



"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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**"Freedom is the crushing of
base desires."
(Hasan Basri)**

UPHEAVALS – ALLAH'S TAQDIR

"WHAT! Do you not see (realise) that Allah has created the heavens and the earth with Haqq (i.e. not in idle sport). If He Wills, He can eliminate you and substitute you with a new creation (to inhabit the earth)."

(Ibraaheem, Aayat 19)

The massive political, economic, social, moral and natural upheavals occurring in this world are not fortuitous or accidental happenings devoid of purpose and direction. All these upheavals are created by Allah Ta'ala. Everything, down to the most infinitesimal particle acts and happens by His Command.

"Not a leaf drops (from a tree), but He is

aware." (Qur'aan)

The primary concerns of Muslims are the disastrous upheavals which have emaciated, humiliated and disempowered this Ummah in every sphere of life. While Muslims, even the Ulama of this era, are seeking for the causes and searching for solutions, their focus is in entirety diverted from Allah Ta'ala, The Actual Cause. The Qur'aan and Ahaadith conspicuously spell out the earthly or secondary cause for these upheavals.

However, despite the awareness of the Ulama of the diagnosis and prescriptions of the Qur'aan and the Sunnah, even they fail to understand the relationship be-

tween these upheavals and Divine Ordainment. Thus even the Ulama resort to humiliating bootlicking of the kuffaar in search of solutions for remedying the disgraceful state of impotency and decadence of the Ummah.

Due to abject Imaani deficiency, they fail to realise that all these upheavals are created by Allah Ta'ala as punishments for the treachery of the Ummah, the worst treasonists being the Ulama about whom Rasulullah (Sallallahu alayhi wasallam) said:

"Soon there will dawn an age when the worst of the people under the canopy of the sky will be their Ulama. From them will emanate fitnah,

and the fitnah will rebound on them."

The preaching and the supposedly 'deeni' activities of the Ulama – their Darul Uloom, Khaanqas, Tablighi Jamaats, Jalsahs and so-called 'deeni' functions will be FITNAH which they will present to the ignorant Ummah in Deeni guise to further ruin their morals and Imaan. With their fitnah will they aid the zanaadaqah (deviates and blasphemers) to undermine Islam.

They scan over all the Qur'aanic aayaat and Ahaadith which state with the greatest clarity that the calamities befalling Muslims are the consequences of their treacherous misdeeds, and that these calamities are Al-

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LAYBYING NON-EXISTENT 'QURBAANI' SPECTACLED SHEEP

QUESTION

A darul uloom is advertising the sale of sheep fitted with spectacles. The pictures have also been published by the darul uloom. They are offering Qur'baani sheep for sale. The sheep have not yet been purchased by them. However, they have advertised the sale of these sheep-to-be-bought for sale by the laybye system. They have provided their banking details. What is the ruling of the Shariah regarding these sheep for the purposes of Qur'baan?

ANSWER

The sale of the spectacted ghost sheep is baatil (baseless, haraam, null and void). It is not permissible to purchase objects which are not in the

ownership and possession of the seller.

The consequence of faasid and baatil sales is the effect of RIBA. It will be like making qur'baani of stolen animals – animals acquired by theft.

The entity offering non-existent sheep and displaying the haraam pictures of the sheep with the added mockery of spectacles on the sheep, is not a darul uloom. It is DAARUL JAHL (the Abode of Ignorance). It is totally unexpected of a Deeni institution to engage in such brazen and flagrant haraam acts for the sake of monetary objectives.

They are shockingly ignorant and insensitive regarding the great and sombre act of Qur'baani. They are more

ignorant of the spirit underlying this momentous sacrifice offered by Hadhrat Ibraaheem, (Alayhis salaam). Their dastardly act of mockery is akin to the type of mockery which the kuffaar make of the Ahkaam and Shi'aar of Islam.

IT IS NOT PERMISSIBLE TO PURCHASE THESE GHOST SHEEP. YOUR QUR'BAANI WILL NOT BE VALID.

Reprimanding these types of mockers, the Qur'aan Majeed says:

"Say (to them, O Muhammad!) What! Do you jest with His Laws and His Rasool? Do not now make excuses. Verily, you have committed kufr after your Imaan."

For their flagrant acts of mockery of Allah's Ahkaam and for their flagrant portrayal of haraam pictures, they should resort to Taubah and also renew their Imaan, for it is palpably clear that they believe that haraam pictures are halaal.

Even according to the most liberal Deobandi Molvi who has strayed from Si-raatul Mustaqeem on several major issues, pictures of animate objects are haraam. Whilst he baselessly claims that digital pictures are permissible, he maintains that when such pictures are printed on paper then it is HARAAM. We do not know whom these miscreants of Daarul Jahl are following. From whence did they gain the idea that the haraam pictures of the sheep are halaal? "Salaam on those who follow the Hidaayat (of Allah)."

Questions and Answers

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Q. A woman owned several properties. She has 2 daughters and 2 sons. While she was alive she gave each daughter R100,000, saying that this was their share of inheritance. Henceforth only the two sons will inherit in the properties. The daughters happily accepted this arrangement. The woman has died. Do the daughters inherit? What is the status of the agreement she made with them?

A. The agreement is baatil (baseless / null and void). Whatever money a parent gives to his / her children during his / her lifetime is never part of inheritance. According to the Shariah the R100,000 given to each daughter is a gift and does not form part of their inheritance irrespective of what the mother said and what she had understood. The daughters are entitled to their full share of inheritance.

Q. There is a custom of having a Qur'aan khatam followed by a feast when opening a new business or occupying a new home. Is this a valid practice in terms of the Sunnah?

A. Having a khatam and a feast when opening a business or when moving into a new house is a bid'ah and not permissible.

Q. The Janaazah Salaat for the mayyit was performed at home. The womenfolk wanted to join in the Salaat, but I prevented them. Did I do right?

A. You acted correctly. However, if the males are only mahrams, then they may join in by standing at the back. But since there will be ghair mahrams as well, it will not be permissible for them to join the Janaazah Salaat.

Q. If a woman had an illicit relationship with a man, can she marry his son after having terminated the relationship?

A. Marriage to the man's son will not be valid.

Q. Is it permissible to recite from any Ruku' or from the middle of a Ruku' in Salaat?

A. Yes, it is permissible to recite in Salaat from any Ruku' or from the middle of a

Ruku'.

Q. On the Day of Qiyaamah will people be resurrected with their physical bodies or only their souls?

A. Most certainly, people will be resurrected in Qiyaamah with their physical bodies. Minus the physical body there is no Insaan. Insaan is a combination of soul and body.

Q. A car bought with haraam money was given to us as a gift by a relative. What should we do with the car?

A. If the car was bought with haraam money, then it is not permissible for you to use the car. Sell it and distribute the money to the poor.

Q. Is it permissible for a woman to wear pants?

A. If the pants are female pants, not male pants, then it is meritorious to wear it under the long dress.

Q. I do not sit for the bayaans of some Maulanas in the Musjid. Am I sinful?

A. You will not be sinful if you do not attend the lectures of any Maulana. It is not Waajib to attend the lectures.

Q. I distance myself from scholars who appear on ITV. Is my stance proper?

A. In fact, it is Waajib to distance yourself from faasiq/faajir 'scholars' who appear on ITV and on shaitaani media such as facebook. These media are the tools of Shaitaan and these molvis and so-called scholars are the agents of Iblees.

Q. Due to the split in the Tabligh Jamaat, I am not attending any of their Ijtimas. Will I be a sinner?

A. You will not be a sinner for not attending any Ijtima. It is not Waajib to attend ijtimas. In fact half of the Tablighis themselves boycott the Ijtima of their opposing faction.

Q. Is it permissible to reserve a specific place in the first saff behind the Imaam for the Muath-thin to deliver the Iqaamat?

A. It is not permissible to reserve a specific place in the

SAJDHAH IN RUKU'

Q. The Imaam recited an Aayat of Sajdah in Fajr Salaat. In Ruku' he made the intention of Sajdah Tilaawat. Will this suffice for the Muqtadis?

A. There is Ikhtilaaf (Difference) of our Fuqaha regarding the mas'alah of fulfilling Sajdah Tilaawat with Ruku'.

The best method is that the Imaam should not make any intention of Sajdah when going into Ruku' or when in Ruku'. His Ruku' will be an adequate substitute for the Sajdah for himself and the Muqtadis, that is if he does not make Niyyat.

However, if he does make niyyat of the Sajdah, then whilst his Sajdah will be val-

idly discharged, the Sajdah of the Muqtadis who did not make niyyat will not be discharged.

The Muqtadis who did not make niyyat, should therefore, not join the Imaam in Salaam. When the Imaam makes Salaam, they should make the Sajdah, then sit and again recite Tashahhud, Durood Dua and complete the Salaat with Salaam as usual.

The above all apply to the Jahri Salaat. As far as the Sirri Salaat is concerned, only the Imaam has the responsibility. If he does not make Sajdah, the Muqtadis will not even know that he had recited an Aayat of Tilaawat.

Musjid for the Muath-thin. Reserving a specific spot for the Muath-thin behind the Imaam has never been the practice of the Salfus Saaliheen. Reserving a place will lead to two impermissible acts:

1) It will be the introduction of a bid'ah which will become entrenched.

2) It will amount to the usurpation of the right of whoever happens to be first in that place.

Q. What does Islam say about the shape and movement of the earth? Does Islam support the theories being propagated on this issue?

A. Islam is silent on the shape and movement / motion of the earth. There is no corroboration in either the Qur'aan and Hadith for any of the views mentioned by you. This issue is not a matter of Faith. The Qur'aan only mentions that heavenly bodies move in their orbits. There is no detail in this regard.

Q. I have not paid Zakaat on my gold jewellery for many years. When calculating Zakaat for the past years, which value should I take?

A. The current price of the gold jewellery has to be used for even the Zakaat of the past years.

Q. What is the meaning of barkat in Rizq?

A. Barkat in Rizq: An example mentioned by Rasulullah (Sallallahu alayhi wasallam) is that the food prepared for two persons is sufficient for four. The food for four is sufficient for eight persons. If it suffices as mentioned in the Hadith, it will be indicative of barkat. If it does not suffice for twice the number of persons, it means that the food is devoid of barkat. The little one has, goes a long way. That is the meaning of barkat.

Q. Are countries such as the so-called Islamic Republic of Pakistan under Allah's Athaab? We see moral decadence and immorality of all kinds in many Muslim countries, even worse than in some non-Muslim countries.

A. The entire Ummah is under the Athaab of Allah Ta'ala. Some Muslim nations are undergoing mild forms of punishment mentioned in the Qur'aan as 'the lesser punishment'. When this punishment is not heeded, then the greater punishment overtakes us such

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as the horrors in Syria, Burma, the floods in Bangladesh, the earthquakes in different lands, and the internecine wars in Pakistan as well as other calamities. Pakistan is under Allah's Athaab, and the great Athaab will still befall Saudi Arabia.

Q. *Is hunting and fishing permissible if the intention is to eat the meat?*

A. If your livelihood is dependent on hunting and fishing, then it is permissible. But just to eat meat of wild animals whilst you are not dependent on this, hunting will not be permissible. You are living in a city and your daily life and food are not reliant on hunting and fishing. Fresh fish may be purchased from fish stores. Don't squander the valuable ni'mat of Time for gaining nafsani pleasure, and do not be a sadist deriving pleasure from the pains inflicted on the animals when this is avoidable.

Q. *A Maulana says that if the intention is not pride, then the trousers may be below the ankles. He mentioned the Hadith of Hadhrat Abu Bakr (Radhiyallahu anhu). Is this correct?*

A. Whether this stupid 'maulana' is a moron or a deviate, he did not explain correctly. The reason is clearly mentioned in the Hadith. Due to his protruding stomach, the trousers every time slipped down to the ankles despite every time raising them. If the trousers can be tied above the ankles, it will be haraam to wear it below the ankles even if one believes that one does not do so out of pride. The fact that a man wears his trousers below his ankles despite being aware of the Sunnah, indicates his pride and his desire to emulate the kuffaar.

Q. *The majority of the musallis are Hanafis, but the Imaam is Shaafi'. Should the Hanafis follow the Shaafi' Imaam in Witr or should the Imaam perform according to the Hanafi Math-hab?*

A. The Shaafi' Imaam should not perform Witr like Hanafis. He should adhere strictly to the Shaafi' Math-hab. If the majority of the musallis are Hanafis, then it is advisable to appoint a Hanafi to lead the Witr. But then, the Shaafis should go to the back or in another section to perform their Witr separately.

If the Shaafi' Imaam insists on leading the Salaat, then the Hanafis should perform their own Witr Jamaat. They should not follow the Shaafi' Imaam in Witr despite following him in Fardh and Taraaweesh Salaat.

Q. *Can an 8 year old girl travel with her mother if the mahram is the mother's nephew, but her cousin?*

A. The mahram for a female must be a male. The mother is not a mahram for a journey. The girl, even though she is 8 years and even with her mother may not be in the company of the cousin. He is not her mahram.

Q. *My husband is addicted to pornography. What should I do?*

A. Advise him of his evil. Give naseehat to the husband about his evil. Tell him of the punishment by Allah Ta'ala awaiting him. On the Day of Qiyaamah, hot iron rods will be inserted into his eyes according to the Hadith. Tell him that he may die without Imaan if he does not abandon his filthy addiction. If he continues with his evil, the wife should punish him by refusing conjugal relations, and not preparing his food, etc. Perhaps he may then realize his filthy folly.

Q. *Are card games without money permissible?*

A. Card games even without money are haraam.

Q. *Is it sinful to always omit the two Sunnats of Fajr Salaat?*

A. It is haraam to omit the Sunnatul Muakkadah Salaat. The punishment for this is the Fire of Jahannam. If there is no valid reason, it is never permissible to abandon the

TAKFEER OF THE BHAM IBLEES

Q. *I have read in your statement on reverend Bham's use of the Qur'aan to promote kuffaar elections that Salaat behind him is not valid. The inevitable conclusion is that he is not a Muslim. Now what is the status of a person who subscribes to the same kufr view which the reverend propagates? Will such a person also be a kaafir?*

A. Anyone subscribing to kufr is likewise guilty of kufr. However, while we should point out the kufr, we should refrain from takfeer of all and sundry. Bham is a mudhil (one who leads people to Jahannam) and a human devil whose villainy is notoriously satanic. There is a need to expose this shaitaan to save the Imaan of the ignorant and unwary, hence the imperative need to slap the fat-

wa of takfeer on him. The Iblees must be exposed. But in general people are ignorant and do not understand, hence we may not resort to takfeer of the masses of juhala. It will suffice to mention that an act is kufr.

If in this era in which kufr predominates in the Ummah, the Shariah's Law of Takfeer has to be applied meticulously, then we are afraid, that the vast bulk of current-day Muslims will have to be excommunicated from the fold of Islam.

We therefore leave this issue for Allah Ta'ala to decide on the Day of Qiyaamah. In these delicate times when people are dithering on the brink of Jahannam with their kufr, our obligation will be discharged by highlighting what kufr is.

two raka'ts Sunnat of Fajr as well as the Sunnatul Muakkadah of the other Salaat.

Q. *Is it permissible for females during the state of haidh to be at the side of a person who is in Sakraat (on the death bed)?*

A. Females in haidh, even the man's wife, should not be at his side or in the room on the occasion of his Maut. The Angels of Mercy will flee.

Q. *Someone asked me to make dua for his wife to be successful in her driving test to get a driving licence. Is it permissible to make dua for this?*

A. It is haraam to make dua for a haraam act. Driving for women is haraam. Making dua for a sin is tantamount to kufr. It is like reciting Bismillaah when eating pork.

Q. *I am attending high school. The school does not allow me to keep a beard. What should I do?*

A. Attending the school is haraam. The solution is to get out of the haraam school.

Q. *A Muslim has purchased a very old disused cemetery. There are no signs of any graves. The graves have long ago been flattened. He wants to*

convert it into a playground. Is this permissible?

A. If the ground is a Muslim cemetery, then it is not permissible to convert it into a playground. There could also perhaps be some Shuhada and Auliya buried there. Since it is known that the ground is a Qabrastaan, it should be cordoned off. People could still make ziyaarat, make dua and remind themselves of their own future abodes underground. A public playground is haraam even on a ground which is not a cemetery. Allah Ta'ala did not create us for idle sport and amusement which are condemned in the Qur'aan and Hadith.

If it is a kuffaar cemetery, a Muslim should not purchase such a ground despite it being permissible. Allah's ghadhab is on the kuffaar. The athr (effect) of Divine Wrath which is on such a place could gravely affect those who utilize the land for whatever purpose they wish to use it.

Q. *What is a brief answer for Salafis who always ask us laymen: "Where is Allah?" They claim that Allah is only on the*

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Throne.

A. A brief answer for these morons is: Allah is everywhere as He Himself says in the Qur'aan. He says: "East and West belongs to Him. Whichever way you turn your face, there is the Face of Allah."

"He is Allah in the Heavens and Allah in the earth."

He is on the Throne, in the Heavens, on earth and everywhere. How? We do not know. Only He knows.

Q. The cement company pays us a rebate of R1 per pocket cement we buy. Is this rebate permissible?

A. Yes, the rebate of R1 is permissible. It is a gift from the supplier or could be interpreted as a reduction in the price. You may not demand it if they refuse to pay it.

Q. Where should minors stand in the Salaat rows according to the Maaliki Math-hab?

A. If the minor is such a child who understands and is able to differentiate between good and bad, sin and acts of virtue, then according to the Maaliki Math-hab he will be regarded as an adult for purposes of standing in the saff. However, if the minor lacks this sense of discernment, there is no specific rule regulating his standing position.

Q. I have been told that it is permissible for women in a western country to work to earn a living. They argue that as long as it is an environment where there is no free intermingling with males, it is permissible. Is this correct?

A. Whether it is a western or and eastern country, it is not permissible for women to leave the home to work in the public domain even with the permission of the father, brother, or husband. It is the compulsory obligation of the males of the family to support the women. If they fail in this duty, they will be sinners. The menfolk who give permission will be equal in the sin. Their argument regarding free-mixing are baseless. Whether there is such mixing or not,

they have to support the womenfolk and not permit them to leave the home to work. They mislead the people.

Q. If the husband forces the woman to work, will she be sinful?

A. Yes, she will be sinful. She is not supposed to obey his haraam instructions. The husband has no right to force the woman to leave the home and work or to even force her to earn from within the home. She should not obey him in this instruction. She may do something to earn from within her home, not outside the home.

Q. I wanted to become a mureed of Peer Zulfiqar but I have heard some very negative reports about him. Please see the attachment. What is your advice?

A. It is not permissible to establish an Islaahi ta-alluq with Zulfiqar Ahmed. We are averse to read and discuss the issues which render Zulfiqar Ahmed persona non grata.

Q. As a daughter-in-law I am expected to serve the friends and relatives of my in-laws when they visit our home. However, these are mixed gatherings of men and women. No purdah whatsoever is observed. They all sit and eat and converse together. I absent myself when they come and sit in my room. My in-laws deem this highly disrespectful and insist that I be present. What am I supposed to do?

A. It is not at all permissible to serve the mixed gathering of family guests / relatives / friends. It is haraam. Your obligation is to obey the commands and teaching of Allah's Deen and to seek His Pleasure, not the pleasure of the family when it is in conflict with the Shariah. Even if they regard it as being 'rude' for not serving them or participating in the gathering, ignore their criticism and separate yourself in your room.

Q. A Maulana says that if the musalli in the first Qa'dah (sitting) of a four raka't Namaz mistakenly recites Du-

HARAAM SCHOOL-CAMPING

Q. I need some advice please. Our daughter who is 11 attends a school which has camp in grade 5, 6 and 7 requiring them to sleep away from home for 2 nights. She is in grade 5 so needs to start camp this year. We were not keen in sending her especially due to the fact that she has to sleep there. We just don't trust the surroundings as circumstances are very different nowadays. Islamically, although she has not attained maturity we feel it is not appropriate for girls to sleep away from home. We have been faced with some resistance from the school. We then agreed to send her but only on condition we can fetch her and she is not allowed to sleep at camp. Also food wise we are very strict with halaal so she can only eat the food we send with her.

I would like to know Islamically what would the stance be on sending our children on these camps as there are many Muslim parents who don't see any problem or don't mind.

A. They will only mind when their daughters are embroiled in an illicit relation-

ship or when she elopes or becomes the mother of an illegitimate child. In fact, nowadays many parents will not mind even if their daughters become prostitutes. Their ties with the Deen have been completely severed by their kufr lifestyle. The people of the school are all agents of shaitaan. The school is a school of Iblees.

Parents who send their children to these shaitaani schools are paving the path of Jahannam for them. It is absolutely appalling for parents to allow their daughters to sleep out at night like prostitutes. In terms of Islam, the parents are casting their daughters in the mould of prostitution.

Everything related to the school is haraam. Learning at the school is haraam. The camping is compounded haraam bedevilled with zina. You appear to be islamically inclined.

How is it that you are unable to grasp that it is absolutely haraam to send your daughter to the shaitaani camp?

rood to the extent of 'Allaahumma salli ala Muhammad', then Sajdah Sahw has to be made, and this applies to Fardh and Nafl Salaat as well. Is this correct?

A. The mas'ala explained by the respected Moulana Sahib is not entirely correct. What he said applies to Fardh, Sunnatul Muakkadah and Witr Salaat. As far as Nafl/Sunnatul Ghair Muakkadah is concerned, there is no need for Sajdah Sahw. Either one may continue and complete the Durood then stand up or stand up after having recited the short portion of the Durood then go into Qiyaam, and begin with Thanah, then Ta-awwuz, etc. Sajdah Sahw is not incumbent in this case.

Q. If the fast is broken a minute before the Athaan, will it be valid?

A. The fast has to be ended at sunset. The moment the sun sets, it is time for Iftaar. If the Athaan is recited after sunset as is the case in most places, then Iftaar will be valid as long as the sun has set.

Q. A reliable Mufti mentioned in one of his bayaans that nails should not be clipped on a Wednesday because diseases exit from the body via the nails on a Wednesday. Is this Sunnah?

A. Whilst it is not Sunnah, it may be valid. There are some practices which Auliya have discovered by virtue of their Taqwa and Baseerat. It is therefore best to act accordingly.

Q. If a person believes that Hadhrat Abu Bakr (Radhiyallahu anhu) and Hadhrat Umar (Radhiyallahu anhu) are doomed for Jahannam,

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what is his status in terms of the Shariah?

A. Such a person is a kaafir. This is the belief of the Shiahs who label almost all the Sa-haabah as murtaddeen – Nau-thubillah.

Q. Is the meat slaughtered by a Shiah halaal?

A. Such meat is haraam.

Q. Is it permissible to perform the janaazah namaaz of a Shiah?

A. It is haraam.

Q. Is marriage with a Shiah valid?

A. The nikah with a Shiah is baatil. It is not valid.

Q. Here in the UK a Maulana performed the Nikah of a Deobandi man to a Barelwi woman. Is the Nikah valid? Both are Hanafis.

A. A Nikah is valid if the boy, the girl's representative or herself and two witnesses are present when the Ijaab and Qubool are made. This is in terms of the Hanafi Math-hab.

If present at the Nikah was the boy, the girl (or someone representing her) and two Muslim male witnesses, then the Nikah was valid.

This is a simple issue. There is no difference of opinion in the Hanafi Mathab on this issue. Being Deobandi or Barelwi does not affect the validity of the Nikah.

TAILLESS SHEEP

Q. Is it permissible to make Qur'baani of sheep without tails? Farmers cut off the tails for health reasons. Some Ulama say that it is permissible to sacrifice these sheep.

A. While "some Ulama" say that it is permissible, the Shariah says that it is not permissible to make Qur'baani of sheep without tails regardless of the reasons for cutting off the tails.

If sheep with tails are not available, goats are available. Qur'baani of tailless sheep is not valid.

Q. From what time on the 10th Zil-Hajj may Qur'baani be made? When does Qur'baani time end?

A. From after the Eid Salaat. It is not permissible before the Eid Salaat. The time for Qur'baani expires at sunset on the 12th.

Q. Qur'baani was Waajib, but not done. How should I compensate?

A. Either have an animal slaughtered or give the price of the animal to the poor. All the meat, skin, etc. must be compulsorily given to the poor. The usual Mustahab manner of distributing the meat will not apply.

Q. Is it necessary for a father to make Qur'baani for his naabaaligh (minor) children?

A. It is not Waajib.

Q. Is it permissible to have an Aqeeqah share or two in a Qur'baani cow?

A. It is permissible.

Q. If a 6 month old sheep is big enough to pass as a one year old, its Qur'baani is valid. Does the same apply to goats?

A. No, this rule applied to only sheep. A goat must be at least one year old.

Q. A goat was bought with the intention of Qur'baani. However due to an error the goat was not slaughtered. What should be done with the goat?

A. It should be slaughtered and all the meat, etc. must be compulsorily given to only the poor.

Q. If Qur'baani meat is given to someone, is it permissible for him to sell it?

A. When he takes possession of the meat he becomes the owner, hence he may sell it.

Q. Some Muslim immigrants in the U.S. are saying that Nabi Isaa (Alayhis salaam) is the son of God. What is their status?

A. Any person who says that Nabi Isaa (Alayhis salaam) is the son of Allah (Nauthubillaah!) is a kaafir. Such a person can never be a Muslim. He is a hypocrite (munaafiq) if he claims to be a Muslim. He is destined for the lowest and deepest pit in Jahannam.

Q. A new delicacy invented by the Japanese and accepted

world-wide is eating raw fish. This style of raw fish is called sushi. Is it permissible to consume sushi raw fish?

A. These kuffaar are displaying the barbarism and savagery which are natural attributes of kufr. According to the Qur'aan they are viler than animals. It is haraam to follow the kuffaar into the "lizard's hole", and to so despicably and obsequiously emulate their ways of savagery. It is not permissible for Muslims to behave like animals and like these kuffaar worshippers of Shaitaan.

Q. If I enter the Musjid on Jumu'ah and find that a deviate/modernist/zindeeq molvi giving a lecture, will it be permissible to leave, sit in my car, engage in Thikrullah and return to the Musjid just before the Khutbah begins?

A. Yes, it is permissible. Once you have entered the Musjid, perform 2 rakaats Tahyatul Musjid, then leave.

Q. Is dealing in bitcoin permissible?

A. It is haraam to deal in this riba scheme.

Q. Is it permissible for a man or a woman to cut their own hair to be released from the state of Ihraam of Hajj or Umrah?

A. After all the rites of Hajj and Umrah have been performed, it will be permissible. If the hair is cut before having completed the rituals of Hajj or Umrah, then the penalty of a Dumm (1 sheep/goat) is incumbent.

Q. In the Haram, the hair of the Hujjaaj is thrown away by the barbers or sold to industry. Is this permissible?

A. It is haraam. Everyone should take with him his hair and bury it somewhere. The barbers are evil fussaaq.

Q. Where should South Africans don Ihraam? Some say that it is compulsory to adopt Ihraam at the point when the plane is in line with Yalamlam. An announcement is made in the plane to alert the Hujjaaj of this position. Others say that Ihraam may be donned in Jed-

NAIL POLISH

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 factors, 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 fussaaq and fujjaar. The Hadith classifies them as adulteresses. Such women will abandon Salaat rather than embark on the 'gigantic' task of laboriously and imperfectly scraping off the polish for each Salaat.

Whatever leads to haraam, is also haraam. Women who are home-bound do not use nail polish in the house. The street-prowler uses it. Since this kuffaar practice leads to haraam neglect of Salaat and haraam public display, it is not permissible to use it. Wudhu and Salaat will not be valid.

dah. What is the correct view?

A. Both views are of reliable Ulama. Our view is that Ihraam may be delayed until Jeddah.

Q. If during Ihraam after the nails of five fingers were cut, one realised the error. What is the penalty?

A. The penalty is one Dumm. If the nails of one hand or two hands, or of both hands and both feet are cut in the same session, then one Dumm

(Turn to page 12)

CRUELTY OF THE SILK INDUSTRY

The following article describes the process of commercial silk production:

“Silk is the fibre that silkworms weave to make their cocoons – outer casings that protect them during the pupal stage. But most of the insects used by the silk industry don’t live past this stage, because they are boiled or gassed alive inside their cocoons, which causes the cocoons to begin unravelling so that workers can obtain the silk threads. Some 6,600 silkworms are killed to make just 1 kilogram of silk.

Abused Insects and Exploited Workers

At silk-production facilities in India, silkworms who are allowed

to mature into moths fare little better than those who were boiled alive inside their cocoons. After they have laid their eggs, female moths are crushed to death and their bodies are checked under a microscope for diseases. If any disease is found, the eggs are destroyed. Male moths are simply discarded after they mate. It’s not uncommon to see birds pecking at baskets full of male moths left outside of silk-production facilities.

Although worms can’t show their distress in ways that humans easily recognise, anyone who has ever seen earthworms become startled when their dark homes are uncovered must acknowledge that

worms are sensitive. They produce endorphins and have a physical response to pain.

There are also reports of the use of child labour in the silk industry. According to the non-profit organisation Human Rights Watch, which has investigated India’s silk trade, children – some as young as 5 years old – are forced to work inside the factories and workshops that produce silk thread. Some must immerse their hands in vats of scalding water to palpate the cocoons, causing their skin to become raw and blistered. Children who wind the silk into strands often suffer from cuts that go untreated and can become infected.

Don’t Be Fooled by ‘Peace Silk’

Many people who are troubled by the cruelty of conventional silk production have turned to purportedly cruelty-free alternatives called “peace silk” or “*ahimsa* silk”. Although sellers claim that these materials have been produced from cocoons that were collected after the moths naturally emerged, no certification authorities exist to guarantee that these standards are upheld, and there have been reports of conventional silk being sold as “peace silk”.

Even silk producers who don’t gas or boil the silkworms may cause them to suffer by providing them with inadequate food or forcing

them out of their cocoons prematurely. The animal-welfare group Beauty Without Cruelty – India observed one producer of such silk consigning female moths to trays for egg-laying while the males were put into a refrigerator, brought out occasionally for breeding and then thrown away when they were no longer able to mate.” (*End of article*)

Based on this information, it is not permissible to deal in silk and to make garments from silk acquired from such brutal procedures. The permissibility of silk for females does not justify producing the material in brutal ways. The cruelty is haraam. Dealing in silk obtained from the cruel silk industry is aiding in haraam, sin and transgression.

THE AGE OF THE FAAJIRAAT

A Brother lamenting the appallingly immoral condition of Muslim women of this era, writes:

“We are witnessing such things which weren’t seen before. We are seeing Muslim sisters - Muslimahs in purdah

and other Muslimahs in scarf, going to events, parties and christmas events and events in general which are in total violation of the Shariah.

These women pitch up in their abayas and scarves or purdahs and

mix with kuffaar and participate in events which are flagrantly Haraam.

They actually show the kuffaar that they too can party and attend such events.

They appear to be appeasing the kuffaar and crawling stupidly and disgracefully into them.

They ridicule and mock other Muslims who want to be pure and stay away from these filthy events. With their shameless mannerism they imply: What is wrong with you? Look at us, we in our Islamic garb and our purdahs but we can still party just like the kuffaar do.

What makes it worse is, they appear in the kaafir papers for every Tom, Dick and Harry to see. Now the kuffaar say, look at them: ‘We are on par’. Please comment and guide us. May ALLAH

guide and protect me and my family in these days of corruption and may we be able to reside in a land of true Muslims. Aameen.”

(*End of the*

Brother’s letter)

COMMENT

There is no longer any “land of true Muslims”. The one Muslim country is worse than the other. There is no country better than another land.

As lamentable as the situation of the Ummah is, these shaitaani events have to materialize in terms of the predictions of Rasulullah (Sallallahu alayhi wasallam). We are living in an era in close proximity to Qiyaamah. Therefore the immorality, obscenity, fisq, fujoor and kufr of Muslims are on the increase. It is an unstoppable deluge of shaitaaniyat.

The women described by you are all *zaaniyaat* (*adultrresses*). Only *faasiqaat* and *faajiraat* are capable of exhibiting themselves in the manner you have described. Their abayas and bur-

qas are massive deceptions. They succeed in duping none other than themselves. Their husbands and fathers who condone such zina exhibitions of their womenfolk have been described as *Dayyooth* by Rasulullah (Sallallahu alayhi wasallam). These men are like ‘swines’ – utterly shameless – bereft of the slightest vestige of shame and honour. Their brains are overwhelmed with the spell of Iblees, hence they are able to condone all the acts of zina of their womenfolk.

Although nothing can be done to prevent Muslim women from indulgence in zina in the public, the obligation of concerned Muslims in general and in particular the Ulama, is to always proclaim the Haqq and proffer naseehat regardless of the rejection by the fussaaq and fuajjaar who are kuffaar at heart. The Qur’aan Majeed says: “*Upon us it is only to deliver the Clear Message (of Allah Ta’ala).*”

STRONGER THAN 70 SHAYAATEEN

In the Qur’aan Majeed, Allah Ta’ala says: “*Verily, from among your wives and children are enemies unto you. Therefore beware of them.*” That is, beware that they do not deflect you from obedience to Allah Ta’ala.

Imaam Raazi (Rahmatullah alayh) narrated that he once heard in a discourse in a Musjid that when a man intends to give Sadqah, seventy shayaateen surround him and unleash a variety of ways to prevent him from giving Sadqah. They present ‘logical’ reasons, etc. why he should refrain from giving Sadqah.

A man in the audience,

on hearing this narration, left for his home with the intention of fighting the 70 shayaateen. At home, he took a large amount of wheat, etc. with the intention of giving it as Sadqah. When his wife saw this, she intervened and created a big scene. She fought with him and prevented him from leaving with the foodstuff.

Afterwards when the man met the Waa-iz (the lecturer), he (the Waa-iz) asked him about his confrontation with the 70 shayaateen. The man said: “*I defeated the 70 devils. However, I was defeated by their mother.*” (i.e. by his wife).

THE ULAMA - A SAD LAMENT

Lamenting the abandonment of Amr Bil Ma'roof Nahy Anil Munkar by the Ulama, a Brother writes:

"It saddens the Muslim who went for Jummah this Friday - the leaders - the Ulama, never even mentioned the evil that took place at the Durban souk and a remedy to cure the evil surrounding Muslims.

Everyday evils and vices and corruption are confronting the Muslims at an unprecedented level. The Moulana in the Masjid I attended spoke about so many different things, Which left me confused. He ended his talk by saying we need to place the Sahabahs names on the Masjid doors and thereafter have a Jalsah. (*Merrymaking and bid'ah have become favourite activities for the molvis of this era - The Majlis*)

It seems as if these Ulama are addicted to merrymaking, suppers and meals which will be served. In fact there is hardly ever a "programme" that takes place, without there been a supper involved. (*They have become like the*

obese Hindu Brahmins who excel in gluttony. These merrymaking gluttonous molvis come within the scope of the Hadith which mentions that after Khairul Quroon will be people who will love obesity and falsehood. -The Majlis)

It is becoming increasingly difficult for a Muslim in South Africa to live due to all the vices confronting him or her. (*It is much worse in other countries - The Majlis*)

What frustrates me is that these Ulama are given a platform of power to speak, on a Friday namely the Mimbar and to speak about how the Muslims should behave and to discourage the Muslims from going to the souk and other evil places and to gatherings, yet, they speak about some other issues without attending to the moral diseases in the community.

More important right now, is the Imaan of the Muslims but they have perfected and become experts at going around the Bush and speaking about something else. In the Masjid, on Jumuah, they

can tell the men about how mother's of this Ummah are supposed to behave. Seeing those wicked evil videos of the sisters, mother's, daughters jumping like wild animals in the souk for strange men, supposed to have shaken us up as men to ask ourselves are these the mothers of this Ummah!?

If the Ulama don't speak about it, everyone feels it was ok. We will wait for the next event.

It was the wedding convention, now the souk. People seem to have forgotten what happened and how Abu Hurairah RA was mocked. I want to thank those Muslims who pulled out from the souk and cancelled their stalls and support for Al Ansaar (*Ash-Shaitaan*) but mostly I want to thank those Muslims in Durban who did their best to steer the Muslims away from the filthy souk.

As Muslims in South Africa, we are heading for disaster. We need to get our act together!

Comment: There does not appear to be even a remote possibility of Muslims getting their

act together. Muslims are on a downward slide in an abyss of fisq, fujoor, bida'h and kufr. Only Allah Ta'ala can save us. The barometer for measuring this, is the condition of the Ulama. The molvis reek of the stench of rotten hearts. When the brains and hearts of the community are in an advanced stage of decay, then there is no hope for the moral reformation on a universal scale.

The biggest threat facing the Ummah and Islam in this era is the villainy of the evil molvis who are masquerading as 'ulama' and undermining the Deen from within. Comparatively speaking, the Shiahs and Gulenists are a small threat. That is precisely why Rasulallah (sallallahu alayhi wasallam) said that a time will dawn "*when the worst of humanity under the canopy of the sky will be their 'ulama' from whom fitnah will radiate, and the fitnah will ultimately hem them in.*" The *shayateenul ins* (human devils) will not escape Divine Retribution, neither in this world nor in the Aakhirah.

There is a formidable list of satanism created by the cartel of ulama-e-soo' - molvis such as the NNB jamiat scoundrels, Menk, Sulaiman Moolla, Zubair Bhayat of Darush Shaitaan, MJC sheikhs and molvis, facebook molvis/sheikhs and numerous other RUBBISHES prowling around the globe executing the job of Shaitaan.

We are in an era about which Rasulallah (Sallallahu alayhi wasallam) predicted that real DEVILS will appear in human form and deliver lectures in Musjids and recite qiraa't to entertain the juhala.

The shocking list of major sins and crimes halaalized by this satanic conglomerate of *Ghutha* includes riba, carrion, pictures of animate objects, kuffaar sport, intermingling of sexes, kuffaar dress, abandonment of Hijaab, luring women into the Musaaqid and on so-called tablighi excursions, music, coonery (e.g. the Cape Coons), immoral/obscene souks, satanic radios, bid'ah, fisq and fujoor in general, etc.

THE 'SEERAT' DECEPTION

Hadhrat Maulana Zakariyya (Rahmatullah alayh) wrote in his *Aap Beti*, Vol. 4. page 72: "Once on the 12th Rabiul Awwal, Hadhrat Madani (Rahmatullah alayh) came to Saharanpur where the people of the city had organized a Seerat Jalsah. Nowadays Mouloud is dubbed 'Seerat'. Hadhrat Madani sternly refused to participate, and harshly reprimanded them. He commented: "*Your entire aqeedat (expression of love for Nabi - Sallallahu alayhi wasallam) is confined to 12th Rabiul Awwal.*" (*End of Hadhrat Zakariyya's quote.*)

In our time, the fake 'deobandi' molvis, following in the footsteps of the Barelwi Bid'ati Qabar Pujaari sect, have also fallen into the shaitani trap of organizing the bid'ah custom of mouloud. In order to camouflage their bid'ah, they deceptively term their mouloud function, 'Seerat Jalsah'. Whilst they may succeed in bamboozling their own selves and the stupid slaves of lust and desire, they cannot deceive Allah Ta'ala with their rubbish.

AN EVIL PERSON

Once when Rasulallah (Sallallahu alayhi wasallam) was mounting the Mimbar, he said 'Aameen' on the first step. On the second step he again said "Aameen", then again on the third step. The Sahaabah were surprised for this was the first time Rasulallah (Sallallahu alayhi wasallam) had acted in this manner. When they enquired, Rasulallah (Sallallahu alayhi wasallam) said:

"*When I mounted the first step, Jibraeel (alayhis salaam) said: 'Evil is that person who found Ramadhaan then he emerged from it with-*

out having been forgiven.' Then I said 'Aameen'. Then (on the second step), Jibraeel said: '*Evil is that person whose parents did not cause him to enter Jannat despite him finding them or one of them (in old age).*' Then (on the third step), Jibraeel said: '*Evil is that person who does not recite Durood for me when I am mentioned to him.*"

The meaning of parents not 'causing the son to enter Jannat', is the disobedience of the son. Despite his fortune of aged parents, he displeases them. Thus, his fate for Jahannam is sealed.

HAJJ, UMRAH & THE MENINGITIS VACCINE SCAM

Each year, meningitis vaccines containing pig and cow substances, are forced upon millions of Hajj Pilgrims, along with unknown viruses & bacteria. This misguided and unnecessary protocol, from the Ministry of Hajj is very strange when world experts say that meningitis is actually linked to vaccines and those vaccinated!

Meningitis is not a transmissible disease, we do not catch it from one another. Only the freshly vaccinated recruits caught meningitis. Dr. Daniel H. Duffy Sr, DC.

You cannot get meningitis from casual contact. Dr. Sherri Tenpenny.

HARAAM SPORTS

Q. Your advice and counsel in the light of Shariah is urgently requested. We are a Muslim School and incorporate Sports & Athletics within our academic curriculum like any other school. It forms part of our mission and vision to inculcate Islamic values and ethos and also integrating our teaching with a holistic approach.

Notwithstanding the above, we are faced with a challenge regards annual athletics due to having girls and boys who are already baaligh, allowing parents and family to be part of the spectatorship which creates a high sense of intermingling. Kindly advise as to how we should carry out the athletics associated to logistics of age groups, par-

ent spectatorship, intermingling etc.

1) From which age group do we separate the boys and girls?

2) Is it advisable to host parents as spectators?

3) Will it be suitable to have all boys and girls participating in the same event wherein girls will be dressed with loose fitting garments and hair covered in headgear (dressed in Islamic attire)? i.e. Is the dressing questionable or acting physically in front of other strange men or both?

4) If baaligh girls are made to participate only in the presence of females, will it be correct for the baaligh boys to participate in front of all males and females? If so,

did the Prophet SAW not exhort his wives to turn their gaze when a blind Sahabi entered in his presence?

5) Kindly provide a detailed response with reference to Quraan and the Prophetic tradition.

Your swift response will be highly appreciated as we in the process of planning our annual athletics. May Allah bless you with His choicest blessings.

Shukran

Sports Administrator

(End of query)

OUR COMMENT

Brother, indeed your queries directed to *The Majlis* are strange and anomalous. Perhaps you have erroneously directed your queries to us. Perhaps your intention was to seek clarifi-

cation/advice on this issue from entities such as the NNB jamiat of Fordsburg, the MJC fussaag body, Daarush Shaitaan of Zubair Bhatyat or perhaps even Jamiat KZN whose liberal leanings are an incremental disease in the molvis of today.

Our stance, that is, the Shariah's stance – Allah's Law, on the issues you have queried glitters with clarity. Anyone who reads *The Majlis* or any of our publications will know that kuffaar sports and all the types of related activities which have been described by you are HARAAM. The entire concept of sports as outlined by you is haraam. It is haraam from A to Z. There is not a single act mentioned by you

which is permissible in Islam. The entire programme of sports at the school comes within the purview of the Qur'aanic prohibition: "Do not approach even near to zina." Every step in the sports programme is a step towards zina.

If those in charge of the school are genuine Muslims and if they are genuinely concerned about the Deen, then they will abandon and scrap the sports programme. Nothing of it is permissible. The programme as outlined by you destroys not only Islamic morals, but even Imaan is exposed to destruction.

Rasulullah (Sallallahu alayhi wasallam) said: "Every sport of the Mu'min is haraam...."

ILM AND HOLIDAYS

QUESTION

In western countries, Maktab coincide their holidays with the school holidays so that parents and children can have time together and can go on family trips.

However some of these holidays coincide with Easter and Christmas; the rationale being that during other times in the year, children are at school and if they are not given a holiday during the Christmas and Easter period, they don't attend maktab as they are using these school holidays to go away with their families.

This is true in the majority of cases. However, some parents do see the value of Islamic education & they will send their children to Madrasah during the kuffar's "religious" holidays.

My issue with this approach is that by granting holidays during kuffaar festivities, we are impliedly indoctrinating innocent children into according value to other religion's festivals. Ulama, however, protest to the contrary stating that if the right tarbiyah is provided, the children will not be indoctrinated in to this way of thinking.

This ignores the fact

that children are highly impressionable and do imbibe subtle messages. In addition, schools provide 6 weeks' holiday once a year and these holidays are unrelated to major religious festivities. Maktab could give 2 or 3 weeks off during this period.

In light of the above, what's The Majlis's view of giving children time off from maktab during Easter & Christmas?

ANSWER

The real issue is that the Deen has become a hobby or a pastime activity for most Muslims, even for today's 'ulama' who are not genuine Ula-

ma. They are morons and signs of Qiyaamah. Besides the many stupid kuffaar holidays, even the holidays of the Madaaris are excessive. Holidays and true Taalibeen of Ilm are two opposites which really cannot exist together.

The genuine seeker of Ilm does not know what holidays are. The Madaaris have also become like secular institutions with the primary goal being the dunya, not the Aakhirat. The lessons in Madaaris should continue during all kuffaar holidays. Ilm must not be made the handmaid of kuffaar holidays. Whoever attends the Madrasah during the holidays will

gain. Whoever is absent will be the loser.

The concern of the Asaatizah should be to impart Ilm to those who are keen in their pursuit. Those who subject the Ilm of the Deen to mundane demands should be ignored. The Madrasah should cultivate the ethos of *Ghaar-e-Hira*, not that of kuffaar secular institutions as is the case with almost all the Deeni institutions of the age. The glut of holidays, especially kuffaar holidays, is destructive for the Students of Deen. In fact, true students of the Deen should be fully engrossed with their kutub even during the official Madaaris holidays.

HARAAM FOOD

Allaamah Abdul Wahhaab Sha'raani (Rahmatullah alayh) said: "O my Brother! Beware of consuming what is not halaal. Consuming what is not halaal hardens the heart, darkens the heart, prevents communion with Allah Ta'ala, and has-

tens old age."

Imaam Abu Hanifah (Rahmatullah alayh) said: "Even if a man worships Allah and becomes as thin as a rake, but he is uncaring of what enters his stomach whether halaal or haraam, it (his worship)

is not accepted."

Ibraahim Adham (Rahmatullah alayh) said: "Ensure that your food is halaal and wholesome, then abstention from Nafil Salaat and Saum will not harm you."

Imaam Sahil (Rahmatullah alayh) said: "He whose food is

not halaal, the veils of darkness will not be lifted from his heart, punishments will swiftly

overtake him, and his Salaat, Saum and Sadqah will not benefit him."

ABU BAKR'S WISDOM

Hadhrat Abdullah Ibn Mas'ood (Radhiyallahu anhu) said that the wisdom of Hadhrat Abu Bakr (Radhiyallahu anhu) is evidenced by his appointment of Hadhrat Umar (Radhiyallahu anhu) as the Khalifah to succeed him.

ZINA GROPPING IN FRONT OF THE KA'BAH

Q. A lot of women are saying they were groped and sexually assaulted by men during Hajj and Tawwaf. Their bottoms and breasts were grabbed and so on, including my mother. What is the solution to this? Can the hajj be segregated? What should the punishment of such a man be? I've heard it's been done by Saudi guards as well. This has really disturbed me a lot. *Wallaa-hul Must-aan!*

A. Yes, only Allah is the *Musta-aan*. Only Allah Ta'ala can help the Ummah in this rotten, satanic state which prevails even right at Baitullah Shareef. The only availa-

ble solution for the shocking filth taking place in the Holy precincts is to refrain from going for Nafl Hajj and Umrah. In the present scenario it is HARAAM to go for Nafl Hajj and Umrah. There is nothing one can do to curb this filth and fitnah because the Najdi Saudi regime is kuffaar, and these miserable villains are allowing all this corruption to happen.

Only the authorities can segregate the men and women. But they will not do so since they are not even Muslims.

It is incumbent to stay away from even the Holy Cities. Only those on whom Hajj is Fardh should go. It will not be permissible for a woman to make Tawaaf without her male mahram.

Zindeeq morons who have lost their Imaan always present intermingling of men and women in Musjidul Haraam as 'daleel' (stupid proof) for claiming permissibility. Their moronic argument is that if it is not permissible for women to attend Musjids as the Ulama-e-Haqq propagate, then women would not have been allowed to make tawaaf with men. According to these morons whatever happens in the Haram is proof of the Shariah. By the same token they now say that the zina groping as mentioned in the question is permissible because it happens in the Haram. Their brains are corrupted by shaitani manipulation. Zina-groping is now a new 'daleel' in the ar-

moury of stupidity of the morons. Henceforth groping women in the Musaa-jid will be permissible according to the morons because this takes place in the Haram.

Many women are now exposing the zina harassment to which they had been subjected to by swines in the Haram Shareef right in front of the Ka'bah Shareef and whilst waiting to kiss Hajr-e-Aswad. There can be no worse pigs than these evil scoundrels.

Those who perpetrate the heinous acts of zina right in front of Baitullah Shareef are worse than pigs. These swines can never be Muslims. It does not occur to them that it is quite possible for Allah Azza Wa Jal to physically transfigure and transform

them into pigs and apes or into stone. In bygone times a man and a woman had been transformed into rocks for having committed zina in Baitullah. The mushrikeen then made deities of these zina idols and worshipped them.

Those who perpetrate such filth in the Haram, if they are not physically transfigured, they should know that at least their hearts have been transmogrified into pigs and apes.

In these circumstances it is HARAAM for women to go to Makkah for Umrah or Nafl Hajj. Only such husbands who are DAYYOOOTH can be comfortable with the acts of zina to which their womenfolk are subjected. They are utterly shameless and without a semblance of honour (*ghairat*).

THE DAMAGE CAUSED BY JAAHIL 'SUFIS'

Once Hadhrat Maulana Rashid Ahmed Gangohi (Rahmatullah alayh) said: "No other sect/group has caused so much harm to the Deen as have the sufis (i.e. the jaahil, fake/fraud 'sufis). They have harmed the Deen by means of narration, beliefs, practices and concepts.

The spiritual power of Rasulullah (Sallallahu alayhi wasallam) was of such a lofty calibre that even the greatest kaafir who recited *Laa ilaha il lallaah* would attain the rank of *Ihsaan* (this is an extremely lofty state of Divine Proximity). In the next era of the Taabi-een, there was a reduction in the spiritual power, and in the following age there was a further reduction.

Therefore, for achieving the elevated stage of spirituality, the Auliya in the later eras introduced Mujaahadaat and Riyaadhaat practices which were regarded as mere ways and means of achieving the objective (*Maqsood*), which is *Ih-*

saan. However, the further the early eras receded, the more practices were increased, and ultimately began to be considered as *Maqaasid* (*objectives*) whilst in reality these spiritual exercises were only the means for attaining the *Maqsood*.

The consequence of this development was the innovation of innumera-

ble *bid'aat* (*innovations*) in the Deen pertaining to beliefs, practices and concepts. Although the genuine Sufiya had combated and reformed these innovations, the result was only a reduction in the *bid'aat*, not total eradication. Among the Muhaqqiqeen Sufiya who had been reformers were Shaikh Abdul Qadir Jilani, Shaikh

Shuhaabuddin Suharwardi, Mujaddid Alf-e-Thaani and Sayyid Ahmad (Rahmatullaah alayhim). Although these illustrious Sufiya had effected considerable reformation, total elimination of all the *bid'aat* was not achieved.

Allah Ta'ala had revealed to these illustrious Sufiya the *Tareeq of the Sunnah*. Alhamdulillah,

Allah Ta'ala has also opened up this Tareeq for me. A great barkat of the Sunnah Tareeq is that shaitaan finds extremely little scope for perpetrating dacoity. While according to Rasulullah (Sallallahu alayhi wasallam) the *Maqsood* is *Ihsaan* (*Divine Proximity*), the ignorant sufis considered *Istighraaq* (*absorption in contemplation*) to be the *Maqsood*."

MUSAAJID ARE NOT TOURIST SITES FOR FUJJAAR AND KUFFAAR

Q. I am in agreement with the article on your website regarding Masjid Open Days. UK ulama however contend that Nabi Sallallahu Alayhi Wasallam permitted kuffar delegations in to the Masjid and prisoners of war were brought in to Masjid to observe the beauty of Islam. Is it correct to use these examples to derive fiqhi rulings?

A. Those U.K. 'ulama' who present these arguments are stupid. They are too stupid to understand the rulings of the

Fuqaha on the issue of filthy people entering the Masjid.

The example which the morons use to justify the haraam act of desecrating the Masjid with kuffaar visits is absolutely baseless. It is baseless to claim that the delegations came to observe the beauty of Islam in the Masjid. There was only sand and some date palms strung together. Masjid Nabawi was not like any of the gaudy, wasteful Masjid structures of today. Masjid Nabawi was not a site for scantily dressed faaji-

raat and zaaniyaat to visit. It was not a place for casting Musallis to cast lascivious glances at immodestly dressed kuffaar females wallowing in jannaabat.

The difference is like the difference between Jannat and Jahannam. These molvis are not mujtahids. They are too stupid to understand the Hadith. The age of the Mujtahideen has passed and Ijtihad on Shar'i masaa-il ended with the termination of *Quroon-e-Thalaathah*.

The U.K. moron so-called 'ulama' who main-

tain that it is permissible to open the door of sin and fitnah with these haraam visits should confine themselves to the rulings of the Fuqaha. When it is not permissible for even a Muslim without wudhu to enter the Masjid, how can it ever be permissible to allow the deluge of filth and sin to pollute the Masjid and to corrupt the morals of the musallis?

The U.K. molvis who so stupidly defend the haraam visiting of kuffaar men and women are all signs of Qiyaamah.

“O my Brother! Night and day diligently engage in Istighfaar (seeking forgiveness). What remains of life is not conducive for this (since one cannot repose any confidence on one’s nafs). In fact, if you devote the entire balance of your life to Istighfaar, then too you will not be able to compensate for the sins of the past, leave alone the sins which will still be committed in future.”

(Allaamah Abdul Wahhaab Sha’raani)

GAMES OF SHAITAAN

Q. Is the money earned by snooker tables and machine games where people pay to play, halaal? Is it permissible to give permission to a tenant to indulge in this type of business? To me it is clear that this is haraam.

However, I am asking because a mufti issued the following fatwa:

"You can give him permission to keep a snooker table. However, those games that are impermissible, e.g. which have music or pictures of animate objects on them should not be kept."

Please comment.

A. This 'mufti' is lamentably stupid to say the least. These games of gambling and *lahw-la'b* are shaitaani devices. They open the avenue for immorality besides

AIMMAH MUDHILLEEN

Sayyid Abdul Qaadir Jilaani (Rahmatullah alayh) said: *"Of the lusts of the world is to seek knowledge (of the Deen) without the intention of making amal (i.e. practically implementing the Knowledge in one's daily life.)"*

This is the objective of knowledge to most of those who are pursuing higher Deeni studies in this era. That is the reason

for all the corruption and fitnah in the ranks of the so-called 'ulama' of today. The mercenary attitudes of the molvis and sheikhs are the effects of their corrupt motives for pursuing the Knowledge of the Deen.

The objectives of Deeni Knowledge and secular knowledge are vastly different and even mutually repellent. The secular and nafsani ob-

jectives which the molvis and sheikhs of today are pursuing have extinguished the *Rooh*- the spirit and soul- of the Knowledge which developed from *Wahi* (Divine Revelation in the form of the Qur'aan). Thus, the ulama who are supposed to be Beacons of Light and Guidance, have become *mudhilleen* who deviate Muslims from *Siraatul Mustaqeem*. Ex-

pressing profound fear for the *mudhilleen*, Rasulullah (Sallallahu alayhi wasallam) said:

"Verily, I fear for my Ummah the aimmah mudhilleen."

The *mudhilleen* are the ilk of the molvis and sheikhs of the NNB jamiat of Fordsburg, the MJC of Cape Town, Darush Shaitan of Durban, Menk, Sulaiman Moolla and all facebook moron molvis and sheikhs.

gambling. How can a mufti blunder into self-deception to the degree of failing to understand an issue which is clearer than daylight?

Snooker and similar other games of shaitaan are played in extremely unsavoury places where unsavoury characters – kuffaar, fussaag and fujjaar – always congregate and engage in lewdness and plain shaitaaniyat. Casinos, cafes and similar haunts of the devil are the primary

venues for these evil games. But this miscreant mufti says that it is permissible.

It is most unintelligent to labour in nafsani self-deception by negating music and pictures from this Satanist game. These evils are integral constituents of these games in the haunts where the machines are housed and played.

Paying money for indulgence in futility, and

(Continued on page 12)

Provisions of Will

Q. Are the following provisions in a Will valid according to the Shariah?

"I hereby direct that any inheritance accruing to a minor child in terms hereof shall not be paid into the Guardians Fund but shall be held intrust by my said executors and administrators until the said minor attains the age of 25 (Twenty Five), in which event my said executors and administrators shall pay over to said minor his/her inheritance.

12. POWERS OF MY EXECUTORS AND ADMINISTRATORS

For the purpose of winding-up my estate and for the benefit of my heirs and beneficiaries, I hereby confer inter alia, the following powers upon my executors and administrators:-

12.1 to sell, lease or alienate any assets of whatsoever nature whether mov-

able or immovable, whether by public auction or by private treaty in their sole discretion for the benefit of the beneficiaries;

12.2 to make interim payments for the maintenance and support of any beneficiary "on account" until the winding-up of my estate is completed and the estate is properly distributed;

12.3 to continue any business carried on by me for the period as from the date of my death until the estate accounts are approved without objection and the estate is distributed to the entitled beneficiaries in accordance with the provisions hereof."

A. (1) The first provision is haraam in that the inheritance of the heirs is denied to them before the age of 25. On buloogh, the inheritance has to be handed to the heirs. Only

if an heir is mentally retarded, a drug addict and incapable of handling his funds correctly, may the inheritance be withheld, and a curator appointed to attend to the affairs of the moron until he attains *rushd*.

(2) Provisions 12.1 and 12.3 are not permissible. These provisions usurp the rights of the heirs and deny them possession of their inheritance. Furthermore, the executor's only obligation is to ensure that the estate is distributed in terms of the Shariah. He has no right of alienating any of the assets of the heirs in any way whatsoever. The right and discretion conferred to him by the deceased are haraam and invalid.

(3) Provision 12.2 is permissible since an heir may be in real need prior to the distribution having been effected. In this case an advance will be made to the heir against his share of the inheritance.

UPHEAVALS – ALLAH'S TAQDIR

(Continued from page 1)

lah's punishment which he administers to Muslims in a variety of ways such as kuffaar domination, natural disasters, crime, etc.

The Qur'aanic aayat cited in the beginning as well as many similar Aayaat and Ahaadith state with clarity that Allah Ta'ala is in control. If He so wishes, He has the power to eliminate in a second all mankind and replace them with another creation.

Similarly, He can change the condition of the Ummah overnight from defeat to victory, disgrace to honour and weakness to power. But whilst the precondition for this success is the full adoption of the Sunnah and submission to the unadulterated Shariah as it has reached us from the *Sahaabah*, this Qur'aanic prescription has become meaningless for the Ummah of today. While Muslims are knocking at the door of aliens and bootlicking the kuffaar for honour and worldly prosperity, Allah Ta'ala says in His glorious Qur'aan:

"What! Do you search for honour from them? All honour belongs to only Allah."

Allah Ta'ala further informs us:

"Say: Allah is the King of Mulk (the lands and the world). You grant Mulk to whomever You will, and You snatch away Mulk from whomever You will. You honour whomever You will and You humiliate whomever You will. In Your Power is goodness (success, prosperity, honour, etc.). Verily, You have power over all things."

But, Alas! This Aayat and numerous other Qur'aanic verses and Ahaadith of this theme have become antique for Muslims.

Remember and understand that whatever we desire is obtainable from only Him. But the condition for its obtainment is obedience. Rasulullah (Sallallahu alayhi wasallam) said: *"Whatever (of goodness which) is by Allah, is obtainable only by means of obedience."* Obedience is only in the Shariah and the Sunnah.

Understand well that in all the upheavals overtaking us, there is Divine purpose and direction. The kuffaar have no inherent power. They are being automated by Allah Azza wa Jal.

Questions and Answers

THE MAJLIS Q & A
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(Continued from page 5)

(sheep / goat) is Waajib.

Q. If the nails of 3 fingers were cut, what is the penalty?

A. The penalty is the Sadqah Fitr amount for each finger.

Q. A Haaji had his hair cut beyond the boundary of the Haram. Is there a penalty?

A. Yes. The penalty is one Dumm.

Q. Can a woman go with her son-in-law for Hajj? She has no other mahram.

A. A son-in-law is not a valid mahram for the purposes of a journey. She may not travel with him.

Q. Is it permissible to pay the exorbitant Saudi Hajj taxes

and visa charges with interest money?

A. Although these taxes and charges are exorbitant, oppressive and haraam, it is not permissible to pay with interest. These zulm charges will be part of the Hajj expenses.

Q. Is it permissible to consume the commercial chickens slaughtered at the commercial plants in Saudi Arabia?

A. There is no difference between South African haraam chickens certified by the scoundrel carrion outfits and the commercially killed Saudi chickens. All such chickens are haraam diseased carrion. In fact, abstain from even the

eggs and fish they sell over there. All of it is diseased.

Q. If Shiah are not Muslims, then why are they allowed to perform Hajj?

A. Because the Saudi Najdi regime too is not Muslim. The monetary and political factors are the determinants. Even according to the Salafi doctrines to which the Saudi regime ostensibly subscribes, Shiah are kuffaar. However, money and politics override the religious dictates.

Q. If females abandon Wuqoof of Muzdalifah because of total chaos and intermingling of the crowds, what is the penalty?

A. In this case there is no pen-

alty. They have a valid reasoning for abandoning the Wuqoof of Muzdalifah which is Waajib, not Fardh.

Q. During Ihraam, I intentionally smelt the fragrance of some flowers. Is there a penalty?

A. No there is no Dumm or Sadqah penalty. Since it is Makrooh, it is necessary to make Taubah.

Q. Before donning Ihraam I applied considerable perfume. After donning Ihraam, there remained strong fragrance of the perfume which I smelt frequently. What is the penalty?

A. There is no penalty in this case.

GAMES OF SHAITAAN

(Continued from page 11)

worse, for haraam futility, is haraam. There is absolutely no scope for permissibility of snooker or any of the other types of shaitaani games.

Rasulullah (Sallallahu alayhi wasallam) condemned even chess and such games, saying that playing with these artefacts of the devil is "like dipping the hand in the blood of a swine".

So, how can a mufti ever conduct himself so ignorantly

as to issue a fatwa of permissibility for filth and obscenity such as snooker games?

The money earned from snooker tables and such games of gambling and immorality is haraam even if the machines are not used for actual gambling.

The fatwa is absolutely corrupt and baatil.

The mufti does not know whether he is coming or going, unable to distinguish between Haqq and baatil.

QUR'BAANI

Qur'baani is Waajib on every adult Muslim who owns the Zakaat Nisaab amount on the Days of Qur'baani (10th, 11th, 12th Zil-Hajj). The current Zakaat Nisaab is approxi-

mately R4,350.00 (South African Rands). The Zakaat Nisaab is the price of 612 grams (21.5 ounces) of silver. Qur'baani is not Waajib on a child who has not attained buloogh even if he/she has wealth.

THE QUR'BAANI MEAT

It is Mustahab (Sunnat) to divide the meat of the Qur'baani animal into three parts. One part for the poor, one for relatives and friends, and one part for oneself.

It is also permissible to divide

TV IMMORALITY

Besides television being haraam, the immorality and zina behind scenes and TV screens are little known to outsiders. Even the monkey, moron juhhaal molvis appearing in Dajjaal's Eye, are implicated in the filth and immorality in which television specializes. In this regard, a Brother writes:

"Looking at the de-

ception in the television industry, an industry that has kept people foolish like monkeys for decades, there is one angle of the so called Islamic television that I want to ask about and bring the attention of the people to.

There has been hundreds, if not thousands of cases of sexual abuse that has surfaced in the west, specifically in the television industry. Television presenters are normally

groomed up before going on screen. Hence, with the so called Islamic television, are the presenters not groomed up like dolls for the screen? Who does the grooming? Males or females? Can the so called Islamic television presenters give the whole world a guarantee that no behind the scenes monkey business is going on, especially when it is so rife in every other part of the world?"

and distribute the meat in any way desired. It is permissible to give of the Qur'baani meat to even non-Muslims according to the Hanafi Math-hab.

It is not necessary to bury the bones of the Qur'baani animals as some people believe. There is no basis in the Shariah for this.

'SEARCH FOR ME'

In a Hadith-e-Qudsi, Allah Ta'ala says: "Search for me among your weak ones (the poor, destitute, orphans, widows, etc.), for verily, you are being aided and provided Rizq via your weak ones."

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