stark ignorance. He

is a real jaahil. If someone wishes to wash his hind after releasing wind, it is well and good. But to hinge the validity of wudhu on such washing is the effect of only jahaalat.

Cigarettes on account of the factor of *dharar* (harm) are haraam. The moron is too dense in his brains to understand the operation of the principles of the Shariah.

Masturbation is haraam. Rasulullah (sallallahu alayhi wasallam) said that on the Day of Qiyaamah the masturbator will be resurrected with his hand blown up like the belly of a pregnant woman. In other words, his hand will be 'pregnant' on the Day of Qiyaamah. Furthermore, Rasulullah (sallallahu alayhi wasallam) said that the masturbator is *mal-oon* (accursed). We can conclude that this moron who made the moronic statements is also *mal-oon*.

**name of Rasulullah (sallallahu alayhi wasallam), write S.A.W. Is this proper?**

**A.** It is not permissible to write any abbreviated form of Durood such as S.A.W. The full Durood of *Sallallahu alayhi wasallam* should be written.

**Q. Is health insurance permissible?**

**A.** Health insurance and all kinds of insurance are haraam.

**Q. Why are rhino and elephant haraam?**

**A.** For the same reason that pig, fox, wolf, hyena, lion, tiger, snake, tortoise, worms, insects and numerous things are haraam. And, the only reason why these creations are haraam is because the Shariah says they are haraam. As for the reasons and wisdom for these things being haraam we are not aware. As far as we are concerned these animals are haraam because according to the Shariah they are haraam. There are thousands of masaa-il of the Shariah whose reasons are unknown to us.

**Q. Why do some Imaams recite every Friday during Fajr Salaat Surah Alif Laam Meem Sajdah?**

**A.** It is Sunnat to recite Surah Alif Laam Meem Sajdah in Fajr on Fridays. However, this does not mean that it should be adopted as a permanent practice to the exclusion of other Surahs. The Imaam should occasionally recite other Surahs as well.

**Q. Are Ferreros products halaal?**

**A.** Ferreros products are not halaal.

**Q. What should a woman do if her husband dies during Hajj? Does she have to be in iddat in Makkah? And what about the remainder of Hajj?**

**A.** If the woman's husband dies during Hajj, then she should complete her Hajj, and return immediately thereafter to spend the balance of her iddat in the marital home.

**Q. Is it permissible for a person who performed Ifraad Hajj or Tamattu' to perform Nafl Umrah?**

**A.** A person who has performed Hajj

Ifraad may perform Nafl Umrah after the 13<sup>th</sup> Zil Hajj. The Mutamatti' may also perform Nafl Umrah whilst waiting to don Ihraam for Hajj.

**Q. Is the meaning of the Jewish term, Kosher the same as the Islamic word Halaal?**

**A.** In terms of the Shariah (Islamic Law), *Kosher* does not mean *Halaal* which means permissible for Muslim consumption. There are items which may be permissible for Jews, hence marked *Kosher*, but which are not *Halaal* for Muslims. Furthermore, just as the term *Halaal* has been commercialized by unscrupulous Muslims who operate the haraam certificate industry by which carrion is halaalized, so too has the word *Kosher* become commercialized. The vast majority of even 'halaal' stamped processed foods sold commercially are also not *Halaal*. The prohibition applies with greater emphasis to foods prepared by non-Muslims and stamped with the *Kosher* logo. It is incumbent for Muslims to abstain from consuming all commercial *Kosher* products, and from all meat and chicken products sold as 'halaal' by non-Muslims.

**Q. Please explain the Sufi concept of Wahdatul Wujood. Salafis vehemently criticize the Sufis on the basis of this concept.**

**A.** Salafis are spiritually barren and morally bankrupt. They are a crude sect of crass materialists. Without even understanding the meaning of the term, they baselessly revile the Auliya.

*Wahdatul Wujood* is a technical term of the Auliya. It means that all created things owe their existence to the only One True Existent, namely, Allah Ta'ala. Besides Him, there is no independent existence. He is the one and only true independent existence. This is all what is meant by this term which the ignorant Salafis have deliberately misconstrued to defame and slander the Ulama and Auliya of Deoband and the Auliya of Islam.

# Questions and Answers

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**Q. Is it permissible to listen to the singing of Zakir Naik? He appears on television as well?**

**A.** Anyone who appears on television is from the progeny of Shaitaan. We are informed that the character Zakir Naik is a singer. He sings to audiences. As such he is a faasiq-faajir. His fisq and fujoor are compounded with his haraam television appearances. It is haraam to listen to his singing.

**Q. How should one write *Insha Allah* to avoid changing its meaning?**

**A.** You may write the term as it appears in the question or a hyphen may be inserted (Insha-Allah) or it may be written, In sha Allaah.

**Q. Our Musjid is being renovated. The fans, doors and windows whilst still attached to the building have been sold by auction. Was it proper to sell these items without first removing them?**

**A.** The sale of the items which were still fixed is not permissible. The items had to be firstly separated.

**Q. The girl and the boy are in different countries. Can the marriage be performed by telephone?**

**A.** A nikah is not valid if conducted by telephone. The validity of Nikah is reliant on the *Ijaab and Qubool* being pronounced verbally in the presence of two Muslim male witnesses *at the same venue*. The simple way of performing such a marriage is for the woman to appoint a representative in the town/city where the man is. He will represent her at the Nikah ceremony which will be performed as usual. Or the man can appoint someone to represent him in the place where the woman is. The representative will then attend the Nikah ceremony on his behalf. The appointment of representatives may be done telephonically.

Another method is to perform the Nikah by letter. One party can fax or e-mail a letter in which he/she proposes Nikah to the other spouse. This letter will be read out in the presence of witnesses, and the prospective spouse will verbally announce his acceptance.

**Q. A Salafi sheikh says that it is not permissible for a woman to adopt the surname of her husband. He claims that the Qur'aan forbids this.**

**A.** The Salafi Sheikh talks drivel. A woman can adopt the surname of her husband. Neither the Qur'aan nor the Hadith prohibits this. He generalizes from the Qur'aanic aayat which instructs that adopted children retain their names. This is to prevent confusion so that the adopted child does not grow up believing that he/she is the child of his/her adoptive parents.

**Q. Who is more entitled to have custody of a minor in the absence of the mother – the sister or the maternal aunt?**

**A.** The sister of the child has a prior right over the maternal aunt.

**Q. Is selling cigarettes and wigs permissible. If this relative invites**

**one for meals, may we eat his food?**

**A.** Selling wigs and cigarettes is not permissible. The money is not halaal. People should not accept his invitation. Decline his invitation politely and inform him of the reason. Don't eat his food.

**Q. In a vehicle the speakers are at ground level or under the seat. Is it permissible to listen to the Qur'aan from such speakers?**

**A.** The speakers at ground level and under the seat should not be used for Qur'aan recital. It is most disrespectful to the Qur'aan Majeed.

**Q. I have been told that the Tabligh Jamaat is a deviant sect, and that I should not join them. Please enlighten me in this matter.**

**A.** The Tabligh Jamaat is not a sect. Members from all Math-habs join the Tabligh Jamaat to learn and propagate the very basic teachings of Islam - the Kalimah, Tahaarat, Salaat and Saum. The Tabligh Jamaat does not teach anything new. It teaches only the Sunnah of Rasulallah (sallallahu alayhi wasallam), and it concentrates on only the basic acts necessary for the daily life of the Muslim. They do not delve into any academic issues. Those who say that the Tabligh Jamaat is a deviated sect are in grievous error. You should join the Jamaat and discover for yourself what they teach to satisfy yourself.

**Q. Whose duty is it to pay the Mehr?**

**A.** The Mehr has to be paid by the man who is getting married. It is his obligation to pay the Mehr and it becomes the property of the bride.

**Q. Is there any wedding engagement custom in Islam Besides the Mehr, what else has to be paid?**

**A.** According to the Shariah there is nothing besides the Mehr to pay. There is no wedding engagement custom. However, people have introduced many baseless practices which have no origin in Islam.

**Q. Is it permissible to wear leather socks on top of ordinary socks?**

**A.** Khuffain (leather socks) may be worn over ordinary socks.

**Q. When should khuffain be put on? Must it be donned immediately after Wudhu or could it be put on later?**

**A.** The khuffain may be put on at any time as long as one has wudhu. It is not necessary to don the khuffain at the time of making wudhu.

**Q. From when should the time for validity of masah be calculated after donning khuffain? From the time the khuffain are donned or from the time wudhu was made?**

**A.** The time of 24 hours for a muqem (resident/not a traveller) or 72 hours for a musafir is from the time the wudhu breaks, not from the time the khuffain are donned nor from the time one made wudhu. When wudhu breaks, then from that time will the period be calculated.

**Q. My friend says that it is not necessary to recite Iqaamah in the left**

## THE 50 MILLION 'DUROOD' STUNT OF RADIO SHAITAAN

**Q. What is the significance in terms of the Shariah of the target of 50 million Durood of a radio station?**

**A.** The radio 'durood' programme is a shaitaani programme. It is not permissible to participate in these deceptive programmes. The motivation is cheap publicity, name, fame and acclaim. The Devil's Radio is making a mockery of the Deen in general, and of pure ibaadat practices in particular. Iblees La-een has secure-

ly roped in the personnel of Radio Shaitaan to serve his satanic objectives. The one and only objective of the 50 million stunt is publicity and nafaaniyat. Among the lesser signs of Qiyaamah according to the Hadith is:

*"The dunya will be pursued with deeds of the Aakhirah."*

Whilst reciting Durood Shareef is an act of the Aakhirah, it is being abused and misused for satanic objectives of the nafs by Radio Iblees.

**ear of the newborn child. He says only Athaan is Sunnah. According to him a Saudi Aalim, Shaikh Uthaymeen issued this fatwa. Is the Shaikh correct?**

**A.** It is Sunnat and necessary to recite the Iqaamah in the left ear of the baby. Shaikh Uthaymeen was a Salafi. Salafis have their own religion. Simply ignore whatever you hear from Salafis. They do not follow the Path of the Ahlus Sunnah Wal Jama'ah. They are one of the 72 deviant sects predicted by Rasulallah (sallallahu alayhi wasallam).

**Q. If a woman has to perform Salaat in a public place such as Musjidul Haraam, will it be permissible for her to don her Niqaab?**

**A.** Normally it is not permissible for a woman to cover her face whilst performing Salaat in privacy. However, if there are ghair mahram males present, then it is necessary that she covers her face even whilst performing Salaat.

**Q. I have a large sum of haraam money. How should this be disposed?**

**A.** There are different categories of haraam money. If the owner of the haraam money is traceable, then it is Waajib (compulsory) to return the money to him/her, e.g. stolen property or interest taken from a debtor; goodwill charged for an empty shop or for a house besides rent. Regarding some types of haraam money, the owners are not traceable, e.g. money won in gambling. It is Waajib to give this type of haraam money to the poor. Bank interest and insurance money are also in this category, i.e. it has to be given to the poor.

**Q. Fish, especially of the bigger species such as tuna are clubbed to death after being caught in nets. Since it takes some time for the fish to die, the impatient fishermen hit them with sticks to kill them. Is it permissible to eat such fish?**

**A.** Whilst the fish remains halaal, the act of cruelty perpetrated on it is haraam. Abstaining from eating such fish relates to the domain of Taqwa. Something may be halaal, but if procured in ways in conflict with the teachings of the Shariah, it has a spiritually detrimental effect on one's Rooh (Soul). For example, an animal

slaughtered not facing the Qiblah, while halaal, is spiritually repugnant. But since the hearts of people are corroded with spiritual rust and filth, these issues are beyond their comprehension.

**Q. My friend fishes for sport. He spends many hours late at night catching fish. I know that fishing and hunting for sport are not permissible. What is the status of the fish he gives me? Is it permissible to eat such fish?**

**A.** The fish remains halaal. But your conscience agitates, hence you have posed this question. Rasulallah (sallallahu alayhi wasallam) said: *"Sin is that which agitates your conscience."* Abstain from eating this type of fish which will harden your heart.

**Q. I have read that according to Shaikh Uthaymeen, it is not permissible to keep Nafl fast on Fridays and Saturdays.**

**A.** Shaikh Ibn Uthaymeen was a Salafi. His ruling is incorrect. It is permissible to fast Nafl on Fridays and Saturdays. Salafis have their own religion.

**Q. Is it permissible for a woman to get a belly-button piercing?**

**A.** It is haraam and satanic for a woman to get a belly button piercing. Such a woman is accursed.

**Q. In places like Bangladesh where prawns are almost a staple food, it is said that they are halaal on the basis of Urf. Is this reason valid?**

**A.** *Urf* (Customary Practice) can never make halaal what the Shariah has made haraam. The Urf here in South Africa is to consume halaalized carrion chickens and halaalized carrion meat. Obviously the Urf does not make it halaal. There are many haraam deeds which have become customary. However, these acts remain haraam regardless of how prevalent they become. Since the *hurmat* (prohibition/being haraam) of *ghair-samak* (that which is not fish) is *Mansoos* for the Ahnaaf, the Urf cannot halaalize it. In Bangladesh and elsewhere they consume shrimps/prawns by self-deception. They do not say that it is halaal because of urf. They say that prawns are fish, hence halaal. For eating prawns, they select to become temporary morons, hence they

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argue abortively that prawns are fish.

**Q. A man says in his mind: 'I divorce my wife', without saying it verbally. Is his wife divorced?**

**A.** As long as the man has not stated the words with his tongue and lips, it will not be Talaq. Talaq is valid only if verbally expressed.

**Q. A husband says to his wife: 'I want to divorce you.' Is this a valid Talaq?**

**A.** If a man says verbally: 'I want to divorce you', Talaq does not come into effect because he said "I want to...". But if he says verbally even if he is alone: "I divorce my wife", then one Talaq Raj'i comes into effect. Before expiry of her iddat he can take her back without the need to perform Nikah.

**Q. Does the Muqtadi have to recite Thana?**

**A.** Yes, the Muqtadi should recite Thana.

**Q. I am a third year medical student. My parents can no longer afford to pay the expenses for my studies. Is it permissible to obtain a loan on which interest has to be paid?**

**A.** An interest-bearing loan is haraam. The circumstance of secular studies or even Deeni studies does not make permissible paying interest. The objective of secular study is to establish a means of earning rizq. Such means may not be acquired in a haraam way. Rizq is predetermined and sealed. We are allowed to pursue our Rizq in only halaal ways. If an interest free loan cannot be obtained from some Muslims, and if there is no one prepared to grant a bursary, then the student has to abandon his studies for the present. If the only way in which a business could be commenced is by acquiring a bank-loan, it will not be permissible to initiate the business. The person will have to rather go cut grass, wash cars or do something else for his livelihood. But, he may not acquire an interest-bearing loan.

**Q. Is it permissible to have a television at home to watch educational programmes? This is better than going to the cinema for entertainment.**

**A.** Television is haraam. It is not permissible to have a television at home nor to sell or even repair televisions. Regardless of educational programs, pictures of animate objects are haraam. The argument that television is better than going to the cinema for entertainment is absolutely corrupt, deceptive and baseless. It is like saying that haraam mutton is better than pork, hence haraam mutton may be consumed, or fornicating with a strange woman is better than fornicating with one's own daughter, therefore fornicating with the strange woman is the lesser evil, hence permissible. These are satanically-inspired baseless arguments. One evil is not better than another evil. An evil is worse than another evil. But both

acts are evil and haraam, hence may not be committed.

**Q. Is it permissible for a Muslim wife who had converted from Hinduism to Islam, to attend Hindu functions of her parents?**

**A.** It is haraam for a Muslim woman or man to attend the Hindu functions of his/her Hindu parents.

**Q. Is bungee jumping permissible?**

**A.** Bungee jumping is not permissible.

**Q. Is keeping zulfah hair Sunnat? The man shaves his beard but says that he keeps long zulfah hair because it is Sunnat**

**A.** This man is perpetrating self-deception and satanic deception. A person who does not keep a beard but says that he wants to keep zulfah because it is Sunnat, is a shaitaan.. He uses the Deen to justify his nafsani desires. Such an attitude is close to kufr. It is not permissible for a beardless man to keep zulfah hair.

**Q. Is it permissible for women to visit the Qabrustaan? Please see the enclosed Fatwa which is ambiguous in its response. It appears from the fatwa that at times it is permissible for females to go to the Qabrustaan. Please comment on this issue.**

**A.** The objective of a fatwa is to guide the questioner in the avenue of practical implementation of the masaa-il. The purpose of a fatwa is not diabolical and dialectical discussion. The Mufti who issued the fatwa on the question posed, simply attempted to display 'expertise'. When answering questions for public consumption, a Mufti should not speak with two tongues and ambiguity thereby granting latitude for the operation of the nafs of the questioner to pick and choose issues at the behest of desire. The layman is not in a position to decide applicability in different scenarios. The fatwa is an unequivocal prohibition for women to attend the Qabrustaan in the same way as it is prohibited for them to attend the Musjid.

**Q. Is the game monopoly permissible?**

**A.** The game of monopoly and all similar games such as chess, backgammon, carum, etc. are haraam.

**Q. Is it permissible to purchase fish from a market which also sells crabs, crayfish and other kinds of sea-animals? Will there not be cross-contamination?**

**A.** It is permissible to purchase fish from a market which also sells other kinds of sea animals. All sea animals despite being haraam for Hanafis, are taahir (paak/clean). Thus there is no contamination.

**Q. Is it permissible to use Miswaaks from a mango tree?**

**A.** Miswaaks from mango trees are permissible. Miswaaks from any tree which is not poisonous are permissible.

**Q. Is it permissible for women to travel by plane when it is known**

## SEMINAL DISCHARGE

**Q. Many females have the problem of frequent discharge. I have seen a fatwa in which three different types of fluid being discharged by females are explained. The fatwa outlines confusing technical and medical details regarding the fluids. It has really complicated the issue. I am now in a quandary regarding the purity or impurity of the fluids which are discharged. According to the fatwa one type of fluid is pure and neither breaks wudhu nor contaminates the garment. I must admit that I feel very uncomfortable and in fact dirty if I have to perform Namaaz knowing of a discharge regardless of the technical or medical classification of the fluid. Please throw more light on this issue.**

**A.** Leave aside the technical and medical details and intricacies which are explained in the fatwa. Let such technicalities be relegated to the text

**that they will have to submit to body scanners?**

**A.** It is not permissible for women to go for Umrah and holidays if they will be submitted to such haraam, lewd, immoral searching methods.

**Q. I have read several articles by Ulama explaining why Masturaat Tabligh Jamaat is permissible, in fact incumbent. Please comment in detail on these articles which I have enclosed.**

**A.** Right now, we lack the time to comment in detail. The scope of these columns also precludes a detailed refutation which is necessary to debunk the baseless arguments tendered in justification of Makshufaat Jamaat. The name, *Masturaat*, is a misnomer. *Mastur* means hidden/concealed. A woman according to the Qur'aan and Hadith is *Aurah*. In other words, her entire body has to be concealed from the public, and such concealment is possible only within the sacred precincts of the home. In fact her description as '*Aurah*' in the Hadith is stated in the context of her remaining indoors. A woman who emerges into the public domain is no longer a *mastoorah*. When outside the home, she sheds her *mastoorah* attribute which Allah Ta'ala has ordained for her. Denuded of this holy and honourable attribute, she acquires the contemptible appellation of *makshoofah*, hence Makshufaat Jamaat is more applicable to the women who become globe trotters regardless of the purpose of their globe-trotting.

Insha'Allah, when and if Allah Ta'ala bestows to us the taufeeq, an adequate response in refutation of the spurious arguments in favour of Makshufaat Jamaat shall be forthcoming.

**Q. Whilst *The Majlis* says that women are not allowed to drive, I have seen the wife of a prominent Maulana driving. What is wrong if our wives also follow the example of**

books.. No woman will be able to practically determine what exactly the fluid discharged is. Namaaz is too important and delicate an ibaadat. One should not risk performing Namaaz in an impure state. The ruling therefore is that such discharge is *najis* (impure). It nullifies wudhu. When any discharge takes place, consider wudhu to be nullified. Cleanse the affected part of the garment and body, and renew wudhu for Namaaz. Caution in this regard has to be incumbently exercised. We urge Muftis to act with insight when answering questions of this nature. Always bear in mind *Ihtiyaat*. For the benefit of the honourable Muftiyaan-e-Kiraam we say in this regard that the determinant for practical implement is to take into consideration the *makhraj* of the discharge and the difficulty of discernment for the females.

**the wife of the pious Maulana who is a senior in the community? We can always make taubah.**

**A.** Your deeds and the deeds of the Maulana and of his wife are not our concern. Your deeds and your taubah are between yourself and Allah Ta'ala. Our duty is only to deliver the Message of Allah's Law. The haraam deeds of the prominent Maulana's wife are not the Shariah. If you are a Muslim, you have to follow Allah's Shariah, not the 'shariah' of the nafs of Maulanas and their wives.

**Q. My baby has been put on a breathing machine through her nostrils. The doctors want to put the contraption down her throat. I refused because one doctor said that this could continue for a whole year down the throat. If the throat method is used, the baby has to be sedated for 24 hours and cannot be moved. There are also high risks that she can go into a heart attack when inserting and removing it. She had it previously 11 days down her throat and suffered considerably, hence I have refused. They also want me to agree to a heart transplant. Is this permissible? These doctors also said that if she's not getting better they want to take away the IV medicine. Without the medicine the heart cannot function. They asked me if I agree to this. If I agree to discontinue the medicine gradually will I be sinful?**

**After a few days on this kind of treatment, I have seen my baby. She is not gasping for air. She is quiet calm and even smiling with the air tube in her nose, and playing with toys. I told them to leave her alone and not to resort to the throat contraption. Am I wrong?**

**A.** No, you are not wrong. The doctors are wrong. If the child is struggling to breathe, then it is necessary to put her on a breathing system. However, if she is lying calmly with-

# Questions and Answers

THE MAJLIS Q & A  
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out struggling or gasping for air, then it is not necessary for a life support system. Maut comes at its appointed time no matter what is done or what is not done. Make dua and repose your trust in Allah Ta'ala. Don't attach much significance to what the doctors say on issues of this nature. Why torture the baby with the crude throat contraption when she is calm, smiling and not gasping for air? The idea to transform her tranquillity with torture is an inspiration of shaitaan who guides most doctors.

If termination of the medicine will definitely damage her heart, then it will not be permissible to discontinue it. Heart transplant is not permissible. A new haraam heart will not prolong her sojourn on earth. When the appointed time for departure arrives, it cannot be delayed one second. Maut operates with precision. May Allah Ta'ala shower His Rahmat on your baby and on you.

**Q. I had not made Salaat for many years, from the time I became baaligh. I have started making qadha, but I can't remember when I became baaligh. From what age should I calculate my buloogh?**

**A.** Calculate from the age of 15.

**Q. Is Rey fish permissible?**

**A.** As long as Rey Fish is fish, and not another species of sea animal, it will be halaal. All types of fish are halaal.

**Q. What is the Islamic way for a boy and a girl to see each other with the intention of marriage? May they speak? Should someone be present with them? Is it waajib to view each other before marriage?**

**A.** It is not Waajib to see each other before marriage, but it is wise and advisable. The purpose of seeing is not to ascertain character. It is not possible to ascertain the character of the parties merely by a brief viewing and by exchanging a few words. The purpose of seeing is to ascertain if they have a natural attraction for each other. If there is no mutual natural/emotional attraction, then they should not get married because in these times of corruption and the almost total lack of Taqwa, the parties, especially the man will be attracted by other women/men after their marriage. Since his wife exercises no natural/emotional attraction for him, he will perpetrate infidelity. We are aware of innumerable such cases. Even men who are outwardly pious and learned are guilty of such evil, treacherous conduct. Therefore, especially, in these times it is necessary to view each other before marriage, but the viewing must be arranged discreetly.

The viewing should be coincidental. The girl should not be aware that she is being viewed for the purpose of marriage. Frequently it happens that the boy after seeing the girl, is not inclined to her. Females being *naaqisul aql* are extremely hurt and grieved by what they perceive as a rejection. On the other hand, if the

girl rejects the proposal of the boy, it will not or should not perturb the boy. He has to take the refusal in good spirit.

**Q. A private company operates an ambulance service for the public. The government provides the company a monthly aid of \$20,000 for this service. Is it permissible for the company to use part of this government grant for any of its own needs?**

**A.** It is not permissible for the company to utilize the government grant for any purpose other than for operating the ambulance service. The government is awarding the monthly \$20,000 to aid the public. An ambulance is an important and even an emergency service. The company must compulsorily utilize the full amount for only the ambulance service.

**Q. I have given up consuming commercial chickens and meats. However, I encounter much difficulty and opposition when I have to go out with the Jamaat for Tabligh. The brothers insist that I should eat whatever meat and chicken are served since the people are all reliable. But I know that the only chickens they serve are the commercially slaughtered ones. This is causing friction between myself and the other members of the Jamaat. What is your advice in this situation?**

**A.** You have to follow Allah's Shariah, not the desires of the people of the Jamaat when their ideas and attitudes clash with the Shariah. If they provide pork or dog or rat meat, surely you will not eat. What will you do if you happen to be with the Tabligh Jamaat in some West African country where they eat bush rats, which are halaal according to the Maaliki Math-hab? Will you eat the rat meat simply because the host is a prominent member of the society? And, what will you do if you are with the Jamaat in Indonesia where they eat fox and hyena meat which is halaal according to the Shaafi' Math-hab? Will you eat this meat? Surely, you will not. So, adopt the same stance here with regard to the carrion chickens, etc. which most people devour. If they become annoyed with your stance, then it is best not to travel around with the Jamaat.

**Q. Is a Qiraa't/Qur'aan competition permissible?**

**A.** Qur'aan/Qiraa't competitions are not permissible. These competitions are among the lesser signs of Qiyaamah. Rasulullah (sallallahu alayhi wasallam) said: "The majority of the munaafiqeen of my Ummah are its qaaris." Such competitions are stunts organized for cheap name and fame.

**Q. Our Imaam consumes carrion chickens. Is Salaat valid behind him?**

**A.** Although it is not permissible to appoint a faasiq to the lead the Salaat, nevertheless, the Salaat behind a faasiq is valid. But those who appoint

## IS A PICTURE A REFLECTION?

**Q. Mufti Taqi argues that a TV image is not a picture. On the contrary it is a reflection. Is television permissible on this basis?**

**A.** Mufti Taqi is in grievous error in his fatwa pertaining to the images appearing on TV, and video. You should not follow him. This Mufti Sahib has become a liberal. He has also legalized the riba-banking institutions. We have written a detailed rebuttal of the baseless 'reflection' idea Mufti Taqi is peddling. The 'reflection' idea is a ludicrously absurd hallucination. It is devoid of any substance. Even the kuffaar makers and experts of television will mock at the stupid theory of the television picture being a reflection. It is surprising that the Mufti has failed to distinguish between a picture and a reflection. Even a child understands the glaring difference between the two. Our booklet, *Refutation of Mufti Taqi's Television Fatwa*, debunks the absurd reflection notion.

What is lamentable about the attitude of Mufti Taqi, besides his lack of Shar'i dalaal for his absurd reflection view, is his deliberate bypassing of the categorical fatwa and solid Shar'i dalaal on the prohibition of television and photography, presented by his illustrious father, Hadhrat Mufti Muhammad Shafi (rahmatullah alayh), the then probably most senior Mufti in Pakistan. Hadhrat Mufti Shafi had thoroughly

demolished the reflection argument which, sad to say, his son, Mufti Taqi, has resurrected to satisfy the modernist conglomerate of deviates.

Hadhrat Maulana Sayyid Sulaiman Nadvi (rahmatullah alayh) had written an article supporting the permissibility of photos of people and animals. In response, Hadhrat Mufti Muhammad Shafi (rahmatullah alayh) published his book, *At-Tasweer Li-Ahkaamit Tasweer*. In this book, he thoroughly debunked the now worm-out 'reflection' notion. Later, Hadhrat Sayyid Nadvi retracted his erroneous view of permissibility.

Even the liberal Maulana Abul Kalam Azad whom modernist believe to be an 'enlightened' Aalim, emphatically stated the prohibition of photos of living organisms. Initially, he used to publish photos in his paper, *Al-Hilal*. When he became convinced of the error of his view, he retracted his permissibility fatwa and said: "The taking of photographs, the keeping of photographs, and the distribution of photographs are all impermissible. It was my great error that I took photographs and printed them in *Al-Hilal*. I have now repented of this error. My past faults should be concealed and not publicized."

The argument that a photo picture is a 'reflection' is indeed moronically weird.

a faasiq to be the Imaam are guilty of a grave sin.

**Q. Zaid broke Amr's phone because he was listening and viewing haraam. Most of the time Amr uses the phone for haraam. Was Zaid right to break the phone?**

**A.** Zaid has no Shar'i right of breaking Amr's phone even if the latter uses it for haraam. Zaid may only proffer naseehat. If Zaid breaks the phone, he is liable to pay Amr the full value of the phone. However, parents do have the right to institute such action. They have Shar'i jurisdiction over their children.

**Q. Is it permissible to work for a medical aid company?**

**A.** Working for a medical aid company is the same as working for an insurance company. It is not permissible.

### A SATANIC CULT

**A Sister from the U.S.A. writes:** "I took bay'ah via the computer with Shaikh Nazim Al-Haqqani two months ago. I am now worried because of things such as women singing and playing the drum in the Masjid as well as other performances on journeys overseas with Maulana Hisham Kabbaani. There are large pictures of these sheikhs and they celebrate the birthday of our Nabi (sallallahu alayhi wasallam). I am an ignorant woman. I do believe that Tasawwuf is a valuable part of Islam,

but I want to practice it correctly. Please guide me. Did I choose my teachers wrongly. Some of their practices worry me"

**A.** You took bay'ah with shaitaan. Shaitaan has his agents who masquerade as 'shaikhs' of Tasawwuf when in reality they are shayaateen in human form. These persons are not Shaikhs of Tasawwuf. They will destroy your Imaan. Their practices are haraam and bid'ah. You have indeed fallen into the snare of shaitaan. These so-called shaikhs are astray and mislead others with their stunts of music, jiving, rock 'n roll, dancing, intermingling, pictures, etc. – all haraam practices.

It is incumbent that you sever your ties from these people. The bay'ah which you have made is not valid because these people are leading you away from Islam and taking you along the path of moral and spiritual ruin and destruction. Any intelligent Muslim will understand that these practices in which these satanic 'sufis' indulge are haraam. They are not Sufis. They are veritable shayaateen and their religion is a cult of Satanism. Whilst Tasawwuf is an essential integral constituent of Islam, what these people are practising is not Tasawwuf. They practise Satanism which they portray as Tasawwuf. For the correct understanding of Tasawwuf, read Hadhrat Masihullah's

(Turn to page 12)

## THE STUPENDOUS MEMORY OF THE MUHADDITHEEN

ONCE, Abdul Malik, the Khlaifah, wondered at the innumerable Ahaadith which Hadhrat Abu Hurairah (radhiyallahu anhu) narrated. He conjectured that perhaps Hadhrat Abu Hurairah (radhiyallahu anhu) paraphrased the Ahaadith which he had heard from Rasulullah (sallallahu alayhi wasallam) and presented it in his own words, not exactly as stated by Rasulullah (sallallahu alayhi wasallam).

In order to test Abu Hurairah's memory, the Khalifah, invited him and many other Sahaabah. The Khalifah had concealed two persons

behind a screen to record in writing every Hadith which Hadhrat Abu Hurairah (radhiyallahu anhu) would be narrating. At that session Hadhrat Abu Hurairah (radhiyallahu anhu) narrated a hundred Ahaadith. The scribes wrote every word exactly as was stated by Hadhrat Abu Hurairah (radhiyallahu anhu).

After one year, Abdul Malik, again invited Hadhrat Abu Hurairah (radhiyallahu anhu). The two scribes who had recorded the 100 Ahaadith were again present behind the screen with their written notes. The Khalifah, addressing Hadhrat Abu Hurairah

(radhiyallahu anhu) said: 'Hadhrat the last time I derived immense pleasure from the 100 Ahaadith you had narrated. I shall appreciate it if you will again narrate the same 100 Ahaadith.'

Hadhrat Abu Hurairah (radhiyallahu anhu) commenced the narration of the Ahaadith. After he had completed, the two writers were amazed at the prodigious memory of Hadhrat Abu Hurairah (radhiyallahu anhu). There was not a change of even a single word. Hadhrat Abu Hurairah (radhiyallahu anhu) had repeated the 100 Ahaadith exactly as he had narrated them a year ago. This was the wonderful bounty of memory which Allah Ta'ala had bestowed to the Muhadditheen.

## ALL 'HALAALIZED'

### CHICKENS ARE HARAAM CARRION

A Sister from Ireland writes:

"We reside in Ireland. It has been a long road of almost 4 years before we have been able to source local unstunned halaal chickens for personal consumption. It is our preference to eat unstunned meat mainly due to witnessing dead chickens on the conveyor belt after being stunned, before being slaughtered. Alhamdulillah, an awareness has been created among Muslims.

With the help of HMC in the U.K. (a Sanha type of halaalizing body – The Majlis) who source unstunned halaal chickens from Ireland to U.K., our local butchery was able to place an order with the slaughterhouse. Unfortunately, this slaughterhouse out-sources pork, haraam beef and

other haraam meats as well. The slaughterhouse is not Muslim., but allocates a section of its premises for the purpose of Islamic thabah, all sanctioned by HMC U.K.

Where the trouble lies is that over the weekend it was brought to our attention that all these haraam meats are transported in the same chiller with the halaal chickens to the depot in Dublin. What is your verdict on the consumption of such chickens? Locally, a lot of fitnah and threats from the business sector will erupt if any Mufti here issues a fatwa condemning these chickens. However, if you pass the fatwa that these chickens are not fit for consumptions, we shall have no

(Continued on page 12)

## MUFTI MAAJIN

Mufti Maajin is similar to Mufti Jaahil. One of the characteristics of a mufti maajin is the fabrication of baseless stragems to legalize prohibitions. He is unconcerned with his villainy of halaalizing what the Shariah has made haraam, or haraamizes what the Shariah has made halaal. He corrupts the Deen and the beliefs and morality of people with his evil and stupid fatwas.

Examples of mufti maajins given in the kutub are muftis who:

- Halaalize alcohol on the basis of technicalities.

- Halaalize music and sport on the basis of Ahaadith in which is mentioned the wardance of the Abyssinians, the little girls singing, etc.

Issue fatwas to placate the rulers for gratifying their lust for money and worldly objectives.

In this age of fitnah and fasaad in which we find ourselves, some of the corrupt fatwas of the jaahil/maajin muftis are:

- Halaalization of photography of animate objects on the stupid basis that a photo is a reflection, not a picture.
- Halaalization of Dajjaal's Eye, namely, television despite the preponderance of immoral-

ity, nudity and vice.

- Halaalization of television on the basis of tabligh.
- Halaalization of the riba products of the banks with the deception of Islamic nomenclature.
- Halaalization of carrion – haraam chickens and meat.
- Halaalization of sport on the basis of it being 'physical exercise'.
- Halaalization of injurious and poisonous contraceptives on the basis of azal.
- Legalization of the interest penalty charge on late payments on the basis of it being a deterrent for payment default.

The contention that a divorce decree issued by a secular court is a Shar'i Talaq on the basis of the judge being the Wakeel (agent) of the husband.

These are some of the corrupt fatwas issued by my maajin/jaahil muftis. All the grounds they tender for these corrupt fatwas are conspicuously faasid and baatil.

Generally the motivation for corrupt and baseless fatwas is hubb-e-jaah (love for acclaim) and to a greater extent, hubb-e-maal (love for money).

The corrupt fatwas of maajin/jaahil muftis are so glaringly baseless that it is not expected of even laymen to

believe and accept such baatil. Allah Ta'ala has endowed the Mu'mineen with adequate intelligence and a pure conscience (provided carrion is not devoured) to realize the existence of some corruption in the erroneous fatwas. Since the masses of Bani Israaeel failed to utilize their natural intelligence to distinguish between Haqq and baatil, Allah Ta'ala castigating them, says in the Qur'aan Majeed: "They take their scholars and their saints as gods besides Allah...". Muslims are not supposed to become entrapped in this same rut and rot in which the masses of Bani Israaeel were mired.

## SAUDI ARABIA SINKING IN THE QUAGMIRE OF KUFR IMMORALITY

The satanic insanity of the newfound westernization ideology adopted by the Saudi rulers is a sure sign of the looming destruction awaiting the Saudi regime. A South African sister confronted with Saudi obscenity wrote to the Saudi press:

"Could you kindly request your Saudi sheikhs to advise your airport authorities regarding the laws of Hijaab/Veiling because it appears that they may be followers of sheikh google (i.e. Shaikh Shaitaan or Sheikh Obama). I have just returned from Umrah on

Thursday last week (December 2012). When I arrived at Jeddah airport, there was some photo-security system at the counter where a woman is expected to remove her Niqaab in full view of hundreds of fussaqa and other types of men in the queue and milling around all over the place.

The Arabic woman in front of me unveiled without protest for at least three minutes, but when it was my turn I refused point blank to the fellow behind the counter. Can't this haraam photo thing be done privately in a room?

(Barbarians understand only obscenity – The Majlis). But he was adamant that this was the law. How disgusting! I imagined that your country understood better the laws of Hijaab and of the Shariah than others. Finally I had to get my mahrams to hold up their Ihraam towels to form a screen for shielding me so that I could unveil for the haraam photo-check thing (and for the faasiq barbarian – The Majlis). I could not believe this moronic intransigence.

The general demeanour of the Saudi officials leaves much

to be desired. They are scornful, arrogant boorish buffoons. If it was not for the Haramain Shareefain, I would not set foot in Saudi Arabia because of their attitude. There are old, wearily travellers, crabby babies, etc. in the long queues, but these chaps behind the counters are nonchalant, contemptuous and merciless. They take their time, strutting off for no apparent reason, keeping the queue waiting for up to 15 minutes with no one attending, and for no reason. (This is standard Saudi practice at the airport – The Majlis). Basically, their work-ethics stink.

There were a few Arab women with whining kids who lost their composure and created a scene shouting at the officials, but to no avail. Really something has to be done to this miserable state of affairs. These pilgrims are Allah's guests. They ought to be treated with dignity and respect. (The Saudis reserve the dignity, respect and honour for the immoral U.S. and other European tourists at whose feet they truckle – The Majlis). Instead

they treat Allah's guests like najaasat. This has always been the situation in the so-called 'holy kingdom'.

Please contact the relevant sheikhs, imams and authorities and get the ball rolling so that they get their act together instead of procuring the curses of people.. For Allah's Sake, they need to be told that they are not doing anyone a favour.

Returning to my country (South Africa) yesterday was a breath of fresh air. The woman behind the immigration counter, a non-Muslim, took me courteously to a private room to identify me with my passport picture and even asked me if my veil is on properly (i.e. after replacing it). I could check in a mirror provided before we left the room. Would you believe! This in a non-Muslim country." (End of the Sister's letter)

There is no need for us to further comment on the rotten, stinking western culture into which Saudi Arabia is sinking to its ultimate destruction and demise.

## UMRAH FOR FEMALES?

Q) Is Umrah for women permissible in the prevailing immoral conditions in which the journey is undertaken?

A) Any person with sound intelligence and cognizant with the laws of Hijaab will understand without the slightest difficulty that it can never be permissible for women to cast themselves in the cauldron of fisq and fujoor right from the time they leave home until

the time they return home.

Gross and obscene violation of Hijaab in addition to other haraam acts, are perpetrated throughout the journey, and this shameless disease is on the increase. The obscenity lambasted by the Sister is a new addition to the incremental immorality which women are confronted with.

It is haraam for women to go for Umrah. It is never per-

missible to indulge in the deluge of immoral Hijaab violations for the sake of a Nafil Umrah. Anyone who is in a sincere quest for the thawaab of an Umrah, should perform four raka'ts Ishraaq Salaat. This guarantees the thawaab of a Maqbool (Accepted) Hajj and Umrah. There is no goodness and no thawaab for women who go for Umrah in the current haraam immoral scenarios.

# VACCINATION FRAUD

## The truth about vaccines and disease outbreaks – all hidden from public view

A 2012 study led by Dr. David Witt, an infectious disease specialist at the San Rafael, California Kaiser Permanente Medical Center concluded that **whooping cough occurs more among vaccinated children than children not vaccinated.**

In 2010, a mumps outbreak occurred among 1000 children in upper New Jersey and lower New York. Almost 80% of them had been vaccinated with the MMR (measles, mumps & rubella) vaccine.

Throughout the 1980s, official agencies reported several outbreaks of measles occurring among children *who had been vaccinated* in various locations including an Illinois junior high and high school, a Massachusetts high school, a region in France, and a rural area near Helisinki, Finland.

Both USA schools had well over 90% vaccinated against measles. The vaccinators claim a 90% vaccination rate among any specific population *guarantees herd immunity for that population.* This bogus claim serves to create more revenue while blaming non-vaccinators for endangering humanity.

Meanwhile, despite the fact that only five percent of vaccine adverse events get reported to the "voluntary" FDA's vaccine adverse event reporting system (VAERS), there are many **serious adverse events** recorded and many more that seep through the cracks to vaccine concerned

internet sites.

Thank goodness for the few MDs and others who dare speak out despite the danger it potentially puts them in. It's up to us to learn from them and just say no to vaccinations.

### How many of these vaccine facts do you know?

NaturalNews) In 1988, I was researching my first book, AIDS INC. Interested in the subject of vaccines, I delved into published accounts of vaccination gone wrong.

The following series of quotes from authors only begins to cover the territory of vaccine damage, deception, and failure. It is nevertheless the start of a history which has been hidden from the public by corporate media, whose ties to pharmaceutical interests are infamous.

In 1988, I knew nothing about mercury in vaccines, or about the numerous chemicals and contaminating germs in vaccines that cause human illness and damage. I was merely looking for evidence that past vaccination campaigns had backfired.

What I found was shocking. Here are the statements I uncovered:

"The combined death rate from scarlet fever, diphtheria, whooping cough and measles among children up to fifteen shows that nearly 90 percent of the total decline in mortality between 1860 and 1965 had occurred **before the introduction of antibiotics and widespread immunization.** In part, this recession may be attributed to improved housing and to

a decrease in the virulence of micro-organisms, but by far the most important factor was a higher host-resistance due to better nutrition." (Ivan Illich, Medical Nemesis, Bantam Books, 1977)

"In a recent British outbreak of whooping cough, for example, **even fully immunized children contracted the disease** in fairly large numbers; and the rates of serious complications and death were reduced only slightly. In another recent outbreak of pertussis, 46 of the 85 fully immunized children studied eventually contracted the disease." (Richard Moskowitz, MD, The Case Against Immunizations, 1983, American Institute of Homeopathy)

"In 1977, 34 new cases of measles were reported on the campus of UCLA, in a population that was supposedly 91% immune, according to careful serological testing. Another 20 cases of measles were reported in the Pecos, New Mexico, area within a period of a few months in 1981, and 75% of them had been fully immunized, some of them quite recently. A survey of sixth-graders in a well-immunized urban community revealed that about 15% of this age group are still susceptible to rubella, a figure essentially identical with that of the pre-vaccine era. (Moskowitz, The Case Against Immunizations)

"Of all reported whooping cough cases between 1979 and 1984 in children over 7 months of age - that is, old enough to have received the primary

course of the DPT shots (diphtheria, pertussis, tetanus) - 41% occurred in children who had received three or more shots and 22% in children who had one or two immunizations.

"Among children under 7 months of age who had whooping cough, 34% had been immunized between one and three times...

"... Based on the only U.S. findings on adverse DPT reactions, an FDA-financed study at the University of California, Los Angeles, one out of every 350 children will have a convulsion; one in 180 children will experience high-pitched screaming; and one in 66 will have a fever of 105 degrees or more." [Note: All these symptoms can indicate serious neurological damage.] (Jennifer Hyman, Democrat and Chronicle, Rochester, New York, special supplement on DPT, dated April, 1987)

"A study undertaken in 1979 at the University of California, Los Angeles, under the sponsorship of the Food and Drug Administration, and which has been confirmed by other studies, indicates that in the U.S.A. approximately 1,000 infants die annually as a direct result of DPT vaccinations, and these are classified as SIDS (Sudden Infant Death Syndrome) deaths. These represent about 10 to 15% of the total number of SIDS deaths occurring annually in the U.S.A. (between 8,000 and 10,000 depending on which statistics are used)." (Leon Chaitow, Vaccination and Immunization, CW Daniel Company Limited, Saffron Walden, Essex, England, 1987.)

"Assistant Secretary of

Health Edward Brandt, Jr., MD, testifying before the U.S. Senate Committee on Labor and Human Resources, rounded... figures off to 9,000 cases of convulsions, 9,000 cases of collapse, and 17,000 cases of high-pitched screaming for a total of 35,000 acute neurological reactions occurring within forty-eight hours of a DPT shot among America's children every year." (DPT: A Shot in the Dark, by Harris L. Coulter and Barbara Loe Fischer, Harcourt Brace Jovanovich)

"While 70-80% of British children were immunized against pertussis in 1970-71, the rate is now 39%. The committee predicts that the next pertussis epidemic will probably turn out to be more severe than the one in 1974/75. However, they do not explain why, in 1970/71, there were more than 33,000 cases of pertussis with 41 fatal cases among the very well immunized British child population; whereas in 1974/75, with a declining rate of vaccination, a pertussis epidemic caused only 25,000 cases with 25 fatalities." (Wolfgang Ehrengut, Lancet, Feb. 18, 1978, p. 370)

"... Barker and Pichichero, in a prospective study of 1232 children in Denver, Colorado, found after DTP that only 7% of those vaccinated were free from untoward reactions, which included pyrexia (53%), acute behavioural changes (82%), prolonged screaming (13%), and listlessness, anorexia and vomiting. 71% of those receiving second injections of DTP experienced two or more of the reactions monitored." (Lancet, May 28, 1983, p. 1217)

## Carrion and cancer

### HAVE MERCY ON YOUR SOUL AND BODY!

WHATEVER ALLAH TA'ALA has made haraam is injurious for both the body and soul. Ignoring Allah's commands and perpetrating wanton violation of His Shariah will most assuredly have devastating physical and spiritual consequences in this world as well as in the Aakhirat.

There are cancer cells in every person's body. These cells thrive on carrion chicken and carrion meat. The poison of carrion is aggravated by antibiotics, growth hormones and parasites with which the industry contaminates all processed chickens and animals.

The body by nature finds it difficult to digest carrion, especially the diseased, rotten halaalized type of carrion chicken and meat which according to the Shariah is haraam to feed even dogs. Yet, Muslims devour such carrion unfit for even dogs and fit for only the shayaateen. Digesting carrion requires an enormous amount of digestive enzymes which the body is unable to provide. The undigested carrion meat and chicken rot in the intestines. This putrefaction leads to build-up of toxins (poisons) which give impetus for the flourishing of cancer cells. The Mashaaikh say: "*The stomach is the headquarters of disease.*"

Cancer has acquired epidemic proportions in western society where food is a commercialized commodity laced with many poisons and filth. The spread of cancer in even the Muslim community is not surprising. There is no conundrum underlying the prevalence of cancer. The deluge of halaalized carrion chickens and other halaalized meat products is the cause of cancer and the other many diseases afflicting society.

Muslims are required by the Shariah to abstain from all SANHA and MJC halaalized carrion chickens and meat products. In such abstention body and soul will find strength and health.

## THE SHEIKHS AND THE IMAAMS – AGENTS OF A CORRUPT REGIME

**Q. Often sheikhs and imams from Saudi Arabia visit the country. There is a group of people who do the body-guarding for these sheikhs and imams. This group of people conduct themselves very arrogantly. They harass and mistreat Muslims who come to listen to the lectures of the sheikhs and when they try to greet them. This group of people have no respect for the young and old. Why do these sheikhs get treated like kings and the common man is mistreated in his own Musjid and land by these so-called Muslims who protect and escort the sheikhs. The group uses JMPD Metro Police in Gauteng, blue lights and sirens to speed through**

**streets recklessly. Is this what Islam has been reduced to?**

**A.** The sheikhs get treated like kings because they are the corrupt agents and ambassadors of the corrupt Saudi regime and part of the kufir interfaith movement, hence they conduct themselves like kuffaar. They are not ambassadors of Islam nor representatives of the Shariah. They have no relationship with Islam

The stupid bully-bodyguards are paid lucrative wages to conduct themselves in the stupid and arrogant manner you have described. They are simply doing their haraam job for the haraam boodle. The blue lights, sirens and reckless speeding are the hallmarks of morons. All in the entou-

rage are morons, including these establishment sheikhs and imams. They are members of the ulama-e-soo' gang, hence they love to be protected by gangsters, and they love the antics displayed by these gangster bodyguards. There is nothing Islamic about these moron visitors. Their Arab garments too are un-Islamic.

The people who attend the lectures of these agents of corruption deserve to be bullied and humiliated because they lack honour. An honourable man will not attend a function where he will be subjected to such disgraceful treatment as mentioned by you. When you visit rubbish, expect to be treated like rubbish. All cogs in the set-up are rubbish.

## THE IMPORTANCE OF THE SUNNAH

What is the meaning of the Sunnah? The following episode will present a better understanding of the meaning of the Sunnah.

A Buzrug once came to Hadhrat Mujaddid Alf-e-Thaani (rahmatullah alayh) and said: "I was in a state of *Qabdh* (spiritual depression) pertaining to *Nisbat* with Allah Ta'ala for a number of years. I went to Hadhrat Khwaajah Baaqi Billah (rahmatullah alayh) and complained of my state of *Qabdh*. By the tawajjuh (spiritual focus) and dua of Hadhrat Baaqi Billah my state of *Qabdh* vanished and was replaced by the state of *Bast* (spiritual exhilaration). I implore you to also direct tawajjuh on me. Hadhrat Khwaajah (rahmatullah alayh) have entrusted all his khulafa and muredeen to you."

In response, Hadhrat Mujaddid Alf-e-Thaani (rahmatullah alayh) said: "I have nothing besides *Ittiba-e-Sunnah* (following the Sunnah)." This statement exercised such a profound effect on the Buzrug that an extremely lofty spiritual *haal* (state) overcame him. The effect of

his spiritual power and *Nisbat* caused the entire land to tremble. A tremor was felt throughout the land.

Hadhrat Mujaddid (rahmatullah alayh) instructed a mureed to bring his miswaak from the shelf. When the miswaak was brought, Hadhrat Mujaadid took it and fixed it into the ground. Immediately, the tremor ceased and along with it the spiritual state of the Buzrug terminated.

Hadhrat Mujaddid Alf-e-Thaani (rahmatullah alayh) then commented: "By your karaamat (miracle) the land of Sarhind trembles. If this Faqeer (referring to himself) makes Dua, then Insha-Allah, all the dead in Sarhind will become alive. However, making miswaak during Wudhu according to the Sunnah is infinitely superior to both these acts of Karaamat."

This is the conception of the Sunnah according to the Sahaabah and the Auliya. Nothing is better and more meritorious than acting in accordance with the Sunnah, regardless of the Fiqhi classification of the Sunnah act, be it Mustahab or be it an Adab. The Sunnah of

Rasulullah (sallallahu alayhi wasallam) in every detail is for practical implementation. The Sunnah is not for mere study and for relegation to the kitaabs

Since the Madaaris no longer impart the correct knowledge of the Sunnah, the Asaatizah themselves lacking in proper comprehension of the Sunnah, today we find even the Ulama frowning askance when forgotten and dead aspects of the Sunnah are revived. By Ulama in this context, is meant sincere Ulama. As far as the flot-sam of ulama-e-soo' is concerned, they are beyond the scope of this naseehat. The Qur'aan Majeed says: "None but the people of intelligence ponder (and derive lesson)."

*Mujaddid Alf-e-Thaani was the Mujaddid (Reviver of the Deen) of the second Islamic millennium. At the beginning of each century, Allah Ta'ala dispatches a Mujaddid whose function it is to combat and weed out the accretions of bid'ah and baatil which have become attached to the Deen like parasites.*

## INVITRO FERTILISATION

**Q. I am a married woman without any children. We have been married for about 10 years. After many attempts including one failed IVF cycle, we have embarked on a second IVF cycle. Reading the insert of some stimulatory injections that I have already taken for 2 days now, have perturbed me greatly. I have therefore decided to write to you. My query is based on two points:**

**1. Firstly, the permissibility of In Vitro Fertilization (IVF) in my scenario – stimulation for egg production with hormonal injection, egg retrieval, assisted fertilization in test tube, embryo transfer back and pregnancy test after 12 days?**

**2. The permissibility of injecting oneself with hormones derived from human urine (trade name Menopur) and another hormonal injection derived from genetically engineered hamster ovary cells (trade name Gonadotropin Releasing Hormone) (trade name Gonadotropin Releasing Hormone)?**

A. The IVF technique is haraam. It is not permissible to submit to the haraam, demeaning and immoral tests and techniques. The human urine and hamster hormones aggravate the prohibition. The Creator is only Allah Ta'ala. A soul destined to appear on earth will be created regardless of what is done or not done. Conversely, if Allah Ta'ala has decreed that there will be no children for you, then all the doctors of the

world with all their techniques will be helpless. The Quadrat of Allah Ta'ala cannot be thwarted by ways and means. And, while ways and means are necessary on earth, the Muslim is not allowed to adopt haraam methods for the acquisition of halaal objectives. He may not consume pork and carrion to satisfy his hunger.

Regarding children, the Qur'aan Majeed states with clarity and emphasis: "Unto Allah belongs the kingdom of the heavens and the earth. He creates whatever He wills. He bestows females to whomever He wills, and He bestows males to whomever He wills, or He bestows to them male and female. And, He makes barren whomever He wills. Verily, He is The All-Knowing One, The All-Powerful One." (Aayat 50, Surah Ash-Shura).

Just as we are bound to adopt lawful ways of earning our Rizq, so too is it incumbent to resort to only lawful and natural means for acquiring offspring. If after adoption of the lawful ways, the desired result and objective are not achieved, the Mu'min understands that it is the Will of Allah Ta'ala with which he/she should be satisfied. It is absolutely haraam to get yourself injected with the haraam filth you have mentioned. In addition the technique consists of other haraam factors as well.

## THE BALLS OF IBLEES

*"I never thought that I would see the day that Shaitaan will play with the Ulama like children play with balls."*  
(Hadhrat Habeeb Ajmi)

*"The fussaaq of the times of Jaahiliyyah had more haya (shame) than the Ulama of our time."*  
(Abdul Azeez Bin Abi Rawaad)

There is a treasure of naseehat in these warnings and admonition of the Auliya for the Ulama of our age. The Ulama should reflect on their condition of fisq and fujoor, and worst, on their misdeeds of kitmaanul haq (concealing the truth), and mutilating the Shariah to achieve their nafsani and mundane

objectives. The Ulama of this age have become the toys and tools of shaitaan. Reflect and lament your condition.

Tomorrow Maut will overtake you. It will then be too late to make amends. You will depart with a heart smitten with futile regret. May Allah Ta'ala save us from the evils lurking in our nafs and the snares of Iblees.

**"WHAT ARE THEY SNUG (IN THE THOUGHT) THAT OUR PUNISHMENT WILL NOT OVERTAKE THEM DURING THE DAYTIME WHILST THEY ARE ROMPING? (QUR'AAN)**

## 245 DIE IN NIGHTCLUB BLAZE

**Marco Sibaja**

A BLAZE raced through a packed nightclub in southern Brazil early yesterday, killing 245 people as the air filled with deadly smoke and panicked partygoers stampeded toward the exits, police and witnesses said. It appeared to be the world's deadliest nightclub fire in more than a decade.

Witnesses said that a flare or fireworks lit by the band members might have started the fire.

Police Major Cleberson Brai-da said the 245 bodies were brought for identifica-

tion to a gymnasium in the city of Santa Maria, at the southern tip of

Brazil. TV images showed smoke pouring out of the Kiss nightclub as shirtless young male partygoers joined firefighters wielding axes and sledgehammers, pounding at windows and walls to break through to those trapped inside.

Teenagers sprinted from the scene desperately trying to find help. Others carried injured and burnt friends away.

Firefighters and ambu-

lance staff responded quickly, but the fire spread too fast inside the packed club for them to help.

Most of the dead suffocated, according to Dr Paulo Afonso Beltrame, a professor at the medical school of the Federal University of Santa Maria, who raced to the city's Caridade Hospital to help. "Large amounts of toxic smoke quickly filled the room and I would say that at least 90% of the victims died of asphyxiation," Beltrame said.

*The Herald 28-Jan-2013*

## TA'LEEM AFTER FARDH SALAAT

**Question:** "In our Masjid we have ta'leem every day after Isha' Salaat at the front of the Masjid. We try to start immediately after Sunnah and Witr Salaat to ensure that as many people as possible participate. If we delay until the majority has not completed their Salaat, many will be deprived of the ijtimaa-ee benefit of the Ta'leem as they will simply go home due to the delay.

*The Ta'leem commences in a low voice to prevent disturbing those performing Salaat. However, someone objected, saying that it is not permissible to commence Ta'leem whilst others are performing Salaat. The objection however contradicts the fact that announcements regarding fundraising, programme-announcements, etc. by the Imaam take place whilst musallis (latecomers) are catching up with on the Fardh raka'ts they had missed. Please comment and explain this issue.*

**Answer:**

(1) There should be no ta'leem immediately after the Fardh of Zuhr, Maghrib and Isha since it

is Waajib to immediately commence the Sunnatul Muakkadah after the short Dua. In some Musajid this Shar'i requirement is ignored and greater importance is accorded to the ta'leem than to the Shar'i command of *Ittisaaal*, i.e. to perform the Sunnats immediately after the Fardh).

(2) Ta'leem may commence after the Sunnat and Nafl Salaat. In this regard what we have personally observed, is that even before most musallis have completed even two raka'ts of Sunnatul Muakkadah, e.g. after Magrib, the brother, goes to the front, faces the Jamaat whilst 90% of the musallis are in Salaat, and begins with his announcement pertaining to Ta'leem/ Tableegh/Bayaan. He even comments; "Those who have completed Salaat should come forward." How can they have completed when he did not allow adequate time to perform even two raka'ts decently? Such an announcement at such a juncture is undoubtedly very disturbing and does distract the

*(Continued on page 10)*



## THE HOLOCAUST "OUTRAGEOUS MUSLIM PARTICIPATION"

Q. I am outraged at an event organized by Muslims. They are organizing a 'COMMEMORATION OF THE NAZI HOLOCAUST' service. Muslim speakers at this event are Yasmin Sooka, Farid Es-sack, Kayum Ahmed and supporters listed are Ah-

med Kathrada Foundation and Coalition for a Free Palestine. Please comment on this commemoration function.

A. There is nothing outrageous about this event. Generally, it is not our policy to comment on non-Muslim affairs and activities. You are outraged because you have mistaken the characters (in your question) to be Muslims. There are millions of people living in

Lebanon, Syria. Iraq and Egypt who bear Muslim-sounding names, but are Christians. Similarly, those in your question with Muslim-sounding names are not Muslims. You should therefore not be surprised. What, however, is surprising is that our friend, the Rt. Reverend Abraham Bham is not participating. His non-participation in this type of an event is indeed intriguing.

## JAMIATUL ULAMA(KZN) CANCELS ALL HALAAL CERTIFICATES

THE JAMIATUL ULAMA KWAZULU-NATAL, WITHDRAWING AND CANCELING ALL HALAAL CERTIFICATES IT HAD ISSUED, ISSUES THE FOLLOWING STATEMENT:

**TERMINATION OF HALAAL SERVICES**  
THE MUSLIM PUBLIC IS ADVISED THAT AFTER CAREFUL CONSID-

ERATION, THE JAMIATUL ULAMA HAS DECIDED TO TERMINATE HALAAL CERTIFICATION AND INSPECTION. THIS DECISION WAS TAKEN DUE TO THE FACT THAT ENSURING THE HALAAL SUITABILITY OF OUTLETS AND ESTABLISHMENTS REQUIRES A GREAT DEAL OF CHECKS AND BALANCES. HENCE, ALL FOOD OUTLETS AND ESTABLISHMENTS PREVIOUSLY CERTIFIED BY THE JAMIAT ARE NO LONGER CERTIFIED OR INSPECTED BY THE JAMIAT.

(Continued from page 1)

nant mode, hence its fossilization. This fossilization of the intellectual faculty is the consequence of the straitjacket into which the brain is fitted by the system of indoctrination of western educational institutions. Thus, it is seen that the vast majority of the western intelligentsia dwells in an impermeable frozen cocoon which precludes independent thinking, especially in issues of transcendental import which IFS characters believe are subservient to the theories propounded by their atheist masters wallowing in kufr and jaanabat.

One of the serious effects of IFS is the vermiculation of the sensorium. Whilst psychiatrists and the medical establishment as a whole have hitherto failed to provide a viable aetiological explanation for the type of IFS which afflicts your brains, this malady in terms of aetiology poses no conundrum for those who are experts in the Islamic sciences of the Qur'aan and Sunnah. IFS is the consequence of hidden kufr of which even the addicted person is unaware, nevertheless, it percolates his thinking, speech and general lifestyle.

A person afflicted with IFS, especially if she is a modernist aunt, is incapable of comprehending simple Islamic facts, as well as tangible issues visible to the naked eye and requiring no intellectual perception for their acknowledgement, hence it constitutes a needless extravagance in the divine bounty of time to even attempt a Shar'i or a rational explanation for a person with ISF. However, since unwary and simple folk are likely to be misled into deception by the twisted and convoluted logic pervading the arguments of the unfortunate IFS aunt, there is a need to respond for their benefit.

Firstly, responding to the aunt's self-laudatory statements would be redundant and demeaning to intelligence. We shall therefore mirthfully bypass her introductory drivel.

Among the Ulama there are two classes: Ulama-e-Haqq and Ulama-e-Soo' (Evil Ulama), the latter category having

## WHY CAN'T WOMEN ATTEND UNIVERSITY?

enslaved themselves to the dunya. The views of the ulama of the dunya whose objective is monetary gain, are of no cognizance and cannot be presented in defence of the incongruity which you have proffered, namely, the contradictory approach to the prohibition.

As far as the Ulama-e-Haqq are concerned, there is uniformity in their fatwa, viz., the immoral western educational system of colleges and universities, is haraam for both girls and boys. According to the Ulama, it is not permissible for females to attend even the Masjid for Fardh Salaat, when they are even fully dressed in Hijaabgear, where there is no intermingling of the sexes, where the atmosphere is one of holiness, and the evils and immoralities of a university environment are totally absent. It is therefore quite logical to understand that these Ulama can never condone females attending the 'educational' brothels which are known as universities. Hence, the charge on this score is baseless and misdirected.

The prohibition is based on a variety of extremely harmful factors and morally and spiritually detrimental consequence which lead to even effacement of Imaan. This naseehat is not meant for such persons whose brains are fossilized and whose spiritual eyes are blind, for they are in abnegation of the fact that when the sun shines it is day time. Who can deny the preponderance of zina, intermingling of sexes, drugs, lewdism, immorally clad females (even Muslim females), - fisq, fujoor and even kufr at universities? Who can honestly deny that universities are cauldrons of vice and evil? A prominent university professor who has lectured for many years in a number of universities, describing the university scenario, writes:

"Within the university environment our students are faced with a myriad of challenges. Some of them include the open marketing of zina and a lifestyle of complete immorality and immodesty. There

are absolutely no restrictions on interactions between members of the opposite sex. In fact, they are encouraged to be as friendly and intimate as they wish to be. Unlike the workplace, there are no unwritten boundaries of respect between men and women.

"On the other hand, one of the most devastating issues plaguing our universities today, is the growth of so many organizations that promote haraam under the banner of Islam. Whether it is student organizations that are unmindful of basic Islamic issues like hijaab or salaah or the threat of deviant sects like the Shi'ahs or Ahmediyas, our young friends are constantly being misguided. Many of our brothers and sisters are under the impression that they are carrying out acts of 'ibaadat' when in fact they are indulging in haraam.

In short, the campus environment markets a lifestyle that is completely foreign and un-Islamic. The mode of dress, character, greed for money and complete disregard of anything religious are all characteristics of a secular, university environment.....

Islam in our lives is dying because the younger generation is not prepared to live their lives as Muslims. They are influenced by a foreign lifestyle at school and university, and we as parents have done little to assist in protecting or preparing them for such difficulties. ....Over time, our women lost their bashfulness and the deen was removed from our hearts. This resulted in a new generation that has Muslim names, attended Muslim schools and (even) madrasahs, can recite the Qur'aan and sometimes even speak Arabic, yet they are a generation who do not believe in Islam with their hearts." More of the Professor's appraisal of the zina-lifestyle of universities appears elsewhere in these columns.

The aforementioned comments are not the statements of a Molvi. The Professor's frank appraisal should assist sincere

Muslims to understand the fatwa of prohibition. Whilst it is not permissible for even Muslim males to attend such hotbeds of zina, the prohibition has greater emphasis for Muslim girls, and there should be no difficulty in understanding the greater emphasis.

With regard to the issue of 'access to Muslim female doctors' in the light of the prohibition, the simple answer is that when circumstances compel, then consumption of pork becomes permissible to the degree of need. It is stupid to retort that if Muslims do not operate piggeries, how will they 'obtain access to pork' when on the verge of death due to starvation. Irrespective of the manner in which the pork becomes available during the hour of dire need, it shall be acquired. The same applies to Muslim female doctors. They are the pork in the time of need. Furthermore, the absence of Muslim female doctors is the lesser of the evils in relation to the rotten zina and kufr university environment. In the absence of Muslim female doctors, the Shariah allows the services of non-Muslim female doctors. If they too are unavailable, then Muslim male doctors, and in their absence, the services of non-Muslim male doctors will be permissible. But, the respectable aunt suffering from IFS is not expected to understand this simple logic and approach of the Shariah.

As for the sustenance and maintenance of females, it is Islamically irrational and not permissible to plunge them into haraam, zina, fisq, fujoor and kufr when they are not even affected with an event which the IFS mind hallucinates for the distant future - an event which may or may not happen. Furthermore, the argument raised by the IFS aunt exhibits extreme deficiency of Imaan which requires the Muslim to believe that Allah Ta'ala is the Sole Raaziq and that Rizq is predetermined and sealed, and that regardless of what is done or not done, our predestined Rizq will neither

increase nor decrease by one morsel or one cent. Denial of this fundamental doctrine which is integral to Imaan, expels one from the fold of Islam.

It is to inverse the natural Islamic system of life commanded by Allah Ta'ala for Muslims, to plunge headlong into haraam, fisq, fujoor and kufr on the basis of hallucinated dangers which may occur in the distant future. Instead of promoting the expulsion of females from the home environment for plunging them into the vile immoral university environment, Muslims should preach and promote the obligations and duties which Muslim males have to discharge with regard to the maintenance of women who lack a source of income. The obligation of providing for such women does not stop at only close family members. If the Asbaat relatives (relatives from the father's side) of a destitute woman refuse or are unable to fulfil their obligation, it will devolve on other relatives, male and female, and if they too fail, then it is the duty of neighbours and ultimately of the entire Muslim community.

Maintaining destitute females is in fact a Waajib alal Kifaayah obligation devolving on the whole Muslim community. The argument that "no individual can order a man to maintain a woman if he wishes not to" is the product of a vermiculated brain smitten with the IFS disease. A man of means - to whom Allah Ta'ala has granted abundant wealth, is under Shar'i compulsion to aid destitute women. He will be guilty of a major sin if he refuses despite possessing the means.

As for a woman working to sustain herself during her iddat, it is a case of consuming pork in dire circumstances, and for her consumption of pork her relatives, neighbours and her Muslim society as a whole will have to answer in the Divine Court. The IFS aunt's argument is devoid of Shar'i as well as logical substance.

## THE BID'AH OF MOULOOD AND THE CONUNDRUM OF PROMINENT SCHOLARS

**Q. The Ahlul Bid'ah in an article, backed up their moulood celebrations with sayings from some prominent scholars such as Ibn Hajr Qustulaani, Ibn Jauzi and others, and even Haji Imdaadullah, the Shaikh of Hadhrat Maulana Ashraf Ali Thanvi. What answer is there for this proof which the Barelwis cite?**

**A.** We are not the muqallideen of 'prominent scholars'. We are the Muqallideen of Imaam Abu Hanifah (rahmatullah alayh), and we follow the Shariah as it existed during the era of Khairul Quroon. The Shariah is the Deen which Rasulallah (sallallahu alayhi wasallam) and the Sahaabah taught and practised. Innovations having a façade of ibaadat, which were introduced centuries after Rasulallah (sallallahu alayhi wasallam), have no validity in terms of the Shariah.

Even if thousands of 'prominent scholars' support the bid'ah of moulood, it will remain *bid'ah sayyiah* (evil innovation). Ibaadat is what had existed during Khairul Quroon and substantiated by the Aimmah-e-Mujtahideen

(Continued from page 8)  
mind.

It is disrespectful to the Salaat, inconsiderate towards the musallis and smacks of arrogance when a musalli rushes through his two raka'ts Sunnatul Muakkadah in order to rush to the front to make his announcement. This tareeqah is definitely improper.

(3) The ta'leem may begin when most of the musallis have completed their Salaat. It will not matter if a couple of musallis at the back are still performing Nafl Salaat. When most of the musallis have completed their Salaat and are seated in front for ta'leem, then the one or two who wish to continue with Nafl Salaat, should honourably and humbly move to the furthest point at the back and not perform Salaat audaciously right next to the big

and imparted to posterity by the Fuqaha of our Math-hab.

We are not awed by the names of the prominent scholars which the Qabar Pujaaris (grave worshippers) cite in substantiation of their evil bid'ah of moulood which consists of acts of fisq, fujoor and shirk. The personal opinions of prominent scholars – opinions unsubstantiated by the *Nusooos* of the Shariah, remain the opinions of people, and regardless of the lofty stature of the prominent scholars, their opinions may not be hoisted on to the Ummah as if these acts are practices of the Sunnah or deeds commanded by the Shariah.

## TA'LEEM AFTER FARDH SALAAT

gathering sitting in Ta'leem. The Musjid is also the venue for Ta'leem.

(4) Those who wish to impart ta'leem should not be concerned about the number of people who will remain to listen to the bayaan. The objective of the bayaan is *ridha ilaahi* (Allah's Pleasure), not numbers or a big crowd. Those who are interested to listen to the bayaan, will wait for a couple of minutes. Those who are not interested, will depart. Our brothers are committing a fatal mistake by focusing on numbers, and not on *Ridha Ilaahi*. They lose the objective of their da'wat when their focus is on numbers. Their niyyat becomes contaminated

with riya.

(5) Undoubtedly, it is a grievous error and a misunderstanding to believe that the *ijtmā'i* (congregational) benefit of Ta'leem outweighs the benefit of *infiraadi* (individual) *Witr*, *Sunnat* and *Nafl Salaat*. This belief is in fact bid'ah. It implies that an act performed on the basis of personal opinion is more beneficial and has greater merit than an act of ibaadat commanded by Allah Ta'ala. Changes in the ahkaam may not be perpetrated on the basis of opinion regardless of the benefit one discerns in the act which is the effect of personal opinion. It is a capital sin to present personal opinion in conflict with a hukm of the Shariah. It is tantamount to

abrogating the Shariah. In the Shariah there is no principle of 'benefit' for abrogating a Shar'i hukm.

The Shariah commands *ittisaal* between the Fardh and the Sunnatul Muakkadah following it. The benefit of a practice is not valid grounds for canceling the command of the Shariah. It is thus bid'ah to give preference to one's bayaan and ta'leem at a time which the Shariah has ordained for Sunnatul Muakkadah Salaat.

(6) It is not permissible for the Imaam to make fund-raising and other announcements in the Musjid. Such announcements should be written on the notice board.

(rahmatullah alayh).

It will be salubrious for the Qabar Pujaaris to understand that we are not members of Bani Israaeel whom the Qur'aan Majeed castigates: "*The take their (prominent) scholars and their saints as gods besides Allah...*" That was the practice of Bani Israaeel. We, the followers of Rasulallah (sallallahu alayhi wasallam) acquire our Deen from the Sahaabah via the transmission Chain of Imaam Abu Hanifah (rahmatullah alayh). Our Islam does not begin 8 centuries after

(Continued on page 12)

(Continued from page 1)

## THE SHIAH SLOGAN OF FLASEHOOD

in the year is the day Hadhrat Umar (radhiyallahu anhu) was murdered and the virtues and excellences of this day stem from the murder of Umar. In honour of Rasulallah (sallallahu alayhi wasallam) and Hadhrat Ali (radhiyallahu anhu), Allah Ta'ala annually grants Shiahs three consecutive days in which they are permitted to sin freely. The Recording Angels are instructed to cease recording sins on these three days commencing on the day Hadhrat Umar (radhiyallahu anhu) was murdered. Three free days of sinning are among the ways of rejoicing the murder of Umar (radhiyallahu anhu). Hadhrat Umar (radhiyallahu anhu) altered the Qur'aan Shareef and prevented others from Islam.

These corruptions as well as many other falsehoods are imputed by the Shiahs to Hadhrat Umar, the man about whom Rasulallah (sallallahu alayhi wasallam) said: "*If after me there had to be a Nabi, it would have been Umar.*" "*The most resolute in the Law of Allah is Umar.*" But, Shi'i

priests hypocritically shout: "No Sunni'ism and No Shi'ism".

Among the worst accusations which the Shi'i priests level against Hadhrat Umar (radhiyallahu anhu) is the charge that he interpolated in the Qur'aan Shareef. On the basis of this slander against Hadhrat Umar (radhiyallahu anhu), the Shiahs believe that the Qur'aan which we have now is not the authentic Qur'aan. The true Qur'aan, according to official Shi'i belief, will be brought by Imaam Mahdi when he appears from his cave of concealment according to Shi'i fabrication.

The high ranking Shiah priest, Mullah Baqir Majlisi of the 10th century of the Hijri era, and regarded by the Shiahs as "Khaatamul Muhadditheen", writes in his book, *Zaadul Ma'ad*, about Hadhrat Umar: ". . . There will be one idol among the munafiqeen, who will be the leader of the hypo-

crites. He (i.e. Hadhrat Umar) will have the whip of oppression and injustice in his hand; he will debar people from the truth; he will alter the Qur'aan of Allah and will change my (i.e. Rasulallah's) Sunnah. . ."

From this piece of fabricated falsehood it will be abundantly clear that the Shiah religion rejects the authenticity of the Qur'aan Shareef since the main compilers of the Qur'aan in its present form were the three illustrious Khulafa, viz., Abu Bakr, Umar and Uthmaan (radhiyallahu anhum). And, according to Shi'ism, these three noble Representatives of Rasulallah (sallallahu alayhi wasallam) along with the entire Ummah of Sahaabah became murtad and kaafir after the demise of Rasulallah (sallallahu alayhi wasallam) -- Nauthubillaah!

Declaring this venomous lie, the Shi'i book of theology, *Furoo' Kaafi* states in Volume 3 on page 115:

"*After (the demise of) Nabi (sallallahu alayhi wasallam)*

*all people (i.e. the Sahaabah) became murtads, excepting three. . ."*

Muslims should not allow themselves to be deluded by the slogans of the Shi'i priests. Such slogans are motivated by a lust for political power. In his futile attempts to seek fulfilment of his dreams to rule the World of Islam, Khomeini struggled to lure and dupe Sunni Muslims into his camp, for he was fully aware of the fact that minus Sunnis there is no Ummah, no Islam and no Islamic history. Without Shiahs, Islam exists, since Shi'ism is a religion at variance with Islam. But, without Sunnis there is no Islam, for the only true Islam is the Deen followed by the Ahle Sunnah Wal Jama'. Khomeini understands this much, hence he sought to woo the Ahle-Sunnah by means of his hollow and insincere slogans of "No SHI'ISM and no SUNNI'ISM. But this slogan is raised under cover of the confounded Shiah doctrine of Taqyah (holy fraud and holy hypocrisy).

The following quotation cited from *Usoole-Kaafi*, probably the highest and most authoritative Shiah book on Shiah religion, reveals the evil of the Shiah doctrine of Taqyah (Holy Hypocrisy and deception) which allows Shiahs to conceal their true beliefs and attitudes in order to lure others in their despicable snares of kufr:

"*Certainly you are established on such a religion that whoever conceals it, Allah will bestow dignity on him and whoever publicizes it, Allah will disgrace him.*"

It is therefore a simple and a holy matter for Khomeini and his priests to conceal their true beliefs and attitudes from the Ahle-Sunnah under cover of the false slogan, "No Shi'ism and no Sunni'ism." May Allah Ta'ala eliminate these denigrators of the Sahaabah. Shi'ism is worse than Qadianism, for it cloaks all its beliefs of kufr under the doctrine of holy fraud, i.e. Taqyah.

## THE DANGER OF HOMOGENISED MILK

### CANCER – HEART – DIABETES!

Scientist Robert Anderson Ph.D Exposes a Myth behind New Zealand's favourite health food.

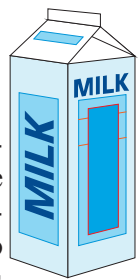
Is anything more aggravating than buying what you understand to be organic food only to discover that it is not organic and that industry has, once again, "meddled" with it?

My wife returned from a supermarket recently having purchased a bottle of "Simply Organic" milk. On reading the label more closely we found it was nothing of the sort. In the fine print we read that, as well as being pasteurised, this so called "organic milk" was also homogenised.

But, you ask, "homogenising was developed for the benefit of consumers, surely?" Not true. Homogenising was developed to

reduce the fat particles to such a fine extent they no longer separate, out, so that the milk lasts longer on the shelf. It is only one of many processes food is now subjected to entirely for commercial purposes. Consumers have to contend with foods being irradiated, genetically engineered, homogenised and processed using any other novel method that will benefit the corporations producing it. Homogenising extends milk shelf-life to 11 days or so. It has no beneficial food value; in fact, the very opposite.

According to government statistics, 50 percent of New Zealanders die from heart disease, 25 percent from cancer and five percent from diabetes. Now, it seems, homogenised milk may be a leading contributor.



## HARAAM VACCINE FILTH

### CAUSE OF BRAIN DAMAGE

**Warning:** Many childhood vaccines contain aborted human fetal protein, DNA by Ethan A. Huff, staff writer (Natural News) The National Vaccine Information Center (NVIC), a non-profit vaccine safety group, recently conducted an independent review of the contents of childhood vaccines and found that many of them are tainted with ingredients that would shock most parents. According to the manufacturer-produced package inserts included with each vaccine batch, many vaccines are made with disturbing ingredients like aborted human fetal proteins, altered DNA material, and even genetically-modified (GM) human albumin.

This shocking information was compiled as part of an NVIC safety review on the childhood

vaccination schedule, which has been called into question in recent years due to a steady increase in cases of autism and other forms of neurological and brain damage among vaccinated children. As it turns out, there are at least eight, and as many as 23, vaccines routinely administered to children that contain one or more of these questionable ingredients -- and if the general public truly knew about this, there would likely be a massive vaccination fallout resulting in the complete collapse of the vaccine industry.

Back in 1966, researchers extracted lung tissue from a 14-week aborted baby and developed a cell line from it known as MRC-5 that is still used in many vaccines today. MRC-5 has admittedly been used to develop the Varivax vaccine for chicken pox, the ProQuad vaccines for both chicken pox and MMR (measles, mumps,

and rubella), and several other vaccines for Hepatitis A, DTaP, Hib, polio, and rabies. Similarly, a cell line known as RA 27/3, which was derived from another aborted baby in 1964, is still being used today to produce both ProQuad and MMR II.

The controversial MMR II vaccine also reportedly contains a genetically-engineered human protein known as Recombumun, or recombinant human albumin, that most parents are unaware is being injected into their babies. MMR II is the only known vaccine that contains GM human protein, according to NVIC, but its unique presence in this contentious combination vaccine could help explain the unusual uptick in vaccine induced neurological damage associated with it in recent years.

You can view the full NVIC graph showing which vaccines contain these and other heinous ingredients here:

<http://www.vaccine-tlc.org/human.html>

## RADIOTHERAPY

**Q. I am currently studying my Masters in Medical Physics, and I am thinking of taking a path into radiotherapy oncology, which is using radiation to diagnose and treat cancer. There is a light and dark side to this practice, The light side is the most obvious role which is to cure those suffering from cancer. The dark side is that radiotherapy can have very disastrous side effects, including a second cancer and other long term disabling health problems, infertility, hair loss, loss of appetite, etc. Essentially, radiotherapy is where we weigh the**

**risks and benefits and then decide appropriately, almost like a smart gamble. This is what made me think twice that I may actually be the cause of someone developing very horrible health problems. Is it permissible to pursue a career in radiotherapy oncology?**

**A.** With the possibility of developing so many serious diseases, it is not permissible to embark on this career. It is not permissible to resort to medication/remedies which have the potential of the disastrous effects enumerated by you. All things on earth have ad-

vantages and disadvantages, harms and benefits. In terms of the Shariah, the harms and dangers outweigh the benefits, hence radiotherapy oncology is not permissible. Permissibility of using a medicine or adopting a treatment hinges on the almost certain curing ability of the medication/treatment. Whilst Shifa' (Cure) is Allah's Decree, it is incumbent on the practitioner to ensure that he does not gamble with the life or health of the patient. There has to be almost certainty in the curing property of the treatment. But a treatment fraught with the many dangers mentioned in the question is not permissible.

## BE PATIENT WITH COUGH

### ANTIBIOTICS SLOW DOWN RECOVERY FROM COUGH

WASHINGTON - Coughs are common throughout the year and usually take longer to clear up than people think. The gap between how long people expect coughs to last and how long it actually takes may drive some patients to the doctor for antibiotics that won't help, say US scientists.

People tend to expect their cough to be gone in about a week, but a review of cough studies shows the hacking takes about three weeks to clear up, researchers say.

The team, which Dr Mark Ebell from the University of Georgia leads, says it is concerned patients' unrealistic expectations lead them to ask doctors for antibiotics that won't speed their recovery.

Instead, they fuel drug resistance, cost money and increase the risk of side-effects.

Efforts to reduce inappropriate antibiotic use should target this discrepancy, the authors write. "We're not trying to discourage people from getting care if they feel they need it, but at the same time we want to give them the confidence to give themselves care in situations when appropriate," Ebell says.

(Weekend Post 19 Jan 2013)

Take honey regularly for curing coughs. Whilst the curing period may be prolonged, honey arrests and eliminates the problem at the roots. The Qur'aan Majeed describes honey: *a shifa* ("cure for people"). In fact medical experts have established that the best medicine for coughs especially for babies is honey.

### UMAR BIN KHATTAAB

*Rasulullah (sallallahu alayhi wasallam) said: "Verily, Allah has established the Haqq (Truth) on the tongue and in the heart of Umar." Ibn Umar added: "There was never an issue on which the people and Umar differed, but the Qur'aan was revealed to confirm the view of Umar."*

## "WITHOUT A DRINK, ITS JUST NOT CRICKET" – SAY THE CRICKET BOSSES

### YOUR FAASIQ CRICKET 'HERO' IN THIS HARAAM MIX

Liquor is integral to cricket. Cricket without liquor is "just not cricket" according to the cricket authorities. Adrian Botha of the liquor industry said: "Breweries like SAB have put so much money into sport through sponsorships. Without their assistance this country would not have produced so many sports stars (among whom one is the faasiq 'hero' character who flaunts piety on

the field – The Majlis) and so many fans who come out to support them.....Hashim Amla plays at all the cricket grounds (where liquor pubs are essential ingredients of the game – The Majlis) in this country, and everyone has a Castle Corner. He doesn't display the Castle sign on his shirt because of religious reasons, but Hashim's supporters are there enjoying themselves in Castle Corner. It is part of South African cricket."

#### OUR COMMENT

*Rasulullah (sallallahu alayhi*

*wasallam) said that on the Day of Qiyaamah a man will be resurrected with those whom he loves and with those with whom he associated. This 'hero' masquerading as a 'pious' Muslim should now understand in whose group he is destined to be resurrected on the Day of Qiyaamah – in the liquor group of 'his supporters'.*

*The act of not wearing a liquor shirt, but plunging headlong in activity (cricket) which is liquor-based, liquor-*



*supported and liquor-adorned, and which is haraam sport, is a self-deceptive canard. The act of not donning the shirt displaying the liquor sign is self-deception and designed to dupe moron Muslims by flaunting simulated piety.*

"EP Cricket president Graeme Sauls said enjoying a refreshment (i.e. liquor) was part of the game of cricket (and so is the faasiq 'hero'), whether as a player after the day's play or as a spectator. I couldn't imagine St. George's or other grounds without Castle Corner...It (liquor) is a massive drawcard for spectators. You could

even say it is where the Mexican waves begin during a match. The rest of the ground might be empty, but you will always find people enjoying themselves in Castle Corner."

Western Province Cricket president Beresford Williams said: "Castle Corner has always been a place to contribute to the vibe at cricket matches."

While the non-Muslim Minister of Health, Aaron Motsoaledi will be banning alcohol-advertising which will bring Castle Corner within the scope of the impending ban, the faasiq 'hero' professing to be a 'pious' Muslims is in full support of this liquor-game. The character is undoubtedly shaitaan's hero.

# Questions and Answers

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

(Continued from page 5)

kitaab, *Shariat & Tasawwuf*. We have it available.

**Q. What is the difference between Na'ts, nazams and nasheeds?**

**A.** Na'ts, nasheeds and nazams are different words for the same thing – for singing songs. These songs are sometimes sung with music, which of course is haraam. When sung without music, good songs will be permissible provided they do not become a *mashghalah* (engrossment, and no other haraam factor accompanies the singing. The evil practice nowadays of singing songs in the Musjid is haraam.

**Q. In some prisons in the U.S.A. Muslim prisoners charge non-Muslim inmates a fee to protect them against gangsters. They justify it on the basis of Jizyah. Is this fee permissible?**

**A.** It is haraam to charge non-Muslims a fee to protect them. This fee is extortion. It is 'protection tax' which gangsters extract from the weak. Jizyah applies only in an Islamic state. Only the Islamic Ruler has the right to levy the Jizyah tax.

**Q. The Maulana who comes to visit us in prison in Bloemfontein, says that it is not necessary to wear a topi and kurtah. This is part of the Indian dress code according to him and has no Sunnah significance.**

**Please enlighten us on this aspect.**

**A.** The character who visits you is a moron. He is not a Maulana. He is a deceit masquerading as a Maulana. The fake 'maulana' who claims that topis and kurtahs are not a dress-code of Islam is astray. He appears to be a modernist. He lacks in Islamic understanding. Every Muslim nation, be they African, Arab, Indian, Chinese, etc., has its own form of Islamic dress, and all Muslim nations have a kurtah which differs somewhat in style. The Kurtah which the Indian and Pakistani Ulama wear was the type of kurtah which our Nabi (sallallahu alayhi wasallam) and the Sahaabah wore. There may be a slight difference, but it is basically the same style.

You will always find that those so-called learned persons who advocate against the Islamic dress code are liberals and modernists. They lack in Islamic morals. They prefer the dress style of the western kuffaar. Western dress is very appealing to them. They imitate American and European styles to satisfy their desire (nafs). He displays an attitude of kufr, hence he inclines to kuffaar styles and ways of the unbelievers.

**Q. I am a Mexican in a prison in the U.S.A. I wear a kufi (topi). Some say that it is not necessary to wear Islamic headdress. Is this cor-**

**rect?**

**A.** Islamic headgear such as kufi (topi), turban, etc. is incumbent for Muslims at all time. Modernists and ignorant Salafis propagate the stupid idea that Islamic headgear is not necessary. It is Waajib to don Islamic headgear at all times, not only when performing Salaat.

**Q. I shall soon be released from prison and deported to Mexico. Is it permissible for a Muslim to join the army? I will have to shave my beard if I join the army.**

**A.** It is not permissible for a Muslim to join the army of the kuffaar. Shaving the beard will not be permissible. You will have to find other work.

**Q. The Imaam during Qiraa't in Salaat switches to several different forms of Qiraa't. Is this a good practice? Does it negatively affect the Salaat?**

**A.** Whilst the Salaat will be valid if the Imaam hops around in the Qiraa't like a rabbit, it is not permissible for him to hop around in this manner because it is quite manifest that he recites according to different Qiraa'ts in the same Jahri Salaat to impress the musallis and to flaunt his 'expertise'. In Sirri Namaaz he will not do so. His mode of hopping is therefore riyaa which is *shirk-e-sagheer* (little shirk). If he does so in the Sirri Salaat and in his own Nafl

Salaat, then it will be permissible, but not when he leads the Jamaat in Jahri Salaat.

**Q. Are present-day auctions and internet auction sales permissible?**

**A.** Present-day auctions and internet auctions are just as permissible as present-day retail and wholesale trading. There may be haraam factors in the auctions just as there are haraam factors in trade. If these factors are pin-pointed, the ruling of *hurmat* will be applicable to the specific acts.

**Q. Is selling of old coins permissible?**

**A.** Coin-selling is permissible. It must be cash deals – hand to hand. If silver coins are sold for silver coins or gold for gold, the weight on both sides must be the same regardless of value. If sold for currency notes of any country, any amount may be exchanged, but the deal must be cash.

**Q. Is it permissible to eat with spoons on which the Names of Allah Ta'ala are engraved?**

**A.** It is permissible to eat with spoons, etc. on which Allah's Names are engraved. But they have to be washed separately, and the water either consumed or poured into the garden or on some plants. It will not be permissible to wash such utensils and allow the water to flow into the filthy sewerage drains.

Rabiul Akhir  
1434  
February 2013

ZAKAAT NISAAB R 5,950  
MEHR-E-FATIMI R 15,000

(Continued from page 6)

choice but to stop consuming any local chickens be it stunned or unstunned.

**A.** The trouble does not begin with transportation of the chickens. The rot is at the root. It begins at the slaughterhouse of the non-Muslim where even pigs are killed. It is indeed lamentable that Muslims discern no pangs of conscience when they consume meat/chickens slaughtered at a facility where pigs are also killed regardless of the section being separate.

The chickens which are transported together with haraam meat are not permissible for Muslim consumption. For the chickens to be halaal, there has to be permanent Muslim supervision from the point of slaughter to the time it reaches the Muslim butcher/consumer. Meat for Muslims and pork, etc. all transported together by kuffaar, cannot be halaal. Assuming that the chickens were correctly slaughtered in terms of the rules of Thabah, the fact of haraam transportation together with pork renders the chickens unfit for Muslim consumption. Furthermore, what

## ALL 'HALAALIZED' CHICKENS

guarantee do you have that the chickens are genuinely subjected to Islamic Thabah? Experience and a deluge of evidence substantiate that bodies who deal in the halaal certificate trade are unreliable, and cannot be trusted.

It is therefore not permissible to consume these chickens. Allah Ta'ala has made available abundant halaal food. People will not die or suffer if they abstain from these haraam, disease-causing carrion chickens. On the contrary, one's physical and spiritual health will benefit considerably by abstaining from consuming the haraam carrion.

## THE BID'AH OF MOULOOD AND THE CONUNDRUM OF PROMINENT SCHOLARS

(Continued from page 10)

Rasulullah (sallallahu alayhi wasallam) with the advent of Shaikh Subki (rahmatullah alayh), for example, nor does our Islam begin with any of the prominent scholars who appeared on the scene centuries after the Sahaabah. These prominent scholars mentioned by the Qabar Pujaaris are not our *arbaab* (gods) who we are required to

worship. The rulings of the Aimmah-e-Mujtahideen and the Fuqaha override the such views and practices of centuries-later Ulama which lack Shar'i substantiation.

It will do the Qabar Puja mob well to reflect the following naseehat of Hadhrat Sayyid Ahmad Kabeer Rofaa'i (rahmatullah alayh) who was a 'prominent scholar' and a great Wali:

"Respected People! What is it that you are doing? You say Haarith said so; Baayazid said so; Mansur Hallaj said so. Instead of saying so, say that Imaam Shaafi' said so; Imaam Ahmad (Bin Hambal) said so; Imaam Maalik said so; Imaam Abu Hanifah said so. The statements of Baayazid can neither lower nor elevate you. On the contrary, Imaam Maalik and Imaam Shaafi' indicate the path of Najaat (Salvation) and the Shariah."

So, we are not interested in

opinions and practices of Ulama who appeared on the scene many centuries after the Sahaabah. Any of their practices which are alien to the Shariah as it existed during the era of *Khairul Quroon* have no Shar'i validity. Furthermore, we shall, Insha-Allah, dissect the statements of the prominent scholars in subsequent auricles.

This is a brief response to the misleading article of the Qabar Pujaaris. Insha'Allah, if Allah Ta'ala bestows the taufeeq, a detailed rebuttal of the *khuraafaat* (drivel) of the Qabar Pujaaris shall be issued.

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