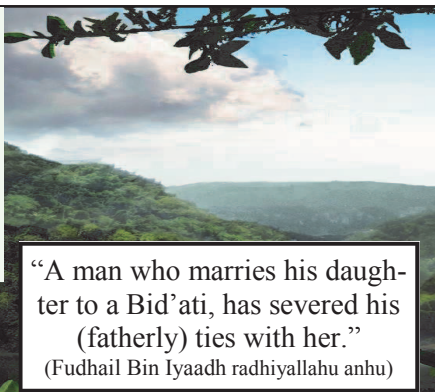


THE MAILS

"VOICE of ISLAM"

P. O. BOX 3393 - PORT ELIZABETH - 6056 - SOUTH AFRICA VOL. 19 NO. 08



"A man who marries his daughter to a Bid'ati, has severed his (fatherly) ties with her."
(Fudhail Bin Iyaadh radiyallahu anhu)



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"Whoever is pleased with a person of bid'ah, Allah Azza wa Jal destroys his goods deeds and expels the Noor of Islam from his heart."
(Fudhail Bin Iyaadh, radiyallahu anhu)

THE JEDDAH FLOODS A MINI-ATHAAB



WHILE PEOPLE WHO lack understanding of the Deen and whose minds and hearts are focused on crass materialism, and who are ignorant of life's purpose, and who have forgotten the Day of Reckoning, say: "WHAT HAPPENED WAS A MAN-MADE PROBLEM", the natural disaster which struck Jeddah and its environs was a mini-Athaab (Punishment) of Allah Ta'ala for all the immorality, disobedience and transgression against Islam perpetrated by Saudi Arabia and its inhabitants.

Intoxicated with oil-wealth, they are too dumb,

deaf and blind to understand what the following Qur'aanic ayat says and means:

"When We decide to destroy a city, we command its affluent inhabitants (to indulge recklessly in transgression). Then they commit immorality in the city. Then the Decree (of Athaab) becomes confirmed on them. Then suddenly We utterly destroy it (the city)."

Natural disasters of this kind are nothing but the Punishment of Allah Azza Wa Jal for the gross *fisq, fujoor* and *kufir* of the people. While Allah Ta'ala grants them respite to plunge headlong in their abyss of immorality and

transgression as the Saudis are presently doing, the respite has its appointed time of termination. When the appointed moment dawns, all hell breaks loose and mini-Qiyaamats are enacted. The Divine Chastisement suddenly apprehends the vile populace and gives them a taste of their misdeeds. The Qur'aan Majeed and the Ahaadith are replete with such warnings and reminders of Allah's Athaab having destroyed powerful nations in bygone times.

Every Muslim of intelligence can clearly observe that the present Saudi regime is journeying along the route of the nation of Aad

and Thamud – the route of destruction. While the regime is too blind to see and understand the Qur'aanic pronouncement of an appointed moment for the destruction of every miscreant, transgressing immoral nation, their intransigence will not avert the dark clouds of punishment and destruction which overhang the Muslim world in general, and Saudi Arabia in particular.

When the moment for the Divine Decree arrives, neither America with all its technology and forces, nor all the oil wealth, etc. will be able to save Saudi Arabia from the fearful Fate Allah Ta'ala has decreed for the *fisq* and *fujoor* which has flowed in the wake of oil wealth and the worship of the American idol. The Saudi regime should recite over

and over, and reflect on the following Qur'aanic ayat:

"For every nation there is an appointed moment (for its demise)."

The manner of demise has already been chosen by the Saudi regime. The Jeddah Flood is merely the messenger to announce the Final Destruction. However, if the Saudi regime who professes to be Muslim, takes lesson from the Flood, repents and resolves to return to the Path of Islam, the Divine Mercy which saved the doomed nation of Nabi Yunoos (alayhis salaam) is still there for succour. Dumb regimes fail to understand that no empire lasts forever. And, Saudi Arabia never was an empire.

*"And only the People of Intelligence derive lesson."
(Qur'aan)*

SANHA' & MJC'S HARAAM BROILER CARRION, FILTH AND BRUTALITY

WRITING ABOUT THE miserable, brutal, haraam broiler chicken industry, the non-Muslim correspondent/reporter, Alyn Adams, portrays this industry in *The Sunday Tribune* as follows:

"The chicken is guaranteed female as cock chicks are routinely suffocated or shredded alive at the hatchery. The arriving females will either be exhausted layers, worn out after producing 300 eggs in a year under an artificially accelerated day-night cycle indoors, or purpose-bred broilers. Those are artificially fattened from birth

to slaughter-weight in just six weeks, by the use of hormones that cause the bird to grow faster than its skeleton can keep up with, leading to several painful fractures.

Whether layers or broilers, they'll have been kept four-to-a-cage in mesh boxes the size of a beer crate, which are often stacked three or four atop each other, so the chickens on the lower levels live in a constant rain of urine and excrement.

High doses of antibiotics keep them, if not healthy at least free of obvious signs of disease, and to prevent them pecking each other as

a result of the stressful overcrowding, their beaks are burnt off without the use of anesthetic.

At slaughter time, they're packed into even more crowded cages for transport to the abattoir, causing more fractures among already brittle bones. At the abattoir, its cheaper to remove their feathers while they're alive..... they're stunned with an electric charge – often also for economic reasons, kept low enough to cause excruciating pain without delivering the unconsciousness ostensibly intended – before they're beheaded. Then

they're deboned and sautéed in a white wine and truffle oil reduction...."

The Sunday Tribune correspondent has mildly described the brutality which is integral to the broiler chicken industry. Cruelty, disease and haraam are the outstanding features of the broiler chicken industry which SANHA and the MJC has halaalized in their insane pursuit for monetary treasures to quench their greed.

Muslims have to examine their conscious and contemplate on the *Rijs* haraam rot and filth which they are consuming. What indeed has happened to Muslims who

have stooped to the level of vultures who relish in diseased haraam carrion? Is there any surprise for the many diseases such as cancer, heart problems, etc. which have overtaken the community? Muslims are supposed to be a nation who consumes nothing but what is Halaal and Tayyib. But the broiler chickens they are so gluttonously devouring are not fit for dogs. Broiler chickens are fit for only the shayaateen. Allah Ta'ala has decreed that such carrion will be the food of the shayaateen. But today Muslims have joined the shayaateen to devour this *Rijs*.

THE EFFECT OF FOOD

FOOD EXERCISES A profound effect on the human being, physically and spiritually. *Halaal Tayyib* food, in addition to producing a healthy physical body, exerts a decisive effect in the process of generating *roohaaniyat* (spiritual lustre) which is so imperative for the ability to practise deeds of virtue,

hence the Qur'aan commands the *Ambiya* (the Messengers):

"O Rusul (Messengers)! Eat halaal (food) and practise righteous deeds."

On the contrary, haraam and filthy/diseased 'food' in addition to physical disease, generates spiritual diseases and completely eliminates the glitter of Imaan and

spiritual stamina. It is for this reason that *khinzeer* (pork) and *maitah* (carrion) have been made haraam. Among all the kinds of haraam 'food' *khinzeer* and *maitah* produce in Insaan the vile attributes of lewdness, obscenity, shamelessness and nudity.

All the physical diseases with which people suffer

nowadays, the lack of spiritual stamina and the cult of immorality (*fisq* and *fujoor*) which are being observed among Muslims, men and woman, are the direct consequences of devouring mountains of *maitah* (carrion) and *rijs* (filth).

Muslims should reflect on themselves so that they begin to understand the meaning of Rasulullah's (sallallahu

alayhi wasallam) statement: "You have been created for the *Aakhirah*." As long as Muslims do not abandon consumption of all the HARAAM CARRION CERTIFIED BY SANHA AND MJC, they will not gain any *roohaaniyat*. Haraam inclines one to sin and Satanism, and creates in one an aversion for *ibaadat* (worship) and *taa'at* (obedience to Allah Ta'ala).

Questions and Answers

THE MAJLIS Q & A
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Q. Premixes are ranges of ready to bake mixtures for scones, cakes, bread, muffins, etc. The product is manufactured by Snowflake. The manufacturers informed me that all their flavoured premixes are alcohol based and contain whey powder. Is it permissible to consume this product?

A. These premixes are haraam. It is not permissible to consume these alcohol based products.

Q. I have some old rare coins. Is it permissible to sell these coins for more than their face value?

A. It is permissible to sell the coins for any price. However, do not exchange them for coins of the same kind. Nickel coins should not be exchanged for nickel coins. Sell the coins for dollar notes. Any price may be charged for the coins.

Q. If in a city there are less than forty Muslim males, may Shaafis still perform Jumuah Salaat?

A. According to the Shaafi Math-hab 40 resident Muslim males are essential for the validity of Jumuah. If there are less than this number, they should perform Zuhr, not Jumuah.

Q. A woman who detests being in violation of Purdah, is forced to work for her living because her brothers refuse to support her. She is unmarried. When she requested her brother to support her, he became extremely abusive and told her to "xxxx-xx - go to work. When you reach the age of 18, you must xxxx-xx and look after yourself." The brother told her to even pay rent although it is her father's house. What must she now do? Whose responsibility is it to maintain a destitute woman?

A. It is not permissible for a woman to leave the home precincts to work for her living in a manner and in an environment where she will be in violation of Allah's Law of Hijaab (Purdah).

It is the Waajib (compulsory) obligation of a woman's male relatives to support her. The responsibility of fully maintaining a woman devolves on the following male relatives by order of priority:

Husband, father, sons, grandsons, brothers, nephews (i.e. brother's sons) paternal uncles, cousins (i.e. paternal uncle's sons), then their sons, and so on.

If she has none of the abovementioned male relatives, or they all are destitute, or they are evil criminals who refuse to maintain her despite having the means, then the obligation of supporting the woman will devolve on the male relatives on her mother's side in the same order of priority as mentioned above.

If there are none such relatives to bear their responsibility, then the obligation will devolve on her female relatives. If they too shirk their Waajib obligation, or they are unable to support her, then the obligation devolves to her closest Muslim neighbours.

Should the neighbours too refuse to maintain her or are unable to do so,

then the duty devolves to the local Jamaat (Muslim organization).

If all of the above people and entities select to be criminals, and flagrantly violate the Shariah by abstaining from supporting the woman, then she has no option but to seek her own income. In so doing she should firstly endeavour to do some home-based work to generate income. At the same time she should make much and constant dua for the Doors of Rizq to open up to enable her to lead an honourable life within the confines of the Shariah.

As for the brother who utilizes sub-sewer language to insult his sister, telling her to 'clear off' (we have interpreted the vulgarity honourably) and work for her living, he should understand that in terms of the Hadith, he is under the constant CURSE (LA'NAT) of Allah Azza Wa Jal, and that his ultimate fate, if he does not make taubah and fulfil his obligation towards his sister, will be to hang upside down in Jahannum. And, perhaps he is unaware of the meaning of Jahannum. It is Hell-Fire. The intensity of its heat constrains even the sun to seek refuge from its terror. May Allah Ta'ala save us all from such a calamity.

Q. "Is Here!" announces Al-Barakah Bank. The reference is to the introduction of a brand new 'Debit Card'. The distinguishing qualities of this brand new debit card are: (1) No administrative charges on monthly active accounts. (2) No charge for in-store purchases. Is this card Shariah-Compliant?

A. Brother, 'shariah-compliant' is a new addition to the litany of riba expletives in the vocabulary of Muslim capitalist financial institutions. The charges, i.e. the haraam riba charges, are hidden. The riba is camouflaged and concealed cunningly and dexterously in numerous shaitaani folds fabricated by the so-called 'Islamic' banks to hoodwink Muslims. Assuming that this particular new innovation, the debit card, itself is free of riba, then too it is not permissible to acquire it from a Muslim-owned bank which reeks of the horrible stench of riba. If compelled by circumstances to deal with banks, the lesser of the evils is to avail yourself of the services of a non-Muslim bank.

Q. Is it permissible to rent a building to a church group for church services?

A. It is haraam to rent land/buildings to a church. A church is an institution of kufr. Hiring land to the church will be aiding kufr and shirk. The Qur'aan Majeed emphatically prohibits aiding in sin and transgression. In fact, according to the Shariah if a non-Muslim asks for the direction to the church, then it is not permissible to inform him because providing such information will also be aiding kufr and shirk.

Q. We in Ghana are followers of the Maaliki Math-hab. Many people are farmers. How should we pay

CELL PHONES RINGING DURING SALAAT

Q. If my cell phone rings during Salaat, what should I do? Must I switch it off or leave it to ring? Will my Salaat break if I switch it off?

A. Generally in most cases, cell phones ring during Salaat because people have no respect for Allah Ta'ala. They have no regard for the Shariah. No regard for the House of Allah. Most people have even haraam shaitaani musical ring tones. Cell phones have become Signs of Qiyaamah. One of these Signs according to the Hadith is that music will become rampant. In the homes, in the streets, in the shops, and now even in the Musjids, music will be the order of the day. Those who enter the Masjid with such cell phones which have musical ring tones are among the worst types of immoral people. In fact, their flagrant transgression aggravated by their shamelessness ushers them to the brink of kufr. Music switching on right inside

the House of Allah Azza Wa Jal is akin to kufr. The vile criminal should repeat his Imaan and renew his Nikah as a precautionary step.

If possible to eliminate the haraam ringing whether music or otherwise, with a single swift imperceptible movement, this should be implemented, and while the Salaat will be 'valid', it will be utterly defective and shorn of much of its abundance of thawaab. The validity of the Salaat does not detract from the fact that the rooh of the Salaat was extinguished when the mind was drawn to the ringing and the act of silencing it was practically implemented. Such Salaat according to Rasulullah (sallallahu alayhi wasallam) will be rolled up like an old dirty garment and from the first heaven it is struck onto the face of the insolent, shameless transgressor. While the physical effect of this striking from the sky is not perceived, the spiritual effect is extremely harmful for one's Imaan.

Zakaat on crops according to the Maaliki Math-hab. What is the Nisaab value for this type of Zakaat? What if the Zakaat was not paid on crops already used and disposed of?

A. The Zakaat which is compulsory on agricultural crops is termed *Ushr*. If the land is naturally watered by rain and the owner does not have to irrigate it, then on all crops grown on such land, one tenth should be paid as *Ushr* and given to the poor. On 10 kg, one kilogram has to be paid as *Ushr*. If the land has to be irrigated, then the *Ushr* is one twentieth, i.e. On 10 kg the *Ushr* will be half a kilogram.

There is no Nisaab value for agricultural crops according to the Hanafi Math-hab. The *Ushr* has to be paid on any amount of crop yielded by the land.

If *Ushr* was not paid on crops already consumed, one should repent and to the best of one's ability estimate the amount consumed, and pay the *Ushr*.

There is very little difference between the Hanafi and Maaliki Math-hab on the rules of *Ushr*. However, the Maaliki Math-hab has an *Ushr Nisaab* which is five *Ausaaq*. Thus, according to the Maaliki Math-hab, if the harvest is less than 5 *Ausaaq* (plural of wasaq), then *Ushr* is not incumbent. A *Wasaq* equals 320 *Baghdaadi Ritl* (pounds). We are not sure how many kilograms this is. According to one calculation, a *Wasaq* is about 190 kilograms. Perhaps some Maaliki Ulama at your end knows the equivalent in kilograms of 5 *Wasaq*. Meanwhile, the safest is to simply give one tenth/one twentieth, as the case may be, of one's agricultural crops as *Ushr* to the poor. This will ensure correct discharge of the obligation.

Q. Is it compulsory for a man to make Qur'baani for his minor children?

A. It is not compulsory.

Q. Is it permissible to use blood as a fertilizer. Nowadays blood is used to enhance the quality of the fertilizer.

A. It is haraam to use blood in fertilizer regardless of the better quality of the resultant fertilizer. Every act of obedience to the Shariah is accompanied by a trial which Allah Ta'ala ordains as a test for our Imaan. Irrespective of the benefits in the haraam substances, the Muslim simply turns away from haraam and contents himself with what is halaal.

Q. Is it permissible to use human faeces as fertilizer?

A. Using any kind of faeces, human or animal, for fertilizer is not permissible.

Q. From Madinah to Makkah there are three Meeqaat: Zul Hulaifah (Beer-e-Ali), Juhfah and Masjid-e-Aishah. A person proceeding to Makkah passes Zul-Hulaifah and Juhfah without Ihraam. He dons Ihraam in Masjid-e-Aishah. Does he have to pay the Dumm penalty? The uzar for this are certain laws of the Saudi government, which does not permit this particular person to go for Hajj, but he is allowed to go for business, etc.

A. Masjid-e-Aishah is in *Hiel*. It is not a *Meeqaat* for an *Aafaaqi*, hence it may not be argued on the basis of *Juhfah*. While passing *Zul Hulaifah* without *Ihraam* and donning *Ihraam* at *Juhfah* will be valid, albeit *Makrooh*, the *Aafaaqi* will have to pay *Dumm* if he dons *Ihraam* at *Musjid-e-Aishah* and does not return to the *Juhfah Meeqaat*. The *uzar* (reason) mentioned by you does not render *Musjid-e-Aishah* a valid/lawful *Meeqaat* for an *Aafaaqi*. If he does not return to *Juhfah*, then *Dumm* will be *Waajib*.

Questions and Answers

THE MAJLIS Q & A
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Q. We are 2 partners in a property. I am a 10% partner. How should this partnership share the expenses on this property. Should I not pay only 10% of the rates, etc.?

A. Partners in any joint partnership venture share in the nett profit according to their percentage shareholding. The nett profit is after deducting all the expenses incurred on the property such as rates and normal maintenance. The 10% partner will be paying 10% of the expenses whether his share is calculated in the nett profit or in the gross profit. The end result will be the same. He pays only 10% of the expenses. The following two examples illustrate this.

Two partners own a property. Partner A owns 90% and partner B 10%. The monthly rental is R12,000 and the total expenses are R2,000.

*** First method of calculation**

Rental	R12,000
Less expenses	2,000
Nett Profit	R10,000

Partner A's 90% share	R 9,000
Partner B's 10% share	1,000
	R10,000

*** Second method**

Rental	R12,000
Partner A's 90% share	R10,800
Partner B's 10% share	1,200
	R12,000

Expenses	R 2,000
Partner A's share of expenses	
90%	R 1,800
Partner B's share of expenses	
10%	200
	R 2,000

Partner A's profit share after deduction of his 90% share of the expenses:	
90% Profit	R10,800
Less 90% of expenses	1,800
Nett profit	R 9,000

Partner B's profit share after deduction of his 10% share of the expenses:	
10% Profit	R 1,200
Less 10% of expenses	200
Nett Profit	R 1,000

In both methods of calculation, the nett profit accruing to the partners is the same.

Q. A person without having the intention of going to Makkah goes to a place in Hiel. After a day or so, he decides to go to Makkah for business. He thus is allowed to enter Makkah without Ihraam. Then on 8th Zil Hajj he suddenly decides to perform Tamattu Hajj. Is it permissible?

A. This person who has become like a resident of *Hiel* cannot make *Tamattu*. He can make *Ifraad*.

Q. A Maulana says that the upper part of a woman's hand from the wrist (towards the fingers) is aurah for Salaat as well as for ghair mahrams. He says that her Salaat is not valid if the upper part of this portion of the hand is exposed. Is this correct?

A. The respected Molvi Sahib has erred in propagating the view that the

upper part of the female's hand is part of her *Satr* for Salaat. The official verdict of the Hanafi Math-hab is that the hand from below the wrist to the fingers is excluded from the *Satr*. This part of her hand is not aurah for ghair mahram males.

Q. What is the status of refraining from cutting the nails and hair during the first ten days of Zil Hajj? Is abstention necessary, or is it permissible to cut?

A. Rasulullah (sallallahu alayhi wasallam) had issued a positive, clear and explicit command for those who intend making *Qur'baani* to abstain from cutting the hair and nails from the 1st Zil Hajj until after sacrificing one's animal. When Rasulullah (sallallahu alayhi wasallam) had issued such an emphatic instruction, then it is deviation and deprivation to ask whether abstention is necessary or not. It is necessary to obey every command of Rasulullah (sallallahu alayhi wasallam) regardless of its technical classification in *Fiqh*. Whether a command of the Shariah is technically *Waajib* or *Mustahab* is irrelevant when it comes to the issue of *amal* and love for the Sunnah. However, if someone was so unfortunate and careless that he had abstained from removing the underarm and below navel hairs and from cutting his nails for so many days that the maximum of forty days expires during the first ten days of Zil Hajj, then it will be *Waajib* to cut the nails and remove the hairs. Apart from exceptional cases, abstention is necessary. Acting in conflict with the Sunnah is not permissible. Abstention from the Sunnah for no valid reason is a sign of *Imaani* deficiency. The general malady underlying questions of this nature is such *shaitaaniyyat* which Imaam Maalik (rahmatullah alayhi) described as *zindaqah* (heresy/kufr).

Q. I am in my 60's. I have the habit of looking at women and admiring them. I was told that it is impermissible in Islam. What are the sources of this impermissibility? Is it haraam? Is there punishment for this act?

A. The sources for the impermissibility of casting lustful gazes at the opposite sex are the *Qur'aan* and *Ahaadith*. Yes, it is a haraam act. It has been dubbed *zina of the eyes and zina of the heart* by Rasulullah (sallallahu alayhi wasallam). Yes, the punishment is severe. It comes in the *Hadith* that hot iron rods will be inserted in such evil lustful eyes of *zina* on the Day of *Qiyaamah*. You – a man in his 60's – with one leg deeply embedded in the grave casting such evil glances should be ashamed of yourself. On the eve of your death and meeting with Allah Ta'ala, you behave as if you do not believe in the omnipotent presence of Allah Ta'ala watching you nor in the 24 hour presence of the two Recording Angels. Repent and make preparations for your *Qabr* (grave). May Allah Ta'ala save us all from the evil of our nafs.

Q. A lady desperately wishes to in-

HIJAAMAH OR CUPPING

Q. Is it permissible to perform cupping (Hijaamah) on any day of the week?

A. Performing cupping (*Hijaamah*) on just any day is fraught with grave danger to the body as mentioned in the *Ahadith*. *Hijaamah* should not be done on Wednesdays, Fridays and Saturdays. *Hijaamah* should also not be practised while the *hilaal* (crescent moon) is waxing. It should be done once the moon starts waning, i.e. from 15th of the lunar month. It is also preferable that it should not be a cloudy day. The recommended days are Sunday, Monday, Tuesday and Thursday. The best day is a Tuesday which coincides with the 17th of the lunar month.

While it is discouraged to perform it on the other days, it is not haraam. Nevertheless, the *Hadith* warns of dire consequences – diseases – if done on the other days. It is therefore inadvisable to act in conflict with the advice of the *Hadith*.

Q. Is Hijaamah restricted to only curing disease or is it permissible for general health reasons also?

A. *Hijaamah* is not discouraged for general health reasons. Rasulullah (sallallahu alayhi wasallam) would practice it for general health.

Q. Is there a recommended frequency for Hijaamah?

A. There is no recommended frequency for practising *Hijaamah*.

Q. Is it permissible to charge a fixed fee for Hijaamah services?

A. It is permissible to charge a fixed fee. The earning is lawful.

Q. Does Hijaamah break the fast?

A. While *Hijaamah* during fasting is discouraged, it is permissible. The *Hadith* in which prohibition during fasting is mentioned is *Mansookh* (abrogated) by the later practice and permissibility. The fast does not break.

Q. Does Hijaamah deal only with wet-cupping?

A. *Hijaamah* refers to only wet-cupping. If there are benefits in the other forms, these too will be permissible.

NOTE: According to the instruction of Rasulullah (sallallahu alayhi wasallam), the extracted blood should be buried, not thrown down the drain. It should be buried in such a place where dogs will not dig it up. The blood of two persons should also not be mixed.

vest her money and wants to know if there are any Shariah compliant groups to invest in. If not, what advice is there for her?

A. There is no Shariah compliant bank or institution where one could invest. All so-called 'Islamic' bank advertising 'shariah' compliant products are in fact capitalist *riba* banks. Do not be misled by their deceptive advertising and their mercenary 'shariah' boards of *molvis* and *sheikhs*. They are all described in the *Hadith* as 'slaves of gold and silver'. In view of this difficulty, the best and safest investment is to buy gold coins (*krugerrands*). The price is always rising. And, even if it temporarily falls, the gold itself remains the same. People who had bought gold coins 3 years ago have gained immensely. May Allah Ta'ala grant much *barkat*.

Q. A non-Muslim friend requests a copy of the English translation of the Qur'aan Shareef. Is it permissible to give him a copy?

A. It is not permissible to give a *Qur'aan* to a non-Muslim. The sanctity of the *Qur'aan* *Majeed* will be defiled by the non-Muslim. Even a Muslim may not touch the *Qur'aan* *Majeed* without *wudhu*. A non-Muslim is perpetually in the state of *janaabat*. It is haraam to give such people the *Qur'aan* *Majeed*.

Q. Why is it not permissible to perform Janaazah Salaat in the Musjid?

A. *Janaazah* Salaat is not permissible in the *Musjid* because this is the ruling of the *Shariah*.

Q. A building is owned by several partners. Some partners want to

upgrade the building while others refuse. If the building is upgraded, the income will be substantially more. How should this impasse be resolved?

A. It should be intelligently resolved. The benefits of upgrading the building should be explained to the others. Or, offer to purchase their shares. It is not permissible to beautify or adorn a building without the consent of all the partners who own the building. According to the *Shariah*, a partner who is in charge of a jointly owned building is allowed to spend from the rental income only on absolute needs of the building, i.e. maintenance, rates, and repairs in general. If some partners wish to decorate/ beautify the building while others refuse, then those who insist on beautifying the building will have to bear the cost of the renovations. Those who refuse consent will not share in the cost of renovations. Those who insist that it be renovated will have to bear the cost.

Q. It has been alleged that SANHA and MJC net millions of rands every year in the form of halaal certificate and related *riba* fees. Do their members feed this haraam income to their families? Do they establish businesses with this haraam money in their quest for the dunya?

A. Rasulullah (sallallahu alayhi wasallam) said that a time will dawn when Muslims will not be concerned with *halaal* and *haraam*. Their objective will be only money. Whether it comes in a *halaal* or a *haraam* way, will not be their concern. As long as the money comes they will voraciously

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digest it, regardless of it being haraam. Men whose hearts have become sealed, eyes blinded, ears deaf and tongues spiritually dumb are driven on by lust. In their insane quest for money they destroy themselves and their families. Generally haraam money goes down the sewer drain in haraam ways. Thus it is seen that these haraam 'halaal' certificate vendors, SANHA in particular, spend wildly and recklessly jetting from place to place, participating in carnivals, shows, camping, picnicking, merrymaking, wining, dining and the like. They have ample haraam riba funds for such haraam ventures. Their villainy lies in their dastardly deception that they are perpetrating all these haraam activities in the name of Islam. They callously use 'halaal' as a front to bamboozle unwary and ignorant Muslims. Their haraam carrion trade is worse than the haraam trade of prostitutes.

Q. Do they allocate any of their ill-gotten 'profits' for charity work?

A. People whose food is haraam, clothes are haraam, vehicles are haraam, houses are haraam, 'wages' are haraam never gain the *taufeeq* to spend in charity. Allah Ta'ala does not accept haraam funds in His Path, hence these haraam certificate vendors do not acquire the *taufeeq* to spend in the Path of Allah Ta'ala.

Q. I like to eat deer meat. Is it permissible to go hunting? I enjoy being in the forest around animals and rabbits.

A. Enjoying being in the forest and around animals is entirely apart from hurting and killing animals. While it is permissible to be around animals and in the seclusion of the forest, it is not permissible to kill animals for no valid reason. Nabi Isaa (alayhis salaam) did curse a hunter, and Rasulullah (sallallahu alayhi wasallam) said that the hunter is 'ghaafil' (oblivious, careless – a good for-nothing kind of a person). It is haraam to kill animals for sport. There are many things which our nafs likes. We should not simply submit to the desires of the nafs and satisfy its urges and demands even at the cost of hurting, harming and killing animals. Allah Ta'ala has made available for you numerous kinds of food – meat and non-meat foods. Satisfy your nafs with the many varieties of food. It is not permissible to hunt and kill animals merely because you like to eat deer meat. Your livelihood is not linked to hunting as is the case in some communities. Therefore, it is not permissible for you to hunt.

Q. I have some old nickel and silver coins which I can sell for much more than their face value. Will it be permissible?

A. It is permissible to sell the coins for any price. However, do not exchange them for coins of the same kind. Nickel coins should not be exchanged for nickel coins. Sell the coins for notes. Any price may be charged for the coins.

Q. Shaikh Tantawi of the Al-Azhar

university in Egypt has criticized the Niqaab and has urged that it be banned. Please comment.

A. Modernists and liberal so-called sheikhs are propagating against many teachings of Islam. We have answered the type of ignorance which Tantawi propagates in our booklet, Qur'aanic Purdah which refutes the baseless contention that Hijaab is a mere 'custom'. The ignorant sheikh has lost the road.

Q. If a musaafir performs Salaat behind a resident (muqem) Imaam, should he perform only two raka'ts?

A. The musaafir should perform the full Salaat if he is behind a muqem Imaam. He should not complete after two raka'ts.

Q. In one graveyard I saw the Athaan being recited at the graveside. Is this a valid practice?

A. It is not permissible to recite the Athaan at the graveside. This is an innovation.

Q. At which aayat should Sajdah be made in Surah Swaad? At the end of aayat 24 or 25?

A. In Surah Swaad, the Sajdah should be made at the end of aayat 25 on the word, *Ma-aab*.

Q. A married woman committed adultery and a child was born. What is the status of the child with regard to legitimacy and inheritance? While the woman denies that the child is of the other man, DNA tests refute her claim. Are DNA tests valid in the Shariah?

A. According to the Shariah, the child will inherit. Since the child was born in wedlock, the Shariah rules that it is legitimate. DNA tests have no validity in terms of the Shariah regarding legitimacy or illegitimacy of a child. The child will inherit since it is legitimate according to the Shariah. The adulterer has no claim and no right over the child.

Q. One of the travel agents has announced to his Haj group that on the night of Muzdalifah at 12:00 a bus will come and pick up all those who are on wheelchairs and will take them to their rooms in Azizia. They should come out of Ihraam in Azizia because others will be appointed to pelt the Jamarat for them. What should the Hajis on wheelchairs do in this case?

A. Someone may execute the Rami on behalf of those in wheelchairs. However, a condition for the validity is that the sick person himself/herself should instruct someone to do the Rami. If the ailing persons instruct the agent to appoint someone to do their Rami, it will be valid. If the wheelchair people accept the announcement of the agent prior to the Rami it will be as if they have instructed him to appoint others to do the Rami on their behalf. Since the ailing persons have a valid reason, Dumm will not be Waajib on them for missing the Wuqoof of Muzdalifah.

It is not permissible to come out of Ihraam in Azizia. Azizia is not part of the Haram, hence Dumm will be Waa-

THE BEARDLESS CHAP

Q. An Egyptian Qaari is visiting the country. Some Musjids have refused permission for him to recite Qiraa't because he is beardless. Where in the Qur'aan does it say that a beard is compulsory? Why the fuss about his beard? Who are we to judge?

A. A non-Muslim poet made a very apt comment about beardless fellows. He said: "I doubt the sapling courage that goes without the beard." Well we doubt the Imaan that goes without the beard. It is not permissible to allow the faasiq qaari the Musjid platform to show off his recital. Rasulullah (sallallahu alayhi wasallam) said that the Arsh of Allah shudders when a faasiq is praised. As for your request for a Qur'aanic reference for the beard, first inform us: where in the Qur'aan is it said that:

- ◆ Five Fardh Salaat should be performed daily
- ◆ Fajr has 2 raka'ts Fardh, Zuhr 4, Asr 4, Maghrib 3, and Isha 4
- ◆ Witr Salaat
- ◆ All the Sunnatul Muakkadah raka'ts
- ◆ Every raka't has one Ruku' and two Sajdahs
- ◆ After every second raka't, there has to be a Qa'dah
- ◆ In every Qa'dah, Ta-shahhud should be recited
- ◆ Durood and Dua should be recited

jib if they shave/cut their hair in Azizia despite being released from Ihraam with the sinful cutting/shaving. Furthermore, those who are performing Hajj Tamattu' are not permitted to come out of Ihraam before their animals have been sacrificed. Only after sacrificing their animals will it be permissible to be released from Ihraam. Those who violate this Waajib sequence will have to pay the Dumm penalty which is a sheep/goat to be sacrificed in the Haram.

Q. Which colour is more virtuous for the Ihraam of a woman?

A. A woman may wear any dull colour clothes during Ihraam. There is no specific colour.

Q. Where is the well in which Rasulullah (sallallahu alayhi wasallam) cast his mubaarak Saliva?

A. The well in which Rasulullah's mubaarak saliva was admixed has been destroyed by the immoral Saudi government.

Q. There are five brothers who have equal shares in all their businesses. One brother had worked more and had made much effort without receiving payment. They now want the partnership to be dissolved. Can the brother who did more work ask for compensation?

A. In terms of the Shariah the assets of the partnership enterprises on dissolution will be divided in proportion to the shareholding of the partners.

- ◆ Salaam, and two Salaams should be made
- ◆ Sajdah Sahw should be performed when an error pertaining to the Waajib acts is committed, and no Sajdah is required when an error regarding the Sunnat acts is committed.
- ◆ 2.5% Zakaat should be paid
- ◆ Zakaat is not compulsory on precious stones
- ◆ Zakaat is compulsory on 200 sheep/goats, not on 199.

In short, where in the Qur'aan are the references for the thousands of masaa-il of the Shariah? After you have educated us in this regard, we shall, Insha'Allah educate you regarding your request for Qur'aanic reference for the beard. If you are too stupid to see the clear proof for the beard in the Qur'aan, then supplicate to Allah Ta'ala to open up your blind eyes and your clogged brains.

The fuss is because a Muslim is not allowed to turn his back on Rasulullah (sallallahu alayhi wasallam) and ignore Allah's commands which Nabi-e-Kareem (sallallahu alayhi wasallam) had delivered to the Ummah.

The question about judging, you should ask Rasulullah (sallallahu alayhi wasallam) if you are granted the opportunity of meeting him in Qiyaamah. Ask him (sallallahu alayhi wasallam) why he had made such a 'fuss' about beardless fussaag.

Each partner in this case has to receive 20% of the total assets, that is, 20% of the buildings, 20% of the cash, 20% of the equipment, 20% of the stock and 20% of whatever other assets there may be. The partner who had devoted extra time and effort in the partnership is not entitled to more than the others. He is not entitled to any compensation for his efforts in the partnership. His only claim according to the Shariah is his 20% of the assets. In the last issue of *The Majlis* (Vol.19 No.7) there is an article on the topic of *Dissolution of Partnerships*. Do read the article for a better understanding of this issue.

Q. I did not make my Waajib Qur'baani for the past seven years. Can I compensate for the seven years by slaughtering a bull or give its price in cash to the poor?

A. When making qadha Qur'baani, a share in a bull/cow/buffalo will not be valid. If a bull is slaughtered for Qadha Qur'baani, it will be only for one Qur'baani. It will not be in lieu of seven shares for seven years. For each year a goat/sheep has to be made Qur'baani. Alternatively, you may compensate by giving the price of an animal (not of a share) as Sadqah to the poor for one Qur'baani. For the seven years of Qadha Qur'baani you have to give seven such amounts as Sadqah. The meat of Qadha Qur'baani is halaal for only poor Muslims. If

Questions and Answers

THE MAJLIS Q & A
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you are not by the means to make the Qadha Qur'baani or compensate with money all at once, then you may effect the compensation over a period of time -- over the year or over a couple of years. It is not necessary to make Qadha Qur'baani during the Days of Qur'baani.

Q. I have read that there are four schools (Silsilahs) in Tasawwuf. I am a new Muslim. I am making taqleed of the Shaafi' Math-hab. Can I select any School of Tasawwuf which I prefer?

A. The Tasawwuf Silsilahs are not related to the Math-habs. Followers of any Math-hab may follow any one of the four Tasawwuf Silsilahs for their moral and spiritual reformation. It depends on the guide whom one is following. If the spiritual guide belongs to the Chishti Order, then his mureeds will also be following the Chishti Silsilah. Those who have a Naqshabandi Shaikh will be Naqshabandis.

In this matter you cannot choose a Silsilah as you would choose one of the four Math-habs. You have to search for an uprighteous Shaikh who follows the Sunnah strictly and who is an authentic Shaikh of a Silsilah. Then you have to accept him as your spiritual guide, and you will follow his Silsilah.

Regarding the Tasawwuf Silsilahs, be warned that in the present era all the Silsilahs have degenerated into bid'ah groups. Their 'tasawwuf' is a hotch potch of innovated ritual practices which have no relationship with the Shariah. While they have retained the designations of the Silsilah, they are bereft of the teachings of the Silsilahs. They all have lost the Path. They grope in the darkness of bid'ah. In these circumstances the authoritative Mashaikh of Tasawwuf advise that one should study the kitaabs of the Auliya who provide much moral and spiritual guidance in their writings. Then follow as best as you can. Also refer to reliable Ulama of the Sunnah for guidance in such matters.

Q. A food particle which was stuck in between the teeth was loosened and it went down the throat. Is the fast broken?

A. If a particle of food the size of half a pea or more becomes unstuck and is swallowed, it will nullify both the Salaat and the Saum (Fast).

Q. The Imaam eats and drinks haraam food. Should I follow him in Salaat?

A. If the Imaam eats and drinks haraam, then it is haraam to appoint him to lead the Salaat. Salaat should not be performed behind a man who consumes haraam. Perform Salaat in another Musjid. If there is no other Musjid, then a few concerned brothers should establish their own Jamaat Salaat even in a house if this evil imam is not replaced.

Q. I am a Maaliki. If the Imaam is performing Asr Salaat, can I join the Jamaat to perform Qadha of Zuhr which I had not yet performed?

A. It is not permissible according to the Maaliki and Hanafi Math-habs for a person to join the Imaam whose Fardh Salaat differs from the Fardh of the muqtadi. You may not join the Jamaat performing Asr if your intention is to perform Zuhr qadha.

Q. I joined the Isha Fardh Jamaat late. The Imaam had made a mistake by performing only 3 raka'ts. Nobody corrected him. After the Salaat the musallis informed the Imaam of the error. The Salaat was then performed again. However, I as a Masboq did not know about this error. I stood up to complete my missed raka'ts. Was I supposed to have broken my Salaat and join the Salaat which was being repeated or was I correct by having completed my Salaat alone as a Masboq?

A. Since the Imaam's Salaat was not valid, your Salaat too was not valid. The Salaat which was again performed is not a 'repetition'. The first Salaat was simply not valid, hence the Imaam performed a new Salaat. You were supposed to have joined the Salaat which was being performed afresh.

Q. Is it permissible to operate a snake park or a zoo and charge fees for viewing the animals?

A. It is not permissible to charge fees for viewing animals. Fees cannot be

OBEDIENCE TO HUSBAND - HOW FAR?

Q. How far should a woman go in obeying her husband? My husband insists that I should join the ladies jamaat. He argues that women in these days leave the house anyway to visit haraam venues like malls, etc. If they leave home to attend jamaat programmes, it is much better. Please advise.

A. Rasulullah (sallallahu alayhi wasallam) said that it is not lawful to obey anyone in any act which is disobedience. Obedience in sinful acts is not permissible even if the one who orders this commission is a mother, father or husband. The Qur'aan and the Sunnah - the Shariah - prohibit women to attend the Musjid for even the Fardh Salaat. Your husband has made the basis of his argument, the practice of women to "visit haraam venues". This is a fact. Women nowadays have no qualms about leaving the home to visit haraam venues. His argument is therefore valid for wandering and prowling women who are Muslim outwardly, but who have eliminated their Imaan by their flagrant denial of Allah's Commands. For such women your husband's argument is valid.

If you are among the women who visit haraam places and prowl the streets, malls and similar venues, as the women to whom your husband refers, then your husband is correct. Instead of visiting haraam places, participate in the Deeni activity. This stratagem applies to only those women who are already on the streets - those women whose feet have become loose and who have lost their haya, and who are not prepared to remain indoors as the Qur'aan and Sunnah requires them to do.

However, if you are a Purdah

Nasheen lady who does not leave the home to "visit haraam venues" as argued by your husband, then it will not be permissible to leave the home precincts to attend Tabligh Jamaat activities. If you are not a woman who simply barge out of the house to be in haraam venues, then it is wrong and unjust for your husband to analogize you with those women who visit haraam venues. His argument is valid only for those women who visit haraam venues. His argument has absolutely no validity if directed to Purdah Nasheen ladies. And Purdah Nasheen does not apply to women who wear some sort of 'niqaab', some sort of mock 'cloak' with jeans and tops partly concealed. They are the wanderers and even nocturnal prowlers for whom your husband's argument holds validity. Now you should categorize yourself to see in which group of women you fit. May Allah Ta'ala bestow good hidayat to you and your husband.

It is haraam for a husband to compel his wife to leave the house for any Deeni activity. This prohibition is emphasized by the fact that the Sa-haabah had unanimously prohibited their womenfolk from attending the Musjid for even Fardh Salaat, and that was in Islam's noblest age of piety. This prohibition has greater emphasis and effect today in the immoral environment we are living in. The husband who compels his wife to leave the home precincts for outdoor activity, be it of a Deeni nature, commits a grievous major sin. He flagrantly violates the Qur'aanic prohibition. Obedience to the husband is Waajib in only permissible acts, not in impermissible issues.

Q. How does The Majlis reconcile its legal action against SANHA with its frequent criticism of kuffaar courts? How can the secular court decide an issue of the Shariah?

A. Firstly, the court action has not been instituted by *The Majlis* as SANHA and its carrion cohorts falsely propagate. The action has been taken by the organization, *Scholars of The Truth*. Regardless of the affiliation and affinity which there may be between that organization and *The Majlis*, *The Scholars of The Truth* is a separate entity apart from *The Majlis*. In making this clarification, *The Majlis* is not distancing or dissociating from the stand taken by the *Scholars of The Truth*.

CARRION: COURT PROCEEDINGS

The legal route adopted by Scholars of The Truth is correct and we fully support that action. The Scholars of The Truth is not asking the secular court for a Shar'i ruling. The application is to ask the court to declare SANHA and MJC to be liars who are misleading the Muslim community with false claims and false advertising. The Scholars of The Truth is only informing the court that the chickens are not Halaal on SANHA's and MJC's own version. Scholars of The Truth is not asking the court to accept its interpretation of halaal and reject SANHA's interpretation. The only issue to be decided is whether SANHA and MJC are speaking LIES and misleading the Muslim

community with false advertising. It is obvious that the secular court cannot issue a Shar'i verdict. The chickens are carrion and will remain haraam carrion irrespective of the direction the court's ruling will go. Whether the court accepts or dismisses the application of Scholars of The Truth, the haraam carrion status of SANHA and MJC certified carrion will remain unchanged.

Scholars of The Truth is making an attempt to get the court to prevent the carrion halaalizers from false and misleading advertising. Haraam and Halaal are pure Shar'i issues which are beyond the scope and jurisdiction of secular courts. The case pertains to LIES, and nothing more.

frequenting these places are a sabab for zina of the eyes and heart. Snake parks and zoos are places of amusement for which fees are not permissible.

Q. When I was small I stole \$300 from my sister. She is no longer alive. She has two daughters. How should I compensate?

A. Return \$300 to your sister's daughters. Give each one of them \$150. You need not inform them that you are compensating a theft committed by you many years ago. Give it to them as a gift.

Q. Is it compulsory to make Qur'baani for minor children?

A. Although not compulsory, it is permissible to make Qur'baani for one's minor children.

Q. I make Qur'baani every year for my parents. Is this permissible?

A. If your parents are alive, then before making Qur'baani for them, you have to inform them and obtain their consent. If they are deceased, you may make Qur'baani for them and the tha-waab will be transferred to them.

Q. Every year I make one
(Continued on page 12)

THE CORRUPTION CONFIRMED BY SANHA

SANHA, the erstwhile implacable enemy of the MJC – now turned bosom confidant in the stand against the Haqq – had reliably and authoritatively established the following haraam malpractices of the MJC:

- ◆ Non-Muslim slaughterers killing animals at MJC certified plants.
- ◆ Neck-cutting was extremely haphazard even where the slaughterers were supposedly Muslim. This prompted Hadhrat Maulana Yunus Patel Sahib to issue the fatwa: "Haraam according to all four Math-habs."
- ◆ 100% lack of Muslim supervision at all levels.
- ◆ Haraam ingredients, even pork, blood and wine used in MJC certified products.
- ◆ Haraam imported chickens marketed 'halaal'.
- ◆ Inspection of certified plants almost nil.

- ◆ Chickens put to death tortuously in scalding waters.
- ◆ Dead chickens also slaughtered
- ◆ Line speed on which chickens conveyed upside down was excessive
- ◆ Refusal to allow independent unannounced inspections of its certified plants.

Now when SANHA denies the carrion corruption in which MJC and itself (SANHA) indulge, ask Navlakhi and the other SANHA miscreants if the abovementioned charges against the MJC have been made in its 223-Page document or not. Navlakhi has become adept for the masses in the art of diversion and deception. Grab him by his cloak of deception, clobber him with the explicit charges and demand clear answers to the abovementioned revelations which SANHA has levelled

against the MJC.

Today we and others are levelling the very same charges against SANHA. SANHA has surpassed the MJC in the perpetration of haraam shenanigans. The MJC's disease of lack of Halaal-Haraam perception is today SANHA's cancer.

ACCORDING to the Hadith when a sin is committed, a black dot is formed on the heart. If the sinner immediately repents, the dot is erased, leaving the spiritual heart in its former state of glitter. If the sinner refrains from taubah (repentance), the dot remains and becomes solidified. This state of darkness results in a degree of spiritual weakness.

When the person again sins, another dot of darkness/corrosion appears on the heart. The size and intensity of the dark dot is related to the magnitude of the sin. Abstention

OVER-CONFIDENT!

"What! Are the inhabitants of the cities confident that Our punishment (of Allah) will not overtake them during the night whilst they are sleeping? What! Are the inhabitants of the cities confident that Our punishment will not overtake them during the day whilst they are indulging in play (and

amusement)?

What! Are they confident of Allah's Plan (that His Punishment will not suddenly apprehend them)? It is only a nation of losers who are confident of Allah's Plan (i.e. it will not apprehend and destroy them)." (Surah A'raaf)

THE DOT ON THE HEART

from Taubah, increases the area of darkness on the heart since two dots have now amalgamated.

With each sinful deed, the area of darkness spreads with an additional dot of darkness being added as a consequence of abstention from Taubah. Finally the entire spiritual heart is enveloped in spiritual darkness. When this stage has been reached, all perception of the villainy and notoriety of sin is eliminated. Man then sins recklessly and flagrantly.

All shame is eradicated, and the sinner slides down the abyss of darkness. If Allah's Fadhl is not ordained for him, he will remain beyond the confines of redemption. May Allah Ta'ala save us from such perdition. Always hasten to repent immediately after a sin has been committed, be the sin 'minor'. Remember and understand well that in relation to Allah Azza Wa Jal, no sin is 'minor'. Even 'minor' sins can have disastrous consequences – even elimination of Imaan.



KHIYAANAT OF TIME IS THEFT

ADVICE FOR EMPLOYEES OF DEENI INSTITUTIONS

IN THE Qur'aan Majeed, Allah Ta'ala taking an oath by the sanctity and significance of Time, says:

"I take oath by Time! Verily man is in (a state of) loss except those who have Imaan, practise righteous deeds and admonish mutually (one another) with the Haqq and (also) mutually admonish with Sabr."

(Surah Al-Asr)

Both wealth and time are the bounties of Allah Azza Wa Jal. However, Allah Ta'ala takes an oath by His bounty of Time, not by His bounty of wealth. Time being made the subject of The Divine Oath highlights the elevated status of Time, its importance and significance.

While all people understand and accept that misappropriation of another's wealth – stealthily appropriating someone's money, etc is theft, few are the people who understand that misappropriation of Time is likewise theft in the very real sense, except that the technical or *Fiqhi* definition does not bring Time within its purview. Nevertheless, Time is an extremely important and delicate *Amaanat* (Trust). Misappropriation or stealing Time will have a dire sequel in the Akhirah. Regarding the observance and fulfilment of *Amaanat*, the Qur'aan Majeed states:

"Verily, Allah commands you to fulfil Amaanat to their rightful owners."

(Surah Nisaa', Aayat 58)

Describing the attributes of the honourable persons destined for Jannat, the Qur'aan Majeed states:

"They (are such people) who observe their Amaanaat (Trusts) and pledge."

(Ma-aarij, Aayat 32)

Warning against abuse of *Amaanat*, Allah Ta'ala says in the Qur'aan Shareef:

"O People of Imaan! Do not betray Allah, His Rasool, and then you abuse your Amaanat whilst you know." (Al-Anfaal, Aayat 27)

Abuse of *Amaanat* in this ayat is coupled to betrayal of Allah Ta'ala and His Rasool.

The aforementioned Qur'aanic verses, as well as several other aayaat and ahaadith bring *Amaanat* – its observance and its misappropriation – within their general scope. While there are numerous kinds of *Amaanat*, the scope of this *naseehat* is confined to the abuse of the *Amaanat* of Time perpetrated by Deeni personnel – Madrasah Ustaadhs, Musjid Imaams and workers in general of Deeni organizations.

All paid employees of Deeni institutions should well understand that with regard to observance of the Time for which they are paid and the fulfilment of this *Amaanat*, they are exactly in the same position as all employees in mundane fields, e.g. factory workers, shop staff, office staff, etc. The halloved Deeni positions do not differentiate between mundane workers and Deeni personnel

in the matter of fulfillment of the *Amaanat* of Time. In other words, a Maulana teaching in a Madrasah or the Imaam of a Musjid or any other worker in a Deeni organization is not excused from observance and fulfillment of the *Amaanat* of Time by virtue of the lofty posts they occupy. Both sets of employees are required by the Shariah to fulfil the *Amaanat* of Time, not to abuse Time, not to steal Time and to refrain from betraying their employers, be such employers of worldly institutions or Deeni institutions.

A disease existing in almost all workers of Deeni institutions is the *khiyaanat* (abuse) they commit in the Time for which they obtain wages. In fact, they do not even consider their theft of Time as being *khiyaanat* which is a major sin. Madrasah Ustaadhs step late into classes. Even if an Ustaadh arrives five minutes late or leaves five minutes earlier than the stipulated time, he is guilty of *khiyaanat*. An Imaam who is absent for even one Salaat without valid reason, is guilty of *khiyaanat*. Any worker of a Deeni institution who arrives late for work or who leaves earlier than his stipulated time, is guilty of theft of Time or *khiyaanat*.

An evil attitude of Deeni personnel who are guilty of *khiyaanat* in Time, is their annoyance and objection if a deduction is made in their salaries for the time they were absent. Their conscience does not jar their hearts when they abuse the *Amaanat* of Time for which they are paid. But if a deduction is made, they illogi-

cally feel that they are being wronged and oppressed.

The malady of *khiyaanat* in Time is so rampant that the Deeni personnel's intellectual capacity has become deranged. They have acquired the peculiar corrupt notion that it is their right to arrive late and depart earlier without any deduction in their salaries. Even normally 'pious' Ulama are guilty of this major sin.

It should be understood that the trustees/authorities of the Deeni institution are obliged to make deductions from wages for even five minutes late arrival. In fact, it is the Waajib obligation of the Deeni worker to keep a record of his Time failures and notify his employers to enable them to make the necessary deductions.

Another important factor to understand is that the trust funds of a Deeni organization are the not property of the trustees. Thus, they do not have the right to pay full wages to the Ustaadh, Imaam, etc. who has committed default or misappropriation in his working Time. If the trustees wish to pay the defaulting worker full wages, they should do so from their pockets. While the owner of a shop/factory has all the right to pay his workers full wages even if they had misappropriated the time, the trustees of Deeni organizations do not have this right. Thus, if the trustees pay in full the wages of a Deeni worker who has committed *khiyaanat* in the Time, then they (the trustees) are obliged to refund the Trust account with the amount which had been paid to the *khaa-in* (the worker who commits *khiyaanat* in Time).

The Deeni workers should also understand that the posts they are occupying are lofty and an *Amaanat*. This *Amaanat* is extremely delicate and has many *huqooq*, the discharge of which is Waajib. The money obtained for absent time is haraam. This issue does not pertain to the realm of *Taqwa*. The theft of Time is just like stealing the tangible property of others. The Ustaadh, Imaam, etc. who commit theft of Time are just as despicable, if not worse, than the one who steals physical assets.

Some Deeni personnel who may have a keen perception of honesty and observance of Trusts, endeavour to compensate for their late arrival by working in the misappropriated time. Thus, an Ustaadh who arrives ten minutes late for example, detains the students for 10 or 15 minutes after Madrasah hours. He believes that if he teaches an equal number of minutes after Madrasah hours, he has fulfilled his *Amaanat*. This is a mistaken idea. Hadhrat Maulana Ashraf Ali Thanvi (rahmatullah alayh), rejecting this notion said that *Naf'l* is not the equivalent of *Fardh*. The time when the Ustaadh has to be in class – the official time – is *Fardh* while the time after hours is *Naf'l*. Thus, his overtime teaching is not an adequate compensation for the *khiyaanat* he had committed.

All Deeni personnel are required to take well note of this *Naseehat* and to fear the retribution which will be extracted from them on the Day of Qiyaamah for the *khiyaanat* or theft of Time they are committing.

THE ZINA-KUFR DINNER PARTY OF THE IMA

QUESTION: I am a medical doctor by profession. I am a member of the Islamic Medical Association. I was recently given a ticket to attend the annual dinner of the IMA (Islamic Medical Association). I would like to bring to your attention what actually took place on the night of Friday 6 November 2009.

As I entered the function there were separate doors for men and woman.

After producing my entrance ticket, I passed through the male door and that's when I noticed that the entire function was mixed. (men and woman sitting together on the same tables)

The MC was Dr Shakira CASSIM (a baby doctor).

The event was sponsored by PPS (Insurance company).

I think PPS must have contributed financially towards this event as they were the main sponsor. Meals were served by Solly Manjras.

A gentleman from PPS was asked to say a few words and he pledged that for every

new deal PPS does with a member of IMA, PPS will donate R150 to IMA. Is this money halaal? PPS is registered financial service provider and an Insurance company.

The MC, Shakira Cassim, made a joke about ALLAH PAAK which went on the following lines ...

a mother wanted to frighten her two sons and asked a moulana to do it on her behalf. So the moulana asked the two youngsters something like ... Do u know where/who ALLAH is? The one boy said to the other, Hey bru, we in big trouble, Because Allah is lost.

The entire programme was changed around at the last minute because The KZN Health MEC had another appointment and he had to leave early, so time was made for him, but not for ESHA JAMAAT. The NMJ hall has a beautiful musallah upstairs for salaah during functions like these.

There was no mention of Salaah to be read at a delayed time, and many people did not perform salaah with Jamaat. However, certain individuals did leave the virtual presentation played on the big screen at about 8pm (which had a musical background) and a few Esha jamaats was performed. While 1 jamaat was there, there was a big screen at the front and this Dr Shakira Cassim, being the MC, was made to lead the function with her being broadcasted live on the big screen.

This organisation is called the ISLAMIC MEDICAL ASSOCIATION. It has a few hundred members (doctors, dentists, pharmacists only)

Being a doctor and a member of this Islamic organisation, please advise me and the other few hundred members what should we do with regards to our organisation.

ANSWER: Many people wonder about the Hadith which is recorded in Saheeh Bukhaari and other Books of

Hadith as well, in which Rasulullah (sallallahu alayhi wasallam) said that "out of every 1,000 people of his Ummah, only one will enter Jannat." People wonder: How is this possible? The shaitani shenanigans of the so-called 'Islamic' Medical Association and SANHA's and MJC's halalization of the carrion industry unravel the mystery of the conundrum of this Hadith. Each and every one, including yourself, who had participated in the zina-kufr haraam dinner function of the miserable IMA destroyed their Imaan by having participated in an event which is rudely and flagrantly insulting of Allah Azza Wa Jal and His Shariah. The mitigating factor for you, is the remorse and hurt you felt when you witnessed the dastardly show of zina and kufr. While your remorse and Deeni concern ameliorates your position, the guilty sentence and conviction apply to every participant of the haraam, kufr, mal-oon affair.

The haraam acts of intermingling of sexes, the music and the insurance promotion were

all perpetrated with the clear idea and belief of these *La'nat-laden* abominations being halaal. Then to aggravate the IMA Satanism is the mockery made of Allah Azza Wa Jal by the crude and obscene joke made by the *la-eeenah shaitanah*. Participants in a zina-kufr affair also come within the purview of the aforementioned Hadith even the remorseful one such as yourself. It was your bounden duty to have immediately left the hall of villainy, zina, la'nat and kufr. But by gracing the satanic event with your presence you have become one them.

All those participants in this event of Satanism, who are concerned and remorseful, are required to make Taubah – to repent – to renew their Kalimah and their Nikah. Vile affairs of this nature are adequate *tafseer* of the Hadith mentioned above. All the followers of the IMA Shaitaan are destined for Jahannum. It is haraam to remain a member of this satanic and *mal-oon* organization. It is Waajib to cancel your membership.

THE WORST CALAMITY

Once when Hadhrat Yazeed Humairi (rahmatullah alayh) met a *raahib* (monk), he asked: "Why have you

preferred black

garments instead of white?" (The cloaks of monks were always black). The monk said: "Black clothes are the

salient feature of the people of calamity." (i.e. those who are suffering).

We (i.e. the ruhbaan – monks) are the people of sin. There is no greater calamity than sin, hence we have chosen black."

BISHR'S ADVICE TO THE ULAMA

"We have seen such persons whose virtuous deeds were as huge as mountains. Despite this, they suffered with pride. But you suffer from pride despite lacking in virtuous deeds.. Our statements are like the words of the Auliya whilst our deeds are like the actions of oppressors and munaafiqeen (hypocrites.)" -- Bishr Haafi (rahmatullah alayh).

THE MUSAAJID ARE NOT CAMPING GROUNDS

AMONG THE SIGNS of the Impending Hour of Qiyaamah according to Rasulullah (sallallahu alayhi wasallam) is: "Voices will be raised in the Musaaqid." The materialization of this prediction could be witnessed nowadays in all the Musaaqid, and the worst perpetrators of this crime are the people of the Deen – Ulama, Tabligh Jamaat members and the like. It appears that they suffer from the misconception of the permissibility of audible and even loud conversation accompanied by even mirth, if the talk happens to be of Deeni hue.

This malady and sign of Qiyaamah are aggravated in particular in such Musaaqid where I'tikaaf is observed by a crowd of mureeds. The Musjid is then de-sanctified with sumptuous feasts accompanied by a banter of light talk, even worldly talk and laughter, which are all acts negatory of the sanctity of the Musjid. In fact such haraam indulgence obliterates from the mind the remembrance of Allah Ta'ala and the Aakhirah for which objectives the Musaaqid are established.

The feasting in the Musaaqid in the manner in which it

takes place on occasions of mass I'tikaaf has degenerated to a despicable level. The mirth, discussion, over-eating, sumptuous dishes and the continuous banter transform the I'tikaaf into a mundane activity, and the Musjid into a camping ground.

Musallis who do not participate in the mass I'tikaaf, but who frequent the Musjid for Salaah, are decidedly disturbed by the mannerism of the *Mu'takifeen* (those who observe I'tikaaf). The attitude of the I'tikaaf participants, especially at the time of feasting, creates the impression that they believe that they own the Musjid, and that they alone have the right to the Musjid, hence they care not a hoot for anyone who happens to be engaged in Nafl Salaah, Tilaawat, etc. The non-participating Musalli is expected to vacate the Musjid and perform his ibaadat at home while the campers believe it to be their right to feast, make merry and dominate the Musjid.

Another haraam act to which the *Mu'takifeen* have become insensitive is that they have become oblivious of soiling the Musjid when they feast.

They hopelessly fail to fulfil the *huqooq* (rights) of the food and *dastarkhaan* (the cloth on which the food is spread). After having filled and over-filled their bellies with an excess of delicious and sumptuous foods, they very unceremoniously roll up the *dastarkhaan* for dumping. The *haqq* of the Cloth is not fulfilled. Its *haqq* requires that it be firstly 'cleaned' of all food morsels in a respectful manner; that the morsels not be dumped or washed down the drain; that it (the Cloth) be immediately washed and ceremoniously stored. All these etiquettes (*aadaab*) are integral constituents of *Shukr* (Gratitude to Allah Ta'ala) for the wonderful Bounty (*Ni'mat*) of Food.

It is essential for the *Mu'takifeen* to understand that frugality in food consumption is a necessary requisite of the spirit (*Rooh*) of I'tikaaf. However, the manner and attitude of those observing I'tikaaf convey the distinct impression that they are camping, hence the merrymaking in the Musaaqid. When the crowd of *Mu'takifeen* sits down to eat, their attitude should be one of silence and humility. There should be no raising of voices,

no unnecessary banter and absolutely no mirth. An observer viewing the scene should be awed by the silence, dignity and decorum of the *Mu'takifeen*. It is indeed lamentable that so many musallis feel the need to complain about the attitude and acts of the *Mu'takifeen* in general, and in particular of those who observe I'tikaaf in congregational form.

Members of the Jamaat are well aware of the three modes of Masnoon seating when consuming the Ni'mat of food. In fact, one mode is so humble that the Fuqaha have advised that it should not be adopted in public. The purpose of mentioning this fact is to remind the teachers of the three modes of sitting that Rasulullah (sallallahu alayhi wasallam) said that he was a slave of His Master (Allah Azza Wa Jal), hence he loved to sit like a humble slave when the Master bestows to him the wonderful Ni'mat of food. Mirth, loudness and *ghaflat* (a happy go lucky attitude) especially at the time of eating are the ways of men such as Fir'oun, Haamaan and Qaaroon.

When eating generally, especially during I'tikaaf in the

Musaaqid, the attitude of humility adopted by Rasulullah (sallallahu alayhi wasallam) at the *dastarkhaan* should be uppermost in the mind. The focus must incumbently be on Allah Ta'ala and the provision of the Rizq in front of you. The mind and the tongue should not dwell on anything else. *Shukr* for the Bounty of Food is not at all fulfilled by mere verbal profession – by moving the lips and tongue with the Masnoon Dua bereft of the *rooh* that should accompany the Dua.

It is essential for the elders of the Jamaat and for the Musjid trustees and for the Ulama in general to remember this Naseehat, the Aadaab of the Musjid, the Aadaab of the Food and the Sanctuary of the Musjid and the Signs of Qiyaamah, and to impart the necessary *Ta'leem* to their subordinates to ensure that the Musjid is treated in the manner Rasulullah (sallallahu alayhi wasallam) commanded. All the aadaab of the Musjid are recorded in the kutub of the Shariah for easy reference. May Allah Ta'ala endow us all with the *taufeeq* of giving practical expression to our preaching.

SANHA's secret 223-Page Inspection Report which has laid bare the haraam shenanigans of the MJC, and which shenanigans made Hadhrat Maulana Yunus Patel Sahib's "stomach churn", and "heart miss a beat" or two, has confirmed what The Majlis had charged the MJC with decades ago, namely: The MJC has no conception of Halaal and Haraam. Its 'shariah' excludes this concept.

Whether animals are killed by fire-worshippers, atheists, animists, polytheists, and wayward Muslims ignoring all the requisites of valid Thabah, the meat remains 'halaal' in terms of MJC conception.

All animals killed in South Africa, whether shot to death, stabbed to death, or scalded to

death, are automatically transformed into the 'meat of the Ahl-e-Kitaab (People of the Book) according to MJC logic and conception. This is not a new development in the present-day misguided sheikhs and molvis who constitute the MJC. This total lack of a Halaal-Haraam Shar'i concept was the corrupt concept brainchild of the old sheikhs of the MJC.

The baffling or seemingly baffling question is: When the MJC regards all meat in the country to be 'halaal' regardless of who slaughters and how it is slaughtered, then what is the objective of issuing 'halaal' certificates? Well, there is no conundrum to solve here. The

MJC – BEREFT OF EVEN A CONCEPTION OF HALAAL AND HARAAM

answer is quite obvious. Without the institution of the haraam 'halaal' certificates which legalizes haraam carrion, there is no boodle – no millions of rands of haraam riba revenue flowing into the coffers. The sole purpose for operating the 'halaal' certificate trade is to quench the insatiable lust for money. There is absolutely no other objective.

It is this complete lack, in fact denial of the Shar'i concept of Halaal and Haraam, which allows the MJC to accept and tolerate non-Muslim slaughterers, to abstain from inspection and supervision of

its certified carrion plants, to remain totally ignorant of the haraam ingredients with which its certified plants spike the meat and chickens. SANHA's secret 223-Page Inspection Report authenticated by Hadhrat Maulana Yunus Patel Sahib has thoroughly, elaborately and convincingly exposed the haraam carrion industry which the MJC had all along been certifying as 'halaal' thereby feeding the Ummah pure, unadulterated haraam Maitah. Then it soothes its conscience – if it does indeed have any semblance of conscience – with the

corrupt 'Ahl-e-Kitaab' postulate. We trust that the MJC will not attempt to deny that its hidden policy – hidden from the Muslim masses – is that 'all meat of the country is the halaal meat of the Ahl-e-Kitaab.

Should MJC deem it appropriate to deny this charge, we shall have to reluctantly dig into our archives to unearth correspondence of a venerable old MJC Sheikh who has departed from this dunya. We trust that the MJC will not compel us to resurrect the venerable Sheikh to defend our position.

THE MEMORY OF SIN

Once when Hadhrat Utbah Ghulam (rahmatullah alayh) was passing by a house he began shivering and perspiring. When

he was asked to explain, he said: "This is the place where I had committed a sin during my youth." Fear was an overwhelming attribute of the Auliya.

WHEN TWO Muslim antagonists enlist the services of Muslim lawyers for resolving their mutual dispute in the kuffaar courts, it is the Waajib

THE DUTY OF MUSLIM LAWYERS

duty of the Muslim lawyers to act in terms of the Qur'aanic command:

"When two groups of the Mu'mineen fight, then make peace between them..."

The gaze of Muslim lawyers should not be on fees when two Muslims are determined to fight their dispute in a secular court. It is obvious that the secular court will not make a decision in terms of the Shariah nor will the Muslim lawyers defend their respective clients in terms of the Shariah. Everything will be according to kufur law.

The party who accepts his court victory which happens to be in conflict with the Shariah, and the lawyer who aided and defended his client to obtain such a haraam victory, both lose their Imaan. Allah Ta'ala states in the Qur'aan Majeed: "Those who do not decide/judge according to that (Shariah) which Allah has revealed, verily they are the kaafiroon."

If one of the two Muslim parties refuses to abandon his kufur-court process and insists

on a determination according to secular law, then it will be haraam for the Muslim lawyer to defend the murtadd. In this regard, the Qur'aan Majeed says:

"Verily, We have revealed to you the Kitaab (the Qur'aan) with the Truth so that you may judge among people according to that (Shariah) which Allah has shown you. And, do not be a lawyer for the khaa-ineen (the treacherous, the abusers of trust, the frauds and the deceits)."

(An-Nisaa', Aayat 105)

"And to not argue (in defence) of those who are dishonest to themselves."

(An-Nisaa', Aayat 107)

When the other party is compelled to proceed to the secular court as a consequence of the haraam intransigence of his opponent, then he and his lawyer may demand only what the Shariah permits. Muslim disputants and their Muslim lawyers should understand that they frequent the secular courts at the peril of their Imaan. They walk tight-ropes over Jahannum.

WOMEN'S SALAAT FACILITIES IN THE MUSAAJID

"Make incumbent on you (the observance) of my Sunnah and the Sunnah of my rightly guided Khulafa (Abu Bakr, Umar, Uthmaan and Ali – radiyallahu anhum)."

"Honour my Ashaab (Companions), for verily they are your noblest, then those after them (the Taabieen); then those after them (Tabe-Taabieen). Thereafter falsehood will become rampant."

Shaitaan's best and most potent trap for misguiding the Ummah is bid'ah – the innovation of acts, customs and practices adorned with an external façade of 'ibaadat', presented on the basis of 'deeni' wisdom and 'benefit'. One such vile bid'ah which has become entrenched in the community, and which is on the increase is the establishment of ladies Salaat facilities within the Masjid complex.

Deceptive arguments are presented to justify this wide and haraam departure from the Sunnah of Rasulallah (sallallahu alayhi wasallam) and the Sunnah of his Sahaabah, i.e. from the Shariah of Allah Ta'ala. Almost all Ulama have become the victims of this dangerous plot of shaitaan. Shaitaan having blinded their intellectual perception, they fail to understand that a 'wisdom' and a 'benefit' which abrogate the Sunnah, which wildly depart and diverge from the Sunnah and which are in flagrant violation of the Ijma'(Consensus) of the Sahaabah and the Ummah since the past fourteen centuries, is in fact a plot of shaitaan. It is the type of snare called Talbees-e-Iblees (the

deception/confusion of Iblees).

The establishment of women's Salaat facilities alongside/within the Masjid complex is one such act which comes within the purview of Talbees-e-Iblees stratagems. The Ijma' of the Sahaabah and the Ummah had securely and finally banned women from attending the Masjid even in the best of eras, the Khairul Quroon epoch. The perfection of the Deen which the Qur'aan Majeed announces was finalized with the Sunnah and Ijma' of the Sahaabah of Rasulallah (sallallahu alayhi wasallam). The argument that women are now on the streets prostituting themselves holds absolutely no validity for the moves to cancel the Sunnah. The wanderings of women in the streets, supermarkets and malls, their presence in shops, offices and factories working side by side with males and their nocturnal emission from the home to prowl venues of moral villainy can never constitute a basis for changing, mutilating and abrogating any institution of the Shariah.

The solution for the already confirmed khurooj (emergence from the home) of women is not the establishment of institutions which offer them further impetus for entrenchment of their lewdness. The solution is Ta'leem –to educate them. The duty of the Ulama is like that of the Ambiya whose obligation according to the Qur'aan was: "Upon us is only to deliver the Clear Message (the Shariah)." Effecting changes to the Ahkaam of the Deen on the basis of satanic 'wisdom' is nothing but the

dismantling of the Shariah.

The Yahoood and Nasaara excelled in such stunts, hence today there remains not a semblance of the Shariah of Hadhrat Musaa (alayhis salaam) and Hadhrat Isaa (alayhis salaam).

The grip of shaitaan on the brains of present-day ulama has induced them to totally abandon Amr Bil Ma'roof Nahy Anil Munkar in almost every sphere of the Deen. Instead of educating the females of Islam by propagating the Haqq to them, they (the ulama) are licensing their evil, and conferring legitimacy to their khurooj with the justification of public Salaat facilities for females. These ulama who have lost the direction of Islam and walking blindly in the footsteps of the miscreant ulama of the Yahoood and Nasaara, are not confining their misguided fatwas to the permissibility of public Salaat facilities, they have degenerated to even justifying public thikr and lecture programmes for women.

The solution for the rising immorality in the Muslim community is to educate the womenfolk and the menfolk about the demands of Hijaab, and to divest the liberal females who have flit in and out of the home, of the corrupt notion that Hijaab is confined to a deceptive cloak and a niqaab. The first degree of Hijaab – the Fardh degree – as stated in the Qur'aan Majeed is: qarn fil buyout (to be glued inside the homes). The ulama of this age have abrogated this Qur'aanic command to justify the haraam khurooj of women.

DON'T BE IMPRESSED!

"Do not let their wealth and their offspring impress you. Verily, Allah intends punishing them therewith in this world and that their souls depart whilst they are kaafiroon."

Muslims should not become awed and impressed by the technological strides and scientific advancement of the kuffaar. The Qur'aan Majeed states that such mundane progress is in reality a medium of punishment for the kuffaar. It also increases their love for deception. Their technological progress entraps them more in the evils of the world. Their spiritual blindness increases and they continue with their worldly drunkenness until finally they die as kaafiroon.

They should therefore never

be begrudged their technological progress and their worldly 'power' and possessions. These are mundane possessions which they are allowed to retain for a very brief period. In the Aakhirah there is nothing but Jahannum for them. Intelligence therefore demands that they be pitied, and wherever possible, the Message of Tauheed should be presented to them in the hope of them gaining salvation in the Aakhirah.

"Do not drag your eyes (yearningly looking) at the things which are of worldly glitter, which We have bestowed (for a short while) to the different groups among them (the Kuffaar) so that we cast them into trial with it. The Rizq of your Rabb is best and more enduring." (Qur'aan)

Q. What is the Shar'i ruling? The cattle are slaughtered correctly according to Shariah requirements. Then while the blood is gushing out and the cattle are still kicking and shaking, they are shot in the head.

A. The act of shooting the cattle in the head after *Thabab*, but while there is still life in the animal, is haraam. It is a major sin. The Shariah prohibits any act of mutilation or injury or skinning, etc. while there are still signs of life in the animal. If this act of mutilation is a one time perpetration by some ignoramus, the meat may be consumed in terms of Fatwa, but not in terms of Taqwa. The meat is halaal. However, if this brutal haraam method is part of

MUTILATION AFTER THABAH

system of killing which is practised on a regular basis, then it will not be permissible to consume the meat even in terms of Fatwa notwithstanding the technical *hillat*. Sahaabah would even abstain from eating the meat of an animal which was slaughtered without the animal being faced towards the Qiblah.

Furthermore, it is difficult to believe that cattle which are mutilated immediately after slaughtering are "slaughtered correctly according to Shariah requirements". If the requisites of Shar'i *Thabab* are being complied with, how come that such a severe haraam act is perpetrated? The Shar'i system is not con-

finied to the slitting of the throat. The process of skinning after *Thabab* is part of the Shar'i system. It appears that by 'Shariah requirements' you have understood only the severing of the neck vessels. The correct system of the Shariah demands – and the demands are all Waajib – that the animal be handled tenderly; that it be not dragged or frightened; that it is not slaughtered in the presence of another animal; that it is laid down facing the Qiblah; that the slaughterer too faces the Qiblah; that the knife be so sharp that all four neck vessels are severed with the first strike of the knife; that no act of injury be inflicted on the animal before *Tha-*

bah; that the *Tasmiyah* is recited with awe and dignity; that no act of injury/mutilation be inflicted after *Thabab* while the animal displays signs of life.

If this Shar'i system is abandoned, then it is not permissible to consume the meat regardless of '*hillat*' based on legal (Fiqhi) technicalities and classification. The institutions and systems of the Divine Shariah are for practical implementation (*amal*). These divine systems are not up for sale to be mutilated and disfigured to promote the business enterprises of the kuffaar for the gratification of the monetary lusts of carrion halaalizing agencies such as SANHA and MJC.

THE BROKEN HEARTS

- ◆ "Verily, Allah is with every grieving heart."
- ◆ "I (i.e. Allah Ta'ala) am by those whose hearts are broken."
- ◆ Nothing can contain ME (Allah Ta'ala), but the heart of the Mu'min. (Ahaadith)
- ◆ "When Allah loves a devotee, He increases his grief with the remembrance of the Akhirah and with his deficiency regarding his Deeni matters." (Fudhail Bin Iyaadh)

DON'T BE DECEIVED

Hadhrat Haatim Asam (rahmatullah alayh) said: "If you observe that despite your transgressions against Allah Ta'ala, you are enjoying the bounties of Allah Ta'ala which you continue acquiring with ease, then fear, for it is respite." The respite should not deceive the sinner. In the very midst of his enjoyment and pleasure, the Divine Chastisement will apprehend him.

FEEDING CHICKENS AND CATTLE WITH FAECES AND ANIMAL CORPSES – DISEASE AND ROT IS MJC'S AND SANHA'S LOT

We reproduce the following fearful, shocking and eye-opening report prepared by a non-Muslim expert of the carrion industry.

Friday, November 06, 2009 by: Mike Adams, the Health Ranger, Natural-News Editor

Key concepts: [Disease](#), [Cows](#) and [Mad cow](#)

View on NaturalPedia: [Disease](#), [Cows](#) and [Mad cow](#)

(NaturalNews) There are 14 billion hamburgers consumed each year in the United States alone. The people who eat those burgers, though, have little knowledge of what's actually in them. Current USDA regulations, for example, openly allow beef contaminated with E. coli to be repackaged, cooked and sold as ready-to-eat hamburgers.

This simple fact would shock most consumers if they knew about it. People assume that beef found to be contaminated with E. coli must be thrown out or destroyed (or even recalled), but in reality, it's often just pressed into hamburger patties, cooked, and sold to consumers. This

THE HARAAM, FILTHY, DISEASED CARRION INDUSTRY WHICH SANHA AND MJC PROMOTE AND HALAALIZE

practice is openly endorsed by [the USDA](#).

But E. coli may not be the worst thing in your burger: [USDA](#) regulations also allow **chicken feces** to be used as feed for [cows](#), meaning your hamburger [beef](#) may be made of second-hand chicken poop, recycled through the stomachs of cows.

Chicken poop in your burgers? I remember writing about this two years ago. People sent accusatory hate mails to [NaturalNews](#), saying things like, "Stop making things up and scaring people!" Few people believed that chicken feces was being widely used as [cattle](#) feed.

According to [the FDA](#), farmers feed their cattle anywhere from 1 million to 2 million tons of chicken feces each year. This cross-species crap-as-food practice worries critics who are concerned it may lead to increased risk of [mad cow disease](#) contaminating beef products. So they want to ban the practice and disallow the feeding of chicken litter to cows.

Believe it or not, McDonald's has joined the fight seeking to ban the practice, saying "We do not condone the feeding of poultry litter to cattle." Apparently, even they don't want their customers looking at a Big Mac and thinking, "Wow, this is made out of second-hand chicken crap."

CSPI and the Consumers Union have also joined the fight, petitioning the FDA to ban the practice.

Now, you might wonder how chicken feces could pose a [mad cow](#) infection risk to cows. And if you're not already grossed out by what

you've read so far, you will be when you read the answer to this question: It's because [chickens are fed ground up parts of other animals](#) such as cows, sheep and other animals. Some of that chicken feed spills out and gets swept up as chicken litter, then fed to cows.

So now we have a bizarre experiment in animal feed where dead cows, sheep and other animals are fed to chickens, and then chicken feed spills onto the floor where, combined with chicken poop, it gets swept up and fed to cows. Some of those cows, in turn, may eventually be ground up and fed back to the chickens.

Do you see how this might be a problem?

Do not feed animals to each other First off, in the real world **cows are vegetarians**. They don't eat other cows, or chickens, or poop from any creature. **Chickens don't eat cows** in the real world, either. If given free range, they live primarily on a diet of bugs and weeds.

But through the magic of horrific factory [food](#) production practices in the USA, dead cows are fed to chickens, and chicken poop is fed to cows. This is precisely how [mad cow disease](#) could contaminate this unnatural food cycle and end up contaminating U.S. cattle with mad cow [prions](#).

Some say this has already happened, and it's only a matter of time before mad cow disease starts appearing in the U.S. population. It takes approximately 5 - 7 years after eating an infected burger for mad cow disease to destroy the brain of a con-

sumer, and [cooking](#) a burger does not destroy the mad cow disease prions. That means even burgers that are fully cooked and handled according to federal safety standards can infect consumers with mad cow disease, causing their brains to turn to mush within 7 years.

The [beef industry](#) doesn't see a problem with any of this. And that's why this industry deserves what's coming: A massive culling of cattle and a complete economic wipeout of cattle ranchers one day after mad cow disease is revealed in U.S. cattle herds. Rather than trying to protect the integrity of their cows, the U.S. beef industry chooses to pretend that there's nothing wrong with practice of feeding corpses to chickens, and feces to cows. **Is there anything too gross, inhumane or horrific for the beef industry to stomach?** Seems not.

Remember, too, that the USDA has banned farmers from testing their own cattle for mad cow disease. So instead of allowing cattle ranchers to protect the safety of their herds, the USDA has a policy of covering their eyes and pretending not to see the very real risks that exist. When it comes to infectious disease, this is a sure recipe for disaster.

The perfect storm for mass infections

It all adds up to a "perfect storm" for the mass infection of the beef-eating population with mad cow disease. And remember: *Cooking meat does not destroy prions*, so if the beef supply becomes contaminated with mad cow disease, it's only a matter of time

before humans start to be stricken with the disease.

That takes 5-7 years, as I mentioned previously. It's important to note because it means there could be a five-year gap between the time mad cow disease is present in the beef supply and the time health authorities start to notice a problem. But by that time, most of the population will have already eaten infected beef, and it will be too late to stop the mass human deaths sure to follow.

Dying from mad cow disease isn't pretty, painless or quick. It's ugly. Your [brain cells](#) start to turn to mush, slowly shutting down cognitive function little by little like some strange, aggressive form of Alzheimer's disease. First you lose concentration ability, then your speech goes, and eventually all brain function stops altogether. It's a horrifying way to waste away.

Is the risk of that really worth eating burgers?

Remember: Right now, the practice of feeding chicken feces to cow herds continues. So there is a risk of mad cow disease infection in U.S. beef right now. Very little testing is currently being conducted for mad cow disease, meaning an infection could very easily go undetected for years. Meanwhile, **the average hamburger contains beef parts from as many as 1,000 different cows**.

Do the math. Unless cattle feeding practices are significantly reformed, eating beef products of any kind -- hot dogs, hamburgers, steaks - is like playing Russian Roulette with your brain cells.

AMONG THE most despicable acts of bid'ah is the custom of organizing parties after burial of the mayyit. Under guise of sympathizing with the relatives of the mayyit, people assemble at the mayyit's home. Food is prepared for all and sundry. People gather ostensibly to recite Qur'aan for the mayyit, but many wile away the time with idle talk, lies and gheebat. The home is converted into a venue for

JANAAZAH PARTIES

merrymaking.

Deaths are not occasions for merrymaking. There is no scope for parties on Janaazah occasions. All the customs attached to occasions of Maut are haraam acts of bid'ah. Organization and participation in such parties are haraam.

Whoever wishes to recite Qur'aan Shareef on behalf of the mayyit should do so in

seclusion at his/her home. Congregating at the mayyit's residence for this purpose is not permissible. Serving food/sweatmeats to those who recited Qur'aan is not permissible. It is bid'ah. There is no thawaab for the mayyit in bid'ah customs. There is no Shariah custom of making khatam for the mayyit in the manner in which these customs are or-

ganized. These customs are not organized for the benefit of the mayyit. The purpose of these innovated customs is the gratification of the participants. Even the close relatives of the mayyit forget about the welfare of their beloved one who has died. They are more concerned with the bid'ah customs to gratify and appease stupid people who gather to devour the 'flesh' of the mayyit.

"FIRST EID"? – A NEW BID'AH

A new silly bid'ah custom called "First Eid" has been innovated in some places. On the occasion of the first Eid after the death of a person, people visit the house of the deceased to offer their 'sympathies' to the family. This silly custom has been named 'first eid'. There is no such practice as 'first eid' in Islam. It is an evil bid'ah innovated by the *juhala* (ignoramuses). It is not permissible to engage in this stupid practice.

WHEN ALLAH INTENDS GOOD

ONCE A Sahaabi came to Rasulullaah (sallallahu alayhi wasallam) and explained that he had cast a lustful glance at a woman. Soon thereafter he bumped his head in a wall and suffered much pain. The Sahaabah were simple and honest. He understood that he had

sinned, hence he reported to Rasulullaah (sallallahu alayhi wasallam) to obtain moral guidance for his own reformation. Rasulullaah (sallallahu alayhi wasallam) said: "When Allah intends goodness for a servant, He expedites his punishment in this world."

Allah Ta'ala purifies His

devotees here on earth by means of bearable hardships and calamities. Provided that they understand and accept the misfortune with patience, and then repent, they will meet Allah Ta'ala in Qiyaamah completely purified. There will then be no need for the unbearable process of purification of Jahannum.

tion of Jahannum.

It is not always that Allah Ta'ala purifies His servants by means of worldly punishment. The simplest and easiest method of purification is a sincere Taubah. When the sinful servant regrets and sincerely repents, the sin is obliterated and he is purified. What could have happened with the Sahaabi mentioned in this epi-

sode is that he did not hasten with Taubah, or he derived lingering pleasure from his lustful glance, hence the Divine Reprimand in the form of collision with the wall. It is Waajib to make haste with Taubah (Repentance) after having committed a sin, whether major or minor. Procrastination with regard to Taubah is Haraam.

Rasulullaah (sallallahu alayhi wasallam) said: "He who is silent regarding the Haqq, is a dumb shaitaan."

"Verily, most people who are supposedly people of the Deen are such people who are most lacking in the Deen. And we seek the aid of Allah. What Deen and what goodness can there be in a person who sees the Mahaarim (commands and prohibitions) of Allah being violated, His limits being destroyed, His Deen being abandoned and the Sunnah of Rasulullaah (sallallahu alayhi wasallam) being ignored, yet his heart remains cold and his

"THE DUMB SHAITAAN"

tongue silent? He is a dumb shaitaan just like a speaker of baatil is a vocal shaitaan. Misfortunes for the Deen emanate from these people who have absolutely no concern for whatever happens to the Deen as long as their food and leadership are assured." (I'laamul Muaw-wiqeen)

"Silence (abstention) from objecting (and criticizing baatil) despite having the ability is haraam even with regard to the haqq (right) of someone who is not a Nabi. How

(notorious) then is it (i.e. this evil silence) with regard to the haq of the Nabi (alayhis salaam) who said: "The one who remains silent regarding the Haqq is a dumb shaitaan." In the scope of this Hadith is also to procrastinate in stating (the Truth) at the time of need, for verily, silence regarding baatil creates the impression of permissibility or abrogation (of

the Haqq). This (attitude of silence) is by consensus (of the Ulama) not permissible." (Kashful Asraar)

"Abul Qasim Al-Qushairi (rahmatullah alayh) said: "I heard Aba Daqqaaq (rahmatullah alayh) saying: "He who maintains silence regarding the Haqq, is a dumb shaitaan." (Al-Athkaar)

The solemn advice and admonition of this Hadith should be adequate warning to

jolt the conscience of those sincere Ulama who act like Dumb Devils when their relatives, friends, paymasters and donors to their project transgress the limits of the Shariah and abandon the Sunnah of Rasulullaah (sallallahu alayhi wasallam). Contemplating on Maut and the Reckoning in the Akhirah, will Insha'Allah kindle in the sincere, but silent Ulama concern for the Haqq. This concern will activate their vocal cords, Insha'Allah.

THE KUFR OF THE WORD 'ONLY'

Another grave error committed by the Bid'ati, and which has become a common malady among the Ulama of the day, is his statement: "It is only Makrooh Tanzihi". Describing a Makrooh act, be it Makrooh Tanzihi with the word, 'only' is a major sin. It conveys disdain. It displays the attitude of insignificance and disregard for the Sunnah or for a Shar'i rule. What prompts a man, especially a so-called learned man, to say that a Sunnat is "only Sunnat", or a Makrooh act is "only Makrooh Tanzihi", or the act is "only Mustahab"? The manifest meaning is that in his

opinion the act is insignificant. It may be readily committed without a pang of conscience, or readily discarded without any adverse consequences. This attitude is branded Istikhfaaf by the Fuqaha. It is an attitude of kufr.

Furthermore the commission of a haraam act such as wearing the trousers below the ankles during Salaat or even out of Salaat can never be Makrooh Tanzihi. Another factor is that persistence in the commission of a Makrooh Tanzihi, transforms the act into Makrooh Tahrimi.

ENTERING TEMPLES

(whipping) should be meted out to a person who frequents a synagogue with the Yahood.

Thus when entry is haraam, then to a greater degree will Salaat therein be haraam. This highlights the ignorance of the one who performs Salaat therein." – Raddul Muhtar

Places where BAATIL is worshipped are the places of assembly of the shayaateen. The Shariah prohibits even entering such abodes of the shayaateen. This prohibition adequately illustrates the evil of a Muslim, especially if he professes to be a man of Ilm, who enters a church, sits directly under a cross and with a dozen crosses engulfing him, and praying alongside priests, reverends, rabbis, pundits and sadhus. Designating such a molvi sahib 'reverend' or 'pundit' should not evoke any surprise. On the contrary, Muslims should display shocking surprise when a molvi enters these abodes of the shayaateen and mushrikeen.

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WEARING THE PANTS ON OR BELOW THE ANKLES IS

haraam for males as well as for minor boys. The sin of the minors will be loaded on to the parents who permit such haraam dress style. Rasulullaah (sallallahu alayhi wasallam) very sternly prohibited wearing the trousers on or below the ankles. He announced the punishment of the Fire for those who dress in this evil style.

A Bid'ati institution commenting on this prohibition states:

Q. If the pant's hems are at the ankles can they be folded before performing Namaaz?

A. If pant's bottoms are at ankle it is not allowed to fold them to perform namaz. Perform Namaz without folding them. If pant's hems are kept below ankles because of pride, it is HARAAM. In this case Namaaz will be Makrooh-e-Tahreemi (Wajib to repeat Namaaz), otherwise it's only Makrooh-e-Tanzeehi which is Khilafe Aula in Namaaz.

In case of folding the pants hems in Namaz will definitely be Makrooh-e-Tahreemi which will make it Wajib to perform the Namaaz again. It's in Hadith Rasool Allah (Sallallahu Alaihe Wasallam) said: "I was ordered that not to fold hair and cloth (in Namaz)" see Darr-e-Mukhtar with Shami Part one page 473, part one, Page 137)

(The above is a verbatim reproduction of the Bid'ati institution's fatwa, hence all the errors too have been reproduced.)

PANTS BELOW THE ANKLES IN SALAAT

The prohibition stated in the Hadith mentioned above applies to the commission of a haraam act. It is haraam for a man to plait his hair or tie his hair in the way females do. This is clearly mentioned in the very same text of Shaami from which the Bid'ati institution cited the abovementioned Hadith. Since it is haraam for men to adopt female hair styles, their Salaat will be discharged defectively if they perform Salaat with a haraam element on their body. The sin of the female hair style for men is of an aggravated nature when it is committed inside Salaat.

As far as rolling up the trousers when performing Salaat, there is a difference. It is not like the hair tied in a female style or tying the hair to prevent it from touching the ground during Sajdah. Firstly, it is haraam to wear the trousers on or below the ankles whether in Salaat or out of Salaat and whether there is an intention of pride or not. Committing a haraam act at any time is evil and extremely grave regardless of the intention. Committing it inside Salaat is worse. Salaat performed with the trousers below the ankles has to be compulsorily repeated after correcting the haraam style. That is, a trousers of the right size should be worn and the Salaat repeated.

If a man does not abandon his evil practice of wearing the trousers in the haraam fashion,

then at least he should ensure that during Salaat his pants should be above the ankles. Although it is sinful to wear a trousers which hangs below the ankles, it will be essential for him to roll up such a haraam trousers before commencing Salaat so that at least during Salaat he does not indulge in the clear-cut haraam act.

The meaning of the Hadith mentioned in Shaami to which the Bid'ati has referred is to prevent long hair and garments from touching the ground during Salaat. The Hadith does not refer to folding the pants above the ankles. In the first instance it is haraam to wear such a pants at any time. The Hadith refers to lawful garments – clothes which are permissible to wear. During Salaat the garments should not be held/folded in any way to prevent them touching the ground nor should long hair be prevented from falling on to the ground during Sajdah. It is erroneous to accord the Hadith such an interpretation which negates the other Ahaadith which prohibit wearing the trousers below the ankles.

It is also inconceivable that the Hadith permits the perpetration of a haraam act right inside Salaat when it prohibits that act outside Salaat. The haraam act is wearing the trousers below the ankles. The view of the Bid'ati institution is palpably incorrect.

NATURAL PUBLIC WEALTH

According to the Shariah all people have an equal right in natural wealth which Allah Ta'ala has created for the benefit of all. In some forms of such

wealth, even animals share this right with human beings. Natural waters in any form – wells, fountains, streams, rivers, dams, etc. – natural vegetation

such as grass and wild trees, etc., wild animals, un-owned land from beyond the limits of the city/town/village, etc., are among the kinds of natural wealth which belongs to all (Continued on page 12)

(Continued from Vol.19 No.7)

ALLAH TA'ALA had informed Hadhrat Nabi Musaa (alayhis salaam) of his imminent Maut (Death). After he had presented numerous farewell advices to Bani Israaeel, one day Malakul Maut appeared unannounced in human form. When he stated his purpose, viz. taking Musa's life, he (Hadhrat Musa) became enraged. He struck Malakul Maut who was in human form, such a fierce blow which damaged his (Malakul Maut's) eye. Malakul Maut departed and complained to Allah Ta'ala.

Allah Ta'ala sent Jibraeel

(alayhis salaam) with the message: "O Musa! If you desire longer life, then place your hand on the back of a ram. I take oath by My Might and Splendour! Your life will be extended in years for as many hairs of the ram which are covered by your hand."

After Hadhrat Jibraeel (alayhis salaam) delivered this divine message, Nabi Musaa (alayhis salaam) commented: "O Jibraeel! After I have done so and my lifespan is extended to the number of hairs which my hand covers on the back of a ram, and after the expiry of all those years, then what will happen?" Jibraeel (alayhis salaam) said: "Thereafter is Maut." Nabi Musaa (alayhis

HADHRAT MUSA (ALAYHIS SALAM)

salaam) said: "Since the ultimate fate is Maut, why should I not be presently pleased with Maut? Go, send Malakul Maut to me. With the greatest pleasure I submit and hand over my soul." Jibraeel (alayhis salaam) departed.

Immediately Nabi Musaa (alayhis salaam) set off for the wilderness. On arriving in the desolate place he suddenly saw seven men in a beautiful lush area. They were preparing a beautiful grave. Nabi Musa (alayhis salaam) said: "Whose grave is this?" A spokesman for the seven men

said: "It is the grave of one of Allah's beloved devotees. His height is your height."

Nabi Musa (alayhis salaam) stood there whilst they were preparing the grave. He then said: "May I lay down in this grave for a few moments?" They happily consented. Who were these seven persons? They were Jibraeel, Meekaaeel, Israafeel, Izraaeel and another three Muqarrab Angels (Angels of high rank enjoying very close divine proximity). Allah Ta'ala had dispatched them to prepare the grave in honour of Nabi

Musaa (alayhis salaam).

Lying down in the grave, he exclaimed: "What a wonderful abode, Subhaanallaah!" Immediately Malakul Maut (Hadhrat Izraaeel – alayhis salaam) stepped forward and placed a wonderfully fragrant flower to the nose of Hadhrat Musa (alayhis salaam). At that very moment the blessed Rooh of Nabi Musaa (alayhis salaam) took flight from his earthly body. Inna lillaahi wa inna ilayhi Raaji-oon.

THE END

(Continued from Vol. 19 No. 07)

A GROUP OF the Youth witnessing this wonderful event left the scene with envy and wrath. Hadhrat Isaa (alayhis salaam) and his Hawwaariyoon and others sat down around the Maa-idah. A beautiful cloth was covering the food. Hadhrat Isaa (alayhis salaam) said: "Who among us will remove the cloth?" The Hawwaariyoon said: "O Ruhallaah, you are more entitled than us to open the cloth."

Hadhrat Isaa (alayhis salaam) stood up and made a fresh Wudhu. Then he entered his musalla and performed a few raka'ts Salaat. Then he cried profusely for a long while. He supplicated to Allah Ta'ala for permission to open the Maa-idah (i.e. to remove

THE MAA-IDAHA OF NABI ISAA (alayhis salaam)

the covering cloth), and for barkat (blessing) in the food. After his dua he returned and sat at the Maa-idah. As he removed the cloth he recited: "In the Name of Allah, the Best of Raaziqeen (Providers)."

Among the variety of foods on the Maa-idah was a huge fried filleted fish. Sham'oon, the leader of the Hawwaariyoon, asked: "O Ruhallaah! Is this food from the food of this world or from Jannat?" Hadhrat Isaa (alayhis salaam) responded: "Why do you not derive lesson from what you have seen of the Signs. Refrain from disputing these issues. I fear that you will be punished because of this Miracle."

Sham'oon said: "O Son of the Truth! I did not intend any disrespect." Hadhrat Isaa said: "What you see is neither food from Jannat nor from this world. It is something which Allah has created in space with his power. Eat with the Name of Allah from that which you had asked for, and praise your Rabb, for He will increase it for you."

Sham'oon then said: "O Ruhallaah! We love that you show us a miracle within this miracle." Nabi Isaa (alayhis salaam) said: "Subhaanallaah! Is this what you have seen not sufficient for you that you ask for another miracle?" Hadhrat Isaa (alayhis salaam) then

turned towards the fish and instructed: "O Fish! With the permission of Allah become alive as you were." Allah Ta'ala gave life to the fish. The huge fish moved and became alive. Its scales and fins returned, and it began roaring noises like a lion. Its eyes glowed fiercely. The people were shocked with fear. Hadhrat Isaa (alayhis salaam) said: "What is wrong with you? You ask for a miracle. When your Rabb showed it to you, you detest it. O Fish! With the permission of Allah become as you were." Once again the fish became a fried fish as it was earlier.

The Hawwaariyoon said: "O Isa! First you initiate the eating. We shall follow you." Hadhrat Isaa (alayhis salaam) said: "I seek refuge with Allah. All those who had requested the Maa-idah should begin eating." However, when the Hawwaariyoon saw that their Nabi abstained from eating, they developed a fear. They thought: Perhaps the Maa-idah has descended with Wrath and eating will result in their disfigurement. Thus they abstained. When Nabi Isaa (alayhis salaam) observed their attitude, he invited the poor and the sick, and ordered them to eat and praise Allah Ta'ala. 1,300 persons ate on this first occasion. Despite having ate to their satiation, there was no decrease in the food on the Maa-idah.

THE SECRETS OF DIVINE OPERATIONS

ONCE HADHRAT Nabi Musaa (alayhis salaam) supplicated to Allah Ta'ala to reveal some of His secrets and mysteries which underlie the Wisdom of His operations. Allah Ta'ala instructed Nabi Musaa (alayhis salaam) to proceed to a certain venue in the wilderness. The area in the wilderness where he went was an oasis. There was a fountain of water and a clump of trees. He sat down conceal-

ing himself among the trees. Soon a horse-rider appeared. He stopped by the fountain. Alighted and drank from the water. After resting for a while, he departed, forgetting his bag of gold coins at the spot.

After his departure, appeared a youth. The youth drank some water, saw the bag of gold coins, and promptly took the bag and left. Then appeared a man with a bundle

of wood on his head. This person was a slave. The slave put down his bundle, drank of the water and fell asleep besides his bundle of wood. While he was asleep, the horse-rider who had discovered that his treasure was missing, returned in haste. When he did not see his treasure-bag, he was overwhelmed with grief and anger. He concluded that it could only have been this slave who had taken and hidden his gold. He struck the slave with his whip. The slave's eyes opened, and the rider demanded his treasure. The slave denied all

knowledge of the bag and protested his innocence. The protestation and pleas of the slave did not convince him. In anger he drew his sword and killed the slave.

Nabi Musaa (alayhis salaam) was astonished at this series of events. He was intrigued by the ostensible injustice which played out in front of him. Then Allah Ta'ala revealed the mystery underlying this episode of seemingly inexplicable injustice.

The horse-rider was an employee of a very wealthy per-

son. He had stolen the gold from the wealthy man who was the father of the youth. The father had died. In this mysterious way Allah Ta'ala restored the gold to its rightful owner, the youth.

The horse-rider was the son of a man whom this slave had murdered. He thus received the punishment he deserved at the hands of the murdered man's son. Thus, was justice meted out to all parties. Allah Ta'ala operates in mysterious and wonderful ways which cannot be fathomed by people.

HUNTING AND FEES

Q. A man has a game reserve. Persons who are professional hunters pay the owner of the game reserve a fee for hunting wild animals in his reserve. If the hunter catches/kills a wild animal, it is weighed and sold by the owner to the hunter. Is this permissible?

ANSWER

Professional Hunter

The very first *mas'alah* to un-

derstand is that hunting for sport or to wile away the time is not permissible. Islam does not permit sadism. Animals are sentient *makhluqaat* (creations) of Allah Ta'ala. They are creatures with Rooh (Soul). Taking their lives is permissible for only such reasons considered valid by the Shariah. Being a professional hunter is not a valid licence for hunting. Hunting is permissible for people who are dependent

on wild animals for their livelihood. Thus, a man, whether professional hunter or not may not hunt animals or catch fish to gratify his stupid, haraam, nafaasani dictates.

Fee for Hunting

When permissible according to the Shariah to hunt, no one has the right to charge the hunter a fee for hunting even if the hunting is done in a privately-owned game reserve. The hunter should be permitted free access to the land to earn his livelihood by way of hunting

wild animals. If the desire is sport, he should be prohibited. The fees charged by the owner of the reserve are haraam.

The Wild Animals

If the wild animals in the privately-owned game reserve are living in their natural habitat – in other words, they were not introduced into the reserve by the owner who had procured the animals after buying or catching them – then they do not belong to the owner. Such wild animals are public wealth. Every person has a right to

these animals. The animals will be the property of whoever is able to take them into his custody. It is therefore not permissible for the owner of the game reserve to sell the animal which the hunter himself had caught/killed. Once the hunter has taken custody of the animal, he becomes its owner.

The Fee

The owner of the game reserve has no right to charge an entry fee. The charge is baseless and not permissible.

Questions and Answers

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(Continued from page 5)

Qur'baani for myself and my wife. Is this valid?

A. One animal is valid for the Qur'baani of only one person. A sheep/goat cannot be made Qur'baani for two persons. Thus, it is incorrect and not valid to make Qur'baani of one animal for both the husband and wife.

Q. I took an oath that I would not buy a certain item. If I ask someone else to buy it for me, will this be permissible?

A. If at the time of taking the oath it was your intention that you personally will not buy the item, then you may ask any other person to buy it for you. But if the objective of your oath was not the act of purchasing, but was the act of using, then even if you ask another person to buy it, your oath will break and you have to pay the Kaffaarah (penalty). For example you said: "I take oath that I will never buy a dog." Now, the objective of this oath is 'a dog'. It is not the act of purchasing. By this oath you meant that

you will never own/keep a dog. Therefore, even if you ask someone else to buy a dog for you, your oath will be violated unless it was your intention that you personally would not buy a dog, and it was not your intention not to ever own a dog. In matters of oaths, the meaning/intention is taken into account.

Q. Is an odd number of rows for Janaazah Salaat Mustahab, Sunnat or Waajib?

A. It is Mustahab which is a category of the Sunnah, for the sufoof (rows) in Janaazah Salaat to be an odd number. Therefore, wherever possible, this rule should be observed.

Q. In the last raka't of Fardh Jamaa't Salaat, after reciting Tashahhud, my wudhu was on the verge of breaking. I quickly made Salaam and left. Did I have to repeat the Salaat since I made Salaam before the Imaam?

A. Your Salaat was valid. It is not necessary to repeat it. However, it is not permissible to terminate the Salaat before the Imaam for no valid

reason. Since you had a valid reason, and all the Fardh and Waajib *arkaan* were fulfilled, you acted correctly.

Q. Is it permissible to make Qur'baani of such animals whose horns were branded while they were small so that they no longer grow and some cannot even be seen?

A. It is not permissible to make Qur'baani of such defective animals. Elimination of their horn creates deficiency in the animals.

Q. A Muslim man is married (by Nikah) with a Christian woman. She has not yet embraced Islam, but may soon do so. May the husband make Qur'baani for his Christian wife?

A. Qur'baani for a non-Muslim is not valid. Only after she embraces Islam, will Qur'baani be valid for her.

Q. Muslim men of the younger generation have clean shaved heads, shaved off beards or trimmed beards, short sleeves, jeans, T-Shirts with a variety of kuffaar logos and pictures in Salaat. Whether

in or out of Salaat, they do not wear Islamic headgear. What interpretation can one put to this sad state of affairs?

A. The younger generation whom you have described is one of the signs of Qiyaamah. The evil will only go on increasing. Their appearance is that of the kuffaar. The grave danger is that even if they are Muslims, they may rise on the day of Qiyaamah with the kuffaar whose ways and styles they adopted and emulated. Another fearful calamity is that in the Qabr their faces may be turned away from the Qiblah to face their American or some other western kuffaar 'qiblah'. May Allah Ta'ala save us from this calamity.

Rasulullah (sallallahu alayhi wasallam) said that from every 1,000 members of his Ummah, 999 will enter Jahannum. We can see this statement of Nabi (sallallahu alayhi wasallam) being portrayed with clarity in the manner and ways of the Muslims of this age.

SIN DOES NOT BECOME OLD

Hadhrat Kahmash Bin Hasan (rahmatullah alayh) said: "When sin becomes old (i.e. years may have passed), most people believe that the sin has been forgiven. This is pure deception."

Allah Ta'ala revealed to Nabi Daawood (alayhis salaam): "O Daawood! Say to Bani Israaeel: 'How do you know that I have forgiven your sins?'"

(Your confidence) has lulled you so much that you no longer regret over the sins. I take oath by My Might and Splendour! On the Day of Qiyaamah I shall display to every sinner his sins."

The requisite for gaining forgiveness is to repent. Regret is the soul of Taubah (Repentance). Many people forget about their past sins. Years pass by without them having repented. The passing of years induces in them

confidence and even overconfidence. They then believe that they are forgiven. Perhaps Allah Ta'ala has not forgiven them. Never procrastinate in Taubah. When a sin has been committed hasten to repent. Past sins without repentance remain just as fresh as new sins. The passage of time does not minimize the villainy of sin, and remember that you are dealing with a Being Who never forgets.

THE CURSE OF THE AMBIYA

"Those among Bani Israaeel who committed kufr were cursed on the tongues of Daawood and Isaa, the Son of Maryam. That is because they sinned and transgressed the limits. They would not prevent evil which the people committed. Indeed evil were their deeds. You will see numerous among them befriending The kuffaar."

(Al-Maaidah, Aayats 78 and 79)

In the curses of Nabi Daawood and Nabi Isaa (alayhimus salaam) is much food for the thinking of the silent Ulama who abstain from Nahy anil munkar. Abstention from this obligation befits the curses of the Ambiya.

A salient practice of such wayward ulama is their friendship with the enemies of the Deen. Their socializing and fraternizing with Allah's enemies testify to the kufr and nifaaq lurking in their hearts.

Abandoning the obligation of Amr Bil Ma'roof Nahy Anil Munkar is a dangerous calamity which may culminate in the elimination of Imaan. It is imperative for the sincere Ulama to abandon their policies of dubious diplomacy. Confound the pleasure of the people. Cultivate Allah's Pleasure, and proclaim the Haqq. He has promised in the Qur'aan: "And, Allah will protect you against the people."

NATURAL PUBLIC WEALTH

(Continued from page 10)

people. Water and grass belong equally to human beings and animals.

WATER AND GRASS

Both these wonderful bounties of Allah Ta'ala are essential for the earthly survival of human beings and animals, hence they have been divinely made free. Allah Ta'ala has therefore forbidden the monopolization of natural waters and natural vegetation. All people and all animals enjoy equal rights in these two Bounties.

Even if natural water and grass are in privately owned property, the owners may not prevent the general public and animals from deriving the benefit of these two Bounties of Allah Ta'ala. If natural water in any form or grass are on privately owned land, and there is no alternative supply for the people and animals, then the owner may not prevent people and animals from entering his farm/land to drink/take/consume the water and grass. If the owner wants to prevent them, he is then required by the Shariah to arrange a way for Allah's *Makhloq* to acquire their needs. He will be under Shar'i obligation to open up a pathway to the water supply to enable people to take water freely. He will also have to allow the owners of livestock free entry to cut the grass for the needs of their animals.

In a matter of such vital concern, the needs of the general public and animals overshadow the

inconvenience and feelings of the individual who owns the land. For the benefit of mankind and animal kind at large, the rights of the individual will be compromised.

LAND

Land on or beyond the city/town/village limits which is not owned by anyone nor required for the needs of the community, e.g. dumping ground, qabrustaan, etc., is public wealth. All people have an equal right to such land. It is not permissible for the municipality or the state to take possession of such land for selling it to the populace, nor do the authorities have the right to prevent people from acquiring as much of this land as they are able to utilize.

This right does not entitle anyone to fence off huge tracts of land which will not be put to effective use. Only the amount of land required for a person's needs or operations may be taken. Once a person has taken possession of the land, it becomes his property.

Zil Hajj 1430
December
2009

ZAKAAT NISAAB R 2,500
MEHR-E-FATIMI R11,000

SUPPORT THIS STRUGGLE

SUPPORT THE ISLAMIC PROJECT OF THIS CENTURY

SUPPORT THE WAAJIB MAKTAB PROJECT

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muftis@themajlis.net
mujlisul.ulama@gmail.com

FOREIGN

CONTRIBUTORS

Foreign contributors who wish to aid this vital Project of Islam, may deposit their contributions into the under mentioned account:

SERVANTS OF SUFFERING HUMANITY

Account no. 631 91029 (U. S. currency A / C)

Bank: Girobank plc, Bootle, Merseyside, England

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