



**Roses have thorns**

**The Haqq too has thorns! "We strike baatil with the Haqq. Then it crushes the brains of baatil."**

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*"Verily, lengthening of Salaat and shortening of the Khutbah are signs of a man's intelligence." - Hadith*

## THE WORLD-WIDE "HALAAL" RACKET

### AND THE FRAUDULENT HALAALIZERS OF CARRION

**POINT TO PONDER:  
HOW GENUINE IS A  
HALAL STAMP?**

**JEDDAH:** Exhibitors at the recent Halal Expo 2008 reportedly closed more than SR41.2 million (\$11 million) worth of deals over the course of the three-day event and successfully ushered in a number of international players into the region's Halal market, which is already worth an estimated SR7.8 trillion.

Products being negotiated for potential import into the Kingdom and the GCC region include snacks, vegetable oils, dairy products, health foods, fruit juices and

meat products stamped with the halal signature.

However, many international companies — in accordance with plans for global expansion and to stay financially afloat in the current financial crisis — are using the halal industry to get an edge on their competitors without using or even being correctly educated on methods of Islamic slaughter.

"Ninety-five percent of American food items found in supermarket shelves in the UAE and other GCC countries are not halal even though they may be certified as such," said Jalel Aosse, director of Midamar, a US-based international food supplier and one of the first Muslim — owned business groups to offer halal food and food-service equipment to North America since 1974.

Aosse, who was speaking at the Halal World Expo, said there is a significant flow of non-halal food items entering the local region especially from meat-supplying countries. He added that Gulf countries need tougher regulations to stop the flow.

Corrupt certifiers, he said, are also to blame for the problem as they get a taste for the money generated producing halal certificates for companies without actually performing any work. He added that he advises countries such as the UAE and Saudi Arabia to send inspectors to food producing countries to ensure proper halal standards are being upheld.

"This is nothing when you consider the huge dollar volume of food products exported to Gulf countries," he said.

In November 2000, Mohammed Mazhar Hussein, co-founder and former executive director of Islamic Food and Nutrition Council of America (IFANCA), a major halal certifying body in North America that is widely accepted as providing quality certification by many Muslim countries including Saudi Arabia, officially put in his resignation to the organization that he helped create nearly 30 years ago.

"They (IFANCA) are interested in charging fees and certifying products (as halal) and getting commission," he said in an interview with Sound Vision, an Islamic information website.

"To speed up production time, some halal slaughterhouses have begun using an integrated approach to traditional, Islamically-recognized hand slaughtering," the authors of the book said.

One method mentioned is the mechanical or machine slaughtering approach, which was first initiated by slaughterhouses in Western countries and which has gained momentum as being

acceptable in other Muslim countries such as Malaysia, Indonesia, and Singapore.

The method consists of a Muslim pronouncing the name of Allah as he switches on a machine that inserts a cut into an animal's neck. The problem, however, according to the authors, is that up to 30 percent of the initial incisions made to the animal by the machine does not accurately go all the way through in killing the animal the first time. There is, therefore, a second Muslim butcher standing by to re-cut the neck to conclude the procedure, causing undue suffering to the animal. The book also stated that some non-Muslim companies who are diversifying their product lines to include halal products have got round certain Islamic procedures to gain certification. "Some companies have been found to use a recording of a Muslim pronouncing the name of Allah before the butcher proceeds with slaughter," it said.

Not only are corrupt certification methods going on in

*(Continued on page 9)*

#### JUBBUL HUZN -THE PIT OF GRIEF

**RASULULLAH** (sallallahu alayhi wasallam): "Seek refuge with Allah from Jubbul Huzn?"

The Sahaabah: "O Rasulallah (sallallahu alayhi wasallam)! What is Jubbul Huzn?"

Rasulullah (sallallahu alayhi wasallam): "It is a valley in Jahannum. Daily Jahannum seeks Allah's protection from

it 400 times."

The Sahaabah: "O Rasulallah! Who will enter it?"

Rasulullah (sallallahu alayhi wasallam): "It has been prepared for the Qurraa' (qaris) who display their deeds (for public acclaim). Verily the worst of the qaris are those who visit the rulers."

#### DECADES AGO WE INFORMED THE UMMAH!

**SEVERAL decades after The Majlis has steadfastly informed the Ummah of the rot and corruption of the halaal-certifying bodies**

**such as MJC and SANHA, now even modernists and liberals all over the world are waking up to this horrible reality. This realization**

**and the extent of the haraam carrion corruption are portrayed in the Arab News report appearing on this page. The 'halaalization' industry is a massive fraud and deception. Muslims have**

**been fed rotten, diseased carrion chickens and meat, and even 'halaal' pork by these vile haraam 'halaal' certificate vendors. May they be doomed in their mountains of rotten, diseased carrion.**

#### THEY WILL BE DISGRACED

**HADHRAT** Junaid Baghdaadi (rahmatullah alayh) said: "He who searches for honour with baatil (haraam, filth and immorality), Allah will disgrace him with the Haqq."

#### "CORRUPT CERTIFICATION"

"Not only are corrupt certification methods going on in Western countries but also in the Middle Eastern and African regions, said a local businessman who asked to be anonymous. He said he once imported sheep from South Africa and although the certifying body knew

that the animals were not slaughtered according to proper Islamic procedure issued a halal certification and sold the animals to him.

"I bought close to 150 sheep and wanted them slaughtered and shipped here to Jeddah for sale," he said. "In order to speed the pro-

cess of certification I offered him a bonus on top of the regular fees and was automatically issued Halal documents for export that moment," he said.

*(Extract from ARAB NEWS)  
Who was the unscrupulous culprit?  
SANHA, MJC, ICSA, NIHT?*

#### THE QUR'AAN PROHIBITS INTERFAITH

**THE INTERFAITH** movement of which the West has made the Saudi king the leader, is a sinister plot to undermine and destroy Islam. A cardinal article of faith of this shaitani plot is total abstention from Da'wat and Tableegh. In the name of 'harmonious co-existence' Muslims are required to become dumb shayaateen. This religion of Shai-

taan (the interfaith movement) requires respect and acceptance of the beliefs of all religions and ideologies. Kufr and shirk have to be incumbently tolerated in terms of the principles of the interfaith movement founded by the orientalist enemies of Islam and currently headed and funded by Saudi Arabia.

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# Questions and Answers

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**Q. Is it Sunnat to have a short nap after the Sunnat Salaat of Fajr?**

**A.** It is not Sunnat according to the Hanafi Math-hab.

**Q. Can Qur'aan be recited during Tawaaf?**

**A.** It is Makrooh to recite Qur'aan Shareef during Tawaaf.

**Q. Are food products which contain bovine gelatine halaal?**

**A.** All products containing bovine gelatine are haraam.

**Q. A woman in her Iddat moves from house to house. Is this permissible?**

**A.** It is haraam for a woman in her iddat to move from house to house without valid Shar'i reason.

**Q. Is there a hadith which mentions that one loses one's Imaan if one speaks while the Athaan is being called?**

**A.** The Shariah prescribes a certain act of ibaadat whilst the Athaan is being recited. It is Sunnatul Muakkadah to remain silent and respond to the Athaan. This is the instruction of Rasulullah (sallallahu alayhi wasallam). Some Fuqaha have mentioned that one's Imaan can be in jeopardy if one does not observe the respect of the Athaan and on the contrary engages in conversation. There is no Hadith which mentions that one loses one's Imaan, nevertheless, it is sinful to engage in conversation during the Athaan.

**Q. Is it permissible to sing and listen to nazams and na'ts which are sung with the tune of film songs?**

**A.** The tune of film songs is haraam. It is fisq and fujoor. It is not permissible to sing and listen to na'ts if they are sung in the style and tune of the fussaag and fujaar.

**Q. Is loud congregational dua after the Taraweeh Salaat Sunnah?**

**A.** Loud congregational dua after Taraaweeh is bid'ah. It has no origin in the Sunnah. It is not permissible to participate in acts of bid'ah.

**Q. After the Taraaweeh and before the Witr, the imaam got up and instructed the musallis to say loud 'Aameen' when he makes dua. Is this appropriate?**

**A.** The Imaam who instructs musallis to say Aameen loudly to his duas is a deviate. He is a bid'ati. It is haraam to obey such deviation.

**Q. How should an Islamic bank acquire profit? Are there any true Islamic banks in the world?**

**A.** A genuine Islamic bank will become an active partner in business. There are various transactions of trade and ways in which the bank will profitably participate. It will also charge service fees for services rendered. There is no genuine Islamic bank anywhere in the world.

**Q. Is it Sunnat for a male to wear a silver ring?**

**A.** Whilst it is permissible for a male to wear a silver ring not more than 4.37 grams, it is discouraged. It is not a Sunnat for practicing. It is similar to the permissibility of females wearing jewellery. Whilst this is permissi-

ble for women, Rasulullah (sallallahu alayhi wasallam) nevertheless discouraged them from wearing jewellery, especially when it is excessive.

**Q. Should Zakaat be paid on outstanding money owed to one?**

**A.** You will become liable for Zakaat on the money only when it comes into your possession. There is no Zakaat payable on it currently although it is permissible to pay the Zakaat even before receiving payment. However, if the money is repaid after two years, for example, then Zakaat for the past two years has to be paid on the amount received.

**Q. When calculating Zakaat on stock-on-trade, which value should be considered? The wholesale price or the retail selling price?**

**A.** The current wholesale value of the stock has to be taken for calculating Zakaat, not the retail selling price.

**Q. Is it permissible for a Mutawalli of a Waqf institution to allow a piece of the Waqf land for private use without charging rental? And, if he had done so and the occupier did not pay rent for several years, what should be done? The Mutawalli's son is also occupying a shop premises in the Waqf building and paying a nominal rental. Is this proper?**

**A.** It is not permissible for the mutawalli to allow any part of the Waqf land for private use without stipulating a rental. The rental should be fair, and not just nominal. Whatever the market rental for such a plot of land is in that area, should be stipulated. If rent was not paid for the past years, the tenant should pay it now. It is *khiyaanat* (gross abuse of Amaanat) for the Mutawalli to charge his son a nominal rental. The rent must be market-related. This Waqf property will constitute a major calamity for the Mutawalli on the Day of Qiyaamah.

**Q. Is Dajjaal a human being? If not, then what is he?**

**A.** Dajjaal is a human being.

**Q. A Muslim woman's non-Muslim husband died. Does she have to observe Iddat?**

**A.** The Muslim woman did not have a husband. Marriage to a kaafir male is not valid. She was therefore living in the state of adultery with the man. Nevertheless, she has to remain in Iddat which is a period of three haidhs (menses) from the time of separation.

**Q. Can we use eye drops while fasting?**

**A.** It is permissible to use eye-drops whilst fasting.

**Q. Is there a Hadith which says that a woman is naaqisul aql (deficient in intelligence)?**

**A.** The Hadith in which Rasulullah (sallallahu alayhi wasallam) mentioned that women are *Naaqisaatul Aql* is authentic and appears in the authentic kitaabs of Hadith.

**Q. I am a Hanafi. Do I have to pay Zakaat on the money of my minor children? And what about Sadqah Fitr?**

**A.** Zakaat is not payable on the

## IS ALLAH ONLY ON THE ARSH?

**Q. Salafis are vigorously propagating that Allah Ta'ala is only on the Arsh and that He is not Omnipresent. Please explain this intricate mas'alah.**

**A.** Allah Ta'ala is the uncreated, eternal, boundless Being who has no dimensions. Our minds are created and finite. Our understanding is extremely limited. It is therefore impossible for a created entity with an extremely limited sphere of comprehension to encompass in entirety The Being Who is limitless and infinite. No matter what explanation is presented to explain Allah's Presence, it will not be convincing nor can a person gain an all-embracing understanding. It will suffice for our purposes to say that place is a creation. Allah Ta'ala has created space,

wealth of na-baaligh (minor) children according to the Hanafi Math-hab. The father has to pay the Sadqah Fitr for his minor children as well.

**Q. A Muslim employee of SARS wants to know if he should resign and join FNbank What do you advise?**

**A.** Both entities (SARS and FNB) are haraam. It is not permissible to work for either of these evil entities. The brother should be on the lookout for Halaal work.

**Q. In the last raka't of my Zuhr Fardh, I mistakenly recited a Surah. Is my Namaaz valid? What is the ruling?**

**A.** In the last two raka'ts of any Fardh Namaaz it is not necessary to recite a Surah. Even if a Surah was recited, the Namaaz remains proper, and there is no compensation for such an error. Your Namaaz is valid.

**Q. A loan of 106,000 kwacha was given to someone. Sometime thereafter the government devalued the currency by 50%. How many kwachas should the debtor repay? Also, what is the ruling if the currency is completely phased out?**

**A.** When a currency is devalued by the government, then a debt which had been incurred prior to the devaluation should be repaid by adding the amount lost as a consequence of devaluation. Example: Prior to devaluation the debt was K106,000. The currency is devalued by 50% as mentioned in your example. The amount which the debtor has to pay after devaluation is K159,000 (K106,000 + K53,000).

If the currency is completely abolished/discontinued, then the debtor has to pay the amount of gold or silver which K106,000 could have bought prior to the discontinuation of the currency.

**Q. We are increasing the number of toilets at the Masjid to accommodate the large number of musallis. The only space available is to convert a classroom into toilets. Pres-**

hence space cannot contain Him.

The Arsh is a physical creation of Allah Ta'ala. A created entity cannot bear and contain the Uncreated, Eternal, Boundless Creator, Allah Azza Wa Jal. The Salafi belief leads to anthropomorphism, i.e. physical and human limbs and dimensions. Attribution of anthropomorphism to Allah Ta'ala is kufr.

The Qur'aan Majeed states in several verses, that Allah Ta'ala is everywhere. Now exactly how He is everywhere, we do not know, and no one knows. Only He knows. We believe what the Qur'aan says. We believe without probing the details which are incomprehensible to our finite created minds. Salafis are morons, hence they propagate drivel. Probing and delving into issues related to Allah's *Zaat* and *Sifaat* can culminate in kufr. Therefore, beware of this danger.

**ently the Qur'aan and Deeni subjects are being taught in the classroom. Is it permissible to use this classroom for building toilets?**

**A.** The classroom is the venue for teaching the Qur'aan Majeed and Deeniyaat. In our opinion it is not permissible to convert such a holy place into toilets.

**Q. A person is unable to make Sajdah, but he can stand and make Ruku'. How should he perform Salaat?**

**A.** If the ailing person is unable to perform a normal Sajdah, then it is preferable to sit and perform the entire Salaat even if he is able to stand.

**Q. Can a person who sits and performs Salaat be the Imaam for those who perform Salaat fully? Please state the Hanafi and Shaafi views.**

**A.** According to the Hanafi Math-hab, a person who sits on the ground and makes a proper/full Sajdah may be the Imaam and those who are standing may follow him. However, if the person sits on a chair, then others may not follow him in the Namaaz.

According to the Shaafi' Math-hab, it is permissible. They may follow even if the imaam does not make a full Sajdah.

**Q. Is it true that boys may not be clothed with red garments?**

**A.** Red garments, and all feminine colours such as bright yellow, pink, etc. are not permissible for males. This is according to all Math-habs.

**Q. Should one sit when reciting the Qur'aan by a grave?**

**A.** When reciting Qur'aanic verses at the graveside, one should stand, not sit. Rasulullah's and the Sahaabah's practice was to stand. This is according to all Math-habs.

**Q. After the grave has been filled up, what is the procedure of Dua and Thikr?**

**A.** After the grave has been closed up, there is no congregational act of ibaadat. Everyone may make a dua, short or long, and leave whenever he wishes. They should stand and recite

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and make Dua silently without raising their hands. The many practices one observes on this occasion are all bid'ah.

**Q. Someone says that according to a Hadith, the hands may be raised when making dua in the Qabrastaan. Please comment.**

**A.** We do not deduct the masaa-il of the Shariah from Ahaadith and the Qur'aan. We are not qualified for this nor is anyone else in the whole world qualified for that. It was the function of the great Imaams of the *Khairul Quroon* era to formulate the masaa-il of the Shariah on the basis of the Qur'aan and Hadith. Your friend has no right to dig out a Hadith and present it to negate what the Math-hab teaches.

**Q. A Madrasah charges students fees. Although there is no insistence on paying the fees and students who do not pay the fees are not penalized, nevertheless, the shortfall for running the Madrasah is subsidized from Zakaat funds by the method of Tamleek. According to the principal, he is the owner of the fees – the fees paid by the students as well as the shortfall subsidized from Zakaat funds. The principal says that some Ulama say that fees paid by the students become the property of the principal who uses the money for his personal expenses. Is this correct?**

**A.** Remember that a Madrasah is not a business venture. The objective (Maqsad) of operating a Madrasah is to gain Allah's Pleasure and Thawaab in the Akhirah. The principal is not allowed to convert the Madrasah into a business venture for personal monetary gain. The Principal, should stipulate for himself a wage just as the Ustaadhs are paid. Fees for teaching the Deen are despicable, and should be the very last resort, and then too, taken according to need.

*Tamleek* too, is a last resort stratagem for the sake of preserving the Deen, not for personal gain. Furthermore, the stratagem of *Tamleek* may not be adopted for the acquisition of adornment or luxury items or non-essentialities even if these are associated with the Madrasah. For example, Zakaat funds may not be subjected to *Tamleek* for paint, carpets, tiles and the like. The subsistence of the Madrasah is not reliant on these non-essential requisites.

According to Imaam Ahmad Ibn Hambal, those who resort to *Tamleek* are like dogs who lick up their vomit, hence the Hambali Math-hab does not permit *Tamleek*. Although the Ahnaaf differ with the strict view of the Hambalis, and condone permissibility in cases of dire need, this is not a licence for unbridled employment of the stratagem of *Tamleek* for non-essential expenditure nor may *Tamleek* be employed for self-enrichment.

It should be remembered that the Fuqara and the Masaakeen have a prior right on Zakaat Funds. The world is filled with the poor who are

battling for food and other absolute needs. It is thus in conflict with the tenets and ethos of the Deen to resort to *Tamleek* of Zakaat funds to cater for such expenditure of the Madrasah which the Shariah does not regard to be absolutely necessary. If Zakaat funds are used for non-essential expenditure even after *Tamleek*, then it is grievous error.

The Ulama who say that the principal becomes the owner of the fees and the transformed Zakaat funds, are in error. The purpose of fees and the objective of *Tamleek* of Zakaat funds is the maintenance of the essential Madrasah institution of the Deen. The objective is not monetary gain and enrichment. The principal should ensure that all such funds (fees and transformed Zakaat) are used strictly for the operation of the Madrasah. This will include the salaries of the Asaatizah as well as the salary of the principal, and there should not be great disparity between the salary of the teachers and the salary of the principal. Even the Ameerul Mu'mineen during the era of the Khulafa-e-Raashideen was paid a very small wage from the Baitul Maal. The wage was the amount which a menial labourer would earn, or perhaps less than his wage. Elsewhere in these pages also appears further elucidation on this subject.

**Q. Is it permissible to stick up advertising posters on the outside walls of a Musjid or on the boundary wall of the Musjid?**

**A.** It is not permissible to utilize the Musjid or any part of it, even its external walls for advertising material. The walls of the Musjid even on the outside should not be defiled and used to promote the commercial interests of traders.

**Q. Is it true that if one misses three Jumuah Salaats in a row, one becomes a kaafir?**

**A.** Such a vile person is close to kufr. However, as long as the one who has missed three Jumuah Salaat believes that Jumuah is Fardh, he remains a Muslim. He does not become a kaafir by abstaining from Salaat. He will become kaafir if he denies Salaat.

**Q. In Zimbabwe we are required to cancel our British passports. The British authorities charge \$350 for this. Is it permissible to pay the charge with interest money?**

**A.** This haraam charge required by the British may be paid with the filth of interest money.

**Q. I have read about an amal (Thikr consisting of Du'ood Shareef and Qur'aanic Surahs) to be recited after Zuhr Salaat. Should the thikr be made after the Fardh or Sunnat Salaat?**

**A.** The amal should be recited after having completed the Sunnat and Nafil Salaat, not after the Fardh. It should be remembered that amals should never be recited after any Fardh Salaat if there are Sunnat Salaat after the Fardh. *Ittisaal* (i.e. performing the Sunnatul Muakkadah Salaat immedi-

## GIFTS FOR CHILDREN

**Q. Please explain the mas'alah of making gifts to one's children. If I purchased 3 kurtas for my son for R300, and 3 cloaks for my daughter for R1,000, do I have to give my son R700 to ensure equality? If I buy a house for my son, do I have to buy a house for my daughter also even though she is married?**

**A.** There is flexibility in the rule of making gifts to children. Whilst the general rule is to make equal gifts, the father may use his discretion. His intention should not be to deprive a child nor to act spitefully. Circumstances and need dictate the issue. For example: one child may need a pair of shoes immediately whilst the other children are not in need. The father may therefore buy shoes for only the child who needs it, and when the other children are in need, he will satisfy their need at the time.

It does not mean that if the father spends R100 on medicine for one sick child, he has to give R100 to every child. Such expenses pertain to the domain of *Nafqah* (Maintenance) which will be doled out as occasion and need demand.

But, as far as fixed property or expensive items are concerned, the father may not buy a house for only one child and deprive the others. In this matter, if the father's financial position does not allow him to buy a house for every child, then he has to retain the house in his ownership, and permit his son who will be getting married to live therein. This house will not belong to the son, but will be inherited by all the children.

However, if a father makes a gift purely out of love to one child, e.g. he gives the one child R100 or a R1,000, then it is Waajib to give each child the same amount. The father returns from a journey and brings gifts for his children. He has to maintain strict equality in such gifts. The values must be the same.

There is a difference between *Nafqah* (maintenance) and *Hadyah* (gift). Inequality in gifts is not permissible whereas it is permissible in maintenance. The element of equality relates to pure gifts, not to necessities.

Furthermore, if the father refuses to make a gift to a particular child because of his gross insolence and disobedience, or his flagrant sins, then he (the father) will be entitled to deprive that child from the gifts he makes to the other obedient children.

ately after the Fardh) is Waajib. It is not permissible to recite anything in between the Fardh and Sunnatul Muakkadah Salaat. Only the short Sunnat Dua may be recited. From this should be understood that the new innovation of kitaab-reading immediately after Fardh Salaat, thus compelling the musallis to sit and delay the Sunnat Salaat, is not permissible. It is a new bid'ah which should be abandoned.

**Q. This year in Zimbabwe, Ulama connected with Madinah University have organized Taraaweesh Salaat for ladies in a secular school hall. We know that this is wrong. But the Ulama here who are aware of this fitnah are all silent. Please comment.**

**A.** Those connected to Madina University are Salafis, hence they are propagating the Saudi brand of liberalism. It is not permissible for the ladies to perform Taraaweesh in the school hall. It is Waajib for women to perform Taraaweesh individually at home, not in any public venue. The fitnah of modernist Salafi'ism exported by Saudi Arabia via its Madinah University products is plaguing the Ummah in many countries. Such Salafis masquerading as Hanafis are embedded in Zimbabwe and also in South Africa. All over there is a universal disease among the Ulama of this age. They maintain silence when they see baatil and bid'ah. They come fully within the purview of the following Hadith of Rasulullah (sallallahu alayhi wasallam): "The

*one who is silent regarding the Haqq is a dumb shaitaan.*" Rasulullah (sallallahu alayhi wasallam) did not compare the silent suppresser of the Haqq to a 'Dumb Devil'. He said that such a silent person is in fact a "Dumb Shaitaan". He is a shaitaan in human form. The condition of the Ulama is lamentable in this age. They are silent when they see the Shariah being distorted and mutilated. They are guilty of concealing the Haqq. Are they awaiting the Athaab of Allah Ta'ala mentioned in the following Qur'aanic ayat:

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

All the halqah thikrs, seerah jalsahs, na't and nazam functions and outward displays of piety will be of no avail when Allah's Athaab strikes as a consequence of having abandoned *Amr Bil Ma'roof Nahyi Anil Munkar*

**Q. A Muslim who is a haafiz has a muti-medicine business. Animal parts such as monkey hands, etc. are also sold. He justifies the business on the basis of the items being used for medicine. The owner says that it is jaa-iz.**

**A.** A muti business is HARAAM. It primarily deals with issues pertaining to Sihir (jadoo/black magic) which is kufr. The 'medical' argument is a deceptive front. Do not believe the owner.

Selling parts of haraam animals is haraam. Using parts of haraam animals for medicine is likewise haraam.

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Using it for sihr is even worse. The owner who says it is 'jaaiz' has sucked this haraam view from his thumb. A muti shop is worse than a brothel.

**Q. Is it permissible to sell mercury? The reason why I ask is that it is used for purifying gold. The gold is obtained illegally. During the night time some people dig illegally in the land belonging to companies.**

**A.** If it is known that the mercury will be used on stolen gold and illegal digging in the property of others than it will not be permissible to sell the substance to such persons. It is best not to stock mercury.

**Q. Many Muslim women are soaked in reading novels, especially romance. Please comment?**

**A.** Not only women. Men too are soaked in this haraam filth. They are riveted to the filth, relishing it for hours. They read these haraam books late into the night whilst the world is deep in slumber. While they indulge in this spiritually destructive exercise, shaitaan is their constant companion. Instead of falling asleep with Allah's Name on their tongues and be recorded to be in Thikr the rest of the night, they sleep with shaitaan and wake up with shaitaan. Allah Ta'ala says in the Qur'aan Majeed: "*Whoever abstains from the Thikr of (Allah) Rahmaan, We appoint for him a shaitaan who becomes his constant companion.*"

Those who indulge in the filth of novels, struggle to make Tilaawat of the Qur'aan. Since their hearts are polluted with the filth they are reading, they do not derive pleasure from Tilaawat nor from Salaat. Even in Salaat their minds are polluted with thoughts of the filth they have read. The eyes, mind, heart and time are all bounties of Allah Ta'ala. These favours should not be repaid with the ingratitude of sin.

**Q. How important is it to wear a topi?**

**A.** It is absolutely necessary to don Islamic headgear at all times, not only in Salaat. A person who struts about without topi is a faasiq. A bare head is the style of the kuffaar.

**Q. Are there any secrets of the Shariah which are known to only a few select Auliya?**

**A.** It is simple to understand that Allah's Knowledge is infinite, eternal, all-embracing and perfect. In relation to man, almost everything of Allah's Knowledge is a secret. However, regarding the Shariah as related to mankind, there are absolutely no secrets. The very objective of the Shariah will be defeated if there had to be secrets unknown to every adherent of the Shariah. How are people expected to follow a Shariah in which secrets are a constituent?

Secrets such as the Huroof-e-Muqat-taat, the appearance of Nabi Isaa, Imaam Mehdi and Dajjaal, the nature of the Rooh, the date of Qiyaamah, the date of Resurrection, etc. are not related to the *ahkaam* of the Shariah. Following the *ahkaam* is

not reliant on the knowledge of these secrets.

Allah Ta'ala has revealed a complete and perfect Deen for our Hidaayat. Everything required for our guidance and the attainment of salvation is in the Shariah delivered to mankind. It is a Shariah devoid of secrets. The claim of there being secrets in the Shariah as it relates to the *ahkaam* which are imposed on us is baseless.

**Q. Is it permissible to research the time of Imaam Mehdi's appearance?**

**A.** Researching the time of Imaam Mehdi's appearance is futile. It is a waste of time. He will appear whenever he has to appear. Whatever the result of such research is, will be conjecture – personal opinion devoid of certitude. Furthermore, there is no benefit in it. If there was any benefit for mankind in knowing the exact time of Imaam Mehdi's appearance, Allah Ta'ala would have included it in the Shariah, and handed it to us on a platter in the same way as all the other Ahkaam have been presented to us on a platter.

Whatever the Shariah has kept *majhool* (ambiguous and unknown) should be left in that department. If someone should waste time researching something which in terms of the Shariah is superfluous, it will be in the category of *laghw* (futility). The Shariah commands abstention from futility. Whilst futility in its inception stage is a permissibility on which the Shariah frowns, it ultimately leads to sin.

**Q. In Hidaayah and other Fiqh books it is clearly stated that the meat of the Ahl-e-Kitaab is halaal. Why then would meat and chickens imported from Christian countries not be halaal?**

**A.** What is written in Hidaayah and other kitaabs regarding the meat of the Ahl-e-Kitaab is not applicable to the situation in this age. In this age even Muslims deal in and consume carrion. Experience has established that the animals and chickens are killed in haraam ways. Furthermore, the total supervision which is required is no where to be found. Supervision is a myth. The reality is only money for the coffers of the halaal-certifiers. They are operating a racket in the name of the Deen for the sake of money.

The situation on the ground determines the fatwa. If it is known that the Ahl-e-Kitaab is selling pork as beef, will it be permissible to consume it without investigating? When it has been established beyond doubt that the chickens for example are not slaughtered, but are killed incorrectly, then it will be stupidity manifest to aver that such improperly cut animals are halaal simply because the slaughterer happens to be a Muslim or a Kitaabi. If a Muslim does not recite Tasmiah intentionally, the chicken is haraam. Now this is what is happening in all the chicken-killing facilities.

## THE DEVIL'S SLAUGHTER

**Q. If someone slaughters a chicken while it is hanging upside down, but he recites the Tasmiyah, will it be permissible to consume such a chicken?**

**A.** It is not permissible to consume the chickens which are slaughtered at all these commercial plants in the haraam manner which you have explained. Furthermore, the killers at these plants generally do not recite Bismillaah.

If a Muslim at home deliberately and flagrantly without valid reason slaughters a chicken in the despicable manner described by you, then too such a chicken should not be consumed. And, if the person intentionally abandons the Islamic system of slaughter because he despises it, then he becomes a *murtad*. Since there is no valid reason for a person at home to kill a chicken in this haraam kaafir way, it is not permissible to consume it even if he recites Bismillaah.

The systems and institutions commanded by Allah Ta'ala and designated Sunnah by Rasulullah (sallallahu alayhi wasallam) are not hobbies to be adopted, distorted and mutilated at will and fancy. The Divine System of Thabah is a scared institution which has been categorized to be among the *Shiaar* (*Salient Features*) of Islam. The Sahaabah would refuse to consume meat if the animal slaughtered had not been faced towards the Qiblah. Imaam Maalik (rahmatullah alayh) banned a group of butchers from slaughtering goats because the animals were not facing the Qiblah and they were being slaughtered in front of one other. There is no room in Islam for SANHA, MJC and ICSA style *shareetatush shaitaan* (*satanic slaughter*). These haraam entities and purveyors of carrion have commercialized for their mercenary objectives the Devil's form of slaughter which they market in the name of Islam. It is not permissible to consume the meat of an animal which is slaughtered in the Devil's style such as the method described by you.

If a Muslim does not sever the requisite number of neck vessels, the chickens are haraam. This is precisely what happens, and what our investigations and experience have confirmed. And, this is besides the other factors of *hurmat* which we have explained in numerous articles and booklets. Christians no longer effect *Thabah*. They kill animals brutally. When it is an irrefutable fact that machines are killing the chickens, etc. which are imported, then by what stretch of Shar'i reasoning can it be claimed that such carrion is the halaal meat of the Ahl-e-Kitaab? The Orion people are Christians or Jews. The scandal of pertaining to these members of the Ahl-e-Kitaab in cahoots with the MJC gang is still fresh in the mind.

**Q. Is it permissible for a person travelling in comfort to abstain from fasting during Ramadhaan?**

**A.** Whilst it is permissible for a traveller to abstain from fasting, if the journey is not arduous, it will be better to fast. If he avails himself of the concession and abstains from fasting, then he has to make qadha of the days he misses.

**Q. During I'tikaaf is it permissible to take a Masnoon ghusl?**

**A.** Only an obligatory bath may be taken whilst observing I'tikaaf. Emerging to take a non-obligatory bath nullifies the I'tikaaf.

**Q. Is it permissible to study actuarial science?**

**A.** If the objective of pursuing an Actuarial Science degree is to pursue the profession with banks and insurance companies, then it is not permissible. The earnings derived from this profession are not permissible.

**Q. Is it permissible to join the Mus-**

**lim Student Organization at university? I feel uncomfortable with some of their activities which appear to be un-Islamic?**

**A.** Organizations such as the MSA are modernists and un-Islamic. Their ideas are liberal. They are ignorant of the Shariah and there is mingling of males and females. It is not permissible to participate in the activities of this type of organization.

**Q. A woman has only gold jewellery. She has no cash nor any other Zakaat assets. What is the Nisab for her?**

**A.** The gold Nisaab is 87.48 grams. If she has this amount or more gold, then Zakaat is Waajib on her. She has to pay Zakaat on the current buying value of the gold.

**Q. Zaid owes the bank R200,000 which is the balance of the bond on his house. He arranges with Bakr to buy 40% of his house for R200,000 which will be paid to the bank to cancel the bond. Bakr will then sell his 40% to Zaid for a much higher price which will be payable over 10 years by Zaid. Is this transaction permissible?**

**A.** It is not permissible to arrange two deals in a single transaction. Rasulullah (sallallahu alayhi wasallam) himself had forbidden this. If Bakr buys a portion (40%) of the house with the condition that Zaid will re-buy that portion for whatever price, then this whole transaction is haraam since it consists of two deals.

If Bakr buy's a portion of the house for R200,000, it has to be a straight transaction without the condition of Bakr having to sell that portion to Zaid. After the first deal has been concluded, Bakr will be the sole owner of that portion, and he will be un-

# Questions and Answers

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der no obligation to sell it to Zaid nor will he have the right to demand that Bakr sells his portion to him.

After Bakr has purchased a portion of the house and *paid for it*, then at some future date a decision to sell it to Zaid may be made. But it is essential to explain to Zaid before buying the portion that, the deal will be a real and valid sale in terms of the Shariah, and that he will not have the right to demand that Bakr sells the portion to him. Should Bakr then sell to Zaid, it will be a mutual voluntary agreement.

**Q. A man who is about to close down his business informs his creditors to uplift their respective stocks, for if they don't, they stand to lose considerably when his business is liquidated. The creditors have agreed. One creditor is now demanding from the debtor a 20% handling fee. Is this fee permissible?**

A. In this case, the creditors are under duress. The circumstances had compelled them to uplift the goods. Creditors are not in the market to uplift stock which they have sold. The debtor in this case has put the creditors to difficulty, inconvenience and involved them in cost (the cost for uplifting the goods). If the uplifting of the goods was done by the creditor at his (the creditor's) expense, then the debtor is liable for these costs. This was not a normal purchase of goods.

The person who has returned the goods is still indebted to the creditors for the amounts he owes them, i.e. the balance remaining after deducting the returned goods.

**Q. What is the meaning of *Sawaad-e-A'zam* (the great majority) mentioned in the Hadith?**

A. The *Sawaad-e-A'zam* refers to the Ahlus Sunnah Wal Jama'ah. It refers to the Ahl-e-Haqq. It does not refer to numerical superiority or majority. Hadhrat Sufyaan Thauri (rahmatullah alayh) said: "*The Ahlus Sunnah Wal Jama'ah are those who are on the Haqq, even though it may be just one person.*" He gave this same answer when someone asked him the same question which you are asking us, viz., 'Who is the Sawaad-e-A'zam?' Imaam Baihqi (rahmatullah alayh) had also given a similar answer.

**Q. I am an employee in a non-Muslim bank. My work entails marketing and promoting the bank. I am not involved in calculating interest or drawing up interest contracts. Is my job permissible?**

A. Banks are institutions of riba. They are the worst shayaateen in this field. Regardless of the capacity you are working in, you are aiding a riba institution – a haraam enterprise. A farmer who is not involved in making liquor, grows grapes specifically for a winery. He has a contract with the winery. It is haraam for him to grow grapes for this purpose, and it is haraam to sell the grapes to the winery. His argument of not being involved in the actual manufacture of the liquor is baseless. He is an active

conniver in sustaining the haraam winery. Similarly, you are an active conniver promoting the riba institution. In fact, riba is worse than liquor. Your job is not permissible. It is in flagrant violation of the Qur'aanic prohibition: "*Do not aid in sin and transgression.*"

**Q. What does the Shariah say about fishermen who fish with live bait?**

A. Fishermen who use live bait, may be punished on the Day of Qiyaamah in the same way in Jahannum. The brutalized bait will become a huge beast and pierce sharp rods through the bodies of these cruel fishermen whose hearts are harder than stone. We say this on the basis of the Hadith in which it is mentioned that a woman who had tortured a cat will be cast into Jahannum, and the cat will become a huge beast and claw at her.

## CARMINE DYE

**Q. I have a query regarding a dye found in most cosmetics with a red/purple/pink/orange base colour or colour. The dye (Carmine) originates from the cochineal (a scale insect). These insects are bred and harvested solely for the production of the dye. The insects live on cacti and they have to be harvested and killed by boiling, sunlight, steam or the heat from an oven. Each method produces a different intensity or variation in the colour of the dye. The insects are then dried to 30% of their body weight and then thrown into an ammonia solution where they are boiled. The solution is then strained for insoluble parts. Alum is added to the strained solution to arrive at what is known as carminic acid or carmine.**

**Carmine is used as a food dye as well as a dye found in most cosmetics. Most of the opinions I have come across so far state that carmine is haraam insofar as consumption is concerned. The problem occurs with application of the product. Those institutions who say that carmine is halaal for application state the following reason:**

1. The scale insect is only haraam insofar as consumption is concerned.
2. The scale insect is not 'najis' and therefore application is permissible because if the insect were to sit on you or you were to swat it on your skin, you would not become impure.
3. They also mention that they cannot say that is 'haraam' for application because of the information they have at hand. The most one can say is that it is makrooh.

**I'm struggling to understand the reasoning behind the permissibility granted for application purposes. Is carmine dye permissible for consumption and external application or just for external application, or is it not permissible for both?**

A. There is no conundrum for issuing a fatwa on the dye carmine. The reason for all the labyrinthal arguments

## MISCREANT IMAAM

**Q. A recent episode at our Musjid has made many brothers upset and disgruntled. Last Friday after Jum'ah Salaat our imaam made a speech about the 27<sup>th</sup> Night of Ramadhann when the Qur'aan will be completed in our Musjid. He added that we should bring our cheque books with us because there will be a fund-raiser for the extension of our Musjid.**

**Last night, the 27<sup>th</sup>, after the completion of the Taraaweeh and before the Dua and Witr Salaat, a fund-raiser was started. Musallis were asked to pledge money towards the building of the new extension. On such an auspicious Night when we are supposed to engage in ibaadat and seek Allah's guidance, the imaam was pre-occupied with money-matter to the extent that he interrupted the normal Sunnat practice of the Dua and Witr. What is your comment on this sad state of affairs?**

A. Brother, the predictions made by Rasulullah (sallallahu alayhi wasallam) must necessarily materialize. One such manifestation is what

you have witnessed with the deviate imaam calling on the production of cheque books on the auspicious Night of the 27<sup>th</sup> when people are supposed to concentrate on pure ibaadat.

Rasulullah (sallallahu alayhi wasallam) said that among the Signs of Qiyaamah is that "*The dunya will be pursued with the amal of the Aakhirah.*" This is exactly what the errant imaam had done. He was utilizing the ibaadat of the 27<sup>th</sup> Night (which is an amal of the Aakhirah) as a fund-raising stunt for the acquisition of the dunya (money). It was incumbent on the musallis not to have contributed one cent in response to the baatil call of the Imaam. He polluted the sanctity of the Musjid and the Holy Night with his haraam call, and those who supported and answered his baatil call did likewise.

Voicing his fears regarding such miscreant imaams, Rasulullah (sallallahu alayhi wasallam) said: "*Verily, I fear for my Ummah the misleading imaams (Al-Aimma Mudhilleen).*"

and endeavours to split hairs for a fatwa on such a simple issue is because Muslims, especially the Ulama of this era, have lost the path. They fail to understand that it is their duty to strengthen the Muslim's bond with Allah Ta'ala and to constantly remind him of the Aakhirah.

Muslim *Insaan* is not a beast nor is he supposed to conduct himself like an unbeliever whose objective is nothing but this dunya. In every fatwa a Mufti issues, along with the Fiqhi technicalities, he has to incumbently take into account the ethos and spirit of the Deen. A Mufti is not a secular lawyer. He is supposed to be a guide unto the Aakhirah.

To even contemplate the horrendous brutality to which these tiny *Makhlooqaat* (creatures) of Allah Ta'ala are subjected to is spine-chilling. Boiling live creatures and baking them alive in ovens are absolutely Haraam. It is Haraam (not Makrooh) to kill insects so horrifically for the sake of a non-essential item such as dye.

Apart from the insect being *taahir Pure*, in terms of the principles of Fiqh and the force of Islamic ethos, it is HARAAM to use, buy and sell Carmine.

A Mufti should shun the loophole provided by Fiqhi technicality, and proclaim carmine Haraam on the basis of the brutality perpetrated in order to acquire the dye. What fatwa will a Mufti issue if human bones and flesh are reduced to ashes and the ashes used in foodstuff as well as in other items? What will be the Mufti's fatwa? Or what should be his fatwa? Assuming that products yield excel-

lent results if baby bones and baby fat are used, therefore babies are kidnapped, killed, and their parts used in the products after the bones and fat undergo the process of *Tabdeel-e-Maahiyat*, rendering the resultant substance *taahir*. Shall we have to scratch our heads and juggle with the fact that the new substances derived from human bones and flesh are *taahir*, hence the products are halaal? No Mufti, at least today, will venture to say that the products are halaal regardless of the *tahaarat* of the substances acquired from human bones and flesh after transformation..

However, since insects are not regarded to be worthy of mercy and kindness despite it being Waajib to be merciful to them, the Muftis of this era issue drivel and haraam fatwas. Their fatwas are just as Haraam as carmine or worse than carmine. It is haraam to kill animals and insects with water and fire. The cruelty to which millions of these insects are subjected to for obtaining the dye is horrendous and incompatible with Imaan. Muslims should not utilize this dye of brutality.

**Q. At the Musjid I attend there is a Hifz class. Three students will be completing Hifzul Qur'aan, and a Hifz jalsah is planned for the 18<sup>th</sup> November 2012. Preparations for meals for 900 people are being made. Tents are to be put up outside the Musjid to serve these meals. The other issue is that the ustaadh and qaari are guilty of trimming their beards and the students who are baaligh are guilty of shaving their beards. Can such peo-**

(Turn to page 12)

# PURSuing THE DUNYA WITH DEEDS OF THE AAKHIRAH

*Narrating a Hadith in which some signs of Qiyaamah are mentioned, Hadhrat Abdullah Ibn Mas'ood (radhiyallahu anhu) said:*

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

"Deeds of the Aakhirah" are acts of Ibaadat and all ways and means of establishing and achieving the goals of the Aakhirah. Rasulullah (sallallahu alayhi wasallamu), stating this very same theme in another form, said: **"Recite the Qur'aan. Do not eat by means of it."**

During the *Khairul Quroon* era, i.e. the First Three Ages (Sahaabah, Taabieen and Tab-e-Taabieen), remuneration for teaching the Deen, reciting the Athaan, performing the duties of Imaamate, Ifta, etc., was

haraam. After the *Khairul Quroon* era, when the Fuqaha-e-Muta-akh-khireen (the Later Fuqaha and Ulama) discerned that these vital Deeni obligations could not be fulfilled because of the acute dearth of men of Taqwa, living only for the Aakhirah, they (the Fuqaha) were constrained by the prevailing situation to invoke the Shar'i principle: **"Dire needs legalize prohibitions"**, to issue the verdict that henceforth it will be permissible to remunerate monetarily Ustaadhs, Muath-thins, Imaams, etc. – those engaged in vital Deeni capacities.

Since this permissibility was dictated by dire need, it applies to only vital Islamic institutions. It may not be extended to acts and practices on which the subsistence and endurance of the Deen are not reliant. For

example, if in this age of moral and spiritual corruption in which the Ulama-e-Soo' preponderate, and also due to the almost total lack of Taqwa which is essential for devotion and sacrifice, Ustaadhs are not paid salaries and Imaams are not paid for executing imaamate duties, and Muath-thins are not paid, then all the Madaaris will close down; the Musaaqid will be without Imaams and Muath-thins. In brief, the Deen will be severely prejudiced. All of its vital institutions will be severely affected and even terminated.

However, despite this lamentable permissibility of accepting wages for pure Deeni services and ibaadat, the ruling may not be extended to non-essential acts. Hence, it remains haraam to remunerate a

Haafiz for only reciting the Qur'aan Majeed in Taraaweeh Salaat. The practice of giving gifts to the huffaaz on the completion of the Qur'aan Majeed during Ramadhaan; the practice of huffaaz travelling to other countries to lead the Taraaweeh purely for the sake of monetary gain; operating a Madrasah as a business venture for monetary gain by way of charging fees; operating Zakaat-collecting organizations for monetary gain; operating Daarul Iftas for monetary gain, are all haraam.

If an Ustaadh is wealthy or has an income which is sufficient for his needs, then it will not be permissible for him to teach the Qur'aan and Deen for a wage. If a Madrasah has adequate funds – funds contributed by the community or ac-

quired from Waqf property, then it will be haraam to charge fees for imparting *Ilm-e-Wahi* (Knowledge of the Qur'aan and Deeni subjects). If a Mufti has personal wealth or an income, he may not demand a wage for manning the Darul Ifta. Those who have set up organizations to collect Zakaat funds, may not remunerate themselves from the Zakaat funds they collect.

In our present age, the Deen is despicably exploited and commercialized for personal monetary gain. All departments of the Deen are for the attainment of Thawaab in the Aakhirah and for gaining Allah's Pleasure. The objective of the Deen is NOT monetary gain and worldly status. Allah Ta'ala says in the Qur'aan Majeed:

**"Do not purchase with My Aayaat a miserable price (bargain, gain)."**

## MADRASAH FEES

Fees which some Madrasahs charge for imparting Deeni education, the objective of which is the Aakhirah, are in reality despicable and lamentable. It is a sad commentary of the *maqsad* of the Madrasah. Such fees may be levied only if there is a dire need. Furthermore, it will be haraam to refuse admission to a pupil whose parents are unable to afford the fees.

The purpose of the fees may not be monetary gain. The fees have to be utilized for the essential services of the Madrasah, i.e. to keep the institution afloat and functioning. The operators of the Madrasah are not allowed to make a 'profit' from the fees for their own pockets, comfort and luxury. Nor should fees be utilized for adorning the Madrasah build-

ing or for the acquisition of non-essentials, be it for the Madrasah. Fees are in the category of pork which becomes temporarily permissible due to the dire need. If there is a surplus after fulfilling the needs of the Madrasah, the fee-amount should be decreased.

Sight should not be lost from the fact that in reality the fees are 'carrion' which dire need has legalized in the same way that a dire need legalizes the consumption of a little pork to save life.

The fees have to be compulsorily used for the general upkeep of the Madrasah such as wages for the Ustaadhs, for the principal, for the workers, for boarding and lodging costs of the students and the like – i.e. for the essential needs of the

Madrasah. The fees are not the personal property of the founders and organizers of the Madrasah or Deeni institutions, e.g. Darul Ifta, etc. Those in charge of the Madrasah are entitled to only their wages. There should not be a large disparity between the salaries of the Ustaadhs and the Principal.

Fees should not be regarded as a permanent feature of the Madrasah. As soon as adequate funds to operate the Madrasah become available from other sources, fees should be terminated. The Madrasah should exercise extreme caution in this regard. It should not degenerate to the level of secular schools and colleges whose objective is the *dunya* whereas the sole objective of a Madrasah is or should be the Aakhirah.

## PAYING ZAKAAT-COLLECTORS WITH ZAKAAT



Another example of pursuing the *dunya* with a deed of the Aakhirah, is a Zakaat Fund or an organization which collects Zakaat monies. Such bodies, especially if staffed by modernist miscreants, justify their fat 'salaries' usurped from the Zakaat they collect, on the basis of the Qur'aanic aayat which entitles the *Aamileen* (*Workers*) who collect funds to be paid from Zakaat funds.

This argument is totally *faasid* – corrupt and baseless. The *Aamileen* mentioned in the Qur'aan Majeed are the Zakaat-collectors employed by the Ameerrul Mu'mineen or the Islamic state. Self-appointed persons who act voluntarily to collect Zakaat funds are not the *Aamileen* mentioned in the Qur'aan.

These corrupt Zakaat-

collectors are pursuing and earning the *dunya* – monetary gains – with the *amal of the Aakhirah*. They deceptively peddle the idea that they are rendering a Deeni service for the sake of Allah's Pleasure, when this notion is the furthest from the truth. They squander, embezzle and steal Zakaat funds. They, in fact, pillage and plunder the Zakaat funds using it for a variety of corrupt and haraam purposes such as personal enrichment, personal luxuries, traveling in style to meetings and conferences, adorning their offices, purchasing vehicles, etc., all with Zakaat funds.

People should understand that their Zakaat obligation is not discharged correctly by these dishonest Zakaat-plunderers.

## MEAT IN NAPAKISTAN

### 'HALAAL' DOG MUTTON AND CARRION

A concerned sister from Napakistan (known as Pakistan) writes:

**"We stopped eating beef after we found out that the slaughter of cattle here (in Karachi) is done by Christians. Even sick and dead animals are brought to the slaughter house. Even dogs are slaughtered and sold for**

**mutton.**

**In Pakistan, especially here in Karachi, the policy of the Ulema is: 'Do not ask what it is. Just eat it.' Only the taste matters, and looking into the ingredients causes too many difficulties (according to the ulema), and the ulema have to protect the ummat from sins as their Imaan is weak, and so**

**they make matters easier for them, meaning: Haraam becomes Halaal!**

**Recently we were given some local sweet dish in Ramadhaan. I refused to eat it and prevented the kids from eating it. My guts told me to keep asking the nice sender what is it made from. It was made from battery eggs. The last**

**time we ate battery eggs, the kids and I had stomach trouble. I had nausea the whole night. So I guess my inner feelings are not too wrong then? May the Ulama-e-Haqq always be under the guidance and protection of Allah Ta'ala."**

Rasulullah (sallallahu alayhi wasallamu) said: **"A time will dawn when the worst of the**

**people under the canopy of the sky will be their Ulama. From them (the Ulama-e-Soo') will emerge fitnah, and the fitnah will rebound on them."**

The Ulama over there who say "just eat, don't ask questions" are saying: Eat the dog 'mutton' and the carrion. Instead of making it easier for the Ummah, they are destroying the Ummah.

## KUWAIT - PORK IN HOTDOGS

The Kuwaiti authorities have blocked a shipment of hotdogs which contain pork. *The Kuwait Times* reports:

"News about prohibited food entering Kuwait is not new, and will continue as long as the government does not make efforts to restructure departments assigned with testing and authorizing of imported products," said MP Khalid Al-Sultan in a statement

Thursday, adding that strict penalties must be handed over to traders who sell their products before test results are released."

The Kuwait Municipality closed a store where a shipment of chicken hotdogs mixed with pork and lard and imported from Brazil was found, announced Mohammed Al-Otaibi, the acting general manager. He told Al-Rai daily that municipality inspectors are working

toward recalling around 1,688 large cardboard boxes containing the product which was made available to customers.....

"State departments should bear their responsibilities fully." Said member of the annulled 2012 parliament, Mohammed Al-Khalifa, who explained that the recent incident is part of "flaws and negligence that most state departments are guilty of."

"Halaal" pork and "halaal" carrion have become perennial

and universal problems and debacles. As long as Muslims consume the meat products of non-Muslims on the strength of the rubbish, haraam 'halaal' certificates and 'halaal' labels of the *Maitah* outfits such as SANHA, MJC, ICSA, NIHT, etc., Muslims will remain vulnerable to pork and carrion consumption.

The deceptive argument of 'labeling error' has become the

stock response and defense of the pork and carrion entrepreneurs, and of the halaalizers of pork and carrion. One of the most important causes for the plethora of physical diseases, moral and spiritual ruin of the community is the avalanches of haraam and diseased carrion meat, rotten chickens, and the poison of soft drinks consumed by Muslims.

## LOUDSPEAKERS IN THE MUSJIDS?

**QUESTION:** *What do the Ulama of the Deen say regarding the use of a loudspeaker for Salaat? (The following answer is from Fataawa Rahimiyyah)*

**ANSWER:** There is difference of opinion of the Ulama regarding the sound emitted by a loudspeaker. Some say that the sound being emitted is the actual and original voice of the Imaam. According to others, it is not the original voice, but is the reconstructed voice similar to an echo. Those Ulama who hold the second view say that Salaat will not be valid if the loudspeaker is used.

On the other hand, those Ulama who are of the opinion that it is the original voice of the Imaam, do not decree invalidity of Salaat. However, despite validity of Salaat, they too do not permit the use of this instrument in Salaat. In fact, they say that it is prohibit-

ed. This view the most authentic, most cautious and befitting for implementation.

Namaaz is the noblest act of ibaadat. There is the imperative need for great caution in this regard. Using a loudspeaker is not befitting the status of Namaaz. Nowadays people have become worshippers of fashion. Without the adornment of a loudspeaker, they do not derive pleasure. *Khushoo' and Khudhoo; (humility, fear and concentration)* are the soul of Namaaz. A loudspeaker most certainly inhibits these attributes.

Hadhrat Maulana Mufti Saeed Ahmad, the Grand Mufti of Mazaahirul Uloom Saharanpur said: "The safest course is that this instrument should never be used in Namaaz."

Hadhrat Maulana Mufti Mahmudul Hasan Gangohi, Chief Mufti of Darul Uloom

Deoband (*whom many Ulama of South Africa have designated as 'Faqeehul Ummah'*) said: "A loudspeaker should not be used in Namaaz.. The Imaam should prevent its use."

Hadhrat Maulana Muhammad Yahya, Mufti of Mazaahirul Uloom Saharanpur said: "It is not permissible to use this instrument in Namaaz."

Hadhrat Maulana Mufti Muhammad Shafi', the Grand Mufti of Pakistan, said: My final opinion on the use of the loudspeaker in Namaaz is this: Its evils are much more than its benefits. Therefore, one should abstain from using it in Namaaz. The fatwa should be on abandoning it and prohibiting it." (THE ABOVE ARE EXTRACTS FROM FATAAWA RAHIMIYYAH, VOL.3)

Even on the basis of accepting that Salaat in which a loudspeaker is used is valid, all our Akaabir Ulama are

unanimous on the prohibition of using it for Salaat and Jumua Khutbah. There is complete consensus on the prohibition of using the microphone for Salaat and Khutbah.

The utilization of a loudspeaker in the vast majority of the Musajid is in fact a despicable superfluity. Even in small Musjids the loudspeaker is used even if there is just half a saff of musallis. The Imaam is ridiculously tied like a poodle on a leash. The instrument fixed to the Imaam gives the impression that he is a dog on a leash.

Modernists and liberal molvis seek to support their permissibility view by arguing that confusion will reign without loudspeakers in Musajid such as Musjidul Haraam and Musjid'e Nabawi and similar other large Musjids where it is not possible for all the musallis to hear the Imaam. In response to this argument we say, at this juncture, you are

employing deception by using the Huge Musajid as a smokescreen for your haraam use of the loudspeaker in your small Musajid where there is absolutely no need for a loudspeaker. Forget for a while Musjidul Haraam, and focus your attention on the numerous small Musajid which constitute the vast majority of Musjids in the world.

If you argue in a principled manner with sincerity and a desire to attain the truth, then you will readily understand that loudspeakers in most Musajid are superfluous and are spiritual contamination. Regarding superfluity and futility, the Qur'aan, the Sunnah and the ruling of the Fuqaha are a categorical *hurmat (prohibition)*. So first get rid of these superfluous and wasteful instruments from all the Musajid where they are not needed. At that stage we shall bring the huge Musjids within the focus of the discussion.

## THE BAMBOOZLING ATTEMPT OF THE REVEREND

**Q.** *I was in Hamidia Masjid, Newtown, Johannesburg on the 27<sup>th</sup> Night of Ramadhaan. Just before Esha Salaat, the Reverend Bham was giving a gist of what is to be recited in the nights during Taraaweeh Salaat. A point he made and he said it thrice that 'According to the basic rule of Fiqh everything is halaal unless proven haraam except in South Africa of course'. He was obviously hinting at The Majlisul Ulama and Jamaatul Ulama Gauteng. Being a layman, and out of respect for the sanctity of the Masjid, I kept quiet. Please comment on his statements. (NB. The questioner did not say 'Reverend Bham'. He mentioned the miscreant character's undeserving Muslim title. We have substituted it for the proper designation. After his deturbinization, he has become transmogrified into a Reverend.)*

**A.** Firstly, there is nothing special or extraordinary to recite on the 27<sup>th</sup> Night. It is a Night like all Nights of Ramadhaan. However, one should endeavour to spend as much time during the last ten Nights in individual, silent ibaadat at home. There are no congregational acts of ibaadat for observation on the 27<sup>th</sup> Night besides the usual 20 raka'ts Taraaweeh Salaat.

The rule that 'everything is halaal, unless proven haraam, is not a binding *Mansoos Alayh* law of the Shariah. *Mansoos* refers to a rule substantiated on the basis of the Qur'aan and Hadith. It is a circumstantial principle. Circum-

stances will determine the applicability of the principle. The Reverend gentleman had tried to bamboozle the laymen with terms of Fiqh. But the fact is that he himself is ignorant of Fiqh and its principles. He portrayed his *jahaalat* and puerility with his endeavour to impress the unwary and the ignorant by citing a principle of Fiqh of which the ordinary people understand neither head or tail.

There are different views pertaining to the view which the Reverend character has mentioned. The other principle of Fiqh is that everything is haraam unless proven to be halaal. In our era this opposite rule, also formulated by the Fuqaha, prevails. That view is: "Everything is haraam unless proven halaal." Prevailing circumstances determine which one of these two principles will apply. According to many Fuqaha and also according to Hadhrat Maulana Ashraf Ali Thanvi (rahmatullah alayh), the second principle (mentioned above) applies in our age on account of the preponderance of haraam. With mountains of rotten, stinking, diseased carrion meat and chickens being marketed as 'halaal' by the *Maitah* hawkers such as SANHA, MJC. and ICOSA, it is illogic and crass *jahaalat* to aver that everything is halaal unless proven to be haraam.

Furthermore, even should the first principle be accepted, then too, it has to be emphasized that the meat and chickens have not been proclaimed haraam without *proof*. Con-

spicuous evidence and proofs glittering like the rays of the sun and as huge as mountains have been established. Only after the deluge of irrefutable facts of evidence has the rot been proclaimed haraam carrion. Thus, from whichever angle the issue of the carrion is viewed, whether in terms of the first principle or the second, the *hurmat* of the rotten carrion has been established beyond the slightest shred of doubt.

The *hurmat* has been confirmed on the basis of the deluge of evidence and operates independently of the two aforementioned principles.

The Reverend fellow should rather explain to the community which principle he has applied for the permissibility of worshipping under 12 crosses in a Christian church alongside Christian reverends and priests? Which Fiqhi principle has he applied to extract permissibility for his moronic fussaqa and fujjaar colleagues for wining and dining in the company of semi-nude *faajiraat/kaafiraat* in an environment bedevilled with several kabeerah sins such as music, photography zina, etc.? In terms of which Fiqhi principle did he and his evil NNB Jamaat legalize haraam television (ITV) which is an embodiment of shaitaniyat, fisq and fujoor?

Your silence on the occasion was correct. If you had objected, the sanctity of the Musjid may have been violated by the hooligan cronies of the Reverend in their attempt to silence you.

## ALLAH IS THE CONCEALER OF SINS

**Q.** *Person A committed a major sin. However, he sincerely repented. He made Taubah and Istighfaar and made a firm resolution to never again commit the sin. Person B is aware of person A's sin. Person B is now publicizing person A's sin. In so doing he is humiliating person A. What does the Shariah say about person B's attitude?*

**A.** Allah Ta'ala says in the Qur'aan Majeed: "Say (O Muhammad!) to My servants who have oppressed themselves (with sins): 'Do not despair of the mercy of Allah, for verily, Allah forgives all sins.'"

Rasulullah (sallallahu alayhi wasallam) said: "A sincere repenter of sins is like one who has no sins." In another Hadith, Rasulullah (sallallahu alayhi wasallam) said: "He who taunts a brother (i.e. a Muslim) with a sin (for which he has made Taubah), he will not die until he himself has not committed that sin."

Person B has committed an evil sin by publicizing the sin of person A. Whilst person A has been forgiven by Allah Ta'ala, the sins are piling up on person B who is guilty of the heinous haraam act of exposing a brother Muslim. Person B should reflect on his own sins. He is not *Ma'soom (sinless)*. He is soaked in sin from head to feet. If he reflects he will realize that he has

many skeletons in the cupboard and cans of worms. If Allah Ta'ala decides to expose and disgrace him by revealing his skeletons and cans of worm, then he will be thoroughly humiliated.

Person B should understand that Allah Ta'ala is *As-Sattaar*, i.e. He is the Concealer of the sins of people. When Allah Ta'ala is *Saatirul Uyoob (The Concealer of sins)*, from whence did person B arrogate to himself the right to expose and humiliate a brother Muslims, especially since the sinner has sincerely repented. Taubah has purified person A of his sin, and person B has become soiled and polluted with his kabeerah sins of publicizing person A's non-existent sin. It is non-existent because Taubah has eliminated the sin from even the Book of Deeds, and from even the memory of the Recording Angels.

Person B should fear and understand that if he will not desist from his heinous sin of publicizing the sins of others, and if he will not seek person A's pardon, and make Taubah, then before he dies Allah Ta'ala will induce him to commit such a vile misdeed which will thoroughly disgrace him in this dunya. And, the punishment and disgrace of the Aakhirah, are other totally unbearable issues.

### HALAAL FOOD AND HUQOOQ

"In this Path of Tasawwuf (the Path of moral reformation), consumption of halaal food is an imperative condition. As long as one does not sincerely and fully repent from haraam and fulfil the *Huqooq* (rights) of others or make amends and obtain their pardon, there is no hope for success." (Hadhrat Maulana Ashraf Ali Thanvi)

## THE HAPPINESS OF EID AND JUMPING CASTLES

**Q.** We live on a farm and our neighbourhood is very close-knit. One of our neighbours have hired jumping castles for the amusement of the ladies and girls on Eid Day. He says that Eid is a day of happiness. As such, all the girls and ladies from the neighbourhood gather to play and jump on these contraptions. Strict Hijaab is observed. Men are not present. Is this type of amusement permissible on Eid Days?

**A.** Firstly, Rasulullah (sallallahu alayhi wasallam) said: *'Haya is a branch of Imaan.'* Whilst this is applicable to male and female, the degree of *haya* is considerably emphasized and naturally ingrained in the constitution of the Muslim female. External and alien influences such as western education and public exhibition contaminate and even eliminate the natural *haya* of Muslim females. For Muslim girls, and worse, for Muslim ladies, to jump like monkeys on contraptions in kuffaar style, is intolerable and destructive of their *haya*.

There is a difference between happiness and haraam fun. Whilst the former is permissible, the latter is termed *laghw* (futility) which has no admission in the life of a Muslim. Allah Ta'ala says in the Qur'aan Majeed: *"The life of this world is but play and amusement whilst the abode of the Akhirah is best for those who fear (who have Taqwa). What! Do you not understand?"*

Jumping castles and the like come within the scope of kuffaar sport which diverts the mind from reality and focus it on *nafsaaniyat*. It is for this reason that Rasulullah (sallallahu alayhi wasallam) said: *"Every lahw (futility/sport) of the Mu'min is baatil (i.e. haraam)....."*

Furthermore, when a group of girls and ladies congregate to indulge in ridiculous jumping on these 'jumping castles' in the manner in which kuffaar do, they become shameless and rowdy. These types of games induce loud laughter which is also not permissible. It is most undignified for adult Muslim ladies to indulge in jumping like monkeys.

Eid is not a day of futility and kuffaar fun. To be happy does not require indulgence in futility and in games evolved by the kuffaar. This is a new innovation of 'happiness' on the Day of Eid. Whoever introduces baatil will have to bear the burden of the sin of all those who indulge in the innovated *baatil*. Furthermore, considerable amounts of money are wasted hiring the 'jumping castles' of *laghw*. Wasters, according to the Qur'aan, are the "brothers of the shayaateen". There are numerous lucrative *Fi-Sabeelillaah* avenues into which the squandered funds could be directed to gain everlasting *thawaab*. How many grieving hearts can be made 'happy' with the wasted money! If the objective is happiness on Eid Day, then there is no superior happiness than to

make happy the hearts of the poor and destitute. This is the true happiness of the Mu'min.

It is also in conflict with Hijaab for ladies and young girls to jump on these contraptions. It is not possible to observe 'strict Hijaab conditions' as you believe. The females are in a place – i.e. homes – where there are also males living. The males will be able to view them from the house-windows or from some other vantage point. Shaitaan and the nafs are always with every person. And, most men despite being outwardly 'pious' with their appearance, are fussaag and fujjaar at heart. They lack *Istihzaar* (vivid perception) of the Presence of Allah Ta'ala and the Recording Angels. They derive *nafsaani* and haraam pleasure from viewing the ladies. The ladies too must be shameless to have the audacity to jump like monkeys.

If one reflects with sincerity, one's heart will issue the fatwa of impermissibility. These jumping contraptions are in conflict with the natural *haya* of Muslim girls and ladies. Jumping castles are not for Muslims. It is not permissible. The money wasted thus, could be given to the poor, and such charity will bring happiness to the heart, and that is the happiness which is among the objectives of Eid's Happiness. Remember that Rasulullah (sallallahu alayhi wasallam) said: *"Every sport of the Mu'min is baatil..."* Kuffaar 'happiness' is not Muslim happiness.

## WHY DOES THE MAJLIS SUPPORT AAFIYAH?

**Q.** A modernist woman has questioned the support of The Majlis for the imprisoned Dr. Aafiyah who according to the modernist woman was a campaigner for women's emancipation from 'religious doctrine'. The modernist lady appears to be in a quandary as to the logic of the support of the orthodox Majlis for the modernist Dr. Aafiyah who according to the modernist woman subscribes to views diametrically in conflict with the views propagated by The Majlis. Her question therefore is as follows:

*What would have been the reaction of The Majlis if Aafiyah was not imprisoned and she was invited to South Africa by some modernist group to give a lecture, and she then campaigned for women to be allowed in the Musajjid, to pursue higher kuffaar education at kuffaar co-ed universities and to be given equal rights as demanded by the equality gender group? The modernist woman asks: 'Would the Ulama, namely The Majlis, have called her 'a jaahil', 'a western brainwashed orientalist', 'a fitnah'? Please comment.*

**A.** This type of objection stems from such modernist 'Muslim' women who have lesbian tendencies. The stupid aunt who posed these stupid questions should examine her own Imaan. She clamours for kufr in the name of Islam. Our support for Dr. Aafiyah is concern and support for a Muslim sister. When a Muslim is in a predicament, especially when she is in the clutches of kuffaar shayaateen, then we do not first investigate her beliefs and views. We do not hinge our support on her beliefs and views. Allah Ta'ala will judge her and if necessary punish or forgive her.

However, if Dr. Aafiyah had to come to South Africa and propagate *fiisq*, *fujoor*, *zaniqah* and *kufr* of the kind which the modernist stupid aunt mentions, then unhesitatingly we shall brand her with the requisite Shar'i epithets befitting such satanic propagations. And the labels which shall be affixed to her will not be restricted to *jaahilah*, *fattaanaah*, and a western-brainwashed ignoramus. For any views of *kufr*, she shall justifiably earn the fatwa of *irtidaad* and *kufr*.

What the moron modernist aunt crawling into the west's

lizard hole fails to understand is that Aafiyah's cruel incarceration and the moron aunt's hallucination of Aafiyah's visit to South Africa to propagate views of *fiisq* and *kufr* which she may be subscribing to are two different scenarios. In view of the fact that the modernist moron aunt belongs to that species of mankind whom Rasulullah (sallallahu alayhi wasallam) labelled *Naaqisaatul Aql* (women deficient in intelligence), she has displayed her *jahl-e-muraqqab* (compound ignorance) by posing drivell questions.

Women, especially those who profess to be 'Muslim', who clamour for unnatural gender equality and for gate-crashing into the Musajjid, and to rub shoulders with men in the public domain, are defeminized, masculinized vermin with lesbian tendencies, hence they do not possess a vestige of *haya* (shame and modesty). *Haya* is an integral constituent of Muslim femininity. When a Muslim woman jettisons her *haya*, then she blatantly and proudly exhibits nudity. These modernist women who clamour for haraam, *kufr* gender equality are *Rijs*. Their brains have been deranged by Allah Ta'ala with *Rijs*: *"And, Allah has cast rijs (filth) on those who lack aql."* (Qur'aan) They are therefore perennially obsessed with the monotonous issue of women in Musajjid and Eidgah. They crave for publicity despite the fact that Rasulullah (sallallahu alayhi wasallam) said: *"Woman is aurah (an object of concealment). When she emerges, shaitaan casts surreptitious glances at her."* Shaitaan lies in ambush for the woman in the public domain to use her for *fitnah*, *fasaad*, *fiisq* and *fujoor*.

When a Muslim is in distress, it is dishonourable to investigate his/her views and stipulate the contemplated and needed assistance on his/her beliefs and views. There is another sphere and another day for bashing the *zindeeq* for propagating heresy. The Qur'aan Majeed commands that when a person is met and says 'Salaam', he shall be accepted as a Believer. There is no need to dig into the strangers beliefs once he offers Salaam. However, should he expose his *kufr* himself and publicize it, only then will the fatwa of *kufr* be nailed on him, and he shall then be impaled to the gibbet of *irtidaad*.

*munaafiqeen of my Ummah are their qaris.*" These qaris barter Allah's Kalaam for a

miserable price – for monetary gain.

## THE REVEREND AND THE MUFTI

Brother M.S. Bhula, the Ameer of the Young Men's Muslim Association of Benoni, writes: "Some years ago Molvi E. Bham (now Reverend Bham) telephoned and told me that I should refrain from sending our publications to him as he was the follower of Mufti Razaul Haq. It has come to light that Mufti Razaul Haq has resigned from the Jamiat

(i.e. NNB Jamiat). The Mufti Sahib has also written against television. Since Molvi (Reverend) Bham is the self-professed follower of Mufti Razaul Haq, how come he refuses to follow his senior Aalim and Guide on the question of television?"

### OUR COMMENT

You should not expect a cross-worshipper to follow Mufti

Razaul Haq. At the time when the character was following Mufti Razaul Haq, he was a Maulana. However, he has thereafter abandoned the Deen and taken the route which reverends plod. Furthermore, nowadays, everyone is a follower of his own inordinate nafs which vacillates wildly from one extreme to the other.

## DESTINED FOR JUBBUL HUZN

**Q.** A qaari who performed the Taraaweeh Salaat at a big Musjid in Lenasia is reported to have received a very big amount of money. Some say that he was paid R50,000 which was collected by those in charge of the Musjid. Is this acceptable according to the Shariah?

**A.** It is haraam to pay a haafiz for reciting the Qur'aan during Taraaweeh. Haraam is perpetrated nowadays in the name of the Deen, and in the forefront

of all the haraam, *fiisq* and *fujoor* are many so-called Ulama, especially of the NNB Jamiat. The qaris who accept money in exchange for reciting the Qur'aan Majeed are destined for *Jubbul Huzn*. About this abode in Jahannum, Rasulullah (sallallahu alayhi wasallam) said:

*"Seek the protection of Allah from Jubbul Huzn." The Sahaabah asked: 'O Rasulullah (sallallahu alayhi wasallam)! What is Jubbul Huzn?'*

*Rasulullah (sallallahu alayhi wasallam) said: 'It is a Valley in Jahannum from which Jahannum itself seeks refuge with Allah 400 times daily.' The Sahaabah asked: 'O Rasulullah (sallallahu alayhi wasallam)! Who will enter into it?' Rasulullah (sallallahu alayhi wasallam) said: 'The qaris who display their deeds.'*

In another Hadith, Rasulullah (sallallahu alayhi wasallam) said: *"Most of the*

# CINNAMON AND HONEY FOR YOUR CURE



Honey is the only food on the planet that will not spoil or rot. What it will do is what some call 'turning to sugar'. In reality, honey is always honey. However, when left in a cool dark place for a long time it will "crystallize". When this happens loosen the lid, boil some water and sit the honey container in the hot water, but turn off the heat and let it liquefy naturally. It is then as good as it ever was. Never boil honey or put it in a microwave. This will kill the enzymes in the honey.

**Cinnamon and Honey.** Bet the drug companies won't like this one getting around. Facts on Honey and Cinnamon: It is found that a mixture of honey and Cinnamon cures most diseases. Honey is produced in most of the countries of the world. Scientists of today also accept honey as a 'Ram Ban' (very effective) medicine for all kinds of diseases. Honey can be used without side effects. Today's science says that even though honey is sweet, when it is taken in the right dosage as a medicine, it does not harm even diabetic patients. Weekly World News, a magazine in Canada, in its issue dated 17 January 1995 has given the following list of diseases that can be cured by honey and cinnamon, as researched by western scientists:

**HEART DISEASES:** Make a paste of honey and cinnamon powder, apply it on bread instead of jelly and jam and eat it regularly for breakfast. It re-

duces the cholesterol in the arteries and saves the patient from heart attack. Also, those who have already had an attack, when they do this process daily, they are kept miles away from the next attack. Regular use of the above process relieves loss of breath and strengthens the heartbeat. In America and Canada, various nursing homes have treated patients successfully and have found that as one ages the arteries and veins lose their flexibility and get clogged; honey and cinnamon revitalize the arteries and the veins.

**ARTHRITIS:** Arthritis patients may take daily (morning and night) one cup of hot water with two tablespoons of honey and one small teaspoon of cinnamon powder. When taken regularly even chronic arthritis can be cured. In a recent research conducted at the Copenhagen University, it was found that when the doctors treated their patients with a mixture of one tablespoon Honey and half teaspoon Cinnamon powder before breakfast, they found that within a week (out of the 200 people so treated) practically 73 patients were totally relieved of pain -- and within a month, most all the patients who could not walk or move around because of arthritis now started walking without pain.

**BLADDER INFECTIONS:** Take two tablespoons of cinnamon powder and one teaspoon of honey in a glass of lukewarm water and drink it. It destroys the germs in the bladder.

**CHOLESTEROL:** Two table-

spoons of honey and three teaspoons of Cinnamon Powder mixed in 16 ounces of tea water given to a cholesterol patient was found to reduce the level of cholesterol in the blood by 10 percent within two hours. As mentioned for arthritic patients, when taken three times a day, any chronic cholesterol is cured. According to information received in the said Journal, pure honey taken with food daily relieves complaints of cholesterol.

**COLDS:** Those suffering from common or severe colds should take one tablespoon lukewarm honey with 1/4 spoon cinnamon powder daily for three days. This process will cure most chronic cough, cold, and clear the sinuses.

**UPSET STOMACH:** Honey taken with cinnamon powder cures stomach ache and also clears stomach ulcers from its root.

**GAS:** According to the studies done in India and Japan, it is revealed that when Honey is taken with cinnamon powder the stomach is relieved of gas.

**IMMUNE SYSTEM:** Daily use of honey and cinnamon powder strengthens the immune system and protects the body from bacterial and viral attacks. Scientists have found that honey has various vitamins and iron in large amounts. Constant use of Honey strengthens the white blood corpuscles (where DNA is contained) to fight bacterial and viral diseases.

**INDIGESTION:** Cinnamon powder sprinkled on two table-

spoons of honey taken before food is eaten relieves acidity and digests the heaviest of meals.

**INFLUENZA:** A scientist in Spain has proved that honey contains a natural 'Ingredient' which kills the influenza germs and saves the patient from flu.

**RAVAGES OF OLD AGE:** Tea made with honey and cinnamon powder, when taken regularly, arrests the ravages of old age. Use four teaspoons of honey, one teaspoon of cinnamon powder, and three cups of water and boil to make a tea. Drink 1/4 cup, three to four times a day. It keeps the skin fresh and soft.

**RASPY OR SORE THROAT:** When throat has a tickle or is raspy, take one tablespoon of honey and sip until gone. Repeat every three hours until throat is without symptoms.

**PIMPLES:** Three tablespoons of honey and one teaspoon of cinnamon powder paste. Apply this paste on the pimples before sleeping and wash it off the next morning with warm water. When done daily for two weeks, it removes all pimples from the root.

**SKIN INFECTIONS:** Applying honey and cinnamon powder in equal parts on the affected parts cures eczema, ringworm and all types of skin infections.

**WEIGHT LOSS:** Daily in the morning one half hour before breakfast and on an empty stomach, and at night before sleeping, drink honey and cinnamon powder boiled in one cup of water. When taken regu-

larly, it reduces the weight of even the most obese person. Also, drinking this mixture regularly does not allow the fat to accumulate in the body even though the person may eat a high calorie diet.

**CANCER:** Recent research in Japan and Australia has revealed that advanced cancer of the stomach and bones have been cured successfully. Patients suffering from these kinds of cancer should daily take one tablespoon of honey with one teaspoon of cinnamon powder three times a day for one month.

**FATIGUE:** Recent studies have shown that the sugar content of honey is more helpful rather than being detrimental to the strength of the body. Senior citizens who take honey and cinnamon powder in equal parts are more alert and flexible. Dr. Milton, who has done research, says that a half tablespoon of honey taken in a glass of water and sprinkled with cinnamon powder, even when the vitality of the body starts to decrease, when taken daily after brushing and in the afternoon at about 3:00 P.M., the vitality of the body increases within a week.

**BAD BREATH:** People of South America, gargle with one teaspoon of honey and cinnamon powder mixed in hot water first thing in the morning so their breath stays fresh throughout the day.

**HEARING LOSS:** Daily morning and night honey and cinnamon powder, taken in equal parts restores hearing. Remember when we were kids? We had toast with real butter and cinnamon sprinkled on it!

## BID'AH THIKR GATHERINGS AND IBN MASOOD'S HADITH

**Q. Some Ulama claim that the Hadith of Abdullah Ibn Mas'ood (radhiyallahu anhu) pertaining to the**

**expulsion of a group making loud thikr in the Masjid, is 'weak', hence cannot be cited as evidence by**

**those who say that such thikr is bid'ah. What is the status of this Hadith? Is their argument correct?**

understanding of the claimants. It is a calculated and blatant lie. It is incredible that they are not aware of all the great authorities of the Shariah --Fuqaha, Mu-hadditheen -- who have authenticated the Hadith. When the noble Fuqaha utilize this Hadith as their *Mustadal*, what significance could be attached to the drivel statements of the halqah thikr molvis of this age?

The book, *Thikrullaah in the Mirror of the Sunnah*, explains this Hadith and answers all the baseless doubts and arguments raised against it. This Hadith has been discussed and explained in 32 pages in the book. Anyone interested in the book, may write for a copy. Those who are stupidly attempting to neutralize the authenticity of the Hadith are trying to spit at the moon. Their conduct is lamentable and despicable. May Allah Ta'ala save us from the evil of the nafs from which all the baatil stems.

**A.** All congregational forms of loud thikr in the Musaajid are bid'ah, and not permissible. It is indeed lamentable that even Ulama have stooped to such a despicable and dishonest level as to claim that the Hadith of Hadhrat Ibn Mas'ood (radhiyallahu anhu) is weak and is not a valid *Mustadal*. We venture to say that those who advance this preposterous claim are perpetrating deliberate falsehood. Either they are grossly ignorant or they are guilty of *Kitmaan-ul Haqq (Concealing the Truth)*. As far as some Muftis are concerned, who deny this Hadith, we say that they have reached a critical level of degeneration of Imaan by perpetrating falsehood *intentionally*. The claim that this Hadith is 'weak' is not a mis-

“I do not completely rely on the certification saying that meats from abroad are halal since I recently received a package of pork meat with the halal certification documents included in the box which I thought was beef which I had ordered from Brazil,” said a meat importer based in the UAE.

“Since that time, I have decided to hire my own team of butchers and create my own production line instead of relying on imported meats for resale,” he said, adding that avoiding international brands and having the slaughtering done on premises is the best advice for consumers who want to strictly guarantee that their meats are truly halal.

## THE WORLD-WIDE "HALAAL" RACKET

(Continued from page 1)

Western countries but also in the Middle Eastern and African regions, said a local businessman who asked to be anonymous. He said he once imported sheep from **South Africa and although the certifying body knew that the animals were not slaughtered according to proper Islamic procedure issued a halal certification and sold the animals to him.**

“I bought close to 150 sheep and wanted them slaughtered and shipped here to Jeddah for sale,” he said. “In order to speed the process of certification I offered him a bonus on top of the regular fees and was automatically issued Halal documents for export that moment,” he said.

## THE QUR'AAN

### PROHIBITS INTERFAITH

(Continued from page 1)

Harmonious co-existence has another meaning in Islam. It does not mean toleration of beliefs of kufr and shirk and abstention from proclaiming the Haqq of Islam. Living harmoniously and peacefully with non-Muslims is not reliant on tolerating beliefs of kufr and shirk and abstaining from vigorous propagation of Tauheed. Sitting in conferences listening to all the kufr and shirk being propagated without the right of refuting the evil beliefs is not the meaning of harmonious co-existence for Muslims who are required to state the Truth of Islam.

In Islam there is no interfaith. There is only one Deen, and that is the Deen of Islam. All other religions and ideologies are baatil -- false and satanic. Thus, Nabi Ibraaheem (alayhis salaam), rejecting the shirk of his father and community, declared:

“O my father! Do not worship shaitaan. Verily, shaitaan is unto Ar-Rahmaan rebellious. O my father! Verily, I fear that a punishment from Ar-

(Continued on page 12)

## HARAAM GAZES

“Casting an intentional gaze in general at *ghair mahaarim* (strange females) and *amaarid* (young boys) is haraam regardless of casting the gaze without intention of deriving lustful

pleasure. The initial gaze without lust is the introductory step for the follow-up gaze of lust, hence it (the initial gaze) is also haraam.

The idea that ‘my looking is

innocent and without lust’ is a total deception. When you gaze intentionally, your bond with Allah Ta’ala will be eliminated.” (Hadhrat Maulana Ashraf Ali Thanvi)

Rasulullah (sallallahu alayhi wasallam) said: “*He who glances at a ghair mahram woman with lust, (hot) iron rods will be inserted into his eyes on the Day of*

*Qiyaamah.*”

Shaitaan and the nafs are cunning teachers. They spread their snare with the deceptive idea of ‘pure and innocent gazing’.

## THE BID'AH OF HEREDITARY SAINTSHIP

“If a Shaikh has not appointed a man to be his khalifah, then his appointment as a khalifah by the muredeen of the (deceased) Shaikh is total *jahaalat* (ignorance) and worship of baseless custom. To become the mureed of such a person (unqualified ‘khalifah’) is to destroy one’s Deen and Imaan. Alas! Nowadays the evil custom of hereditary saintship has ruined the Deen of people. May Allah Ta’ala protect people. Lineage has been made a source of earning.”

(Hadhrat Maulana Ashraf Ali Thanvi)

In some quarters there is this evil practice of the deceased Shaikh’s mureeds congregating to appoint as khaleefah the Shaikh’s son or one of the Shaikh’s mureeds. Despite the fact that the Shaikh himself had not deemed it worthy to appoint his son, etc. to be his khalifah, his mureeds, after his demise, supersede him by appointing the Shaikh’s son to be his khalifah. Such an appointment is baseless and fictitious. The one whom the Shaikh had not appointed to be his khalifah, will never be his khalifah. The appointment is foul and invalid.

## JUST LIKE ABU JAHL

“In Islam the meaning of *Ilm* (Knowledge), is *Uloom-e-Ma’aad* (the Knowledge of the Abode of Return), i.e. the Knowledge necessary for success and salvation in the Akhirah. This is the Knowledge of the Qur’aan, Hadith and Fiqah (the Knowledge of the Shariah).

It is termed the Knowledge of *Ma’aad* because we on earth are on a journey which was initiated in Jannat which is our true and original Home. Just as our Progenitors/

Ancestors Hadhrat Aadam (alayhis salaam) and Hadhrat Hawwaa (alayhas salaam) were created in Jannat, so too was all mankind created in Jannat. After the creation of Hadhrat Aadam (alayhis salaam), Allah Ta’ala extracted all the *arwaah* (souls) of the entire mankind in the form of infinitesimal creatures, and took the Pledge of Obedience from them.

With Hadhrat Aadam’s descent to earth, his entire progeny was also trans-

ferred from Jannat to earth. It is therefore imperative to acquire that *Ilm* which is necessary for a safe journey back Home. Secular knowledge or only knowledge of the Arabic language is wholly inadequate. Similarly, one who acquires the Knowledge of *Ma’aad* but does not submit to it or he distorts and changes it (with baatil interpretation), is like the Kuffaar of Makkah. There is no difference between him, Abu Jahl and Abu Lahab.” (Hadhrat Maulana Ashraf Ali Thanvi)

## EVERYTHING BELONGS TO THE FATHER

**Q. My son has been working in my business for a couple of years. All his expenses come from the business. I initiated the business. He was assisting me to run the business. He now says that since he has worked and improved the business, the vehicle belongs to him, and because I am not physically all the time in the business, he told me to withdraw, and that the business now belongs to him. He does not want me to come to the business. I have withdrawn and he has taken over the business for himself. What is the Shariah’s rul-**

**ing? Can a son assume control of his father’s business on the basis of him being the main worker or manager?**

**A.** You did not explain if your son is a Muslim or a kaafir. If he is a kaafir, then his conduct and usurpation are understandable. But if he professes to be a Muslim, then his haraam act of usurpation is inexplicable. Children NEVER become the owners of their father’s business even if they work 24 hours daily for 365 days a year and even if they placed the business sky high. They remain subservient to their father. The business and all the

assets belong to only the father. The children are entitled to only their expenses. Your son is exceptionally evil. The Imaan of such a satanically disobedient son is in jeopardy. It is recorded in the Hadith that disobedient children may die without being able to recite the Kalimah. The insolence and treachery of your son are horrible and satanic. And, you did not conduct yourself as a father. You were supposed to have physically kicked the rubbish coprocreep out of the business when he ordered your expulsion. This type of conduct displayed by children is

among the Signs of *Qiyaamah*. In this regard, Rasulullah (sallallahu alayhi wasallam) said: “*A man will obey his wife, insolently disobey his mother, bring near to him his friend and distance himself from his father....*”

Nabi (sallallahu alayhi wasallam) said: “*The pleasure of Allah is in the pleasure of (your) father, and the displeasure of Allah is in the displeasure of (your) father.*”

“*Your father is your middle gate of entry into Jannat. Therefore guard that entrance or destroy it if you wish.*”

“*Of the greatest acts of piety is that a man is kind to the family of his father’s friends*

*after he (the father) has died.*”

“*Three Duas are Mustajaab (readily accepted by Allah Ta’ala) – the Dua of the father; the Dua of the Musaaafir and the Dua of the Mazloom (oppressed).*”

In this particular case, the father is also the *mazloom* – being oppressed insolently by his evil son. Once Rasulullah (sallallahu alayhi wasallam) told a Sahaabi: “*You and your wealth belong to your father.*”

Sons should remember and understand well that for the rest of their lives they remain the slaves of their fathers. Either Jannat or Jahannum is by their volitional choice.

## THE MISGUIDED CRICKETING ‘HERO’

**Q. With reference to your criticism of the Muslim cricketer, I have the following comments:**

(1) **Where did Nabi (sallallahu alayhi wasallam) say that all sport is haraam?**

(2) **According to some, if one is a musaaafir, one does not have to fast. He was therefore excused from fasting.**

(3) **The cricketer used to seek advice from a Maulana who is now deceased. Why did the Maulana not advise him that cricket was haraam?**

(4) **Some say that cricket is his work or career and therefore he had to ‘work’.**

(5) **He does not intermingle with females.**

(6) **He does not play in the IPL league where half-naked dancers dance when runs are scored and in between breaks.**

(7) **He is very humble and has good character.**

**Please comment.**

**A.** All your comments and questions are drivel. However, since ignorant people are captivated by even drivel and stupidities, we deem it appropriate to respond.

(1) You ask where? Refer to the kutub of the Ahaadith and to the rulings of the Fuqaha. If you are genuinely interested to know ‘where’, then write for our book, *Kuffaar Sport*, which explains in detail the prohibition of sport in general, and kuffaar sport in particular.

(2) In the first instance it is haraam to undertake a journey for haraam activities. Every act and every step of the misguided cricketer on his journey from the moment he stepped out from his home until the moment he returned were *mal’oon* (accursed). He was under the Wrath of Allah Azza Wa Jal throughout the haraam journey. A person who sets out from his home undertaking a

journey to commit a murder or to visit a brothel for committing zina, is also a musaaafir. So while according to only the Hanafi Math-hab, the criminal setting out on a journey to commit sins and crimes is a musaaafir and may avail of the concession, this Fiqhi technicality does not absolve him of the *kabeerah* sins he perpetrates nor does it save him from Allah’s Curse and Wrath.

Despite the validity of the concession for the criminal cricketer, he remains fully under the dark cloud of *La’nat and Ghabd*, and the criticism against him is fully justified. Undertaking a haraam journey in the glorious month of Ramadhan to indulge in haraam is most despicable, and it portrays what is hidden under the outer façade of professed Imaan and Islam. Validity of the concession does not legalize the sin. Thus, the musaaafir who commits zina is not vindicated by the concession of abstaining from fasting. Such

moronic ‘logic’ is absurd. The same applies to the misguided cricketer who is enamoured by the kuffaar and their haraam sport with all its haraam effects and paraphernalia.

(3) The cricketer seeking advice from the Maulana does not justify and legalize his haraam activities and sins. Whether the Maulana advised him correctly or incorrectly is not the issue here. It does not alter the fact that the cricketer indulged in haraam in the mu-barak month of Ramadhan. His sins were therefore of an aggravated nature. The unknown advice of the Maulana is of no consequence in this matter.

(4) Yes, even prostitutes have a profession and they ‘have to work’ for their living. Does earning a living justify fornication and prostitution? The cricketer is in the same category as the working prostitute. He has to ‘work’ and she too has to ‘work’.

(5) Tell it to the baboons in

the mountains that a chap whose bedfellows are all rowdy liquor consuming kuffaar fornicators enslaved to the bestial instincts of the lustful nafs, does not mingle with females.

(6) We do not know for which haraam team, league or shaitani company he plays. Regardless of who his employers are, he indulges in haraam. The money he earns is haraam and every activity associated with his haraam sporting trade is haraam.

(7) Neither you nor the misguided chap has the haziest idea of the meaning of humility and good character. If he was humble and had good character, he would not have been so brazen in the commission of haraam nor would he have violated the sanctity of the Holy Month of Ramadhan. If he had true humility, he would have had *Taqwa*. A man who emulates the kuffaar lacks understanding of the meaning of *Tawaadhu* (Humility).

## HADHRAT ZUNNUN MISRI

Hadhrat Zunnun Misri (rahmatullah alayh), the famous Wali of Egypt of the third Islamic century, was branded a zindeeq (heretic/kaafir) by the people of Egypt. His mystical statements were beyond their intellectual capacity. The people sent a petition to Khalifah Mutawakkil in Baghdad complaining severely about Hadhrat Zunnun (rahmatullah alayh). Many blasphemous statements and beliefs were attributed to him. The Khalifah ordered his arrest and instructed that he be sent in chains to Baghdad which was the seat of the Khilaafate.

Consequently, Hadhrat Zunnun (rahmatullah alayh) was put in chains and dispatched to Baghdad. When he finally was delivered into the court of the Khalifah, he commented: "Today I have learnt how to be a Muslim from two persons: an old lady and a young man." When he was asked to explain, he said: "Along the way to the

court, a young water-carrier gave me some water to drink. I indicated to a friend who had accompanied me to give him a dinar. The water-carrier refused to accept it, and commented: "It is dishonourable to take payment from a stranger in chains."

"When I was ushered into the Khalifah's court, I became a bit apprehensive when I observed the pomp and splendour, the soldiers, guards, etc. As some change overtook me, there suddenly appeared an old lady with a stick in front of me. She reprimanded: 'Beware! Never fear! The one to whom they are taking you is a human being just as you. He cannot do you anything without the Will of Allah Ta'ala.'" Then she disappeared.

The Khalifah ordered that Hadhrat Zunnun be imprisoned for forty days.

After he was released, he fell down due to extreme weakness.

His head was injured and blood gushed forth. Miraculously, the blood did not run on to his face nor on his garments, but would run off directly from his forehead on to the ground and the ground would instantaneously absorb it.

Before he was released, he was brought into the presence of Khalifah Mutawakkil and interrogated about his beliefs and the seemingly blasphemous statements attributed to him. Hadhrat Zunnun acquitted himself with such eloquence and elucidation that the Khalifah broke down crying. All the noblemen and scholars present were amazed at the eloquence and the elaboration presented by Hadhrat Zunnun (rahmatullah alayh). So awed became the Khalifah that he became the mureed and devotee of Hadhrat Zunnun Misri (rahmatullah alayh) who was sent back to Egypt in great honour and respect.

## HALAAL TAYYIB FOOD

HADHRAT ZUNNUN Misri (rahmatullah alayh), the famous Wali of Egypt, was jailed for 40 days by the Khalifah of the time. On false charges of blasphemy. Hadhrat Bishr Haafi's sister who was a saintly lady of lofty rank would daily send one bread to the prison for Hadhrat Zunnun. After forty days when he was released, it was seen that the forty bread were all intact. He did not eat a single piece of the bread. This realization grieved the saintly lady. When she queried the reason for having abstained from the bread which she had prepared from her halaal earning, Hadhrat Zunnun (rahmatullah alayh) said that he was aware that the bread was from her halaal earnings, however, the container in which the bread was sent was contaminated by the hands of an oppressor. This was a reference to the hands

of the jail warder who would bring the bread.

Although it is not expected of Muslims of today, so extremely deficient in Taqwa and weak in Imaan, to adopt the extreme caution exercised by the illustrious Auliya of bygone times in the matter of abstention from the slightest vestige of moral and spiritual food-contamination, it is necessary to understand that abstention from halaalized carrion and diseased commercial chickens and all kind of *mushtabah* food is Waajib (compulsory). This is the minimum degree of observance expected of all Muslims. Failure to observe this minimum degree of Taqwa culminates in the incremental deterioration and weakening of Imaan, and the destruction of Islamic Akhlaaq (Morality).

## THE "ISLAMIC STUDIES" CONSPIRACY AND THE TREACHEROUS ROLE OF SAUDI ARABIA

### PART 16

#### SAUDI POLITICAL AND MILITARY COLLABORATION WITH THE KUFFAAR

In his book, *SUBVERTING ISLAM: THE ROLE OF ORIENTALIST CENTRES*, Dr. Ahmad Ghorab who was a professor at many secular universities, exposes the western conspiracy to undermine Islam. In this nefarious plot Saudi Arabia is a prime role player. The recruits for this satanic movement are 'Muslim' products of the 'Islamic' Studies Centres of the many Kuffaar universities. concluding his exposure, Dr. Ghorab says:

### CONCLUSION

It should now be clear to any Muslim reader that the aim of these new centres of Orientalist study of Islam are pernicious, and incurably so. It is no good hoping that, in time, with longer and still more patient surrender to the perspectives and purposes of secularists and missionaries, somehow Islam will finally come to be tolerated in the Western world. It will not. It is no good hoping that because, as patron of the Oxford Centre for 'Islamic Studies', Prince Charles, the future head of the Church of England, has stood in the Sheldonian Theatre in Oxford University [These words were written before the Prince gave his Oxford lecture (October 27th, 1993).] to appeal for mutual understanding between 'Islam

and the West', that with this a new era of mutual understanding has really been ushered in. Far from it. All that is likely, if we learn anything from the history of the past or from present realities, is that Muslims will be required to accommodate themselves economically, politically, socially and morally, to the norms which the West perceives it necessary to maintain for the preservation of its dominance in the world. The first duty of Muslims is to find out what threatens the *Umma*, how the threat is managed, what its dimensions and resources are. I have, *insha Allah*, gone some way towards that in this book. However, it does not suffice to only know what is wrong, and feel badly about it. It is a part of Muslim conscience to take the next necessary steps - to proclaim and publish that which is wrong so that people are widely informed of the danger that surrounds them, and the will begins to form in the community to do something about it. Any Muslim who reads this book and, after due consideration, agrees with the general tenor of its argument, is duty-bound as a Muslim to inform other Muslims, in particular *imams*, scholars, teachers and students and any others who have influence in the community. More than that, a Muslim-reader is bound to make the effort to be persuasive; that is to persist in the task of proclaiming and informing.

The further duty is to put right that which is wrong. In this case, that means sitting down with like-minded Muslims to

discuss, and then establish, ways of getting the appropriate education to Muslims, of giving them access to Islamic perspectives on Islamic history and civilization. Large funds prestige and power will be denied to any Muslim who try to do this. That much can be anticipated with confidence. However, in most countries Muslims are free to organise *informally* in small circles, to learn the Qur'an and Sunnah, to invite informed speakers, and to read in Islamic history. Such humble programmes, intelligently and patiently followed through - not simply begun and then let drop at the first or second hurdle could eventually lead, as Allah wills, to the establishment of an informal institution for higher learning which by intelligent association with recognised Muslim institutions in Muslim countries could begin to function as a formal, reliable route for the training of Muslim scholars of the future. This is a way that requires much sacrifice - especially for the young. It can be difficult to turn down the attractions of prestige and financial reward that Western academic institutions can offer to Muslim scholars who will fit in with them. But Muslims able to make such sacrifices must be found if the pernicious influence of this new breed of Orientalist centres, partly staffed by Muslim collaborators and partly funded by nominally Muslim governments, is to be countered effectively.

The Qur'an has warned quite unequivocally about the inten-

tions of the People of the Book:

*Many of the People of the Book want to make you unbelievers after you have believed, through the envy from their own selves, and after the truth has been made clear to them* (al-Baqarah, 2:109)

*And the Jews will not be pleased with you, nor will the Christians, until you follow their religion. Say: 'Surely, the guidance from Allah is the [only right] guidance.' And if you follow their desires after the knowledge which has come to you, then you will find in Allah no protecting ally or helper.* (al-Baqarah, 2:120)

But Allah has also said in His Book that the believers should not be intimidated by the apparent power of the enemies of Islam nor by their seeming to be so united in their opposition to Islam. They seek to wage war and destruction from positions they think are impregnable. In reality, they are weak and divided amongst themselves and their modes of thinking lack true discernment: *They will not fight against you in a body save in well-fortified places or from behind walls. Their enmity amongst themselves is very great. You think of them as a unified body whereas their hearts are at odds [with one another]. That is because they are people who lack intelligence.* (al-Hashr, 59:14)

The circumstances in which believers presently find themselves, the odds against them, enemies within and without - all these are tests and proofs of the quality of belief. For it is not sufficient for believers to claim, 'We believe', and then suppose that that claim would

not be put to the test:

*Do people imagine that they will be left [to live in ease] because they say 'We believe', and will not be tested with hardship?* (al-'Ankabut, 29:2) *wa l-hamdu li-llahi rabbi l-alam.*

### UPDATE MAY, 1994

Supporters of the Oxford Centre for 'Islamic Studies', and of the general policy of facilitating collaboration between Muslim scholars and Orientalists and missionaries, have been promoted to influential positions in Saudi Arabia. A few specific examples are:

1. 'Abdullah Naseef: promoted by King Fahd to the post of Deputy Chairman of the *majlis ash-Shura*, the so-called consultative assembly.
2. 'Abdullah al-Turki: promoted to Minister of the newly-created Ministry of Islamic Affairs. (He recently held a conference in London for *Da'wah*, in which papers were delivered encouraging collaboration with Orientalists.)

By contrast, those who have had the courage to speak out against Saudi policy, especially against Saudi Government violations of human rights, were dismissed from their posts and/or arrested and imprisoned.

### Arrested and imprisoned

3. Dr. Safar al-Hawali, formerly Head of 'Aqidah Department of Umm al-Qura University, and author of a long published letter to Shaikh Bin Baz, in which he objects to the occupation of the holy lands by the kuffar, was deprived of his passport, dismissed from his post and imprisoned.

4. Dr Ahmad Tuwaijri, Professor of Education at the King

(Concluded on page 12)

# Questions and Answers

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

(Continued from page 5)

**ple be honoured? Will it be permissible to attend a jalsah of this nature?**

**A.** The Jalsah for the three Hifz boys is indeed a wasteful event. There is no goodness in this extravagant affair to feed 900 people. There is so much suffering in the Ummah, and there are so many needy people right on our doorstep to whom the money which will be flushed down toilet drains could be given. Indeed this whole jalsah affair depicted by you is obscene. It is immoral to squander so much money on a function of *riya*, *takabbur* and *israaf*. The organizers of this *haraam* function are 'brothers of the *shayaateen*'. This is the epithet with which the Qur'aan portrays the wasters.

It is not permissible to honour the *fussaaq*, viz., the *qaari*, the *ustaadh* and the students. They trim and shave their beards thereby inviting Allah's *la'nat* on themselves. It is not permissible to attend this evil *haraam* jalsah which has been organized to manipulate the Deen for *nafsaani* motives. Among the signs of *Qiyaamah* mentioned in a Hadith is that 'the world will be pursued with the *amal of the Aakhirah*.' Relevant to this *haraam* jalsah, the *amal of the Aakhirah* is the recitation and the learning of the Qur'aan *Majeed* which are pure acts of *ibaadat* whereas the world in this context

consists of the vile *nafsaani* desires of *riya* (show), *ujub* (vanity/self-esteem) and *takabbur* (pride). In the pursuit of these despicable *nafsaani* motives such a big, *haraam* and wasteful 'wedding' party is being organized. It is not permissible to participate in this immoral function in any way whatsoever.

**Q. Is Zakaat payable on diamonds and pearls?**

**A.** Zakaat will be payable on precious stones only if the stones are acquired for resale. If the precious stones are for one's own use and not for selling purposes, then Zakaat is not payable on such stones regardless of how high the value may be.

**Q. Is it permissible to use medical gloves when giving ghusl to the mayyit?**

**A.** It is permissible to use medical gloves when giving ghusl to the mayyit.

**Q. Are dicephalus twins considered as one or as two persons according to the Shariah if they have two hearts, 3 kidneys, but share one gastrointestinal tract and one reproductive system? What is the Shariah's law if they want to get married?**

**A.** Such persons are two persons regardless of being adjoined and having some common organs. They are not one person with two heads. Each one has his/her own personality, mind and soul. As long as they are

joined, they will not be able to get married. And Allah knows best.

**Q. The Ulama in Canada are divided on the starting time of Fajr and the ending time of Sehri. There is a 25 minute difference between the two camps. Both camps have fatawa from senior Ulama of Indo-Pak. Similarly with Isha', there are two groups. Please enlighten me in this regard.**

**A.** As long as the Fajr time is not physically determined by observation of the natural phenomena, the big difference among the Ulama will remain. There is an imperative need for the Ulama to form a committee who will determine the Fajr time by physical observation of the *Khait-e-Aswad* and *Khait-e-Abyadh*'. Such a committee will have to be in existence for just one year. Thereafter they will have a valid and an absolutely correct perpetual timetable for Fajr and Sehri.

Currently, different groups are relying on different timetables prepared from astronomical calculations, hence the sharp difference in the times of the different groups. If they are not prepared to form a committee for just one year and make the little 'sacrifice', then obviously the conflict will be perpetual.

As far as Isha' time is concerned, it is extremely simple to solve the difference. Regarding Fajr, there are some inconveniences and difficulties.

But, establishing the correct Isha' time is quite simple. They just have to observe the disappearance of the whitish glow (*Shafaq-e-Abyadh*) in the western horizon for determining the correct Isha' time, and if they are Shaafi's or Hambalis, then it will be the disappearance of *Shafaq-e-Ahmar*. For Fajr, they will have to go to the sea or to some appropriate place to observe the natural phenomena. But the Isha' time could be determined from nearby where tall building are not blocking the horizon.

**Q. Is black dye permissible for women?**

**A.** Black dye is *haraam* for both men and women.

**Q. Is dolphin meat halaal?**

**A.** Dolphin meat is *haraam*.

**Q. Is IVF permissible**

**A.** IVF (test-tube baby) technique is not permissible.

**Q. Are Mopani worms halaal?**

**A.** Mopani worms and all kinds of worms and insects are *haraam*.

**Q. Is acupuncture permissible?**

**A.** Acupuncture is a permissible form of medical treatment.

**Q. Some musallis leave their hands at their sides during Salaat. Is this a valid practice of some Math-hab?**

**A.** According to the *Maaliki* Math-hab, the arms are left at the side during Salaat.

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## THE QUR'AAN PROHIBITS INTERFAITH

(Continued from page 9)

Rahmaan will overtake you, then you will become a friend of shaitaan." (Maryam, 44, 45)

"I distance myself from you (*mushrikeen*) and from the deities you worship besides Allah, and I call on my Rabb." (Maryam, aayat 48)

In stating the truth of Tauheed – in discharging the obligation of Da'wat, Nabi Ibraaheem (alayhis salaam) did not adopt some kind of convoluted diplomacy for 'harmonious co-existence' which requires *kufr* and *shirk* to be tolerated. He directly informed his father and the *mushrik* community that their worship of idols was in actual fact worshipping *shaitaan*, and the consequence of worshipping *shaitaan* is the punishment of Allah Azza Wa Jal.

The Qur'aan *Majeed* is replete with Aayaat teaching us the methodology of Da'wat, which requires the proclamation of Tauheed and the rejection of all forms of *baatil*, *kufr* and *shirk*. There is no compromise in the domain of belief. Islam does not permit the slightest accommodation for *kufr* and *shirk*. Harmonious co-existence should not be interpreted to mean toleration of *kufr* and *shirk*, and abstention from Da'wat. It is imperative to inform non-Muslims that the only Path of Salvation is Islam, and all other religions are the pathways leading to *Jahannum* and everlasting perdition.

## THE "ISLAMIC STUDIES" CONSPIRACY

(Continued from page 11)

Saud University.

5. Dr 'Abdul 'Aziz al-Wuhaibi, Professor of Physics at the King Saud University.

6. Dr Sa'd al-Faqih, Assistant Professor, Faculty of Medicine at the King Saud University.

7. Dr Muhsin al-'Awaji, Assistant Professor, Faculty of

Agriculture, at the King Saud University.

8. Dr Salih al-Wuhaibi, Lecturer in Literature at the King Saud University.

**Dismissed from their posts, their telephones and faxes cut, their work stopped for forming the Committee for the Defence of Legitimate Rights under the Shad'ah:**

9. Dr Muhammad al-Mas'ari, Professor of Physics, at the King Saud University, and the CDLR spokesman, who is now seeking political asylum in Britain (see ch.3 footnote 2)

10. Shaikh 'Abdullah al-Mas'ari, his father, a retired judge and former head of the Board of Complaints (Diwan al-Mazalim).

11. Dr 'Abdullah al-Hamad, Professor at the Imam University, Riyadh, a university

dedicated to Islamic studies.

12. Dr 'Abdullah al-Tuwaijri, Professor at the Imam University, Riyadh.

13. Hamad al-Sulayfih, senior officer in the Ministry of Education.

14. Shaikh 'Abdullah al-Jibrin, senior member, under Shaikh Bin Baz, of the administration of research and *fatwa*. Sulayman al-Rashudi, a lawyer whose office was shut down, preventing him from working."

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