



**"VOICE of ISLAM"**



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

**The Majlis**

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*"Do not pluck out white hairs. These hairs will be Noor for the Muslim on the Day of Qiyaamat." (Hadith)*

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# THE ILLS OF THE UMMAH AND THE CURE

## Counsel: The

### Message of the Haq

By Hazrat Maulana Muhammad Maseehullah Khan (Rahmatullahi Alaih)

"Whatever misfortune afflicts you is on account of your sins." (Surah Shoora, Aayat 30)

Who is oblivious of the waves of anxiety crashing down upon Muslims in these times? Who is not in pain and who does not sympathize with those afflicted with the problems? This sympathy has pressed me to diagnose the disease and present the remedy.

It is therefore submitted that the luxury, pleasure, tranquillity and comfort which Muslims are in search of today, and the road they wish to follow, and the remedy they wish to adopt, can never be found under the guidance of the doctors, professors and scientists of the west.

(All of these morons are the bootlickers of their western masters – The Majlis) Following in their footsteps, adopting and affiliating with their political stunts will not provide the desired solution and remedy to the ills of the Ummah.

As a matter of fact, the correct cure, the right road, the proper diagnosis of the causes, the prescription and the medicine is the Kitaab of Allah (the Qur'aan and Shariah) which the Greatest Physician, the Master Hakeem, the Gracious Rasool (Sallallahu alayhi wasallam) came with. Only that (the Kitaab of Allah) can diagnose our sicknesses and explain its causes. Its prescriptions can eliminate the viruses, and by virtue of it (the Qur'aan) we can live a life of peace even in this dunya.

The reason for the above is that just as every person's disposi-

tion is different and hence his treatment differs. Similarly the disposition of every nation differs and the sickness and treatment for every nation are therefore respectively different. Thus, if any nation can attain the pinnacle of progress on earth through self-centredness and ostentation, and that nation can find pleasure and happiness in idol-worship, it is not conceivable for the Muslim Nation to choose, Allah forbid, such a course of action and adopt such ways to achieve glory and comfort in this world.

In fact, even if such actions and ways are antidotes for other nations then the same is poisonous for the Muslim Nation. (Here Hadhrat Masihullah – Rahmatullah alayh – is drawing our attention to the stupid 'remedy' which the western bootlickers offer. For them success and glory are to be found

in western technology and mundane progress. Whilst these are the tools for the success of the kuffaar, the success of the Ummah is reliant on something else as Hadhrat Masihullah explains further on – The Majlis)

The Book of Cure, the Qur'aan Kareem has diagnosed our sickness in this manner:

"Whoever turns away from My remembrance and obedience then truly his life in this world will become miserable." (Surah Taha, Aayat 124)

The Tafseer of this is that the one punishment for sinning is indolence and lethargy which will overcome one in Ibaadat, one's life will become stressed out and one will look for pleasure but will not find it.

Furthermore:  
"When you (O Muslims) were overcome with the misfortune of defeat (in the Battle of  
(Continued on page 10)

## CONTAGION AND THE HADITH

A Brother from U.K. writes:

"Nearly all Covid protocols are to be eased on 27/01/22 including the mandatory nature of these rules. From this date onwards they will be classed as

'advice and guidance.' Their rationale behind this is the perceived success of the vaccination rollout across the country. They have however left the caveat that if the National Health Service is at risk of being over-

whelmed or positive cases rise then the government retains the right to impose these restrictions again.

The state of us Muslims here in the United Kingdom is abject and deplorable when it comes to the blind belief in these protocols. The Muslims as a whole (besides the odd

few) have given up independent thinking and have taken all of this in hook, line and sinker.

It is Allah's fadl that with your booklets and articles it has assisted me and others tremendously in clarifying doubts, misconceptions and in

(Continued on page 7)

## CHARITY IS FOR ALLAH

Rasulullah (Sallallahu alayhi wasallam) said:

"Verily, Allah Azza Wa Jal will say on the Day of Qiyaamah: 'O Son of Adam! I was sick and you did not visit Me.' The person will say: 'O my Rabb! How could I have visited You when you are Rab-

bul Aalameen?' Allah Ta'ala will say: 'Were you not aware that My certain servant was sick, but you did not visit him? Did you not know that if you had visited him you would have found Me by him?'

'O Son of Adam! I asked food from you, but you did not

feed Me.' The person will say: 'O my Rabb! How could I feed You when you are Rabbul Aalameen.' Allah Ta'ala will say: 'Do you not know that My certain servant had asked food from you, but you did not feed him. Do you not know that if you had fed him, you would have found that by Me?'

'O Son of Adam! I had asked

water from you, but you had not given it to Me.' The person will say: 'O my Rabb! How could I have given You water to drink when You are Rabbul Aalameen?' Allah Ta'ala will say: 'My certain servant had asked you for water, but you had not given it to him. If you had given him water, you would have found that by Me.' "

# Questions and Answers

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**Q. Is it permissible to work for an Islamic bank?**

**A.** Working for any bank, even if it is so-called 'islamic', is not permissible. It is like working in a winery or a brothel. All banks are institutions of riba.

**Q. Moulana Kamdar gives his Jumuah Khutbah talk in English. In the second half of the Khutbah he ends with little Arabic. He gives the talk to the Muslim Youth Movement intellectuals. Is this Jummah acceptable. Does any of the 4 Mazhabs accept this as a Jumuah Namaaz. Do they have to make Qaza of their Jumuah?**

**A.** As far as possible do not participate in the bid'ah jumuah of this person who is a deviate. His method of delivering the khutbah is bid'ah and haraam. If you are able to perform Jumuah elsewhere, then do not attend his jumuah charade which is to appease the moron modernists. There is no Math-hab which permits this bid'ah. Nevertheless, since the fellow does recite some Arabic in the khutbah, the Jumuah Salaat will be valid notwithstanding the major sin he commits with his bid'ah.

**Q. I got married 5 months ago. I am 19 yrs old. Before I got married, I had Facebook. I was very strict with my niqaab. I wouldn't accept males requests, however there was one boy who was 27/28 who used to creep into my messages, I would be very rude to him, however he would keep coming back as people would continuously accuse us of being married.**

**He was an aalim student who was running a certain deeni page which I used to read and I used to ask questions. At times he would be casual and I would slip and talk a little. However eventually I realized I was falling into sin and I blocked him. I also made taubah After a while I got married. My sister-in-law asked him about me and he said I'm a good girl and I don't like speaking to males. Him (the aalim) and her somehow got involved till it eventually led to them getting married. Now I don't know what he told my in-laws about me, but my mother-**

**in-law now says I'm not as innocent as my husband didn't ever speak to girls.**

**However, my husband watched TV as a youngster and he even showed me pictures of the girls he used to like. I told him his past sins aren't my business. What should I do? I repented over my sin but my in laws are against me.**

**A.** Most certainly you never were strict in terms of the Qur'aan and Sunnah. Your understanding of strictness is not Islamic. If you had been genuinely strict, that is the strictness required by Taqwa, you would not have become entrapped with the faasiq creep who was running a deceptive 'deeni' page. He is not an 'aalim'. He is an immoral jaahil. Shaitaan had drawn you into his evil net gradually.

Whoever participates in any of these media programmes (Facebook, Instagram, etc.) is astray and a follower of the nafs. These media are haraam and immoral. All molvis who appear on Facebook are agents of Iblees.

Although your mother-in-law is correct in saying that you are not innocent, your husband too is not innocent and so is your mother-in-law not innocent. She does have some or many skeletons in the cupboard.

What should you do? Just make Taubah, recite Istighfaar and ignore the drivel and slander your mother-in-law speaks. Don't let it affect you. Forget the past which Taubah obliterates, and make your best endeavour to be truly strict as Allah Ta'ala wants you to be.

**Q. Although the court has ordered my ex-wife to allow me access to my children, she violates the order. May I take legal action against her?**

**A.** Islamically you are the Guardian of your children. Your ex-wife is the custodian. It is haraam for her to deny you visitation and access without valid reason. As long as you are not a danger to the children nor a threat to their Islamic morals, she has no right to deny you free access at a neutral venue. If she is in violation as you have

mentioned, you may take legal action against her.

**Q. Is it permissible to lease Waqf land to a homeowners association if part of the lessee's activities will be to sell alcohol from the Waqf land?**

**A.** It is absolutely haraam to lease out any Waqf land to a homeowners association or to anyone else if these entities also engage in selling alcohol from the Waqf property regardless if it is not the main activity.

**Q. Whose right is it to name the baby: the mother's or the father's or the grandfather's?**

**A.** In today's time of gross ignorant and nafsani enslavement, one should not be concerned about whose right it is to name the child. One should be concerned about keeping the marriage happy and not argue over such a petty issue. If the father is adamant to keep the name, then let it be so. Do not dispute and fight over this issue. For maintaining happiness, there is a need to compromise and sacrifice even one's rights. This applies to both husbands and wives.

**Q. A group calling themselves 'deen team' had a namaaz competition. They mentioned the following ridiculous condition: "Participants who miss Fajr Salaat due to sickness will be required to produce a doctor's letter to avoid penalisation." What is happening to Muslims? Is this permissible?**

**A.** Your dilemma is because you have understood the louts who are members of Devil's Team to be Muslims. They are thoroughbred kuffaar / mu-naafiqeen. They are agents of Iblees, hence they have stipulated the silly condition of kufr for their Ibleesi competition. These fellows are satanic rubbishes.

**Q. Is it permissible to sell cigarettes?**

**A.** It is not permissible to sell cigarettes.

**Q. Is it permissible to work as a cashier selling also haraam products such as liquor and pork?**

**A.** Working as a cashier who has to sell haraam products is not permissible.

**Q. In some countries where the**

## FNB

### 'ISLAMIC' DEALS

**Question: Is it permissible to acquire a car via FNB IJARA system? We are told that Muftis who have studied financing, etc., and having expertise in the field of financing and banking, say that it is permissible. Is this permissible?**

**Answer**

These muftis are morons who trade the Shariah for a miserable price of some rands and dollars. It is necessary to be extremely suspicious of the muftis who sit on bank boards, who issue fatwas of permissibility for the products of the riba banks. These muftis have sold their souls for the miserable worldly pittance which the banks pay them to excrete fatwas of permissibility for their haraam riba products. Never be befooled by these riba-bank-muftis. They are among the worst scoundrels who have betrayed Islam, Allah Ta'ala and the Ummah.

Regarding purchasing a vehicle from any bank, if the deal is constructed correctly, it will be permissible. There is no need for any fatwa or halaal certificate for this. If the instalments are fixed and the number of monthly instalments is known, then the deal will be permissible.

At the time of making the purchase, you must know the full price which consists of the deposit paid plus the sum total of the instalments. If the bank agrees to work their finance charges, insurance and the like into the total price, then the deal will be permissible.

**Athaan is banned over the public address system, how can Muslims derive the benefit of responding to the Muath-thin's Call? Will speakers installed in the homes suffice?**

**A.** If the people are unable to hear the Athaan being recited at the Musjid, then they should recite the Athaan in their homes. They will then have the opportunity of also answering to the Athaan. When the time for

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■ Salaat sets in, one of the family members should recite the Athaan. The speaker system you mention while permissible is not the same as a person reciting the Athaan. The Athaan over the speaker is like a parrot calling the Athaan.

■ **Q. If the Imaam forgets to recite Qunoot in the third raka't of Witr during Ramadhaan, and remembers this omission in Ruku', should he return to Qiyaam to recite Qunoot? What should the muqtadis do?**

■ A. The Muqtadis have to follow the Imaam into Ruku' even if he forgot to recite Qunoot. In this case the Imaam has to make Sajdah Sahw. He should not stand and recite Qunoot after Ruku' when he remembers his omission. He should carry on with the Salaat.

■ **Q. This time of the year (December) many Muslims go to camp at the beach. Even Ulama go for the camping. They perform Jumuah at the beach. Is this permissible?**

■ A. Firstly, camping at the beaches this time of the year is not permissible. This time of the year is the time for shaitaaniyaat and immorality. The beaches are evil places where Jumuah is not valid. The so-called 'ulama' who camp at these immoral venues at this time of the year are agents of Iblees. Never attend their mock beach-jumuah.

■ **Q. A woman has been raped by a maulana who is a married man. He is also the Ameer of an Islamic school. What should be done in this case?**

■ A. The scoundrel should be reported to the trustees of the Islamic school. In fact there is nothing 'Islamic' about these schools. They are evil and staffed by immoral personnel. Sexual misdemeanour is a common shaitaaniyat prevailing in these so-called 'islamic' schools which have come into operation as part of Shaitaan's scheme to destroy Islam.

■ If this woman is part of the staff of the evil school, then she too is guilty of the crime. She had allowed the scoundrel 'maulana' to perpetrate his villainy. He must be exposed.

■ **Q. A person travels from point**

**A to point B, and intends to stay for a week at point B which is not the safar distance from point A. At point B he intends to travel to point C which is at the safar distance from point A. Will he be a Musaaafir at point C which is less than safar distance from point B?**

■ A. If the initial intention when leaving home (point A) was to go to only point B which is less than safar distance, then the person will not be a musaaafir at point B.

■ If he now, at point B, travels to point C for a day or more while point C is less than the safar distance of 77 km from point B, then this person will still not be a musaaafir regardless of point C being the safar distance from point A. This person will be a musaaafir on the way back from point C to point A.

■ However, if at the time of departing from point A, the intention was to travel to point C, but break the journey at point B, then this person will be a musaaafir at point B. In fact he will be a musaaafir from the moment he reaches the outskirts of his hometown, that is, where the built up area ends. The adjoining vacant land which is for the uses of the community, e.g. graveyard, dump, etc. are also part of the built-up area.

■ **Q. A musalli wearing an earring comes and stands in the saff next to me. What should I do? Is it permissible to stand elsewhere in the saff?**

■ A. If you observe the earring faasiq before Salaat, then move elsewhere. Do not stand alongside him. However, if he joins in the saff after you have commenced Salaat, then remain until the end of the Salaat. The same applies for a faasiq wearing the niqaab of Iblees (the covid mask). Do not stand alongside such scoundrels.

■ **Q. How much qiraa't has to be recited after Surah Faatihah in Salaat?**

■ A. Reciting even one long aayat after Surah Faatihah will suffice. A long aayat is the size of Surah Kauthar. As long as the recited amount is not less than Surah Kauthar, it will be valid.

■ **Q. Is it permissible to perform**

## ZINA 'ZIP LINING'

**Q. Please elaborate on women doing Zip Lining with their purdah on. They further are proud about it and brag about it. The men have to Zip you up and touch you and man-handle you. Also some Zip Lines when you come to the end they hold you to break the fall.**

**Meaning of Zip lining: to ride for recreation along a suspended, inclined cable equipped with a pulley and a harness:**

**"We ziplined for more than two hours through the rain-forest.**

**ZIP Lining is when they tie and harness someone between their legs and let them Zip line from one cliff to a lower cliff. Normally males tie up females between their legs."**

**Can this ever be permissible for Muslim women?**

■ A. "Ziplining" as described by you is absolutely appalling for a Muslim woman. It is an act of ZINA. A woman who subjects herself to such zina treatment is like a prostitute. In fact she is a ZAANIYAH. Only women with prostitute tendencies and whose Imaan dangles on a thread will allow themselves to be so disgracefully mishandled by males. It is in fact zina.

■ A husband who allows his wife to be zina-handled or even taken on such evil shaitaani joy rides in cable trollies is an evil dayyooth. He is utterly bereft of haya and Ghairat (honour). The excursion from beginning to end is haraam. Both the husband and his wife are under the Curse of Allah Ta'ala during this evil, haraam excursion in which the woman is zina-handled.

**Qadha Namaaz after the two Sunnats of Fajr, and also before the two Sunnats?**

■ A. It is permissible to perform Qadha Namaaz at any time during Fajr time even before or after the two Sunnats of Fajr, from Subh Saadiq to just before sunrise whether before or after the Sunnats or the Fardh.

■ **Q. I will be travelling by plane from New York to Bangladesh. There will be a stop in Dubai. Do I have to perform Salaat on the plane? If yes, how should I perform it and how do I calculate the times for Salaat. Please give some other advice as well.**

■ A. Salaat has to be performed even on the plane. However, they will not allow you to stand at the back to perform Salaat. Therefore perform Salaat sitting in your seat, making signs of the head and body for Ruku' and Sajdah. When landing, repeat the Salaat.

■ At the stop-over in Dubai, go to the Jamaat Khaanah or stand anywhere in the airport building to repeat whatever Salaat you had performed on the plane.

■ On the plane you will have to estimate the time and try to ascertain what time of the day

or night it is to enable you to perform the Salaat of the time.

■ Recite Aayatul Kursi, Du-rood Shareef, the Qul Surahs and anything else you know. Keep your tongue fresh with Thikr, and guard your eyes. Do not look at the TV screen.

■ Do not eat the food they serve on the plane. Take your own lunch with. Do not drink even the tea of the plane. The food on the plane is contaminated physically and spiritually. Engross yourself with Thikrullaah. Insha-Allah, you will derive much benefit and thawaab.

■ **Q. May we contribute funds of Qur'baani and Zakaat to the Gift of the Givers?**

■ A. It is not permissible to contribute Qur'baani and Zakaat funds to the body called Gift of the Givers. It is not permissible to contribute even Nafil Sadqah to this body.

■ **Q. Can we perform Salaat in a church if we have no other place available?**

■ A. It is not permissible to use a venue of shirk and kufr such as a church for Salaat. The excuse of there being no other venue is blatantly baseless. Salaat may

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be performed anywhere in the open, in your yard, storeroom, garage, etc., but not in a church.

**Q. If the imam wants to wear the covid mask during Janaazah Salaat, what should we do?**

**A.** If the imam wears the niqaab of Iblees in Janaazah Salaat, do not join in the Salaat. The Wali of the mayyit should prevent the scoundrel from acting as the imaam. Another person should be asked to lead the Salaat.

**Q. It was announced that the burial would be at 1 pm. However, the mayyit was ready for burial at 8 a.m. Was it proper to have proceeded with the burial or to wait until 1 p.m.?**

**A.** It is haraam to delay the burial to 1 p.m. when the mayyit is ready for burial at 8 a.m. The mayyit must be buried as soon as the ghusl, kafan and Janaazah Salaat have been done. It is not permissible to delay unnecessarily regardless of the time advertised. The burial should have proceeded at 8 a.m. Waiting in expectation of more people is bid'ah.

**Q. I have been invited by a family member to attend the birthday celebration of her child. I shall not be attending. What should I do with the food which she will send to me? Is there any difference regarding the food of a khatam and the food served at a function of a new house?**

**A.** Birthday parties/dinners are haraam. It is not permissible to participate in this kuffaar celebration. Inform her not to send the food because you will not consume it since the party is not permissible, hence the food is accursed. If she sends the food, do not accept it.

The same argument as above applies to khatam and new-house ceremonies. All such functions are impermissible.

**Q. Does shaitaan beget children?**

**A.** Shaitaan is a jinn. All jinn reproduce as do humans. There are male and female jinn.

**Q. What should be done with a jinn that has been caught?**

**A.** The person who is able to catch a jinn should know what to do with it. We do not know.

**Q. Is DNA resting valid in Islam?**

**A.** DNA testing is not valid in terms of the Shariah. It is not accepted as evidence.

**Q. When sleeping in a room with an ensuite, a sheet is placed across to partly (not corner to corner, neither ceiling to floor) divide the sleeping area from the ensuite. The sound of water etc. is still heard clearly. The entrance to the bathroom/ensuite is through a cupboard door which is part of the row of cupboards. Is the sleeping area of the room still seen as 'bathroom'?**

**A.** If the cupboard door completely closes the ensuite making it appear from outside as a wardrobe/cupboard, then it will be a separate cubicle. However, if the cupboard door does not completely close the ensuite, then arrange for a proper door to be fitted to completely separate the ensuite from your room.

**Q. Once the ink of a pen is finished, is it correct to only bury the refill and throw away the case/cover in which the refill was?**

**A.** No, it is not proper to throw the casing of the pen into the bin. Bury the whole pen. The whole pen was an instrument of Ilm.

**Q. A friend will be receiving a big sum of money from inheritance. However it is not known when the executors will finalize the estate and distribute the assets to the heirs. Presently the friend is in dire need of money for essentials. Is it permissible to give him Zakaat?**

**A.** Zakaat may be given to this person.

**Q. If a man says he's Muslim but doesn't feel it's necessary to grow a beard or follow the teachings of Nabi Muhammad (sallallahu alayhi wasallam) or to follow a mathhab. He says we are living in different times, and also feels Islam is about a bunch of ideals and made up opinions. What is the status of this person? He prays and pays Zakaat.**

**A.** The person described by you is not a Muslim. He is a kaafir. His beliefs are corrupt and kufr.

**Q. A young girl and boy would**

## THE MAYYIT'S ESTATE

**Q. When should the assets of the deceased be distributed? How soon after death? The family is usually in the state of mourning and does not attend to the distribution. Does a delay cause grief to the marhoom?**

**A.** The distribution of the assets should begin as soon as possible, preferably immediately after the burial of the mayyit. No time should be wasted in this obligation. It is a sin to unnecessarily delay. If the marhoom had not issued proper instructions regarding the expeditious winding up of his estate in terms of the Shariah, then he too is sinful.

Mourning of the family is not a valid excuse for delaying the distribution of the assets. Despite 'mourning', they eat food, attend to their business affairs and carry on with life in other spheres, but to justify gross and haraam delay in winding up the estate, they find a plethora of drivel, invalid excuses. Most people do not even understand the notoriety of misappropriation of the mayyit's assets.

The first thing to be done after burial of the deceased, is to settle the issue of edibles in the

fridge, etc. It is haraam for the heirs or anyone else to consume the food which now belongs to all the heirs. Immediately after burial, the heirs should arrange to dispose of this item of inheritance. A simple way is for one or more of the heirs to purchase all the food items and deposit the money in the trust account. After purchasing the food, the purchaser may dispose of it as he/she deems fit.

The next item on the list for immediate distribution is the household furniture, appliances and the like. If this distribution is not executed forthwith, those residing in the house will make haraam use of the items in which all the heirs have shares.

Then the vehicles of the marhoom must be distributed. It is haraam for an heir who had possession of the vehicle during the life-time of his deceased father, to continue using the vehicle after his father's death. An arrangement must be made. Either he buys the vehicle or leases it from all the heirs.

The consequence of failing to distribute the assets correctly or to misappropriate any item of the estate is the Fire of Jahannam.

**like to get married. They both agree that they won't live together until they're older. They both agree that there will be no 'responsibilities' and the boy wouldn't have to take care of or provide for the wife until he is financially stable. This is the agreement until they are ready to move in together.**

**They both understand and agree that if things won't work out then they will get a divorce. The intention is to eventually live together as a married couple, but for the present, besides talking to each other no consummation of the Nikah will take place, so there is no certainty of them completely wanting to be together.**

**Would it be permissible on that account that they make that agreement during the Nikah that they will both be fine with a divorce if things don't**

**work out during the period before the actual consummation of the marriage?**

**If however, she decides that they are compatible then she would live with him. Please give some Naseehah if this is advisable.**

**A.** The arrangement between the girl and boy as explained by you, is corrupt and not permissible. The objective of Nikah is not sport, play and nafsaani gratification minus the responsibilities which accompany Nikah. They are making a mockery of Nikah. They should not get married at this stage. They are mentally unprepared for the responsibilities which come with Nikah. Their objective is nothing other than deriving pleasure from speaking and seeing each other. The agreement they have made is improper.

**Q. I joined the Jamaat Salaat**

# Questions and Answers

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**Q. While the Imaam was about to rise from Ruku'. I said Takbeer and went straight into Ruku' while the Imaam was coming out of Ruku'. Was my Salaat valid?**

**A.** The masbooq (latecomer) described by you has missed the raka't. He was supposed to fill in the raka't after the Imaam completed the Salaat. The procedure for the masbooq is as follows:

He first has to recite Takbeer Tahrimah, then he has to stand (be in Qiyaam) for the duration of one Tasbeeh. If then he links up with the Imaam in Ruku', his raka't is valid. However, if while he proceeds to Ruku', the Imaam begins to rise, then the raka't is lost.

**Q. Recently when my mother (a non-Muslim) went to buy her groceries, she purchased cheese for me. The cheese is halaal. It has non-animal rennet and no colourants. Since it is a small item, it must have been in the same shopping bag with my mother's groceries. I have not eaten the cheese. Would it be best to keep the cheese for a beggar?**

**A.** If there were no meat/chicken products in her shopping bags, then you may eat the cheese. As it is, the cheese is in non-Muslim supermarkets, handled by non-Muslims from beginning to end, hence it will not matter if it was in your mother's shopping bag provided that there were no meat/chicken products in the same bag.

Be informed that even if there were meat products in the shopping bag, then too the cheese which is separately wrapped will remain halaal. But for people of Taqwa 'halaal' is not the only factor for consideration. The detrimental *athr* (spiritual effect) of the haraam carrion meat does have a bad spiritual effect on even the halaal products in its proximity.

**Q. Is it permissible to make a special Sajdah for dua after any Salaat?**

**A.** Making any type of Sajdah, even Sajdah Tilaawat, immediately after Salaat is Makrooh. It is not permissible. At other times, one may occasionally,

not habitually, make a Sajdah in which dua may be made.

**Q. I began two raka'ts Nafl Salaat. After one raka't, I remembered that I had already performed the two Nafl raka'ts of Isha' after the two Sunnat raka'ts. During the Salaat, I changed my intention to Witr without mentioning it verbally. Is my Witr valid?**

**A.** Your Witr is not valid. Changing the niyyat during the course of Salaat is not valid.

**Q. Are the virtues of performing 40 Fardh Salaat in Masjid Nabawi for both men and women or for only men?**

**A.** It is not permissible for women to perform Salaat in the Masjid. They will acquire the same virtues as men obtain when performing in the Masjid. Women will not be deprived of the thawab for performing Salaat in their places of residence. In fact, they will receive greater rewards.

**Q. Instead of going into Qiyaam after the Sajdah of the third raka'at, the Imaam mistakenly sat. On being reminded by the muqtadis, he stood up. Was he supposed to have renewed the Takbir when arising or was the first Takbir sufficient?**

**A.** If he had sat for the duration of three Tasbeehs, then he had to recite Takbeer and go into Qiyaam. However, if his sitting was slight – less than three Tasbeeh – then there was no need for renewing the Takbeer.

**Q. When rising from Sajdah to go to Qiyaam where should the hands be?**

**A.** It is Mustahab for the hands to be placed on the knees when rising.

**Q. A muqtadi fell asleep after having made one Sajdah with the Imaam. When his eyes opened, the Imaam was in Qiyaam while he was still sitting in Jalsah. He quickly joined the Imaam without making the second Sajdah. Is his Salaat valid?**

**A.** Since he had not made the Sajdah at any stage in the Salaat, his Salaat is not valid. He has to repeat the Salaat. When his eyes opened, he was supposed to have made the Sajdah,

## COPYRIGHTS

### Question

I have recently read your Kitaab, "Copyrights and the Shari'ah", so my line of questioning is a result of its content, InshaAllaah.

1) A computer program is downloaded for free, but after 2 weeks, you have to purchase a "software license" key in order to use all of its features. The purchase involves the buyer receiving a unique personal password that permits access to all of the free program's capabilities after it is entered into the program. Is the purchase of a "software license" in order to unlock the full benefits of free software a valid transaction?

2) It is my impression after reading "Copyrights and the Shari'ah" that I would be the owner of the actual software (i.e. it is my "mielk") but the license would be something similar to a bus ticket or voucher that has no intrinsic value of its own aside from the access to the benefits that it represents. Is my understanding correct here?

3) Just about all computer software and even computers and cellphones themselves come with the usual copyright and "terms of use" conditions inno-

vated by the Kuffaar. However, there is no way for these conditions to be enforced except for them being outlined in a document with the software/computer/cellphone and making you press "Agree" or "Disagree" on the computer/cellphone screen. Some "agreements" even use phrases that assume the user accepts the conditions by the sole virtue of purchasing or using the product, but the conditions cannot be tangibly enforced. Do conditions that cannot be readily enforced during a sale impact the exchange in any way?

### Answer

1) Purchase of the software licence *per se* is not a valid sale in terms of the Shariah. However, due to the need it will not be sinful. It is just like paying for a licence for a vehicle or paying a fee for so many other haraam products and services. Without the fee which is imposed, one will be unable to operate, hence it will not be sinful.

2) Yes, you will be the owner of the software for which you have paid. Your understanding is correct.

3) There is no Shariah incumbency to abide by the baatil conditions.

then join the Imaam. If he omits the Sajdah even at this juncture, then immediately after the Imaam's Salaam he should make one Sajdah, sit in Qa'dah, recite Attahiyaat and complete the Salaat with Salaam. There is no Sajdah Sahw for him because he is a Laahiq.

**Q. Is it permissible to write any Qur'aanic aayat or a Dua on the kafan?**

**A.** It is not permissible.

**Q. Is it permissible to display the face of the deceased for his/her non-Muslim relatives?**

**A.** It is not permissible. Kuffaar are *mal-oon* at all times. It is oppression upon the mayyit to permit such people into his/her presence.

**Q. Is it permissible to make a monetary claim against a government-funded hospital/**

**doctor?**

**A.** A claim may be made against a government-funded hospital/doctor or against any government-funded institution.

**Q. Is it permissible to work in a bank as a security guard or a cleaner or a driver?**

**A.** A bank is a haraam entity. It is primarily the worst institution of riba. Riba, is worse than zina said our Nabi (Sallallahu alayhi wasallam). The services of a bank may be used to only the degree of need. Working as a security guard or cleaner, etc. for a bank is not permissible. It is *I'aanat alal ma'siyat* (aiding in sin). Just as it is not permissible to work for a liquor store or for a brothel in any capacity whatsoever, so too is it not permissible working for a bank.

## FAMILY TIES

**Question:** During the holidays we spent much time with friends and family. Over the table whilst partaking of meals and even afterwards, a lot of the discussion is about people and their personal lives.

**Much gheebat takes place. These family members believe that they are on the Haq. They are muftis, ulama and huffaaz. Can we break ties with such family members?**

**Answer**

We do not know what is your understanding of 'breaking ties'. However, it is haraam to sit in a gathering of the type you have described. If you were present at the meals where so much *gheebat* was taking place, then you too are regarded as a participant in *gheebat*. You share with them in the vile sin of *gheebat*. It was incumbent for you to have stood up, discontinue the meal and leave the venue of *gheebat*. It was

not permissible to sit in that evil gathering.

It is necessary to dissociate from such persons even if they are relatives. Dissociating from the sinful activities of relatives does not mean 'breaking ties'. Despite their flagrant sins, if at any time a relative is in need and requires assistance, then you should assist within the means of your affordability and ability.

Explaining the incumbency of maintaining family ties, Rasulullah (Sallallahu alayhi wasallam) said that it

means: **"To be kind to an unkind relative."** But this does not mean joining them in merrymaking functions.

It is Waajib to abstain from family functions, even their so-called 'walimahs' which are gatherings of *israaf* (waste), *riya*, *takabbur*, *gheebat* and *buhtaan*. In fact, nowadays it is advisable not to attend even their Nikahs in the Musajid because after the Nikah they congregate in groups inside the Musjid to indulge in worldly conversation thereby defiling

the sanctity of the Musjid with their haraam blabber and banter.

If the nikah is to be followed by a haraam hall function, then it will be haraam to participate in the Nikah ceremony in the Musjid. In fact, it will not be permissible for the Imaam and trustees to permit a nikah in the Musjid if it will be followed by a haraam wedding reception.

In the Hadith such vile molvis, muftis and huffaaz are described as *khanaazeer*.

## THE MYTH OF EXTENDING LIFE

**Question:** Please could you assist me with comment for an article I am working - whereby I am garnering comments from religious organisations on the following:

According to international media reports, A 57-year-old man from the USA has become the first person in the world to get a heart transplant from a genetically-modified pig. The transplant was considered the last hope of saving his life, though it is not yet clear what his

long-term chances of survival are, said the report.

According to the reports, the pig used in the transplant had been genetically modified to knock out several genes that would have led to the organ being rejected by the man's body.

The man's surgeon said these types of organ transplants would bring the world "one step closer to solving the organ shortage crisis".

"People die all the time on the waiting list,

waiting for organs. If we could use genetically engineered pig organs they'd never have to wait, they could basically get an organ as they needed it. Plus, we wouldn't have to fly all over the country at night-time to recover organs to put them into recipients." he said.

Stemming from this, and looking at the issue of organ shortage in South Africa, my questions are as follows:

1. What is your view on the extension of life arti-

ficially and why?

2. What is your view on using organs being used from a pig and why:

-from a human aspect? and - from a religious aspect?

**Answer:**

1) It is the belief of Islam that life cannot be extended beyond its fixed time. The Qur'aan states emphatically: **"No person shall die except with the permission of Allah at the appointed time."**

It is our belief that medical treatment cannot extend / prolong life by a

second. The concept of 'artificially extending life' is corrupt and a baseless theory of atheists. Ready availability of organs will not prolong life by a second, and non-availability will not shorten life by a second.

2) It is Islamically not permissible to use any pig organ for transplanting into human beings. Since we believe that life cannot be extended beyond its ordained moment of death, it will not be permissible to utilize any haraam (unlawful) method in the futile attempt to thwart death.

## RUINING THE FAST, BODY AND SOUL

**FASTING** the Month of Ramadhaan is a wonderful spiritual and physical remedy. Allah Ta'ala is the Creator of the Rooh (Soul) and the physical body, and He has designed all practices of Ibaadat for the welfare and development of both the soul and the body. Although the intention underlying Fasting is only

to gain Allah's Pleasure by fulfilling His Command, the Fasting comes with many health benefits.

An expert non-Muslim naturopath observed that the Islamic practice of Fasting a month is a wonderful health benefit, however, Muslims nullify the beneficial effects of the Fasting when they

break their fast in the evening. They go overboard in reckless gluttony. This gluttony commences immediately at Iftaar. Instead of heeding Rasulullah's advice and command of breaking the fast frugally, Muslims nowadays indulge in nauseating gluttony.

The gluttony begins with the commencement of the Athaan. Elaborate meals are spread out in the Musajid for anti-Sunnah and physically and spiritually ruinous feasting. The holy moments of Iftaar are treated as an occasion of haraam merrymaking. The fasting ones devour to the point

of satiation or even more. Then generally they leave their mess on the Musjid carpets.

After Maghrib Salaat, they rush home for the 'primary' and main meal. It boggles the mind to fathom how they manage to locate space in their bellies for the deluge of the harmful foods they ingest after Maghrib. Then after Taraaweeh, commences another round of feasting with desserts, etc.

A human being should utilize his intelligence to understand the physical and spiritual villainy perpetrated to the body and

soul by such reckless gluttony unknown to even dogs and the beasts in the jungle. The inevitable consequence of this style of horrible, nauseating gluttony is the ultimate breakdown of the physical body which becomes afflicted with many diseases, and the utter ruin of the Muslim's spiritual fibre. In the wake of this self-destruction the evil nafs becomes bloated and remains in full control of the intelligence.

Rasulullah (Sallallahu alayhi wasallam) ordered us to make iftaar with only dates and/or water. This exhortation is for practical implementation and has been designed by Allah Ta'ala for our all-round welfare.

### "I SEEK REFUGE..."

*"O Allah! I seek refuge in you from an evil neighbour, a wife who causes my hair to go white before old age, a child who becomes a master over me, wealth that becomes a (source of) punishment for me, and a scheming friend whose eye watches over me and whose heart keeps a tab over me such that if he sees (anything) good (in me), he covers it up, and if he sees (anything) bad, he publicizes it."* (Hadith)

# FUSSAAQ QAARIS AND THEIR FUSSAAQ SUPPORTERS

*Q. Please comment on the practice of importing foreign faasiq qaaris to recite qiraat in the Musajid. The NNB jamiat of Fordsburg invites such qaaris from Palestine and they are then hosted by the trustees of different Musajid.*

*The Imaam of Al-Aqsa Masjid wears suit and tie even while doing the imamate in Musjidul Aqsa. Is it permissible to invite such qaaris, and is it permissible to listen to their qiraat?*

A. Honouring a faasiq is

haram. Rasulullah (Sallallahu alayhi wasallam) said that the one who honours a faasiq aids in the demolition of Islam. The Arsh of Allah Azza Wa Jal shudders when a faasiq and a bid'ati are honoured. Furthermore, these beardless, kuffaar-dressed fussaag are in the despicable haram game of selling their qiraat for a miserable price.

Hadhrat Aabis Ghifaari (Radhiyallahu anhu) said that Rasulullah (Sallallahu alayhi wasallam) had expressed

fear for such qaaris who will be making a mockery of the Qur'aan. The Qur'aan Majeed will become an object of amusement to titillate the nafsaniyat of people and to fill the pockets of the fussaag qaaris with ill-gotten boodle.

Rasulullah (Sallallahu alayhi wasallam) said: "Verily, most of the munaafiqeen of my Ummah are its qaaris." This description very aptly befits these fussaag qaaris who earn haram money with their concerts of qiraat.

The trustees of the Musjids who host these contemptible fussaag are themselves fussaag and even fujjaar. Many are even munaafiqeen. The NNB jamiat of Fordsburg consists of a bunch of juhala and khanaazeer. They are of the worst type of vile molvis "under the canopy of the sky". Their mission is the promotion of fisq, fujoor and haram. Their objective is to gain haram boodle with which they nourish themselves and their families thus fattening themselves to become

fuel for Jahannam. They are the worst scoundrels in the Ummah of this era. They are devoid of any goodness whatsoever. They are embodiments of evil. They are the epitome and essence of shaitaniyat. They have surpassed even the villainy of the Ulama-e-Soo' of Bani Israaeel.

It is not permissible to listen to the qiraat of these fussaag qaaris. Participating in any way in their qiraat concerts is haram *I'aanat alal ma'siyat (aiding sin)*.

## HARAM AND MUSHTABAH FOOD

Allaamah Abdul Wahhaab Sha'raani (Rahmatullah alayh) said: "O my Brother! Beware of consuming that which is not halaal, for verily haram consumption hardens and darkens the heart. It acts as a barrier preventing one from being in the Presence of Allah Ta'ala."

Imaam Abu Hanifah (Rahmatullah alayh) said: "Even if a person worships Allah and as a result of the abundance of his

worship becomes like a pillar, it will not be accepted if he does not know what enters into his stomach whether halaal or haram."

Abu Ishaq Ibraahim Bin Adham (Rahmatullah alayh) said:

"Eating haram and mushtabah prevents one from Wusool (reaching Allah Ta'ala)."

Hadhrat Sahl (Rahmatullah alayh) said:

"A man whose food is not halaal, the veils of darkness will not be lifted (from his heart). Neither his Salaat nor his Siyaam (Fasting) nor his Sadqah will benefit him."

Shaikh Ali Shaazli (Rahmatullah alayh) said:

"He who consumes halaal, his heart brightens up (spiritually) and he sleeps less. He is not deprived of the Presence of Allah. On the other hand, he who eats what is not halaal (i.e. mushtabah and haram), his heart hardens and darkens. He is deprived of Divine Presence, and he sleeps much.

Eating what is not halaal induces the limbs to commit sin. His every limb desires to sin."

Allaamah Sha'raani (Rahmatullah alayh) said: "Of the corruption of eating haram is that it is

transformed into fire (spiritually). It eliminates the ability of reflection (fikir) and the sweetness of Thikr. It incinerates the seeds of Ikhlās, blinds baseerah (the spiritual eyes), weakens the Deen, the body and the intelli-

## AND EVEN HALAAL FOOD .....

Even halaal food can exercise detrimental spiritual and moral effects if the indulgence is excessive. Hadhrat Zunnun Misri (Rahmatullah alayh) said:

"Hikmat (Spiritual Wisdom) does not reside in a body filled with (even halaal) food, for verily, much eating hardens the heart and darkens it. The consequence of this is lethargy in Ibaadat and increase in ghaflat (obliviousness). One attains Hikmat

by means of hunger which creates comfort in Ibaadat and which brightens the heart, and thereby Uloom (Divine Knowledge) is acquired."

Hadhrat Sahl Bin Abdullah (Rahmatullah alayh) said:

"When Allah created the dunya, He instilled sin and ignorance in a satiated stomach (a stomach filled with food - halaal food), and He instilled knowledge and wisdom in hunger."

Now reflect on the disasters of haram and mushtabah food!

## CONTAGION AND THE HADITH

(Continued from page 1)

correcting our aqeedah.

Forgive me for asking, but there is still one thought that I cannot get rid of from my mind. This is that if Allah Ta'ala had not put the ability for it to spread, why would Rasulullah (sallallahu alayhi wasallam) tell the people not to flee from

the plague-ridden area and to bar people from coming in. Is this not a form of containment? In my defective thinking I am thinking that just as Allah Ta'ala has put the property of burning in fire he has placed the property of the disease spreading in disease. However, you will only become ill if Allah Ta'ala has decreed illness for you just as you will only burn if Allah Ta'ala willed the fire to burn you. (Regardless of any belief, the fire will burn you if you put your hand into it whereas there is no certitude of you contracting the disease if

*you are in contact with diseased persons or if a diseased person goes out of the area to another town or if he mingles with healthy persons - The Majlis*)

I do not believe in contagion as a general rule at all as I have an example right in front of my eyes.... my father passed away but my mother who was the closest to him in proximity and looked after him in his sickness did not fall sick at all.

Does the hadith not suggest a form containment but that within that area everything continues as Rasulullah sallallahu alayhi wasallam did not prescribe anything further

despite plagues being a known factor in his time."

## OUR COMMENT

The *La adwaa* statement of Rasulullah (Sallallahu alayhi wasallam) categorically negates contagion. The issue is not with or without the Will of Allah Ta'ala. There is consensus of all Fuqaha, in fact of the entire Ummah, that everything operates by the Will of Allah Ta'ala.

The fire burns with the Will of Allah and the disease spreads with the Will of Allah Ta'ala. Although the Will of Allah Ta'ala is common to both the fire and the disease, as well as to all other acts, Rasulullah (Sallallahu alayhi wasallam) negated contagion from disease, but did not negate the property of *ihraaq* (burning) from the fire.

(Continued on page 11)

## ABSTINENCE

"Indeed, giving up the (pleasures of the) world gives comfort to the heart and body, whilst, indeed, seeking the (pleasures of the) world increases anxiety and grief."

## AIMMAH MUDHILLEEN

Rasulullah (Sallallahu alayhi wasallam) said: "Verily, I fear for my Ummah the *aimmah mudhilleen*." The 'aimmah mudhilleen' are such molvis, sheikhs and muftis who abandon *Amr Bil Ma'roof Nahy anil munkar* (Commanding virtue and prohibiting vice).

Regarding these scholars of deviation, Allaamah Abdul Wahhaab Sha'raani (Rahmatullah) says in his kitaab, *Lawaaiqihul Anwaar*:

"The reality of *Idhlaal* (i.e. to misguide, mislead, to deviate) is the abandonment by the *Aimmah* of the commands of the *Shariah*. As a consequence of such

*abandonment, the ordinary people follow them. Thus they (the deviate molvis and sheikhs) become the leaders in dhalaal (deviation). There is no hope of goodness from such deviates even if their knowledge is as huge as mountains."*

The act of abandonment of this Waajib obligation is in reality the essence of misguidance (*Idhlaal*). When a molvi or a sheikh abandons even a Mustahab act publicly, he plants the seed of diversion from the Sunnah. The ignorant masses are swift to emulate him and make taqleed in an act which is pleasing to

the *nafs*. Neglect of the Sunan and Mustahabbaat ultimately leads to neglect of the Waajib and even Fardh commands.

Shaitaan desensitizes Imaani inhibition to sin and evil by inducing people to neglect Mustahab and Sunnat acts. Molvis, muftis and sheikhs nowadays play a despicable role as agents of Iblees. Shaitaan utilizes the services of molvis and sheikhs to spread his web of fitnah in the Ummah. Thus it is seen that these kinds of muftis and molvis go to great lengths to find interpretations for legitimizing (making halaal) almost every haraam and mushta-

bah act in every sphere of Muslim life.

A prime example of this type of mufti who resorts to baseless *ta'weel* (interpretation) and technical incongruity to legalize even haraam is Mufti Taqi of Pakistan. The conglomerate of plastic and paper molvis finds it most convenient and soothing to the *nafs* to swiftly make taqleed of this Mufti. Themselves being extremely deficient in academic Shar'i knowledge, and bereft of Islamic morality, take refuge under his skirt to camouflage their *jahaalat* and *nafsaaniyat*. The limit of their knowledge is Mufti Taqi. They are unable to traverse beyond this boundary.

## HEARTS OF WOLVES

Rasulullah (Sallallahu alayhi wasallam) said:

"Allah Ta'ala revealed to some *Ambiya* (Alayhimus salaam): 'Say to those who acquire knowledge for purposes other than the Deen; who learn not for making *amal* (implementing the knowledge); who seek the dunya with the *amal* of the *Aakhirat*; who dress in pious garb for (deluding) the people; whose hearts are like the hearts of wolves while their tongues are sweeter than honey and their hearts more bitter than aloes, that they are deceiving and mocking Me. I shall ordain for them such a *fitnah* (trial) which will leave wisemen bewildered (and speechless).'"

Ulama-e-Soo' take note!

## SECULAR SCHOOL AND IMAAN

Many Muslim pupils attending secular schools are complaining about the un-Islamic impositions of the schools. Some claim that certain schools do not permit Muslim boys keeping beards. They are forced to shave their beards. Some claim that school authorities are compelling both Muslim boys and girls to wear ties. It is also claimed that in some schools Muslim girls are not permitted to wear long pants. Another charge is that some schools, especially the previously white schools, are refusing to allow Muslim boys to attend *Jumuah Salaat*. Music is also enforced in some schools.

Pupils have written to the Ulama for guidance and requested that the matter be taken up with the relevant department. Pupils complain that freedom of religion which is supposed to be enshrined in the constitution of the 'New South Africa' does not exist in reality.

### THE ULAMA

While secular education is permissible, the environment and institutions in which secular education is being imparted are

evil, immoral and totally negatory of Imaan and *Akhlaaq*. Thus, according to the Ulama it is not permissible for Muslims to attend these un-Islamic secular educational institutions. It is therefore improper for the Ulama to take up cudgels with the school authorities in an endeavour to acquire concessions for Muslim children. Such an endeavour is tantamount to the acceptance of the *kufr* environment and encouragement offered to Muslim children to attend such schools.

### COMPULSION?

Muslim pupils and some of their parents are contending that the children are being forced by the schools to act in conflict with Islam. This contention is false. *Ikraah* (compulsion) in Shar'i terms, which legalizes the commission of haraam refers to such a degree of compulsion which threatens life or limb. If the one who makes the threat is capable of inflicting injury to life or limb, the threat is regarded valid in the *Shariah* and the element of (compulsion) is established. In such circumstances it becomes permissible to participate

in even unlawful acts. But in so far as the school's un-Islamic rules and norms are concerned, there is absolutely no such threat. It is thus false to claim that Muslim pupils are being forced to act in conflict with the *Shariah*.

### THE CHOICE

Muslim pupils have a simple choice - Imaan or *kufr*. The choice is not related to any such compulsion which threatens life or limb. The pupil has to choose between the observance of Allah's Law and expulsion from *kuffaar* school. If Imaan has reached such a low ebb, that shaving the Waajib beard or wearing the *kufr* tie or abandoning *Hijaab* or abstaining from the *Fardh Jumuah Salaat* is tolerated and accepted for the sake of remaining in the evil school environment, then such a Muslim who hovers on the brink of *kufr* has no right to ask the Ulama to intervene on his/her behalf and to stupidly fight with the school authorities.

The *Shariah's* demand is simple and clear. The Muslim is not allowed to perpetrate haraam and evil for the sake of monetary and worldly gain when such worldly acts

are not imposed on one. That Muslim who shaves his beard or who abandons *Jumuah Salaat* for the sake of secular education deserves to be flogged. The Shar'i injunction of *Ta'zeer* (flogging) becomes applicable. Such a traitor cannot be aided and encouraged to remain in the evil school environment. His/her presence at such a vile, un-Islamic place will only further jeopardize his/her Imaan.

Muslim pupils should hang their heads in shame for their spineless attitude. Their cowardice is despicable. *Kuffaar* pupils go on rampage, smash their food against walls, damage school property and run havoc causing chaos in the schools and universities when their lowly *nafsaani* desires are not satisfied by the school authorities. Yet, here we have Muslim pupils who lay claim to Imaan, but who sheepishly and traitorously submit to the demands of *kufr*.

While we do not advocate the vandalism as is done by non-Muslim pupils, we must say that it is *Fardh* on Muslim children to honourably choose expulsion from secular schools. It is haraam for them to commit the ka-

beerah sins of shaving their beards, wearing ties, abstaining from *Jumuah Salaat* and abandoning *hijaab*. On the Day of *Qiyaamah* they will not have a valid reason to vindicate their acceptance of *kufr* acts imposed on them at *kuffaar* schools. Such impositions are not accepted as *Ikraah* by the *Shariah*. The acceptance of such impositions is by the voluntary consent of Muslim pupils. Expulsion from *kuffaar* school is NEVER compulsion in the *Shariah*. Expulsion is or should be welcomed and considered a windfall of a *Ni'mat* from Allah Ta'ala.

If Muslim pupils in *kuffaar* schools have any respect for Islam - if they have any Imaani honour and valour, they will not behave like sissies seeking the protection of their mother's aprons. They should act like Muslim adults, for that is exactly what they are. They are fully accountable for their acts of omission and commission. May Allah Ta'ala grant them the understanding of Imaan.

## DENYING AND REJECTING RASULULLAH (Sallallahu alayhi wasallam)

*Q. Please explain the following Hadith. Rejectors of Hadith say that even according to Hadith, Rasulallah (Sallallahu alayhi wasallam) left behind only the Qur'an. What is the response for this claim? The Hadith in question states:*

*“Shaddad bin Maqil and I entered upon Ibn Abbaas. Shaddad asked him: ‘Did the Nabi (Sallallahu alayhi wasallam) leave anything besides the Qur’an?’ He replied: ‘He did not leave anything except what is between the two bindings (of the Qur’an).”*

*Then we visited Muhammad bin Al-Hanafiyah and asked him (the same question). He replied: ‘He left nothing except what is between the two bindings (of the Qur’an).”*

### Answer

Denying / rejecting Hadith is a glaring rejection of Rasulallah (Sallallahu alayhi wasallam). Such munaafiqeen do not believe that Muhammad (Sallallahu alayhi wasallam) was the Rasool of Allah Ta'ala. How is it possible to accept that a person is a Nabi of Allah Ta'ala, but to deny his statements and teachings? Absolute morons of the deviate modernist kind of munaafiqeen are in denial of the validity of Hadith. They reject Ahaadith because they are not Muslims. They are pure, undiluted Munaafiqeen. Only munaafiqeen who profess to be Muslims do not perform Salaat, do not make wudhu nor ghusl nor pay Zakaat, nor practice the numerous other injunctions of the Shariah which are ALL based on and substantiated by the Hadith, and not to be found between the Two Covers.

Minus Hadith there is NO Qur'an and NO Is-

lam. Firstly these morons fail to understand their own ignorance and stupidity in citing the aforementioned Hadith to bolster their rotten kufr. When they are in denial of Hadith, the stupidity of citing Hadith to substantiate their kufr claim is glaringly conspicuous. The narration they have cited from Bukhaari is a Hadith. Now when even the statements of Rasulallah (Sallallahu alayhi wasallam) are rejected and denounced by these modernist munaafiqeen, then they merely advertise their stark *jahaalat* by citing such a Hadith which is not even the statement of our Nabi (Sallallahu alayhi wasallam).

It is a self-evident fact that these scoundrel deniers of Hadith do not perform Salaat because in terms of their kufr belief Hadith is unacceptable. The Qur'an Majeed is silent regarding the five Fardh Salaat, the number of Fardh and Sunnat raka'ts, the method of performing Salaat and the innumerable masaa-il pertaining to Salaat. So on what basis can they perform Salaat? If they do perform Salaat, it will be a show based on their Nifaaq.

If the details of Islam are only restricted to what appears in the Qur'an Majeed then these modernist rubbishes are in flagrant denial of thousands of Shar'i masaa-il and numerous practices which they themselves practice to dupe Muslims and to ostensibly portray themselves as Muslims. They should state boldly and with clarity that they do not believe that:

\* There are Five Fardh daily Salaat

\* Fajr has two Fardh raka'ts, Zuhr 4, Asr 4, Maghrib 3 and Isha 4

\* There are Sunnatul Muakkadah and Sunnatul Ghair Muakkadah raka'ts attached to the Five Fardh Salaat

\* That Jumuah Salaat has two Fardh and ten Sunnatul Muakkadah raka'ts

\* That Jumuah consists of two Khutbahs

\* That 2.5% of one's wealth has to be paid as Zakaat

\* That Muslims should be buried in the style the Ummah has been burying its dead.

\* That they do not believe in the innumerable masaa-il pertaining to Zakaat, Hajj and all other facets of Islamic life.

In brief, these moron munaafiqeen must declare that by denying Hadith they are rejecting the entire Shariah – all the ahkaam of the Deen – which are not mentioned between the 'Two Covers' of the Qur'an Majeed.

A Rubbish who denies Hadith, denies the whole of Islam, but due to cowardice and nifaaq he is too scared to publicly proclaim the kufr lurking in his heart.

Regarding the 'Two Covers' narration cited above, the moron munaafiqeen are too dense in their brains corrupted by Iblees to understand the purport of the Hadith which they abortively use and misinterpret in a futile, flappedoodle attempt to bolster their nifaaq theory. All Muslims believe that Rasulallah (Sallallahu alayhi wasallam) propagated nothing other than the Qur'an. Whatever he imparted is undoubtedly corroborated by whatever Allah Ta'ala says in the Qur'an.

When Hadhrat Abdullah Ibn Mas'ood (Radhiyallahu anhu) mentioned the prohibition of

joining hair by women, a woman asked for Qur'aanic proof. According to her this prohibition is not mentioned in the Qur'aan. Hadhrat Ibn Mas'ood (Radhiyallahu anhu) emphasized that it is in fact in the Qur'aan. Then in support of his contention he recited the Aayat: *“Hold on firmly to whatever the Rasool has brought to you, and abstain from whatever he has forbidden to you.”*

Numerous Aayaat command: *“Obey Allah and obey His Rasool....”* What is the meaning of 'obeying the Rasool', and why does Allah Ta'ala in the Qur'aan Majeed equate obedience to the Rasool to His Obedience? If every detail of Islam was confined between the Two Covers of the Qur'aan, then what is the purport of ordering obedience to the Rasool? Obedience to Allah Ta'ala would have sufficed. Only confirmed Munaafiqeen will deny the irrefutable fact that innumerable actions and statements of Rasulallah (Sallallahu alayhi wasallam) are not in the Qur'aan in explicit form. All of the teachings of our Nabi (Sallallahu alayhi wasallam) come within the scope of the Aayaat commanding obedience to the Rasool (Sallallahu alayhi wasallam).

From this perspective, every teaching of the Rasool (Sallallahu alayhi wasallam) is between the 'Two Covers'. In this regard, Rasulallah (Sallallahu alayhi wasallam) said:

*“Behold! I have been given the Qur'aan and its Similarity with it. Behold! The time is near when (you will find) an obese (ugly and fat) man sitting on his couch saying: ‘Make incumbent on you this Qur'aan. Whatever you find in it of halaal,*

## HEARTS OF SWINES

Hadhrat Nabi Musaa (Alayhis salaam) said:

*“(The ulama-e-soo') dress with the garb of Ruhbaan (Buzrugs/Aabideen) whilst their hearts are the hearts of swines and predatory wolves. If you desire reaching the lofty spiritual stages of the heavens, then kill your hearts for the sake of Allah Ta'ala.”*

Commenting on this narration, Allaamah Najmuddin Al-Ghaziyy of the 10<sup>th</sup> Islamic century said: *“Their hearts have been likened to the hearts of swines because of their overwhelming carnal lust. They traverse the precincts of halaal into haraam just as the lust of pigs dictates consumption of filth. Their hearts have been likened (also) to the hearts of wolves because of enmity, injustice and mischief.”*

Salubrious advice for the ulama-e-soo'.

*accept it as halaal, and whatever you find in it of haraam, accept it as haraam.’ ”*

Then Rasulallah (Sallallahu alayhi wasallam) added to the above: *“Verily, whatever Rasulallah has made haraam is like Allah has made it haraam.”*

Here Rasulallah (Sallallahu alayhi wasallam) predicted about these Munaafiqeen who will deny Hadith and seek to legalize all their evil and haraam with their shaitani stunt of denial of Hadith and proffering the stupid argument of such haraam and evil not being mentioned in the Qur'aan. But, the Qur'aan Majeed itself, commanding obedience to the Hadith states:

*“Fight (wage Jihad) against those who do not believe in Allah and the Last Day, nor do they regard as haraam whatever*

*(Continued on page 10)*

# THE ILLS OF THE UMMAH AND THE CURE

(Continued from page 1)

Uhud), whereas they (the disbelievers) were hit with double the misfortune (at Badr), then you (O Muslims!) said: 'What has happened!' Say (O Muhammad): 'It is on account of your erroneous judgement (of abandoning the mountain pass against the instructions of the Rasool Sallallahu alayhi wasallam).' (Surah Aali Imraan, Aayat 165)

The diagnosis reveals that the cause of the disease is thus sin and transgression. Now, the Qur'aan prescribing the only cure, states:

"Whoever is obedient to Allah and His Rasool, most certainly he has attained a magnificent success." (Surah Ahzaab, Aayat 71)

Thus, Haq Ta'ala has inextricably interwoven the glory and victory of this Ummah in this world, as well as everlasting pleasure, success and salvation in the Akhirat in His Taa'at (submission and obedience to Him).

Sin and transgression are

lethal poisons for the disposition of the Muslim Nation. The only treatment and medication for all our sicknesses and for the obtainal of complete divine help and victory are Taubah and Itaa'at (contrition and submission).

(Inaabat ilal laah – to turn unto Allah Ta'ala in repentance and obedience which envisage adoption of the Sunnah and following the Shariah meticulously – is the one and only solution and remedy for the ills, misery and humiliation in which the Ummah grovels today – The Majlis)

"O Believers! Turn to the Doors of Allah with sincere contrition." (Surah Tahreem, Aayat 8)

It should be noted that it is the obligatory duty of every Muslim to protect the Shi'ar of Islam (the Salient Features of Islam) and it devolves as a first responsibility upon Muslim leaders to strive and drive tirelessly and relentlessly to protect and preserve the Features of Islam. (Alas! For us, today,

this is a pipe dream. The preponderance of boot-licking molvis, fake sheikhs, juhhaal, fussaag and fujaar leaders confirms that the reformation of this Ummah is now left to Imaam Mahdi – alayhis salaam).

If, Allah Ta'ala forbid, anything unfavourable emanates from the authorities then bring this to their attention through repeated correspondence. If unsuccessful, then never adopt an anarchical approach. (i.e. Do not embark on 'jihad' programs orchestrated by the likes of the C.I.A. of America and the IS of Pakistan. These 'jihad' programs are pure anarchy – The Majlis).

Adopt Sabr and Dua, and diligently engage in moral reformation. Supplicate to Allah Ta'ala. The One Who holds absolute power and Who is the True Benefactor will grant you succour in your hour of need just as it transpired in the incident of the Ashaab Feel (Army of the Elephants). It is His promise:

"Surely We shall help Our Messengers and the Believers, in this world and on the Day of Qiyaamat." (Surah Mumin, Aayat 51)

Furthermore, He proclaims:

"Besides that (i.e. the Garden of Paradise), there is something else which you love, (O Muslims!). Listen to this wonderful news: the Help of Allah (is with you) and also imminent victory." (Surah Saff, Aayat 13) (But this Nusrat and Fatah are totally reliant on an Ummah who has cultivated a high degree of morality and spiritual stamina – The Majlis)

Again, Allah Ta'ala says: "Don't lose courage and don't grieve. You will be dominant if you are True Believers." (Surah Aali Imraan, Aayat 139)

(The imperative requisite for this Victory is to become "True Mu'mineen". This cannot be achieved by means of western technology. The Pathway for its acquisition is in the spirituality and simplicity

which radiantly shone from the Cave of Hira – The Majlis)

Principles of the Shariah Concerning Practices.

Hazrat Maulana Maseehullah (Rahmatullahi alaih) said:

"If something is permissible, however if there is fear of disgrace and insult in doing it, then abstain from that permissible act.

In like manner, if something is *Mustahab*, but it is beset with *makrooh* and *munkar* factors (i.e. that which are reprehensible and abhorrent in the Shariah) then abstain from such a *Mustahab* act.

If, however, the act is among the *Waajibaat* (the obligatory acts) and *makroohaat* and *munkaraat* have set in then the *makroohaat* and *munkaraat* shall be eliminated. The *wajib* act shall not be discarded.

These are Shar'i Principles which should be remembered and implemented. If you implement these, you will never grind to a halt in confusion."

## DENYING AND REJECTING RASULULLAH (Sallallahu alayhi wasallam)

(Continued from page 9)

Allah and His Rasool has made haraam..." (At-Taubah, Aayat 29)

Whatever Rasulallah (Sallallahu alayhi wasallam) has made haraam has the same status as prohibitions which are directly attributed to Allah Ta'ala in the Qur'aan Majeed. The stupidity and corruption of the brains of these shaitani deniers of Rasulallah's statements are indeed mindboggling. They only advertise their hidden kufr with their denial of the express teachings of Rasulallah

(Sallallahu alayhi wasallam).

That all the teachings, statements, tenets, etc. stated by Rasulallah (Sallallahu alayhi wasallam) are between the Two Covers of the Qur'aan, are simple for the understanding of people of Imaan. Allah's command to obey Rasulallah (Sallallahu alayhi wasallam) is more than adequate for convincing the Mu'mineen that whatever he had said is undoubtedly the Command of Allah Ta'ala. Submitting to such commands is Allah's order stated in the Qur'aan.

Thus, it is unadulterated KUFRA to say that Fajr does not have two raka'ats Fardh because this is not expressly stated in the Qur'aan. The same applies to the thousands of other details of the Shariah which are substantiated by the actions and statements of Rasulallah (Sallallahu alayhi wasallam).

The final nail in the coffin of the arguments of these deviated moron Mu'naafiqeen is the fact that they, like the Shiahs, do not believe in the Qur'aan which the Ahlus Sunnah believe to be the Word of Allah Ta'ala. If they

claim to believe in the Qur'aan we believe in, then what is their daleel for claiming that this Qur'aan of the Ahlus Sunnah is in fact the Revelation of Allah Ta'ala? From whence did they acquire the notion that the Qur'aan of the Ahlus Sunnah is the Kalaam of Allah Azza Wa Jal when they reject all Ahaadith?

The Qur'aan being the *Qur'aan* is substantiated *only* on the basis of Hadith. There is absolutely no other way for believing that our Qur'aan is the Qur'aan revealed to Rasulallah (Sallallahu alayhi wasallam), without

believing in Hadith. Jibraeel (Alayhis salaam) did not come to inform these moron deviates that this Qur'aan we have today is actually the revealed Qur'aan. Furthermore, the proofs for the Qur'aan being the Qur'aan of Allah Azza Wa Jal are not based on even the statements of Rasulallah (Sallallahu alayhi wasallam). All confirmation of the authenticity of the Qur'aan are on the basis of the statements of the Sahaabah, and all such statements are known as Hadith. Thus there is absolutely no validity in the kufr drivel these juhala disgorge.

## MEDICAL TREATMENT

Allaamah Abdul Wahhaab Sha'raani (Rahmatullah alayh) of the 9<sup>th</sup> Islamic century, said that we are bound by a Pledge given to Rasulullah (Sallallahu alayhi wasallam). This specific Pledge dictates that we should abstain from medical treatment as far as possible. Sicknesses should be treated with Qur'aanic aayaat

and Dua taught by Rasulullah (Sallallahu alayhi wasallam), not initially with medicine.

The venerable Allaamah explained that due to lack of *yaqeen*, we do not derive the benefits of the Qur'aanic prescriptions whereas the Sahaabah and Taabieen would acquire instantaneous cure from these prescriptions.

There was a lady who was suffering from a type of fits. When she

would be seized by fits she would denude herself. This lady came to Rasulullah (Sallallahu alayhi wasallam) and asked that he should make dua for her cure. Although our Nabi (Sallallahu alayhi wasallam) said that he would make dua, he advised her that the better option was not to ask for cure, and to have Sabr because the rewards for Sabr are immense in the Akhirah.

The lady said that she accepts the advice and will have Sabr and not supplicate for cure. However, she asked Rasulullah (Sallallahu alayhi wasallam) to make dua that when she is seized by the fits, she should not undress and denude herself. Nabi (Sallallahu alayhi wasallam) made dua for only this request, not for her cure. Henceforth she would not denude herself.

## MEDICAL TREATMENT – WHAT IS PRIOR?

The norm of the Salafus Saaliheen (Sahaabah, Taabieen and Tabe Taabieen) was **abstention** from medical treatment on the basis of *Tawakkul* and *Ridha*. Due to Imaani deficiency, medical treatment has become the prior option for us. While medical treatment is permissible, that is, treatment with **halaal** medicine, not haraam filth and poison, it was of secondary importance to the Sahaabah, and in fact, of *no* importance to the senior Sahaabah.

We are far, very far from the Age of Nubuwwat, hence we suffer from the malady of Imaani deficiency. Therefore, there is nothing wrong with resorting to medical treatment since this is allowed by the Shariah. The Ahaadith which present medical prescriptions are intended for people of our kind – people of weak Imaan – people who have no valid understanding of the meaning of *Tawakkul* due to being bereft of *Taqwa*.

The mushrikeen would frown and become extremely agitated when *Tauheed* was proclaimed. Today we are in an era in which even the Ulama become agitated when *Tawakkul* and *Taqwa* are mentioned. Their frowns and ludicrous interpretations imply that *Tawakkul* is of *Asaatirul Awwaaleen* (fairy tales – stupidities of the people of bygone times) just as the mushrikeen would say that *Tauheed* – worshipping only One Deity was of *Asaatirul Awwaaleen*.

While the emphasis today on medicine is understood in view of the gross deficiency of our Imaan and total lack of *Tawakkul*, the insane emphasis on submitting to haraam medical treatment is unacceptable and haraam. When Rasulullah (Sallallahu alayhi wasallam) even advised that the better option was to abstain from even dua for cure, and when we are apprized of the attitude of abstention from medicine of the Salafus Saaliheen, then what should our Aql and our Imaan dictate regarding haraam medicine – regarding the filth and poison prescribed by atheists? Consult your conscience and examine your Imaan.

### 'AN ENEMY OF ALLAH'

When Hadhrat Waheeb Bin Dard (Rahmatullah alayh) was in his Maradhul Maut, the Ameer of Makkah went to visit him together with a Christian doctor. The doctor asked: "How are you?" Hadhrat Waheeb replied: "I seek refuge with Allah! Never shall I explain my condition to you."

Those present said: "Inform us. We shall explain to the doctor." Hadhrat Waheeb said: "Subhaanallaah! What type of brains do these people have? They advise me to complain to the enemy of Allah about Allah Ta'ala. All of you get out from here!"

### A MISER'S SICKNESS

Once Hadhrat Haatim Asamm (Rahmatullah alayh) saw a *bakheel* (confirmed miser) distributing *Sadqah* during a severe illness. Hadhrat Haatim then made dua: "O Allah! Keep him *always* sick so that the sickness becomes a *kaf-faarah* (compensation) for his sins and an aid for the poor."

### A PHYSICIAN?

When Hadhrat Rabe' Bin Khaithoom (Rahmatullah alayh) was critically ill, he was advised to call a physician. After a brief silence, he said: "Where are the Aad and Thamud? Where are the Ashaab-e-Rass and the other many communities in between? All have been destroyed. Wallaah! I shall never call a physician."

He was pleased and contented with Allah's decree.

### KUFR AND THE DOCTOR

When Hadhrat Abu Bakr Ayyaash (Rahmatullah alayh) was ill, a Christian doctor was brought to tend to him. Hadhrat Ayyaash resolutely pro-

hibited the doctor from touching him.

As the doctor departed, Hadhrat Ayyaash supplicated: "O Allah! Just as you have saved me from the calamity of *kufr*, so too keep me contented with your decree."

### CONTENTMENT DURING SICKNESS

Once when Hadhrat Fudhail Bin Iyaadh (Rahmatullah alayh) was ill, people came to visit him. When

they asked about his condition, he said: "I am contented. But, do make dua for my sickness to be prolonged so that I do not see people and they do not come to see me."

## CONTAGION AND THE HADITH

(Continued from page 7)

The reason for this negation and non-negation pertaining to disease and to fire respectively, is because Allah Ta'ala has created the property of *ihraaq* in fire, while He has not created the property of *adwa* (contagion) in disease, hence the need to correct a false belief.

All people during the time of our Nabi (Sallallahu alayhi wasallam) believed that fire burns, hence it is necessary to stay far from the fire. Similarly all people during his time believed that disease is contagious, hence it is necessary to flee from the diseased person. But, Rasulullah (Sallallahu alayhi wasallam) negated only the latter. He negated the belief in the

idea that disease is contagious while he did not negate the belief in the fact that fire burns.

If disease did have the property of contagion, it would not have been rational to have negated it in entirety thereby exposing people to the danger of contracting the disease.

Emphasizing the negation, Rasulullah (Sallallahu alayhi wasallam) explicitly rejected the idea of contagion when the man pointed out that his healthy camels would contract the disease if a sick camel mingles with them. Rejecting his idea, Nabi (Sallallahu alayhi wasallam) said: "*Who gave the disease to the first camel.*" That is, without having mingled with other dis-

eased camels, the one camel contracted the disease.

The Hadith not to flee and not to enter the epidemic ravaged zone is not for 'containment' as you have understood. If the disease did have the property of being contagious, then Rasulullah (Sallallahu alayhi wasallam) would have devised 'protocols' for those who are within the plague-stricken area. But he did not. In the Hadith we find numerous forms of medication prescribed by Rasulullah (Sallallahu alayhi wasallam) for many sicknesses. But he did not prescribe any medication for the plague. He only advised Sabr and said that the plague is either *Athaab* or *Rahmat* and *Sha-haadat*.

(Continued on page 12)

# EULOGIES FOR THE DEAD

**Q. What is the Shar'i status of obituaries and eulogies for the mayyit? Singing and advertising the praises of the deceased have become a kind of a norm. In the past, praise was sung and lectures delivered in praise of prominent Ulama. Nowadays it is seen that such obituaries and eulogies are sung for**

**even a mayyit who was a tom, dick or harry in the community. He is projected as a great buzrug. Please comment.**

**A.** These obituaries/eulogies are shaitaani inspirations. Those who sing these praises have no real sympathy for the mayyit. Their objective is cheap publicity for fulfil-

ment of the dictates of pride. These morons do not understand the *takleef* they give the mayyit with their stupid eulogies. This silly ostentatious practice has absolutely no basis in the Sunnah.

It is mentioned in the Hadith that when the mayyit is being eulogized, the Angels sarcas-

tically say to him: *Were you indeed so and so...*

The mayyit then suffers considerable embarrassment and pain. These moronic obituaries and eulogies sung by morons are haraam.

If these miscreants had true feelings for the mayyit they would rather have silently recited some Surahs or Surah

Ikhlaas thrice for the benefit of the mayyit. While the mayyit always waits in anticipation of acts of Isaal-e-Thawaab, he / she is grieved and pained by the stupid, ostentatious praises heaped on him. Obituaries / eulogies should not be recited for even prominent Ulama and Mashaaikh. It is not a practice of the Sunnah. The Sahaabah did not engage in such stupidities.

# CONTAGION AND THE HADITH

(Continued from page 11)

Reinforcing the negation of contagion, the Qur'aan mentions Allah's Wrath on the thousands who had fled from the plague area to the nearby mountain valley. They did not go to another populated area. They sought refuge in a valley in the nearby mountains. They did not constitute a danger to anyone by fleeing into the mountain. In fact, in terms of the kufr idea of contagion, they rendered a favour to the handful of persons who had remained behind without fleeing. However, Allah Ta'ala killed them all as a punishment for their belief of kufr.

The Fuqaha have clarified that if a person from the plague-stricken town leaves the town, not fleeing from the plague, but for legitimate work, business or need outside the town, then returns to the town after having fulfilled his objective, then this is permissible. Similarly, if anyone from outside enters for a legiti-

mate reason, then later leaves, this too is permissible.

If a fire had raged in their town, Allah Ta'ala would not have punished them if they had fled from the fire. That is because the property of *ihraaq* is inherent in the fire.

The reason for prohibiting people from entering the stricken area is because of Imaani deficiency. Just view the Imaan of the vast majority of even the Ulama of our era. They all have fallen prostrate at the feet of the atheists because they have *yaqeen* that the disease is contagious. Their argument of the 'Will of Allah', is a hollow, insincere and a hypocritical contention for justifying their obsequious bootlicking of the kuffaar.

Deep in their hearts they believe that the disease is contagious without any exception. They dangle the statement of 'Allah's Will' as a chimeira to hoodwink the ignorant masses and to pre-

sent cover for their baseless kufr interpretation presented to justify and support the atheists. There is a Hadith which mentions that the belief of disease being contagious will not be eliminated from the hearts of Muslims. Because of Imaani weakness, they will always entertain this belief, hence Nabi (Sallallahu alayhi wasallam) forbade entry into the plague zone.

Should they contract the disease outside the plague area, they will attribute it to Allah Ta'ala. But if they contract the disease inside the stricken zone, they will attribute it to what they believe is contagious. Hence, if a person who does not subscribe to any of the kufr protocols contracts the disease, they will say that covid has apprehended him because he had ignored the anti-covid protocols of the atheist masters.

The followers of the kuffaar have resorted to baseless interpretation in

order to legitimize the protocols of the atheists. Even if we should momentarily assume that disease is contagious, we find that Rasulullah (Sallallahu alayhi wasallam) had not resorted to any medication or to any type of protocols. So this is the Sunnah we have to follow regardless of the peripheral argument of disease being contagious or not.

The sole objective of the bootlickers is to Islamically legitimize the haraam protocols, hence they went to extreme lengths to negate the *La adwa* declaration of Rasulullah (Sallallahu

alayhi wasallam).

If they had any sincerity, then even if they believed that disease is contagious, they would not have discarded the Sunnah. They would have advised Muslims to adopt the Sunnah which Rasulullah (Sallallahu alayhi wasallam), the Sahaabah and the entire Ummah had always observed.

Since the commencement of this corona/covid satanism in 2020 March to this day, we did not observe a single one of the kufr protocols, and Salaat continued as usual in our Musjid. In the two years, not a single one of our musallis had died with covid.

Alhamdulillah!

## HADHRAT UMAR'S TAWAKKUL

Whenever Hadhrat Umar (Radhiyallahu anhu) would be overtaken by illness, he would not act according to the advice/prescription of the physician. Once when he was severely ill, the people brought a physician (a Muslim). Ha-

dhlat Umar (Radhiyallahu anhu) said:

"By Allah! If I know that I would be cured by merely placing my hand on my ear, then too I would never do so. Whatever Allah Azza Wa Jal does is best."

# SUPPORT THIS STRUGGLE

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