



"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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"He who imports grain will be (abundantly) provided for by Allah. He who hoards grain is accursed." (Hadith)

THE SATANISM OF THE BOGUS "DEOBANDIS"

THE TRUE WAAJIB concept of Taqleed of the Sahaabah and Aimmah-e-Mujtahideen is frowned on, criticized and ridiculed by not only modernists and deviant salafis, but also certain Ulama linked to Deoband.

In this era a satanic revolution of intellectual disfiguration has disorientated the products who are associated with that noble and illustrious Fraternity known as the Ulama of Deoband. The institutions of these noble Luminaries of Islam – the Daarul Uloom – have suffered a terrible and a lamentable fate of moral and spiritual evisceration which has spawned the intellectual disori-

entation which the molvi products of this age display.

Roohaaniyat (Spiritual-ism) has been totally smothered and obliterated from our once great Madaaris. *Islaah of the Nafs* (moral reformation) has become a subject on which 99% of the Asaatizah and Students frown and even mock. *Baatil Ta'weel* (baseless, weird and satanic interpretation) is employed to undermine the golden precepts, principles and policies of the illustrious Akaabireen who founded and developed these great Deeni Institutions to the pinnacle of intellectual, moral and spiritual glory and success with their sincerity and devotion.

TAQLEED

The cornerstone of all the Institutions related to the original Ulama of Deoband was the sacred concept of *Taqleed*. This concept embraced *Taqleed* of the Rasool, of the Sahaabah and of the Aimmah-e-Mujtahideen in the primary stage. This noble Taqleed coalesced into the *Taqleed* of the immediate Akaabireen who were *all* outstanding Stars of the Sunnah whose knowledge and practice rested on the bedrock of the primary Taqleed.

Suddenly there has developed a devilish school of 'taqleed' within the ranks of those associated with these illustrious Madaaris which are

the legacies of our Akaabireen.

But these *Roohaani* legacies have been plundered, mutilated and buffeted beyond recognition. While an ostensible loose attachment is professed with the true Ulama of Deoband, the products emerging nowadays from the portals of these Madaaris have a resemblance with Deoband in only one respect – in outward appearance. We can proclaim without fear of contradiction that even this loose attachment – the kurtah and the beard – will soon be relegated to the realms of oblivion. The very same satanic revolution which has disfigured sacred and august institu-

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WHEN BID'AH AND CUSTOMS BECOME INGRAINED

Hadhrat Maulana Ashraf Ali Thaanvi (rahmatullah alayh) said: "Some customs become so entrenched that even great Ulama and Sulaha despite their abundance of Taqwa and Tahaarat, remain unaware of these customs. They adopt laxity in this regard. This is due to their good opinion (of people). They are not aware of the motives and beliefs of the masses.

They remain unaware of the corruption which will develop in the wake of these customs in the future. Since these issues are extremely subtle, their gaze is unable to discern the future dangers of these customs. The detection of these corruptions hidden in these customary practices is the special sphere of activity of only such a person whom Allah Ta'ala has created for the specific purpose of eliminating this corruption (stemming from the bid'ah practices)."

Sometimes even senior Ulama of impeccable Taqwa and Knowledge become oblivious

of the unsavoury and even haraam customs in which they are enmeshed. However, when their attention is drawn to their misdeed, they swiftly repent and reform.

ERRORS OF THE SENIORS

Hadhrat Thaanvi (rahmatullah alayh) illustrated this claim with several episodes of truly great Ulama who were among our Akaabireen. One great Buzrug who was even a Muhaddith condoned and participated in a certain act of Bid'ah. Only after Hadhrat Maulana Ismaeel Shaheed (rahmatullah alayh) had admonished him, did he realize his error. The son (a minor) of one senior Mufti who was also a Buzrug, was allowed to wear gold/silver bangles. Surprisingly the Mufti Sahib was oblivious of the prohibition of gold and silver for even minor boys. Hadhrat Sayyid Ahmad Baraailwi (rahmatullah alayh) admonished and reminded him that

the bangles were haraam. Furthermore, right inside the Mufti Sahib's home, the womenfolk practised a bid'ah custom in which the Mufti Sahib would also participate. Hadhrat Sayyid Ahmad told him: 'This is shirk.'

A companion who was present, very much annoyed and upset, rebuked the Mufti: "Hadhrat, only Sayyid Saheb is speaking. You are silent. You should say something. Why have you acquired knowledge? It appears as if you are bereft of all knowledge." This senior Mufti Sahib was an Aalim of the Haqq. A Man of the Haqq does not take umbrage when he is admonished for his defects and errors. The Mufti Sahib responded: "Brother, truly speaking my analogy is like that of a box which is filled with precious stones. However, the box has no understanding of its contents. It does not appreciate the value of the precious stones. Only a jeweller understands this. I have ac-

quired knowledge, but Sayyid Sahib has understood it while I have not. Sayyid Sahib is like the jeweller, and I am the box."

DALEEL?

From these examples, it should be clear that the personal acts of even great Ulama and Auliya, if in conflict with the Shari'ah, may not be cited as *daleel* (proof) for any act. This is a common malady among the learned men of this era. When they are bereft of Shar'i arguments or when they are unable to substantiate their practices of ignorance, they quickly refer to some actions of certain senior Ulama to justify their errors. This attitude is dangerous. It is worse than the error committed by the senior Ulama. They had unintentionally committed the errors, but which they quickly abandoned when admonished by another Aalim of Haqq. The pernicious exercise of justifying one's acts of deviation by citing the errors of senior Ulama as substantiation, is a clear sign of *dhalaal* (deviation).

Questions and Answers

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Q. My uncle who died was survived by his wife, 2 sisters, three daughters and one son. How should his estate be distributed?

A. The heirs of the deceased in terms of the Shariah are his wife and three daughters and son. The sisters do not inherit in this case. If his parents or any one of his parents were not alive, then all the assets in his estate will be distributed as follows: The share of his wife is one-eighth (12.5%). The balance must be divided into five equal shares. The son will receive two shares, and each daughter one share.

Q. In his Will, a man stipulated that his estate should be for his brothers, sisters, nephews and nieces. He did not specify any amounts. When he died, he had 3 brothers, 2 sisters, 2 paternal nephews, 2 paternal nieces, 1 maternal nephew and 3 maternal nieces. He was not married and no parents were alive. How should his estate be distributed according to the Shariah?

A. The heirs of the deceased are only his brothers and sisters who were alive at the time of his death.

The nephews and nieces who were alive at the time of his demise are not heirs, but they are entitled to the wasiyyat (bequest) made by the deceased. In view of the fact that the deceased had not specified any amount for the nephews and nieces, it is left to the heirs to decide on an amount which should not exceed one third the value of the estate.

Whatever amount the heirs decide on, should be divided into 8 equal shares since the total number of nephews and nieces is 8. Each one of the nephews and nieces shall be given one share. The rule of a male receiving double will not apply in this case.

After paying the wasiyyat to the nephews and nieces, the balance must be divided into eight shares. Each brother will receive two of these shares, and each sister one share.

Q. What is the status of a family making Dua in congrega-

tion?

A. Occasionally the family (i.e. father, mother and children) may make an impromptu congregational dua. They may not invite outsiders or other relatives specifically to attend the dua.

Q. Is it compulsory for women to make ghusl every Friday?

A. It is Sunnat, not compulsory to make ghusl on Fridays. This applies to both males and females.

Q. What is the status of assisting beggars who have taken up begging as a profession?

A. If it is ascertained that the 'beggar' is not in need and that begging has become his profession, then he should not be given anything. However, if one has no certitude, then give him/her some food or a small sum, e.g. one rand.

Q. Is it permissible to wear coats made from coyote fur?

A. Rasulullah (Sallallahu alayhi wasallam) forbade sitting on the skins of wild animals even if the skins are halaal and purified. The effect of wild animals remains in the skins and will adversely affect a person spiritually. Thus, to a greater extent should one abstain from garments made from the skins/fur of wild animals. Also, the fur and skins of wild animals are obtained by extremely cruel methods. Cruelty is inherent in kufr.

Q. I purchased some video lectures on the subject of medicine. These are copyrighted. Is it permissible for me to sell these videos?

A. Firstly, videos are haraam, hence buying, selling and viewing videos are haraam. The prohibition is not on account of copyright. The concept of copyrights/patent rights and the like is not recognized by the Shariah. Any book, etc., may be reproduced and sold regardless of copyright.

Q. A molvi is offering a prize for choosing and naming the best contemporary personality. He says that such a competition is within the "parameters of Islam". He draws an analogy from award

DASTAARBANDI

Q. What is the origin of the dastaarbandi (turbaning of Madrasah graduates) ceremony?

A. We are not aware of the origin of *dastaarbandi*. We only know that the Akaabir used to observe it. We believe that whatever utility it initially had no longer applies today. It should be discontinued. Nowadays only riya, takabbur and israaf are the essential ingredi-

ents of this ceremony. A great harm of the *dastaarbandi* ceremony in our time is the turbaning of morons who are hoisted on the community as 'ulama'. That is why there is such a preponderance of *ulama-e-soo* in our midst. In fact, these chaps can be better described by calling them morons of soo', for they are extremely deficient in academic knowledge.

made by Rasulullah (Sallallahu alayhi wasallam) to Sahaabah on the battlefield.

A. It is within the parameters of the shaitaniyat of Iblees. The stupid concept of riya and takabbur is in emulation of the kuffaar. Rasulullah (Sallallahu alayhi wasallam) said that the time will come when Muslims will follow the Yahood and Nasaara into the "lizard's hole".

There is no resemblance between this kaafir concept and the type of awards made by Rasulullah (Sallallahu alayhi wasallam). Only a moron will conclude that this kuffaar idea is "within the parameters of Islam". He lacks understanding of Islam.

Q. Is it permissible for a Muslim to hug and embrace a non-Muslim?

A. It is not permissible for a Muslim to hug and embrace a non-Muslim. Such acts are the acquittals of the NNB jamiat and MJC zindeeqs. They hug and embrace kuffaar priests, atheists and enemies of Allah Azza Wa Jal.

Q. The management committee of an islamic school does not allow parents to complain directly to the Ameer or the Shura. They stipulate following their protocol. Is it permissible to deny parents to speak directly with the Ameer?

A. It is perfectly permissible for any person to have a direct communication with the Ameer or his Shura committee. Hadhrat Umar (Radhiyallahu anhu) was the ruler of the Islamic Empire

which stretched from the shores of the Atlantic in the west to the boundaries of China in the east, yet, any beggar in the street could go up to him and speak directly with this great Emperor of Islam. So just who is this puny ameer of a puny organization that cannot have a direct link with any parent? They should dump their western protocol in the trash can.

Q. How should qadha of Salaat be made at home when it was missed on a journey?

A. Qasr (two raka'ts) of Fardh should be made. Witr has to be performed in full.

Q. Is Zakaat payable on 9 ct gold and platinum?

A. Zakaat is not payable on 9ct gold nor on platinum. Zakaat is payable on 12ct and more. Zakaat will be payable on these items only if they are stock-in-trade.

Q. A wife does not allow her husband to kiss her because he eats Rainbow chickens. Is she justified?

A. Yes, the wife may refuse to kiss her husband who eats carrion chickens. In fact, she may even deny him conjugal rights as long as he consumes carrion and haraam. How is it possible for a pious woman to kiss the filthy mouth of a man who devours rot and najaasat? However, if she cooks the carrion for him, then she has no valid grounds for refusing because in that case she is on par with him in his evil.

Q. My wife is almost 20 years younger than me. May I use black dye for my beard and

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hair?

A. It is a major sin to dye the beard or hair black. It is permissible to dye it red. Black is totally forbidden.

Q. Is it permissible to use deodorant sprays?

A. Any spray which contains alcohol is not permissible. We are not aware of any sprays without alcohol. Use itr (alcohol free perfume).

Q. Is it permissible for the wife to wear lady's T-shirts at home?

A. Any dress which resembles male dress may not be worn by a woman even if she is alone in the house. 'Ladies' t-shirts is almost the same as men's t-shirts.

Q. Is it permissible to go on a holiday tour to visit Masjidul Aqsa within the limits of the Shariah?

A. On tours it is not possible to observe the limits of the Shariah. The holiday tours of today are haraam, even for visiting Masjidul Aqsa.

Q. A man who lacks sufficient finances wants a non-mahram relative to bring his family from overseas. Is this permissible?

A. It is absolutely haraam for the man's family to travel with a non-mahram. The man will just have to wait until he has saved up sufficient funds to go fetch his family.

Q. The baby died after two days. Should Aqeeqah be made?

A. There is no Aqeeqah for the infant who dies before seven days.

Q. My father married a woman who has sons. Must we his daughters observe purdah for them?

A. Purdah for you and your sisters is Waajib for the sons of your father's wife.

Q. Is it permissible to write 786 for Bismillaah? Is it permissible to write it in the transliteration form?

A. 786 may be written for Bismillah the transliterated form is also permissible.

Q. How should a newly converted person perform Salaat when he is unable to recite

the Surahs, Tashahhud, etc.?

A. The convert will be able to say at least: 'Allaahu Akbar' and 'Subhaanallaah'. He should recite Takbeer Tahrimah, the Takbeer to change postures, and in every posture recite: Subhaanallaah, a few times, at least thrice. But it remains Waajib for him to learn as quick as possible.

Q. I have sufficient funds for Hajj. My husband has many commitments and will not be going with me. However, my brother who is a very Deeni person has agreed to be my accompanying mahram, but my husband says that he does not consent to me going with my brother. I can go only with him when he is ready. What am I supposed to do?

A. If you have sufficient funds for the journey and you have a mahram then it is Fardh to go for Hajj immediately, that is, in 2018. Your husband has no right of preventing you from performing your Fardh Hajj. It is not permissible to obey him on this issue.

Q. Is it permissible to exchange bitcoins and verticoins like we exchange dollars for rands, for example?

A. Bitcoin and verticoins are not currency. At least at this stage it is not currency neither according to the Shariah nor according to kuffaar law. It is not *maal* (tangible commodity), hence trading in it is not permissible. These are shaitaani schemes.

Q. Currently whilst extensive renovations are being effected to Masjidul Haraam, only those performing Umrah are allowed to perform Tawaaf in the Mataaf area on the ground floor. Those not performing Umrah are prohibited from making Tawaaf in the Mataaf. They have to make Tawaaf on the upper floors. The guards are able to distinguish people by their Ihraam garb. Only those with Ihraam are allowed in the Mataaf for Tawaaf. Will it be permissible to deceive the guards by donning Ihraam just for making Tawaaf?

A. It is not permissible to deceive the authorities by donning

Ihraam for the purpose of making Tawaaf in the Mataaf area. They should go to the upper floors for Tawaaf. They have a valid reason for this rule.

Q. Is allowed for us to sell our products on Amazon and Ebay. Amazon and Ebay are 2 online marketplaces through which people can list and sell their products. The 2 issues which are directing me to ask the question are the following:

- Other people sell also Haraam items on these marketplaces (e.g. TV sets, alcohol, etc...)

- Many times advertisements promoting some products contain images of animate objects which are displayed on these websites. These 2 issues in question are not related at all to me and my products selling and I have no control over them. In these circumstances, will it be permissible for me to sell my products on these 2 online marketplaces i.e. Amazon and Ebay?

A. It is not permissible to utilize these haraam media to sell your products.

Q. A Maulana says that if the pants are below the ankles, it should not be folded up when performing Salaat. To do so is Makrooh he says.

A. The 'maulana' who says that the trousers should be left below the ankles during Salaat is a jaahil bid'ati. It is haraam at all times to have the trousers on or below the ankles, and in Salaat the hurmat is aggravated.

Q. A man fasted 60 days kaffarah for having broken a Ramadhan fast without valid reason. However, one of the days during the Kaffarah days was Eid. He fasted on Eid as well. Is his Kaffarah valid?

A. The man's 60 day Kaffarah is not valid. Fasting on Eid is haraam. He has to repeat the 60 day Kaffarah.

Q. Are kefir and kombucha halaal?

A. Kefir and kombucha are haraam.

Q. Is it permissible to use cannabis oil for medical treatment? It is derived from the marijuana plant

FAMILY IJTIMA

Q. A family ijtimā is being organized. About 250 family members will be present. There will be strict separation for men and women. A Mufti will also give bayaans. Is it permissible to attend? If I do not attend, will I not be breaking family ties?

A. In this case it is Waajib for you to 'break' family ties. In fact, the one who refrains from participating in this haraam ijtimā, will not be breaking family ties. Abstention from haraam is not synonymous with breaking family ties. Those who are annoyed with him will be guilty of breaking family ties. Maintenance of family ties does not demand participation in haraam.

The family ijtimā is pure nafsaniyat and shaitaniyat. With a 'deeni' bait the nafs and shaitaan dupe people to plunge into the cauldron of haraam. If your intelligence is not impaired, and if your Imaan is not damaged, then your heart will issue the correct fatwa because Rasulullah (Sallallahu alayhi wasallam) said: "Seek a fatwa from your heart."

A. It is permissible to use cannabis oil. The marijuana plant is a halaal plant. All plants are halaal. It is like grapes or any other grain/vegetable plants from which liquor is made. Misuse of the plants is haraam. The plant and the oil are taahir and halaal.

Q. Is it permissible to invest in crypto-currency such as bitcoin?

A. Investing in crypto-currency – bitcoin and the like – is not permissible.

Q. If the vomit of a baby falls on to the clothes, will the clothes be napaak?

A. The vomit of a baby is naapaak (impure). The clothes become napaak.

Q. Is it true that according to the Hadith baby's should not be given honey as it is poisonous for them?

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A. There is no such Hadith. The claim is absolutely false.

Q. Neighbours send Christmas food to us. Is it permissible to eat the food if it is halaal?

A. It is not permissible to eat the Christmas food.

Q. I asked a darul ifta about the Hadith of the "silence of a dumb devil". They say that this is a fabricated hadith. Please comment.

A. Our brief comment is: The 'darul ifta' consists of crank molvis and paper 'mujtahids'. They are too stupid and wallow in nafsaniyat. These juhala do not know what they read in the kutub. The illustrious Fuqaha have cited the Hadith as a *Mus-tadal* in the Kutub of Fiqh. The citation by the Fuqaha is the strongest daleel for the authenticity of the Hadith. Insha-Allah, when time permits and if Allah Ta'ala bestows the tau-feeq, the jahaalat of the *maajin* muftis shall be tackled.

Q. The doctors decided to remove the ventilator from my father. He was gasping for breath. He subsequently died. What is the ruling of the Shariah regarding removal of the ventilator?

A. If at the time of removing the ventilator he was gasping for breath, then it was haraam to remove it. If the removal of the ventilator led to him gasping, then the doctor had committed murder.

Q. I saw in the cemetery a man wearing jeans and T-shirt smoking. At the graveside of his relative. Is it permissible to smoke inside the cemetery?

A. Once when Hadhrat Hasan Basri (Rahmatullah alayh) saw a man eating bread in a Qabrustaan, he commented that the man was a 'munaafiq'. The chap with the jeans smoking at the graveside cannot be a Muslim although he may have been born in a Muslim home. His appallingly evil conduct testifies to his kufr. It is haraam to smoke even outside the cemetery or anywhere else.

Q. A woman feel overwhelmed with the suffering of the Palestinians at the hands

of the Israeli Jews, questioned Allah's justice and wisdom. What is the state of her Imaan?

A. To question Allah Ta'ala is kufr. The woman lost her Imaan asking this question which is kufr. Allah Ta'ala does as He wills. No one can question Him, and no one can understand His Wisdom. We do not know. We have to only accept that whatever Allah Ta'ala decrees is correct. His wisdom is unfathomable for us.

Q. Is it permissible for a Muslim man to wear a nose-ring? Here in the U.S.A., they are beginning to wear such rings.

A. It is not permissible for even a Muslim female to wear a nose ring. It is absolutely ridiculous and satanic for a Muslim male to wear such an ugly kuffaar item on his nose. The curse of Allah settles on such a man.

Q. My husband had an illicit affair and a child has been born. What is the relationship between him and the child according to the Shariah?

A. According to the Shariah, a man has no rights over his illegitimate child. He is not recognized as the legal father by Islam. Neither has the child any rights over him nor does he have any rights over the child.

Q. Since i have been following your site, with Allah's help I have tried to leave commercially made foods and drinks. But when it comes to chickens and other foods, I cannot help myself. My father is a molana and says we cannot completely cut out everything. The chickens and all meat is slaughtered at home, but again, comes the question of whether the sick chickens are halaal. A lot of times, it has come to a point where I try to explain but I feel he is a molana and my father as well. I fear that I will also leave such foods for few days and go back to the way I was.

A. Should you revert to your old haraam style it will indicate lack of sincerity and Allah's anger for you, hence you have been deprived of *Istiqamat* (steadfastness). Remember that

THE EVIL OF DELAYING THE JANAAZAH

A person posed the following question to Hadhrat Maulana Ashraf Ali Thanvi (Rahmatullah alayh):

Question: A man passed away on a Friday after Fajr Namaaz. Should he be buried before Jumuah Salaat or afterwards? If the Janaazah is delayed until after Jumuah there will be numerous persons participating in the Janaazah Namaaz.

Answer: He should be buried as soon as possible. The burial should not be delayed to after Jumuah. They delay the burial because they are unaware of the mas'alah. The

poor souls are unaware of the fact that there are severe warnings for delaying the burial.

Question: I have heard that when a person dies on a Friday, the Angels do not take a reckoning from him until Qiyaamah.

Answer: This is correct according to the Hadith. But do remember that this is due to the *fadhieelat* (virtue / significance) of the Day of Jumuah. Burying before or after Jumuah Salaat has no bearing on it.

when a person makes an effort to practise the Deen, then opposition and criticism are logical consequences. What you are confronted with is a pinprick trial. Regardless of your father being a Maulana, Islam requires you to be firm in abstaining from all these haraam and mushtabah foods, especially the chickens and meat products.

As far as the chickens are concerned, the commercially prepared non-meat foods are better, much better, than the carrion chickens. Even if these broiler/incubated/plastic chickens are 100% halaal slaughtered, then too abstain eating these diseased products. They cause serious diseases in the long term, even cancer.

Q. A drink which is 100% alcohol free has the 'Castle' label on it. Is it permissible to consume this drink?

A. The very word, 'Castle' on the label renders the drink impermissible even if it is alcohol free just as the words, SANHA. MJC, etc. appearing on the labels of chickens and meats render these products haraam.

Q. A musalli misses three raka'ts of Jamaat Salaat. How should he perform the three raka'ts?

A. If the musalli obtained only one raka't, he should perform the missed three raka'ts as follows: After the Imaam's Salaam, he will rise and perform one raka't in which he will recite Thana, Ta-awwuz, Tasmi-

yah and Qiraa't. After Sajdah, he will sit and recite Tashahhud. Thereafter he will rise and perform one raka'at in which he will recite Surah Faatihah and a Surah. He will not sit in Tashahhud after this raka't. After performing the last raka't in which he will recite only Surah Faatihah, he will sit and complete the Salaat as usual.

Q. Our baby is being kept in an incubator since birth. We have not been able to bath the baby and shave the hair on the 7th day. If we shave the hair now, we shall still not be able to bath the baby. What should be done?

A. Even if you are unable to give the baby a bath immediately, do shave the hair. When able, then the bath should be given.

Q. How should a chair be placed in the saff? Should the hind legs be in line with the musallis or the front legs?

A. The rear legs of the chair have to be in line with the feet of musallis, not the front legs.

Q. Is it permissible to submit one's photograph for the purpose of writing an exam set by a company. This is for getting a job?

A. For the purpose of writing secular exams it is not permissible to commit a kabeerah or even a sagheerah sin. The picture is haraam. This is a trial for a Muslim who has to choose between the dunya and the Deen.

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Q. Will it be permissible to take a scan of one's driving licence picture and submit it to the company?

A. A scan of one's driving licence is commission of a sin. Only if this is required for governmental issues, will it be permissible, not merely for getting a job.

Q. Is it permissible to work in a room full of mannequins?

A. It is haraam to be in such a room. Working in a room full of visible shayaateen is not permissible.

Q. Is Sajdah Tilaawat permissible after Fajr Salaat, before sunrise?

A. Sajdah Tilaawat after Fajr Salaat until just before sunrise is permissible.

Q. A father took permission from his daughter to have her Nikah performed, but there were no witnesses to listen to the daughter giving consent. Then with the father's permission the Nikah was performed in the Musjid. Is the Nikah valid?

A. The Nikah is valid even if there were no witnesses to the girl's consent. The father's presence at the Nikah ceremony sufficed. The validity of the Nikah is not dependent on witnesses at the time of obtaining the girl's consent.

Q. What is the position of a Muslim who participates in a Christmas party?

A. The one who participates in the Christmas party should renew his Imaan and his Nikah if he has a wife.

Q. What is the Shar'i status of using a western high toilet?

A. If circumstances do not compel the use of this ugly kuffaar system, then it will not be permissible. The use of western high toilets is not permissible. Only if one has a valid reason, e.g. unable to sit due to sickness, may such a filthy device be used. Or if one is in such a place where the only toilet available is a western high pan.

Q. After the Nikah, the newly weds had a private talk for just a couple of minutes. Thereafter was the walimah. Is this walimah valid?

A. Yes, the Walimah in the case mentioned by you is valid.

Q. What is the status of a stepmother?

A. The stepmother is in the very same position as the real/natural mother. The children have to obey and respect her in the same way as they would for their own mother. There is no difference.

Q. My son has completed Hifz. May I invite family and friends for a feast?

A. The feasting function for the completion of Hifz is bid'ah. It is not permissible. Distribution of sinhi is also bid'ah. There is no basis for these customs in the Sunnah. Give the money to poor Muslims and you will be rewarded much, Insha-Allah.

Q. A non-Muslim court has issued a decree of divorce. Is this valid in terms of the Shariah? A Mufti says that it is one Talaq Baa-in?

A. The mufti is a jaahil. A decree of divorce issued by a non-Muslim court or by even a Muslim secular court is not valid in the Shariah.

Q. Is it permissible to recite Surah Yaaseen 41 times during a calamity, sickness, for Isaal-e-Thawaab, etc.?

A. It is permissible to recite Surah Yaaseen 41 times for Isaal-e-Thawaab, etc. But it is not permissible to recite in congregation and to invite people to a gathering for this recitation. Recite alone at home. Any portion of the Qur'aan Majeed may be recited for Isaal-e-Thawaab. The customs in vogue pertaining to reciting Surah Yaaseen are bid'ah.

Q. I have two wives. To what extent is equality Waajib in expenses? If for example, the phone of the one wife needs repair and I have it repaired, do I have to provide the same amount to the other wife as well?

A. Yes, you have to. Equality of monetary expenses and gifts is incumbent for the wives. It is binding to give the same amounts to both wives. Even if the one wife does not require it, the cash has to be given to her. In your example, the amount

NAFL HAJJ AND UMRAH?

Q. I recently read the article of nafl Umrah and Hajj. For many years i have the yearning of going for Umrah, and seeing Allah's House and to visit my Beloved Nabee (Sallallahu alayhi wasallam). Can one go accompanied with a mehram and also with the family?

A. We understand from your question that the purpose of your desire is to gain thawaab. If our understanding is correct, then we apprise you of simple ways of gaining the Thawaab of Hajj and Umrah without undertaking a journey. Our Beloved Nabi (Sallallahu alayhi wasallam) informed us that if one looks with affection at the faces of one's parents, it is the equivalent of the reward of one Hajj. Therefore, if you look 10 times a day with affection at the faces of your parents, you gain the Thawaab of

ten Hajj.

The thawaab of Ishraaq Salaat is a Maqbool Hajj and Umrah. Thus, if your intention is Allah's Pleasure, then gain the thawaab of Hajj and Umrah at home. If Hajj is not Fardh, then in this age it is not permissible to go even with a mahram. You will be embroiled in sin from the time you depart until the time you return within the precincts of your home. Abstention from sin is infinitely superior than Nafl ibaadat. Hadhrat Antaaki (Rahmatullah alayh) said: *"Abstention from one sin, even if it is a sa-gheerah sin, is better than a thousand raka'ts Nafl Salaat, freeing a thousand slaves, and participating in a thousand Ji-haad campaigns."*

Now examine your intention and make your choice. It is not permissible to go even with a mahram.

spent on repairing the phone of the one wife has to be given in cash or kind to the other wife.

Q. Is vanilla essence halaal?

A. Vanilla essence generally obtainable in the shops is not halaal.

Q. Is it permissible for Muslim doctors and nurses to work in a hospital?

A. It is permissible to work as a doctor and as a nurse. However, a female nurse is not allowed to attend to males, and a male doctor has to attend to only male patients. But in an emergency it will be permissible to attend to the opposite sex, but not as a normal practice. Since this condition of the Shariah cannot be fulfilled at hospitals, employment there will not be permissible.

Q. A Muslim man operates a modelling agency. He lures Muslim girls to become models at his modelling premises. What is the Shariah's punishment for a man who lures girls for this type of immoral work?

A. Every Muslim is aware of the punishment of Jahannam for immorality. That is besides the

punishment in the grave and other calamities which befall such immoral fussaag and fu-jjaar. However, it is necessary to understand that the faajir who operates the zina agency attracts only prostitutes. The faasiq/faajir who operates the modelling agency is the lesser shaitaan. The greater evils are the prostitutes who model at his brothel.

He does not 'lure' the prostitutes. Prostitutes are in search of brothels. Using the term 'lure' in the context creates the false impression of innocent purdah nasheen girls being lured by deception to participate in zina activities. The word 'lure' will be correct in the context of the Tabligh Jamaat and the molvis who lure females to the Musjids and other venues for so-called deeni functions. Under deeni guise these entities lure innocent purdah nasheen females into the public. Knowingly or unknowingly they operate as the agents of Iblees to lure and ensnare females for destroying their hayaa and ruining their Imaan. On the other hand, the

(Turn to page 12)

THE NECKTIE – SYMBOL OF SHIRK

AND A MUFTI'S BAATIL FATWA

Q. A Mufti says that it is permissible to wear a tie in a place where both Muslims and non-Muslims are wearing it, and that it will not be permissible in a place where only the kuffaar wear it. Is this right? Please comment in detail. The fatwa seems very confusing.

A. It is very confusing because it is a forked tongue fatwa of a fence-sitting mufti. Zina, liquor and riba will be haraam in all places whether in a place only kuffaar indulge in these acts of abomination or whether both Muslims and non-Muslims perpetrate these acts of immorality. The mufti has grievously erred.

Instead of bringing Muslims closer to Allah Ta'ala by emphasizing the incumbency of Sunnah attire, and the abomination of kuffaar dress style, the mufti renders the Ummah and Islam the great disservice of widening the gulf between Muslims and their Creator.

Rasulullah (Sallallahu alayhi wasallam) said that the one who emulates a people is one of them. One enters the fold of the kuffaar by emulating their useless and superfluous styles. On the other hand, one becomes Allah's beloved by emulating the Sulaha/Auliya even if one is not among them. A Buzrug said: "I love the Sulaha although I am not one of them. Perhaps by virtue of this love, Allah will reform

me."

The function of a mufti is not to indulge in mental gymnastics and create unnecessary and futile latitude in the ahkaam thereby weakening further the extremely deficient bond which Muslims of this era have with the Deen and with Allah Ta'ala. The obligation of the mufti is to draw Muslims closer to Allah Ta'ala and to cultivate in them a realization of Maut, the Qabr and Qiyaamah. These goals can never be achieved by encouraging Muslims to adopt the ways, styles and customs of the kuffaar.

It should be understood that kuffaar attitudes accompany kuffaar styles and customs. The one who will wear a tie, will think and behave like a kaafir. There is takabbur and riya in the kuffaar tie whilst there is tawaadhu (humility) in the simple dress style of the Ambiya (Alayhimus salaam), adoption of which is Waajib for Muslims. The mufti should confine technicalities to his Madrasah students during academic discussion, and emphasize to his pupils that the objective of technicalities which appear to provide leeway is never to water down the ahkaam and to eliminate Taqwa. Cultivation of Taqwa is a Qur'aanic and a Sunnah imperative. Minus Taqwa a Muslim is a vagabond, and this is the category into which the molvis and muftis of this era have cast the Ummah with their flapdoodle and flotsam fallacious arguments which are nugatory

of the *Maqaasid* of the Deen.

Adoption of haraam by Muslims does not equate to halaal. Thus, if the crucifix loses its religious significance and both non-Muslims and Muslims wear chains with crosses around their necks, this practice of shirk is not transformed into permissibility. It will forever remain haraam for Muslims to wear crosses around their necks or keep it even concealed in their pockets.

This is the status of the kuffaar tie. It is the symbol of the cross – of the Christian deity hanging on the cross. This was the origin of the tie regardless of the religious significance being divested. E. Quraishi Sabri commenting on the origin of the necktie, said:

"Towards the end of the 19th Century, the Europeans omitted from dictionaries and Encyclopaedias the introductory phrase about the necktie being a symbol of the cross ... A glance of Encyclopaedias printed before 1898 will confirm this point."

In another report, it is said that the practice of the necktie started on the insistence of the Pope in the year 1790 and that by 1850 all Christian nations had accepted and implemented this order of the Pope.

Regardless of the tie no longer having religious significance, and regardless of the assumption that it never symbolized the cross, the fundamental fact is that it is a superfluous item of kuffaar dress

exhibiting stupidity, ujub (self-esteem), takabbur (pride) and riya (show). There is absolutely no goodness and no worldly benefit in wearing this moronic dress atrocity of the kuffaar. It is a glaring example of *Tashabbuh Bil Kuffaar* (emulating the kuffaar) which is haraam, and which even has the effect of kufr. Preferring any specific custom/practice of the kuffaar is also kufr.

Tashabbuh bin nisaa' (emulating females) is haraam for men. Men who imitate women in any manner are *mal-oon* (on whom settle the curse of Allah) according to the Hadith. Even if a man emulates the dress style of a Muslim woman, he will be *mal-oon*. Will the mufti condone Muslim men wearing abayas/burqahs? What if in a place most Muslim men begin wearing abayas because it has developed into a kuffaar fashion? And, this is not far-fetched. Men are nowadays even walking in public with female panties. Will it then be permissible for Muslim males to wear burqahs? Allah's *la'nat* is on such men who perpetrate *Tashabbuh bin nisaa'*. To a greater degree will the *la'nat* settle on Muslim men committing *Tashabbuh bil kuffaar*. After all, Muslim women have Imaan whilst the kuffaar are bereft of Imaan.

The attitude of halaalizing kuffaar dress styles and other superfluous and stupid practices on the basis of the dress style having gained popular

acceptance by both non-Muslims and Muslims is absolutely putrid and satanic. With the passage of time the entire Sunnah becomes eroded and even displaced for the adoption of kuffaar culture which brings along with it all the attitudes, thinking and concepts of the kuffaar. It is this creeping disease which has made praying in churches and standing in the ranks with kuffaar priests and pundits acceptable. That is why there are characters of the ilk of reverend Bham and MJC carrion halaalizing sheikhs who accept and participate in kuffaar acts of worship.

Will a Muslim with his kurtah on wear a tie? There is consensus of all and sundry, including the mufti who halaalizes the tie, that no Muslim wearing a kurtah will put on a tie while dressed in a kurtah. But if he is dressed in western attire or a suit, then without hesitation he will don the kuffaar tie? Why this difference? Why will he wear a tie with a western shirt, but not with a kurtah? There is no need to even answer this question.

Western dress comes with its effects and attitudes of kibr, ujub and riya. It is an acceptable dress for a man who wants to visit a casino, a brothel, a gambling den and any evil haunt. On the contrary, Islamic dress prevents a Muslim from frequenting these dens of Iblees. Wearing the kuffaar tie of shirk is haraam. The mufti has grievously erred in providing leeway for its adoption.

THE DAUGHTER OF IBLEES

Hadhrat Shaikh Abul Hasan Shazli (rahmatullah alayh) said:

"The world is the daughter of Iblees.

Whoever marries his daughter, Iblees begins to frequent his home. After consummating this marriage, the dunya's father, (Iblees) makes this person's house his permanent home."

KHULAH

KHULAH IS A mutual agreement between husband and wife whereby the wife buys her freedom in exchange for a payment she makes to her husband.

If a wife wishes to be set free from her husband, but he refuses to issue Talaaq, she can induce him to divorce her in exchange of a sum of money. If he accepts her offer, and the wife pays

the agreed sum, one Talaaq Baa-in which completely ends the Nikah comes into effect. This is called *Khulah*. *Khulah* cannot be unilaterally imposed on any of the spouses. It is a mutual agreement. Any one of spouses has the right to reject the proposition.

In some quarters there exists the misconception that *Khulah* is a right which the wife can impose on her husband. This idea is totally baseless.

THE IMPERATIVE IMPORTANCE OF THE SUNNAH

“If the people of a city (or town or village) abandon the Sunnah of the Miswaak, we shall wage war (Qitaal with the sword) against them just as we would wage war against the murtaddeen (those who have renounced Islam) so that people do not become audacious in abandoning the Ahkaam (laws and practices of Islam).”
(Abdullah Ibn Mubaarak – Rahmatullah alayh)

This observation more than adequately conveys Islam’s attitude towards those who abandon the Sunnah. The abhorrence of the Shariah is magnified regarding those scoundrels, in fact zindeeqs and murtadds, who scorn, despise and

mock any teaching of Islam even if it is among the *aadaab* which is a category less than *Mustahab*.

The attitude which most people who abandon the Sunnah teachings have, is *kufr*. In *Al-Muheet*, *Az-Zaheeriyah*, *Al-Walwaaljiah*, *At-Tajnees*, etc. it is mentioned:

“If the people of a town unite to abandon Witr, the Imaam (i.e. the Ruler) should punish them and imprison them. If they do not desist (from their abandonment), he should wage war against them.

If they abstain from fulfilling the Sunnah acts, the response of the Aim-mah of Bukhaara is that the Imaam should wage

war against them just as he would wage war against them for abandoning the Fardh ahkaam because it has been narrated from Abdullah Ibn Mubaarak: “If the people of a city (or town or village) abandon the Sunnah of the Miswaak, we shall wage war (Qitaal with the sword) against them just as we would wage war against the murtaddeen (those who have renounced Islam) so that people do not become audacious in abandoning the Ahkaam (laws and practices of Islam).”

In *Al-Umdah* it appears as follows: *“The people united to abandon the Athaan. The Imaam (Ruler) should punish*

them, and upon them abandoning the Sunnah, he should wage war against them. In Al-Khulaasah, it is further stated: ‘This (action of the Imaam) is when the people abandon the Sunnah in transgression although they accept it (the Sunnah) to be the Haqq. However, if they do not regard the Sunnah as the Haq, they will be declared kuffaar.’

These are merely a couple of narrations pertaining to the abandonment of the Sunnah. Such abandonment leads to even *kufr*. However, in our time in which *fisq* and *fujoor* predominate and even *molvis* justify abandonment of the Sunnah on the basis of bizarre *kufr* and *baatil* interpreta-

tions, the Deen has become a toy in the hands of all and sundry. The Deen has become a hobby to adopt and shun in terms of whims and fancy.

This is the age in which *kufr* predominates. About this age, Abdullah Ibn Amr (Radhiyallahu anhu) narrates:

“A time will dawn when people will assemble in their Musaajid and perform Salaat whilst not a single one of them will be a Mu’min.”

They will be *kuffaar* of the *zindeeq* category. They will interpret away the Shariah as was revealed by Allah Ta’ala, taught by Rasulullah (Sallallahu alayhi wasallam) and practised by the Sahaabah and the Salafus Saaliheen.

CHRISTMAS PARAPHERNALIA

A Brother wrote the following letter of Naseehat to a Muslim supermarket: Asalaamualaikum.

Just having purchased some items from your plastic shop, I was shocked to see your Muslim staff wearing 'Christmas' hats. Also in

one of your isles you have for sale 'happy hour' and glasses for 'tots'. Now these are all liquor related items.

By wearing the Christmas hats in effect you are 'emulating' the *kuffaar*. And the ruling of the Shariah is that when you em-

ulate the *kuffaar* you become part of them. Frightening don't you think?

Brother, you have a well established business. By attending to my concerns your sales will not be affected in any way. Hoping that you will heed my advice." On us is only to deliver. (End of letter)

OUR COMMENT

It is not permissible for Muslim traders to follow the *kuffaar* traders into the “lizard’s hole” of stupid emulation. It is *haraam* to adopt the superfluous, useless and stupid methods and customs of the *kuffaar*.

Rizq will not increase by emulating the *kuffaar*

nor will it decrease by abstention from such emulation.

Rasulullah (Sallallahu alayhi wasallam) said: ***“Rizq is sealed (pre-ordained and fixed) and the greedy one is deprived.”*** i.e. He will never acquire more than the stipulated fixed amount decreed by Allah Ta’ala.

RIZQ AND BANK INVESTING

An integral part of Imaan is the belief in the *Razzaqiyat* (Providence) of Allah Azza Wa Jal. That Allah Ta’ala is the Sole Raaziq and that our Rizq is predetermined and fixed. These are incumbent beliefs of the Mu’mineen. Anyone who entertains any doubts regarding these fundamental aspects of Imaan leaves the fold of Islam.

LIKE A SHADOW
Rasulullah (sallallahu alayhi wasallam) has informed us that Rizq follows us like our shadows accompany us, and that Maut arrives only after man has consumed his last pre-ordained morsel of food.

Allah Ta’ala states in the Qur’aan Majeed:

“Numerous are the animals which do not carry with them their rizq. It is Allah Who feeds them and you.”

The Mashaaikh say: *“On us is to worship Allah in the manner He has commanded us, and on Him is to feed us in the manner He has promised us.”*

NUSOOS

The Qur’aanic and Hadith *Nusoos* which guarantee man his sustenance on earth are numerous. There is no scope for a Mu’min doubting Allah’s and His Rasool’s words.

When the Mu’min understands and believes in Divine Providence and the Divine Promise to provide for us and sustain us in our earthly sojourn,

then there is absolutely no need for him to look beyond the confines of the Shariah for ways and means to collect his Rizq from Allah Ta’ala.

HARAAM

Among the *haraam* ways and means of acquiring rizq is investment with banks. The prohibition and filth of *riba*, wine and pork are known to every Muslim child. Yet we find in our day Ulama conjuring with fallacious methods of interpretation (*Ta’weel-e-Baatil*) to legalize these moral, spiritual and physical poisons and disease.

It does not matter under which Islamic sounding title and name a bank product is disguised and marketed, the fundamen-

tal basis of a bank’s operations is *riba* of which insurance is an inseparable constituent of all deals.

The ‘profit’ the bank pays on investments is an outer deceptive veneer. A bank is not a factory or a shop which yields true profit. It trades in pieces of paper—certificates, shares and the like. How is it possible for an institution of *riba* to pay pure profit in the Islamic sense?

As far as the depositor of funds in the bank is concerned, he is simply saving money. His investment account is just another savings account. He does not understand head or tail what is happening in the bank and what the bank does with the funds. There is no separation of funds in the bank. Every-

thing is calculation and reflections of figures on statements.

Muslims should not be hoodwinked by the ‘Islamic’ financial products offered by the *riba* banks. And, the so-called Islamic banks are included in the category of *riba* banks.

HALAAL

Allah Ta’ala commands us in the Qur’aan Shareef: *“O People! Eat from the earth what is halaal and tayyib, and do not follow in the footsteps of shaitaan. Verily, he is to you an avowed enemy. Verily, he (shaitaan) commands you with evil and immorality, and that you speak about Allah what you do not know.”*

Consumption of *halaal* induces obedience, gener-

(Continued on page 8)

SUGAR IS POISON

TOXIC EFFECTS OF SUGAR

- ⇒ Speeds aging process
- ⇒ Suppresses immunity
- ⇒ Disturbs mineral balance
- ⇒ Raises cholesterol & triglycerides
- ⇒ Increased risk of Alzheimer's
- ⇒ Diabetes & hyperglycaemia
- ⇒ Tooth decay / periodontal disease
- ⇒ Weight gain & obesity
- ⇒ Candidiasis – yeast infections
- ⇒ Kidney disease
- ⇒ Hyperactivity
- ⇒ Depression & anxiety
- ⇒ Several types of cancer
- ⇒ Weakened eyesight
- ⇒ Osteoporosis
- ⇒ Coronary heart disease
- ⇒ Crohn's disease and ulcerative colitis
- ⇒ Asthma
- ⇒ Arthritis
- ⇒ Gallstones and kidney stones
- ⇒ Hormonal imbalances
- ⇒ Appendicitis
- ⇒ Multiple sclerosis exacerbation
- ⇒ Decreased growth hormone
- ⇒ Emphysema
- ⇒ Fatty liver
- ⇒ Constipation
- ⇒ Fluid retention
- ⇒ Headaches & migraines

Source: edibleharmony.com

HARAAM PAPERS DEFILING THE MASAAJID

A Musjid is figuratively described as the *House of Allah*. As such it incumbently deserves the highest degree of respect. It is an abode of sanctity and it will remain so even beyond Qiyaamah. According to the Hadith, the grounds on which all the Musajaajid of the world are built will be incorporated into a single homologous whole and entered into Jannat.

Due to the lofty position and sanctity of the Musjid, many *ahkaam* (Divine Rules) are related to the *House of Allah*. One of these rules is the

Waajib (compulsory) observance of the sanctity and purity of the Musjid. The *purity* of the Musjid consists of two classes—physical purity and spiritual purity.

SPIRITUAL PURITY

The spiritual purity of the Musjid is defiled in several ways. One of these ways of defilement, which is the purpose of this *Naseehat*, is the proliferation of haraam advertising material and newspapers with haram pictures.

This disease is widespread. Most Musjids in

HONOUR THE ATHAAN

Rasulullah (sallallahu alayhi wasallam) ordered attentive ears for the Athaan. Muslims are expected to listen attentively to the Athaan and respond in like terms to the Muath-thin. Only when the Muath-thin proclaims: *Hayya alas Salaah, Hayya alal Falaah*, will the response be: *Walahoula wala quwwata illa billaah*.

EVERYONE

The command to listen and respond is directed to everyone, except to those who happen to be in the process of Salaat. Ustaadhs and lecturers are not excluded from this command. There is no evidence for the total abandonment of this command. Ustaadhs and those engaging in bayaans (Deeni lectures) have exempted themselves from this command without any valid basis.

When the Athaan begins, those engaged in Tilaawat of the Qur'aan, in teaching and lecturing, should terminate their personal acts of ibaadat and be at attention to fulfil the Masnoon command of Rasulullah (sallallahu alayhi wasallam).

MASNOON

Personal acts of piety and worship can be resumed at any time. But, there is no compensation for missing the Masnoon act of listening and responding to the Muath-thin. Personal opinion, whims and fancy should be set aside when these clash with Masnoon acts, the observance of which is incumbent.

the country allow haraam newspapers such as Al-Qalam, Muslim News, etc. to use the Musjid as a distribution point. These papers, are saturated with haraam flotsam. Kuffaar sports, pictures, haraam adverts (carrion, insurance, etc.) frivolous articles, and even Kufr beliefs which corrupt Imaan and Akhlaaq are the salient features of these papers.

The Musjid is being used to advertise the business interests of traders. This too constitutes a de-

filement of the sanctity of the Musjid. The Musjid may not be utilized for the promotion of the business interests of traders. Even Ramadhaan timetables which advertise business activities should not be permitted to be distributed from the Musjid.

DUTY

It is the duty of the Imaam, trustees and musallis of the Musjid to put a stop to this unholy practise which is defiling the sanctity of the Musjid. Of special importance is to ban all the haraam

Dress For Salaat

When the Mu'min stands in Salaat, he should understand that he stands in Allah's Presence. For the Divine Presence, the Shariah requires him to be dressed respectfully. It is haraam to be dressed in the lewd styles of the kuffaar when standing in the Divine Presence.

Dress such as T-shirts and jeans; T-shirts or any other type of garment bearing logos and inscriptions; bermudas and the like are haraam. Wearing such kuffaar dress is prohibited at all times. Wearing such dress for Salaat magnifies the sin.

Salaat performed with such kuffaar dress styles is Makrooh. If someone has performed Salaat with such dress, it is incumbent to repeat the Salaat within the time and with proper dress.

It is not permissible to enter a Musjid with T-shirts and other types of clothing on which appear slogans, logos and inscriptions even if the pictures are of inanimate objects.

newspapers which propagate the religion of shaitaan portrayed as 'Islam'.

It is also haraam for Muslims to advertise their wares and businesses in newspapers which carry pictures of people and promote the kufr of modernism, liberalism and *ilhaad*.

RIZQ AND BANK INVESTING

(Continued from page 7)

ates healthy morality and develops elevated spirituality. On the contrary, haraam constrains man to follow shaitaan and to fabricate falsehood in the name of the Deen. This is what the ulama-e-soo' are guilty of. They are not concerned with the Imaan and Akhlaaq of the Ummah. Their prime concern is the pecuniary issues of the riba banks. The desire is not to assist the Mus-

lim community.

Muslims cannot be assisted by legalizing 'financial products' of riba banks. On the contrary, embroilment with banks enchains a man to lifelong debt. There is no goodness in bank transactions.

Our advice to the community is to stay far from the financial products which riba banks are marketing under the auspices of 'halaal' certificates.

AMR BIL MA'ROOF FOR PROTECTION

One of the main benefits of Amr Bil Ma'roof Nahy Anil Munkar (Commanding righteousness and prohibiting evil) is salvation from Allah's punishment which ultimately engulfs the transgressors in the world. The Qur'aan Majeed states:

"Then when they forgot what they had been commanded with (and the punishment arrived), We saved those who used to prohibit evil and We apprehended the transgressors with the terrible punishment because of the evil they used to perpetrate." (Surah A'raaf)

LESBIAN QIRAA'T PROGRAMME

Not so long ago there was a ladies qiraa't programme at a mosque in Cape Town. A woman qaari from Egypt was the main performer at the concert of Iblees. In reality this was a gathering of lesbians and similar kind of perverts using the Qur'aan Majeed to accord dignity and respectability to their haraam programme.

All of the participants in the haraam

programme have been entrapped by shaitaan into his tentacles. According to the Hadith, women are the snares of shaitaan. The worst of these snares are the lesbians whom Iblees employs to undermine the Deen.

Every straight-thinking Muslim can understand the evil of the 'qiraa't' programme of the lesbians. Only lesbians derive pleasure in such shaitaani programmes.

THE 40 DAY PRACTICES

Q. What is the difference between the Tabligh Jamaat's 40 day *chilla*, and the Barelwi's 40 day khatam ceremony?

A. There is much difference between these two acts. The 40 day khatam ceremony of the Barelwis and of others besides the Barelwis is an accretion into the Deen. A new act in the form of 'ibaadat' has been innovated. It is elevated to the status of wujoob. It implies that the system of Isaal-e-Thawaab of the Sahaabah and the Salafus Saaliheen was deficient, hence the need to fabricate the 40 day custom.

The 40 day custom of the Bid'atis has not been

introduced to protect any Masnoon act of ibaadat or Shar'i institution. It is in entirety a new practice innovated as an independent act of 'ibaadat', and which has been elevated to the status of wujoob. It is not a method to protect the Sunnah or the Shariah.

Further aggravating the villainy of this bid'ah is the accompaniment of other factors such as feasting after reciting the Qur'aan. In essence it is a merrymaking party promoted as ibaadat.

People died in the age of the Sahaabah and at all times. The Qur'aan existed from the age of the Sahaabah. Rasulullah

(Sallallahu alayhi

wasallam) and the Sahaabah had adequate awareness of the method of despatching Thawaab for the amwaat. When the 40 day khatam custom did not exist in the noblest of ages among the noblest of people, the bid'ah and haraam status of the 40 day custom of the Qabar Pujaari sect should be quite manifest.

On the other hand, the 40 day Tablighi activity of the Tabligh Jamaat does not introduce any new act of ibaadat in the Deen. Its objective is not the fabrication of a new act of ibaadat. The objective of the 40 day excursion is to teach, promote and inculcate in people

the very same fundamental acts commanded by Allah Ta'ala, namely, the Kalimah, Salaat, Saum and observance of the Sunnah in daily life. The 40 day Tablighi Jamaat programme is supposed to strive to secure these objectives which Rasulullah (Sallallahu alayhi wasallam) propagated.

The 40 day programme of the Tabligh Jamaat is simply a method – a permissible method of Tabligh and Ta'leem of the very same teachings of the Deen taught by Rasulullah (Sallallahu alayhi wasallam). Just as the Madaaris have 5 year and 7 year study courses, so too does the Tabligh Jamaat have 40 day and

one year Tabligh courses.

The *ghulu'* of the Tablighi Jamaat is a separate issue. It is their attitude of *ghulu'* which has despoiled their permissible methods. Shaitaan has managed to sidetrack and divert them from the Straight Path, hence they have come to believe that all other methods of Ta'leem, Da'wat and Tabligh are superfluous and that only their method is correct, and in fact Waajib. If it transpires that they are promoting their 40 day programme or any other of their methods to be Waajib, then obviously it will enter into the domain of bid'ah and be condemned.

ADVICE FOR A HOMOSEXUAL

Q. I am a prisoner in a U.S.A. jail. I have been a homosexual since childhood. In jail I have embraced Islam. I perform Salaat, fast and generally practise the Deen as best as I am able to. However, the brothers threaten me with violence and want to expel me from the Jamaa't. What is my status? Am I a Muslim? Is my Imaan nullified?

A. Only if one believes that homosexuality or any other sin is halaal (permissible) will it nullify Imaan. As long as the perpetrator of the sin believes that his act is sinful he remains a Muslim, albeit with extremely weak and deficient Imaan.

Brother, as long as you do not justify your sexual perversion, and as long as you believe that it is sinful, you remain a Muslim. You are required to struggle against your emotional state and desires to restrain expression of your unnatural desires.

Consider a Muslim who is not a homosexual. He is also not married. He has a strong urge for gratifying his sexual desires, but he is unable to find a woman to marry. Now what is he required to do in this scenario? Islam commands him to restrain his desires and not to indulge in fornication

even if for some reason he is unable to get married his entire life, e.g. he may have been sentenced to a lifetime in prison. He has no option but to restrain his sexual lust and not indulge in fornication or in any other act of sexual perversion such as masturbation. But if he falls victim to shaitaan and his nafs and he commits fornication, he remains a Muslim because he knows and believes that his fornication is a grievous sin.

In exactly the same way should be the homosexual. He must never believe that the act of homosexuality is permissible. He must always resort to Taubah (seeking forgiveness) and implore Allah Ta'ala to eliminate the unnatural tendency in him. Allah Ta'ala is merciful and forgives all sins, no matter how great, vile and how numerous the sins are.

The brothers who threaten to commit violence against you are in error. Their only right is to repeatedly offer you advice and to warn you of Allah's punishment.

REWARD FOR WOMEN

Once when a lady questioned Rasulullah (Sallallahu alayhi wasallam) regarding the numerous rewards in store for men in view of their participation in many acts of ibaadat from which women are deprived, he said:

"O woman! Understand well and convey to the other women that if a woman is a good wife to her husband, she searches for his pleasure, and she obeys and conforms to him, then this is the equivalent of all that (i.e. the activities of ibaadat

which the woman had enumerated)."

She had mentioned that men are favoured with Jumuah, Jamaa-aat, visiting the sick, participation in Janaazah, repeatedly performing Hajj, and Jihaad fi Sabeelillaah. Rasulullah (Sallallahu alayhi wasallam) assured her that only by pleasing the husband, the woman gains the thawaab of all of these acts.

It should, however, be remembered that the husband may not be obeyed in haraam. The wife is not permitted to submit to his

haraam wishes and orders. But it is incumbent to obey him in all things permissible even if the Shariah has not initially imposed it on her as an obligation.

Noteworthy in the lady's statement are:

(1) Repeatedly performing Hajj, (2) Visiting the sick and (3) Jihad. This indicates that these acts were generally exclusive with males.

It was not the normal practice of women to go for Nafl Hajj/Umrah, visiting the sick and participating in Jihad. These acts were exceptions for them.

HARSHNESS IN TA'LEEM

"Responding harshly to nonsense and ta'leem with harshness are not in conflict with akhlaaq (good moral conduct)." (Hadhrat Maulana Ashraf Ali Thanvi)

Although this is not the norm, there are occasions when severity has to be adopted in Amr Bil Ma'roof. This was the tareeqah of Rasulullah (Sallallahu alayhi wasallam), of all the Ambiya and of the Sa-

haabah. Their method of Amr Bil Ma'roof Nahy Anil Munkar was not deficient. It embraced different attitudes.

Whilst Hadhrat Nabi Isaa (Alayhis salaam) is famed for tenderness, he once expelled some people from the Musjid when he found them engaging in conversation. He hit them with his shawl. There is no need to elaborate on the method of Hadhrat Umar (Radhiyallahu anhu).

His *dhurrah* (whip) is famous and proverbial. And, even Rasulullah (Sallallahu alayhi wa sallam) occasionally reacted with anger, annoyance and severity.

SHAITAAN'S ABODE

"Constantly keep cutting the nails, for verily it is the place of shaitaan, and from it (long nails) develop forgetfulness."

Long finger nails are a haraam kuffaar style. Under such filthy nails dwell shaitaan.

TAQWA

“Taqlwa is to be far away from all things which distance one from Allah Ta’ala.” (Hadhrat Abdullah Khafeef)

Taqwa is achieved by abstaining from all activities and attitudes which are sinful and from even such acts which may be permissible but which do not countenance the

Pleasure of Allah Ta’ala. Such acts have no benefit in the Aakhirat. Such deeds are futile in which there is no worldly benefit nor benefit in the Aakhirat.

Rasulullah (Sallallahu alayhi wasallam) said:

“You will not attain the rank of the Muttaqeen as long as you do not abstain from permissibilities

for the fear of committing impermissibilities.”

A futile act may be initially permissible, but constant or much indulgence culminates into haraam.

WHO ARE THE ULAMA-E-HAQQ?

Explaining who in the truest sense of the concept are the Ulama-e-Haqq (the True Ulama), Hakimul Ummat, Hadhrat Maulana Ashraf Ali Thaavi (rahmatullah alayh) said: “How can he (an Aalim) be of the Ahl-e-Haqq when his gaze is focussed on others (besides Allah Ta’ala)?

Walahoula wa la quwwata! It is utterly disgraceful that a man is initiated as a mureed (by a Shaikh) merely to increase his circle and strength. Haqq is such a power that if in the entire world there remains only one Man of the Haqq, and the whole world is filled with Ahl-e-Batil (People

of Falsehood), then the Aalim of Haqq views them all as beings devoid of reality.

He understands and knows: ‘I can overwhelm them all (with the Haqq).’ If he (the Aalim of Haqq) lacks this degree of spiritual power, then, in fact, he is not among the Ahl-e-Haqq.”

NADWATUL ULAMA AND ABU JAHL

“Nowadays people suffer from a lamentable insanity regarding names. When they embark on a project, they desire a new and a unique name. By virtue of this insanity, Nadwah (i.e. Nadwatul Ulama in Lucknow) committed a serious blunder. Searching for a new name, they named the council of the Ulama with the epithet of ‘Nadwah’

Nadwah was the designation of the organization of the chief of the juhhaal (ignoramuses), the

enemy of Allah, Abu Jahl. The primary objective for the formation of this body (the Nadwah of Abu Jahl) was to harm Rasulullah (Sallallahu alayhi wasallam) and to prevent the spread of the Deen.

It is therefore not surprising that this very influence (of Abu Jahl’s Nadwah) is today raining on Nadwah (i.e. Nadwatul Ulama of Lucknow).”

(Hadhrat Maulana Ashraf Ali Thanvi)

AN ATTITUDE OF KUFR

Hadhrat Hasan al-Mutee’ (rahmatullah alayh) said:

“If a man has three wives, and someone who hears that he is contemplating to marry a fourth woman, criticizes him, then I fear for him kufr on account of his criticism because Allah Ta’ala says (in the Qur’aan about men): ‘Verily, they are not blameworthy.’”

TABLIGH JAMAAT

Q. The letter which The Majlis published about the Tabligh Jamaat contained serious accusations. A senior of the Jamaat has been accused of homosexuality, etc. Have these accusations been verified with evidence? I am associated with the Tabligh Jamaat. I am confused and concerned.

A. We are not interested in listening to the evidence or reading it. We do not have the inclination to pursue the very serious allegations for which the evidence has been offered to us, but we decline to pursue the matter. It is not our intention to conduct a public trial of the persons implicated.

While the letter which we have published does not mention the name of the person who has been accused of homosexuality, etc., letters published by others do mention the name. You must have seen the letter in which

someone living in Madinah has made a public challenge to a senior Tablighi worker for a *mu-baalahah*.

Whilst the Tabligh Jamaat has done tremendous good Deeni work, it has unfortunately veered from the Straight Path and is set on the path of bid’ah and deviation. We shall, Insha-Allah, soon be publishing a detailed appraisal of the Tabligh Jamaat.

Continue your association with the Jamaat, but abstain from their errors, baseless extremism and deviation. The first and greatest disease which has befallen the Jamaat is *ghulu’* – *bigotry, haraam extremism and filthy arrogance* which have set the Tabligh Jamaat on the path of deviation. That is why it is currently afflicted with the *Athaab* of the two mutually hostile factions at each other’s throats.

UBOODIYAT

Uboodiyat (to be Allah’s slave) has two constituents:

(1) To assign all affairs to Allah Ta’ala. For the masses this means to utilize the permissible ways and means correctly within the confines of the Shariah to achieve lawful objectives. For the Auliya it has another higher meaning. Their tawakkul is of an extremely lofty stage.

(2) To bear with tolerance all hardships and misfortunes without

complaining. As far as the Auliya are concerned, this means to accept hardships and calamities with contentment and to

be pleased. Their focus is on Allah Azza Wa jal, hence they are conscious of Allah’s decrees in all acts and developments.

ANIMOSITY FOR THE SAKE OF ALLAH

Shaikh Qiwaamuddin (rahmatullah alayh) was among the great Auliya of the 9th Hijri century. He flourished in the city of Lucknow, India. The Shaikh had a son whose name was Muhammad. The son who was in the employ of the king of the time was given to worldly indulgence. Since the king and the nobles of the king’s court held Shaikh Qiwaamuddin in high esteem, they all respected his son and did their utmost to serve him. However, due to his misconduct, his father, Hadhrat Qiwaamuddin was highly displeased with him.

Meanwhile, the king had appointed the son, Muhammad to a high post outside the city of Lucknow. Muhammad began to realize his folly and resolved to repent. From where he was stationed he made many endeavours to please his father and gain his goodwill, but he failed. One day he set off for the city of Lucknow to personally meet

his august father and to seek pardon for his past conduct.

On arrival in Lucknow, some people notified Hadhrat Qiwaamuddin (rahmatullah alayh) of his son’s arrival and purpose. Hadhrat Qiwaamuddin replied: “I have no desire for such an ignorant person to come into my presence.” He thus did not allow his son to visit him. Meanwhile, a disease suddenly afflicted Muhammad, and he died without having had the opportunity of meeting his father and seeking forgiveness from him.

Rasulullah (sallallahu alayhi wasallam) said: *“Love is for the sake of Allah, and animosity (too) is for the sake of Allah.”* This renowned Wali adopting this attitude refused to even look at his son. Although the father was immensely grieved by his decision, he cast aside his paternal feelings for the sake and pleasure of Allah Ta’ala.

THE CALAMITY OF LEADERSHIP

Offering advice and admonition to the Muslim army, the eminent Sa-haabi, Hadhrat Salmaan Faarsi (radhiyallahu anhu) said: “If eating sand will save you from being the ruler of even two persons, then rather do so (that is, eat the sand but do not become the ruler). And fear the cry of the oppressed, for verily it (the curse of the oppressed) is not debarred (from penetrating the Heavens and reaching the Divine Court).”

TAFWEEDHUT TALAAQ

Tafweedhut Talaaq is the delegation by the husband of the right to issue Talaaq. The man either prior to Nikah or after Nikah delegates the right to issue Talaaq to someone. When the one who has been authorized to issue Talaaq, on the request of

the wife issues a Talaaq it will be valid and she will be released from the Nikah. This right could also be delegated to the wife although it is unwise to do so. The right should be delegated to a responsible person who understands the implications and con-

sequences of Talaaq.

FOREIGNERS

Due to the callousness of many foreigners who marry local females, it is wise and in their own interests for women to insist that their future husbands sign a Tafweedhut Talaaq form. There are many

cases of foreigners who married cheaply here and after a short while they simply deserted their wives without giving them Talaaq. This creates difficulties and complication. Annulment is a difficult and lengthy process. If the foreigner is not prepared to sign the document, his marriage pro-

posal should be rejected. While there are exceptions, most of them are callous, opportunists and have absolutely no understanding of the Deen. Armed with a Tafweedh document, the wife can save herself from much misery and grief when the unscrupulous man absconds.

THE SATANISM OF THE BOGUS "DEOBANDIS"

(Continued from page 1)

tions such as Jaamia Ahzar of Egypt has overtaken almost *all* the Darul Uloom associated with the Deobandi School of Thought.

The Deen is now being imparted at these institutions for only worldly objectives – for *nafsaaniyyat*, in fulfilment of Rasulullah's prediction: "*And Deeni Knowledge will be acquired for purposes other than the Deen.*" The very first hurdle in the path of the shaitaaniyyat which is presently being espoused in these institutions is the sacred concept of rigid *Taqleed*. This concept is the most formidable barrier for *kufri*, *bid'ah*, *dhalal* and *baatil*. Shaitaan has now succeeded in his conspiracy of subverting and undermining the Sha-

riah. Presenting Hadith as his subterfuge and bait, he has succeeded in his nefarious plot to wean the Asaatizah and the Students from the Taqleed which the Qur'aan commands.

BAATIL TA'WEEL

Every Shar'i *hukm* which is unpalatable to the nafs and incompatible with immoral western trends, is subjected to *baatil ta'weel* for achieving its abrogation and displacement to make way for the introduction of the ideas of liberalism spawned by the western kuffaar. But all this shaitaaniyyat is effected and given licence with Ahaadith which are brutally mutilated and rudely torn out of their context.

Admut Taqleed (abandonment of Taqleed) is being advocated and practised by

these molvis of shallow understanding and deficient textual knowledge without overtly making this declaration – a declaration which is the salient feature of modern-day Salafi'ism.

While the new molvi products silently and subtly refute the Taqleed of the Aimmah-e-Mujtahideen, due to their *jahaalah*, they have adopted a strange taqleed – a taqleed of deviates. Consider the haraam acts of picture-making, television, abandonment of *hijab*, inviting females to emerge from their homes to participate in public activities, female-driving, intermingling of sexes, kuffaar sport, etc., etc. Those Ulama who are the Muqallideen of the Aimmah-e-Mujtahideen have presented solid cases of arguments to substantiate

the sacred prohibition of all these evil and immoral activities which molvis belonging to the league of *ulama-e-soo'* have legalized and are incrementally legalizing. In this art of Satanism, the shaitaani radio muftis and molvis hold degrees of perfection.

HIZBUSH SHAITAAN

Unable to refute the Shar'i arguments of the Ulama-e-Haqq, the deviants who belong to the army of shaitaan (*Hizbush Shaitaan*), cling to the taqleed of senior deviants who once upon a time were members of the Fraternity of Haqq. Thus, we find those ludicrous molvis who have shrugged off the Taqleed of the Aimmah-e-Mujtahideen, citing in defence of their *baatil* the views of some Pakistani ulama who have fallen

from the Pedestal of Haqq.

Abandonment of the superior Taqleed of the Aimmah-e-Mujtahideen and adopting the taqleed of deviant so-called seniors of Pakistan who have traded their souls for the carrion offered by the western Riba banks, is pure satanic deception. They all are entangled in the web known as *Talbees-e-Iblees*. They have become like the Yahood and Nasaara whom the Qur'aan castigates in the following stricture: "*They take their priests and saints as gods besides Allah.*" The puny molvis here in South Africa – those who have surreptitiously and covertly abandoned the Taqleed of the Aimmah-e-Mujtahideen have become bogged in the same rut of evil in which the Yahood and Nasaara had

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BETWEEN FEAR AND HOPE

Once a visiting Buzrug was sitting in conversation with Hadhrat Hasan Basri (Rahmatullah alayh). From the window of the house they observed a crowd dragging a headless body. Seeing this, Hadhrat Hasan fell down unconscious. After some time when he regained consciousness, the Buzrug asked Hadhrat Basri to explain the episode. Hadhrat Hasan said:

"The slain man was a great, well-known Zaahid and Aabid. (he was known to be a Wali). One day when he left his home to go to the Musjid, his eyes fell on a Christian

woman. His nafs overwhelmed him, and he fell madly in love with her. He passed many days in restlessness.

When lust overwhelmed him, he went to the woman and proposed marriage. She refused and said that she would marry him on condition that he embraces Christianity. His intellect was overwhelmed by lust. After a few days he accepted Christianity. He went to the home of the woman, announced his presence and that he had accepted Christianity as his religion.

The lady rebuking him

said that she will not marry such a despicable man who had bartered away his everlasting salvation of the Hereafter for the miserable temporary pleasure of the world. She informed him that whilst he had become a Christian, she had adopted Islam, the path of everlasting salvation.

This man (the former 'wali') was executed because of his *irtidaad*. (Islam's punishment for a murtad is execution). The crowd was dragging his corpse to dump it. A murtad does not deserve a burial.

When the people

asked the former Christian to explain her acceptance of Islam, she recited Surah Ikhlās. Astonished, they asked how she had learnt this Surah. She said:

"One night in a dream, I saw myself being taken to Jahannam. I was smitten with terror. But before I was cast into the Fire, an Angel came, took me by the hand and assured me: 'Have no fear. You have been substituted by this man.', (i.e. the murtad). He will be cast into the Fire in your place while you will enter Jannat. I was then taken into Jannat. As I entered, I saw written on a wall the aayat: "*Allah prevents*

(from Imaan) whomever He wills, and He establishes whomever He wills. By Him is the Grand Record (Ummul Kitaab)."

Then the angel taught me to recite Surah Ikhlās. My eyes opened, and I had memorized Surah Ikhlās."

Rasulullah (Sallallahu alayhi wasallam) said: "*Imaan is suspended between fear and hope.*" We supplicate to Allah Ta'ala to keep our Imaan intact until the very last moment when the Rooh takes leave from this earthly body. No one knows his ultimate fate. It is only on Allah's Rahmat that we depend.

Questions and Answers

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

(Continued from page 5)

faasiq / faajir model agency operator does not lure innocent girls. He can never lure chaste, paak, purdah nasheen women into his brothel. He simply advertises for prostitutes to take up zina jobs in his brothel.

Q. A relative who works in a bank, invites me for meals and also gives presents. Is it permissible to answer his invitation and accept his gifts? If I refuse, he will be offended. My intention is to keep good family ties.

A. It is not permissible to work in banks. Banks are the worst institutions of riba. Do not accept the gifts of people who work in the banks. Their earnings are contaminated. Explain to them politely the reason for not accepting their gifts. In so doing, you will be fulfilling your duty of providing naseehat to your relatives. Do not be concerned if they take offence. Be concerned with Allah's Pleasure and displeasure, not with what others think and say. It is not permissible to maintain

good relationships on the basis of Allah's Displeasure. Furthermore, it is always the criminal/transgressor who severs family ties. The one who upholds the Deen does not sever ties. He only proclaims the Haqq of the Deen.

Q. An Imaam in a Musjid here in Gambia, vigorously prevents musallis from leaving their hands at their sides during Salaat as is the practice of Maaliki. He says that this practice is unsubstantiated by the Hadith. What is the

view of the Maaliki Math-hab on this issue?

A. This imaam must be some Salafi moron. Both *Irsaal* (leaving the hands at the sides) and *Wadha'* (folding the hands) are valid practices in the Maaliki Math-hab. The more preferred view of the Maaliki Math-hab is *Irsaal* in the Fardh Salaat, and *Wadha'* in Nafl Salaat although both are permissible in Fardh Salaat. There is no need for a dispute on this issue. But these Salafis are incorrigibly stupid.

THE SATANISM OF THE BOGUS "DEOBANDIS"

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become mired. Solely for nafsaani gratification, they would make taqleed of their priests and deviant saints whose profession it had become to abrogate the prohibitions of the Taurah, to tamper and distort the Ahkaam of the Shariah, for monetary gain and aggrandizement – for position and glory – stupid shaitaani glory. These selfsame diseases have become endemic in the people of knowledge of this Ummah.

JAHAALAT

These miserable ulama

-e-soo' – the muqallideen of shaitaan whose external façade are the so-called senior ulama of Pakistan who are espousing the causes of capitalism and liberalism – in justification of all their haraam activities are dumbfounded and at a total loss when Shari evidence is demanded for their corrupt views. The only stupid argument they offer is that a certain mufti of Pakistan says that it is permissible. In refutation of this *jahaalat*, the Qur'aan Majeed states: "They take their priests and their

saints as gods besides Allah."

These juhhaal molvis who have covertly renounced Taqleed, are capable of only making unintelligent sounds like dumb animals when their Shar'i basis for their baatil is demanded. The only stupidity which is discernable from their braying and mooing is: "That mufti sahib of Pakistan says that television is permissible." They can only present their stupid 'daleel' of taqleed of deviates and liberals who have betrayed Islam and

the Ummah.

These deviant 'seniors' of Pakistan who have been appointed 'imaams' by juhhaal molvis who are slaves of the nafs come within the full glare of the Qur'aanic stricture:

"Verily, they who conceal that (Shariah) which Allah has revealed of the Kitaab, and they purchase with it a miserable gain, verily they do not ingest into their bellies anything but the Fire. Allah will not speak with them (with mercy and affection) on the Day of Qiyaamah nor will He purify them (with His Forgiveness), and for them will be a painful

punishment. They are the ones who purchase dha-laalah (deviation) with huda (Imaani guidance), and athaab (punishment) with maghfirah (forgiveness). What has made them so patient in the matter of the Fire?"

Our Shariah is the Qur'aan and the Sunnah transmitted from the Sa-haabah through the Channels of the Aimmah-e-Mujtah-ideen. This Shariah is attainable only by means of Taqleed. There is absolutely no other way of reaching the Haqq which Allah Ta'ala has encapsulated in the Qur'aan and Sunnah.

A COMMON MISCONCEPTION

A common misunderstanding is that Purdah is not necessary for all Mahrams—brothers, nephews, paternal uncles, and maternal uncles. While this is the rule, it is essential to know that Purdah for irreligious mahrams—those who are modernists and have an aversion for Hijaab—is just as incumbent as it is for non-mahram males. Even if they are not modernists, but they fail in the observance of Hijaab for other females, then too Purdah for such fussaaq mahrams is incumbent.

PERMISSIBLE THINGS

"Abundance of Mubaahaat (Permissible things), despite their permissibility, leads to moral corruption and negation of fear and humility." (Hakimul Ummat)

NIGHT-TIME PROTECTION

Rasulullah (Sallallahu alayhi wasallam) instructed that for our safety from all harm and harmful creatures during the night, we should at the time of going to bed recite a Surah, preferably Surah Mulk. Then Allah Ta'ala appoints a special Angel to guard and protect the sleeper until he wakes up in the morning.

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