

NATIONAL INDEPENDENT HALAAL TRUST (NIHT)

Introduction by : Abdool Wahab Wookay
Director NIHT

The National Independent Halaal Trust (NIHT) was formed by concerned Ulama, Muslim Traders and Consumers. Our prime objective was to ensure that the Muslim Consumer receives a guaranteed Halaal end product. Due to the changing market forces in the Halaal Food Industry and the usage of various natural and synthetic flavours, emulsifiers and mixtures it has become imperative that Muslim take cognisance of what they consume.

To this effect the NIHT has through the grace of the Almighty managed to make great strides, not only does the NIHT involve itself with the certifying of meat products but also various other products from spices to medicinal products. This synergy between Ulama, businesses and Muslim consumers have made a great impact on the Halaal Food Industry.

AIMS :

- ◆ Providing a workable and professional synergy between Ulama, business and the Muslim Consumer.
- ◆ Providing a practical but professional service to the Ummah (Muslim Consumer) guaranteeing the Ummah a Halaal end product.
- ◆ Providing a professional Halaal Monitoring System on various products and ingredients.
- ◆ Providing a better working relationship with other Halaal Certifying Authorities to eradicate confusion and double standards in the Halaal Food Industry culminating in a truly National Halaal Certifying Forum.
- ◆ Providing a coherent professional response to all Halaal queries and applications.
- ◆ Creating a data base and website for all Halaal products and ingredients.
- ◆ Taking firm action against establishments that transgress the Shariah.

علمی و تحقیقی مجلہ فقہ اسلامی (۹۰۶) جمادی الثانیہ ۱۴۲۳ھ ☆ اگست ۲۰۰۲ء
head and then pour water over yourself. and you will be purified."

This narration is a clear text that it is not obligatory upon the woman to undo her plaits after either menses or sexual defilement.

However, it is best for her to undo her hair while making ghusl after menses as a precautionary measure, as a means of avoiding the thing in which there is a difference of opinion and as a way of reconciliation of the different evidences.

Q. Please advise me on the Sunnat method of meeting a Muslim brother and shaking hands?

A. You should place both your palms into his palms and make salaam.

Q. If ants walk on food then must we eat the food or throw it away?

A. The ants should be removed and the food eaten.

Q. I am enquiring about a husband's obligation to his wife and a wife's obligation to her husband. Besides providing food, shelter and clothing to one's wife, is it compulsory for a husband to give his wife spending money as well? Also where can I obtain more information regarding this subject. I would like to understand it from both perspectives i.e. husbands and wife's.

A. It is not compulsory but rather preferable for the husband to give his wife spending money. You could refer to the following books.

1. The pious husband.
2. The pious wife.
3. A gift to the husband and wife.

Misc

Q. Can one cut hair or nails after Magrib Salaat?

A. O'Yes. Why not ? There is no prohibition.

Saut ul Islam

صوت الاسلام

ساؤتھ افریقہ میں اسلام کی آواز . اور مسلم سرگرمیوں کا نقیب

ایڈیٹر: مولانا عبد الوہاب دوکے . P.O.Box 14297 Laudium

یوم آزادی پاکستان مبارک ہو

☆ قال الشافعی رحمہ اللہ تعالیٰ: الفقہاء کلہم عیال ابی حنیفہ فی الفقہ ☆

علمی و تحقیقی مجلہ فقہ اسلامی (۹۱) جمادی الثانیہ ۱۴۲۳ھ ☆ اگست ۲۰۰۲ء

Therefore, you, the questioner, must be patient and expect relief from Allah. Allah says in His book, "So, verily, with the hardship there is relief. Verily, with the hardship, there is relief" (al-Sharh 5-6).

And the Prophet (peace be upon him) stated, in an authentic narration,

"Know that victory comes with patience, relief with distress and ease with hardship."

Washing After Sexual Defilement and Menses

Q: Is there any difference in the manner that a man and a woman wash themselves after sexual defilement? Does a woman have to undo her braids or is it sufficient for her just to pour three handfuls of water over her hair as mentioned in the hadith? What is the difference between the washing after sexual defilement and the washing after menses?

A: There is no difference between men and women when it comes to ghusl after sexual defilement. Neither of them have to undo their hair for ghusl. It is sufficient to pour three handfuls of water over their hair and then to pour water over the rest of their bodies. This is based on the hadith of Umm Salama who said, "O Messenger of Allah,

"I am a woman who has closely plaited hair on her head, should I undo it for making ghusl from sexual defilement?" The Prophet (peace be upon him) told her, "No, it is sufficient for you to throw three handfuls of water on your head and then pour water over yourself, and you will be purified." (Muslim)

However, if the man or woman has sidr, dye or something of that nature in his hair that would keep the water from reaching to the roots of the hair, he or she must remove that. If it is something light and does not keep the water from reaching the roots, it does not have to be removed.

As for the woman making ghusl after her menses, there is a difference of opinion over whether she must undo her hair or not.

The correct opinion is that it is not obligatory upon her to do so. This is because it is mentioned in one of the narrations from Umm Salama, recorded by Muslim, that she said, to the Prophet (peace be upon him) 'LO Messenger of Allah,

"I am a woman who has closely plaited hair on her head, should I undo it for making ghusl from menstruation and sexual defilement?" The Prophet (peace be upon him) told her, "No, it is sufficient for you to throw three handfuls of water on your

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Q: I have faced so many difficulties in my life that it has made me hate this life. Every time I turned to Allah, I pleaded for Him to take my life away from me at the earliest. This is my wish until now as I do not see any solutions to my problems except death: it is the only thing that can save me from this punishment. Is this behavior forbidden for me?

A: When a person wishes for death because of something that has afflicted him, he is doing something that the Prophet (peace be upon him) has prohibited. The Prophet (peace be upon him) said, "None of you should hope for death because of some harm that has come to him. If he has wish such, he should say, 'O Allah, give me life if You know that life is better for me. And give me death if You know that death is better for me.'"

Therefore, it is not allowed for anyone to wish for death because of some harm, hardship or difficulty that has come to him. In fact, he should have patience and expect a reward from Allah for what he is passing through. He should also wait for relief to come, as the Prophet (peace be upon him) has said, "Know that victory comes with patience, relief with distress and ease with hardship."

The one who is afflicted with any affliction should know that those afflictions expiate some of the sins that he has committed. No believer is afflicted with any kind of worry, grief or pain except that Allah expiates sins for him due to that, even the pricking of a thorn. When the person has patience and expects rewards from Allah, he reaches the stage of being among the patient. This stage is a very elevated stage. Allah has stated about its inhabitants.

"And give glad tidings to the patient. Who, when afflicted with calamity, say, 'Truly, to Allah we belong and, truly, to Him we shall return'" (al-Baqara 155-156).

The woman in the question feels that there is no solution for her problems except death. I believe that this is a mistaken view. Death does not solve any problems. In fact, the situation of adversity may get even worse. How many humans die while being afflicted with pain and problems but they had been wronging themselves and did not give their sins and repent to Allah. Then his death is just a quicker coming of his punishment. If he remained alive, perhaps Allah would have guide him to repentance, seeking forgiveness, patience, facing the problem and expecting relief. This all would have been good for him.

☆ کیا آپ کو معلوم ہے کہ: ☆ قانون شریعتی کا دوسرا نام فقہ اسلامی ہے ☆

علمی و تحقیقی مجلہ فقہ اسلامی ﴿۹۳﴾ جمادی الثانیہ ۱۴۲۳ھ ☆ اگست ۲۰۰۲ء

"I have been prohibited from killing those who pray." I

These evidences show that one who does not pray is not to have his "way left free" and there is no prohibition against killing him if he is taken to the authorities and he does not repent.

Putting a Knife On a Child in Order to Protect Him

Q: I have seen some people placing a knife on their small children and saying: "This is so the jinn do not come to him."

Is this practice correct?

A: This is an objectionable act and there is no sound source for it. It is not allowed to do such a thing. What is legally sanctioned is to seek refuge from them by Allah's complete words from every devil and poisonous pest, as has been confirmed from the Prophet (peace be upon him). He used to seek protection by those words for his grandsons al-Hasan and al-Husain Ibn Ali. It is also sanctioned to make dua for them by asking Allah to protect them from every evil. As for putting a knife or something similar, of iron, wood or other substances, with the belief that such will protect them from the jinn, it is an evil practice that is not allowed.

Hanging and Possessing Pictures

Q: What is the ruling concerning hanging a picture on a wall? What is the ruling concerning owning pictures of people?

A: It is not allowed to hang a picture or keep a picture of any being that possesses a soul. It is obligatory to destroy such pictures. This is because the Prophet (peace be upon him) told Ali,

"Do not leave any image, but [instead] efface it."

It is also confirmed in the hadith of Jabir that,

"The Prophet (peace be upon him) prohibited having pictures in houses."

Therefore, all pictures meant for remembrance should be torn to pieces or burned. However, pictures that are needed out of necessity, such as for official identification purposes and so forth, may be kept.

Wishing for Death due to Harm that Has Come