



"VOICE of ISLAM"



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

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"Your deeds are your rulers" (Hadith)

A FARCICAL DISPLAY

Salaatul Istisqa' has to be performed only when there is a drought. A true shortage of water bringing suffering to people and animals justifies *Salaatul Istisqa'*. Frequently in our times municipalities proclaim a water-shortage, increase the price of water and implement water restrictions. In the light of the Shariah the artificial water-shortage proclaimed by the municipality does not justify *Salaatul Istisqa'*.

Despite the 'shortage' proclamation, water is available in abundance. Open any of the dozen taps in any home, and water flows freely. Water is plentiful for drinking, cooking and washing. Industry utilises millions of litres of water daily despite the proclaimed water-shortage. Vegetation continues growing. Greenery is seen all over the show. There are no discernable effects or even any signs of water-shortage. The imagined shortage is the municipality's fear for the future – a fear based on the falling levels of the water-dams.

Fear of a possible water-shortage in the future is not a

drought nor a prevailing situation of water-shortage or suffering. *Salaatul Istisqa'* at a time when the shortage is imaginary or expected in the future, is in conflict with the Sunnah and not permissible. Such an 'Istisqa' supplication is uncalled for.

Furthermore, the attitude of people who organize 'istisqa' during a time of imagined shortage created by a non-Muslim authority which is in entirety bereft of spiritual perception and belief in the Providence of Azza Wa Jal, makes the 'istisqa' a farcical show. The manner in which they go about performing *Salaatul Istisqa'* is a charade. A mockery of the Deen is made by the ostentatious way in which they execute their unjustified charade of 'istisqa'. Dressed in Christmas attire, riding in luxury vehicles, accompanied by non-Muslim press reporters and photographers to record, advertise and broadcast the mockery perpetrated under guise of the Deen, bereft of the essential requisites of *khushu* and *khudhoo'* (fear, humility and remorse), they proceed for

their 'istisqa' and acquit themselves like the clowns in a circus, patting themselves on their backs in the belief that they have performed a wondrous act. This display of mockery is not the *Salaatul Istisqa'* which the Sunnah has ordained.

The validity of acts of ibaadat is dependent on essential conditions which are explained elsewhere in kitaabs. If it is not Subh Saadiq, Fajr Salaat is not valid. If the sun has not set, Maghrib Salaat is not valid. Similarly, if there is no real drought, *Istisqa'* is not valid. If an act of ibaadat is not rendered in accordance with the Sunnah, it is rejected and struck from the heavens into the face of the performer. Similarly, an *Istisqa'* which does not conform to the Sunnah is *mardood* (rejected and buffeted from the heavens). There is no Divine Acceptance (*Maqbooliyat*) for the shows, charades and mockeries which pretenders and seekers of some cheap glory offer in the name of the Deen.

Salaatul Istisqa' may not be performed as a consequence

of municipal proclamations of water-shortage. The requisite for justification of *Salaatul Istisqa'* is drought, not falling dam levels. In the past despite municipal proclamations based on a materialistic and atheistic ideology, and rapidly falling dam-levels no one ever suffered. Water was always plentifully available for drinking, cooking, washing clothes and bathing.

One important fact which should not be overlooked, is the fundamental cause of droughts. Man's flagrant transgression, perverse rebellion and immorality are the primary causes of droughts. Rather than organizing a superficial facade of 'Istisqa', Muslims are required to engage in Taubah and Istighfaar. The validity of this act of ibaadat is based on abandonment of sin and transgression. From the Islamic perspective, there is no conundrum for the natural disaster of drought. Rasulullah (sallallahu alayhi wasallam) linked droughts to the evil that our hands perpetrate. The answer to the disaster of drought is *Inaabat ilallaah* – turning to Allah in repentance and abstaining from *fisq*, *fujoor*, *bidah*, *baatil* and *kufr* in which Muslims today excel.

ALLAH'S NAME - MUDHIEL

Hadhrat Mahmood Shah (Rahmatullah alayh), who was a Wali of Allah Ta'ala

not so long ago, said: "In every age one of the Asmaaul Husna (The Beautiful Names

of Allah Ta'ala) pervades the world. The effects of that Name become manifest on all. All affairs of the world are influenced by the pervading effects of that Name.

In the present age, Allah's Name, *Mudhiel* (*The One who leads astray whomever He wills*) Jalle Jalaalahu, pervades the world. It is for this reason that the *Ahl-e-Kamaal* (genuine Ulama and Sulaha) due to the effects manifested by this Name are not devoid of subtle evils and prohibitions."

This explains the deviance of even genuine senior Ulama who due to short-sightedness and failure to apply their minds in reflection, commit the grave error of laying the foundations for future acts of bid'ah. The *Ahl-e-Kamaal* mentioned by Hadhrat Mahmood Shah (Rahmatullah alayh) refer to

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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. Search-

ing for a new name, they named the council of their Ulama with the epithet of 'Nadwah'.

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

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Questions and Answers

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Q. *Is it permissible to pursue Islamic studies at universities?*

A. It is not permissible to study Islam under kuffaar supervision. In fact it is not permissible to pursue even secular education at these evil brothel-type universities.

Q. *I have arranged to buy a property. The purchase price has been paid into the lawyer's trust account and will be paid to the seller on transfer of the property. Meanwhile the property is accruing rental. Who is entitled to the income?*

A. Since the money is in trust, you have not as yet acquired ownership of the property. The current owner is entitled to the income yielded by the property.

Q. *Is it permissible to perform Tahyatul Musjid and Tahyatul Wudhu during the prohibited times?*

A. It is not permissible to perform Tahyatul Musjid, Tahyatul Wudhu and any other Salaat during the prohibited times of Zawwaal, sunrise and sunset. Also, these and Nafl Salaat may not be performed during Fajr time nor after the Fardh of Asr.

Q. *I am a Maaliki. Is there a pause when rising from Sajdah to Qiyaam?*

A. According to the Maaliki Math-hab, there is no sitting pause when arising from Sajdah to Qiyaam. The sitting pause known as *Jalsah Istiraahah* is according to the Shaafi' Math-hab.

Q. *Who is Suleman Moola from South Africa? I have heard some of his lectures, but something is bugging me about him.*

A. Suleman Moola is a deviate from South Africa. He has betrayed Islam and the Ummah. He is plodding the path of deviation for worldly objectives. The Madrasah where he was teaching had kicked him out. In effect, he has been stripped of his earlier status. He is a *mudhiel*, i.e. a deviate who misleads people.

Q. *Are dreadlocks permissible?*

A. Dreadlocks are haraam. It is an evil accursed kuffaar hairstyle.

Q. *A truck overturned and the goods were scattered all over the show. A mob of people looted the goods. What is the status of the goods?*

A. It is most certainly theft and robbery to take anything from the overturned truck. The goods remain in the ownership of the owner.

Q. *Is it permissible to build mausolea on the graves of the Ambiya and Auliya?*

A. It is not permissible to build structures on the graves of the Ambiya and Auliya.

Q. *The custom among my relatives when making Aqeeqah is to ensure that bones of the slaughtered animal are not broken, and that they are buried. The mother of the newborn is not allowed to partake of the Aqeeqah meat. Is this custom correct?*

A. The practices of your relatives regarding the Aqeeqah as described by you are bid'ah and not permissible. The Aqeeqah animal/meat is exactly the same as Qur'baani meat.

Q. *Is it permissible for husband and wife to eat in a restaurant and take a walk in a park?*

A. Any outdoor activity in conflict with the Shariah is haraam. It is not permissible to go to restaurants and such places where there are men and women mixing. If you are in the park at a time when there are no other people, it will be permissible. But if there are others present it will not be permissible. Since it is rare for the park to be without people, it will not be permissible to visit it.

Q. *Is Sufi'ism part of Islam?*

A. Sufi'ism/Tasawwuf is an integral constituent of Islam. The Qur'aan and Sunnah are replete with Sufi'ism. However, Islamic Sufi'ism is not the type of bid'ah and shirk cults existing nowadays. We have explained Tasawwuf in detail in our book, *Shariat & Tasawwuf*. Sufi'ism concerns itself with moral reformation. Any brand of 'sufi'ism' which is in conflict with the Shariah is satanism. Most 'sufi' tariqas nowadays are cults of

THE HARAAM MICROPHONE

Q. *Some Imams make numerous movements in the Salaat. Because of the position of the microphone in some masajid, some imams -may Allah grant them correctness- make numerous movements during the Salaat.*

Many of them move away from it whilst making ruku', sajdah and standing back up and may even make the takbeer to move from one position to the next before or after its proper place.

This is in addition to the fact of annoying the people because of the volume of their voices as a result of their mouths being so close to the microphone. Despite this, they don't give this issue the importance it deserves and they might not even acknowledge it at all.

The zulm of the microphone goes so far, yet these Imams continue to perpetrate

their oppression against the Muslims. We are forced to listen to the high pitched loud speakers and to endure the oppression. Please comment.

A. The problem of the haraam microphone continues because the musallis condone it. If the musallis are averse to it, they will object and apply pressure on the imams and the trustees to eliminate the instruments of the devil. A group of musallis should take up the matter with the imam and trustees. If there are sufficient musallis objecting, then they will have to comply.

Furthermore, the worm-like performance of the imams invalidate the Salaat. These silly and ludicrous movements nullify the Salaat. Musallis caught up in such evil situations, should repeat their Salaat.

satanism. Even the 'sufi's of today's khaanqas which once upon a time were genuine Khaanqas, are nowadays venues of merrymaking and bid'ah.

Q. *Who has to pay the expenses for winding up the estate of a deceased?*

A. The expenses for winding up the estate should be paid from the estate's assets. The third for any wasiyyat (bequest for a non-heir) will be related to the balance after deducting expenses and debts.

Q. *Is a tenant allowed to sublet the premises he has hired?*

A. The tenant may sublet, but he is not allowed to make a profit. That is, he may not sublet the premises for more than the rent he is paying.

Q. *Is it correct that while deeds are not accepted without ikhlaas (sincerity), Durood is the only deed which is accepted even if recited without Ikhlaas?*

A. No deed is accepted without Ikhlaas. Sincerity is a prerequisite for acceptance of a'maal, and this includes Durood Shareef.

Q. *A non-Muslim man wanted his body to be cremated when he dies. The laws of the state here require the next of kin to sign the necessary papers. However, his Muslim son refused to sign. When the man died, the son was the only relative he had. He bathed the body the Sunnah way and wrapped the body in a shrouds observing the Sunnah method. Then he buried his father. Did he act correctly? Please advise.*

A. The son acted correctly by refusing involvement with the cremation and its procedure. It was wrong to have wrapped the deceased in the Sunnah manner. One shroud of a dark colour would have sufficed. The burial method too must not be according to the Sunnah. In such cases the solution is to pay a non-Muslim funeral parlour to attend to the burial.

Q. *If the Muqtadi makes a mistake, how does he have to compensate for the error? Should he make Sajdah Sahw?*

A. If the Muqtadi commits an error whilst following the

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Imaam, there is no Sajdah Sahw for him. Only if he is a Masboooq (late-comer who has missed a raka't or more) will he have to make Sajdah Sahw for any error committed whilst he is fulfilling his missed raka'ts.

Q. When we go fishing, we don a wader outfit which is a waterproof garment reaching as far as the chest. It is a one-piece outfit enclosing the feet as well. Is wudhu valid if masah is made on the 'shoe' section of the outfit? Is Salaat permissible in this outfit? Some Maulanas whom we asked said that both masah and Salaat in this outfit are permissible. Is this correct?

A. It is not permissible to make masah on this outfit and it is not permissible to perform Salaat with this hideous outfit. The Salaat should be repeated since it is struck into the face of the musalli by the Malaaikeh. This type of Salaat is barred from entering into the heavens. See detailed explanation on our website.

Q. On entering the Musjid there is time for only 4 raka'ts before the Asr Jamaat will commence. Should I perform the 4 raka'ts or the two Tahyatul Musjid?

A. Combine the two niyyats. Tahyatul Musjid will be incorporated into the four Asr Sunnats.

Q. Please comment on the concept of Trusts which the mufti of Amaanah company expounds. Is this a valid Shar'i concept?

A. There is no concept of 'trusts' and 'legal persons' in the Shariah. What the moron wrote is bunkum. It is our intention to refute Amaanah's haraam riba and baatil products. Insha-Allah, we hope to publish a refutation soon.

Q. Is it proper for a man to kiss his children on their lips?

A. Kissing even one's own children on the lips is not part of Islamic culture. It is a western practice. Kiss the children on their foreheads. It is not permissible. The prohibition is more emphasized for daughters.

Q. Recently a ta'ziyat program was held for a Mufti who had passed away. Poetry was sung and speeches were made in remembrance. Are these programs permissible? Would this not lead to future harms?

A. Leave alone the question of leading to future harms, the ta'ziyati programme described by you is a haraam bid'ah. These people are duped and trapped by shaitaan. They will organize a jalsa or a programme for every stupidity which their nafs adorns with a false 'deeni' facade. The bid'ah programme may not be termed 'ta'ziyat'. It is a mockery and a lie to label this type of haraam programme as 'ta'ziyat'. There is absolutely no resemblance between this nonsensical bid'ah and the Masnoon Ta'ziyat (Condolence) practice of the Deen.

Q. Is it permissible to sell cosmetics such as skin-lighters, etc.?

A. Selling the type of western cosmetics mentioned by you is not permissible. Besides the evils of these cosmetics, they contain haraam substances.

Q. Is it permissible to sell weaves, braids, wigs and false hair?

A. Selling hair weaves, braids and the like is not permissible. These are satanic practices.

Q. Is collagen halaal?

A. Collagen is an animal substance, hence products with this haraam ingredient are not permissible to use or to sell.

Q. The deceased woman left behind 5 sons and a daughter. Her few assets were divided according to the Shariah. However, the small room in which she was living has not been divided in any way. The eldest son says that this room must be kept for visitors. Some of the heirs do not agree. What should be done in this case?

A. The eldest son erred and committed haraam by imposing his will on the other children. The small room belongs to all the heirs. If the elder brother wants to retain the room, then he should set a

proper value for it and pay the other heirs who do not agree to his proposal.

Q. A Muslim owns a franchise restaurant. He is given orders to decorate the premises for occasions like valentine's day, mother's day, etc. Is this permissible?

A. The type of decorations mentioned by you are haraam. It is not permissible.

Q. Is it permissible to sell haraam cosmetics to non-Muslims?

A. It is not permissible to sell haraam cosmetics to even non-Muslims.

Q. Is it permissible to perform Sajdah Tilaawat after Fajr and Asr Salaat?

A. It is permissible to perform Sajdah Tilaawat at any time during Fajr time until just before sunrise. Similarly, it is permissible after Asr Salaat until about 20 minutes before sunset.

Q. In our country (Ghana) it is a custom for musallis to shake hands immediately after Salaat. It is an ingrained custom. They sometimes even offer their hand to a person still reciting Tashahhud. Is this a Sunnah practice?

A. The hand-shaking practice described by you is bid'ah. It is an innovation which is not permissible.

Q. Is Wudhu necessary when performing the rites of Hajj?

A. Yes, Wudhu is necessary when executing the rites of Hajj. Infact, it is necessary for a Muslim to be with wudhu at all times, not only during states of ibaadat. Rasulullah (Sallallahu alayhi wasallam) said that Wudhu is the weapon of the Mu'min. When one's wudhu breaks, one should endeavour to renew Wudhu. Maut comes at any time. It is best to be with Wudhu when Maut arrives.

Q. What does Islam say about gender equality?

A. Gender equality is a western kuffaar concept. It has no validity in Islam. Allah Ta'ala has appointed the man with ranks above the woman.

Q. If a group of musaafirs in a city perform Zuhr in a house

IJTIMAS

Q. What is the basis for the Tabligh jamaat's Ijtimas?

A. The basis for the Ijtimas is the very same as the basis for the establishment of the Madaaris. It is to bring people together for mass ta'leem of the original teachings of the Deen and to form groups to go to places to impart the Sunnah. This was the original objective. However, nowadays the Ijtima has outlived its utility just as the Madaaris jalsahs are no longer Islamically productive. On the contrary, jalsahs and the Ijtimas have become merrymaking gatherings of riya, takabbur, bigotry and israaf. They are not only redundant. They are now spiritually ruinous.

on Friday, do they perform with Jamaa't?

A. Firstly, understand that you are most unfortunate for not performing Jumuah in the city regardless of being musaafir. When the convenience exists for performing Jumuah, then being musaafir does not justify abandonment of Jumuah.

Anyhow, if someone opts for harming himself by preforming Zuhr in the house in a city, then he has to observe the following procedure:

- ♦ Zuhr Salaat has to be performed individually, not in Jamaa't.
- ♦ Zuhr should be performed without Athaan and Iqaamat.
- ♦ Zuhr should be performed after Jumuah Salaat has been performed in the Musjids of the city.

Q. Until when is a father responsible for the maintenance of his daughters? Is it right that the daughter should work to support herself?

A. The father is responsible for the maintenance of his daughters until marriage or until death if they are not married. It is not permissible for a woman to leave the home precincts to earn. It is the Waajib obligation of her

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father or uncles or paternal nephews to support her.

Q. If one intentionally omits Thana Durood and Dua from Nafl Salaat, will the Salaat be valid?

A. If one deliberately omits Thana, Durood-e-Ibrahim and the Dua from even Nafl Salaat, then despite the validity of the Salaat, one will be sinful for abandoning the Sunnah without valid reason. Even a valid amal can be sinful.

Q. A prostitute bequeathed a property to a Muslim organization stipulating that the income should be used for a Masjid and Madrasah. The only source of her earnings was prostitution. What is the status of this wasiyyat (bequest)?

A. It is not permissible to use the income for the Masjid/Madrasah. The property having been bought/built with haraam money is also haraam. It is incumbent for the trustees of the organization to sell the property and distribute the money to the poor, destitute and orphans.

Q. A man made a wasiyyat for granddaughters (daughter's daughters) without specifying the amounts. How shall this bequest be discharged?

A. It is left to the discretion of the heirs. They may give the grand daughters whatever amount they wish.

Q. SANZAF has a payment system with a minimal payment of R50 per month. You are given a booklet. You can decide how long you want to take to complete the booklet with the R50 payments. Is this system permissible?

A. It is a kuffaar Christmas hamper system which people with gluttonous eyes on money have introduced. Despite them collecting millions of Zakaat rands annually, their craving for the boodle is insatiable, hence they want to rope in even the poor with small payments. Do not join this kuffaar-type Christmas hamper jugglery.

Q. Should we allow the Tablighi Jamaat groups who follow Maulana Sa'd of

Nizaamuddin to have programmes in our Musjid. Here in Natal the instruction of the elders is not to allow them. Please advise.

A. Allow all Tablighi Jamaat groups whether they are aligned to Molvi Sa'd or to the Shura group to have their programmes in the Musjid. As long as they will not speak about the fitnah of their leadership crisis, they should be allowed in the Musjid to speak on the SIX points of the Jamaat. The leadership issue is a shaitaani fitnah which is destroying the Tabligh Jamaat. Its credibility has been seriously and grievously tarnished, damaged and ruined with this nafsani in-fighting for leadership.

Q. Is it permissible for males to study at Medina University?

A. It is not permissible for even males to study at Medina University. They teach deviation at that university. This institution produces deviates and constitutes a danger to Imaan.

Q. A qaari is circulating his article in which he claims that Sajdah Shukr may be performed without wudhu and there is no need to face the Qiblah. Is this correct?

A. What the Qari states is incorrect. This chap appears to be a follower of shaitaan. One has to be with Wudhu and face the Qiblah when making any Sajdah. We are in proximity of Qiyaamah, hence stupid fellows will incrementally be propounding their nafsaniyat under Deeni cover.

Q. Recently a woman in Sri Lanka acted as the imaam. Men and women were performing Salaat behind her. The Muslims in Sri Lanka are predominantly of the Shaafi' Math-hab. Is it permissible according to the Shaafi' Math-hab for a woman to lead Salaat with men following her?

A. It is haraam for a woman to lead men in Salaat even according to the Shaafi' Math-hab. The Salaat of the stupid men who followed the stupid zindeeqah is not valid. A wom-

THE DEVIL'S TEAM

Q. Some molvis belonging to the No Name Brand Jamiat (NNB jamiat of Fordsburg) have formed a youth group, calling it the 'deen team'. Please comment on this deen team. Is it permissible to contribute funds for this team?

A. Whatever the NNB jamiat lays its hands on is Najaasat. Its programs and projects adorned with 'deeni' fronts and faces are also Najaasat.

The evil, fisq, fujoor and kufr of this Devil's Team satanically dubbed 'deen team', are so conspicuously glaring that no Muslim who has even weak Imaan will ever be in doubt regarding the satanism of these kuffaar mas-

querading as Muslims. Only those who have extinguished their Imaan embrace the Satanist Devil's Team. There is therefore really no need to write a refutation of these Satanists.

The scoundrel molvis who support this Devil's Team are in reality Shayaateen (Devils) in human form. They are the type who will commit adultery with their own mothers right inside the Ka'bah Shareef. The Curse of Allah Ta'ala and His Malaaikah settle on these villains every second. There is nothing but zulmat (satanic darkness) dripping from and darkening their faces.

an who is so brazen and shameless as to act in flagrant conflict with the 14 century unanimous Law of Islam is either a lesbian or suffers from lesbian tendencies or she is operating under the influence of Iblees. But worse than her are the stupid men who followed her. Her brains are deranged and so are the brains of the men who followed her.

These are times of great fitnah predicted by Rasulullah (Sallallahu alayhi wasallam). Every day a new shaitaani fitnah develops. All these fataan are kuffaar - zindeeqs and munaafiqs. Worse than the stupidity and shaitaniyat of this woman is the halaalization of even homosexuality. In South Africa we are told that there is even a gay 'imaam'. This chap is Iblees-incarnate. Those who are aware of this gay devil, but continue performing Salaat behind him are the illegitimate progeny of Shaitaan.

Q. The qualifying Ulama, are facing a predicament. The masaajid are being run by modernists and the aalims are feeling uneasy to be under them, as they will have to do as they say even if things are not in accordance with shariah.

The same goes for the small madressas or deeni institutes,

it's run by mostly modernists or not Ulema-e-Haqq.

Those qualifying, don't have the finances to open their own madressas, plus they need to support their wife and children.

Someone mentioned that it is not advisable for an aalim to teach as well as open and/or to have a running business. Is this correct?

They say their aim is to only teach the deen and not focus on dunya. One should have tawakkul on only Allah Ta'ala and not the business. Please comment.

A. The molvis (they are not Ulama) are under the control and domination of the modernists and deviates who run the maktabas and schools, not because they have no finance. They are under the people of the dunya because they (the molvis) are using the deen for acquiring the dunya.

If the molvis inculcate Taqwa and practically implement their knowledge in their daily life, Allah Ta'ala will open up such avenues of Rizq which will make them completely independent. But, due to a total lack of Taqwa they are bartering the Deen for the miserable jeefah (carrion) crumbs of the dunya. They bring disgrace on themselves. Rasulullah (Sallallahu alayhi

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wasallam) said:

"If you have tawakkul in the true sense of the word, then Allah will feed you like He feeds the birds. They leave their nest hungry in the morning, and return satiated."

A molvi should do something to earn an income. He should work or do a small business and devote a few hours daily to teach children at his home. He should not teach in an institution run by modernist morons or evil molvis such as those of the NNB jamiat of Fordsburg.

Since these molvis believe that their modernist bosses are their providers of Rizq, Allah Ta'ala has cast them at the feet of the juhala who dictate the haraam terms to which the molvi worker submits. In the process he compromises the Deen, conceals the Haq and conjectures kufr interpretations to condone the evil and villainy of his modernist bosses.

If a molvi truly believes that Allah Ta'ala is the Raa-ziq, he will then not fear and not humiliate himself to be in the employ of juhala committees who expect the molvi to halaalize all their haraam activities.

Q. If one wakes up from sleep at midnight and finds that haidh has ended, is it Waajib to perform Isha' Salaat?

A. Since there is ample time for ghusl, and it is still Isha' time, she has to incumbently take ghusl and perform Isha' Salaat.

Q. Can money collected for a Masjid be used for a Madrasah or for another Masjid?

A. Money collected for the Masjid may not be used for the Madrasah nor for another Masjid. The same applies to money collected for a Madrasah.

Q. Is it Sunnah to recite the Musjid entering and exiting Duas at a musalla (jamaat khaanah)? Should Tahyatul Musjid be performed?

A. It is not Sunnah to perform Tahyatul Musjid in a musalla. Nevertheless, it is permissible to perform, two raka'ts Nafl

on entering the musallaa. Since the place is not a Masjid, the entering and leaving duas are not Sunnah.

Q. Is the white discharge of a woman when she is not on her cycle considered an impurity? Does she have to change her underwear every single time before Salah and also repeat wudu? A Mufti says that certain forms of discharge are not impure and wudhu does not break. He explained three forms of cervical discharge. But I am confused.

A. With his uncalled for technical exposition of the 'three' types of cervical discharge, the mufti is childishy flaunting his academic 'expertise' to the ignorant laypeople. You are validly confused by his uncalled for exposition. Must a woman take a sample of her discharge to some laboratory to determine its category, then wait several days after paying a high fee, to decide whether she has to make wudhu and perform Salaat? All forms of cervical discharge break wudhu and should be considered naapaak (impure). The soiled parts of the body and garment should be washed.

Q. Male ustadhs are not supposed to be joking around with female students, asking them personal questions even if there is a curtain separating them. I have witnessed with my own eyes how girls act and perform when moulanas ask silly and improper questions. Is a women's voice not purdah??? And shouldn't teachers of deen know better than to joke around with girls?

A. It is haraam for male teachers to teach females even if there is a separating screen. The screen does not prevent them from amorous and immoral conduct with the girls. Practical experience has proven that these male ustadhs are under the influence of their bestial nafs when they teach girls. Their mental equilibrium is deranged by lust. It is haraam for them to ask the girls even questions on Salaat and Qur'aan. It is haraam for them to listen to them speak.

SERVING A TEMPLE AND A BANK

Q. Is it permissible to work in a bank and to assist in building a church or a temple or to contract to build a temple? According to a Mufti it is permissible. He quotes as his proof Shaami wherein is mentioned that it is permissible to work in the construction of a church. How can this be permissible? Will the money earned be halaal?

A. How can it ever be permissible to work in an institution of kufr and shirk such as a Christian church, Hindu temple and the like? The primary mission of Nubuwwat was the destruction of kufr and shirk. So how can it ever be permissible for a Muslim to aid and abet a church with his labour and expertise?

It is also mentioned in the Kutub of Fiqh that if a kaafir asks the direction of the temple, then showing him the direction is kufr. When only gastrulating with the hand to show the direction of a church is akin to kufr, how can it ever be permissible to build a church, work for a church or assist in any way to further the objectives of the church of kufr and shirk?

The text in Raddul Muhtaar, must necessarily be set aside and dismissed as an error of judgment. It may not be presented as daleel to justify and halaalize I'aanat alal ma'siyat which is explicitly declared haraam by the Nass of the Qur'aan Majeed.

It is indeed lamentable that a Mufti refrains from

applying his mind, and cites just any hogwash as this palpable error as a daleel for issuing a fatwa of permissibility for an obnoxious practice which the heart of a Mu'min violently repels. The Mufti has acquitted himself with extreme short-sightedness and has not even attempted to apply his mind to the issue. Just any juz'i in the kutub may not be digged out to justify and halaalize what is clearly and blatantly evil and haraam. Working in any capacity whatsoever for a church or a riba bank is haraam. The earnings too are haraam.

The Mufti should be conscious of the thin ice he is skating on when issuing fatwas. Without Taqwa, a mufti will mislead people and be a victim of his *nafsaaniyat*. Furthermore, the mind of a Mufti should be independent, not anchored to customs and norms, nor should he be concerned with criticism or any other worldly set-back or loss of donations, etc. when issuing fatwas. He should not wade through the kutub searching for rare and dubious narrations to placate the whims and fancies of those who pose questions. He should be a beacon of light and a proclaimer of the Haqq to defend the Shariah. His job is to solidify the bond between the servant and Allah Ta'ala, not to open avenues for baatil, haraam and futility.

The voices of the girls are aural. It is haraam, especially in this day, for males to teach girls regardless of the mock screen. The screen today in girls madrasahs where male ustadhs teach them is shaitaan's trick to bamboozle the ignorant ones. It is only a flimsy cover which does not prevent the lustful conversations out of which develop even relationships between girls and their male teachers.

Q. Are eyelash extensions per-

missible? It's a small thing that attaches to your eyelashes that makes them look fuller?

A. Eyelash extensions are not permissible. Such items of deception are haraam. These are artefacts of shaitaan.

Q. Also a woman is in her 60's but her skin is sagging and she looks extremely old. Is she allowed to get the procedure that lifts the face or inject fillers in the face temporarily to make it look better?

(Continued on page 12)

Madaaris was able to understand the benefits of the oral system of examinations. The Madaaris authorities due to custom fail to understand the disadvantages of the written form of examination and the advantages of the oral system. When viewing the bid'aat and the futility introduced in the Madaaris, especially of the current age, it is not at all surprising that no one will be able to understand the wisdom stated by Hadhrat Thanvi (Rahmatullah alayh).

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)

The people operating the madaaris and organizing these evil jalsahs suffer from nafsaani diseases like a man in whose every vein the disease of rabies has permeated. Nafsaani lusts have driven them to the brink of insanity. The nafsani objectives are being pursued in the name of the Deen. This is among the signs of Qiyaamah.

Once Hadhrat Ali (Radhiyallahu anhu) was found sobbing profusely. When asked for the reason, he said that it appeared that Allah Ta'ala was annoyed with him. When asked to explain, Hadhrat Ali (Radhiyallahu anhu) said that no beggar had visited him for seven days. This gave rise to the conclusion that for some reason Allah Ta'ala was annoyed, hence He did not allow any beggar to visit his (Hadhrat Ali's) home for seven days.

FIREWORKS – ARTEFACTS OF IBLEES

Question: Is it permissible to sell fireworks? A Mufti says that there is 'leeway' for selling fireworks. He basis his 'leeway' on the fact that fireworks can be used for SOS flares. Is his argument valid? Please comment in detail.

ANSWER

How is it possible for any 'leeway' in a horrendously satanic haraam activity such as fireworks? A Muslim with healthy Imaan only has to follow Rasulullah's command: "Seek a fatwa from your heart.", and he will readily understand that there is absolutely no leeway for permissibility in buying, selling and playing with fireworks.

The factors which render fireworks haraam are glaringly conspicuous. It indeed boggles the mind that a Mufti is able to mislead the unwary and the ignorant by saying that there is 'leeway' in fireworks. Among the factors of *hurmat* which render fireworks haraam beyond any vestige of doubt are:

1) *Shaitaani Israaf*. Who is the Muslim who fails to understand the villainy and notoriety of sending up in flames and bangs the ni'mat of

wealth bestowed by Allah Ta'ala? Once Rasulullah (Sallallahu alayhi wasallam) said to Hadhrat Umar (Radhiyallahu anhu) that on the Day of Qiyaamah he will be questioned about even the dates he consumes. Then Nabi-e-Kareem (Sallallahu alayhi wasallam) recited the Aayat: "And most certainly on that Day will you be questioned about the bounties (of Allah Ta'ala)."

Literally, fireworks is burning out the ni'mat of money, and this renders the destroyer and the ingrate the brother of Iblees as mentioned in the Qur'aan Majeed: "Do not be wasteful, for verily the wasters are the brothers of the shayaa-teen, and shaitaan unto his Rabb was ungrateful." Thus, those who send their money to Jahannam via the medium of fireworks are just as ungrateful to Allah Ta'ala as Iblees.

2) Fireworks are purely *Tashabbuh bil kuffaar*. It is a satanic activity initiated by kuffaar – Hindu mushrikeen and Christian kuffaar. Imitating the kuffaar is a major sin and could even deliver one to the brink of kufr.

3) Aggravating the *Tashabbuh* is the fact that fireworks generally as observed by the ignorant masses are resorted to on the occasion of Diwaali, Guy Fawkes, and in India even on the glorious auspicious Night of Baraa't.

4) The seller of fireworks is worse than the actual perpetrators, for he arranges, brings together and prepares a whole community of juhala to indulge in this satanism. He needs to be impaled, executed and his corpse left on public display for days. He is the chief agent of shaitaan. He leads the ignorant and unwary servants of Allah Ta'ala along the pathway to Jahannam where he will see and suffer the real fireworks of Allah's Athaab.

5) The time for this satanistic display is the night when Allah Ta'ala descends to the Fourth Samaa' and calls out to His servants to seek His special mercy and forgiveness. At this auspicious time, the ignorant Muslims are worshipping Iblees with their firework-jahannami displays and indulgences.

Rasulullah (Sallallahu alayhi wasallam) even

forbade unnecessary conversation after Isha'. Allah Ta'ala has created the night primarily for rest, sleep and ibaadat. But the Mufti Sahib grants ignorant Muslims latitude and 'leeway' to indulge in shaitaaniyat during the holy moments of the night time.

6) Fireworks are not *maal (tangible commodity)* which could be merchandise for sale. The sale itself is *baatil*. The proceeds of fireworks are haraam. But the *maajin* (moron) muftis of this era in which *jahl-e-murakkab* (compound ignorance) preponderates, will dig out some obscurity to halaalize *baatil*.

7) Every year we have reports of injury to people and animals caused by the reckless shaitaaniyat of those intoxicated with satanism when they indulge in fireworks.

These are some reasons for the total and absolute prohibition of fireworks. It is indeed lamentable that an article has to be written to induce understanding of an issue whose prohibition to understand is as simple as the prohibition of *riba*, *pork*, *liquor*, *gambling* and all major sins. May Allah

Ta'ala remove the cobwebs from the brains of molvis who see 'leeway' in fireworks, alcohol, pictures of animate objects, carrion and the plethora of western sins which the *maajin* characters are halaalizing on the basis of such *ta'weel* which is absolutely baseless, stupid and ludicrous.

Thus, the SOS 'daleel' is pure, silly rubbish by which the mufti advertises his *jahaalat*. Every moron knows that the millions of rands of fireworks of a great variety are not for SOS purposes. How can a mufti acquit himself so stupidly to disgorge the SOS trash to explain the varieties of haraam fireworks with which adults and children play and burn in the streets on Diwali and Christmas occasions? Indeed the brains have become vermiculated by shaitaani manipulation.

SOS flares are rare episodes occurring in mid-ocean where no soul exists and no one is aware of. When mention is made of 'fireworks' every jaahil understands that the reference is not to SOS flares, but to the artefacts of Iblees for Diwali and Guy Fawkes and similar other kuffaar occasions.

THE ULAMA HAVE BECOME WORSHIPPERS OF FUTILE CUSTOMS

(By Hadhrat Maulana Ashraf Ali Thanvi) The fraternity of the Ahl-e-Ilm (i.e. the Ulama) frequently labels people as worshippers of customs. However, I say that these Ulama are the worst worshippers of custom. They will not abandon old practices (i.e. practices which have outlived their utility, e.g. *jalsahs* and *dastaarbandi* customs) despite the need for abandoning the customs.

Hadhrat Maulana

Gangohi (Rahmatullah alayh) had proffered some advice to a certain Madrasah (namely, Darul Uloom Deoband). He had advised that certain kitaabs be expunged from the syllabus (these were the books of philosophy). But no one (of the authorities of the Madrasah) had practically implemented his advice despite all of them being Hadhrat's devotees. But they did not pay any heed to the *mashwarah* of Hadhrat Gangohi.

This is the 'value' they attach to the *mashwarah* of the Buzrugs.

The condition of the Ahl-e-Madaaris is that whatever is entrenched in their minds, they will act accordingly. (In other words, their brains are fossilized). They will not listen to anyone.

My opinion regarding examinations is that examinations should be oral. In oral examinations, the worth of the student is quickly ascertained..... Alt-

hough I had advised the authorities of the Madaaris in this regard, no one paid any heed.....

There is no proper system and principles in the Madaaris. The situation is extremely deplorable. How is it possible for these people to govern a country when they are unable to govern even a Madrasah?

Furthermore, the students too nowadays are such whose attention is not focused on *Uloom*. They consider it a great

mi'raaj to be fitted with a huge turban and given a large printed poster (the certificate). Thus they have become molvis and maulanas! This fossilization is the effect of worshipping customs. The fossilization is extreme.

For them progress is to join the khilaafat movement (a political movement of that era) or the Congress (i.e. the Hindu Congress). They do not progress in *Uloom*. Yes, their pro-

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“THEIR TONGUES SWEETER THAN SUGAR- THEIR HEARTS, THE HEARTS OF WOLVES”

Abu Hurairah (Radhiyallahu anhu) narrated that Nabi (Sallallahu alayhi wasallam) said:

“During Aakhiruz Zamaan (the end of times – close to Qiyaamah) will emerge such people (molvis and sheikhs) who will use the deen for the acquisition of the dunya (just as they would acquire) milk.”

In another Hadith it is mentioned: “They will consume the dunya with the Deen (i.e. exchange the Deen for the dunya).” In another ver-

sion it is mentioned: “*Their tongues will be sweeter than sugar whilst their hearts will be the hearts of wolves.*”

Taking an oath, Imaam Abul Laith Samarqandi (Rahmatullah alayh) said: “Allah will send such a fitna (trial/punishment) on them which will leave wisemen bewildered.” -- Tambeehul Ghaafileen

This Hadith and similar other Ahaadith vividly depict the condition of the ulama-e-soo’ of our age. Those with tongues sweeter than

sugar, but with the hearts of wolves refer specifically to those molvis who globe-trot, delivering ‘deeni’ lectures and bamboozling the masses with their oratory. All of this for the sake of the dunya – hub-e-maal (love of wealth) and hub-e-jah (love of name and fame). They are in reality wolves pillaging and plundering the Imaan and morals of the ignorant masses. They are the facebook molvis and sheikhs. Beware of them!

TAQWA HAS VANISHED

Taqwa? What is it?

To even the so-called ‘sufis’ and ‘sheikhs’ of the dead and desolate khanqas of this age Taqwa is an alien concept. In fact, it is viewed with disdain by the muftis – the *maajin* (moron) type. They look on askance and bewildered when Taqwa is mentioned. For the most pious in this age, observance of Mustahabbat is the limit – the loftiest stage of Taqwa which they can ever conceive of.

The following anecdotes and explanation by Allaamah Abdul Wahhaab Sha’raani (Rahmatullah alayh) of the 9th century will be salubrious for those who

have a sound understanding of the Deen although they may not be giving practical expression to the demands of Taqwa.

“The Mashaaikh would apprehend and reprimand their mureeds for stretching their legs without valid reason whether during the day or night. Their rationale for this apprehension was their knowledge that the Mureed is perpetually in the presence of Allah Azza Wa Jal hence he should be alert and perceive the Divine Presence which will prevent him from acting in any disrespectful manner. His stretching his legs indicates complete

ghaflat of the Divine Presence. Whether the mureed is conscious of the Divine Presence or not, the fact is that he is always in Allah’s Presence.

Therefore, the Mashaaikh insisted that the mureed should at all times avoid stretching his legs unnecessarily, and this is the dictate of Imaan. He understands that he is at all times in Allah’s Presence until ultimately the veils are removed and he vividly perceives Allah’s Presence. When the veil is uplifted, he will observe the Divine Presence with absolute certitude and conviction.

At this juncture when the veil is uplifted, the mureed will regard the smiting of his neck light-

BOGUS SUFIS AND CRANK MOLVIS

Allaamah Abdul Wahhaab Sha’raani (Rahmatullah alayh) of the 9th Islamic century, narrates:

“Once I met one of the *mutasawwifeen* (crank and bogus sufis such as we find in our era) who said to me: ‘We are such persons on whom there remains not a single sin.’ I asked him to explain. He said: “We have implicit faith that the true Actor is Allah Ta’ala, not we.’ (In other words, all our actions of any kind are in reality imposed on us by Allah Ta’ala, hence we are sinless).

I said to him: “Taubah and Istighfaar are incumbent on you because you have demolished all the fundamentals of the Shariat and

transgressed all its limits. By Allah! If I was the Sultan I would have smitten the neck of such a person (i.e. execute him).

All the Ambiyaa (Alayhimus salaam) and all the Akaabir Auliya believed that Allah Ta’ala is the Creator of their actions, but despite this, they engaged in Taubah, Istighfaar and cried in profusion. In fact, they shed so much tears that even grass grew from their tears.”

If there was genuine Islamic Law prevailing today, all the *zanadaqah* (heretics) masquerading today as ulama and sufis would have been put to the sword as Allaamah Sha’raani (Rahmatullah alayh) had said to the crank sufi.

er and more bearable than stretching his legs unnecessarily. In fact, if he is given the choice between stretching his legs and being cast into the fire, he will opt for the latter.

It has reached us that once Ibraahim Bin Adham (Rahmatullah alayh) said: “*I had once during the night stretched my leg whilst I was sitting and reciting my wurd (wazeefah). I heard a Voice proclaiming: ‘O Ibraahim? This sitting posture of the kings is not appropriate.’*

Thereafter Ibraahim Bin Adham lived another 20 years, but never

again did he stretch his legs.

From what we have narrated, it will be understood that the Mashaaikh would not tolerate their mureeds committing any disliked (disrespectful) act, leave alone *zaahiri* and *baatini* haraam acts. The *tareeqah* of the Mashaaikh is adorned with conformity with the Kitaab and the Sunnah, contrary to what those who have no knowledge of their *tareeqah* conjecture.”

This should convey some idea of the meaning of *Taqwa* to people of understanding.

THE ULAMA HAVE BECOME WORSHIPPERS OF FUTILE CUSTOMS

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gress in *jahl* (ignorance) is incremental.

Truly, those who have not been in the *suhbat* (company) of the Ahlullaah, their hearts are incapable of comprehending realities. Their hearts are totally dead.”

(End of Hadhrat

Thanvi’s comments)

At one stage Hadhrat Maulana Ashraf Ali Thanvi (Rahmatullah alayh) was the *Sar Parast* (Head) of Darul Uloom Deoband. However, he resigned because of the fossilized attitude of the authorities. He commented: “Of what benefit is it being the *Sar Parast*

when they do not act in accordance with the advice offered? I therefore feel relieved of a burden by having resigned.”

The Ulama should reflect and engage in some deep soul-searching to understand their deviation and the destruction they are wroughting to the Ummah with their *baatil ta’weelaat* for

making halaal so many of the prohibitions of Allah Azza Wa jal.

They should understand that the jalsahs, functions and conferences they are engaging in are all snares of shaitaan. These functions have outlived their utility. Not only this, but the *hurmat* is aggravated by the accretion of

multiple evils which always accompany the jalsahs of today. They should understand that they have become Signs of Qiyaamah. About such Ulama, Rasulullah (Sallallahu alayhi wasallam) said:

“*Deen will be imparted for purposes other than the Deen. The dunya will be pursued with the a’maal of the Aakhirat.*”

BENEFITS OF WATERMELON

There are many varieties of the melon: the honeydew; the muskmelon; cantaloupe (spanspek); the winter melon (the green type); the casaba, which is another variety of the winter melon; the ogen melon; and the Watermelon.

Select melons by their colour and firmness. The muskmelon and cantaloupe should be selected by their colour, firmness and fragrance. Avoid those that are very hard, very soft, or that are puffy at the stem. The cantaloupe usually has coarse netting over its surface. To test the ripeness of a watermelon, thump it with the finger.

If it has a hollow sound, it is ripe. Scratching the surface with the fingernail is another way to test. If the skin comes off easily, it is ripe. After cutting a Watermelon, if you find that the flesh is puffy, discard it. It is injured,

or it is overripe. Eating such a Watermelon may cause stomach upset. The flesh of a good watermelon will be firm, crispy, and juicy.

All melons are excellent sources of pure distilled water containing a great deal of minerals essential for good health. Eating melons is one of the best ways of supplying the body with pure distilled water, which they absorb from deep reserves in the ground.

Melons are very valuable in purging the body of toxic matter. They are rich in silicon; eat them right down to the rind. They rejuvenate and alkalise the body. They are excellent sources of vitamins A and C, as well as B complex vitamins.

Melons produce sperm, soothe the heart, cleanse the bladder and liver, nourish and cool the body. If eaten regularly, they aid in flushing out kidney and blad-

der stones. They increase mother's milk during lactation. They are excellent in cases of jaundice, constipation and excessiveness of toxins in the system. Do not eat them immediately after a heavy meal but rather sometime midway between two meals.

In some countries, the seeds are dried in the sun to facilitate easy removal of the skin. The kernel is then used in sweetmeats.

Some Unani authorities do not recommend drinking milk after eating any melon as this may cause diarrhoea. Nor is it healthy to eat the fruit on a hungry stomach. To derive maximum benefit, eat it a little while after meals, not immediately. According to them eating muskmelon in the morning, may cause diarrhoea in certain persons. Ideally, it should be eaten sometime after a meal.

The muskmelon can

be used advantageously for many conditions. To gain body weight, eat the fruit daily followed by a glass of sugar water. In about one and half months, the weight will have increased by a kilo or so. Eating muskmelons in the hot months prevent heat stroke. It soothes the heart, mind, and nerves.

The dried rind of the muskmelon has several uses. For pain in the kidney, wash about six grams of the rind in running water; boil on a low fire in 250 ml water for about two hours. Sieve, sweeten with sugar and drink half the liquid in the morning and the remainder in the evening. Following this regimen for a week, removes any pain in the kidney for any reason.

The watermelon is regarded as a cold fruit. It is a great quencher of thirst associated with atmospheric heat. It is diuretic, thus expelling excessive body heat by way of urination.

The hakims do not

recommend eating the fruit just before a meal or immediately after a meal; it should be eaten at least 2 hours after a meal. They maintain that eating the fruit excessively or eating it in cold weather causes pains in the joints. They also believe eating too much watermelon reduces sexual power. Suffice to say that anything in moderation is good and not harmful.

Watermelon seeds are dried in the sun to facilitate easy removal of the skin. The kernel is very beneficial in disorders associated with excessive heat and in weaknesses of the brain.

(Fruits that Heal by Dr. L. Keeka and T. A. Lasania)

Although there are several Hadith narrations stating the virtues and benefits of eating watermelon, most Authorities say that these narrations are of decrepit status. However, the Hakeems recommend eating watermelon.

THE INTERFAITH SNARE

ONLY JUHALA AND MURTADS ARE ENSNARED

One of Shaitaan's most potent weapons and traps in this age is the kuffaar interfaith movement designed to undermine and destroy Islam. Yet, we find so-called 'ulama' (jaahil molvis and sheikhs) sacrificing their Imaan and becoming *murtads* by casting themselves into the tentacles of this snare. Among the victims in this trap are some stupid molvis who unintentionally and unknowingly eliminate their Imaan with their participation in this evil movement established by the western kuffaar.

The western Christians have made substantial inroads in Mus-

lim countries with their missionary activity. Millions of totally jaahil Muslims have been weaned from Islam and have renounced the Deen. In our age, these missionaries have added another dimension to their conspiracy of destroying Islam, and that is the interfaith movement which shaitaan has adorned and presented to the molvis and sheikhs in extremely deceptive ways.

While the missionaries have been converting ignorant Muslims in many lands, they are now converting molvis and sheikhs and the so-called jaahil Muslim intelligentsia without these jaahils even realizing that by their participation in the interfaith

plot they are eliminating their Imaan. Their renunciation of islam is so subtly achieved that they fail to perceive the kufr in their hearts.

Islam allows only Tabligh and Da'wat to the kuffaar. There is no scope whatsoever in Islam for accepting, even superficially, the beliefs of other religions and ideologies. A fundamental article of the interfaith ideology is that ISLAM IS NOT THE ABSOLUTE TRUTH, AND THAT ALL RELIGIONS AND IDEOLOGIES (EVEN ATHEISM) ARE ON PAR. Sitting, co-operating and discussing with people on this basis is explicit kufr which destroys Imaan.

The 'Muslims' who

engage in this movement, hugging and embracing the priests and the pundits of kufr, are in fact servile bootlickers. Kufr is dinned into their ears. They are constrained to listen attentively and obediently to the deluge of kufr disgorgement from the priests and pundits who are the dominant figures in this satanic plot hatched to destroy Islam.

The one and only way of dialogue with kuffaar, is the method of Tabligh and Da'wat in the way discharged by the Ambiya (Alayhimus salaam). There is no other way. Islam came for the everlasting salvation of mankind in the Hereafter. The objective of Islam is not embracing kuffaar priests and atheists, hugging them, affording them an atten-

tive ear for their kufr disgorgement, and to superciliously convey to them that Islam tolerates their beliefs of kufr.

The Qur'aan Majeed, explaining the Islamic methodology, states explicitly: *"Verily, you (O kuffaar!) and whatever you are worshipping besides Allah are the fuel of Jahannam. You will be entering it."* (Al-Ambiya, Aayat 97)

In denigration and rejection of the kufr of his community, Nabi Ibraaheem (Alayhis salaam) in a dialogue with the kuffaar, said: *"What! Do they (your idols) hear you when you call them? Or do they benefit or harm you?"* They said: *"In fact, we found our forefathers doing so (worshipping). He (Ibraaheem) said:*

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MOCKERY OF QUR'AN AND INSTITUTION OF NIKAH

A U.K. Student of the Deen writes:

(The comments of The Majlis are in brackets and in italics.)

“Recently a wedding took place in UK. The Nikah was at a hall. Men and women sat in the same hall without any partition and the women were not in niqab.

The girl's uncle, a mufti *(a Satanist jaahil – The Majlis)*, performed the Nikah in this atmosphere of immodesty. The local imam recited Qiraa't. *(Most qaaris according to the Hadith are munaafiqeen – The Majlis)*.

After this debacle, an abundance of food was provided, music was played, followed by a nasheed. People sat on chairs and tables to eat, because in their hearts they have no concern for the Sunnah. *(How can they have any concern for the Sunnah when they so flagrantly indulge in kabeerah sins in public? They clearly display an attitude of kufr. In fact, they have*

eliminated their Imaan by believing that all these major sins are halaal. – The Majlis)

What constrained the mufti and the Imam to perform the Nikah and recite the Word of Allah in an environment akin to a brothel? *(The kufr hidden in the heart and the boodle – The Majlis)*. That may sound harsh, but in this wedding, like many others, women wear make up and such dresses that no doubt attract men. If that is the attire, then the fitting description of these women is that they are like prostitutes. *(In fact, Rasulullah – sallallahu alayhi wasallam) described them as adulteresses – The Majlis)*

When a woman is commanded explicitly by Qur'an to emerge from the home out of necessity, and the Shariah prohibits her from going for Fardh Salah to the Masjid, then since when did it become permissible for her to emerge from her home in this day and age of fitnah to attend an invi-

tation from the girl's side, which in this instance, was not a walimah? Invitation from the girl's side is an innovation. *(In fact, it is not permissible for women to attend a walimah even if there is separation of the sexes and no music etc. – The Majlis)*

By their presence, the local imam, mufti and tablighis are complicit in endorsing haraam, but they will justify their actions with some convoluted rationale, such as maintaining unity and not breaking hearts. These excuses are presented by supposedly learned people, who possess a superficial knowledge of Shari'ah. *(These molvis, muftis and imams are juhala and mudhilleen – The Majlis)*

One example is sufficient to destroy any semblance of an excuse. When a Sahabi saw his young son playing a game that the Nabi of Allah had forbidden, he warned him and when he continued, he ceased speaking to him.

How does the above even compare to the major crimes of immodesty, music, extravagance and abandonment of Sunnah that

took place at this wedding function? Worst of all was the attendance of Tablighi womenfolk who attended this function donning a niqab, which in reality was a disguise for the immorality that lurks in their hearts. *(The Tablighi Jamaat has ruined millions of Muslim females by luring them into the streets and into corruption. Tabligh is used as a front for their evil. This is a sign of Qiyaamah. Nafsaaniyat and worldly objectives will be pursued under deeni guise. The nikaab is nowadays a licence for freely roaming in the streets, malls and public places. It has become a massive shaitaani ploy. – The Majlis)*

It doesn't take a genius to understand the haraam nature of this function. One need not be an expert in fiqh, nor have an in depth knowledge of Deen. All they needed to ask themselves was that if Hadhrat Abu Bakr Radhiyallahu Anhu and Hadhrat A'isha Radhiyallahu Anha were alive today, would they have attended such a function under the guise of maintaining unity? This question is

sufficient for a person that has understanding.

In Darul Islam, one wonders what punishment all these people would receive.

(In a genuine Darul Islam the fussaag and fujjaar will not have the opportunity of exhibiting their fisq and fujoor – The Majlis)

The few that did not attend this haraam function were considered as persons who cast gloom over social enjoyment. *(They will still regret their enjoyment in Jahannam. They imply that Allah Ta'ala and His Rasool with the Shariah has cast gloom on their enjoyment of fisq and fujoor. The Qur'aan Majeed states: “The life of this world is but play and amusement whilst the Abode of the Aakhirah is best for those who fear. What! Have you no sense?” – The Majlis)*

Unless all the organisers and attendees make sincere taubah, their party will well and truly come back to haunt them in the hereafter.

(No, they will see the consequences here in this dunya in a variety of ways of misfortune and calamities. The Aakhirat is another matter. – The Majlis)

THE INTERFAITH SNARE

(Continued from page 9)

‘What do you think of the things you worship – you and your forefathers. Verily, they are my enemies except Rabbul Aalameen Who has created me, then it is He Who has guided me.’

(Remember) when Ibraaheem said to his father and his people: “Verily, I am free from the things you worship.....”

Verily, for you (O Muslimeen!) there is a beautiful way/pattern/ideology in Ibraaheem and those with him. Remember when he said to his people: ‘Verily, we are free from you and from the things you worship. We have rejected you, and everlasting hatred and animosity have

become manifest between you and us as long as you (do not) believe in The One Allah....”

This then is the methodology and the attitude of the Mu'min when having dialogue with the kuffaar. The Mubaligh is not permitted to adopt an ambivalent, dubious satanically deceptive policy which has room for overt acceptance of the dictates and terms of the shaitaani kuffaar interfaith religion which stipulates submission to its cardinal kufr articles of faith for participation. It is this overt acceptance of the kufr articles of faith which renders the molvis and sheikhs *mur-tad*.

(Continued on page 11)

ALLAH'S NAME - MUDHIEL

(Continued from page 1)

Akaabir Ulama, not to bogus molvis and sheikhs such as the MJC and NNB jamiat characters. These characters are Satanist in and out, top and bottom.

Some among the *Ahl-e-Kamaal* among our very recent Akaabir had unwittingly initiated bid'aat such as mass I'tikaaf functions, khatm -e-khwaajgaan, public halqah thikr, etc. The *ghulu'* *(haraam bigotry)* of the Tabligh Jamaat were ensnared into a pertinent ex-

ample of deviance.

Hadhrat Maulana Ashraf Ali Thanvi *(Rahmatullah alayh)* had taken to task seniors who introduce acts of bid'ah. Some seniors had without thinking and understanding the long term immoral and satanic consequences of these shaitaani radio stations, had expressed themselves with ambivalence. They were bowled over by the sweet, deceptive explanations of their students / mureeds and granting permission.

These are the kinds of issues – evils and prohibitions – into which the *Ahl-e-Kamaal* become ensnared. In this era which is a veritable spiritual minefield, it is of imperative importance for the genuine Ulama to exercise extreme caution regarding initiation of practices. Regardless of how 'beautiful' and how 'beneficial' a new practice may outwardly appear, the safest course is to steer clear and to rigidly adhere to the ways and methods of the Salafus Saaliheen.

"APES AND SWINES"

- Qur'aan -

"..And, He (Allah) transformed some from among them (the cursed people) into apes, swines and worshippers of devils. Indeed they are the worst and the most astray

from the Path of Rectitude." (Qur'aan)

While millions of

Muslims are languishing in abject squalor, poverty, ignorance and even starvation, we find human devils in this Ummah squandering billions of rands in their programmes of zina, prostitution, gambling, liquor and a variety of other practices of immorality.

One of the severe forms of worldly pun-

ishment which Allah Ta'ala inflicts on perverted transgressors is transformation into apes and pigs. There are two categories of such transformation: Physical and figurative. The figurative transformation overtakes innumerable people in every age. Their hearts and brains are transformed figuratively into apes

and pigs. Thus they exhibit all the despicable attributes of these two specimens of animals.

It appears that affluent people have already suffered the fate of their brains and hearts having been divinely transformed into 'apes and pigs'.

During bygone ages, people and communities according to the Qur'aan were physically transformed into apes

and pigs. They were later annihilated by Allah Ta'ala.

The Ahaadith of Rasulullah (sallallahu alayhi wasallam) mention that in close proximity to Qiyaamah the physical dimension of the *Athaab* of transformation and disfiguration will again be introduced. People will be physically disfigured and transformed into apes and pigs.

'LISTEN! OYE ULAMA-E-SOO'!

NASEEHAT FOR US

Hadhrat Bishr Al-Haafi (rahmatullah alayh) admonishing the Ulama, said:

"The Ulama used to be characterized with three lofty attributes – a true tongue, halaal and wholesome food and profound zuhd (renunciation / abstinence / purified from worldly love). But today, I do not see in any (of the Ulama) even one of these attributes. How is it possible for these (Ulama-e-Soo') to claim Ilm (Knowledge of the Deen for themselves) while they plunge into the world with mutual envy (being envious of one another), and while they revile and slander their contemporaries by the rulers solely because they fear that these rulers will incline to other Ulama besides them with their haraam (wealth) and worldly possessions. Woe unto

you, O Ulama-e-Soo'! You are supposed to be the Heirs of the Ambiya. You have inherited the Knowledge (of Nubuwwat), but you have deviated from amal (practising in accordance with this Knowledge).

You have made your Knowledge a profession by means of which you earn your living. Do you not fear that you will be among the first to roast in the Fire?"

COMMENT: *According to the Hadith, the worst among people are those who earn their living with the Knowledge of the Deen. Salaries paid to Deeni Ustaadhs, Muftis, Qaadhis and all personnel who have devoted their time to the service of the Deen are excluded from this stricture and warning. The condemnation here is applicable to the ulama-e-soo' who have made the Deen and their knowledge a subterfuge, a screen and a mask of*

deception to siphon money from the public. This category of Ulama-e-Soo' includes the newspaper vendors whose motive is nothing but money. They utilize a smattering of Deeni material to beguile the public and to trick them into believing that they are rendering Deeni service. Also included in this category of vile ulama are those who gratify their immoral bestial dictates by organizing so-called charity dinners where lewd men and women assemble for merrymaking. The radio molvis, the inter-faith molvis, the molvis who run to governmental authorities (CCMA) to suck haraam money from Masjid and Madrasah committees, sheikhs who conduct supposedly moral reformation (tazkiyatun nafs) classes in lieu of fees, the 'halaal' certificate vendors, those who devour riba ('royalties') from non-Muslim meat-houses for certifying their

haraam products to enable exporting to Muslim countries, and others of this type of breed of miscreant 'learned' men.

Hadhrat Aamir Bin Shurahbeel As-Sha'bi (rahmatullah alayh) said:

"At one time we found that Ilm was acquired only by men of intelligence and abstinence (free of worldly love). But today Ilm is acquired by those who lack intelligence and abstinence.' Once someone addressed him: 'O Faqeeh!' He responded: 'I am not a Faqeeh nor an Aalim. Verily, we merely listen to Hadith and narrate it to you as we have heard it. A Faqeeh is he who flees from the prohibitions of Allah Azza Wa Jal, and an Aalim is He who fears Allah regarding the Unseen (transcendental revealed truths)."

Al-Aarif Billah Ibn Ubaad (rahmatullah alayh) said:

"Verily, most of those who search for Knowledge are deceits

and proudful because when they pursue, for example, Fiqh which is the Knowledge closest to the goal (of Allah's Pleasure) without prior correction of their intentions and motives by means of Tasawwuf (Moral Reformation), then with such Knowledge they follow their vain desires in obedience to their personal opinions. This method (of pursuing Knowledge) is play and amusement (i.e. a mockery). (About such persons, the Qur'aan says): *"And leave those who take their Deen for play and amusement while this worldly life has deceived them."*

Verily, he in whom there is a grain of kibr (pride) and hubb-e-jah (love for fame), and the desire for leadership, is not among those who should be approached (for guidance). He is among the friends of Shaitaan, the chief of dhalaal (deviation), hence he is totally blind and deviated.

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.

THE INTERFAITH SNARE

(Continued from page 10)

The methodology of Tabligh and Da'wat is only the way of the Ambiya (Alayhimus salaam) which is clearer than daylight. There is no ambiguity and deception in the Da'wat methodology of Islam.

TAKBEER

It is Sunnat to recite *Takbeer* once at the end of every Surah from Surah Dhuha until the end, i.e. Surah Naas. This *Takbeer* is to say: *Laa ilaaha il lallahu wal laahu Akbar.*

Questions and Answers

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

(Continued from page 5)

A. The skin-lifting procedure is haraam. This is also a shaitani act. The Qur'aan Majeed describes such interference with the natural growth and appearance as acts of shaitaan. Old age is also a blessing. The Hadith describes such old people who emulate young people to be the worst of the people. For that reason it is not permissible to pluck out white hairs. The 60 year old lady should act her age. She is on the verge of the Grave. She should not make herself stupid with attempts to emulate the young.

Q. A Nikah was performed, but the girl's father refuses the marriage to be consummated as long as the Mehr is not paid. Does he have this right?

A. The wife has the right to refuse consummation if the Mehr is not paid, not her father.

Q. A non-Muslim at the age of 30 became insane. If he dies in this state, will he go to Jahan-nam or Jannat?

A. Only Allah Ta'ala knows who will go to Jannat and Jahan-nam. We cannot comment on Allah's Prerogatives and what He will do in the Hereafter. However, in terms of the rules, the non-Muslim who became insane at the age of 30 is still liable and answerable for his kufr and deeds prior to the period of insanity. His sanity will be restored and he will have to account for his deeds during the period before insanity.

Q. Is it correct to arrange the sand on the grave in the form

of a camel's hump? How high should it be?

A. Whilst the shape of the Qabr should be like a camel's hump, it should not be as high as the camel's hump. It should be one hand's span.

Q. What should one do if immediately after the Janaazah Salaat, the Imaam begins with a dua?

A. Since the Dua after the Janaazah Salaat is Bid'ah, you should walk away. Do not participate in this haraam act of bid'ah.

Q. Is vaping (smoking electric cigarettes) permissible?

A. It is just as haraam as smoking conventional cigarettes. The primary ingredients of the shaitani potion of the admixture is alcohol and glycerine which is derived from even pig substances. It causes disease and it is a filthy habit emulated from the kuffaar. It is never permissible.

Q. What is the status of the Salaat of a man who wears an earring in one of his ears whilst performing Salaat?

A. While the Salaat will be valid, all the reward is eliminated and the male with the earring is accursed according to the Hadith. It is haraam for males to wear earrings and the like. His decrepit Salaat is struck onto his face from the heavens as if it is an old dirty cloth. Despite the technical validity of the Salaat, it is incumbent that he removes the earring of shaitaan and repeats his Salaat.

Q. The estate of our deceased father was not wound up, and the heirs were not given their

shares. Many years later, they decide to finalise the estate. What values should be taken for the assets? The value on the date of the demise of our father or current day values. And, what is the value of the assets which were acquired after the death of our father?

A. The current-day value for all the assets has to be considered, including the assets which were acquired subsequent to the death of your father since these assets were purchased with the funds of the estate.

Q. A person made only one Sajdah for Sajdah Sahw. He remembers this before completing the Salaat with Salaam. What should he do? And what should he do if he remembers after having completed Salaat?

A. If he remembers before completing the Salaam, he should perform both Sajdah, recite Tashahhud, etc. and complete the Salaat. If he remembers after completing the Salaat, then if he has not yet turned away from the Qiblah nor done anything which nullifies Salaat, then he should make both Sajdahs, recite Tashahhud, etc. and complete the Salaat. If he has already engaged in an act which nullifies Salaat, then he should repeat the Salaat.

Q. Is it permissible to use a nail polish if the ingredients are halaal? If the polish is removed at Salaat times, will it be permissible to use it?

A. Firstly, there is no such nail polish available. Secondly, nail polish forms an impervious layer on the nails regardless of claims to the contrary. Based on these two fac-

tors, using nail polish is haraam. Neither will wudhu nor Salaat be valid.

Assuming that all the ingredients are halaal, then too it is haraam to use nail polish because it renders wudhu invalid. Removing the nail polish every time wudhu has to be made is impractical. In fact, the nail polish will rather lead to abandonment of Salaat. Generally, women who roam in the public utilize this satanic substance for haraam purposes – to attract the gazes of the fussaah and fujjaar.

Q. Is it permissible for a Muslim lawyer to represent and defend a criminal if he knows that the person is guilty?

A. The Qur'aan Majeed prohibits acting as a lawyer for a guilty criminal. It is not permissible to defend a guilty criminal. However, if the criminal acknowledges his crime to the attorney and repents, then it will be permissible to represent him to save him from the injustice of the kuffaar legal/unjust system.

Q. Is it permissible for a Haafizah to lead only women in Taraaweesh. She wants to strengthen her Hifz?

A. It is not permissible for a woman to lead even women in Taraaweesh Salaat. The objective of Taraaweesh is not to 'strengthen' Hifz. The objective is to gain Allah's Pleasure by means of humbly fulfilling the obligation. The Shariah urges women to perform Salaat alone and in privacy. Performing Salaat in seclusion and solitarily increases her proximity to Allah Ta'ala.

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