



"VOICE of ISLAM"

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

The Majlis

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**"Your tongue should remain
ever fresh with Thikrullah."
(Hadith)**

NON-MUSLIMS ENTERING THE MUSJID

Q. Is it permissible to allow non-Muslims into a Masjid? In response to this question, the Darul Ifta of Azaadville said:

"If entering the Masjid is permitted for a Kaafir as explained above, there is no harm in them viewing the Masjid particularly when done with the Niyyah of giving them Dawat towards Islam. Obviously, giving them Dawat means that we simply invite them towards the oneness of Allah and the Risaalat (prophethood) of Rasulullah (sallallahu alayhi wasallam), and not to engage in any sort of interfaith dialogues as has become rife in various places." (End of Azaadville's fatwa)

A. In several articles have we explained the impermissibility of allowing non-Muslims into the Masjid. These articles are available on our website. It will suffice here to say that the Darul Ifta has erred in its view. Da'wat to the kuffaar is never reliant on inviting them to the Masjid.

Although the Mufti Sahib says: "not to engage in any sort of interfaith dialogues as has become rife in various

places", he has portrayed short-sightedness and lack of wisdom. Shaitaan is a cunning ustaadh. He initiates his plot with permissibilities, in fact, with even masnoon acts. Only purified Aql fortified with the noor of Taqwa is able to detect the subtle snares of Iblees. To save people from zina, Allah Ta'ala commanded them to abstain from such permissibilities which lead to zina, hence the Qur'aan Majeed states: "Do not come near to zina."

The Mufti Sahib has not applied his mind in his fatwa. Non-Muslims entering the Musajid in our era are not rare occasions or isolated acts. They are nowadays invading the Musajid with the consent of the trustees, the ulama-e-soo', and short-sighted Muftis, in droves. Tourist buses bring droves of kuffaar wallowing in janaabat and kufr, and dressed lewdly – men and women – to do some sight-seeing in the Musajid. The molvis in the Musajid dupe themselves with their 'dawah' stupid argument. The male musallis stare lustfully at the kuffaar women dressed immodestly. The entire atmosphere in the Masjid is polluted with fisq, fujoor and najaasat.

The first step in the plot of Iblees was to convince the molvis and muftis with the 'dawah' chimera. Gradually, it developed into interfaith dialogue right inside the Masjid. Then the situation deteriorated. Instead of giving them da'wah, the kuffaar give da'wah of Christianity to Muslims right inside the Masjid. This was recently a shaitaani accomplishment in a Masjid in England.

Degenerating further into the cauldron of kufr, the priest ridiculed the Qur'aan Majeed and denigrated Rasulullah (Sallallahu alayhi wasallam) right inside the Masjid which had a full-house of musallis, all listening attentively to the kufr preachings of the priests and the insults to Islam. Not a word of protest escaped the lips of a single musalli on that vile occasion created by the Imaam of the Masjid.

The situation has deteriorated further. Now Muslims in New Zealand, drunk with bootlicking and fearful of their own shadows, have invited Christians to sing hymns of shirk and kufr right inside the Masjid. And, the situation is set to deteriorate further when actual cross-worship by Muslims will

take place inside the Masjid. Anyone who denies this reality is a kaafir because this is Rasulullah's prediction. Qiyaamah is in close proximity of our era.

We have today reached this deplorable state of kufr and shirk being accepted inside the Musajid as a consequence of zig-zag and downright baatil fatwas issued by moron muftis and the ulama-e-soo' who have their own pernicious agendas. In fact, they are without Imaan. They have absolutely no fear for Allah Ta'ala. Thus they fear their shadows and bootlick the kuffaar.

It is indeed lamentable that Muftis, even sincere ones, of this era are so disgracefully short-sighted to fail to discern the danger in issuing fatwas based on just any permissibility. They lack the ability of applying the mind, and that is because they have hitherto failed to understand the meaning of Taqwa for themselves. Today, branding carrion as haraam, is a 'taqwa' not fatwa for these muftis who have lost the Path – *Siraatul Mustaqeem*.

Once when Hadhrat Shah

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DIVINE AID – ALLAH'S OBLIGATION

"Upon Us is the obligation of providing Nusrat (Help) to the Mu'mineen." (Ar-Room, Aayat 47)

Nusrat (Divine Aid – Allah's Help) for the Mu'mineen is Allah's Promise and Obligation. This Aayat as well as other Verses and Ahaadith emphatically declare that to provide

Help for the Mu'mineen is Allah's responsibility. But a panoramic view of the condition of the Ummah worldwide confirms that no such Help is forthcoming. Allah Azza Wa Jal is not providing the Nusrat stated in the Qur'aan. How is this 'conflict' to be reconciled?

In reality there is no contradiction and no need for any interpretation to eliminate the imagined conflict. The Aayat has to be viewed in conjunction with other Aayaat and Ahaadith to understand its purport. The Help which Allah Ta'ala promised for the Mu'mineen is for genuine Muslims –

true Mu'mineen. They are those who subscribe fully to the Aqaaid (Beliefs) and who adopt the Sunnah of Rasulullah (Sallallahu alayhi wasallam) and the Sa-haabah. They are those who tread resolutely along the Path of the Sunnah and the Shari-ah as shown to us by the Fuqaha and Auliya of the Salafus Saali-heen era on whose in-

tegrity, authority and authenticity Rasulullah (Sallallahu alayhi wasallam) himself placed the Seal. Thus, Nabi-e-Kareem (Sallallahu alayhi wasallam) said: "The noblest of ages is my age, then those after (my age), then those after them (after the Sa-haabah), then those after them..... Thereaf-ter will be people who

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Questions and Answers

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Q. *Is it permissible to feed 20 people at one time for the kaffarah of a broken oath instead of feeding 10 people twice?*

A. It is not permissible to feed 20 people for the Kaffarah of the Qasam. The same person has to be fed two meals or the Sadqah Fitr amount must be given to one person. Each one of the ten persons should be given the Sadqah Fitr amount or be fed two meals.

Q. *Is it true that women should not leave their hair exposed even in the house?*

A. Although it is permissible for women to leave their hair open in the house where there are no ghair mahram males, the Angels of Mercy do not visit such a house. Therefore, even though it is not sinful for a woman to leave her hair open in the house, it is best that she keeps it covered.

Q. *Some Ulama have initiated a new practice of making khatam of the Qur'aan Shareef. Over the radio they allocate portions of the Qur'aan (e.g. one or two Juz) to different people. Is this a valid method?*

A. The practice of allocating portions of the Qur'aan over the radio to people to make khatam is a mockery of the Qur'aan Majeed. It is accompanied by riya. It is not permissible. It is a new nafsani bid'ah.

Q. *In our Masjid, the Maulana has started a dua practice. Just before the Maghrib Athaan, he calls the people from the dastarkhaan and engages in a congregational dua. Is this a Sunnat?*

A. The congregational dua by the maulana in the Masjid in Ramadhaan before iftaar is bid'ah. Do not participate in bid'ah. Make your own dua. The nafs derives pleasure from bid'ah. Bid'ah is a shaitaani deception. Haraam is adorned with the colour of 'ibaadat'.

Q. *What is the status of the 40 salaam and salaam being recited in the Musjids congregationaly?*

A. The 40 salaam and salaam are bid'ah. They are imitating the Barelwi bid'atis in this

practice.

Q. *Is it permissible to reserve shoe racks for the use of specific persons?*

A. It is not permissible to reserve shoe racks or anything else of the Masjid for anyone. Everything of the Masjid is on a first-come first-serve basis.

Q. *The molvis say that as long as the owner of the butcher is a Muslim, it is sufficient to purchase meat from him. Is there any difference when buying in a Muslim country? Please comment.*

A. The prevailing circumstances must be taken into account nowadays when purchasing meat from butcheries. The word of the Muslim butcher and the fact of him being a Muslim are not sufficient nowadays. The word of these vile fussaag and fujjaar traders who indulge in selling haraam meat is putrid, baseless and must be rejected. If the general and prevailing condition is that the butcheries trade in haraam meat, then it will be incumbent to investigate before purchasing meat.

Furthermore, when it has been established by the investigation of reliable Ulama that almost 100% of the meat and chickens sold commercially is haraam, then it will not be permissible to purchase such meat and chickens from traders.

In our era there is no difference between a Muslim country and a non-Muslim country. All countries are under domination of kuffaar law, and the populations of all Muslim countries are vastly fussaag, fujjaar, and zanaadiqah. They have no real care for halaal and haraam issues. The rulers in all Muslim countries are munaafeekeen, zanaadaqah, mur-taddeen and kuffaar. The vast majority of the molvis and sheikhs belongs to the ulama-e-soo' or juhala-e-soo' fraternity. Even laymen can see the putrid and evil moral condition of these molvis and sheikhs. The assurance given by such molvis is not valid.

THE FITNAH OF WOMEN

Q. *A women's organization is propagating with Hadith the permissibility of women attending the Masjid. Is there any validity in their arguments based on Hadith.*

A. We have published six books on the prohibition of women attending the Masjid. This *fitnah* is set to increase just as all other *fitan* as we approach Qiyaamah. The problem is that the molvis themselves are allowing this women's *fitnah* to gain momentum. They lure the women into the public domain to listen to their lectures. The women therefore become more audacious regarding Salaat. If they can come to the Masjid to listen to talks, then why can't they come for Salaat. This is their baseless argument based on the haraam actions of the molvis. Our booklets answer all the stupid and baseless argu-

ments of the legalizers of this prohibition.

The Tabligh Jamaat too is guilty of having made women audacious. If they can roam around for so-called tabligh, why can't they attend the Masjid for Salaat? This is another shaitaani baseless argument which stems from the haraam act of the Tabligh Jamaat.

The crank 'sufi' sheikhs are also guilty of having ruined the morals of women. They invite women to thikr sessions and for their bayaans. Thus, the women argue that to a greater degree should it be permissible for them to attend the Masjid. In brief, those who are supposed to be the people of the Deen are subverting the Deen. They have opened many avenues of haraam with their shaitaani 'hikmat'.

They halaalize carrion and haraam in the pursuit of monetary objectives. It is therefore, not permissible to rely on the words and assurances of such mudhilleen.

Q. *Is it advisable to spend the big nights with relatives in enjoyment and feasting? Some people have this practice on the big nights.*

A. Spending big nights with families is bid'ah. Big nights should be constructively used in Ibaadat in the privacy of one's home. These nights are not merrymaking occasions. These are occasions to gain nearness to Allah Ta'ala, to reflect on Maut, the Qabr and Qiyaamah. Feasting on these nights is not permissible. Such feasting and enjoyment are shaitaaniyat and nafsaniyat. It is evil.

Q. *What is the significance of dastarbandi?*

A. The dastarbandi practice (of the Auliya of former times) was the impartation of barkat from the Wali to his Student. The mubaarak hands of the Wali wrapping the Amaamah on the head of his Student

transferred barkat to the Student. This practise has no Sunnah significance. It has also degenerated into a baatil custom of riya and takabbur. This has also degenerated into a bid'ah. Even morons are accorded the 'honour' of the Turbans. The Madaaris with their baatil customs have become mere shadows. True *Ilm* is dead.

Noteworthy is the fact that only practices initiated by later Ulama and Auliya degenerate into bid'ah. The practices of the Sahaabah do not become bid'ah.

Q. *Is it permissible to combine Maghrib and Isha' Salaat due to heavy rain?*

A. It is not permissible according to the Hanafi Math-hab to combine two Salaat regardless of heavy rain. According to the Maaliki Math-hab this is permissible for Isha' which is combined with Maghrib. But there are conditions for the validity of this combination.

Q. *What is the difference between the Arsh and Kursi?*

A. Only Allah Ta'ala knows

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the difference between His Arsh and Kursi. We only know that these are wonderful creations of Allah Ta'ala.

Q. *Is a family plan permissible according to the Shariah. If a couple is divorced then such a plan can be arranged with the non-Muslim advocate. It entails visitation rights and other issues in the best interests of the children.*

A. It is not permissible for a non-Muslim to arrange a plan for the children. It is despicable for Muslims to adopt a children's plan prepared by kuffaar. Decisions should be in terms of the Shariah, not according to western norms.

"Best interest" of the children is only what Islam has decided for them. What is 'best interest' to the kuffaar can be haraam, and what is 'not in the children's interest' according to the kuffaar can be Waajib and good according to Islam.

Q. *When going for Hajj is it necessary to go from door to door meeting friends and relatives? This appears to be a compulsory practice.*

A. When going for Hajj, it is not at all necessary to go from door to door to greet and meet family and friends. This custom is baseless.

Q. *Darul Uloom has issued a fatwa saying that it is not permissible to hug/embrace on the day of Eid. Is this correct?*

A. The fatwa of Darul Uloom Deoband is nothing new. It is as old as Islam. It is bid'ah (impermissible innovation) to hug and embrace specifically on Eid days as people are doing. The fatwa is correct.

Q. *What colour jilbaab may a woman wear?*

A. Dull, unattractive colours. Fancy cloaks are not permissible.

Q. *Is it permissible for a woman to wear wigs and have hair extensions with artificial hair?*

A. Artificial wigs and hair extensions are haraam regardless of the material from which these are made. They are deceptive and a woman may not wear them. Such women are cursed in the Had-

ith.

Q. *Is hair-straightening permissible?*

A. Hair-straightening is haraam. It comes within the scope of taghyeer li khalqillaah (changing the creation of Allah) which the Qur'aan attributes to shaitaan.

Q. *Can a woman have false eyelashes for the sake of her husband?*

A. Fake eyelashes are not permissible. It is satanic.

Q. *Is lipstick permissible for the sake of the husband?*

A. Lipsticks are not permissible even for the husband because water does not penetrate, hence wudhu will not be valid.

Q. *Is nail polish permissible?*

A. Nail polish is haraam. It does not allow water to seep through.

Q. *Are artificial nails permissible for a woman?*

A. Artificial nails are haraam. It is satanic, unless it is for medical purposes.

Q. *Is perfume in which alcohol is an ingredient permissible if the alcohol is not derived from grapes and dates?*

A. Perfume containing alcohol is not permissible regardless of the type of alcohol.

Q. *A Maulana says that it is Sunnah to perform Nafl Salaat in a vehicle when outside the city limits. This includes the driver. Is this correct?*

A. Nafl Salaat may be performed in a vehicle outside the city limits. This applies to only the passengers.

The idea that the driver of a vehicle, i.e. a car, truck and the like, may also perform Salaat whilst driving, is absolutely corrupt. The writer justifies this with reference to Alamghiri and Shaami, but in the days of Alamghir and Shaami there did not exist motor vehicles.

To compare the driver of a motor car of our era to the camel driver or horse driver to which the Fuqaha refer is absolutely fallacious. How is it possible for a motor vehicle driver to perform Salaat

PORNO DEVICES FOR THE KHUTBAH

Q. *Last week Friday on Jumamah we saw a Moulana with an iPad or Tablet in his hand from which he delivered his lecture. This week Friday on Jumuah, the Moulana who came to lecture us and deliver the Khutbah, had in his hands a Smartphone from which he delivered his lecture and Khutbah.*

I've arrived at a conclusion and that is that these 'new Moulanas' are coming from the jamiat in Fordsburg as I know they both studied there. They've discarded the Kitaabs for Smartphones & iPad or Tablets. Now remember that these Smartphones and tablets don't only have Islamic content in them, they have pictures and images of social media like Facebook, Twitter, Whatsapp, Snapchat and other social media content.

Tell us what we should do when confronted by these modern day "Ulama".

A. Be extremely wary of these deviates who are misguided by the NNB jamiat of

Fordsburg. The 'madrasah' which this shaitaani NNB jamiat entity operates is an institution of shaitaan. The Deen is used as a front to entrap students into the web of modernism.

Only such so-called 'maulanas' whose brains have become corrupted with the evil modernism acquired from the institution of shaitaan have the temerity of discarding the holy kitaabs to read the Jumuah khutbah from a porno device. These fellows are bereft of any Imaani haya and Imaani understanding, hence they fail to understand the notoriety of reading the Jumuah khutbah from a device which is filled with and used for immorality and satanism.

If the trustees of the Musjid are proper Muslims, then they should not allow these hybrid 'molvis' to use devilish devices in the Musjid, especially for the purpose of the Khutbah and bayaans.

whilst driving in heavy traffic or at speed on the highway? In a second of distraction he can cause a major accident. His life and the lives of the passengers are in grave danger.

Also, the motor car driver engages in amal-e-katheer perpetually. The writer lacks the ability to apply his mind constructively.

Q. *The Moulana recites the khutbah from a tablet / ipad. Is this permissible?*

A. The Moulana's attitude has been corrupted by western liberalism hence he recites the khutbah from the tablet/ipad device which they use for even pornography. It is indeed lamentable for Ulama to abandon the method which has come down to us from the Sahaabah. There is no barkat in the bayaan and khutbah of these liberalized, kuffaar bootlicking molvis.

Q. *Is it permissible to buy a property off plan? The property*

has not yet been built.

A. Buying a property off plan is baatil. It is not permissible. It is a sale of a non-existent item (Bay'ul Ma'doom).

Q. *The Imaam mistakenly performed five raka'ts instead of four. He made Sajdah Sahw. Is the Salaat valid?*

A. If the Imaam had not sat in Tashahhud in the fourth raka't, then the Fardh Salaat is not valid. The Salaat has to be repeated. If the Imaam had sat for Tashahhud in the fourth raka't, then added the fifth raka't, the Salaat will be valid.

Q. *If a late-comer finds the Imaam in Sajdah, should he wait for the Imaam and join in the Qiyaam position?*

A. The Masbooq should join the Imaam in whatever position he (the Imaam) is, even in Sajdah. After reciting Takbeer Tahrimah, the Masbooq, should join the Imaam.

Q. *A grandfather sexually molested his granddaughter. What*

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is his position regarding the granddaughter.

A. The grandfather who sexually molests his granddaughter, ceases being her mahram. He becomes a stranger. Strict purdah for him becomes incumbent. He is a veritable shaitaan.

Q. At a nikah were present only two Shiahs as witnesses. Is the nikah valid?

A. The nikah is not valid. Shiahs are not Muslims.

Q. Doctors are encouraging that the bathing of the newborn baby be delayed. They present several reasons for this. They claim that there are many benefits for delaying the bathing. Please comment.

A. Doctors are part of the Satanist western cult of life, hence they recommend what shaitaan whispers to them. Since the advent of Insaan on earth, babies were bathed immediately after being born. Throughout the history of mankind this was and is the system, at least the system of those who believe in Allah and the Last Day.

The Satanist doctors being agents of Iblees, are peddling the idea of shaitaan. Shaitaan loves najaasat (filth) and everything that is haraam, hence his agents among whom are these doctors, promote filth at the behest of Iblees.

The 'benefits' for leaving the baby to wallow in filth are termed in the Qur'aan *zukhruful qawal*, i.e. satanically adorned ideas, theories and statements of shaitaan. The devil inspires these doctors, scientists and the like to see benefit and goodness in filth and haraam.

Q. Is it permissible, in order to avoid the additional visa fee, to apply for a new passport?

A. Yes, it is permissible to apply for a new passport to avoid the haraam visa charges levied by the MURTAD Saudi regime.

Q. I had to keep a 60 day consecutive Fast as Kaffaarah for having deliberately broken a Ramadhaan Fast without valid reason. Without thinking I be-

gan the Kaffaarah Fasting in the middle of the month of Shawwaal. Before the Kaffaarah could be completed, it was Eidul Adha. What is the state of my Kaffaarah?

A. Your Kaffaarah is invalid. Since the 60 day sequence has been interrupted and discontinued by the interspersing of Eid and the Days of Tashreeq, you have to start the Kaffaarah from the beginning. All the other Fasts will be Nafl.

Q. Will it be permissible to donate money to a Masjid that deals in interfaith?

A. It is haraam to donate money to a Masjid where interfaith is practised. It will be like donating to a kuffaar missionary organization.

Q. A person made qadha fast the day after Eidul Adha. Is the fast valid?

A. The fast is not valid.

Q. I am calculating my Zakaat today (11 Zul Hijjah) corresponding with 13th August. I will get paid on the 31st August for work done in August. Do I add to my Zakaat taxable assets the amount which I have earned during the first 13 days of August although I shall be paid only at the end of the month?

A. Since you are not in possession of the money you have earned during the first 13 days of August – money which will be paid to you only at the end of the month – you should not include it in your Zakaat taxable assets.

Q. Is it permissible to consume hydroponically grown fruit and vegetables?

A. Hydroponically acquired produce is halaal.

Q. Some Musjids are locked after every Salaat. While some musallis are still performing their Sunnat and Nafl, the Muath-thin stands behind waiting for them to finish as he is eager to lock up. This is disturbing the concentration of the musallis who have to either rush with their Salaat or leave without completing the Nafl. Is it permissible for the trustees of the Masjid to apply such pressure on the musallis?

A. The system of the muath-thin standing at the back waiting for musallis to finish to enable him to quickly lock the Masjid doors is improper. It most certainly disturbs the musallis and it is indirect pressure on them to leave the Masjid. It is necessary for the trustees to make a better arrangement. They should instruct the Muath-thin to remain in the Masjid until the last musalli has left, and that he should not act impatiently thereby applying indirect pressure on musallis to vacate the Masjid.

Q. My parents are organizing a khatam for a deceased relative. Is it permissible for me to attend if ordered by my father?

A. The khatam described by you is bid'ah. You should not participate in the bid'ah khatam.

Q. A Muslim woman has married a non-Muslim man although she claims to be a Muslim. Is it permissible to give her Zakaat?

A. It is not permissible to give Zakaat to the woman who lives with a non-Muslim man. The man is not her husband according to the Shariah. The marriage has no validity.

Q. Is it permissible to advertise on facebook?

A. Facebook is an evil, haraam medium. It is an immoral institution which engages in deluges of fisq and fujoor. Advertising on this evil medium is not permissible.

Q. I am a Hanafi. Sometimes food with prawns is served. May I consume the food after removing the prawns? I was told that all sea animals are taahir.

A. No, the food should not be consumed even if the prawns which are taahir (paak / pure) are removed. The haraam effects of the prawns permeate the whole of the food.

Q. Women in Lenasia while donning Purdah garb go for walks in the street as an exercise to keep fit. Is this permissible?

A. This kind of Satanism is on the increase. It is not restrict-

DA'WAT OR IBAADAT

Q. The Tabligh Jamaat says that first comes da'wat, then Ibaadat. Is this correct?

A. For a Muslim the first act is Ibaadat. Fardh, Waajib and Sunnatul Muakkadah cannot be delayed for da'wat. Da'wat is an act which blends into one's daily life, starting at home with naseehat to the wife and children. It is to be executed whenever one finds it opportune. Da'wat is not confined to tabligh jamaat activity. Allah Ta'ala has created us for His Ibaadat. All other Deeni activities are subservient and secondary to Ibaadat. The Tabligh Jamaat talks drivell and is lost in gulu' (haraam bigotry).

ed to Lenasia. The so-called 'purdah' women who take to the streets for exercise are in reality lewd. They do not have the faintest idea of the meaning of purdah. Purdah is not restricted to the abaya and nikaab. They are in the grip of shaitaan. It is haraam for them to emerge from their homes for the Satanist exercise. Allah's *la'nat* (curse) settles on them and on their menfolk who permit them to conduct themselves as prostitutes.

Q. If a woman performs Salaat with a transparent head-covering, will her Salaat be valid?

A. Her Salaat will not be valid.

Q. Is it permissible to sell board games such as ludu?

A. It is not permissible to sell anything which is haraam. Selling ludu and similar board games is not permissible.

Q. I have been told that mushrooms are makrooh. Is it permissible to consume mushrooms?

A. Mushrooms are permissible, not Makrooh.

Q. A person going on a journey, intends to stay 15 days in a town which is 100 km from his hometown. He has also intended to go to another town after 6 days, just for the day. He will return to the town which is his

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actual 15 day destination. How should he perform Salaat?

A. If the other town is not at the *Safar* distance of 77 km or more, then this person will be a *muqem*, not a *musaafir*. He has to perform Salaat if full. If the other town is at the *Safar* distance, then his initial 15 day *niyyat* is not valid. He will be a *musaafir* and has to perform *Qasr* Salaat (two raka'ts Fardh).

Q. A musalli during Salaat sucks on a sweet to prevent himself from coughing. Is his Salaat valid?

A. The Salaat of the musalli who sucks on the sweet is not valid. He has to make qadha of all such Salaats.

Q. I have invested a large amount of money in a business. Do I have to pay Zakaat on the amount invested?

A. You have to pay Zakaat on the invested amount if the money was used for purchasing stock for reselling, as well as on the profit which is still in the business. The capital investment must surely have substantially increased.

Q. If Isha' Salaat has to be repeated, should Witr also be repeated?

A. If the Isha' Fardh has to be repeated, then the two Sunnats thereafter should also be repeated, not the Witr. The Witr remains valid.

Q. My wife has demanded a separation. We are presently separated without Talaaq. What are my rights regarding visiting my children? Am I obliged to pay maintenance for my wife during the separation? Does any Purdah rule apply?

A. In a separation which is chosen by the wife, the husband is not obliged to maintain her.

The father remains the guardian of the children. It is his right to have access to the children at all times. The wife may not prevent him from communicating with his children. There is no purdah in a mere separation. Purdah will apply only if Talaaq Baa-in is issued.

Q. Is it permissible for a woman to learn how to handle

guns?

A. It is permissible for females to learn how to handle firearms. However, only a mahram may teach them. It is haraam to be taught by a non-mahram.

Q. The Madaaris here in the UK are saying that it is not necessary to fast two days in Muharram because the Jews are no longer fasting on the 10th Muharram. Is this valid?

A. Their claim is *baatil*. The madaaris are astray. They have deviated from the Sunnah. They are being influenced by shaitaan, hence they seek to cancel the fourteen century Sunnah practice of fasting two days in Muharram. Instead of encouraging Muslims to uphold the Sunnah, they deviate into *baatil* and discourage an act of *ibaadat*. In fact, it is *Mustahab* to fast the first 10 days of Muharram.

Their argument holds no validity. *Rasulullah's* Sunnah may not be eliminated simply because the Jews no longer fast on the 10th Muharram. In fact, orthodox Jews still adhere to their religious practices.

Q. In some types of business, a restraining clause is added to the sale contract if the business is sold. The seller is then not allowed to sell the same products. What is the Shariah's view regarding the restraint clause?

A. The 'restraint clause' is *baatil*. It has no validity in Islam. It is not permissible. According to the Shariah you are free to operate a similar new business. The purchaser of your earlier business has no right to restrain you.

Q. Many Ulama who receive salaries are not punctual. They come late for classes and for other work for which they are paid. Is this permissible?

A. Such molvis are guilty of *khiyaanat* (Abuse of Trust), and such abuse is a Sign of *Qiyaamah*. The conduct of these molvis is most despicable. They are thieves. They are worse than a stupid layman stealing money. It is best

WIDESPREAD VIOLENCE

Q. What is the view of The Majlis regarding the widespread violence in our country?

A. Our view which is the Qur'aanic view – the view of the Shariah – is that the current violence is part of Allah's *Athaab* (Punishment). It is a warning for Muslims. If we are not going to take lesson and submit fully to the Shariah, the *Athaab* will overwhelm the Muslim community with heart-rending consequences.

Allah Ta'ala firstly issues a

warning with a lesser punishment. If the warning is not heeded, the greater punishment will follow. Then, the whole community will be overwhelmed with horrendous suffering at the hands of the *kuffaar* mobs who will rejoice with looting, killing, raping, burning, etc. Warning us, Allah Ta'ala says:

"Most certainly We shall give them to taste of the lesser punishment, not the greater punishment so that they may return (to the path of obedience)."

not to assign *Deeni* posts to such molvis who abuse *Amaanat*.

Q. You have criticized the Ulama-get-together (Abnaaul Qadeem) of Azaadville Madrasah. Even the Tabligh Jamaat has such jors (get-togethers). At the Tablighi Ijti-ma jors the Ulama are given VIP and 5 star treatment. What do you say about these functions?

A. Even the ulama jors of the Tabligh Jamaat are improper. That is why the Tabligh Jamaat has split into two mutually hostile camps at each other's throat. Their ulama hallucinated that they were VIPs, hence the 5 star inappropriate treatment. There were no ulama jors and functions among the Sahaabah and the illustrious Fuqaha and Muhaddith-een. These new-fangled functions are in imitation of *kuffaar* practices.

The *Khulafa-e-Raashideen* despite ruling a vast empire never had ulama jors or jors for even the governors appointed to rule the various lands of Islam.

Q. What is the status of a woman who does not accept polygamy?

A. If any Muslim, man or woman, does not accept that polygamy is Allah's law, then he / she becomes a *murtad*. He / she no longer remains a Muslim.

Q. When I make wudhu, do I have to remove the make-up from my face?

A. It is necessary to remove the make-up for the validity of wudhu.

Q. A sheikhul hadith says that if there is a difference of opinion among the Fuqaha, then we should refer to the Qur'aan and Hadith for the solution. Is he right?

A. He is crooked. He spoke bunkum. This sheikhul hadith is in error. We have to adopt the Mufti Bihi version. We are not *mujtahids*, hence we may not override the Fuqaha with Qur'aanic verses and *Ahaadith*. They were fully aware of the Qur'aan and *Ahaadith*. This molvi appears to be a Salafi deviant or a liberal modernist.

Q. Nasheeds are now even sung in the style and tone of kuffaar and fussaqa singers. Is this permissible?

A. The nasheeds you have described are haraam. It is haraam to emulate fussaqa and fujjaar. Even if the content of the nasheed is permissible, the nasheed becomes haraam if the style of the fussaqa/fujjaar is adopted.

Q. What is your opinion about aamils? I and my family are experiencing many problems such as sickness which doctors cannot cure.

A. While *amaliyaat* are valid and permissible, almost all aamils nowadays are bogus, frauds, quacks and cranks. Stay far from them. They will drive you into paranoia. These aamils will almost certainly

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THE EVIL OF THE MADAARIS MOLVIS

ROTTEN TO THE CORE – THE WORST SCUM UNDER THE SKY

Rasulullah (Sallallahu alayhi wasallam) said : *“An age will dawn when the worst of the people under the canopy of the sky will be their ulama. From them will percolate fitnah, and the fitnah will rebound on them.”*

A Shaikh commented that under the canopy of the sky are also the Yahood, Nasaara, the Mushrikeen, apes and pigs. Yet, Rasulullah (Sallallahu alayhi wasallam) branded the ulama-e-soo' as being worse than all creatures under the sky. They are the destroyers of Islam, hence they have been branded the worst scum. Reflect on the following report, and you will understand the villainy of these evil molvis and why they qualify for the appellation of *“the worst scum under the canopy of the sky”*.

INTER-MADAARIS CRICKET TOURNAMENT

“The commencement of the Karachi inter-madaaris cricket tournament will be this morning at 9 o clock in Asghar Ali Shah Cricket Stadium. Dr. Mohammed Ali Shah will be going on behalf of Asghar Ali Shah Cricket Stadium for arranging the tournament. Cricket teams from the following Deeni Madaaris will be

participating in the tournament:

- ♦ Jaamiyah Binnuriyah Aalimiyyah
- ♦ Jaamiyah Binnuriyah's Tahfeezul Qur'aan branch
- ♦ Jaamiyah Faarooq A'zam
- ♦ Jaamiyah Sattaariyyah
- ♦ Jaamiyah Abu Bakr
- ♦ Besides these madrasahs, teams from the other large Madaaris of Karachi will also be participating.

The senior coaches of Asghar Ali Shah Cricket Stadium said that the objective for planning this tournament is to search for cricket talent in the madaaris. By means of the tournament special boys will be selected and will be trained in terms of the rules of I.S.S. to become professionals to enable these boys to participate in league and first class cricket.”

(End of the haraam report)

Whilst the perfidious conduct of the molvis of these Darul Ulooms who have converted their institutions into Darul Jahals (Abodes of Ignorance), is extremely lamentable, it is not surprising since Rasulullah (Sallallahu alayhi wasallam) had predicted this rotten, degenerate state of the ulama-e-soo' who are today in control of even the Deeni Madaaris which still bear the names of their illustrious founders.

Rasulullah (Sallallahu

alayhi wasallam) had also predicted that Muslims will emulate and follow the Yahood and Nasaara right into the 'lizard's hole'. This is precisely what these molvis of the Madaaris are today perpetrating. Just imagine, Madaaris which were established to guard the Deen and the Sunnah, are today crawling into the gutters of filth, fisq and fujoor behind the Yahood and Nasaara to gain recognition and haraam boodle.

The institutions – the darul jahals – which have so perfidiously lapped up the vomit disgorged by the fussaag and kuffaar sports-people, have betrayed Allah Ta'ala, Rasulullah (Sallallahu alayhi wasallam) and the Ummah. It is no longer permissible to seek Deeni guidance from the so-called darul iftas of these unfortunate madrasahs which are shamelessly betraying Islam and adopting the ways of the kuffaar.

What is the affinity between the Knowledge of the Qur'aan – the Knowledge which emanated from *Ghaar-e-Hira*, and the haraam obnoxious cricket tournament of the kuffaar? These rotten molvis of these deviated madrasahs lie sprawled in the gutters, bootlicking with glee the filth of the western kuffaar. Rasulullah (Sallallahu alayhi wasallam) said: *“Every sport of the*

Mu'min is haraam.” Yet these *Hufalah (Rubbish)* molvis who operate these madaaris encourage their Talaba to participate in flagrantly haraam activities of fisq and fujoor.

What is the relationship between Qur'aan Tahfeez, Qur'aan Tafseer, Hadith and Fiqh on the one side, and the fisq and fujoor of kuffaar sport on the other side? How did these molvi agents of Iblees manage to bridge the unbridgeable chasm between the Qur'aan and the sport of the kuffaar? Truly, shaitaan has not only urinated in their ears, he has excreted in their mouths, hence their hearts, brains and entire beings are permeated with *shaitaaniyat*.

They have made a huge mockery of themselves, insulted the illustrious names of the Ulama and Sahaabah after whom the Madaaris are named, and have committed about the worst act of villainy by not only allowing, but by encouraging their Talaba to participate in sport of fisq and fujoor thereby according respectability and acceptability to bootlicking the fussaag, fujjaar and kuffaar.

Both these miserable Talaba and miserable Asaatizah should reflect and understand that they are within the purview of the Hadith depicting them as swines. Rasulullah (Sallallahu alayhi wasallam) said: *“He who*

imparts (higher) Knowledge to those who are unfit for it, are like one who garlands swines (khanaazeer) with diamonds, pearls and gold.” The indulgence of the Talaba in haraam kuffaar sport of an aggravated kind, renders them *khanaazeer*, and their teachers are garlanders of *khanaazeer* – garlanding pigs with the treasure of Ilm-e-Wahi. In this scenario even the ustaadhs are like *khanaazeer* since they are the vile agents of Iblees who permit, condone and promote kuffaar sport in the names of the Madaaris and by Talaba who are supposed to acquire the Knowledge which qualifies its Bearer to be the Representative of Rasulullah (Sallallahu alayhi wasallam).

The Huffaaz and the Ulama according to the Hadith are supposed to be the Standard Bearers of the Deen. But these students and their teachers are destroyers of the Deen. They follow, inch by inch, in the footsteps of Iblees who has harnessed them into his plot of destroying Islam. While these most unfortunate bootlicking traitors – the teachers and the students – will destroy their Imaan, they will fail to achieve the objective of the devil's plot. Allah Ta'ala is the Guardian and Defender of Islam.

“Verily, We have revealed the Thikr (the Qur'aan/the Deen), and verily We are its Protectors.” (Qur'aan)

AN OPINION OF KUFR

Q. Surah Kaafiroon clearly states (Verse 6): ‘To you be your way and to me, mine.’ This reassures non-believers that Islam is a religion of tolerance, not compulsion. This verses seems to abrogate another verse which reads:

“O Prophet, fight against the disbelievers and hypocrites, Be harsh

with them.’

It appears that there is a contradiction.

A. In fact, this Verse and numerous other Aayaat assure them of Jahan-nam, and disgrace in this world and the Akhirat. The very first thing you have to understand is that Rasulullah (Sallallahu alayhi wasallam) said: *“He who*

speaks (meddles) in the Qur'aan with his opinion should prepare his abode in the Fire.” By having submitted the Qur'aan to your opinion, you come within the purview of this Hadith as well as other Ahaadith.

On what basis have you opined that the Aayat in Surah Kaafiroon abrogates the other Aayat you have referred to? Are you an

authority in the science of *Nuskh*? Are you a Mujtahid? Understand well, that today in the entire world, there is not a single authority of *Nuskh (the Science of Abrogation)*. Not the greatest Allaamah or Shaikhul Hadith can claim to have this expertise. Yet, you, a laymen, lacking in every branch of Shar'i Ilm have assumed upon yourself the

way of securing an abode in Hell-Fire.

With your corrupt opinion you have sought to cancel countless Qur'aanic Verses which explicitly refute the convolution you have presented. Your claim that there is a contradiction between the two Qur'aanic verses is kufr. If you had a valid understanding of the Qur'aan,

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BAYAANS FOR ONLY THE PRIESTS

Question.

The recent trend among the Ulama (I mean no disrespect to Ulama) is to have special Ulama programs when senior pious Aalims come to our shores, where presumably, they, like Christian priests, discuss what information to keep from the Ummah. Otherwise it makes no sense because Ulama get the same Deeni knowledge when they study surely.

If the aim is to get real piety and taqwa like our Akaabereen (Senior Ulama) of the past, then this can't be achieved in one special ulama program. To achieve this, if they lack it, what they should do is go and spend 6 months - 6 years in their khanqaas or longer.

Did Rasulullah (sallallahu alayhi wasallam) do this, i.e. did he restrict knowledge for only the Senior Sahaabah? Did the Akaabereen such as Maulana Nanotwi, Maulana Rashid Ahmad Gangohi and Maulana Ashraf Ali Thanvi have special bayaans for Ulama?

At the recent Islaahi Jalsah in Durban, even youngster molvis gave talks, and sadly there was separate food arranged for the "ulama" and the awaam (the ordinary folk). Please comment.

OUR COMMENT

We have already commented in some detail in our recent article on this topic. It is available on our website. Nevertheless, we shall complement our earlier comment with an article which had been published some time ago.

Some decades ago

when Hadhrat Masihullah (rahmatullah alayh) was requested by Maulana Abdul Haq Omarjee (rahmatullah alayh) to convene a special program for the Ulama, he refused. It simply was not the tareeqah of our Akaabir Ulama to have bayaans exclusively for the Ulama or the so-called 'ulama'. Even morons pass themselves off as 'ulama' on the basis of certificates and amмамahs. Nor ever was it the tareeqah of Rasulullah (Sallallahu alayhi wasallam), nor of the Sahaabah nor of the Salafus Saaliheen of the *Khairul Quroon* era. In fact, this method is a new bid'ah recently innovated. Some seniors of this age have fallen into the trap with their short-sightedness and without applying their minds to the ploys of the nafs and the deception of shaitaan, hence they allowed themselves to be stampeded into 'ulama' bayaans by their juniors (mureeds and hosts).

Hadhrat Masihullah (Rahmatullah alayh) said that the Ulama should attend the same bayaan (talk) which he will be giving to all and sundry. Allah Ta'ala did not reveal a separate Shariah for the ulama. The entire Deen in every sphere and in all aspects applies to the entire Ummah regardless of the division of ulama and juhala. These special ulama programmes are deceptions of the nafs. There is no goodness in nafsaniyat.

Shaitaan and the Nafs are cunning ustaadhs.

They dupe even senior Ulama into misguidance and misconceptions.

There is no copyright on the *Ilm* emanating from the Qur'aan which Rasulullah (sallallahu alayhi wasallam) taught for the benefit of entire mankind.

This Knowledge is not the capital of any exclusive class or strata of society. 'Ulama' are not a special class for whom knowledge may be restricted. It is haraam to debar people from any Deeni bayaan.

While a Madrasah may refuse to enrol a person as a student, it has no right to prohibit any person from the public sitting in the classes to listen to the bayaans on the Qur'aan, Hadith, etc.

"Special" bayaans for only the Ulama are indeed deceptions of the nafs. It creates false pride and self-esteem (ujub) in those attending. There are many youngsters who have just emerged from Darul Uloom, who with their smattering of knowledge believe themselves to be Ulama whilst in reality they are juhala. Their nafs becomes bloated when they attend bayaans restricted for Ulama.

Then comes the question: Who are the Ulama? Any person who regards himself as an Aalim is in fact a jaahil. The Madrasah certificate does not make a chap an Aalim. Only a stupid molvi thinks of himself as being an Aalim. Those attending such special so-called 'ulama' bayaans are shameless. They bask in stupid takabbur and

ujub, hence they believe themselves qualified to attend a talk ostensibly organized for only 'Ulama'. Thus, when a molvi attends such a bayaan, he thereby implies that he is in fact an 'Aalim'. Wallaah! If the nafs has been validly reformed, such a molvi will never attend the bayaan because he will honestly believe that he is not an Aalim, hence not qualified to be in the gathering.

A person who is a *Sanadi Molvi* should have gained sufficient insight to understand his own jahl relative to the Ocean of Uloom in front of him, only the surface of which he is able to partly scan with the limited knowledge he has acquired at a Darul Uloom. And, this applies to the genuine student who had passed his Madrasah days with Taqwa and diligent Mutaala'ah (Study).

As for the majority, we see only flotsam, hence the dunya abounds with what we term 'ulama'-e-soo'. A better designation would be Juhala-e-Soo' because the vast majority is ignorant of even the rudiments of the Uloom of both the *Zaahiri* and *Baatini* dimensions which go into the making of an Aalim who becomes an Heir/Representative of the Ambiya (Alayhimus Salaam).

The malady of bayaans for the 'Ulama' specially, has become a grounded disease especially in the Tablighi Jamaat. In fact, at their Ijtimas they post guards at the entrance to debar Muslims from entering the 'special'

bayaan. Nowadays, 'visas' are required to visit and meet the big Buzrug in his special tent guarded by bodyguards. They all dwell in deception, led on by the noose by Iblees. Indeed, Christian priesthood has crept into the ranks of Muslim scholars. We say 'scholars', for they are not Ulama in terms of the Qur'aan.

The Qur'aan stipulates the condition of *Khashiyat* as a qualification for an Aalim. *Khashiyat* is a whole concept embracing the entire Sunnah of Rasulullah (sallallahu alayhi wasallam), from A to Z. Furthermore, the genuine Aalim he who is an Aalim in terms of the Qur'aan Majeed – will not know if he is an Aalim, for he will never be able to claim that he has cultivated the attribute of *Khashiyat*. Only his Shaikh, i.e. not a crank, bogus 'sheikh' – will understand if he truly has *khashiyat*.

We are undoubtedly living in an age in which the Juha-la-e-Soo' are in the ascendancy. The Ulama are not a class apart from the masses of the Ummah. *Naseehat* and practical implementation of the Deen relate to every Muslim. The very same advice and admonition which are imparted to the masses are also meant for the Ulama who are supposed to observe the Shariah with greater diligence than the ordinary folk.

Special bayaans for only the ulama to the exclusion of others are snares of Iblees. Such special talks are shaitaani and

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MADAARIS JALSAHS

Q. According to The Majlis, the jalsahs of the Madaaris have outlived their utility. What was the utility?

A. The Ilm of the Deen had become so despised

in India- despised by Muslims – that the masses believed that the pursuit of Ilm-e-Deen makes a person a humiliated beggar. It was considered despicable to pursue the

Knowledge of the Deen. This was the state of zandagah of the masses, and today in our time, even many molvis subconsciously believe in this kufr, hence they send even their daughters to brothel universities to ac-

quire secular education because in their hearts they do not believe what Islam teaches about predetermined Rizq.

In order to create Deeni respect and appreciation for the Deen and its Knowledge our Akaabi-

reen began the process of establishing Madaaris. However, due to deficiency in Tawakkul and due to being far, very far from the age of the Sahaabah, even the Akaabir Ulama's focus shifted from Allah

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BAYAANS FOR ONLY THE PRIESTS

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nafsaani traps of deviation (*dhalaal*). Riya (show) and takabbur (pride) are the hallmarks of these talks.

In *Hulyatul Auliya of Abu Naeem* appears the following narration:

“Imaam Auzaa-ee (Rahmatullah alayh) narrated that Umar Bin Abdul Azeez (Rahmatullah alayh) said: ‘When you see people secretly (or privately) speaking about their Deen to the exclusion of the masses, then know that verily, they are engaged in casting the foundations of dhalaalah (deviation).’”

Thus these talks orga-

nized for only the so-called ulama, and from which the ordinary people are stupidly and arrogantly excluded, are in reality shaitaani traps of *dhalaalah*.

As for the food division – separate food for the ‘bourgeois’ priests and separate food for the ‘proletariat’, it is most despicable. From whence did these fat cats extravasate this haraam tareeqah? Who is their ustaadh in this matter? None other than Iblees! They preach about *akhlaaqi* issues, but they acquit themselves with villainy. They lack in shame and respect for the Makhloq of Allah Ta’ala. They are drowned in their rotten takabbur

and ujub, hence they fabricate a higher status for them even in an *aam da’wat* (meant for all and sundry).

They have lost the Path – the Path of Tasawwuf and the Path of the Shari’ah. They have wandered far, very far from *Siraatul Mustaqeem*.

The following episode should be salubrious edification for these priests who hanker after status. Once a very high-ranking government official was Hadhrat Maulana Rashid Ahmad Gangohi’s guest. When it was time for meals, Hadhrat seated the guest close to himself. Then Hadhrat observed the other poor Talaba standing

forlornly aloof. Seeing the V.I.P., the poor students were somewhat apprehensive of joining in the meals with Hadhrat Gangohi as they would usually do.

Observing their apprehension, Hadhrat Gangohi exclaimed: “Sirs (*Saahibo*)! Why have you back-peddled? (*That is, why are you not joining in the meals?*) Is it because a government official is seated with me? Understand it well that you (*Talaba*) are my honoured / beloved ones. Relative to the honour I have for you, he (the V.I.P) has no significance (*no status*).” Then all the poor students sat down and joined in the meals.

The priestly ‘scholars’

should take lesson, regret their action of eating special food apart from the others. They should repent for having attributed a pedestal for themselves by having separate meals for the so-called ulama. The division of the *Ummah* into ulama and awaam for the purposes of food and bayaan is most despicable and totally unexpected of those who are supposed to be the *Warathatul Ambiya* (*Heirs of the Ambiya*).

Instead of narrowing the chasm between the learned and unlearned, these ‘islahi jalsah’ molvis, by their un-Islamic, anti-Sunnah creation of unfounded divisions are only solidifying the barrier between the Ulama and the Awaam.

THE DEATH OF TWO DEVOTEES

Hadhrat Ibraheem Khawwaas (rahmatullah alayh) narrates the following wonderful encounter in the wilderness:

“Once along a Haj journey on a night when the moon was shining brightly, I fell asleep. Suddenly I heard a voice calling: ‘O Abu Ishaq! I have been waiting for you since yesterday.’ I went near and found a man excessively lean and weak. He was on the verge of death. Exotic flowers in abundance were all around him. I asked about his homeland. He mentioned a city. He added that he was a person of considerable wealth and rank. However, he yearned for solitude, hence he renounced all his worldly possessions to wander in the wilderness. He said: ‘Now I am close to Maut. I supplicated to Allah Ta’ala to send a Waliullah to me. I hope you are the answer to my supplication.’”

Ibraheem: “Do you have any parents?”

Young man: “Yes, I also have brothers and sisters.”

Ibraheem: “Do you wish to meet them?”

Young man: “I had no such wish, but today I remembered them. I desire to smell their fragrance. Wild animals of the wilderness took pity on me and brought me to this orchard.”

Hadhrat Ibraheem continuing his story said: “I saw a big serpent approaching with a fragrant flower in its mouth. It said to me: ‘Keep your evil away from him. Allah Ta’ala is aware of the condition of His friends and obedient slaves.’”

I then became unconscious. When I regained consciousness I discovered that the soul of the young man had departed. I again fell into a deep sleep. When my eyes opened I was again back on the main road. After completing Haj, I went to the home town of the young man. When I reached there, I saw a

ANXIETY-DEPRESSION

Q. Why do so many young people nowadays suffer from anxiety and depression? What is a remedy for this?

A. The anxiety and depression are the effects of the immoral lifestyle of the young people of today. The deluges of filth and immorality of the internet, facebook, pornography, movies, etc., etc. which their brains and hearts ingest spawn the light or little punishment of anxiety and depression. The lack of Deen and the grotesque darkness of the heart stemming from the filthy lifestyle of the young and even the old stupid aunts and uncles, and even grannies and grandads who have become porn addicts, jars mental equilibrium, causing a very mild condition of insanity which the morons term

anxiety and depression, and which sometimes culminates in suicide. This ultimate consequence is on the rise among the kuffaar. The anxiety and depression come within the scope of the Qur’aanic Aayat: *“We shall surely give them to taste of the little punishment, other than the greater punishment, for perhaps they may return (to Siraatul Mustaqeem and repent).”*

Remember that Deen is not restricted to performing Namaaz. A person whose Imaan is damaged by the satanism of internet filth will be afflicted by depression and anxiety. Nowadays this condition affects numerous young people on account of their evil computer/internet addiction. They

soil their eyes, contaminate their hearts and ruin their Imaan with the filth they view on these media. The little punishment of anxiety and depression is therefore to be expected.

As for the remedy: Abandon the internet filth, increase Tilaawat of the Qur’aan Majeed, increase Thikrullaah, perform the Masnoon Sunnah Salaats. Minus roohaani cultivation, there is no cure for anxiety/depression. The harmful drug medication provided by the western psychologists only increase this spiritual disease. It simply aggravates the problem, makes one a drug addict and adds the disease of paranoia. Allah Ta’ala says in the Qur’aan Majeed:

“Behold! In the Thikr of Allah do hearts find rest.”

woman with a water-pitcher. She had a striking resemblance with the young man. When she saw me she said: ‘O Abu Ishaq! How did you find the condition of the young man? I have been wait-

ing for you since three days.’”

I narrated the whole episode and the young man’s statement, viz. ‘I wish to smell their fragrance.’ She too collapsed and died. Soon a

group of beautifully clad girls arrived on the scene. They attended to the burial of the woman.”

[The girls were mysterious servants of Allah Ta’ala of the Abdaal category.]

ARE CURRENCY NOTES IMPURE?

Q. One of the ingredients of the British 5 pound note is tallow (beef fat). Explaining the permissibility of performing Salaat with such notes in one's pocket, a Mufti in the U.K. mentioned as daleel the following three texts from the Kutub of Fiqh:

1) In *Al-Fataawa Al-Hindiyyah* it is mentioned that if one side of a double-folded cloth is najis (impure), then Salaat on the other side will be valid.

2) "If a woman kindles the tan-dur (an oven in the ground heated with coal or timber), then wipes the (sides of) the oven with a damp najis cloth, then bakes the bread in it, the bread will not be najis if the heat of the fire dries the (impure) moisture before the bread is placed in the oven". No reference is

given.

3) If the intestines of a dead goat are treated and a person performs Salaat with these intestines on him, the Salaat will be valid....." (*Al-Bahrur Raaiq*)

On the basis of these masaa-il, the Mufti inferred: "The note is kept in the pocket and the pocket is considered to be an inner lining of the cloth. The ruling is that if the inner layer is impure but the outer layer is pure then Salaat will still be valid."

Please comment. Are the arguments of the Mufti valid?

A. All three arguments presented by the Mufti are invalid. While we agree that it is permissible to perform Salaat with such currency notes in one's pocket,

and that the Salaat is valid, we disagree with his *dalai-il*. The Mufti did not correctly apply his mind to the texts which he has adduced for his argument of permissibility.

Regarding the first quote from *Fataawa Hindiyyah*, the Mufti has not cited the full text. The full text stipulates that the doubly folded cloth must not be sewn. If the folded cloth is sewn into a single cloth, then performing Salaat on the other so-called clean side will not be valid. Only if the large cloth is not sewn, may the clean part be folded over the najis portion, or not even folded, but Salaat performed on the clean part. Then only will Salaat be valid.

The second error pertaining to this argument is that it is ludicrous to

analogize the pocket in one's trousers, etc. on the basis of a cloth or a musalla which is not attached to the body or which is not part of a garment on the body. Salaat will not be valid if the pocket is impure. The pocket is a portion of the trousers/kurtah. It is unlike the cloth used as a musalla.

The second citation pertaining to fire being a cleansing agent is not applicable to the tallow ingredient which is not eliminated by whatever melting process is employed. Melting an impure substance does not purify it. The haraam tallow exists as an ingredient. If it is totally eliminated, the intended benefit will not be acquired. It is very much present in the admixture of substances which go into the manufacture of the notes.

The third daleel from *Bahrur Raa-iq* has no

relevance to the issue of the notes. Expulsion of moisture from haraam skins and other items which the Shariah categorizes as 'skins', e.g. intestines, bladder, etc., during the tanning and treatment process, renders the skins taahir. The skin is not destroyed or changed into another substance. Only the impurities are expelled from the skins, hence these skins are pure.

In the manufacture of the notes, the tallow is not eliminated. The whole of the tallow is impure. Assuming that the moisture from the tallow is expelled, then too the tallow will remain haraam.

The simple *daleel* for permissibility is the real need (*dhuroorat*). This principle obviates and makes unnecessary the lengthy labyrinthal arguments presented by the Mufti.

SALAFI'ISM AND THE MUDHIELLEEN

A Brother lamenting about the spread of Salafi'ism, writes:

"There is a current spread of Salafism in South Africa. What really irks us as Hanafi Muslims is that the Salafis are given lots of show and platforms by the so-called 'our ulama'. For example, there is an organization of women called MAIDS OF DEEN (they have a website too), they host programmes teaching Salaah to women. However, they teach the women how to read Salaah like men. They use the name of Mr. Bham (Jamiat) in support of their activities.

Secondly, Nauman Ali Khan, the Salafi Shia hybrid 'mufassir', was also given lots of show by these very same so-called 'our ulama' like Mr. Ragie.

Thirdly, when Masajid were called to cancel the programmes of Luhaydan, the Salafi from Riyadh, many Masajid cooperated. However, Mr. Bham (Jamiat) took a u-turn and hosted him in Newtown Masjid.

Fourthly, there is a well-known sportsman cyclist a so-called 'maulana' from Ermelo, Mr. Junaid Jasat, who encourages women to go

out cycling with their husbands. He is also pushing the Salafi line in Ermelo. We have been teaching our children the basics of Deen for many years, and now he brings in Salafi aunties to poison our children's minds. These are very distressing.

Mr. Bham of Jamiat pretends to have 'lots' of proof to back up his evil participation in attending sports matches, mixing with women, commentating on football matches and so on. I have not found any aayat or hadith to establish these evils."

OUR COMMENT

The characters you have

mentioned are signs of Qiyaamah predicted by Rasulullah (Sallallahu alayhi wasallam). They are such *mudhilleen* who are perhaps worse than Dajjaal. We say worse because Rasulullah (Sallallahu alayhi wasallam) had expressed greater fear for the ulama-e-soo' than for even Dajjaal.

The scoundrels you have referred to mislead the ignorant and the unwary, hence they are termed '*mudhilleen*' i.e. scholars for dollars who lead people to Jahannam. The manner in which they propound and enact their deviation for deviating the ignorant laymen,

leads one to conclude that they are not Muslims. At a minimum, they are *shayaateenul ins* (human devils).

The 'proofs' which the cross-worshipper, Reverend Abraham Bham has, are shaitaani drivel of the type which Iblees stated when Allah Ta'ala commanded him to prostrate to Nabi Aadam (Alayhis salaam). The devil presenting his logical 'daleel' said: "*You created me from fire and him from sand.*" This is the kind of 'proof' all these *mudhilleen* have for bolstering their fisq, fujoor, bid'ah and kufr. They are rotten to the core.

MADAARIS JALSAHS

(Continued from page 7)

Ta'ala to a degree, and they initiated schemes for accumulating funds to sustain the Madaaris.

Since Muslims despised Ilm-e-Deen, they

would not contribute funds for the expenses of the Madaaris. Hence, the Akaabir Ulama erred by initiating the Jalsah scheme. Instead of Tawakkul, they gravitated to the dunya. Despite the

nobility of their motive, the shift from Tawakkul to the dunya and divergence from the original course of the Salafus Saliheen were disastrous errors in the wake of which followed today's bid'ah and haraam jalsahs of *Is-raaf*, *Riya* and *Takabbur*.

The one and only purpose of the Jalsahs was to collect funds for the annual expenses of the Madrasah. In most cases, they collected sufficient funds at the Jalsahs for the expenses of the Madaaris.

While we shall not say

that the initial Jalsah programme of the Akaabir was impermissible, we must say unequivocally that it indicated deficiency in Tawakkul and in it the seeds for today's evil jalsahs were sown. Ilm-e-Deen was imparted dur-

(Continued on page 12)

AASHURAH GIFTS

Q. What is the status of giving gifts specifically on the 10th Muharram? A senior Mufti answered as follows:

Giving a gift on the 10th of Muharram (Aahsura) because of joy and happiness is permissible provided one does not regard it as compulsory or Sunnah.

If it is regarded as compulsory or Sunnah or the person is accused of not giving a gift then it is not acceptable. It is preferable to stay away from it.

Since these kind of actions become custom it is preferable that one

should stay away from these kind of affairs.

(End of the fatwa)

Please comment on this fatwa.

A. The fatwa is incorrect. Firstly, giving gifts is permissible on any day. There is no specific day for making gifts. Gifts on the days of Eid, Aashura, etc., have no Sunnah significance. The custom of gifts on 10th Muharram has been innovated and elevated to Sunnah significance on the basis of the Hadith which mentions the virtue of providing a somewhat

lavish meal for the family. This is a baseless extension and application of the virtue.

Ignorance has encouraged people to extend this virtue to gifts, hence they have fabricated this gift-bid'ah for the Day of Aashura. The Mufti Sahib is short-sighted. What constrained him to say: "provided one does not regard it as compulsory or Sunnah." Why did he have to add this comment? Despite his fatwa of permissibility, he is aware that this practice has assumed 'sunnah' significance. It has become an ingrained custom for the 10th Muhar-

ram. It is a typical zig-zag fatwa to appease a variety of palates.

If someone had to ask this Mufti Sahib: *Is it permissible to give a gift because of joy on a Monday?*, then the simple answer would have been that it is permissible and virtuous. The 'sunnah' comment would not have featured because there is no such custom of making gifts specifically on a Monday.

The last two sentences in the Mufti's fatwa is indicative of his short-sightedness. Although he understands that 'these kind of actions become custom', he issues a fatwa of permissi-

bility. He also portrays lack of understanding of the principles of Fiqh, hence he incorrectly says in the customary scenario when bid'ah proportions have been attained: "...it is preferable that one should stay away from these kind of affairs."

In fact, it is *Waajib* to abstain from "these kind of affairs". "These kind of affairs" become embedded bid'ah such as the bid'ah which prevails in the Qabar Pujaari, Barelwi sect, and which is also becoming a norm among so-called 'deobandis' who are mock 'deobandis'.

THE MUJAMMAL VISA RACKET

What is your opinion on the Mojamala visa issued free to South Africans? The agents were selling these visas at high cost and forcing the people to purchase a package from

a certain agent. I noticed many Ulema from Durban grab these visas and went for Haj this year. Some of these Ulema are going for repeated Haj and some of them can

afford it. Yet they never considered those that have never seen the Baitullah and can not afford the high packages for Haj.

They just selfishly

grabbed these free visas and went. I met a few returning Hajees and they were so disappointed regarding the Haj now becoming a privilege for the wealthy. The spirit of Haj is forgotten.

Also the Saudi Govt issues a few fully paid Haj-trip for Ulema and here also the same Ulema grab it. Please comment.

A. The 'mujammal 'free' Haj visa is another racket of the Saudi government. In this racket the embassy, travel agents, molvis and the wealthy all participate. Bribery plays an important role. Nothing is 'free'. Stupid people are made to believe that the visas are free. Hajj and Umrah have been

thoroughly commercialized by all jaahil, fussaah role-players. It is nothing but a money-making racket in which the Deen is used for despicable nafsani objectives.

Rasulullah (Sallallahu alayhi wasallam) had predicted that in the era in close proximity to Qiyaamah, the Deen will be manipulated for worldly and nafsani objectives, and that Hajj will become holidays for the wealthy. Even these molvis have sinister objectives. Their brains and hearts are the furthest from Ibaadat.

In the prevailing circumstances it is not permissible to go for Umrah and Nafl Hajj.

NON-MUSLIMS ENTERING THE MUSJID

(Continued from page 1)

Abdul Aziz (Rahmatullah alayh) was giving a bayaan to his mureeds and some Ulama, two persons from the public entered and sought a fatwa. The one said: "Today my friend drank water which was the left-over of an Englishman. What is the fatwa?" Hadhrat Shah Sahib adopting a very sombre attitude said that since this issue was extremely delicate, it will take time to search for the fatwa. He told them to return for the fatwa after a couple of days. The audience consisting of Ulama, was surprised. The fatwa according to the Shariah is simple. If the kaafir's mouth was paak (taahir), the water remains paak, hence there was no concern. If his mouth was impure due to liquor or haraam food, then obviously the water was impure. Why did Shah Sahib adopt this strange strategy? But no

one had the courage to question him.

On the appointed day, the two chaps came for their fatwa. Shah Sahib said: "The fatwa is *Tajdeed-e-Imaan* (i.e. renewal of Imaan. By implication he had become a murtadd); *Tajdeed-e-Nikah* (renewal of his marriage)." Shah Sahib furthermore prescribed some penances to be performed as an expiation (kaffarah) for having drunk the water which had touched the lips of the Englishman. The two persons being sincere, were satisfied. They left and observed the prescription and the penalty.

When the surprised Ulama questioned Hadhrat Shah Sahib, he responded: "By this measure, I have saved their Imaan."

Muftis should reflect, apply their minds and not acquit themselves like morons enslaved to the nafs. The objective of fatwa is not to ruin the mor-

als of Muslims and to open the avenue for fisq, fujoor, bid'ah and kufr. A Mufti should be far-sighted. He should be able to fathom the one who poses a question and not pander to the vagaries of people. But bootlicking has become an ingrained disease in the Ulama of today, in even the sincere ones, hence they all are in line for Allah's Athaab. About them, the Qur'aan Majeed says:

"Beware of such a punishment which will overtake not only the transgressors among you." It will overtake and utterly destroy even the molvis and the buzroogs who excelled in bootlicking and accommodating baatil.

The muftis who have legalized entry into the Musajjid for kuffaar wallowing in janaabat and kufr are the culprits who are laying the foundation for cross-worship in the Musajjid.

AN OPINION OF KUFR

(Continued from page 6)

and this is possible only with qualified *Ilm*, you would not have so audaciously blurted out the kufr. Allah Ta'ala says in the Qur'aan Majeed:

"What! Do they not reflect in the Qur'aan? If it (the Qur'aan) was from (a source) other than Allah, they would have found in it abundant contradictions." (An-Nisaa', Aayat 82)

Contradiction is totally negated by the Qur'aan itself. This Aayat was directed to the kuffaar –

the Mushrikeen of Makkah – who were experts in the Arabic language. Despite being implacable foes of Islam, they could not find any contradictions, but you who lack in Islamic Knowledge see contradiction!

Forget about understanding what these verses mean. Resort to Taubah and adhere to the commands of the Shariah. In this lies the safety of your Imaan and the assurance of Najaat (Salvation) in the Akhirat).

THE LIGHTNING ALLAH'S ATHAAB

At least 22 people were killed when lightning struck a market in Azad Kashmir on Monday, local media and officials reported. The deceased included nine members of Tableegi Jamaat, who were staying at a nearby local mosque, and two army troops, local broadcaster Aaj News reported, quoting officials of Azad Kashmir Disaster Management

Authority. The incident took place in Leswa town of Neelam Valley - a famous tourist destination -- near Line of Control, a de facto border that divides disputed Kashmir valley between Pakistan and India. The Leswa Market was completely destroyed by lightning, officials said.

Several vehicles of tourists were also missing

due to torrential rains that caused flash floods in the region, they added. Pakistan's army troops have joined local administration in the rescue operation.

Allah Ta'ala says in His Glorious Qur'aan:

"The Thunder recites His Tasbeeh with His Hamd (Praises), and (so do the Malaaikeh) out of Fear. He (Allah) des-

patches the Lightning, and it then strikes whom-ever He wills. (Whilst this Punishment of Allah occurs), they (the misguided people) dispute regarding Allah (His Shariah). (Know!) That He is Most Stern in Punishment."

Ra'd, i.e. the thunder or the Angel Ra'd who drives along the rain clouds and all the Malaaikeh quiver with Fear for Allah Ta'ala. Therefore, they recite

His Praises. But insolent people, in their immoral holiday resorts, and in their daily lives recklessly and flagrantly deny Allah's Shariah. While some brazenly reject the Shariah, other deviates misinterpret the *ahkaam* to suit the narratives of their carnal lusts.

Undoubtedly, the episode in Kashmir is Allah's *Athaab*. May Allah Ta'ala save us from His Wrath.

PATHOLOGY & HUMAN TISSUE

Q. Is it permissible to work as a surgical pathologist? Surgical pathology is the study of tissues removed from living patients during surgery to help diagnose a disease and determine a treatment plan. Is the income halaal?

A. Islam prohibits deriving any use from human organs, human parts or tissue in the same way as it prohibits its use from any pig

parts regardless of the benefits.

The benefits are not denied. In fact, along with confirming the benefits of liquor and gambling, the Qur'aan Majeed prohibits these evils. So while pathology has many benefits, the use of human organs/tissue is not permissible. The Shariah prescribes burial for any human part even nails and hair.

It is not permissible

to indulge in the study involving human organs/tissue. The income will not be permissible. We have been sent into this dunya by Allah Ta'ala for a very brief sojourn to prepare ourselves for His Meeting and for our everlasting stay in Jannat. In this world there will always be conflicts between the demands of Allah's Shariah and the desires of the nafs. This

world is the arena for this tussle. Imaan is tested, developed or ruined here in this transitory worldly abode.

The Mu'min believes that his Rizq is predetermined, and it will reach him regardless of what he does or does not. In a conflict the devil is always present. He scares us with poverty if we adhere to the Shariah by abandoning haraam. This is the test for our Imaan.

HIDAAYAT

Hidaayat (Guidance) is from only Allah Ta'ala. There were some Ambiya who had managed to guide only one person in their entire life. This does not diminish their honoured status by an iota. There were also some Auliya whom no one had ever recognized. A person who is in conflict with the Shariah in any matter is not a kaamil (shaikh) even if he happens to be an embodiment of miracles. Many yogis display an abundance of supernatural feats. Sometimes a person gains guidance from even shaitaan. (Maulana Ashraf Ali Thanvi)

DIVINE AID – ALLAH'S OBLIGATION

(Continued from page 1)

love obesity."

"Honour (and obey) my Sahaabah, for verily they are the noblest of you; then those after them, then those after them. Thereafter will prevail falsehood."

Minus the Salafus Saaliheen there is no Islam. The 'Ummah' today has absolutely no resemblance and no affinity with the Islam expounded in the Qur'aan and Sunnah. 'Muslims' are 'Muslim' merely in name, not in reality. The beliefs and practices – the entire life of those of whom the Ummah comprises, are corrupt, and consist of a compound of *zandaqah*, *fisq*, *fujoor*, *bid'ah* and *clear-cut kufr*. How is it ever possible for Allah's *Nusrat*

to settle on this villainous 'Flotsam'? The Ummah today is the RUBBISH predicted by our Nabi (Sallallahu alayhi wasallam).

Once Rasulullah (Sallallahu alayhi wasallam) mentioned to the Sahaabah that a time will dawn when the kuffaar nations will form coalitions to devour the Muslims. A Sahaabi asked in surprise: *"O Rasulullah! Will that be because of our small number on that day?"* Rasulullah (Sallallahu alayhi wasallam) said: *"In fact, you will be innumerable, but you will be ghutha (rubbish) like the flotsam of floodwaters. Allah will eliminate fear for you from the hearts of your enemy, and He will cast wahn in*

you." The Sahaabi asked: *"What is wahn, O Rasulullah!"*

Rasulullah (Sallallahu alayhi wasallam) said: *"Love of the world and aversion for Maut."*

The gross rebellion of the Ummah against Allah Ta'ala has blocked the promised *Nusrat* of Allah Ta'ala. The Divine Aid is meant for only obedient Slaves of Allah Ta'ala, not for the flotsam which constitutes the Ummah today. Anyone who denies this reality, loses his Imaan because the Qur'aan Majeed explicitly and emphatically states that the provision of Help for the Mu'mineen is Allah's obligation. It is therefore necessary to understand that the Ummah today is not the

Mu'mineen who qualify for Divine Aid.

As long as Muslims do not change their condition, morally and spiritually – as long as they do not revert to Islam, they will continue sinking in the filth of degradation licking the boots of the Yahood and Nasaara.

"Then Allah apprehended them because of their sins.

Verily, Allah is powerful and severe in punishment.

That (infliction of punishment) is so because Allah does not change (eliminate) the bounty which He has bestowed to a people. (Only when they themselves) change what is within themselves (does Allah inflict His punishment.) Verily Allah is the One Who Hears,

Who is aware."
(Al-Anfaal, 52, 53)

"Verily, Allah does not change the condition of a nation as long as they do not change what is within them. When Allah wills punishment for a people, nothing can then ward it off."
(Ar-Ra'd, Aayat 11)

The former pedestal of glory of the Ummah has been removed by Allah Ta'ala. The villainy of Muslims does not entitle them for Allah's Aid, hence wherever Muslims are suffering under kuffaar domination and oppression they are tasting the effects of their evil. But it appears that there is no hope for the redemption of this fallen Ummah. Only Imaam Mahdi (Alayhis salaam) will now be the solution.)

Questions and Answers

THE MAJLIS Q & A
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PORT ELIZABETH
SOUTH AFRICA 6056

(Continued from page 5)

say that you are suffering from *sihr* or some jinn is afflicting you. Endless *sihr* 'treatment-rituals' will follow. You will be fleeced of much money and nothing will be cured.

Be steadfast in reciting Surah Faatihah 7 times, blow on water, and drink. Make constantly dua, and accept whatever Allah Ta'ala has decreed for you.

Q. Is it true that it is not permissible for young girls to ride horses?

A. It is not permissible for women, whether young or old, to ride horses. Allah Ta'ala curses such women. The same applies to women driving cars.

Q. On entering a Masjid if there is insufficient time to perform two raka'ts Tahyatul Masjid, what should one do? Some people say that one has to remain standing until the Iqaamat is recited for the Fardh Salaat.

A. On entering the Masjid, two raka'ts Salaat should be

performed before sitting down if it is not the Makrooh times of Zawwaal, sunset and sunrise. If the time is insufficient to perform the two raka'ts, then one should sit down. One should not remain standing waiting for the Iqaamah.

Q. An amal of slaughtering a black goat on the 1st Safar to ward off evil is being advertised. Is this valid?

A. The 'black goat' stunt is a money-making gimmick by some frauds. It is utterly baseless. It is an act of Satanism.

Q. Is the 'diminishing mushaarakah' system of buying-leasing a property compliant with the Shariah?

A. This agreement is in conflict with the Shariah. In the past we had written a detailed refutation of this type of sale-lease deal. It is a haraam deal fabricated by Mufti Taqi.

Q. Is it permissible to go to view the mayyit. In some places, the mayyit is put on show. People file past to look at the face of the mayyit. Is this per-

missible?

A. It is not permissible to go for viewing the mayyit. It is a kuffaar practice.

Q. Some years ago a person passed away. The following night or so, one of the daughters called a meeting in which she said to the other children that they all should give their total inheritance to their mother. The others verbally agreed. Is this valid?

A. It is not valid. According to the Shariah, it is imperative to first take possession of one's inheritance. Only after one's share has come into one's possession, may one do with it as one pleases. A 'donation' of one's share of inheritance prior to distribution and possession is not valid. Even if an heir renounces his/her share or makes a gift of it before distribution and possession, such renunciation and gift will not be valid.

The daughter acted in conflict with the Shariah. The verbal or even written agreement of the other heirs is not

valid.

Q. Is it permissible to work in an Islamic bank?

A. It is not permissible to work in these so-called Islamic banks. These banks are the same as other conventional kuffaar banks. They utilize Islamic terminology to deceive people. They are also riba banks.

Q. In a Hadith it is mentioned that after wudhu the feet should be washed with cold water. This prevents from leprosy. What is the status of this Hadith?

A. The Hadith has been narrated by several Muhaddith-een. While some say that it is a fabrication, senior Muhaddith-een have not rejected it.

Q. I live in Germany. Some Muslims here say that it is not permissible to keep cats inside the home. Is this correct?

A. It is permissible to keep cats in the house. Hadhrat Abu Hurairah (Radhiyallahu anhu) has been so named (i.e. The Father of the kitten) because he generally had a kitten with him.

MADAARIS JALSAHS

(Continued from page 9)

ing the age of Rasulullah (Sallallahu alayhi wasallam), the age of the Sahaabah and thereafter. The only basis on which the structure of the Madrasah was raised in the early days was Tawakkul. Reliance was totally on only Allah Azza Wa Jal. In view of the lack of this lofty degree of Tawakkul, the Akaabir Ulama initiated

ed the scheme of Jalsahs and Safeers. A Safeer is a fund-raiser. All Madaaris in India have such fund-raisers who travel around the country collecting funds for the Madaaris. In the aftermath of such bootlicking fund-raising comes humiliation, corruption, and the demotion of the lofty status of Ilm-e-Deen which has its Fountain in the Qur'aan Majeed which was re-

vealed in the lonely, forlorn, barren, dusty Ghaare-e-Hira (Cave of Hira).

With the bid'ah of jalsahs became attached many haraam factors, hence Hadhrat Maulana Ashraf Ali Thanvi (Rahmatullah alayh) abandoned attending jalsahs and sternly criticized these functions even if no haraam acts occur at the jalsahs.

In South Africa and other affluent countries, the jalsahs have degener-

ated to merrymaking functions dominated by *shaitaaniyyat* and *nafsaaniyyat*. It will not be imprudent to say by way of castigation that the Madaaris authorities who arrange these wasteful shaitaani jalsahs should be incinerated in the pyre prepared for the incineration of corpses. They have obliterated every vestige of shame and brotherly feeling for the suffering Ummah, hence they foster glut-

tony, *Israaf*, and shaitaani merrymaking with their jalsahs while millions of the Ummah are languishing in abject jahaalat, poverty and misery. But the jalsah organizers and jalsah participants continue recklessly with their wasteful gluttony. They only eat, excrete and make merry. The jalsahs of today are decidedly evil. Never attend such functions which rupture your bond with Allah Ta'ala.

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