



brains of baatil." (Qur'aan)

Roses have thorns!  
The Haqq too has thorns!  
"We strike baatil with the Haqq. Then it crushes the

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"Verily, the worst of vermin by Allah are the deaf and dumb who have no brains." (Al-Anfaal, Aayat 22)

## CONSENSUS OF THE MAJORITY

### STUNNING ANIMALS -

#### QUESTION

I am confused regarding the *ittifaaq/ijmaa'* of the majority of Ulama. The Ulama are saying that since the majority is of the view that stunning animals is permissible, this will be the official ruling of the Shariah. There are other similar issues of difference as well. They say that since the majority is of the view that digital pictures are permissible, therefore, this will be the fatwa of the Shariah. They compare their *ittifaaq* with the *Ijmaa'* of the *Fuqaha* of former times. Please read the Fatwa of Darul Uloom Karachi. Please explain the issue of the *ittifaaq* (consensus) of the majority which I believe is being misinterpreted by the Ulama of the day.

#### ANSWER

1) The consensus (*ittifaaq*) of the majority of molvis on *baatil*, is the *ittifaaq* of the *shayateenul ins*. It is absolutely ridiculous to compare the consensus of today's ulama-e-soo' with the *Ittifaaq* of the *Jamhoor* of the *Mutaqaddimeen* era.

*Ittifaaq* of the majority on an issue which is explicitly in conflict with the *Nass* of the Shari-

ah, is *ittifaaq* on *shaitaan*iyat and *baatil*.

In the absence of a directive of the Shariah – in other words, if there is no *Nass* of the *Mutaqaddimeen* on an issue which is a recent development, then the issue will simply be referred to the principles of the Shariah. If it is found to be in conflict with these principles, the fatwa of impermissibility will be issued. If there is no conflict, then obviously it will be permissible.

On a new expediency of this nature, e.g., performing Salaat in a plane, so-called suicide bombing as a tactic of Jihad, printing the Qur'aan Majeed with machinery in which the ink used has alcohol, and no other ink is available, kangaroo meat, etc., etc., there is no *Nass* from the *Fuqaha-e-Mutaqaddimeen*. The Ulama will study such issues in the light of similar *mansoos juziyaat* and the *usool* of the Shariah, and issue their Fatwa.

In matters of this kind, there is bound to be *ikhtilaaf-e-raai'* (difference of opinion). It is not permissible to be bigoted and dogmatic and to claim that only 'my' view is the Haqq and the view of the others is *baatil*. But on issues on which there

exists explicit rulings of the Shariah which have been transmitted from the era of *Khairul Quroon*, the slightest divergence will be intolerable and unacceptable. Opinion and the consensus of the majority of donkey-molvis and sheikhs are the effluvium of the nafs and the stunt of Iblees.

Furthermore, the majority view in cases of this nature, i.e. new expediencies, being consensus of the *jamhoor Ulama-e-Haqq* of the time, will be acceptable while at the same time, this *ittifaaq* of the *Jamhoor* of the current era will not be binding on the dissenting Ulama. However, on issues where there exists *Nass* of the Shariah, any view which is in conflict, be it the opinion of the so-called *jamhoor* of the time, will be *mardood* and *mal-oon*, and those who follow such *baatil ittifaaq* will come within the scope of the Qur'aanic castigation: "They take their *ahbaar* and *ruhbaan* as gods besides Allah and also (they take as god) *Maseeh*, the son of *Maryam*."

This type of *baatil ittifaaq* is on an issue such as stunning animals prior to *Thabah*. *Thabah* is *Mansoos Alayh*. The full tareeqah of *Thabah*, from be-

ginning to end, is *Mansoos*. Changing any *mas'alah* in this system without valid *Shar'i* cause is *baatil* and *haraam*. It will be *Tahreef-e-Shariah* (interpolating and mutilating the Shariah). In terms of the *Nass* of the Shariah, inflicting injury on an animal prior to *Thabah* is *haraam*. The infliction of injury is of genus significance. It covers all forms of injury. Even the act of sharpening the knife in front of the animal which is to be slaughtered is prohibited. When such an indirect act which is not a physical act of injury is also prohibited, then to a far greater degree will the brutality of stunning be prohibited.

Now, since infliction of injury is *haraam* by the *Nass* of the Shariah, the *ittifaaq* of a whole world of moron molvis will be *baatil*, and it will be *haraam* for even the *awaam* (the masses) to submit and follow. They will come within the criticism stated in the aforementioned Qur'aanic aayat.

*Ittifaaq* of *Jamhoor* never means validity of an *ittifaaq* which is in conflict with any *Nass* of the Shariah or which abrogates a *Shar'i hukm*. Any *ittifaaq* of the *jamhoor molvis* of this era which gives precedence to a method or concept of the *kuffaar* over and above the method ordained by the Shariah, is *kufr*. Precisely for this reason has Hadhrat Thanvi (Rahmatullah alayh) said that approval of stunning is tantamount to *kufr*.

2) We have as yet not read the fatwa of Darul Uloom Karachi. However, we must say that the fatwas issued by this institution are not necessarily reliable. They condone *sareeh* (explicit)

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Once Rasulullah (sallallahu alayhi wasallam) offered the following *naseehat* to Hadhrat Anas Bin Maalik (radhiyallahu anhu):

"O Anas! Make a proper Wudhu, then there will be barakat in your life and the Recording Angels will love you. Make a thorough ghusl-e-janaabat. Under every hair is impurity. Sins will then be forgiven. Perform Salaatul Duhaa constantly. This is the special Salaat of repenters. Perform Salaat. Perform Salaat day and night

## RASULULLAH'S NASEEHAT

punctually. The Angels will make dua for you. Perform Salaat correctly, for Allah loves such a Salaat.

If you can, always remain with Wudhu. You will then not forget to recite Kalimah Sha-haadat at the time of Maut. When entering the home, greet the inmates of the home (i.e. Say: Assalamu Alaikum). This brings barakat in the home. Greet every Muslim in the road. This results in sweetness of

Imaan. And forgiveness for the sins committed in that road. Never entertain envy nor harbour malice for any Muslim for even a moment.

This is my way. Whoever adopts my way loves me. He will be with me in Jannat. O Anas! If you guard this *naseehat* of mine and act accordingly, then Maut will become beloved to you. In Maut is hidden peace for you."

# Questions and Answers

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**Q.** A person claims that there is no such angel as Izraaeel (the Angel of Death). The Qur'aan does not mention him. Please comment.

**A.** The person is a *jaahil* at the minimum. He may also be a *kaafir* for rejecting what is substantiated by the highest class of *Ahaadith*. The Qur'aan mentions that *Malakul Maut* is the Angel of Death, and the most authentic *Hadith* mentions that his name is *Izraaeel*.

**Q.** A *Shaaafi* woman married without the consent of her *Wali*. She was not represented by a male. With two witnesses the *nikah* was performed in her presence. Is the *nikah* valid?

**A.** The marriage according to the *Shaaafi* *Math-hab* is *baatil*. They are living in the state of adultery. Marriage without a male *Wakeel* is not valid for *Shaafis*.

**Q.** What are the laws regarding *Aqeeqah* animals?

**A.** The rules pertaining to *Aqeeqah* animals are the same as the rules for *Qur'baani* animals. Two goats/sheep for a boy, and one for a girl. However, if one cannot afford, then even one will suffice for a boy.

**Q.** Is it permissible to throw bones in the dirt bin?

**A.** It is permissible to throw bones in the bin. It is better to leave the bones somewhere outside for dogs. Also, according to the *Hadith*, bones are food for the *jinn*. A passing *jinn* may eat the bones. Recite *Bismillaah* when putting the bones outside.

**Q.** How many verses are there in the Qur'aan *Shareef*?

**A.** The Qur'aan *Majeed* has 6666 *Aayaat* according to *Hadhraat Aishah* (*Radhiyallahu anha*). There are other versions also which vary between 6212 and 6616. The differences stem from the method of counting the verses. For example, some authorities regarded a certain passage to be two *aayaats* whilst others considered it one verse. But the content matter is the same according to all authorities.

**Q.** Does the Law of Inheritance

apply to a compulsory *Provident Fund*?

**A.** The Law of *Meeraath* (Inheritance) will not apply to the compulsory *provident fund*. The money will be for the beneficiary of the *Fund*.

**Q.** Is it permissible to bury a person with a *Ta'weez*?

**A.** It is not permissible to bury a person with a *Ta'weez* or any writing of the Qur'aan or *Hadith*.

**Q.** Is it permissible to lease office space to a Muslim female accountant and lawyer?

**A.** It is not permissible to lease office space to a Muslim female accountant and lawyer. It is *I'aaanat alal ma'siyat* (i.e. aiding in sin), and this is *haraam*.

**Q.** *Fajr* time at our place begins at 5:45 a.m. Until what time is *Tahajjud* valid?

**A.** *Tahajjud* *Salaat* time ends when *Fajr* time begins. Therefore, if *Fajr* time begins at 5:45, then *Tahajjud* will end at 5:44.

**Q.** A family member is well to do and to a certain extent very religious as well. However he habitually involves himself in *riba* dealings with the banks. He justifies his actions by saying that to deal with the *Riba* banks is better than dealing with *Al Barakah*. He also says that he is giving interest, not taking interest. Is it permissible for this person to contribute *Lillah* and *Zakaat* to charity when he owes millions to the bank?

**A.** His arguments are spurious and baseless. His justification of *riba* is satanically inspired. *Rasulullah* (*Sallallahu alayhi wasallam*) said that the taker and the giver of interest are equal in the sin. Dealing with the *kuffaar* *riba* banks does not justify paying them interest. Dealing with them is permissible for operating accounts to facilitate business transactions, not for taking loans and paying interest.

As for *Zakaat*, minus his debt of millions, if he has the *Nisaab* value, then he has to pay *Zakaat* thereon. Example: Debts R5 million. *Zakaat* assets (gold, cash and stock-in-

## GREETING A FAASIQ

**Q.** The *Majlis* mentioned that it is not permissible to initiate *Salaam* for a clean-shaven man although one may respond to his *salaam*. The *Ulama* at our place are asking for the reference as they are not aware of this.

**A.** If the *Ulama* at your end are unaware of this simple *mas'alah*, then they should hang up their gloves. It is as simple as the *mas'alahs* pertaining to *Wudhu*. If they believe that we have erred, they should state their refutation and bolster it with evidence. We shall then respond, *Insha-Allah*.

In fact, we may have erred by having said that it is permissible to respond to the vile *faasiq's* *salaam*. The actual *mas'alah* is that one should not

respond to even his *salaam*. It is not permissible to offer *Salaam* or to respond to the *salaam* of a person whilst indulging in sin, e.g. whilst a barber is shaving someone's beard or cutting a *haraam* haircut, or a person is listening to music, or eating *carion* *haraam* chicken/meat, or speaking to a *ghair mahram*, etc., etc.

A beardless man is perpetually under *Allah's* Curse. He is *mal-oon*. *Allah's* *ghadab* and *la'nat* descend on him every second. Greeting such an accursed creature is not permissible. Offering *Salaam* is to honour a person. *Rasulullah* (*Sallallahu alayhi wasallam*) said: "When a *faasiq* is honoured, the *Arsh* of *Allah* shudders."

trade) R6 million. He has to pay *Zakaat* on R1 million. It should also be understood that long term debts such as bond payments over a decade, should not be considered to be 'debt' for the purposes of calculating *Zakaat* *Nisaab*.

As for *Lillah*, we understand that this person is 'well to do'. He leads a life of opulence and basks in luxury. Just as he spends and wastes for unnecessary luxuries, he should spend in the Path of *Allah Ta'ala* also.

**Q.** The *Masbooq* joined the *Jamaat* in the *Qa'dah*, after the *Imaam* had made *Sajdah Sahw*. Should he make *Sajdah Sahw* when completing his *Salaat*?

**A.** In this case, the *Masbooq* does not have to make *Sajdah Sahw*.

**Q.** If one joins the *Jamaat* *Salaat* after two *raka'ts*, should he recite *Surah Faatihah* and a *Surah* in both *raka'ts* which he fulfils after the *Imaam's* *Salaam*?

**A.** In both *raka'ts* *Surah Faatihah* and a *Surah* have to be recited by the *Masbooq* (the latecomer).

**Q.** Nowadays, Muslims are saying 'mosque' instead of *Musjid*. Is this permissible?

**A.** In fact, the entire lifestyle of Muslims is anti-Sunnah and anti-Islam. Muslims have fully adopted the lifestyle of the *Yahood* and *Nasaara*. There is therefore nothing surprising when they say: 'mosque' for *Musjid*, 'god' for *Allah Ta'ala*, 'prophet' for *Rasulullah* (*Sallallahu alayhi wasallam*). There remains today nothing of Islam in Muslims.

Predicting these times of *kuffaar* emulation by Muslims, *Rasulullah* (*Sallallahu alayhi wasallam*) said:

"Soon shall there dawn an age when nothing of Islam will remain except its name; nothing of the Qur'aan will remain except its text; the *Musajid* will be beautiful ornate structures, but devoid of guidance. The worse of the people under the canopy of the sky will be the *Ulama*. From them will emerge *fitnah*, and the *fitnah* will rebound on them."

**Q.** According to the *Shaaafi* *Math-hab*, can a father force his *baaligh* child to marry someone he/she does not want to marry?

**A.** It is not permissible for a father to force his child to get married to someone the child does not want to marry. This

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is according to all Math-habs.

*Q. Today just before Jumuah Salaat starts, 5 or 6 kuffaar women enter the masjid. From their knees down to their feet, they were uncovered. These women were running some kind of political campaign. When they entered the masjid they all faced the musallis and started talking about the campaign. Then the President of the masjid starts praising them and said that all Muslims should vote for her and she is always welcome to come in the masjid. He invited her to lunch with him publicly. Was all of this permissible? Please comment on this.*

A. What was allowed to happen in the Masjid when the kuffaar, half-dressed women entered is atrociously haraam. Those who had allowed them into the Masjid are guilty of having committed heinous sins. Perhaps this jaahil 'president' of the Masjid is not even a Muslim. He may be a munaafiq. He has allowed zina of the lesser kinds to take place right inside the Masjid on such an auspicious occasion as Jumuah. These evil happenings are signs of Qiyaamah. They will still commit the ultimate act of zina in the Masjid. The Athaab of Allah Ta'ala will overtake Muslims for their flagrant indulgence in such heinous sins. They terribly defiled the sanctity of the Masjid.

*Q. Person A lives in a Sectional Title Scheme. He owns the unit together with a garage. Whilst the electricity used by each owner in his/her respective unit is billed independently to such owner, the electricity used by the owners in their respective garages is not paid by such owners but rather is billed on the common property electricity usage. Person A uses his electricity point in his garage to operate refrigerators. The trustees of the Scheme have objected to this as this unnecessarily increases the electricity bill which they believe is unfair as A does not pay for the additional electricity which he uses in his garage but rather, each*

*owner contributes equally for the common property electricity usage. Despite having been advised not to operate refrigerators in the garage, A refuses to comply. Kindly advise whether it is permissible for A to operate refrigerators from his garage, given the fact that he is not paying for the usage?*

A. In the scenario explained by you, it is not permissible for Person A to use his garage electricity point for fridges, etc. In so doing, he is passing the expense, the greater portion of it, to the other tenants. This is *khiyaanat* and *zulm*.

It is necessary for Person A to enter into a compromise settlement with the other tenants to reimburse them for his unlawful use of electricity thereby compelling others to pay for his usage.

*Q. Some people are organizing a charity bike ride across Gambia for some charity projects. Is it permissible to contribute towards this project?*

A. It is haraam to contribute to projects of Shaitaan. The bike-riding act is a stunt of Shaitaan. Allah's Projects are not in need of acts of satanism. Spoiled garments cannot be purified by washing with urine. Haraam acts for charitable projects do not become halaal. The organizers of this project are under the spell of the devil.

*Q. What is the meaning of fujjaar?*

A. Fujjaar is the plural of faajir. A faajir is an immoral person. The feminine is faajirah (singular), and faajiraat (plural).

*Q. Was Bilqees, the Queen of Sheba a jinn?*

A. Bilqees was not a jinn. She was a human being. There is a narration mentioning that she was a jinn, but this is incorrect.

*Q. In the Hadith it is mentioned that Rasulullah (Sallallahu alayhi wasallam) refused to eat milk and honey together. Is it harmful to have milk and honey together?*

A. This was not because mixing honey with milk is harmful physically or for the

health, but because it was too luxurious. Austerity demands that one should not satisfy the desires of the nafs at all times and in all things even if permissible. When Nabi (Sallallahu alayhi wasallam) declined to eat both, he stated explicitly that it was not haraam to have both together. In matters of food, Rasulullah (Sallallahu alayhi wasallam) and his household were very austere.

*Q. Is it permissible for a woman to wear high-heeled shoes to please her husband?*

A. It is haraam for a woman to wear high-heeled shoes even if the husband requests it. It is not permissible to obey the haraam wishes of the husband.

*Q. Is it permissible to have fake eyelashes to please the husband? The lashes will not be of real hair.*

A. Fake eyelashes are haraam even if not made with real hair. The husband's wish may not be accepted in haraam matters.

*Q. A Muslim giving a talk on a radio station, first greets with the Hindu greeting of 'namaste', then with the Islamic Salaam, then with other greetings. Is this permissible?*

A. It is haraam to greet with the Hindu greeting of 'namaste'. While other forms of kuffaar secular greetings are also prohibited, the Hindu religious form of greeting is worse. It is kufr. The fact that he gave it preference over 'Assalaamu Alaikum', mentioning the latter after the Hindu greeting, renders him a kaafir.

*Q. Is it permissible for me to distribute the flyers of a Muslim restaurant which also sells haraam food?*

A. It is not permissible for you to distribute the flyers of a restaurant which sells also haraam foods. You will be aiding in sin and transgression. The Qur'aan, prohibiting this, says: "Do not aid one another in sins and transgression."

*Q. A person does not move his lips when performing Salaat. It*

## TOBACCO

*Q. Is it permissible to sell tobacco and cigarettes? Is the income halaal? A Mufti says that it is permissible and the earnings of it are halaal.*

A. The mufti is the type whom the Fuqaha label as 'maajin' (a moron, a buffoon, a chap lost in compound ignorance). Tobacco is extremely harmful for the health. It causes cancer and a host of other destructive diseases. It ruins the health and the brains of the user. Such harmful and poisonous substances are haraam. One of the elements of *hurmat* (prohibition) is *dharar* (harm). A harmful substance is haraam. Ingesting poison is haraam whether the effects of the poison are immediate or delayed (slow-poisoning) such as tobacco.

In addition to the destruction tobacco inflicts on the body, brains and the *rooh*, its odour is offensive to Musallis and the Malaaikeh. People reeking of the vile stench of tobacco should ensure that they change their stinking dress when going to the Masjid. The offensive stench percolates from the body onto the clothes.

Since tobacco is haraam by virtue of the element of *dharar*, it is haraam to sell it. The earning derived from this poisonous substance is likewise haraam. It should be given as Sadqah without niyyat of thawaab.

*appears that he reads in his mind. Is his Salaat valid?*

A. It is necessary for the musalli to hear his own voice when performing Namaaz. If he reads in his mind, his Salaat will not be valid.

*Q. Is it correct that on the Day of Judgment, the kuffaar will be entitled to take the deeds of Muslims for their rights?*

A. Yes, on the Day of Judgment, the kuffaar will supplicate for their rights which Muslims had usurped and vio-

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lated here on earth. The good deeds commensurate to the violation of their rights will be transferred to the unbelievers who will then temporarily (maybe centuries) live in a kind of paradise.

**Q.** *Is it permissible to have one's nikah performed in a Barelwi Masjid by a Barelwi Imaam? The Sunni Masjid is at a distance.*

**A.** As far as possible abstain from the Barelwi Imaam and the Barelwi Masjid for the Nikah. The Nikah should be performed in the Masjid which is at a distance. It is not good to have one's nikah performed by a faasiq, bid'ati grave-worshipper.

**Q.** *A baby died a couple of hours after birth. Is the baby to be given the usual ghusl and kafan etc.? Does Aqeeqah have to be made?*

**A.** If the baby is born alive and survives for even a minute, the normal Janaazah service will apply. There is no Aqeeqah if he/she dies before seven days.

**Q.** *A sexual pervert wants to embrace Islam. What if he continues with his perversion, e.g. he may be a gay?*

**A.** Any person can convert to Islam regardless of the type of sinner/criminal he may be. As long as he believes in all the beliefs and teachings of Islam he will be a Muslim even if he is not a practising one. If he believes that his acts of sexual perversion are haraam, then he will remain a Muslim. However, if he does not believe that his sins are sins, then he will cease being a Muslim.

**Q.** *How many Takbeer Tashreek should Maaliki recite in the Eid Salaat? From which day does Takbeer commence and when does it end?*

**A.** According to the Maaliki Math-hab, reciting Takbeer Tashreek is *Mandoob* after 15 Fardh Salaat, beginning with Zuhr on the Day of Eid and ending after Fajr on the fourth day. That is, Eid and the next three days. This is *Mandoob* for all, not only when in Jamaat.

In the Eid Salaat according to the Maaliki Math-hab, there are six Takbeers after Takbeer Tahreemah to be recited before the Qiraa't in the first raka't. In the second raka't, there are five Takbeers in Qiyaam before the Qiraa't.

**Q.** *A flat has been made waqf for a musalla (jamaat khanah). The musalla has an appointed Imaam and the five Salaat are performed at fixed times. Will the rules of a Masjid apply to this musalla? Will I'tikaaf be valid? Should the Masnoon duas on entering and exiting a Masjid be recited? Do we have to make Tahyatul Masjid Salaat on entering?*

**A.** The laws of a Masjid do not apply to a musalla. I'tikaaf is not valid in a musalla. It is not a Sunnah to recite the Masjid-entry and exit dua, nevertheless, it is permissible.

The Ramadhaan I'tikaaf in the musalla will not be valid. There is nothing to prevent a person from secluding himself for Ibaadat in the musalla during Ramadhaan or at any other time during the year.

Tahyatul Masjid is not Sunnah for a musalla. Nevertheless, one may recite these duas.

**Q.** *Is it permissible for a person in the state of janaabat to enter a jamaat khaanah?*

**A.** A person in the state of janaabat may enter the musalla. However, one should not do so unnecessarily. It is necessary for a Muslim not to delay ghusl. It is not permissible to wander around in the state of janaabat. Maut can strike one at any moment. Only if there is a real need, may one delay the ghusl.

**Q.** *Is it permissible to perform a jamaat in a musalla before or after the main jamaat?*

**A.** Yes, it is permissible to make one's own jamaat before or after the main jamaat.

**Q.** *If the safar distance of 77 km is covered in less than three days, will the traveller still be a Shar'i musaafir?*

**A.** Even if the 3 days distance is covered in a couple of

minutes as is the case with planes, the person is a musaafir.

**Q.** *Is homeopathic medicine permissible?*

**A.** Homeopathic medicine will be permissible if it does not contain alcohol, or animal ingredients. However, if no haalal remedy is available, then it will be permissible to accept medicine with haraam ingredients.

**Q.** *How do we reconcile between the Aayat of not being able to see Allah in this world and the claim of some Auliya that they had seen Allah Ta'ala in their dreams?*

**A.** Seeing Allah Azza Wa Jal with the physical eyes and seeing a Vision in a dream are two issues as different as heaven and earth. While the former is an issue reserved for us in Jannat, the latter is a possibility on earth for anyone. Since there is no conflict, there is no need for a reconciliation. A reconciliation is necessary only if there is a conflict. A conflict would have developed only if the teaching was that seeing Allah Ta'ala even in a dream is not possible.

**Q.** *Is it permissible for a woman to go out of her home to teach in a madrasah where the laws of purdah are strictly observed?*

**A.** We have to answer your question in the context of prevailing circumstances. We are not aware of any girls madrasah where Purdah laws are strictly observed. You are perhaps not aware of the Shar'i concept and meaning of Purdah. Almost all people labour under the baseless misconception that purdah refers to only the outer-cloak and the niqaab. To understand what Qur'aanic Purdah is, read our two booklets on Hijaab. If you do not have these books, we shall forward same to you if you are interested. In the circumstances, it is not permissible for a woman to leave home for teaching in a madrasah.

**Q.** *At a girls madrasah they practise one and half hours daily on singing nazams in*

## RUQIYAH

**Q.** *Please comment on Ruqiyah. Is it permissible to charge a fee for ruqiyah? They charge about R400 per person. They are doing a roaring trade with Ruqiya.*

**A.** This profession is not permissible. Writing *Ta'weez* and *amaliyaat* is permissible. But it is not permissible to make it a profession to earn money. These Raaqis (professional ruqiya performers) are bogus. They are mercenaries who take gross and haraam advantage of the ignorance of people to extragate money from them. Just imagine R400 for a five minute job which in terms of the Shariah is not a valid job.

They coin tens of thousands of rands every month on account of the gross ignorance of people. They cite the Hadith to justify their extraction of money for their little salt and water potion on which they recite and blow. The episode in the Hadith does not pertain to professionalism. The Sahaabi who had recited Surah Faatihah which cured the patient, was not a professional Raaqi. Ruqiyah was not his business for making money. A group of the Sahaabah was on an expedition. The gift of sheep was accepted. That is the be all of the incident.

The Sahaabi did not open a Ruqiyah shop. These current-day bogus raaqis are emulating the sangomas and other professional frauds who set up shop and advertise their fraudulent spiritual and magical powers for curing every sickness and every problem under the sun, but not a single problem is solved/cured with the satanism they practice.

Stay far - very far from raaqis. They will drive you into paranoia. You will become mad with paranoia when entangled with raaqis.

*preparation for their jalsah. What is the Shariah's ruling? The teachers argue that it is permissible since little girls had sung a nazam when Rasulallah (Sallallahu alayhi wasallam)*

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arrived in Madinah.

A. These teachers (moron apas) are *jaahil*ahs. They are experts in *baatil* and the only *mas'alah* which they know and flaunt is an extraction from Beheshti Zewer that it is not the duty of the wife to serve her husband. She need not cook the food nor attend to the household obligations. Her job is only to sleep her life away, indulge in nonsensical talk and gossip. Their opinion on the issue of singing is baseless. This topic has been explained in detail in our book, *Sautush Shaitaan (The Voice of the Devil)*. These apas are traps of Iblees.

*Q. Is apple cider and apple cider vinegar halaal?*

A. Apple cider vinegar and apple cider are permissible. It is very beneficial for the health.

*Q. In Australia animals are stunned before slaughtering. Is the meat halaal?*

A. All over the world they stun animals before slaughtering. It is not permissible. The meat of stunned animals should not be consumed. Such meat is *haraam*.

*Q. Is it permissible to eat the fruit growing on Masjid trees?*

A. It is permissible to eat the fruit growing on trees in the Masjid's grounds. However, if it was the intention of the trustees when planting the trees to sell the fruit for the Masjid's income, then it will not be permissible to eat the fruit.

*Q. Is it permissible to invest in Amaanat Holdings?*

A. Amaanat Holdings is a *haraam* company. It is not permissible to invest in this *haraam* company.

*Q. A woman has become a murtad. What action should be taken against her?*

A. In this country no action can be taken against the *murtaddah* woman. Only the parents, the family and friends should sever all ties with her. It is *haraam* to have any association with the *murtaddah* girl. She should be deleted from the will of her parents.

*Q. The kuffaar media are regularly attacking and condemning Islamic practices. How can we be protective of the Deen?*

A. What is so surprising about media attacking the Deen? The worst *shayaateen* attacking the Deen are people who profess to be Muslims such as all these fake facebook molvis and sheikhs, and the modernists. The need is to protect the Deen against these *shayaateen*ul ins, not against the *kuffaar* media.

*Q. Almost all the Ulama abstain from Nahyi anil munkar. They speak only on virtues, hardly ever on the evils in the community. Why are they so afraid to speak the truth?*

A. Abstention from *Nahyi anil munkar* is a Sign of *Qiyaamah*. The molvis and sheikhs have all become dumb devils. Not are they only dumb *shayaateen*, they in fact introduce and promote *fisq*, *fujoor*, *bid'ah* and even *kufur*. The condition of the molvis and sheikhs in this age is absolutely rotten – they are rotten to the core.

*Q. A Salafi scholar states that the kitaab, Fiqhul Akbar, attributed to Imaam Abu Hanifah (Rahmatullah alayh) is unreliable. What is the status of this kitaab?*

A. *Fiqhul Akbar* is highly reliable and authentic. The Salafi 'scholar' who condemned this authoritative work of Imaam Abu Hanifah (Rahmatullah alayh) is a moron. He dwells in *jahaalat*. Salafis are all *juhala*. They suck corrupt information from their thumbs to bolster their *jahaalat*.

*Q. I find it difficult to concentrate during Salaat. Too many stray thoughts disturb me. How can I rid myself of such thoughts?*

A. Everyone finds it difficult to concentrate during the *Salaat*. The primary cause for this is our lifestyle. The eyes, tongue, ears and the body are generally not guarded against evil. Looking at females, talking futility and sin, listening to *gheebat*, etc., cellphone/facebook addiction, consuming *mushtabah* and *haraam*

food and many other acts of our daily life pollute our brains and minds. One should thus not expect a good concentration in *Salaat*. Improve on your piety and *Thikrullah*, then, *Insha-Allah*, the incidence of *shaitaani wasaawis* in *Salaat* will decrease, and concentration will improve.

*Q. A sheikh says that if a person is buying a house for the first time, it will be permissible to acquire a bank loan. Is his view valid?*

A. Regardless if a person is a first time buyer, dealing in *riba* is *haraam*. The one who claims that it is permissible is a *jaahil*.

*Q. Is Zakaat payable on fixed property?*

A. If property has been purchased for reselling, then there is *Zakaat* payable on the current market value of the property. If it has been acquired for rental income, not for reselling, then *Zakaat* is not payable on the property.

*Q. A brother is trained by a female instructor in martial arts. Is this permissible?*

A. Nowadays millions, not thousands, of professed 'Muslims' are not genuine Muslims, hence they believe in innumerable *haraam* activities to be *halaal*. If this scoundrel whom you call a 'brother' was a Muslim at heart, he would automatically understand that he is indulging in *zina* when he trains with a prostitute female trainer.

*Q. What is the difference between Makrooh Tahrimi and Haraam?*

A. The difference between *Makrooh Tahrimi* and *Haraam* is only technical. It applies to the type of proof on which it is based. But for practical purposes, both *Makrooh Tahrimi* and *Haraam* are the same because the consequence of both is punishment in the Fire of *Jahannam*.

*Q. If one raka't of Eid Salaat is missed, how should it be performed?*

A. If a *raka't* of the *Eid Salaat* is missed, then after the *Imaam's Salaam*, the *musalli*

## BROILER CHICKENS AND PIGS?

*Q. Is it true that broiler chickens are genetically modified with pig?*

A. We are not aware if broiler chicken is genetically modified with pig. This needs to be investigated. If it is, then it will be *haraam*. Besides this, broiler chickens are diseased and should not be consumed. The entire broiler chicken industry, every step in this wicked satanic process, is *haraam*. It is not permissible to consume these rotten, stinking, diseased carrion chickens. The very first fundamental requisite of the *Tasmiah* is not observed in the *kuffaar* commercial chicken killing facilities which the agents of Iblees such as SANHA, MJC, NIHT and others are certifying.

Broiler chickens should never be consumed even if slaughtered 100% in accordance with the *Shariah*.

should rise and in *Qiyaam* recite *Qiraa't*, then the *Takbeers*, then complete the *Salaat* as usual.

*Q. According to Mufti Zarwali of Pakistan, strawberries are haraam. What is your comment?*

A. Strawberries are fruit. Mufti Zarwali will not say that fruit is *haraam*. There must be some explanation. Write to him to ascertain the reality.

*Q. Is thikr in congregation at any time permissible?*

A. *Thikr* in congregation is *bid'ah*. It is not permissible.

*Q. A non-Muslim company deals considerably in riba and other haraam dealings. Is it permissible for a Muslim to work in such a company if he will not be participating in any of the haraam activities of the company?*

A. Working for the *kuffaar* in even a *halaal* capacity is *Makrooh* and not permissible. This is the *Fatwa* of the *Fuqaha* of the *Salafus Saaliheen* who were the authorities of the *Shariah*. However, to-

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# THE SHAITAANI TRAP OF GENDER EQUALITY

Allah Ta'ala says in the Qur'aan Majeed:

*"Do they distribute the mercy of your Rabb? We apportion their livelihood in this worldly life among them and We have elevated the ranks of some above others so that some of them may take others as servants."*

(Az-Zukhruf, Aayat 32)

Narrating a Hadith, Hadhrat Ali (Radhiyallahu anhu) said:

*"People will remain prosperous as long as they maintain*

*inequality. When they (promote) equality, they will be destroyed."*

This Aayat of the Qur'aan Majeed and the Hadith demolish the entire edifice, including the foundations of the variety of equality concepts fabricated by the kuffaar, and with which bootlicking modernist 'muslims' are enamoured. The worst of these satanic equality fabrications is the idea of gender equality. Another shaitaani concept is the communist theory of a

classless society.

One of the primary causes for the colossal rise of immorality is the bizarre, unnatural effort to force unequals to be equals. Allah Ta'ala has created man and woman unequal in numerous aspects. Anatomical disparity should be more than adequate to convince sane and intelligent people of the fallacy of gender equality. But since kufr deranges man's intellect, even the obvious eludes him.

Explicitly debunking the gender equality rubbish, the Qur'aan Majeed states:

*"And for men is a rank over them (women)."*

(Al-Baqarah, Aayat 227)

*"Men are the rulers of women by virtue of the superiority Bestowed by Allah to some over others..."*

(An-Nisaa', Aayat 34)

**The motivation for gender equality is pure satanism.** It is for the free-play of immorality. Taking maximum advantage

of woman's intellectual deficiency (*nuqs fil aql*) as stated by Rasulullah (Sallallahu alayhi wasallam), the kuffaar men of the west for giving unbridled expression to their inordinate bestial and carnal dictates, have satanically fabricated the concept of men and women being equal. In terms of his evil concept, women have been robbed of their natural *haya* (*shame/modesty*) and denuded of their physical garments to promote immorality for the gratification of the carnality of evil men.

The bodies of women rendered shameless by this devilish concept are the prime commodities for sale in every sphere of trade and commerce. 'Muslim' women too are adopting this satanic cult of immorality without realizing that in so doing they not only compromise their Imaan, but they efface their Imaan. In the acceptance of such a heinous kufr concept, it is not possible for a person to remain a Muslim. Modernist women are no

longer Muslims regardless if they perform Salaat and Fast.

Nikah is not valid with a man or a woman who subscribes to the evil gender equality concept. They pass their days in adultery. Those who subscribe to this concept are in flagrant contradiction and rejection of the Qur'aan which clearly negates gender equality and equality of other kinds as well.

Allah Ta'ala has created people unequal. Difference in status is indisputable. Those who raise the slogan of equality are hypocrites, frauds and robbers. The president of the country does not live like a peasant or a labourer. Yet, he stupidly and hypocritically disgorges the theme of equality. In every wrung of society, the votaries of equality perpetrate inequality whilst hypocritically piping the song of equality. Just look at the colossal disparity in salaries of the different classes of workers and between managers, directors and menial

workers who are all members of the so-called equality conglomerate.

It is a sinister, satanic conspiracy which spawned the hideous concept of gender equality in the wake of which came the bizarre spectacle of female 'emancipation' with all its immoral consequences such as destruction of family life, abortion, prostitution, sexual perversion, filthy diseases, etc.

Forcing unequals to be equal, which equality is unattainable, is bizarre and cruel. Women who are physically, intellectually and psychologically weaker than males have been thrown cruelly into the public domain where they have to slog like men all day long while they have to execute their home duties as well. She works during the day to earn and prostitute herself, and in the evening she has to attend to the house duties – the food, the children and the husband. She has to undergo the travails of pregnancy and her monthly menstru-

(Continued on page 7)

## ISLAMIC CONCEPT OF HIJAB

Some Ulama, influenced by the liberalism of the times, propagate that Hijab or Purdah does not advocate restriction of women. This view is

the very antithesis of Islamic Hijab. Hijab in actual fact is restriction of women. Their nafsani desire to roam about the world is severely restricted by Hijab.

Hadhrat Hakimul Ummat Maulana Ashraf Ali Thaanvi

(rahmatullah alayh) has made it very clear that the first and highest degree of Fardh Hijab is restriction within the home environment. This degree of Hijab is commanded in the Qur'aan Majeed as follows:

"And remain (glued) inside your homes..."

## THE DAY OF JUMUA

Rasulullah (Sallallahu alayhi wasallam) said:

*"When it is the Day of Jumuah, the Malaikah stand at the entrance of the Masjid writing (the names of) those who arrive in order of their arrival. The one who arrives early is like one who gives (as sadqah) a camel, then the next is like*

*giving a cow, then like a goat, then like a fowl, then like an egg. When the Imaam proceeds (for the Khutbah) then they (the Malaikah) close their records and listen to the Khutbah."*

The earlier one goes for Jumuah Salaat, the greater the thawaab (reward).

## HUSBAND-WIFE DUTIES

**Q.** A Maulana says that if the wife earns an income by working outside the house, then the husband should employ a maid to do the housework. He also says that it is not the duty of the wife to feed her own child or to nurse it nor is it her obligation to clean the house or to cook the food. It is the husband's duty to provide food for the older

children and to hire a wet-nurse to breastfeed the baby. If the wife engages in these acts, she will be bestowing a favour to the husband. Is this what the Shari'ah teaches? Is this the Sunnah?

A. This 'maulana' is a moron. Only a moron disgorges such monstrosities. In terms of this crooked convoluted concept the objective of

marriage and the function of the wife are nothing but carnal gratification. If it is not her obligation to breast-feed even her own baby, for what purpose has Allah Ta'ala bestowed the *ni'mat* of mother's milk? Must she feed the cats with her milk? It is haraam for her to work and earn outside the home. She will not be entitled to maintenance if she is outside the house. It is her duty to

see to all affairs of the home. Yes, it is also the obligation of the husband to provide a maid to assist her. It is not the duty of the husband who works and slogs all day long to cook the food and feed the children while the wife wiles her life away in stupidities, indolence, sleeping and consorting with the devil. All these miserable acts feature in the conception fabricated by the moron molvi.

## MONKEYS AND PIGS

**In a Hadith narrated by Hadhrat Abu Umaamah (Radhiyallahu anhu) it is mentioned:**

"Some people will be resurrected on the Day of Qiyaamah in the form of monkeys and pigs because they used to fraternize with the disobedient. They would not prevent these people from sinning. They socialized with the transgressors, and they would not prevent them from their evil misdeeds despite having had the ability to prevent them."

## THE SHAITAANI TRAP OF GENDER EQUALITY

(Continued from page 6)

al cycles.

The kuffaar women collude with brutal man to inflict self-invited oppression on themselves by having succumbed to the heinous deception of gender equality satanically contrived by atheists and immoral anarchists.

Islam states the truth of the natural and religious disparity of the sexes. The testimony of two women equals that of one man. For up to ten days each month she is incapacitated by her haidh cycle from performing the Fardh Salaat and from fasting during Ramadhan. She may not recite

the Qur'aan Majeed even from memory during her cycle. The inheritance of a daughter is half that of a son. There are many such disparities ordained by Allah Ta'ala for the sexes.

Gender equality is a massive, cruel, shaitaani plot to destroy the morality of mankind. In fact, it

has already achieved this satanic goal. Shaitaan has made full use of the 'traps' which Allah Ta'ala has provided for the accomplishment of his heinous objectives.

On the occasion of his expulsion from the heavens, shaitaan supplicated for tools and traps for the execution of his satanism

on earth. Allah Ta'ala responded: "Your traps will be women." Thus, in the Hadith women are described as *Habaailush Shaitaan (the Traps of Shaitaan)*. Now the modernist *zindeeqs* may revile Rasulullah (Sallallahu alayhi wasallam).

With the Trap of Gender equality Shaitaan has most effectively transformed mankind into beasts of the jungle.

## CONSENSUS OF THE MAJORITY

(Continued from page 1)

haram practices, and they are adept in the art of *ta'weel baatil*. We have criticized Mufti Taqi on several issues.

The episodes which had transpired on the demise of Rasulullah (Sallallahu alayhi wasallam) had spawned a sharp difference among the Sahaabah. Some tribes refused to pay Zakaat. The Khalifah, Hadhrat Abu Bakr Siddique (Radhiyallahu anhu) resolved to wage war against them. In fact he

declared *kaafir* those who differentiated between Salaat and Zakaat. Due to the extremely delicate situation and the fact that attacks on Madinah appeared to be imminent, there was *Ittifaq* of all the Sahaabah including Hadhrat Umar (Radhiyallahu anhu) and Hadhrat Ali (Radhiyallahu anhu) on accepting the terms of deniers of Zakaat, and that jihad should not be waged against them.

Opposing this solid *Ittifaq* of all the Sahaabah,

was the solitary dissenting voice of Hadhrat Abu Bakr (Radhiyallahu anhu) who declared with an unseen and an unheard of vehemence and determination that he, alone would wage jihad against the deniers of Zakaat if the Sahaabah did not concur with him. Observing this wonderful state of determination, all the Sahaabah, abandoned their *Ittifaq* and wholeheartedly accepted the view of the Khalifah.

The second episode pertains to the army of

Hadhrat Usaamah Bin Zaid (Radhiyallahu anhu). During his *maradhul maut (last illness)*, Rasulullah (Sallallahu alayhi wasallam) had ordered the army under Hadhrat Usaamah (Radhiyallahu anhu) to wage jihad against the Romans. Whilst the army was on the outskirts of Madinah, the news of Rasulullah's demise arrived. Thus, the army halted.

Hadhrat Umar (Radhiyallahu anhu) and all the elite Sahaabah of the Ansaar and Muhaajireen unanimously advised against this expedition. They said that with the departure of the army, Madinah surrounded by hostile, rebellious, murderous tribes, would be exposed and defenceless. Again, Hadhrat Abu Bakr (Radhiyallahu anhu) rejected this *Ittifaq* of the Sahaabah and ordered the army to march against the Romans. He declared with the greatest of confidence and vigour that under no

circumstances whatsoever would he cancel the expedition.

These two episodes confirm that *Ittifaq* of the Jamhoor is not in the same category as the *Nass* of the Qur'aan. When rejection of such a powerful *Ittifaq* was valid, what does the intelligence and Imaan of the Mu'min dictate regarding the *ittifaq* of a world full of moron mercenary molvis, sheikhs, cranks and quacks who betray Islam, Allah Ta'ala, Rasulullah (Sallallahu alayhi wasallam) and the Ummah? The *ittifaq* of such a stercoraceous 'jamhoor' is *baatil* effluvia manufactured for scuttling the Shariah. Allah Ta'ala has granted the Ulama-e-Haqq sound and *nooraani* intelligence, and such *baseerat* which enable them to understand and differentiate between Haqq and *baatil*. An *ittifaq* of a jamhoor of morons will be rejected. It simply has no validity in the Shariah.

## IMMORAL BODY SCANNERS

Earlier this year, my son and I were unfortunate to have to travel by plane to India from Manchester Airport. The staff were still completely ignorant and failed to follow their own protocols that say anyone can refuse, and opt for a manual search instead of submitting to body scanners.

No surprise that some of the security agents we encountered were Muslim and just parroted erroneous information and 'fatwas' as instructed! Apparently, we were the first to refuse the scan from many thousands over the years. The head of security was totally confused at someone throwing a spanner in the works and causing a delay in the queue. He did not know what to do and went to find the protocol. On return, he read from

clipboard saying our clothing may need to be removed down to underwear. Bully boy tactics to humiliate us into opting for the scanner instead. We stood firm and a manual search was done without clothing removed at all!

Muslims need warning about this evil system where the cow boys drive the masses through the scanners like dumb cattle.

In light of the attached information:

1. Does the nude body scanner (X-ray & Millimetre Wave) violate Islamic Law (Shariah)? *Answer: Yes, it is a haraam, satanic instrument.*

2. Is it permissible for a Muslim to be screened by these nude body scanners? *Answer: It is never permissible. It is haraam.*

3. Can the scanned image

of a Muslim be viewed by a person of the same sex? *Answer: No! It is haraam.*

4. Should a Muslim refuse to be screened by a nude body scanner? *Answer: He/she should do what you and your son had done. May Allah Ta'ala reward you.*

5. Do the same rulings apply to any future technology that may produce such explicit images or potential harm to health? *Answer: Yes, the very same ruling of prohibition will apply.*

### OUR FURTHER COMMENT

If the kuffaar authorities impose this immoral measure and compel submission to the scanners, then it will not be permissible for Muslims to undertake unnecessary plane journeys.

It will not be permissible to travel by plane for Umrah/Hajj, etc.

## DRESS-STYLE

*Q. According to one Shaykh Hamza Yusuf, it is permissible to wear any type of clothes. The dress styles of kuffaar are permissible. He also rejects Hijaab. He says that we should not be worrying if girls walk about without scarves. He presents some Hadith narrations in which is mentioned that Rasulullah (Sallallahu alayhi wasallam) donned a variety of garments. Please comment.*

A. A person who rejects Hijaab and denies the compulsion of hair-covering for women is not a Muslim. If he was a Muslim once upon a time, then his beliefs of kufr eliminate his Imaan. He is a deviate and a *mudhil*. He deviates the ignorant from the Deen.

The permanent dress of Rasulullah (Sallallahu alayhi wasallam) as well as that of all the Ambiya, was the *qamees (kurtah)* and *izaar (lungi)*. The

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# CANCER CAUSES

**Q.** A scholar says that oral sex within marriage is permissible. Please comment.

**A.** This unfortunate, miserable 'scholar' must be an agent of Iblees or he is a sexual pervert with a horribly contorted brain. This filthy practice is sub-devil. Even devils do not demean themselves to this abominable gutter-level of perversion.

Besides the spiritual destruction of the soul caused by such unnatural carnality, it causes diseases and even cancer. Read the comments of the kuffaar experts.

## ORAL SEX CAUSES CANCER

**WARNING:** Oral sex can cause throat cancer. That was the warning from the SA Dental As-

sociation yesterday. Professor Andre van Zyl, of Pretoria University's School of Dentistry, said: "If you've had six or more oral sex partners in your life, you're 10 times more likely to get oropharyngeal cancer." At first, the cancer, which can also be caused by smoking or alcohol, looks like a sore inside the mouth or throat. If undetected, it can spread to the

tongue, tonsils and the back of the throat until it is difficult to eat or talk.

In the late 1980s, people were told that they could not contract HIV through oral sex, which made it more popular, said Van Zyl.

"Oral sex is perceived to be a safer sexual behaviour in an Aids-dominated world," he said.

Maretha Smit, the association's CEO, said it is

so concerned by "the alarming increase" in the incidence of oropharyngeal cancer that it has launched an educative campaign.

## HOOKAH

The campaign will also deal with the risks of smoking hubbly-bubbly or hooka pipes, and of chewing the areca nut, which is associated with 60% of all oral cancers in southeast Asia.

*The Times*

# DOGS OF THE FIRE

**Q.** A gala dinner was organized to collect funds for a Masjid project. The special guests at the gala were the Pakistani cricket team. Is such a dinner permissible? Can the funds be used for a Masjid?

**A.** The 'gala dinner' is obviously an immoral, haraam shaitaani function. The proceeds of

such a satanic function are haraam. Attending it and participating in any way whatsoever in this shaitaani filth are haraam.

The Pakistan cricket team whom the evil advertisers dub 'special guests', are indeed 'special'.

They are the Special Guests of Iblees.

Those who will be seated close to these Satanists will also be Satanists.

The organizers of this foul shaitaani merry-making function of fisq and fujoor in which fussaag and fujaar are the draw card, are vile bid'atis whom the Hadith describes as *Kilaabun Naar (The Dogs of the Fire)*.

## THE BODY'S FOUNTAIN

"It is in the Hadith that the stomach is the fountain of the body and the veins and arteries are like rivers (connected to the fountain). The water in the rivers will be the same water as in the fountain. Thus the condition of the stomach will affect all the other organs

of the body." (Maulana Ashraf Ali Thanvi)

Excessive indulgence in food and the consumption of harmful food are the main causes of the numerous diseases from which so many people suffer. All diseases originate from the breakdown of the digestive system. This breakdown is the consequence of excessive and bad eating habits.

# THE DUNYA FOR THE DEEN

Rasulullah (Sallallahu alayhi wasallam) said that in *Aakhiruz Zamaan (the age in proximity to Qiyaamah)*, will appear people who will devour the world with the Deen. They will use the Deen to acquire the miserable wealth of the dunya. They will pillage and plunder the Deen for monetary and *nafsaani* objectives.

Such people are the likes of the MJC, SANHA, NNB jamiat,

Bogus uucsa, the Shaitaani Radios, the palace ulama-e-soo', the ulama-e-soo' in general, the deviates and *zanaadaqah* who organize haraam zina and sport functions in the name of the Deen, the fussaag and munaafiq qaris, those villains who organize Qur'aan and Qiraa't competitions, the devil molvis and sheikhs who organize women's programmes to lure women out of their homes into

the public domain, the evil molvis and vile Masjid trustees who defile the sanctity of the Musaaajid with kuffaar tourists and qawwaals, etc., etc. The list of these miserable villains is too long to mention.

In another Hadith, among the signs of *Qiyaamah*, is mentioned that these shayaateen in human form will pursue the dunya with the deeds supposed to be for the ac-

quisition of the *Aakhirah*, and the Knowledge of the Deen will be pursued for worldly ends.

These shaitaani entities are plundering the Deen on a massive scale in all spheres of life. Their products are *fisq, fujoor, bid'ah and kufr*. In the words of Rasulullah (Sallallahu alayhi wasallam): "They are the worst of mankind under the canopy of the sky. From them (these evil molvis and sheikhs) will emerge *fitnah*...."

## MUSJID HALQAS

Hadhrat Abdullah Ibn Mas'ood (Radhiyallahu anhu) said:

"There will soon dawn on the people an age when people will sit in the Musaaajid in group formation. Their only objective will be the dunya. Therefore do not sit with them, for verily, Allah has no need for them."

This prediction refers to gatherings such as the halqah thikr sessions of bogus sheikhs who have transformed the khaanqahs into abodes of the dunya for their *nafsaani* gains; gatherings such as the 40 Yaaseen bid'atis; kitaab-reading gatherings after the Fardh Salaat; Na't / Qawwaali gatherings in the Musaaajid; 'big night' lecture gatherings; mass i'tikaaf gatherings; qiraa't gatherings by faasiq qaris, and all forms of gatherings of mock ibaadat which have no basis in the Sunnah.

## DRESS-STYLE

(Continued from page 7)

confounded murtad 'shaykh' is guilty of confounded lies. It was a rare occasion that Rasulullah (Sallallahu alayhi wasallam) donned for a couple of minutes a gift of a foreign garment. It was not his dress style nor the style of the Sahaabah.

The momentary donning of a foreign garment only served the purpose of permissibility should

such a garment in future become a style of the Muslim community. If a style which Rasulullah (Sallallahu alayhi wasallam) did not wear, but is the style of a Muslim community, then it will be permissible provided that it is within the confines of essential Islamic guidelines.

The garment must be above the ankles. It should not reveal the shape of the body. It should not be bright femi-

nine colours for males. It should not be a specific kuffaar style. The lower part of the body should be covered with the qamees or a shawl. Muslim communities of the various countries have their distinctive Islamic dress. As long as the essential guideline requisites are fulfilled, all such dress styles will be permissible. The very dress style is Islamic and only Muslims in the country don such a style.

It was never suggested by the Ulama that only the specific style of the Sahaabah is permissible and all other forms are haraam.

But, kuffaar styles and fashions are haraam. Such styles are *Tashabbuh bil kuffaar*.

The shaykh, if he has any intention of saving his skin in *Qiyaamah*, he should renew his Imaan, repent and renew his nikah if he happens to have a wife.

# FRANCHISING

## Questions

1) What is the status of paying a franchise fee?

Amongst the products and services provided in exchange of the fee are:

1.1) Services to help you acquire and develop your location, including site specifications, sources of demographic information, site approval visits and architectural assistance (may only be a set of standard plans for

you to customize)

1.2) Sources of equipment, fixtures, furnishings, signs, and products required for your business

1.3) A copy of the franchisor's confidential operating manual

1.4) Initial training for you, your manager and sometimes your staff

1.5) Information and assistance in conducting a grand opening marketing

program

1.6) Computer software

1.7) On-hand assistance and training at your location prior to your opening

2) What is the status of paying royalty fees?

Amongst the products and services provided in exchange of the fee are:

2.1) A requirement to frequently update the operations manual

2.2) Continuing management and staff training opportunities and/or requirements.

2.3) Great franchisors

continually offer training to their franchisees and staff

2.4) Advertising and marketing creation, placement and support locally and system wide

2.5) Research and development on new merchandise and services you'll be allowed or required to offer.

2.6) An obligation for the franchisor to establish a franchisee advisory council or sub-councils, so you can have input into the management of the franchise system.

2.7) Individual or group counselling to help you improve the operation of your business.

2.8) Most franchisors provide field visits as well as other types of headquarters and field support.

## Answer

The entire franchise system is *baatil* and *haraam*. The fees are in the category of *riba*. The system is encumbered by a host of corrupt (*faasid*) conditions. It is not permissible to participate in these franchise schemes.

# KUFFAAR UTENSILS

(By Hadhrat Mufti Muhammad Shafi)

“Discarding all the conditions for the permissibility of utilizing the utensils of the kuffaar, Muslims have adopted such recklessness in this regard which harms their Deen and their dunya. (The reckless utilization of the utensils and consumption of their food causes *Imaani* damage).

Muslims no longer exercise any caution when using the utensils and other items of the kuffaar. This applies in general to dealings with non-Muslims, and in particular with Hindus. (Hadhrat Mufti Muhammad Shafi – *Rahmatullah alayh* – mentions Hindus in particular due to the *naseehat* initially having been for Indian Muslims).

Muslims are unnecessarily using the utensils and items of Hindus despite them being aware

that these people (the Hindu *mushrikeen*) consider some impurities such as cow urine and cow dung to be not only pure, but are also purifiers. Similarly, other kuffaar in general whilst having some regard for cleanliness, have no concept of *Tahaarat* and *Najaasat*.

As long as Muslim utensils are available, the utensils of non-Muslims should not be used. (*Siyarul Kabeer, Alamghiri, etc.*)”

Comment: Modernists and even these *juhala molvis* and *sheikhs* of today, will argue unrestricted permissibility to justify using the utensils of kuffaar. They will relegate the conditions of permissibility into oblivion in the very same way that they turn a blind eye and a stupid brain to the conditions for the initial permissibility of women attending the *Musaajid*.

# FOR THE MERRYMAKERS

Rasulullah (Sallallahu alayhi wasallam) said:

“People of this *Ummah* will spend the night eating, drinking and in amusement. Then in the morning (when they arise they will find that) they have been disfigured (and transformed) in-

to monkeys and pigs. Most assuredly *khassf* and *qazf* will overtake them....and Allah will send on them showers of stones from the heaven as was sent on the nation of *Loot*.”

*Khassf* is to sink into the ground. *Qazf* is to be struck with stones.

“People from my *Ummah* will certainly drink liquor giving it some other name (e.g. ethanol, etc.). Musical instruments and singing girls will be playing for them. Allah will cause the earth to swallow them, and from them will be disfigured into apes and pigs.”

QUESTION: What is the meaning of *Tahreef Ma'nwi*? The *Tabligh Jamaat* applies all the *Qur'aanic verses* and *Ahaadith* pertaining to *Jihad (Qitaal) fi Sabeelillah* to their specific methods of *Tabligh*. In the same way they transfer the virtues and rewards mentioned for *Qitaal* to their specific *Tabligh* method. Is this correct? Does it not alter the meaning of the *Aayaat* and *Ahaadith*?

Answer: *Tahreef Ma'nwi* is a corrupt distortion of *Qur'aanic* or *Hadith* text – a distortion which changes the meaning of the text thereby attributing a meaning not intended by the *Shariah*, or a distortion which overrides or overshadows the true meaning of the texts, or the application of the texts to other meanings/activities not stated by the *Shariah*. *Tahreef Ma'nwi* is *kufr*.

2) It is *haraam* to change the *Qur'aanic* and *Hadith* texts which explicitly refer to *Jihad* in the meaning of *Qitaal fi Sabeelillaah*. It is not permissible to convey the idea that these texts which specifically refer to *Jihad*, refer to the *Tabligh* methodology of the *Tablighi Jamaat*. Such an idea is corrupt, false and *baatil*. Such distortion (*Tahreef*) is *haraam* and tantamount to *kufr*.

3) Regarding *fadhaa-il* and *thawaab* for *Deeni* acts, it is permissible to employ *qiyaas* in a restricted sense without distorting or abrogating the original meaning of the texts, and without attributing *Qat'iyat (Absolute Certitude)* to the effect of such *qiyaas*. Thus, it will be said that a *Tabligh* group making *khurooj* for the purpose of

# THE DISTORTIONS OF THE TABLIGH JAMAAT

*da'wat* is in the Path of Allah (*Fisabeelillah*) in the literal sense (*Haqeeqi ma'na*), not in the technical (*Istilaahi*) meaning.

In corroboration of this, is the *Hadith* which mentions that the one who leaves home in the quest of *Ilm-e-Deen* is *Fisabeelillah* until he returns. However, it will not be proper to make *ta-addi (extension)* of the exact *thawaab* of *Qitaal fi sabeelillah* for the customary *tabligh* of the *Tablighi Jamaat*. The *thawaab* for the former act is established by the *Nusoos* of the *Shariah* whereas there is no *Nass* whatsoever for the customary *tablighi* activities.

The furthest one may traverse in this sphere is to say that there is great reward for *tabligh* and *da'wat*. If there is any specific *thawaab* and *fadhliyat* mentioned in the *Ahaadith* for *tabligh* other than *Qitaal*, then these should be mentioned. The specific virtues and rewards for *Qitaal* should not be transferred to the activities of the *tablighi Jamaat*. In so doing, it will be the commission of *Tahreef Ma'nwi*.

4) While the *Tabligh Jamaat* may encourage people by saying that there is much *thawaab* for participating in their style of *Tabligh* and *Da'wat*, it is not permissible for them to equate the *fadhliyat* of their methodology to the *Mansoos fadhaa-il* of *Jihad*.

Since the *Tabligh Jamaat* has been peddling the idea that all the *Qur'aanic Aayaat* and *Ahaadith* pertaining to *Jihad* apply to their specific *tablighi* methodology, the rank and file – the *awaam* – have gained the impression that all such texts were revealed specifically for their style of *tabligh*. This is erroneous and dangerous.

## “THE BROTHERS OF THE DEVILS”

*“Do not be wasteful. Verily, the wasters are the brothers of the shayaa-teen (devils).”*

*And, shaitaan was to his Rabb ungrateful.”*

Reporting the extent of satanic waste in the world, and in particular in Saudi Arabia, *Arab News* states:

JEDDAH: Over a billion tons of foods in the world finds its way to garbage containers and dumps, said Ahmad bin Amer Al-Harbi, head of the Volunteerism Unit.

Al-Harbi said that in the Kingdom alone, about 75,000 tons of rice is wasted annually. In addition, about 16 million meals in the center and east of the Kingdom are wasted daily that means the waste amount exceed the rest of the world.”

He was speaking at an event to launch of an initiative titled, ‘So that the graces do not go away’ to disseminate a culture of preserving and maintaining the graces that Allah Almighty has given to the people.

## SIGNS OF QIYAAMAH

Hadhrat Abu Hurairah (Radhiyallahu anhu) narrating some of the Signs of Qiyaamah, said that Rasulullah (Sallallahu alayhi wasallam) said:

“When spoils of war (booty) will be regarded as private property (to be looted by rulers); when Amaanat (wealth placed in trust) will be regarded as booty, and Zakaat as a fine; Knowledge (of the Deen) will be acquired for purposes other than the Deen; a man will obey his wife, disobey

his mother, bring his friend close to him and distance his father; voices will be raised in the Musaaajid; a nation will appoint a faasiq as their leader (ruler); the ruler of a nation will be the worst scoundrel among them; a man will be feared for his evil; singing women and music will become rampantly prevalent; liquor will be (abundantly) consumed; the people (i.e. Muslims) of the Ummah of later times will revile those of former

times (i.e. they will revile the Sahaabah, the Fuqaha, Mufasssireen and Auliya), then at such a time expect red-hot winds, earthquakes (in abundance), sinking into the earth, disfigurement (into apes and swines), showers of stones (from the sky), and signs (of fitnah in such abundance) as the beads scattering from a string of beads cut asunder.”

Most of these events are being enacted in our era. We have yet to witness the disfigurement into apes and pigs, and the showers of stones.

## ISLAMIC BANKS

*Q. In view of all ‘islamic’ banks being un-Islamic and in conflict with the Shariah, what alternative is there in today’s world where banks have become indispensable?*

A. Understand well that Islam is the Final Law of Allah Ta’ala. It was perfected in the very time of Rasulullah (Sallallahu alayhi wasallam). There is a solution for every problem and an answer

for every question in the Shariah. There will no longer be coming another nabi to cater for the rapidly changing circumstances leading up to Qiyaamah. There are adequate principles in the Shariah for every expediency.

However, the problem is the fossilized brains of Muslims who are insanely aping and emulating the kuffaar. They see only success in the *kufir* and

*najaasat* of the western kuffaar. For them, Islam is antique because their Imaan has become antique.

The following report is an eye opener for Muslims whose spiritual eyes are blinded by the false glitter of kuffaar technology.

Peter Breiter, 41, is an unusual banker. Not for him the big bonuses, complicated financial instruments and multi-million euro deals.

He is happy instead writing transaction slips out by hand for the 500 inhabitants of the tiny southern German village of Gammesfeld.

“Why would I use a cash machine?” said Friedrich Feldmann, a customer sitting in the bank’s small waiting room on his once-weekly visit to withdraw cash. “They cost money.”

The Raiffeisen Gammesfeld eG cooperative bank in southern Germany is one of the 10

smallest in Germany by deposits and is the only one to be run by just one member of staff. Small banks like this dominate the German banking landscape. – Reuters

*The Times (End of report)*

If Muslims unshackle their brains from the chains of the capitalist west, they will be able to establish viable and valid Islamic banks which will conform 100% with the Shariah.

## WORSE THAN EVEN APES AND SWINES

Rasulullah (Sallallahu alayhi wasallam) said:

*“Soon shall there dawn an age when the worst of the people under the canopy of the sky will be the ulama. From them will emanate fitnah, and the fitnah will rebound on them.”*

Commenting on this Hadith, a Shaikh said: “Under the canopy of the sky are also the Yahood, Nasaara, Majoos (Fire-Worshippers), apes and swines. Then there are also those who are worse than all of these.

They are such corrupt young people (e.g. university scoundrels) who are scoundrels, atheists and losers (in both worlds). Despite this, the ulama of the age will be worse than them all.

This fact is clear and evident. The Deen has not been corrupted except by the evil ulama and the evil buzroogs.”

## GHEEBAT

“Beware! Beware of trifling with *gheebat* of anyone even if information of that *gheebat* does not reach him, for verily Allah is his Protector/Friend.”

*(Allaamah Abdul Wahhaab Sha’raani)*

## THIKRULLAAH

*“O People of Imaan! Remember Allah with abundant Thikr, and recite His Tasbeeh morning and evening. He is The One Who is merciful to you and (also) His Angels (supplicate for your forgiveness) so that He may remove you from numerous darknesses into Noor (spiritual)*

*Light.*

*And, He is Merciful to the Mu’mineen.”*  
*(Al-Ahzaab, 41-43)*

Constant and permanent *Thikr* is *Wajib* (compulsory). The very Pur-

pose of life is *Thikrullaah*. At every moment and in every walk of life, the Mu’min is required to have the Name of Allah Ta’ala on his tongue and in his heart. Constant *Thikr* with the tongue will embed Allah’s remembrance in the heart. Then every action of the Mu’min whether religious or mundane, will become a *Thikr*. In this regard, Rasulullah (Sallallahu alayhi wasallam) said:

*“Every obedient one is a Thaakir (i.e. one who remembers Allah).”*

When *Thikrullaah* becomes the constant and permanent feature of

the Mu’min, then he will pause before making any statement or giving expression to any action. He will reflect to ascertain whether his statement or deed conforms with the Shariah, and whether it is pleasing or displeasing to Allah Ta’ala, and whether the act/statement is beneficial for him in the dunya and Aakhirat.

The one who becomes an embodiment of *Thikr* is constantly under the Shade of Allah’s Mercy, and the Malaikah constantly supplicate for his forgiveness. Allah Ta’ala eliminates the veils of darkness from him and illumines his heart with spiritual light.

# WORSE THAN THE STINKING DONKEY CARRION

## “THEY ARE WORSE THAN VERMIN”

Hadhrat Anas (Radhiyallahu anhu) narrated that Rasulullah (Sallallahu alayhi wasallam) said: *“In Aakhiruz Zamaan (the age in close proximity to Qiyaamah) will be such qurraa’ (qaaris) who will be vermin. Whoever finds himself in that age*

*should seek the protection of Allah from the accursed shaitaan. They (these vermin qurraa’) will be the most rotten. During that time there will be no shame for zina. During that time, the one who holds on to the Deen will be like one holding a burning coal. His reward will be the reward of 50 persons.”* The Sahaabah asked: *‘Fifty from us or from them?’* Rasulullah

(Sallallahu alayhi wasallam) said: *“Fifty of you.”*

Narrating a Hadith, Hadhrat Makhook (Rahmatullah alayh) said:

*“There will dawn an age over the people when their Ulama will be more rotten (and stinking) than a dead donkey.”*

We are today in that predicted age. The rotten condition of the molvis, qaaris and sheikhs bear vociferous testimony to the truth

of these predictions of Rasulullah (Sallallahu alayhi wasallam). It is the time for reciting: *Authu billaahi minash shaitaanir rajeem*, when crossing paths with these villains masquerading as Ulama of the Deen when in fact they are the agents of Iblees.

These rotten, stinking villains and vermin described by Rasulullah (Sallallahu alayhi wasallam) are the likes of the Radio Devil molvis, the MJC

sheikhs/molvis, the NNB jamiat molvis, the Darush Shaitaan molvis, the facebook molvis, the molvis who halaalizes carrion such as the SANHA molvis, the molvis who halaalizes haraam pictures, such as molvi Taqi, the molvis who halaalizes riba such as the ‘shariah’ board molvis of Albarakah and other similar riba banks, etc., etc. When seeing them, recite *Ta-awwuz*. This is the command of Rasulullah (Sallallahu alayhi wasallam).

## AMR BIL MA’ROOF

Hadhrat Anas Bin Maalik (Radhiyallahu anhu) said:

*“A person who does not prevent others from committing evil deeds, will be resurrected on the Day of Qiyaamah with his ears cut off and deaf.”*

Hadhrat Jareer Bin Abdullah (Radhiyallahu anhu) said:

*“A man who is able to prevent evil in his community, but does not do so, Allah Ta’ala*

*will humiliate him (in this world as well as in the Aakhirat).”*

Hadhrat Ali (Radhiyallahu anhu) said:

*“An age will dawn on the people when those who will practise the obligation of Amr Bil Ma’roof Nahyi anil Munkar (Commanding virtue and prohibiting vice) will be less than 10% of the people. Thereafter even this 10% will disappear. Then there will remain no one to prevent evil and command righteousness.”*

## THEY ARE KHANAAZEER

*Q. Ulama & the general Muslim public have been getting enthralled by a “world champion” fighter Khabib. Thousands of Muslims stayed up to watch his fight on television. Can you explain why the Ulama are promoting this person?*

*I thought punching people in the face to earn money was haraam. Also, it is exposing the satr above the knee; listening to music and looking at scantily clad women. Watching this would also fall within futility mentioned in Qur’an. Why are the Ulama not cognisant of this? (Question by a U.K. Brother)*

A. In this era it is simple to understand why the evil Ulama are promoting and halaalizing major sins such as the villainy you have described. They do so because Rasulullah (Sallallahu alayhi

wasallam) said:

*“An age will dawn when.....the worst of the people under the canopy of the sky will be the ulama. From them will emerge fitnah and the fitnah will rebound on them.”*

One Buzroog emphasizing the villainy of these Ulama-e-Soo’ said: *“Under the canopy of the sky are also kuffaar, mushrikeen, dogs and pigs. Yet Rasulullah (Sallallahu alayhi wasallam) said that the ulama will be the vilest under the canopy of the sky.”* Thus, these so-called ‘ulama’ are worse than dogs and pigs. It is not a case of them being unaware of the egregious villainy and immorality of the filth and haraam factors accompanying the haraam show. The reality is that these zanadaqah molvis masquerading not only as Ulama, but also

as Muslims, are atheists.

A true Muslim – one who has Imaan embedded in his heart – sins, regrets and turns to Allah Ta’ala for forgiveness. But these khanaazeer ‘ulama’ to whom you have referred, justify their heinous acts of flagrant haraam, and even promote the ‘merit’ of the plethora of haraam with Ahaadith of which they lack even the haziest understanding. They are pure filth – *rijs* – as described in the Qur’aan Majeed and Hadith. About these immoral khanaazeer, Rasulullah (Sallallahu alayhi wasallam) said:

*“The Saalihoon will depart (from this dunya) one after the other (in quick succession). Then will remain only the TRASH (GHUTHAA), like the chaff (waste matter) of barley or dates. Allah will not have any care for them whatsoever.”*

## TAKBEER TAHRIMAH

Some people when entering the Musjid at the time when the Imaam is in ruku’, rush to catch the raka’t. They recite Tabkir while go-

ing into ruku’. The takbeer is completed in ruku’. In this case, the Salaat of the latecomer is not valid. It is necessary to complete Takbeer Tahrimah in the standing (Qiyaam) position.

## FOR THE DUNYA

Hadhrat Ali (Radhiyallahu anhu),

mentioning the evil of the scholars for dollars of later times, said that evil and corruption will overtake people when:

*“When the student of Fiqh will pursue Fiqh for reasons other than the Deen; when*

*Knowledge will be pursued for purposes other than amal (practical implementation), and when the dunya will be searched for with the amal of the Aakhirat.”*

This is an apt description of the attitude of the scholars for dollars of our age.

The Deen is used for justifying fisq, fujoor, bid’ah and kufr. They suffer from the diseases of *hubb-e-maal* and *hubb-e-jaah* (love of wealth and love of name and fame). They are the facebook, radio and video moron molvis, sheiks and bogus buzroogs.

## THE NEW DANGER

The new danger to Islam and for the Imaan and Akhlaaq of the Mu’mineen, are the products of Darul Uloom – such persons who had pursued Deeni Knowledge for the sake of the dunya. While they possess certificates qualifying them as molvis, they know very little of Islam. They are bereft of the Noor of Ilm, hence they are adept in the art of finding Qur’aanic and Hadith proof to substantiate and propagate even acts which are the stepping stones of zina

## A WORD AND A GAZE

“Evil is the word in which there is no lesson. A gaze which does not derive lesson (from what is seen) is futile sport and disgraceful.” (Hasan Basri)

# Questions and Answers

THE MAJLIS Q & A  
P.O. BOX 3393  
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(Continued from page 5)

day millions of Muslims have humiliated themselves by working under kuffaar. As far as possible, a Muslim should not work for a non-Muslim even if everything in the business is of a permissible kind. But, the reality is that it is not possible for a non-Muslim business to be free of haraam transactions.

**Q.** How will the jinn be rewarded and punished in the Akhirah?

**A.** There is consensus of the Ahlus Sunnah Wal Jama'ah that the kuffaar and fussaag jinn will be punished in the Fire of Jahannum just as human beings will be punished. The Muslims among them will be rewarded with Jannat.

**Q.** A person purchased some goods from my shop over the phone. Payment was sent, but the person did not collect the goods. Many days have passed. What should I do?

**A.** Sell the items and keep the money in trust. After one year if he/she has not turned up, give the money as Sadqah.

**Q.** Is it permissible to use glue traps to trap mice? The mice are firmly stuck and can never release themselves. The traps are then thrown out and the mice die slowly of starvation and pain.

**A.** It is not permissible to use glue traps to catch mice. The suffering is terrible.

**Q.** What is the status of a man who says that riba, music and pictures are halaal. He also rejects hijab.

**A.** A man who says that riba is halaal, music is not haraam and pictures are halaal is a

zindeeq – a kaafir. It is not permissible to associate with such a person, even if he is your father.

## SUPERFICIAL 'PURDAH'

**Q.** My wife is, Alhamdulillah a woman of purdah. She wears a niqaab with her burqah. Today when I was about to take a guest to another town about 150 km away, she asked to accompany me. This request surprised me. I explained that it is not permissible for her to be in the car while the ghair mahram was present regardless of my presence. But she did not understand and insisted. Obviously I refused her request. Did I act correctly? What is the Shariah's ruling in this matter?

**A.** How can a purdah-nasheen lady ever want to be in the car with a ghair mahram present? From the request of your wife, you will be able to understand the flimsiness of the hijab/purdah of so-called *hijaabi* and *purdah-nasheen* women of today. For them the cloak and perhaps a niqaab with it, are the be all of purdah. There is no genuine purdah in the heart which is the headquarters of Purdah. The purdah of the vast majority of women of today is a mere outer façade to advertise themselves as women of the Deen. Their purdah is either traditional or tablighi style, but not Shar'i.

Traditional 'purdah' is merely a mark of respect or to convey that the woman is from a 'good', 'respectable' family of high or good lineage. This is the type of pur-

dah which the vast majority of so-called 'pious', 'Deeni conscious' families observe. Their 'purdah' is for public consumption and has its base in *riya*. This is the type of traditional purdah which almost 100% of the so-called 'muttaqi' ulama and even hazrat's and 'shaikhs' of today observe. Thus, within the confines of their homes men, molvis, and buzroogs freely mix with sisters-in-law, female cousins, wives of uncles and the like.

'Tablighi' purdah is another huge fraud which is tantamount to kufr. In the name of the Deen these wayward miscreants commit the kufr of halaalizing female *safar* (travel) without mahrams. For these tablighi miscreants, be they hazrats and buzroogs, the determinant of their deeds is not Allah's Shariah. It is their lopsided understanding of Tabligh. What appears to be 'tabligh' to their nafs, is adequate *daleel* for scuttling the *ahkaam* of the Shariah. The outcome of all their haraam *ghulu* has been the spawning of two mutually hostile factions set to develop into deviant sects. The Ulama need to watch the direction of these sects. Tablighi 'purdah' is also confined to the cloak and niqaab while the heart is practically bereft of hijab.

**Q.** Is it permissible for a tenant to give some of the garden soil to someone?

**A.** If the garden soil was not purchased by the tenant, then it will not be permissible for him to give of the sand to anyone. The soil belongs to the owner of the house.

**Q.** Is it permissible for a woman to wear a sterling silver ring? Or must it be pure silver? Sterling silver consists of 92.5% silver and the balance consist of some other metal, e.g. copper.

**A.** Gold or silver in excess of 50% gold / silver content is regarded as 'pure' in terms of the Shariah. Therefore the sterling silver ring is permissible.

**Q.** What are the roles of an Imaam? I am sure that it is more than just leading the Salaat?

**A.** It depends what the terms of the work contract of the paid imaams are? There are different types of Imaams, hence their duties differ. If you are referring to a Musjid Imaam, then his primary duties are leading the Salaat and Amr Bil Ma'roof-Nahy Anil Munkar. If his work contract specifies other halaal duties, then these will also be Waajib obligations provided all such acts are in conformity with the Shariah.

**Q.** Who has the main say in a Musjid – the Imaam or the Committee?

**A.** In this era, the Musjid committee is the ruling body of the Musjid. The Imaam is a paid employee bound by the work contract he has entered into with the committee. If any of the terms of the contract are in conflict with the Shariah or dishonourable, then it is not permissible for a man to take up such employment. However, today almost all Musjid imaams are mercenaries, hence they submit to the haraam dictates of fussaag Musjid committees.

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Rajab 1440  
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