



"VOICE of ISLAM"

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

The Majlis

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YOUR FRIEND

"Your friend is he who warns you of your sins." (Yahya Bin Muaaz)

CRITICISM IS FOR THE GUIDANCE OF THE LAYMEN

A BROTHER ASKS:

In this day and age we read in *The Majlis* articles of the many errors, misdeeds and even transgressions of Ulama and even of ulama organisations and Darul Ulooms. What do we as laymen do or say?

Answer: Be wary of those persons and those institutions whom we criticize. The objective of our chiding and criticising is guidance for the laymen to save them from plunging headlong into baatil, fisq and fujoor. So take heed of our naseehat and do not touch these miscreant molvis and institutions with even a barge pole. Rasulullah (Sallallahu alayhi wasallam) expressing

his profound fear for these vile specimens of humanity, said: *"Verily, I fear for my Ummah the aimmah (molvis and sheikhs) who are mudhilleen (i.e. they mislead the Ummah taking them to the gates of Jahannam)."*

Is it safest for us to not talk about it and hold our tongue?

Answer: Talk about it with the sincere intention of passing naseehat to unsuspecting ones. Do not engage in idle gossip or merely to insult the miscreants. But remind those who will heed your advice to beware of the rogues and crooks who usurp and ruin their Akhlaaq and Imaan.

ple?

Answer: The best route is to adopt the method of Rasulullah (Sallallahu alayhi wasallam). He said: *"Proclaim the Haqq even though it is bitter."* Don't expect to keep people smiling with you when you proclaim the truth. About losing friends in the effort to uphold and proclaim the Haqq, Rasulullah (Sallallahu alayhi wasallam) said about Hadhrat Umar (Radhiyallahu anhu): *"May Allah have mercy on Umar. The Haqq has not left for him any friend."* Don't beat about the bush. State the truth of the Deen and be concerned with Allah's pleasure, not the pleasure of the people.

In this age, 'difference of opinion' has been made a smokescreen for halaalizing every haraam misdeed which shaitaan whispers into the vermiculated brains of the ulama-e-soo'. These agents of Iblees with their satanic tool of 'difference of opinion' undermine the Shariah and seek to abrogate the ahkaam which were handed to the Ummah by Rasulullah (Sallallahu alayhi wasallam). They will devour even faeces and drink urine on

the basis of 'difference of opinion'. Do not be fooled and diverted from the Haqq by this baseless justification. The Shariah is cast in rock and no 'difference of opinion' can uncast it. It is a satanic ploy which the ulama-e-soo' are manipulating to hoodwink the unwary and ignorant masses. The deeds which the ulama-e-soo' are halaalizing are unanimously haraam. There is no difference of opinion on such issues. The differences of moron molvis are not valid Shar'i differences.

I admit of warning people that some Ulama are "off track". I do not mean that they are out of the fold of Islam but they have deviated from the way of our seniors. Perhaps I should have remained silent as I was reprimanded by an Alim for saying, that even differences were among our seniors. It was a private conversation.

Answer: They are not only off the track, they are hovering on the brink of kufr, and some are actually committing kufr. Your appraisal is correct.

(Continued on page 8)

IBAADAT IN RAMADHAAN

It is mentioned in the Hadith that :

* One dirham Sadqah given during the month of Ramadhaan is better than a thousand dirhams given in another month.

* Tilaawat of the Qur'aan on the Day of Jumuah during the month of Ramadhaan is equal in reward to more than a thousand years of ibaadat.

Every one claims to have proof for their actions and it is a "difference of opinion". What is the best route to take to warn peo-

THE VITAL IMPORTANCE OF JAMAAT SALAAT

In the kitaab, *As-Sunnatul Jaliyyah fil Chishtiyyatil Uliyah*, it is narrated:

There was a Waa-iz (one who gives bayaans) whose bayaans were extremely effective. However, after he returned from Hajj, his bayaans were devoid of the former *athr* (effect). When people asked him for an explanation, he said:

"Allah, the Knower of the Ghaib is well aware that from the time I had left (on the Hajj journey), I had not committed any sin, except for one fault. When I had committed that error I immediately feared that the wonderful Ni'mat (namely the effect of the bayaans) would be snatched away from me. It had happened precisely as I had understood.

That error was that along the journey I had missed one Salaat with Jamaat despite the Imaam being with me. This insipidness of my bayaans is the misfortune of this error."

Upon narrating this episode, Hadhrat Khwaajah was overwhelmed with emotion and shed tears profusely. Those present also cried

much. He said: "This misfortune was the consequence of having missed just one Jamaat Salaat although the Salaat was performed in its time. What must be the condition of those people who do not perform Salaat with Jamaat and even allow their Salaat to become Qadha? Indeed, they are deprived of innumerable benefits and blessings."

COMMENT: This episode adequately illustrates the vital importance of Jamaat Salaat, and the calamity of abstaining from Jamaat Salaat.

The evil consequences will be greatly magnified if Jamaat Salaat is neglected at the behest of kuffaar or Fussaaq teachers at a haraam, immoral university which in reality is an 'educational' brothel.

Questions and Answers

THE MAJLIS Q & A
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Q. Hypothetically, if people reach Mars and begin living there, will they also die when it is Qiyaamah?

A. Most certainly all people will perish when the Trumpet for Qiyaamah is sounded even if they are living on Mars or Pluto or trillions and zillions of light years further away in space. No one will escape death. All creation will perish when Hadhrat Israafeel (Alayhis salaam) sounds the Trumpet. The Qur'aan Majeed explicitly mentions the destruction of even the stars, and the stars according to the atheist scientists are billions of miles further than Mars into space. The heavens which are solid structures whose existence is denied by the atheists, will also be destroyed. *"Verily Allah is All Powerful over all things." "When He wills anything, He says: 'Be!', and it occurs (as He willed)."*

Q. What is a Mudrik?

A. A Mudrik is a muqtadi who joined the Jamaat Salaat from the very beginning. He did not miss any raka't.

Q. If there are too many people, can the Janaazah Salaat be performed inside the Musjid?

A. It is Makrooh Tahrimi (sinful and forbidden) according to the Hanafi Math-hab to take the Janaazah into the Musjid or to even perform the Janaazah Salaat inside the Musjid even if the Janaazah is placed outside, perhaps in front of the Mihrab wall on the outside with a window opening in the Mihraab wall as is the case in most Musjids in some countries.

Q. Is it permissible to sell animals to a non-Muslim abattoir?

A. It is not permissible to sell animals to an abattoir because the abattoir kills the animals according to the devil's system of slaughter.

Q. Is it permissible to sell a live animal, but fixing the price according to the dressed weight?

A. Selling a live animal but fixing the price according to the 'dressed weight' is baatil. The sale is not valid.

Q. Can a hamster be kept as a pet?

A. It is not permissible to keep a hamster for a pet.

Q. A man gave his wife Talaaq before even consummating the marriage. Does this woman have to be in Iddat?

A. If the marriage was not consummated in terms of the Shari'ah, and the husband issued Talaaq, then there is no Iddat for this woman. Consummation according to the Shari'ah is also such privacy where sexual relations could take place even if it did not occur.

Q. My daughter wants to go on the street for walks. She will wear abaaya and nikaab. Is it permissible?

A. It is haraam for your daughter to go onto the streets for walks even if she dons nikaab. She should do light physical exercises at home. Allah's la'nat settles on females who wander in the streets.

Q. I attended a burial. At the graveside, the imam called the Athaan. Is this a valid practice?

A. Calling the Athaan at the grave is bid'ah. It is the custom of the Qabar Pujaaris (Grave Worshipers). All acts of bid'ah are inspirations of Shaitaan.

Q. May I combine 2 raka'ts Awwaabeen with the 2 raka'ts Sunnatul Muakkadah of Maghrib? How many raka'ts are Awwaabeen?

A. You may not combine the two raka'ts Sunnatul Muakkadah with Awwaabeen. The maximum number of Awwaabeen is 20 raka'ts. Muster up courage and struggle against the nafs to perform at least 4 or 6 Awwaabeen.

Q. Is the ingredient, lecithin halaal if derived from soya or sunflower seed?

A. Lecithin derived from soya and sunflower are halaal. Lecithin is also derived from animal sources. The kuffaar cannot be trusted. Abstain from products with this ingredient.

Q. Can a poor man owning a television be given Zakaat?

A. No, the poor man with a television may not be given Zakaat. He should be told to get rid of

UNIVERSITIES

Q. Is it permissible to study at a university?

A. It is not permissible to study at a university. The prohibition is on account of the evil environment of fisq, fujoor and kufr. The prohibition applies to both females and males.

Q. How do we respond to those who say that we need doctors, lawyers, etc.?

A. We need our Imaan and Akhlaaq more than the need for doctors and lawyers. We were created for the Aakhirat, not the dunya. If pursuit of any secular career entails ruin of Akhlaaq and Imaan, then confound the career. Allah Ta'ala is the Raaziq. Our Rizq is sealed and predetermined. It will come through the roof if one is compelled to abstain from secular pursuits for the safety of one's Imaan.

Only those suffering from either the disease of abject weakness of Imaan or bereft of Imaan present such vile and

flapdoodle arguments in justification of activities which are explicitly haraam and even destructive of Imaan. If among the conditions for admission is clearly stipulated that commission of fornication and other haraam activities are requisites for acceptance, will these so-called Muslims allow their sons and daughters to study at such institutions and will they present the self-same justification? We venture to say, yes, they shall do so. And, that is because they have extinguished their Imaan.

Whilst the acts of fisq, fujoor and kufr are not officially acknowledged to be integral to university life, these evils are camouflaged very superficially with the veneer of 'education'. A Muslim of sound Imaan will not tolerate his daughter or even his son to attend any of these 'educational' brothels and dens of vice and immorality.

the television first.

Q. Some ulama say that it is permissible to use pictures of animate objects for teaching purposes. Is this correct?

A. They are not ulama. They are morons. The 'ulama' who say that animate objects may be used to teach the Deen or for any other purpose are jaahils and agents of Iblees. Such pictures are haraam. Only if compelled by the government for identity documents and the like, will one not be sinful.

Q. Is Shaikh Suidaisi Salafi?

A. Sheikh Suidaisi is a Salafi and an agent of the faasiq Saudi regime.

Q. Is it permissible to sell one currency for another currency at a profit?

A. Currency may be sold at a profit at any time regardless of what one has paid. However, the condition for the permissibility of the sale is that the parties must tender their currencies at the same session. Credit is not permissible in this type of sale.

Q. Is it permissible to hire a room under a pub for Salaat?

A. It is not permissible to hire a room under a pub for Salaat.

Q. A man committed adultery with his wife's sister. Is his nikah still valid?

A. Whilst the man is guilty of the sin of zina, the nikah of the woman with her husband remains valid.

Q. What is the status of a person who professes to be a Muslim but does not follow any of the Four Math-habs?

A. The person remains a Muslim but will be a deviate and a Bid'ati.

Q. Some people say that one should not accept change from a barber when paying him because the income of barbers is generally haraam. Their income is mainly from haraam hair-cuts and shaving the beard. Is this correct? If yes, then, will the same argument apply to a grocery store which sells many haraam items?

A. There is merit in what they say about the income of a barber. The change he will be giving will be from his haraam money. Therefore, one should

Questions and Answers

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pay him the exact amount.

Regarding a grocery store, firstly, most of the products sold are halaal. Secondly, the owners are kuffaar. The money they earn is lawful for them whereas the money a Muslim barber earns is haraam.

Q. Did Rasulullah (Sallallahu alayhi wasallam) see Allah Ta'ala with his physical eyes in the Night of Mi'raaj? What should we believe?

A. On the Night of Mi'raaj, our Nabi (Sallallahu alayhi wasallam) saw Allah Ta'ala in the Heaven. This is the belief of the Ahlus Sunnah Wal Jama'ah.

Q. I live in the UK. My husband is not living with me. He married another woman, got a court divorce but refuses to give me Talaq. A Mufti here says that the court divorce is a valid Talaq. Is it so? Can I regard myself divorced in view of the court divorce?

A. A court divorce is not valid in the Shariah. It is a scrap of paper. It has absolutely no effect. As long as your husband does not issue Talaq, whether verbally or written, then you will remain in his Nikah. If your husband refuses to fulfil your rights, then you may apply to your local Ulama for Faskh (annulment) of your Nikah. The Mufti in the UK who says that a court divorce is a valid Talaq is in grave error. His view is corrupt and baseless.

Q. A person was seen using a hover board on wheels making tawaaf, is this permissible? Hover board is a motorized board that a person stands on and with tilting forward or backwards it increases or decreases speed. To be able to use this board you have to be completely stable and good at standing on a motion board or you will fall off. If a person can do this they can walk. Its highly unlikely for a person to be able to stand on this board and have any problem with the legs or body etc.

A. Making tawaaf riding a hover board is haraam. It is Waajib for an able person to walk.

Q. Is an ulama retirement fund valid for Ulama?

A. An 'ulama retirement fund' is the effect of lack of Ta-wakkul on Allah Ta'ala. It does not behove Ulama to join such a rubbish undertaking in emulation of kuffaar institutions.

Q. Is it permissible to have one's hair cut by a non-Muslim barber?

A. It is difficult to understand how a Muslim can tolerate to have his hair cut by a non-Muslim barber. Imaan must be terribly corroded to submit to a non-Muslim barber. It is not permissible to go to a non-Muslim barber.

Q. What is the view of The Majlis regarding the Ijtimas of the Tabligh Jamaat?

A. The Tabligh Jamaat Ijtimas are permissible.

Q. Is a sports-ground proper for a Deeni event such as the Ijtimas?

A. Having the ijtimas on a sports ground where haraam sport is played, is not permissible.

Q. What is the ruling regarding the women's ijtimas?

A. The women's ijtimas which they are having this year in Laudium is haraam. Detailed articles are being published on this satanic event.

Q. Is it permissible to have the daily Salaat and Jumuah at the ijtimas when there are nearby Musjids?

A. It is permissible to have Jumuah and Daily Salaat at the Ijtimas even if there are Musjids nearby. It is extremely inconvenient, in fact impossible, for tens of thousands of people to go to the Musjids five times daily whilst the ijtimas take place.

Q. Is it obligatory to attend the ijtimas to listen to the bayaans?

A. It is permissible, not obligatory, to attend the bayaans, that is, for men. It is not permissible for women. It is left to a person's choice to attend or not to attend.

Q. Why does The Majlis not participate in the ijtimas of the Tabligh Jamaat?

A. Tabligh has a variety of branches. The Tabligh Jamaat methodology is one of the permissible ways of Tabligh. We

ZINDEEQ YAWAR BAIG

Q. An article, *Indian Muslims -- Looking Ahead* by Mirza Yawar Baig dated 6th April 2017, has been published on the website of muslimmatters supervised by Dr. Yasir Qadhi. In this article, in addition to airing his opinions on issues which he thinks need his expert advice, Mirza Yawar Baig has clearly stated "abolish three talaqs". How can muslimmatters print such articles when they claim that they have a panel of islamic experts on their board of members? This article is totally misleading and confusion-creating.

A. The website should more appropriately be dubbed *zindeeq matters*. Yawar Baig and his ilk are modernists. They interpret the Shariah to suit their whims and fancies. In terms of the Shariah they have no status in the Uloom of the Deen. Rather, they are *zannaadiqah*. This is the age in which zindeeqs preponderate. Every Tom, Dick and Harry have set themselves up as not only muftis, but as aimmah mujtahideen. They are all following their chief imaam, Iblees who has harnessed all these zindeeqs to execute his plot of undermining and destroying the Deen.

have our own method of Tabligh. Despite the permissibility we have no compatibility with the Tabligh Jamaat especially in view of their drift from the Sunnah in recent years and their haraam women's jamaats and other Shar'i violations. Our advice for those who join the Tabligh Jamaat is to refuse being a party to any act which is in violation of the Shariah. To ascertain this, ask non-Tablighi Ulama for guidance.

Q. If someone has not yet performed his own Hajj, can he undertake to perform Hajj-e-Badal for a deceased person?

A. If someone has not performed his own Hajj, then it is Makrooh for him to undertake Hajj-e-Badal. However, if someone has done so, then the Hajj-e-Badal will be valid. In view of it being Makrooh, it is inappropriate to send someone who has not yet performed his own Hajj.

Q. An Ustaadh listens to several students reciting the same Aayat of Sajdah. Whilst listening to them, he remains seated in the same place. How many Sajdahs should he make?

A. In this case only one Sajdah is incumbent on the Ustaadh.

Q. In the Fajr Salaat when the Shaafi' Imaam recites Qunoot, what should the Hanafi Muqtadis do?

A. When the Shaafi Imaam re-

cites Qunoot, remain standing silently without reciting anything.

Q. Only to maintain family ties, will it be permissible to attend a wedding function where haraam acts take place. However, I shall sit aloof and not participate in anything which is not permissible.

A. It is haraam to attend a wedding reception where any haraam act takes place. Family ties may not be maintained on the basis of haraam. Attending such a haraam function is in fact participation in haraam. Your every minute at the haraam function will be participation in haraam.

Q. What are ghosts? Many people report of seeing ghosts.

A. Ghosts could be jinn or some other creation of Allah Ta'ala. Allah knows best.

Q. My husband swore at Allah Ta'ala. He used foul words to curse Allah Ta'ala. After some days he gave me three Talaqs. When did my Iddat begin?

A. Your Iddat had commenced the moment he had lost his Imaan with his cursing and swearing Allah Azza Wa Jal.

Q. Is Talaq valid if given while the wife is in her monthly haidh cycle?

A. Talaq even during the monthly cycle is valid although the man is sinful for issuing Ta-

Questions and Answers

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laaq during this time.

Q. Is it permissible for maulanas to give bayaans at universities?

A. It is not permissible for Ulama or anyone else to give bayaans at a university if they have to address a mixed gathering of both sexes.

Q. Are loud collective Duas after the Fardh Salaat Sunnah?

A. Loud collective duas after all Salaats are bid'ah. This practice is not restricted to the Barelwi Bid'atis. Even those who studied at Deoband and who are aware that it is bid'ah, indulge in it to please the ignorant public. When one happens to be in such Musjids where this bid'ah takes place, then it is best to stand in the last Saff to enable one to leave easily, and not be a participant in bid'ah.

Q. The Imaam of our Musjid is almost always late for Jamaat Salaat. He comes late and the musallis have to wait for him to complete his Sunnat Salaat. Please comment.

A. The reason why the Imaam nowadays comes late to the Musjid is because he is a mercenary. He is paid for leading the Salaat – for ibaadat. He is not in the service of Allah Ta'ala, hence he shows scant regard for the Deen. We are living in an age in close proximity to Qiyaamah. Such mercenary attitudes must be expected. Things are going to get worse, not better. If the paid Imaam is habitually late, then at the appointed time for the Jamaat Salaat, another qualified musalli should step forward and lead the Salaat. The trustees should offer him naseehat.

Q. A wife said to her husband: "I want divorce". In reply, he said: "Okay". Is this Talaq?

A. If the wife says to her husband: "I want divorce", and he responds with only "Okay", it will not be divorce. Talaq does not take place by only "okay".

Q. Is Mahr a condition for the Nikah?

A. Mahr is not a condition for the validity of Nikah. Even without Mahr, the Nikah will be valid. But it is the Waajib obligation of the husband to pay Mahr.

It is the right of the wife. The wife has the right to refuse to go to her husband after the Nikah if he has not paid the Mahr.

Q. When should the intention for the Ramadhan fast be made? Can one intention be made for the whole month on the first day?

A. The intention for the Fasts of Ramadhan has to be made every day at the time of Sehri, or at any time before the ending of Sehri time. One intention for the whole month is not valid.

Q. Here in Germany all the Mosques have 8 raka'ts Taraaweeh. What should I do? They say that according to the Maaliki's Taraaweeh is 8 raka'ts.

A. According to all four Math-habs, Taraaweeh is 20 raka'ts. It is false to claim that according to the Maaliki Math-hab it is 8 raka'ts. The deviant Salafis say that it is 8 raka'ts. Since the age of the Sahaabah, Taraaweeh was always 20 raka'ts. It is compulsory to perform 20 raka'ts. Perform the Fardh of Isha' in the Musjid, and the 20 Taraaweeh at home.

Q. Fajr begins at 4.05 here in Germany where I am. Until what time can one eat?

A. You can eat until 4.04 if Fajr begins at 4.05. However, it is better to stop eating about 5 minutes before. It is not Sunnah to eat until 4.00 or so close to Fajr.

Q. Which night is Lailatul Qadr?

A. Lailatul Qadr is one of the last ten nights of Ramadhan. The popular view is that it is on the 27th Night, but it could be any one of the last ten nights.

Q. I have been advised not to fast because of the excessive heat and due to us having to write exams. Is this right?

A. The persons who say that you should not fast because of the heat and exams are agents of shaitaan. It is haraam and a great sin not to fast. It is better to abstain from the exams and fail rather than not to fast. The Qur'aan says that the heat of Jahannam is hotter. The advice is the advice of munaafiqeen.

Q. Is it allowed to bury Shi'ahs in a Muslim cemetery and

A THEORY OF KUFR

Q. Someone told me a theory based on the various aayaat of the Qur'aan Sharif. These verses speak of Allah Ta'ala blowing something of HIS spirit into man, i.e. Hazrat Aadam (Alayhis salaam).

The theory is as follows: Allah Ta'ala blew something of Himself into each person, which means that we carry something of Allah Ta'ala. In saying this it does not mean that Allah Ta'ala is missing something. Rather, it just means that we have something of Allah Ta'ala inside us. That is also why we never truly die. When we die we are immediately sent into Barzakh or a different dimension. Thereafter, depending on how we had lived on earth, will come either Jannah or Jahannam which are both eternal.

The person states that the Awliya of Allah have this knowledge and Moulana Rumi (Rahmatullah alayh)

makes mention, whenever he quotes things, of "what you are seeking is inside you" etc.

Obviously because we have very little knowledge of the soul there isn't anything concrete that backs the theory. Its a mystical thing that a person comes to know once he reaches that stage.

My reply was that I never heard anything of this before. In terms of aqeedah what do we believe with regards to this?

A. This is a theory of kufr. This person does not understand the statements of Maulana Rumi (Rahmatullah alayh). He should not read the works of Maulana Rumi. This type of theorizing culminates in the shirk of pantheism. It is haraam and moronic to suck such theories from the thumb. It is a theory which militates against Tauheed. Issues of Aqeedah are based on Wahi, not on conjecturing. Conjecturing in this manner is satanic.

to allow them to use our ghusl facilities?

A. It is not permissible to allow Shiahs to bury in our Qabrustaan nor to allow them use of our ghusl facilities.

Q. I have saved some money for my 5 year old son. Is Zakaat payable on his savings?

A. According to the Hanafi Math-hab there is no Zakaat payable on the wealth of a na-baaligh. You don't have to pay Zakaat on the savings of your son.

Q. I have some gold and silver jewellery items. How should the Zakaat be calculated?

A. You have to add up the current values of the gold and silver jewellery items you have. If the total equals the Nisaab amount, then Zakaat is Waajib. If it is less than the Nisaab, Zakaat will then not be payable. The current Zakaat Nisaab is about R4,800 (\$350).

Q. Is it permissible to make Qadha Salaat after the Fardh of Fajr?

A. Qadha Salaat is permissible

after the Fardh of Fajr. However, this should not be performed in a Musjid thereby advertising one's sin of having missed Salaat.

Q. If the Shafi' muqtadi corrects the Hanafi Imaam during Salaat whilst looking inside the Qur'aan will the Salaat be valid?

A. It is not permissible for the Hanafi Imaam to accept corrections from a Muqtadi who looks inside the Qur'aan. The Salaat will be invalid.

Q. Is the thikr after every four raka'ts Taraaweeh Sunnat?

A. The thikr made after every four raka'ts is Bid'ah.

Q. Is the collective dua after every four raka'ts Taraaweeh Sunnat?

A. The collective dua after every four raka'ts Taraaweeh is Bid'ah.

Q. What should the Masbooq do when the Imaam performs Sajdah Sahw?

A. The Masbooq (the one who has missed a raka't or more) should join the Imaam in the

Questions and Answers

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two Sajdahs, but not in the Salaam. He should not make the one Salaam.

Q. If the Masbooq joins the Imaam after he had made Sajdah Sahw, should he make Sajdah Sahw at the end of his Salaat?

A. No, he should not perform Sajdah Sahw.

Q. The Mufti of Darul Ifta of Leicester, U.K. gave a fatwa saying that the dua, Radhiyallahu anhu, may be said for even a non-Sahaabi. Is he right?

A. He is wrong. The Darul Ifta of Leicester's mufti is short-sighted and lacks experience and sufficient expertise, hence he applied his personal opinion erroneously to the issue. The supplication *Radhiyallahu anhu* is regulated by *Urf (custom)*. In our *Urf* it is used exclusively for the Sahaabah. Yes, it was used in the early ages of Islam for even the Taabi-een. But in our day this supplication should not be used for anyone other than a Sahaabi.

These new-breed muftis of today have no beneficial activity, hence they indulge in nonsensical issues which are of no practical value, and which only add to the terrible confusion in the Ummah caused by the liberal molvis who have drifted from the Sunnah. Yet there are numerous issues of suffering, fisq, fujoor, bid'ah and even kufr rampant in the Ummah. But they act like 'dumb shayaateen' regarding vital issues concerning the Imaan and Akhlaaq of the people.

Q. A relative whose income is haraam went on a fishing trip. Is it permissible to eat the fish he presented to me?

A. Give the fish to some poor person. In view of his haraam income, the effect will be on the fish and whatever he serves, and this will be detrimental for one's spirituality.

Q. A person has broken his oath. What should he do?

A. The penalty (Kaffaarah) for breaking an oath is to feed ten poor Muslims, each one two meals. If one wishes to pay the penalty with money, it will be

permissible. Each one of the ten should be given the Sadaqah Fitr amount. If the person himself is poor and cannot afford to feed ten persons, then he has to fast three consecutive days – one day after the other.

Q. Who is the rightful guardian of the mayyit or his son or his brothers?

A. The Wali of the mayyit is his son. He has jurisdiction over the mayyit of his father.

Q. Can eardrops be applied whilst fasting?

A. It will break the fast.

Q. In regions where there is no Isha' time since Fajr time commences immediately after Maghrib time, when should Isha' be performed?

A. They should perform Isha', then Fajr although according to some Ulama, Isha' is not Fardh for them.

Q. I want to go for Umrah. Will my 13 year old son be a valid mahram for me?

A. Your 13 year old son is too young to act as a mahram on a journey. In fact, you will have to care for him.

Q. Some people even if they can stand to perform Salaat, out of laziness sit on chairs. Will their Salaat be valid?

A. There is no option to perform Salaat on chairs. If a person is able to stand, and make Ruku and Sajdah, then Salaat on a chair will not be valid. If a person is unable to stand but can sit on the ground and perform Salaat, then too, Salaat on a chair will not be valid.

Q. Are the Khawaarij kaafir?

A. No, we do not consider the Khawaarij kaafir. They are deviates.

Q. If there is no other hafiz but one who cuts/shaves his beard, should he be allowed to lead the Taraaweesh Salaat?

A. It is haraam to appoint a clean-shaven faasiq or a shaitaan who cuts his beard to lead the Taraaweesh even if he is a haafiz. If there is no one else able to recite the whole Qur'aan, Taraaweesh should be performed with the short Surahs.

Q. Is it compulsory to become bay't to a Sufi Shaikh?

A. In today's age one should never make haste with bay't because almost all the sheikhs who claim to be Sufis are fakes and cranks. There are no genuine Sufi Shaikhs. They are all mercenaries and frauds. They have convoluted Tasawwuf. In fact they have not even entered into the Path of Tasawwuf nor have they perceived its fragrance from even far off.

Q. Is there any merit in inviting friends and relatives for meals when a baby is born?

A. There is no Islamic function to be held when a baby is born. All such functions are bid'ah.

Q. Is it permissible to attend a family function held by one's parents when non-mahram relatives will also be present? What should one do if one's parents invite one?

A. It is not permissible to respond to the invitation when non-mahrams will also be present. Even if they sit in separate rooms, they are bound to clash when entering and leaving the house, etc.

Q. Does the wife have the right to tell her husband not to bring his male friends to the house? The house is small, hence she is unable to observe purdah correctly.

A. In a situation where the wife's Hijaab will be compromised, she is entitled to tell her husband not to bring his male friends to the home. In fact, it is incumbent for her to insist that they should not come to the house in view of the great inconvenience of correctly observing Hijaab.

Q. When an English translation of the Qur'aan is read, should one begin with Ta-awwuz?

A. Ta-awwuz is necessary only when making Tilawat, not when reading a translation.

Q. How should Hifz jalsahs be conducted. Nowadays there is much waste taking place.

A. Jalsahs have become diseases in our community. These are functions of riya and israaf. Jalsahs have attained bid'ah proportions and should be totally abandoned. Even Hifz jalsahs should not be convened.

McDONALDS, ETC.

Q. Are McDonalds products halaal? They are certified by the MJC.

A. MJC certification is sufficient to confirm the HARAAM status of McDonalds. McDonalds and all the other similar restaurants such as KFC, Nandos, etc. are all haraam carrion sellers. All their chicken and meat are certified by the Carrion mob -- SANHA, MJC and the rest of the cartel. If you want to ruin your Imaan and come within the precincts of kufr, then devour the diseased rot which the haraam mob of carrion certifiers certify.

VANKER- NOT A MEMBER

In The Majlis, Vol. 24 No. 2 it was Mentioned that Molvi Vanker, the Imaam of the Umlangha Musjid in Natal is a member of Jamiatul Ulama KZN. The Jamiat KZN informs that this bid'ati molvi who sways like a pendulum to all sorts of baatil persuasions is not a member of the Jamiat.

Q. If the Imaam recites the Iqaamah, where should he stand?

A. If the Imaam recites the Iqaamah, he should stand on the spot where he will be leading the Salaat.

Q. Is it permissible to use rescue remedy. It is a calming balm which parents use to put children to sleep, etc.

A. The 'calming medication' is not permissible. It is an intoxicating substance, hence not permissible. In some places they give their children some opium as 'calming medication'. This is haraam. The rescue remedy is the same.

Q. What must be done when naming a newborn baby? Please explain step by step.

A. There is no function/ceremony for naming the baby. On the seventh day, the baby should be called by a name. Besides the recitation of the Athaan and Iqaamah and shaving the

(Continued on page 12)

Q. The following fatwa appears on *darulifta deoband* website. Is it correct?

Question # : 62258

Can we treat a video or photo as an evidence against or for any person in order to prove him guilty or not? If so, then video, photo must be allowed. As you know that videos, photos and many other things preserve events in a real time, i.e. when it happens. So, to know the truth, these techniques are extremely helpful to deliver justice. Islam wants justice to be revealed at any cost and there must not be even an iota of injustice to anybody. In fact these techniques help us to know the truth. A person can not lie if he or she knows that his or her video or photo is taken and can be produced in a court. Like for example I have a shop which has video camera in it. so if somebody attempts to steal, his activities are captured by camera. So, is it allowed in Islam to produce that as an evidence against the thief in a court?

If it is allowed then photography and videography must be allowed in Islam.

PICTURES – AN ERRONEOUS FATWA

If not then why?

Answer : 62258

Generally, photography and picture making is unlawful and haraam, Hadith sternly warns about it. However, in the light of other provisions, the Ulama allowed it at the time of need, such as for Identity Card, PAN card, Aadhar Card and other documents. Allamah Sarkhisi, may Allah have mercy upon him, writes:

‘If there is a need for a person to use a weapon on which are pictures, then there is nothing wrong in using it.’

Hence it shall be allowed to make video or take photograph of the activity of theft, violence, or any other event out of need for justice (i.e. it is feared that if it is not done then someone’s right shall be lost). However, it shall be unlawful to make video or take photograph unnecessarily and for show in each case.

ANSWER

The fatwa of Darul Uloom Deoband on the permissibility of video and the like as evidence to prove guilt and gain a conviction is

incorrect. It is in fact injustice in terms of the Shariah because a conviction is gained without Shar’i evidence. The honourable Mufti did not apply his mind correctly. Whilst a haraam act could be availed of in dire need, the need in this case is not dire.

Furthermore, this type of ‘evidence’ abrogates the Shariah’s explicit rule of evidence which stipulates *shahaadat* (testimony by uprighteous human beings). Pictures regardless of the method of production can be doctored to implicate innocent people. All ways of securing evidence by technological means are not valid in an Islamic court.

Justice ‘at any cost’ as the questioner says, is not justice in Islamic terms. Justice is justice as ordained by Allah Ta’ala. Three pious, truthful males witnessed a couple committing fornication. After they reported the crime, a fourth pious male could not be found to testify. All three will be flogged 80 lashes each, and the Qur’aan brands them as ‘liars’, yet they have 100%

certitude regarding the crime they had witnessed. In addition they had videoed the entire act of zina in progress.

A pious man having personally witnessed a theft, reports the thief. Since only one person testifies, the thief cannot be convicted although the witness has 100% certitude regarding the crime. If a trader testifies in an Islamic court that the thief has stolen his property and he presents video pictures as evidence, the Islamic court will not convict the ‘thief’ regardless of the trader’s right having been usurped. Two pious male witnesses are incumbent to secure a conviction. Thus, the honourable Mufti of Deoband has grievously erred in his view which elevates video to *shahaadat*, and which abrogates the Shariah’s law of evidence based on *Sareeh Nass*.

The text of Allaamah Sarakhisi (Rahmatullah alayh) does not support the opinion of the honourable Mufti. This basis for the Mufti Sahib’s view is erroneous. The example of a sword with pictures engraved on it, is not an issue

of *shahaadat*. It does not interfere with any law of the Shariah. On the contrary, it is based on the principle of *dire needs legalize prohibitions*. This principle is a temporary concession applicable to a case of dire need. It does not halaalize the haraam for all time. It does not provide a blanket permission for all and sundry to indulge in the haraam act which is legalized temporarily for a specific case.

The reasoning of Darul Uloom on the basis of what Allaamah Sarakhisi says is baseless. The issue stated by Allaamah Sarakhisi does not apply to the utilization of haraam pictography for the purpose of evidence in a court. Using a sword on which a picture is engraved will be permissible if there is no other sword / weapon available with which to fight the enemy.

Assuming there is a dire need for camera surveillance, then whilst such surveillance will be permissible, the pictures will not be evidence in an Islamic court and a conviction will not be achieved by it.

BOOTLICKING OF THE INTERFAITHERS

Muslims who participate in interfaith functions / conferences are expected to bootlick their kuffaar counterparts, and this is precisely what they have to offer to the priests, reverends and pundits who are in charge of the interfaith movement. The Muslim participants acquit themselves disgracefully with their obsequious attitude.

These Muslim participants have to listen to the presentation of kufr and to display tolerance for all the doctrines of kufr and shirk which are aired at the interfaith meeting. They are not allowed to proclaim the Da’wat of the Deen in the manner the Qur’aan Majeed commands. Da’wat demands straight talk which leaves not the slightest ambiguity regard-

ing the truth of Islamic Tauheed and the falsehood of all other religions.

The example of Hadhrat Nabi Ibraaheem (Alayhis salaam) has to be incumbently adopted when presenting the Deen. In this regard, the Qur’aan Majeed states:

“Ibraaheem said (to his mushrik people): ‘What! Do they (your idols) hear you when you call them or do they benefit or harm you?’ ‘They (the mushrikeen) said: ‘In fact, we found our forefathers doing so.’ (Ibraaheem) said: ‘What! Do you see what you are worshipping- you and your forefathers? Verily, they are my enemies except Rabbul Aalameen (Who is my Friend).’”

The Da’wat of the Am-

biya and of the genuine Ulama of former times was devoid of bootlicking. Their talk was straightforward and to the point, viz. what you are believing is false, and Islam is the only truth. Islam is the sole repository of salvation. The votaries of false religions are our enemies.

The bootlicking accommodation which the Muslim participants present is tantamount to kufr. Interfaith exercises and stunts are haraam. Imaan cannot be trifled with by placing all religions on par with Islam. This is a binding requisite of the kuffaar interfaith movement designed to undermine and destroy Islam. All bootlickers have fallen into this snare of the enemies of Islam.

WOMEN DRIVING

A Brother justifiably laments:

I would like to draw your attention to the fact that *The Majlis* has on numerous occasions mentioned that it is not permissible for Muslim women to drive. However, despite this clear prohibition, we see many many Muslim women who drive and don't consider it to be wrong. Even their male relatives find this haraam practice acceptable.

My great concern is that many ulema have their female family members that drive and many of these women have been driving for many years. This most definitely sends out a wrong message to many ignorant Muslims. One particular very notable example is that of a very sen-

ior and prominent aalim. This aalim has many daughters and almost everyone of them drives, and many have been driving for years. He is a prominent ameer of the tabligh jamaat in our country.

A person like myself who wholeheartedly believes and accepts that it is not permissible for women to drive, when I mention this to a Muslim, I am ridiculed and insulted. One of the things mentioned about myself is: *"Who the hell are you to say that women are not allowed to drive when moulana so and so got so many of his daughters driving ..."*

Please address this issue on your platforms as much as you can as this is undoubtedly one of the great-

(Continued on page 9)

THE BOUNTIES OF ALLAH

Allah Ta’ala, Our Creator, is aware of our needs. All His bounties and favours (*Ni’maat*) have been designed by Him for our benefit. The fruit and vegetables created by Allah Ta’ala are full of health benefits. The kuffaar experts who have researched these bounties are more aware of the health benefits than Muslims.

The health benefits of fruit and vegetables will be acquired only if these are not neutralized by ingratitude to Allah Ta’ala. When the Muslim displays ingratitude, Allah Ta’ala snatches away the benefits and even the bounties. He says in the Qur’aan Majeed:

“If you are grateful, I shall most certainly increase (My bounties) for you. And, If you are ungrateful, then (know) that verily, My punishment is severe.”

Ways of neutralising the health benefits of fruit

- and vegetables**
- Sin and transgression
 - Consuming haraam and mushtabah food
 - Consuming Carrion and the plethora of ha-laalized meats and chicken products
 - Processed foods laden with chemical poisons
 - Over-eating
 - Eating junk ‘food’ such as the muck served by fast food outlets.
- APPLES**
- Protects your heart.
 - Prevent constipation.
 - Prevents diarrhoea.
 - Improves lung capacity.
 - Cushions joints.
- ALOE VERA**
- Protects cancer tumours.
 - Control blood circulation.
 - Heals physical and radiation burns.
 - Ends constipation.
- ARTICHOKES**
- Aids digestion.
 - Lowers cholesterol.
 - Protects your heart.
 - Controls diabetes.

- Protects against liver damage.
- AVOCADOS**
- Battle diabetes.
 - Lower cholesterol.
 - Helps stop strokes.
 - Control blood pressure.
 - Smoothen skin.
- APRICOTS**
- Combats cancer.
 - Controls blood pressure.
 - Saves your eyesight.
 - Shields against Alzheimer’s.
 - Slows aging process.
- BANANAS**
- Protect your heart.
 - Strengthen bones.
 - Control blood pressure.
 - Block diarrhoea.
- BEANS**
- Prevent constipation.
 - Help haemorrhoids.
 - Lower cholesterol.
 - Combats cancer.
 - Stabilize blood sugar.
- BEETS**
- Controls blood pressure.
 - Aids weight loss.
 - Strengthens bones.
 - Combats cancer.

- Protects your heart.
- BLACKBERRIES**
- Prevent Parkinson’s disease.
 - Help haemorrhoids.
 - Lower cholesterol.
 - Combats cancer.
 - Stabilize blood sugar.
- BROCCOLI**
- Strengthens bones.
 - Saves eyesight.
 - Combats cancer.
 - Protects your heart.
 - Controls blood pressure.
- CABBAGE**
- Combats cancer.
 - Prevents constipation.
 - Promotes weight loss.
 - Protects your heart.
 - Helps haemorrhoids.
- CANTALOUPE (MUSKMELON)**
- Save eyesight.
 - Controls blood pressure.
 - Lowers cholesterol.
 - Combats cancer.
 - Supports immune system.
- CARROTS**
- Save eyesight.
 - Protect your heart.
 - Prevent constipation.
 - Combats cancer.
 - Promote weight loss.

- CAULIFLOWER**
- Protects against Prostate Cancer.
 - Combats Breast Cancer.
 - Strengthens bones.
 - Banishes bruises.
 - Guards against heart disease.
- CUCUMBERS**
- Skin health.
 - Healthy hair.
 - Cancer prevention.
 - Mosquito repellent.
- DATES**
- Diabetes control.
 - Liver protection.
 - Kidney protection.
 - Promote weight loss.
 - Combats cancer.
- GARLIC**
- Lowers cholesterol.
 - Controls blood pressure.
 - Combats cancer.
 - kills bacteria.
 - Fights fungus.
- GRAPEFRUIT**
- Protects against heart attacks.
 - Promotes Weight loss.
 - Helps stop strokes.
 - Combats Prostate Cancer.
 - Lowers cholesterol.

(Continued on page 11)

DIGITAL PICTURES

Q. I want you to know that despite all your efforts in refutation of digital pictures being permissible, the U.K internet morons are trying very hard to discredit your view and the many other views of other great Ulema who believe that all pictures of animate objects are haraam. These fitnah-makers are trying to paint Deobandis with one broad stroke as if Mufti Taqi Usmani Sahib and his brother Rafi Usmani Sahib are the sole authority of Darul Uloom Deoband.

They are using the following fatwa along with Mufti Taqi and Rafi Usmaani's fatwa of permissibility. What is Darul Uloom Deoband's view regarding digital and television pictures?

The fatwa of Darul Uloom Deoband which they are using states:

“Some ulama hold photographic imaging, video

imaging and the like to be forbidden while others say that today’s digital photography is not that photography which is impermissible in Islam, hence digital photography is not Haram.

Therefore, we say it is better to avoid all kinds of photographic and video imaging. And also it should not be used for Tablighi Islamic purposes.”

ANSWER

The conflict between Haqq and baatil will continue until the end of the world. Allah Ta’ala has created this dunya to be the arena for this conflict. It is an ongoing process. In this era there is a glut of ulama-e-soo’. According to the ulama-e-soo’, pictures produced by modern technology such as video and digital pictures are not pictures, but are reflections. Every person whose brain is in the state of equilibrium can understand that

this argument is moronic. It is an insult to intelligence to claim that a picture is not a picture simply because of method of production. If a picture is drawn or painted it is a picture, but if it is produced by modern technology then it is not a picture! Only ulama-e-soo’ with convoluted brains are capable of making a mockery of their intelligence by presenting such absurd and stupid arguments.

Furthermore, the evils on the basis of which the Shariah has banned pictures of animate objects are infinitely magnified more than the pictures drawn by hand or brush. The current time is the worst age of immorality, pornography, sexual perversion and the like, and all of this moral filth and corruption are primarily disseminated to the world by means of pictography of the modern kind.

The Mujlisul Ulama

has published five books explaining in detail the colossal error of those molvis who have either failed to understand the simple issue of digital pictography or who are deliberately feigning stupidity for ulterior nafaasani objectives. Hitherto, all the legalizers of haraam pictures have miserably failed to respond with rational Shar’i arguments to refute our dalaa-il. Utterly bankrupt in the sphere of dalaa-il, they scrape the barrel of *jahaa-lat* by proffering names of molvis and sheikhs who maintain permissibility purely on the basis of their opinion unsubstantiated by Shar’i proofs.

Mufti Taqi and Mufti Rafi Usmani no longer represent the Maslak of Deoband. With their liberalism, they have rendered themselves *person’a non grata* from the Shar’i perspective.

The aforementioned ‘fatwa’ issued by the other Madrasah in Deoband is a watered down, fence-sitting opinion. It is not the

Fatwa of Darul Uloom Deoband. The Fatwa of Darul Uloom Deoband is *still* a strict prohibition. There is no Shar’i substance in the opinion of Darul Uloom Waqf. It is highly erroneous to aver that *“it is better to avoid all kinds of photographic and video imaging”*. It is not ‘better’, it is Waajib since all forms of pictures of animate objects are Haraam. The molvis and sheikhs of this age have lost the Path – Siraatul Mustaqeem, hence all these bootlicking corrupt ‘fatwas’ of the nafs.

Anyone interested to know the truth, should read the books of Mujlisul Ulama of S.A. on this issue.

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Darul Uloom Waqf Deoband is not the original Darul Uloom Deoband. This is another Madrasah which had broken away from the main Madrasah. Furthermore, even this fatwa clearly says that video images should not be used for tabligh and Islamic purposes.

CRITICISM IS FOR THE GUIDANCE OF THE LAYMEN

(Continued from page 1)

They have drifted far, very far from the Shari-ah. The person whom you describe as an 'Aalim', is not an Aalim. He is a molvi. Every molvi is not an Aalim. If he was an Aalim, he would not have moronically reprimanded you for stating the Haqq.

The Alim says to me that although he did not agree with the views of others, they are very senior ulama and from august institutes who have proof for their view. I won't understand as a layman. There are many instances of difference in opinion which I will not understand. He says this is his way. He explains his view and that is it but he won't argue, criticise others and watches his tongue and I should do the same.

Answer: His view is not the Sunnah for adoption. The 'seniors' and the 'august institutions' he referred to are plodding the path of baatil. They have no Shar'i proof for their haraam convoluted views on issues for which the Shariah has clear-cut rulings. But these devi-

ates present obscurities and stupid arguments to hoodwink laymen. You have no obligation to follow his way.

To explain to me differences he cited numerous issues. I cannot recall all now but some are:

1. In Fataawa Mahmoodiyya (I think that was the reference) short term insurance is permissible.

Answer: Even if Fataawa Mahmoodiyyah says that 'short term' insurance is permissible, it remains haraam. The fatwa is erroneous. They should not just cite Fataawa Mahmoodiyyah. They should negate the Shar'i arguments on the basis of which insurance is haraam. They should present their Shar'i dalaa-il for claiming that any type of insurance is halaal. All forms of insurance are haraam.

2. In Bukhari Shareef it appears that Imaam Saheb says that if the male satr is covered it is sufficient. So technically wearing a jockey will suffice. But not all agree with this view.

Answer: This is the type of haraam view which

deviate molvis dig out and publicize. With such obscure narrations they seek to cancel the fourteen century Fatwa of the Math-hab. The million of Hanafi Fuqaha were all aware of the existence of this narration, but they maintained that the Satr is from the navel to the knees. Now, were all the great Fuqaha morons, whilst the jaahil molvi of today who dug up this narration, a great Mujtahid?

The molvi is not a mujtahid. He has no right to unearth an obscure narration and submit it to his baatil opinion to fabricate a rule which militates against the fourteen century Fatwa of the Deen. The job of the muqallid is to follow the rulings of the Math-hab. Thus, if any moron so-called Hanafi molvi today seeks to justify wearing a 'jockey' which exposes the Satr, then there will be ample justification for branding him an agent of Iblees and a mudhil.

3. In the Shafi kitaabs the beard can be shortened less than 1 fist length but cannot be shaved.

Answer: This is baseless. The claim is false. The Shaafi' Math-hab is the strictest regarding the beard. According to the Shaafi Math-hab, even if the beard grows down to the waist, it may not be cut. The claim that it can be shortened less than a fist length is a satanic falsehood. We have written two books on this issue in refutation of the morons who make this haraam claim.

4. In some view (cannot remember the reference) masah of foot can be done and also something of wetting the ears.

Answer: This is the type of view which expels a man from the fold of Islam. Allaamah Abdul Wahhaab Sha'raani (Rahmatullah alayh) of the 9th century, as well as other Ulama say: *"Whoever takes (as daleel) from the rarities (obscure, isolated views) of the Ulama, verily, he has made his exit from Islam."* There is even a view that Fir'oun died with Imaan. Shall we now say that Fir'oun was not a kaafir? And a view that Nabi Isaa (Alayhis

salaam) had died. Only deviates who are the victims of shaitaani influence unearth such obscurities to undermine Islam. The jaahil agents of Iblees, shamelessly cite such *mardood* views despite being aware of the 14 century view of the Math-hab.

5. Numerous other instances of our Senior ulama and Sheikh of Hadith of India, etc. who give permissibility of photography and other issues.

Answer: There is not a single one among our Seniors who had ever stated that photography of animate objects is permissible. Those who make this dastardly claim are confounded liars. It is only in the present time that molvis such as Mufti Taqi, who has deviated from the Ijmaa'i ruling of our Akaabireen and of the Fuqaha of the entire Ummah of all Math-habs, who claim that picture-making is permissible. Such molvis have lost their credibility. Their dalliance with the riba banks and their associa-

(Continued on page 9)

THE EFFECT OF THINGS

Question: Is it permissible to keep as a trophy the stuffed head of a wild animal? A Maulana says that it is permissible since it is not a picture.

Answer: The fatwa of a Mufti is not necessary for such a simple issue. In a matter of this kind, your heart is a sufficient Mufti. Rasulullah (Sallallahu alayhi wasallam) said: *"Seek a fatwa from your heart."* One only requires sincerity and to be concerned with the truth. Then the directive will be inspired into the heart with clarity by Allah Ta'ala.

Even if the stuffed head is not a drawn or photographed or a digital picture, the Mu'min's intelligence dictates that for whatever evil Allah Ta'ala has prohibited pictures of animate objects, such evil

exists manifold and in a magnified state in stuffed heads of animals. Such images are akin to idols.

Furthermore, the animal's stuffed head will exercise an undetectable *athr* (effect/influence) on the house and the members of the household. It invites the shayaateen, expels the Malaikah of Rahmat and exercises effects of animality which subtly pervade its surroundings. The skins of all animals beside the pig, when treated and all moisture is expelled will be taahir (pure/paak). It is permissible to use such skins as musallas on which to perform Salaat. However, despite the permissibility, Rasulullah (Sallallahu alayhi wasallam) forbade sitting on the skins of wild animals. Surely, there is valid and good reason un-

derlying this prohibition. Apart from the Fiqhi category of the prohibition, at least there is a moral obligation to uphold this prohibition and not to sit on the skins of wild animals.

The reason for this prohibition is quite clear. There remains the effects of bestiality in the skins and this will be transferred to the person sitting on these skins. Once when a Buzrug passed by a village, the people brought an earthenware jug with water to him. The water was quite hot. They explained that regardless of seasons, whenever the jug was filled with cold water, it would quickly heat up. The Buzrug asked of the source of the clay from which the jug was made. They said that the clay was from the precincts of a grave. The

Buzrug told them to leave the jug with him overnight.

The next morning when they came, they found the water was cold. They were mystified. The Buzrug explained that the inmate of that grave was undergoing severe punishment with fire, and this had an effect on the surroundings. Thus, the effect of the figure was in the clay from which the jug was made, hence the heat was transferred to the water.

During the night, the Buzrug had made prolonged dua of *maghfirat* (forgiveness) for the inmate of the grave who was being punished. Allah Ta'ala accepted his dua and the punishment was terminated. Thereafter the water in the jug always remained at the normal temperature.

Imam Abu Hanifah (Rahmatullah alayh) had a material/fabric shop. Once a young man entered and as he was about to sit on a chair, Imaam Abu Hanifah (Rahmatullah alayh) said: "Young man, do not sit on that chair. A lady had just now vacated it." The effect of *ghair mahramiyyat* was still in the chair and this can exercise a morally harmful effect on a man occupying it soon after the woman had vacated it.

The Rahmat of Allah descending on the grave of a Buzrug benefits all the graves in the nearby surroundings. There is an effect in everything. There are moral and spiritual harms and dangers in the writings and presence of fussaqa, fujjaar and kuffaar, and conversely there is great benefit in the works and presence of the Sulaha.

(Continued from page 8)

tion with fussaah, fujjaar politicians have vermiculated their brains. Therefore, they disgorge stupidities in order to legalize and halaalize what is unanimously haraam. They have rendered themselves *person'a non grata*. They are among the mudhilleen about whom Rasulullah (Sallallahu alayhi wasallam) had expressed so much fear for his Ummah.

6. There were other issues such as viewing the full female form when going to see a woman for marriage. I cannot recall who he said the reference was.

Answer: Yes, there is a

CRITICISM IS FOR THE GUIDANCE OF THE LAYMEN

view somewhere on Mars or Pluto that with the intention of marriage a man may view the woman stark naked without even a bikini. The molvi who mentions this view should be crucified, and when he perishes, his grave should be filled with rocks and thorns, not sand. He is a confirmed and a confounded agent of Iblees, hence he has the audacity citing this stupid view as a valid difference of opinion.

In a nutshell he says he does not agree with people's views but they have their proof. He does not say anything as he does

not want to think bad or ill off others and I should also be cautious. I am a layman. What on earth do I know how to understand or to interpret a Hadith so I cannot make sense of these references.

Answer: The molvi is a blatant liar. Those whom we have branded as agents of Iblees do not have a single valid Shar'i proof for their haraam views and halaalization of haraam. For example, the local *maajin* (moron) mercenary muftis, present as their 'proof' Mufti Taqi for permissibility of television and pictures. They are too stupid to

present even stupid arguments as Mufti Taqi presents for halaalizing pictures. They make blind and stupid taqleed of Mufti Taqi in any view which appeals to their nafs. They have absolutely no Shar'i proof. Therefore do not become befuddled by the molvi who proffered the advice to you.

While you as a layman may not present your personal opinion, you may cite the fatwa/opinion of the Aalim of Haqq whom you follow.

In fact maybe if he was senior and academically

strong with insight he would be able to understand the Hadith and context of these issues better. He is an ustaad in a small Darul Uloom. In fact, I told him if he was senior, he would have referred these issues to more senior ulama they will explain these to him in proper context. Anyway there must be a proper explanation for it which he does not know. I am not carried away by all this.

Yes, the Haqq stands out bright and shining, and the multitude of Ulama-e-Soo' will not succeed in their satanic mission to undermine Islam. Allah Ta'ala is the Protector of His Deen.

A BAATIL FORUM OF FISQ, FUJOOR AND KUFR

Please comment on this new forum:

Below are a couple of links summarizing a forum that was recently held in Abu Dhabi, UAE regarding promoting peace in Muslim societies. It was setup at a government level with ministers attending and it was presided by Shaykh Abdullah Bin Bayyah of Mauritania. The unfortunate elements in the forum were:

1) Inclusion of modernists, secularists in the panel. I could only see Mufti Rafi Usmanis name from Pakistan as the only deobandi scholar - not aware if he attended or gave a speech because I didn't watch the forum or the pictures however his name and picture was on the advertisement poster.

2) Even female speakers were invited on stage to give speeches.

3) Statements such as bay't is an idiotic ideology and Khilafah is not compulsory in Islam.

4) Inclusion of Qadiani representatives in the panel. <http://m.thenational.ae/uae/heritage/peace-must-be-path-for-muslims-abu-dhabi-forum-hears>
<http://www.wam.ae/en/news/emirates-arab-international/1395304834422.html>

COMMENT The evil of this forum is self-evident.

A Muslim in possession of sound *Aql* can readily understand the evil of this forum of fisq, fujoor and kufr. Such functions are all part of the prelude to Qiyaamah. Baatil will be on the increase. Daily new *fitan* are unravelling. Islam is become stranger by the day to even the molvis and sheikhs. Islam has truly entered the phase of its existence predicted by Rasulullah (Sallallahu alayhi wasallam) in the fol-

lowing Hadith:

"Islam began ghareeb (forlorn, friendless and shunned). Soon shall it return ghareeb. Glad tidings (and congratulations) for the Ghuraba (i.e. those who are holding on to the Deen)."

About the *Ghuraba*, Rasulullah (Sallallahu alayhi wasallam) further said: *"Then there will dawn a time when holding on to the Deen will be like holding a burning coal."*

WOMEN DRIVING

(Continued from page 6)

est *fitnas* of our age."

RESPONSE: Greater fitnah than the lewd women driving are these fraud maulanas and ameers who masquerade as guides of the Deen whilst they are controlled by Shaitaan. They present deceptive satanic arguments to justify the haraam practice of females driving and of females travelling without mahrams. They are comfortable when their wives and daughters prostitute themselves. They are bereft of the slightest iota of shame. They and their womenfolk.

The situation is not going to improve. We are living in *Aakhiruz Zamaan*, hence the fitnah as described by Rasulullah (Sallallahu alayhi wasallam) will spill like a cut string of beads. If the string is cut, the beads will

scatter helter skelter, and this is precisely the style of fitnah scattering in the Ummah. The initiators of numerous *fitan* are the molvis who are trampling on the Shariah and presenting shaitaani cover and justification for their haraam shenanigans.

The maulana who condones his daughter/wife to drive is a *dayyuth* of the worst order. If he is unable to control and forbid them from their evil fisq and fujoor, he is supposed to sever ties with them. But, far from displaying *Bugdh fillaah* (animosity / anger for the sake of Allah), they court the Wrath and Curse of Allah Azza Wa Jal by presenting a license for the haraam activities of their wives and daughters.

The only thing concerned Muslims can do is to state the Haqq. The end result is decreed by Allah Ta'ala.

U.K. GRAVEYARD QUESTIONS

This question relates to the re-use of old Christian graveyards. The graves in the old Christian graveyards were generally laid out facing East unlike the Muslim graves in the UK that are laid out facing Qibla which is South East as seen in the photo below.

The procedure for reuse involves the removal of most of the old Christian tombstones and headstones. Some tombstones cannot be removed as they are either protected or the family members have not given permission as can be seen in the photo above.

The fully decomposed remains of the old Christian graves are not disturbed and remain at the original depth. New burials then take place above at shallower depths.

Are we allowed to do the following?

Burial on top of decom-

posed Christian remains with the correct Qibla orientation as the above photo.

Burial on top of decomposed Christian remains using the same space as the previous Christian graves facing East.

Ruling for a) and b) above if there is a dire shortage of burial space.

Ruling for a) and b) above if there is available Muslim burial space in close proximity but not the same town. In this instance what would be regarded as close proximity?

Are we allowed to reserve graves – a specific spot in a graveyard for burial?

Are we allowed to make advance payment for graves – a right of burial at a graveyard but in no specific spot?

Are we allowed to do burials in concrete chambers (bottom, sides and top) if

there is no difficulty with ground conditions?

Are we allowed to do burials in concrete chambers (bottom, sides and top) if there is a requirement by the local authority due to ground water issues or unstable ground? If allowed should we place soil in the chambers?

ANSWERS

(1) Remember one rule which is a principle which you could apply generally. In normal circumstances it is not permissible to divert from the Sunnah method of an act. A diversion will be valid and permissible only if circumstances compel it. It is always Waajib (obligatory) to adopt the Sunnah method.

Burying in an old Christian graveyard is not permissible if there is an

(Continued on page 10)

Diabetes 'can be reversed'

Cutting calories and exercise can turn Type 2 around

Type 2 diabetes can be reversed in just four months by cutting calories, exercising and keeping glucose under control, a trial has shown. Although the condition is considered to be chronic, requiring a lifetime of medication, Canadian researchers proved it was possible to restore insulin production for 40% of patients.

The treatment plan involved creating an exercise

regime for each trial participant and reducing calories by between 500 and 750 a day. The participants also held regular meetings with a nurse and dietician and continued to take medication and insulin to manage their blood sugar levels.

After four months, 40% of patients were able to stop taking their medication because their bodies had begun to produce adequate amounts of insulin again.

The researchers at McMaster University in

Ontario, Canada, said the programme worked because it gave the insulin-producing pancreas "a rest".

"The research might shift the paradigm of treating diabetes from simply controlling glucose to an approach in which we induce remission and then monitor patients for any signs of relapse," said the study's first author, Natalia McInnes.

"The idea of reversing the disease is very appealing to individuals with diabetes. It motivates them to

make significant lifestyle changes.

"This likely gives the pancreas a rest and decreases fat stores in the body, which in turn improves insulin production and effectiveness."

Type 2 diabetes occurs when an individual does not produce enough insulin, the hormone that allows cells to absorb glucose into the blood or when the insulin produced does not work properly.

As a result, blood sugars build up in the body and the cells do not receive the

energy they need. Over time type 2 diabetes can lead to damage to the blood vessels, nerves and organs and trigger kidney disease and blindness. It also increases the risk of a heart attack and stroke.

Naveed Sattar, a professor of metabolic medicine at the University of Glasgow, said: "We know now that intensive diet changes - with calorie restriction over a few weeks to months can reverse diabetes in many patients but what we need to determine are ways to keep the weight off." - ©The Daily Telegraph

SALAAT – A FATWA OF MISGUIDANCE

Please review the following fatwa by a prominent Mufti:

Question

Aslam o alaikum, I'm a student and I pray duhur in my university timings. The congregation starts at 1:30. My new semester teacher wants to change the timing of the class and that will clash with my congregation timing. I asked him not to do so, but he insists. Is it allowed for me to leave the congregation and then pray on my own after the class or not? Can you please provide some shariah evidence that I may convince him?

Answer

In the Name of Allah, the Most Gracious, the Most Merciful.

As-salāmu 'alaykumwa-rahmatullāhiw barakātuh. If your teacher does not facilitate for you to per-

form salaah in congregation, you will be excused to perform salaah by yourself after the classes." (End of fatwa)

I always understood that if one wishes to meet Allah as a Muslim on the Day of Judgement as a Muslim he should perform Salah in the Masjid and according to certain Sahabah (Radiallahu Anhum) Salah without Jamaat is no Salah at all. In addition, Salah with Jamaat can only be missed if there is a valid excuse such as fear or illness.

How then can the Mufti lower the standard and assert publicly that it is permissible to perform Salah individually to acquire dunya knowledge in the den of zina, i.e. a university. Please clarify if this is a baatil view or not.

ANSWER

Muslims have made the

Deen subservient to the dunya, and even subservient to haraam worldly pursuits. The Deen has become a hobby and a secondary activity which Muslims have made the handmaid of secular and material objectives. That is precisely why Allah Ta'ala has imposed kuffaar domination on the Ummah.

In the eyes of even the Ulama who are supposed to be the Heirs and Representatives of Rasulullah (sallallahu alayhi wasallam), Salaat is of secondary or even lesser importance. This is tantamount to *Istikhfaaf* with the Deen, and this is an act of kufr. The Muftis of today lack the ability to apply their minds constructively to uphold the Deen. They generally seek baseless loopholes and produce untenable arguments to ensure that the Deen re-

mains subservient to worldly objectives.

Can you imagine the Sahabah abandoning Jamaat Salaat for secular studies imparted in a haraam university in a haraam immoral environment which is rife with zina?

The one who professes to be a Muslim yet accepts to forgo Jamaat Salaat on the instruction of a faasiq/faajir secular teacher should examine his Imaan. The Mufti who has issued the haraam fatwa is a moron to say the least. He treats the Deen lightly, yet he is supposed to be aware that Rasulullah (Sallallahu alayhi wasallam) said:

"This dunya has been created for you, and you have been created for the Akhirat."

In this temporary worldly abode of trial and misery, there will always be

conflicts between the Deen and the Dunya. This world is the arena for the conflict between Haqq and baatil. The Mu'min is supposed to shun and abandon baatil without batting an eyelid. He does not require a fatwa, especially the type of fatwas issued by today's *maajin* (moron) muftis to understand Haqq and baatil. Rasulullah (Sallallahu alayhi wasallam) said: *"Seek a fatwa from your heart."* Now the heart of a sincere Muslim rebels against a rendition of the Deen to make it subservient to the dunya. How can a genuine Mufti ever advise Muslim students at a haraam institution to forgo Jamaat Salaat. The correct answer / fatwa is: Confound the teacher! Confound the educational brothel! Disobey the shaitani teacher and perform Salaat with Jamaat, and abandon the university.

GRAVEYARD QUESTIONS

(Continued from page 9)

alternative place. Non-Muslims are *mabghoodh* by Allah Ta'ala. That is, Allah's wrath and punishment descend on them. Even after the disintegration of the bodies, the *athr* (effect/impression) of the punishment will be on that specific ground and graves. Burying in such a graveyard is the very last resort. Inconvenience is not a valid factor for burying in graves or a grave-

yard used by Christians.

The presence of the tombstones which may not be removed in terms of the regulations is an added aggravated factor for abstention from burying there. It is also not permissible for Muslims to erect walls around graves.

a) It is not permissible to bury on top of Christian remains. Even if the graves will be faced towards the Qiblah, burial remains impermissible. The only valid

reason which will permit permissibility is the impossibility of finding an alternative place for burying.

b) Not permissible.

c) Dire shortage is not a sufficient ground for (a) and (b). Total impossibility of finding place will render the prohibition permissible.

d) To a greater extent will (a) and (b) not be permissible if space is available in a Muslim graveyard in close proximity, and even if it be in a nearby town. In

fact, even if the Muslim space available is far away in another town which could be reached within the course of the day, then it will be a valid option.

(2) It is permissible to reserve graves if the Qabrastaan is not Waqf for the Muslim community or if the ground for the specific grave/s has not been purchased.

(3) A right cannot be purchased in a Waqf Qabrastaan. In such a graveyard it will be first comes first served. If it is

private land, then a specific spot may be purchased. Buying a mere right is not valid.

(4) No, it is not permissible. Burial in concrete chambers is not permissible. The entire grave should be natural.

(5) If the authorities compel Muslims to bury in such graves, and no other alternative graves are available, then it will be permissible. The grave has to be compulsorily filled with soil.

(Continued from page 7)

GRAPES

- Save eyesight.
- Conquer kidney stones.
- Combats cancer.
- Enhance blood flow.
- Protect your heart.

GREEN TEA

- Combats cancer.
- Protects your heart.
- Helps stop strokes.
- Promotes weight loss.
- Kills bacteria.

HONEY

- Heals wounds.
- Aids digestion.
- Guards against ulcers.
- Increases energy.
- Fights allergies.

KALE

- Lung decongestant.

- Kidney and liver detoxification.

- Increases metabolism.
- Prevents cancer.
- Slows aging process.

LEMONS AND LIME

- Combats cancer.
- Protect your heart.
- Reduce kidney stone.
- Smoothen skin.
- Promotes oral health.

MUSHROOM

- Controls blood pressure.
- Lowers cholesterol.
- Combats cancer.
- Strengthens bones.

MANGOES

- Boost immune system.
- Improves memory.
- Improves eye health.

- Boosts red blood cells.

OLIVE OIL

- Protects your heart.
- Promotes Weight loss.
- Combats cancer.
- Battles diabetes.
- Smoothens skin.

ONIONS

- Reduce risk of heart attack.
- Combats cancer.
- Kill bacteria (bactericidal).
- Lower cholesterol.
- Fight fungal infections.

ORANGES

- Support immune systems.
- Combats cancer.
- Protect your heart.
- Straighten respiration.

- Stroke preventer.

PINEAPPLE

- Strengthens bones.
- Relieves colds.
- Aids digestion.
- Dissolves warts.
- Blocks diarrhoea.

STRAWBERRIES

- Combats cancer.
- Protect your heart.
- Boost memory.
- Calm stress.

SWEET POTATOES

- Save your eyesight.
- Lift mood.
- Combats cancer.
- Strengthen bones.

TOMATOES

- Protect prostate.

- Combats cancer.

- Lower cholesterol.

- Protect your heart.

WALNUTS

- Lower cholesterol.
- Combats cancer.
- Boost memory.
- Protect against cardiovascular diseases.

WATER

- Quenches thirst.
- Combats cancer.
- Conquers kidney stones.

WATERMELON

- Protects prostate.
- Promotes weight loss.
- Lowers cholesterol.
- Helps stop strokes.
- Controls blood pressure.
- Fights dehydration.

PURSUING THE DUNYA IN DEENI GARB

Zulfiqar's haraam shenanigans

According to the Hadith of Rasulullah (Sallallahu alayhi wasallam), among the Signs of Qiyaamah is the pursuit of the dunya with the *amal* of the Deen. To gain worldly and nafsani objectives, an outer deeni veneer will be presented. The following is an 'i'tikaaf' form of peer Zulfiqar which those desiring to participate in his mass i'tikaaf merry-making function have to submit:

رجسٹریشن نمبر

2017 رجسٹریشن فارم

Registration No. I'tikaaf Registration Form 2017

Name نام

Place of birth ولایت

Identity No. Age or date of birth عمر یا تاریخ پیدائش

Address پتہ

profession پیشہ

Phone number فون نمبر

Secular education عصری تعلیم

Deeni education دینی تعلیم

How many times have you observed i'tikaaf? پہلے کتنی بار اعتکاف کیا ہے؟

What is your purpose for observing i'tikaaf here? یہاں اعتکاف کا مقصد؟

With whom are you bay't? بیعت کا تعلق کس سے ہے؟

معرفت کسی عالم/حضرت جی ادا امت رکاتہم کے کسی خلف مہتر مریا:

Reference of some Aalim, some honourable khalifah of Hazratji qaamat barkaatuhum

دستخط منتظم اعتکاف

I'tikaaf registration forms will be accepted until 1st Ramadhanul Mubarak

نوٹ: اعتکاف کے لیے اپنا اصل شناختی کارڈ ضرور ہمراہ لائیں۔ اعتکاف رجسٹریشن فارم یکم رمضان المبارک تک وصول کیے جائیں گے۔

For the I'tikaaf ensure that you bring with your original identity card

جامعہ الفقیر الاسلامی جھنگ

مزید وٹس ایپ 0314-3449929

مزید ای میل mznqsh@gmail.com

The English translations of the silly questions and requisites of this stupid nafsani form have been inserted by *The Majlis*.

This is indeed an ugly i'tikaaf function which requires such a stupid form with a conglomeration of corrupt requisites. What relevance has secular education with I'tikaaf, and what relevance do all these silly questions have with the ibaadat of I'tikaaf?

This deviate peer has commercialized I'tikaaf and has made it a worldly act for merrymaking and nafsaniyat. Whilst I'tikaaf is an ibaadat of seclusion to solidify the bond with Allah Ta'ala, this deviate peer for nafsani motives has ruined and bedevilled this wonderful Ibaadat designed for spiritual enlightenment and gaining greater proximity with Allah Ta'ala. What relationship is there between all these ludicrous commercial and secular conditions and the lofty Ibaadat of I'tikaaf? Will any of the Sahaabah pass the satanic test of this deviate's

i'tikaaf form? As far as Ameerul Mu'mineen Hadhrat Umar Ibn Khattaab (Radhiyallahu anhu) is concerned, his only secular qualification is that of a shepherd.

The Saudi regime has bedevilled the Ibaadat of Hajj and Umrah with commercialisation. The Carrion certifiers have commercialised the term 'halaal'. The munaafiq qaaris have commercialized the Qur'aan Majeed with their qiraa't competitions. Other entities too have commercialized various aspects of the Deen. Now this deviate peer has commercialised I'tikaaf. All of them are signs of Qiyaamah in terms of the Hadith.

This peer fellow has been boot-ed out of Zimbabwe and banned by even the moderate and liberal ulama of South Africa. His shenanigans are too brazenly haraam for even the palates of the liberal molvis. He is now arranging his mass i'tikaaf in his home place in Pakistan.

FASTING IS NOT MERE HUNGER

Rasulullah (Sallallahu alayhi wasallam) said: "For many a fasting person, the fast is only hunger." Hadhrat Khwaajah Muzaffar Kohistani (Rahmatullah alayhi) said: "The primary fasting is that of the

Soul and the Heart, i.e. to focus these two entities on the remembrance of Allah Ta'ala. Second is the fasting of the Aql (the mind), i.e. not to indulge in any act in conflict with intelligence. Third, is the fasting

of Nafs-e-Ammaarah (the nafs which commands evil), i.e. to combat this nafs in food, drink and desires."

Rasulullah (Sallallahu alayhi wasallam) said: "Saum (Fasting) is half of Sabr, and Sabr is half of Imaan."

Questions and Answers

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

(Continued from page 5)

hair on the 7th day, and making Aqeeqah, there are no other rituals.

Q. If the eyes of a picture are erased, will the picture be permissible?

A. All pictures of animals and

people are haraam even if the eyes are not drawn and even if the eyes are erased.

Q. Is it permissible for men and women to wear gold-plated rings?

A. It is not permissible for even women to wear gold plated

rings. Rings should be of either gold or silver. Men may wear only silver rings.

Q. Does liquid entering the eyes break the fast?

A. Liquid entering the eyes does not break the fast.

Q. What is the method of reciting Durood Naariyah and Khatm-e-Khwaajgaan?

A. Durood Naariyah and Khatm-e-Khwaajgaan are not Sunnah acts of ibaadat. Instead of these, make Tilaawat of the Qur'aan Majeed.

THE FASTING OF THE ORGANS

If during the fast, the eyes, ears, tongue and limbs do not fast, the mere abstention from food will be devoid of the benefits of the Saum (Fast). The fasting of the eyes, ears, tongue and limbs is to prevent these bodily organs from indulgence in evil and sin. This is the soul of fasting. In the Hadith it is mentioned that Allah Ta'ala has no need for the fast which is soiled with sins. A dog will also fast if chained and not fed.

AT IFTAAR

Ensure that Iftaar is made with halaal tayyib dates procured with halaal money. Especially in Ramadhaan exercise great care regarding food consumption. Abstain from commercial chickens and processed foods. Even if the food is 100% halaal and tayyib, do not eat excessively as this negates the *nooraaniyat* and spirituality of the Fast. Mushtabah and Haraam food utterly destroys every beneficial effect of the fast.

HARUN YAHYA AND EVOLUTION

Objecting to a question and answer which appeared in *The Majlis*, a Brother states:

"On page 4 your comment on a query about Harun Yahya, it appears that the questioner whether unwittingly or mischievously seems to make the misleading suggestion the H. Yahya promotes evolution. Nothing could be further from the truth. In fact one of Harun Yahya's missions in life seems to be to thoroughly demolish the evolution theory.

He has not only written excellent books on evolution but in every other book of his — mostly showing the Qudrat of Allah Ta'ala in the creation, he always has one chapter devoted to debunk the theory. And he does it so well from both an Islamic standpoint and from evidences of the latest scien-

tific findings by those eminent western scholars who also ridicule the theory.

It seems the questioner has read Harun Yahya's books and therefore must be aware that he does not promote evolution. His subtle framing of the question, by first praising Yahya and then saying he writes about evolution, implied that Yahya promotes it. And this suggests therefore that he may be out to mislead and create mischief, sadly." (End of letter)

The Majlis referred the Brother's objection to the questioner who responded as follows:

"A family member had asked me to enquire about Harun Yahya. She had informed me

that a few years ago, about 7 years approximately, there was a talk show on radio. The topic of discussion was on the subject of evolution. The presenter was a Muslim. He had quoted Harun Yahya. From what she gathered was that from that show an impression was given that he was in favour of evolution.

Personally I have not read any books of his, irrespective of it having good or not. On his books I have seen pictures of himself, also his appearance is very far from the

Sunnah of Nabi (Sallallahu alayhi wasallam). This alone is very far from being anywhere near Islam. In the email attached the sender states that his work is done so well from an Islamic standpoint. How can his work be on haq if he is not following the basics teachings of Islam?

OUR COMMENT

Even if Yahya Harun does not espouse evolution as the Brother maintains, then too his books should not be studied. Hadhrat Maulana Ashraf Ali Thaanavi (Rahmatullah alayh) said that even a book of only Arabic grammar

written by a faasiq should not be studied. The effect of the writer's *fisq* (moral corruption) will be in his writings and this *athr* (effect / impression) will be spiritually detrimental for the reader.

We read the works of all kinds of Toms, Dicks and Harries — of fussaag and kuffaar. The extent of our spiritual desensitization has made us impervious to the spiritual and moral harms which the writings of the fussaag inflict on our souls. Only the works of genuine Ulama-e-Haqq should be read, for in their writings are *noor* and *hidaayat*.

ABU DHABI'S SHEIKH BECOMES MURTAD

Practically renouncing Islam at a Hindu monkied the *archana*. Also renouncing her Imaan, the Shaikh's wife brought on her head what is called *Ramayana grantha*.

This is the shockingly lamentable state of kufr into which the ruler of Abu Dhabi has become entrapped. The first Hindu tem-

ple promised to the Indian prime minister, Modi, became a reality in Abu Dhabi, and along with it everlasting Jahannam became a reality for the *murtaddeen*.

SUPPORT THIS STRUGGLE

SUPPORT THE ISLAMIC PROJECT OF THIS CENTURY.

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

Send your contributions to:

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Please notify us of your contribution deposited into any of our banking accounts. A copy of the deposit slip will be appreciated. Email, post or fax it to us. Our tel/fax number is:
+27- 41 - 451-3566

mujlisul.ulama@gmail.com
Important: Do notify us if a deposit is made in our banking account. Please let us know the designation of the contribution, whether it is Zakaat, Lillah, Majlis contribution, etc.

Ramadhaan
1438
May 2017

ZAKAAT NISAAB R 4,800
MEHR-E-FATIMI R 11,900