



Social Dawa - Its a challenge when you face so many muslims who need guidance.

Recently, a member of ITG visited a dear friend, as a guest he participated in a group discussion concerning current affairs. Below is an account of issues that were raised: *(note: topics change without notice and Muslims are normally found to be a target by those that are misguided - be strong!)*

Q. Should there be a middle-ground when dealing with the kaffir? If the Taliban had handed over Osama bin Laden (OBL) to the International court of justice the Afghan people needn't suffer and we would not be in such a mess?

A. A decision was made by the Taliban to accept the law of Allah(swt) as opposed to the law of man. The Taliban were not in any position to hand over OBL to the nonbelievers as this would have been against Islam and so they upheld the law of Allah(swt). Across the border the Pakistan Military government did not resort to Islam, instead they sided with the Kaffir against our Muslim brethren.

The brother found it difficult to accept that Islam had no middle ground i.e. a compromise!

As Muslims we must take Islam comprehensively without any compromise. A Muslim who individually feels and decides that a middle-ground should exist is speaking not from an Islamic point of view but his own interpretation which is outside the fold of Islam. The reason why Muslims have had their backsides kicked over the past century is due to this baseless theory of a middle-ground. To compromise with the Kaffir over the affairs of Muslims worldwide. To accept an International world court imposed by the Kaffir and to lodge complaints against any human rights violations laid down by the human rights commission in Brussels. Who gives the kaffir the right to impose such laws and rules upon the Muslims? Who does give the rights to Muslims? The an-

swer to the latter question is Allah(swt). It is the Almighty Allah(swt) who gives Muslims the Haq (rights), no other individual or organisation has the authority to give rights to Muslims (this includes all current governments). As Muslims we reject outright the International Law, Human Rights Commission, United Nations, International Monetary Fund, World Bank, European Union, All kaffir organisations whether they be state funded or Non-Governmental Organisations scattered throughout the Muslim world.

A Muslim who does not agree with the last paragraph is outside the fold of Islam and will be punished according to Islam. The middle-ground compromise has only given the kaffir the ammunition to fire at the sincere Muslims who call for the worldwide implementation of Allah(swt) laws.

My advice to Muslims who still find it difficult to accept the reality, that they should read the Qur'an with an open mind and browse through the documents contained on the www.islamic-truth.fsnet.co.uk website. Open your eyes to the truth!!!

Q. Is it haram to open a bank account when interest is being paid into it by the bank? Why don't you pay your wage into the Pakistani Habib bank instead?

A. firstly, it is not appropriate to carry round large amounts of money in your trouser pocket or in a suitcase or even stash it in your matrices. It makes sense to keep it in the bank. But which one? All banks pay interest into your account and this can be seen on your statement. The Habib bank also pays an incentive into their accounts

but resort to words like return on investment (roi) instead of using the usuary word **interest**. However, while quizzing a Habib bank manager in Pakistan it was accepted that **roi** was in fact interest. What it all boils down to is ownership. The money that you put into your account is owned by you, when interest is added a Muslim is not to acknowledge this amount since Muslims are not to deal with riba/usuary in any form. But what about the interest? The interest is not owned by you so you cannot dispose of it, you cannot give it to charity since doing this will mean that you are the owner of it. If you do dispose of the interest you are committing a sin and will be punished by Allah (swt) accordingly. It is recommended that a Muslim ignores outright the interest and makes no mention of it. It's a matter of accountability knowing that acknowledgment of the interest is haram is punishable.

It should be born in mind that to open a bank account in a bank that supports the oppression against our Muslims in areas of conflict (Jihad) say Palestine, Kashmir etc. is considered haram since money held by them is being used to buy weapons or bullets to fire at your brethren, banks that support anti-Islamic regimes should be avoided.

If a Muslim was to open a bank account because they knew that as a **benefit** interest would be accumulated, then it is haram for this Muslim to open a bank account in the first place. (*reference: Essential Fiqh by Omar Bakri Mohammad, pg 49-58, The Islamic Book Company, ISBN 1-899534-00-8*)

Q. Are we allowed to take out car insurance?

A. In order to drive a vehicle in the UK you need to have a valid drivers licence and you should be insured. This question concerns the rules regarding contracts in Islam. Insurance contracts taken out by brokers are haram since this involves a third party that may or may not be known by name. The amount you pay is also not known since the insurance broker never discloses the amount of the third parties agreed insurance premium. The contract is then not between two but with a third which is prohibited in Islam. A Muslim must take out insurance directly through an insurance company that provide cover themselves. This means the contract should be between yourself and the insurance company and no third party. Don't be misled by many insurance companies that have the word "Direct" in their name as this does not necessarily mean that they are indeed direct.

Q. Can we watch television when there is so much filth being shown, even during the advertisements?

A. Muslims are permitted to watch television provided that anything that is haram is avoided and that in the event an advert is showing haram the Muslim is to switch channels immediately.

Q. Are Muslim children permitted to share showers with other children of the same sex?

A. Muslim parents should check with their school whether children share showers with each other or share-changing rooms where they may view other children undressed. If so, Muslim parents are prohibited to sending their children to activities such as swimming as it is not permitted for Muslims children to view other children's private parts. Even though Muslim children may take precautions, other non-Muslim children would not take such precautions and would make it haram for them. For outdoor sports the same rule applies.

The fact that Islam considers a Muslim accountable when they turn 12 years of age is argumentative when looking into this issue, however the consensus is that steps should be taken to avoid exposure by either refraining from activities or taking showers alone.

Parents who are still not sure should send an email to the address islam@islamic-truth.fsnet.co.uk and evidences will be provided.

Q. If a Muslim enters a UK butchers shop that sells Halal food, where Halal is written on the window, are we allowed to buy such food without first asking?

A. Muslims should trust each other. If there is any doubt don't buy or at least ask if it is indeed Halal. There is nothing wrong with confirming whether or not the food is halal in any shop that sells halal food, since the shop owners should just reaffirm that it is. It is better to ask than to just presume or worry about whether it is or not. If it not then it is haram for Muslims to consume. Muslims are cautioned not to consider food halal simply because there are Muslims behind the counter. The best option is to ask once and then to buy in confidence. If the origin of the food

is haram the punishment falls upon the shop and not you if you did buy and consume.

The situation is different if you were visiting a Muslim's house for dinner. Since a Muslim friend is always trusted. If however the origin of the food was indeed haram you as guests do not receive any punishment from Allah(swt) as this falls upon your host. A Muslim should never question a Muslim brother/sister upon whether the food is halal as this is humiliating and degrading. However, if say the packet of crisps that your host thought were Halal but had an ingredient that is haram, let your host know in an unseemly mubah manner.

is to be consumed. If offered an orange drink or nonalcoholic drink as to appease a Muslim to enter a place where alcohol is to be consumed – a Muslim is to refrain since it is prohibited for them to be in the presence of alcohol.

Q. Are Muslims allowed to go to watch a film at the cinema?

A. Muslims can go to watch a film at the cinema, so long as it does not contain any scenes that are haram or are against Islam. Find out as much as you can about what the film's theme is about and decide whether the film is appropriate to watch. If during the film a haram scene is shown a Muslim should look the other way as on the day of resurrection, a Muslim's eyes, ears, mouth and even fingers will be witnesses against them.

Q. What kind of Muslims are you if you have no beard?

A. It is not correct to dwell upon small personal issues when you have no understanding of what is allowed, permitted, haram or obliged in Islam. A beard is recommended by our Prophet. If a Muslim does not have a beard, i.e. he shaves it off then he receives no reward. However, if he keeps it within one and a half fists he receives reward from Allah(swt) - this is because the Muslim would be following the Sunnah of the Prophet. I have heard many stories of misguided Muslims who say that our dire predicament is due to Muslims that do not keep their beards? Or that they are undecided whether to place their hands on their side while praying or round the waste? This is all idle talk and are irrelevant issues. If anything these comments pose to breakup the Muslims and do nothing to unify the Ummah.

Q. Are Muslims allowed to enter a pub or join non-Muslims round a table while they consume alcoholic drinks?

A. Muslims are not permitted to enter a pub if their reasoning behind entering was to be in the presence of alcohol. Our Prophet said "tash-tanee-boo" which means keep a far distance, away from alcohol – don't be near it! Therefore, Muslims must avoid entering a place where alcohol

