



"VOICE of ISLAM"



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

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*He who is not blessed with Sabr,
is not blessed with Imaan.
(Hadith)*

THE MEANING OF TASAWWUF

TASAWWUF, also termed *Sufi'ism*, is not a mystical cult of rituals. Tasawwuf has no rituals. The Shariah has its rituals such as Salaat, Saum, Hajj, Qur'baani, etc., but Tasawwuf is an integral component of the Shariah, and it has no rituals.

The various forms of *athkaar* and spiritual practices prescribed by the Auliya, are not part of Tasawwuf. These are all spiritual remedies for spiritual ailments which the Mashaaikh diagnose in their mureedeen.

Tasawwuf deals *only* with moral character. Its objective is moral reformation and spiritual progress for the sake of Divine Proximity which is the *only* objective of the Mu'min for his presence on earth.

There is *Ijma'* (Consensus) of all the Mashaaikh of Tasawwuf of all Sufi Math-habs that any brand of tasawwuf which is bereft of the Shariah and Sunnah or in conflict thereof, is in reality satanism.

Describing Tasawwuf, Hadhrat Abdullah Khafeef (Rahmatullah alayh) – a renowned Wali of bygone ages – said:

"Tasawwuf is to accept whatever is recorded in the Tablet of Taqdeer; to ask from only the Great and Glorious King (Allah Azza Wa Jal), and to traverse wildernesses and mountains."

The Tablet of Taqdeer: Whilst employing the ways and means permitted by the Shariah for the acquisition of needs, the Mu'min has to be satisfied with the end result of his lawful efforts. Whether he succeeds or fails in his lawful pursuit of the dunya, his focus must at all times be on Allah Ta'ala. If he fails, he is not expected to become despondent and frustrated.

He is not permitted to complain. He has to understand that the ultimate result is Allah's ordainment.

Asking from only Allah Azza Wa Jal: This precept does not negate employment of the lawful means and ways created by Allah Ta'ala for acquiring lawful objectives. But, it demands implicit faith (yaqeen) that needs are fulfilled by only Allah Ta'ala, not by the means and agencies via which the needs are fulfilled. Thus, when someone denies the assistance sought, one will not feel the slightest annoyance. One will understand by the refusal that Allah Ta'ala has not inspired the person to render the assistance sought. If this is one's attitude, then it shows that one is asking from only Allah Ta'ala. On the contrary, annoyance is proof of great Imaani deficiency. It will mean that one lacks belief in the Providence of Allah Ta'ala, and in the fact that it is only He Who ordains.

Traversing wildernesses and mountains: For the select Auliya of former ages, this had literal application. They would physically renounce the world

and journey on foot through deserts, wildernesses and over mountains in their quest for Divine Proximity. Their journeys were not sight-seeing tours and holidaying. On the contrary, they underwent great trials and hardships. The rigours of travelling on foot through wild wildernesses and deserts without provisions could be borne by only those who were lost in Divine Love. Among the *Ambiya* (Alayhimus salaam), Nabi Isaa (Alayhis salaam) was famous for such sojourns.

As far as the masses are concerned, the Waajib degree of 'journeying through the wilderness' is to migrate from sin and transgression; to adopt solitude and seclusion daily for a short while to contemplate on Maut, the Qabr and the Aakhirah; to drastically reduce contact with people, mingling with them only for one's needs; to speak less, and to cultivate Taqwa. And this is possible only by complete submission to the Shariah and adoption of the Sunnah in all aspects of daily life.

AASHURA AND GIFTS

Q. Is exchanging of gifts on the Day of Aashura permissible? A Mufti say that it is permissible as long as it is not believed to be necessary or Sunnat.

A. Now why would someone ask about the permissibility of gifts when every person regardless of how ignorant he may be knows that making gifts or exchanging gifts is permissible? The Mufti Sahib did not apply his mind when answering this question.

Gifts are permissible all year round, so why is this question related to specifically the Day of Aashura? The reason is that ignorant people have developed it into a custom associated with 10th Muharram, the Day of Aashura.

It is not Sunnah to exchange gifts on the Day of Aashura. This practice has no relevance to the 10th Muharram. By saying that it is permissible, the Mufti perpetuates an erroneous idea and custom which will become an entrenched bid'ah if

people are not given the proper view and ruling.

If a man wishes to give his wife or children gifts, why does he choose to relate it to Aashura? Since the concept of gifts on the Day of Aashura is baseless, it is a bid'ah which is not permissible. The correct answer is that exchanging gifts on the Day of Aashura is not permissible.

A developing bid'ah should be nipped in the bud, not allowed to germinate with ambiguous answers. When Hadhrat Umar (Radhiyallahu an-

hu), during his Khilaafate, observed people gathering under the mubaarak tree under which Rasulullah (Sallallahu alayhi wasallam) had taken the Pledge of Maut from the Sahaabah, he promptly ordered the tree which is mentioned in the Qur'aan Majeed to be cut down. He foresaw future bid'ah and shirk developing at the tree site, hence he nipped it in the bud. He did not say that it is permissible to sit under the tree under which Rasulullah (Sallallahu alayhi wasallam) and the Sahaabah had sat for the sacred Pledge.

Questions and Answers

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Q. I shaved my hair before my animal was slaughtered. I performed Hajj Tamattu'. Is there a penalty?

A. The penalty of a Dumm is Waajib for having shaved the hair before Thabah of one's animal. A sheep / goat has to be slaughtered in the Haram area.

Q. Is it permissible for a woman during haidh to recite Takbeer Tashreeq?

A. For a woman in haidh it is permissible to recite Takbeer, but it is not incumbent.

Q. How far can a woman travel without a mahram?

A. Nowadays, in fact, a lady may not venture outside her own home without a mahram. The danger of fitnah in this age is too great. Hence it is not permissible for her to go alone to even the shop for procuring necessities or to walk alone down the street to a relative's house.

Q. Which colours are not permissible for males to wear?

A. Red, orange, yellow and all bright feminine colours are not permissible for males.

Q. Is it permissible for a woman to take her husband's surname?

A. It is permissible for a woman to take her husband's surname. Ignore the stupidities of the Salafis who put forth drivel claims.

Q. A man is eating with his left hand. There is nothing wrong with his right hand. Is this permissible?

A. Eating with the left hand without valid reason is haraam. It is Waajib that he weans himself off from this shaitaani habit. Shaitaan eats and drinks with his left hand.

Q. Is it permissible to sing and listen to naa'ts which are sung with a light beating of the duff?

A. Singing and listening to naa'ts (nazams, nasheeds) with even a slight beating of the duff is haraam.

Q. Is it permissible for a person who has not performed his own Hajj to perform Hajj-e-Badal?

A. Although it is better to first perform one's own Hajj, nevertheless, it is permissible to perform Hajj-e-Badal even if one has not performed one's own Hajj.

Q. When should the niyyat for fasting to be made? Is there a cut-off time?

A. A Nafl fast will be valid as long as the niyyat has been made by *nisfunnahaar*, i.e. about an hour before Zawwaal. A Fardh fast will be valid only if the niyyat is made before *Subah Saadiq*, i.e. before Fajr time commences.

Q. Are Ishraaq and Dhuhā the same Salaat?

A. Ishraaq and Dhuhā (Chaasht) are two different Salaats. Ishraaq time begins about 15 minutes after sunrise. Thereafter begins Dhuhā Salaat. Its time lasts until about an hour before Zawwaal.

Q. Some people quote Ahaadith to show that certain mas'alahs to which we adhere are incorrect. They say that the Hadith is Saheeh, hence we have to set the mas'alah aside and act according to the Hadith. Is this method valid?

A. Those who speak such drivel are victims of shaitaan's snare. They are called Salafis because they are the 'salaf' of the devil. They are the first wrung in the ladder of shaitaan's trap. For the masaa-il of the Deen it is improper and not permissible for us to extract Ahaadith, then submit these to our opinion to fabricate a mas'alah. We have to acquire the ruling from the authorities of the Math-hab who were the experts in this field. They were great Fuqaha, Mu-hadditheen, Mufasssireen and Auliya while these moron Salafis of today emulate all the ways of the kuffaar whom they ostensibly hate. Yet you will see them in lewd kuffaar dress-style. They wear kuffaar jeans, T-shirts, and prowl around bare-headed. Then they have the stupid audacity of trying to prove their emulation of the kuffaar with Hadith. They dwell in deception and confusion. Listening to their so-called 'deeni' talks is like listening to Iblees.

VACCINES AND THE JUHALA DOCTORS

Q. According to the Islamic Medical Association, vaccination is necessary and permissible according to the Shariah. Please comment on their recent statement regarding the pork vaccine for measles. Is this permissible?

A. The so-called 'islamic' medical association is operated by a clique of *dahris* and *fussaaq*. These people do not recognize the Power of Allah Ta'ala and His Taqdeer. They think like kuffaar, eat like kuffaar, dress like kuffaar and excrete like kuffaar. Just as the brains of kuffaar incline to najaasat and haraam, so too do the brains

of these dahri doctors who dwell in confusion. They excel in disgorging stupid drivel in the name of the Deen. It is haraam to accept anything which these juhala propagate. They lap up the najaasat which the kuffaar pro-immunization shayaateen vomit for them.

You don't require much brains to understand that it is not permissible to accord a listening ear to the stupid din of the juhala who have no Shar'i expertise and who are not permitted to open their mouths on any Shar'i matter. Vaccination is HARAAM.

Q. What is the Sunnah practice after every four raka'ts Taraaweeh?

A. After every 4 raka'ts Taraaweeh, it is Sunnat to remain sitting and to engage in any thikr silently. There is no congregational practice at this juncture.

Q. Is it permissible to listen to Qiraa't on a radio?

A. It is permissible to listen to Qiraa't from a recorder, but not from the evil radio stations. All the so-called 'islamic' radio stations cater for considerable haraam programs. It is therefore not permissible to listen to the Qiraa't which is blared over the haraam media. It is like listening to Qiraa't recited by a person sitting inside the toilet relieving himself.

Q. Is it permissible to perform Witr in congregation outside of Ramadhaan?

A. Performing Witr Salaat in congregation is permissible only during Ramadhaan. It is not permissible at any other time.

Q. Having only learnt recently that it is SUNNAH to touch the heels and toes during Sajdah of Salaah, what is the situation of the many years when this was NOT done? Must one make Taubah or pay any form of payment?

A. There is a view that the heels should touch in Sajdah.

However, this is not binding. It is not the popular view. There is no need to repeat any Salaat. There is no need to make Taubah for not causing the heels to touch during Sajdah.

Q. A person sits on a chair to perform his Salaah. When making his Sajdah, must he also try to allow his heels and toes to touch?

A. No, he should not do so.

Q. A lady who was divorced miscalculated the length of her iddat period and married someone else before the expiry time. Is her marriage valid?

A. The marriage is not valid. The nikah has to be renewed.

Q. In the silent Salaat (Zuhr and Asr), should the muqtadi recite qiraa't?

A. The muqtadi (follower) should not recite anything behind the Imaam, not even in the silent Salaat. He should recite only Bismillaah and Thanā in the first raka't, then remain silent in all the other raka'ts whilst the Imaam is reciting qiraa't. The muqtadi should recite everything else during Salaat, but not qiraa't.

Q. A new practice has developed in our community. When moving into a new house, a Yaseen khatam is organized. People are invited for a meal. Is this practice valid in the Shariah?

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A. The khatam, etc., organized when moving into a new house is bid'ah. It has no basis in the Sunnah.

Q. Which ice-creams are halaal?

A. All commercially prepared ice-creams are haraam.

Q. Is it permissible to have door mats on which appear the word 'welcome'?

A. It is not permissible to tramp on mats which have letters inscribed. 'Welcome' mats are not permissible. Letters and words are part of Knowledge. They are the vehicles for conveying and imparting knowledge.

Q. I have been receiving resistance for not raising hands at the qabr. I am a layman, I avoid confrontation and criticism. However, I would like to educate myself a bit more on the subject. I recently attended a Janaazah with a large attendance of Deobandi leaning laymen and Ulama, but congregational dua was recited. I have no answer for the laymen who question me pointing to the actions of the Deobandis "even they do it". In this age, I only know of the adherent followers of Hadhrat Maseehullah (RA) who avoid this practice. Most other Deobandis practice raising hands at the Qabr. Can you kindly provide me with literature on this subject?

A. Nowadays even the so-called Deobandis have become Bid'atis. Their graveyard ceremonies are bid'ah. Our booklet, *Ziyaarat-e-Quboor* explains the Sunnah method to be observed in the Qabrستان.

Q. A new practice has crept into our masjids in KZN. Days building up to the Ijtima, a Yaseen katham is practiced in congregation "for the success of the Ijtima" at the same time in the Barelwi masjids congregational Yaseen katham is being conducted ahead of the 10th of Muharram. Please provide guidance.

A. The Yaseen khatams of the bid'ati deobandis and tablighis are also bid'ah. You must expect criticism when you practise the Haqq. The Haqq naturally

attracts criticism. The so-called deobandis of today are not true followers of the Akaabir Deobandi Ulama. They have gone astray and are leading the ignorant masses astray.

Q. What should I do with books of deviates which I had bought when I was not aware?

A. The books of deviates may be buried or burnt.

Q. Is it Sunnah to recite Surah Baqarah when moving into a new house?

A. It is not Sunnah. It is, however, permissible. But organizing a ceremony and inviting people for meals for the occasion are not permissible. To do so is bid'ah. One may recite anything of the Qur'aan when moving into a new house for barchaat and safety. But there is no Masnoon practice for this occasion. It does come in the Hadith that shaitaan flees from a home where Surah Baqarah is recited.

Q. Will it be OK if I take two Huffaaz to recite the Qur'aan Shareef in a house we intend to move? There is talk of funny things happening in the house. Some say that jinns were or are still in the house.

A. Yes, it will be permissible. Also recite the Athaan loudly in the four corners of the house. But do not organize any function. Do not serve meals. Don't make it a merrymaking occasion.

Q. In India the court recently decreed that three Talaqs will no longer be valid. The marriage will remain valid. The court consisted of 3 judges - 2 non-Muslims and one Muslim. The majority ruling was that 3 Talaqs are not valid. Women all over India have been rejoicing. Why would they rejoice when their marriages are terminated by 3 Talaqs regardless of the secular court's ruling?

A. The women are rejoicing because they have no Imaan in their hearts. They are Muslim in name only since they were born in Muslim homes. But in reality they are kuffaar, hence they select to live in the state of adul-

ANIMAL GELATINE IS HARAAM

QUESTION

According to a statement by the World Health Organization, gelatine manufactured from substances acquired from haraam animals as well as from halaal animals not slaughtered Islamically, is halaal. Therefore all products containing animal gelatine are halaal. The WHO mentions that the World Health Organization had in 1995 participated in a seminar held by the Islamic Organization for Medical Sciences in Kuwait. 112 scholars had attended the seminar. They had found that gelatine is halaal. Is animal gelatine halaal as WHO claims? Please comment.

ANSWER: WHO is a kuffaar institution established by the West. How can a Muslim accord any credibility to such a kuffaar institution even if staffed by characters with Muslim names? The Mujlisul Ulama of S.A. has published a booklet explaining in detail the prohibition of the type of animal gelatine mentioned in the

question. The basis on which the scholars for dollars claim swine-gelatine to be halaal, is 'metamorphosis' or transformation of one substance into another.

This premises is baseless. No transformation of the type allowed by the Shariah occurs in gelatine production. Haraam filth whilst undergoing some changes as impure flour does whilst being baked into bread, remains haraam. There is no genuine *Qalbul Maahiyat* (metamorphosis) occurring as is alleged by the scholars for dollars. The booklet is available on our website. Hard copies are also available.

All products which contain animal gelatine are haraam. Do not pay heed to the stupid fatwas of stupid scholars for dollars who curry favour with rulers and kings. They are all dogs of the Fire. They are bootlickers of the fussaag, fujjaar and kuffaar kings and governments in whose employ they are.

tery following the ruling of Hindu idolaters. Jahannum will be filled mostly with such women.

Q. Does a man's stepdaughter (a daughter of his wife by a previous marriage) inherit in his estate?

A. The stepdaughter, that is by a previous marriage, does not inherit in her stepfather's estate.

Q. A woman agreed to marry a man, but on condition that he may not demand conjugal rights. The man agreed and the nikah was performed. Was this nikah valid? Please comment on the stipulated condition as well.

A. The nikah is valid. The condition is nonsensical. It simply falls away. The husband retains his right of conjugal relations.

Q. A man married a divorced woman before expiry of her Iddat. What is the ruling of the Shariah? A year later this fact was brought to the notice of the couple. A child was

born from this marriage. Is the child legitimate?

A. The nikah is *faasid*. It has to be renewed. The child will be legitimate.

Q. Are Madrasah fund collectors among the 'Aamileen' mentioned in the Qur'aan? Can they be paid wages from the Zakaat funds they collect?

A. The Madaaris collectors of Zakaat are not among the Aamileen mentioned in the Qur'aan Majeed. The Aamileen refers to the Zakaat collectors appointed by the Islamic state, not by private institutions. They may not be paid from the Zakaat funds they collect. Besides some Madaaris, private fund-raising organizations also abuse Zakaat funds by paying their collectors from the Zakaat they collect.

Commission is haraam. They may not be paid a commission on the amount they collect. A wage has to be fixed, and this

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wage should be paid from Lillah funds.

Q. A pious man told me that sleeping in a bed and using a shower for ghusl are in conflict with the Sunnah and not permissible. Is he right?

A. He is wrong. Sleeping on a bed and using a shower are permissible.

Q. Is Krill and Krill oil permissible?

A. Krill is a crustacean, hence haraam. Its oil too is haraam for consumption. However, if the oil is used externally for medical reasons, it will be permissible.

Q. Can a woman in haidh and a man in the state of janaabat recite the Masnoon Duas for the various occasions?

A. The Masnoon Duas may be recited even during the state of janaabat. While a woman in haidh may freely recite these duas, it is preferable for a man in the state of janaabat to 'recite' in his mind. He should not unnecessarily delay in taking ghusl.

Q. The heirs agree not to take anything of the cash left by their deceased mother, but to contribute it to Sadqah for Isaal-e-Thawaab for her. Is this permissible?

A. It is not permissible. It is necessary to first divide the cash and distribute it to the heirs. Thereafter, whoever wishes to contribute for the Isaal-e-Thawaab, may do so. But this cannot be done prior to distribution of the assets. Also, it is not permissible to apply any pressure on any heir to make a contribution.

Q. Some kinds of sleeping pills cause a person to behave like an intoxicated person. Is it permissible to take such pills? Will Salaat be valid?

A. It is clear from the effects that the sleeping pills are intoxicants. It is haraam to take such pills. Performing Salaat in this state is not permissible. The Salaat will not be valid.

Q. Are cosmetics containing snail ingredients halaal?

A. Such cosmetics are haraam. Besides snail gel, these western

cosmetics contain other types of filth and haraam substances as well.

Q. A Haafiz is studying at a Christian secular school. The school has ordered him to shave his beard otherwise he will be expelled. What should be done to assist him?

A. The expulsion threat is actually good news. It will be a blessing from Allah Ta'ala for the Haafiz. In the first place it is haraam for a Muslim to be studying at a haraam secular school. In terms of the Shariah it is haraam for Muslims to study at these kuffaar schools which adulterate and even ruin the Imaan of Muslim pupils. Since it is not permissible to attend these kuffaar schools, it is not permissible to assist any Muslim to gain admission.

The kuffaar school authorities are entitled to impose their rules while it is haraam for Muslims to accept such rules. It is haraam for Muslims to be at these schools. The choice is between Imaan and kufr.

Q. Instead of Dua Qunoot in Witr, if one recites Thanā or Attahiyaat mistakenly, is Sajdah Sahw Waajib?

A. Sajdah Sahw is not incumbent.

Q. I am a Muslim who have converted to Islam recently. I do not know Arabic. How should I perform Salaat?

A. While you do not know Arabic, in every posture of Salaat, recite just *Subhaanallaah* a few times, at least thrice. It remains your obligation to immediately learn the necessary requisites for a proper Salaat.

Q. I am a lawyer. I sometimes refer clients to a relative who is also a lawyer. Although I do not stipulate a fee for referrals, my relative insists on paying me. What should I do?

A. Make it clear to your relative that a referral fee is haraam. But if he insists to give you something you may accept it as a gift. But clarify to him that you are accepting it as a gift, not as a fee.

Q. 'A' obtained a loan from 'B'. Since 'A' is entitled to ac-

MURDER IN THE NAME OF ZIYAARAT

Q. When the ladies make Ziyaarat of Nabi (Sallallahu alayhi wasallam), there is a lot of pushing, fighting and screaming. Total disrespect to Our Beloved Nabi (Sallallahu alayhi wasallam) is shown. Last week on Friday, whilst a lady was in Sajdah in Riyadhatul Jannat, she was trampled on her neck and passed away. I am nervous now when I go for Ziyaarat. Can I make salaam stand within the area, but away from the crowd of women performing disgustingly?

A. Stay far from the ignorant women who commit even murder at the Raudhah Mubaarak. Stand far, very far from the crowd and offer Salaams to Rasulullah (Sallallahu alayhi wasallam). Do not venture near to the insane ignoramuses. Instead of ziyaarat, they commit kabeerah sins at the Raudhah Mubaarak.

You may stand at the perimeter of the area or even outside to recite the Salaams. Your Salaams and Durood will, Insha-Allah, reach Rasulullah (Sallallahu alayhi wasallam).

cept Zakaat, 'B' gave the money with the intention of paying his Zakaat without telling 'A' that it was Zakaat. Meanwhile 'A' is under the impression that the money was a loan to him. After some time 'A' wants to repay the 'loan'. Although 'B' refuses to accept, 'A' insists' to pay. What should 'B' do?

A. B should inform A that at the time of giving him the money, he (B) had made the intention of a gift, hence it is not proper for him to accept the money. After this, if A insists, then B should accept and give it to Sadqah elsewhere. But this will not again be a Zakaat payment by B. It will be Sadqah by A.

Q. The college where I am studying is more than 100 Km from my home town. Every weekend I go home. What is my status? Am I a musaafir?

A. In your hometown you will never be a musaafir even if you are there for a few minutes. But, at the college where you live for the week, you will always be a musaafir as long as you do not intend staying 15 days or more.

Q. Is Qasar Namaaz obligatory or optional?

A. Qasar Namaaz for a musaafir is obligatory. For followers of the Shaafi Math-hab it is optional, but not for Hanafis.

Q. Should the musaafir perform the Sunnat and Nafl Salaat?

A. If there is time and conven-

ience, the musaafir should not abandon the Sunnatul Muakkadah Namaaz and even the Nafl. He should not deprive himself of the great reward. Nevertheless, if the musaafir does not perform the Sunnat Muakkadah of Zuhr, Maghrib and Isha, it will not be sinful, but he loses much in reward and spiritually. Wherever it is convenient and one has the time, then do perform the Sunnat Salaat.

Q. Should the musaafir perform Jumuah Namaaz?

A. If at the time of Jumuah Namaaz, the musaafir is near to a Musjid and he is not in a hurry to continue his journey, then he should not deprive himself of the immense reward of Jumuah Salaat.

Q. Is purdah for housemaids necessary?

A. Purdah for the housemaid is incumbent. Many men develop illicit relationships with their housemaids.

Q. I was in a Musjid on Friday. When I saw that the person who would be leading the Salaat and reciting the khutbah was a chap without topi, I left and went to perform Jumuah in another Musjid. Did I do the right thing?

A. The chap who leads the Jumuah Salaat without a topi is a faasiq. If another Musjid is in the vicinity, then perform Salaat there, not behind the faasiq. Your action was correct.

Q. For those going for Hajj or

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Umrah from South Africa, where is the Meeqaat? Some say that Ihraam has to be compulsorily donned when the plane is in line with Yamlam. This is announced in the plane. Others say that Ihraam may be donned in Jeddah. What is the correct view?

A. The Ihraam may be delayed until Jeddah. It has to be donned compulsorily in Jeddah. It may be donned even in Johannesburg, but Jeddah is the Meeqaat for those coming from the South. Although there is another view, we follow the first view.

Q. A woman performed some Salaat without having taken ghusl after her haidh. She is a new Muslim and was unaware of the mas'alah. Should she repeat the Salaat? Is she a Saahib Tarteeb?

A. The woman has to make qadha of all the Salaat she had performed in the state of impurity. If the number of Salaat is less than five, then she is a Saahib-e-Tarteeb. If more than five, then she will not be a Saahib-e-Tarteeb.

Q. Is it permissible for the husband to touch the face of his deceased wife?

A. It is not permissible for the husband to touch the face of his deceased wife. The nikah ends with death.

Q. Is it permissible to learn Tajweed from a colour-coded Qur'aan?

A. It is not permissible to use the colour-coded Qur'aans if other Qur'aans are available. Those responsible for interpolating the mass and mess of colour in the Qur'aan Majeed have taken the Qur'aan Majeed as a toy.

The Qur'aan Majeed was revealed more than 14 centuries ago. There is no better way of teaching it than the ways of the Sahaabah, Taabieen and the early Muslims. Westernized methods should not be resorted to when teaching and learning the Qur'aan Majeed.

The Qur'aan Majeed is not a story book for little children whose nursery books are full of

colour.

Q. There is a custom of feeding people who participate in the Janaazah. A feast is prepared for the participants at the home of the bereaved. Is this custom Sunnah?

A. The food which is served at this customary function is Haraam. This custom is called 'baathi'. The morons transform the death occasion into a haraam wedding party

Q. Should I attend a walimah where there will be separate facilities for ladies. It will not be in a hall.

A. If women will also be going to the same venue for the walimah, then you should not go even if separate facilities are arranged for them. It is not permissible for females to attend walimah functions.

Q. Is it permissible to visit the tombs of the Auliya to gain barkat?

A. It is not permissible to visit such tombs of the Auliya where bid'ah and shirk are perpetrated. Those who commit these acts of bid'ah are astray. They are involved in acts of shirk. The tomb structures too are haraam. The Qabar Puja sect worships the graves. They commit a variety of acts of shirk at these tombs. Therefore it is not permissible to visit such places.

Q. What is the status of a voucher for which one pays? The voucher is used to purchase goods at the shop for more than the price of the voucher. Will it be permissible to sell a voucher for more than the price paid?

A. The voucher is not a material commodity. The one who buys a voucher is actually paying in advance for the goods he will be purchasing. It is haraam to sell a voucher for more or less than the actual amount. It will be riba.

Q. Is it true that the soul of the deceased returns to the house at certain times, especially Maghrib time?

A. The souls do not return to the house at any time. The belief that the soul returns at about Maghrib time or any other time

KHULA' & MJC JAHAAALAT

Q. I have a question. Last year I returned my mahr in exchange for my freedom. The man I was married to accepted it but one hour later uttered talaaq. I visited The MJC and was told that khula didn't take place and I need to accept the talaaq. Ex-husband revoked the talaaq after a month and MJC said that I must apply for fasagh. I told them many times about khula and was told even with khula I need to apply for it. Just wondering if you can give clarity on this matter.

A. The MJC is a bunch of juhala. They are ignorant of even the basic masaa-il pertaining to

Istinja. What they told you is utter bunkum. The moment your husband accepted the return of the mahr, the Khula' came into effect. The consequence of Khula' is one Talaaq Baa-in which terminates the Nikah irrevocably. The subsequent Talaaq uttered by the chap is baseless. It has no effect of the Khula'. You don't have to apply for faskh to the MJC or to anyone else.

Your Iddat had commenced the very moment your husband had accepted the payment. Ignore what the MJC carrion halaaizers say. You are free from your ex-husband.

is baseless.

Q. A store provides vouchers to customers. The vouchers have an expiry date. Is it permissible to purchase goods with such vouchers?

A. If the vouchers are given free, then there is no problem. The vouchers may be used. However, if the vouchers have to be paid for, then it will not be permissible. The expiry date renders the paid vouchers an act of gambling. If someone has such vouchers, then use them to purchase before the expiry date.

Q. What is mehr of convenience?

A. There is no such thing as "mehr of convenience" in the Shariah. We do not know what it is. Perhaps it is some community's baseless custom.

Q. A Molvi says that now that the Nike logo is no longer associated with the Greek goddess, it is permissible to wear garments bearing this logo. Is he right?

A. The molvi speaks trash. Irrespective of whether the Nike logo is the name of a goddess of the kuffaar or not, it is not permissible to wear garments or shoes with this logo or any other logo. It is Tashabbuh bil kuffaar. The one who has answered the question is dimwitted. It is Makrooh Tahrimi to a greater degree to perform Salaat with such kuffaar clothes.

Q. Is it permissible to perform Salaat with the elbows exposed?

A. Exposing the elbows during Salaat is Makrooh Tahrimi (forbidden and sinful).

Q. Explain Taqdeer.

A. Taqdeer is inexplicable. Rasulullah (Sallallahu alayhi wasallam) had forbidden the Sahaabah from probing this subject.

Q. Can fruit be eaten whilst standing?

A. Even fruit should be consumed sitting. Standing unnecessarily is in conflict with the Sunnah.

Q. If an ayat of Sajdah is heard on a recorder, will Sajdah become Waajib?

A. Sajdah is not required when hearing a Sajdah ayat on a recorder or over the radio.

Q. Are restraint of trade agreements permissible in Islam? A Muslim employer has made his employees sign such agreements restricting them from accepting employment from other companies who conduct the same business as he does. The restriction is for a certain period after the employee leaves employment and within a certain distance of his (employers) business. The restriction would apply to employment in any capacity and

(Turn to page 12)

EXPANSION THE EFFECT OF GREED

Rasulullah (Sallallahu alayhi wasallam) said:

“The son of Aadam (i.e. man) grows older by the day while two attributes in him grow younger: greed for more wealth and the desire for longer life.”

These two cravings in man will not be achieved regardless of his efforts. The Qur’aan Majeed says regarding life: “No person will die except with the permission of Allah at the appointed time.” When that appointed moment arrives, it will not be extended one minute.

Regarding Rizq, Rasulullah (sallallahu alayhi wasallam) said: “Rizq is sealed, and the greedy one is deprived.” Rizq has been already ordained and its quantity is sealed. Regardless of man’s effort, he will not acquire one morsel more than the amount and quantity Allah Ta’ala has ordained and sealed for him.

Deficiency of Imaan constrains a person to crave for more wealth. The greed drives him to overburden himself with futile pursuits. Many peo-

ple whose Rizq is acquired comfortably and abundantly, develop the greed for more wealth. This despicable and futile hankering constrains them to expand their businesses. From one shop, they establish a second shop, then a third and a fourth, and so on to lose their Aakhirah in the quagmire of hirs (greed). But their efforts will not acquire for them more than the amount decreed for them by Allah Ta’ala.

What they achieve with their expansion is greater worry, physical

and spiritual sicknesses, elimination of peace of mind, neglect of family life, frustration and despondency. The ultimate effect is as stated by Allah Azza Wa Jal in the Qur’aan Majeed: “He suffers loss in this dunya and the Aakhirah.”

Insaan has been created for the Aakhirat, not for this dunya. It is not permissible to pursue worldly objectives in a manner which causes damage to Deeni aims and objectives. The greed for more wealth is an unquenchable lust. Only the Qabr will quench this lust. But it will then be

too late to regret the damage and harm which have been inflicted on the Rooth and Imaan.

The quest for Rizq should be a superficial undertaking, not a primary objective which necessitates that entire life be squandered in its pursuit. The end of this pursuit is the ruin of one’s Aakhirat. Besides this calamity, most people who abandon the primary goal of the Aakhirah in their futile pursuit for worldly success, suffer even worldly losses in a variety of ways, and they depart from this life smitten by remorse, regret, grief and fear. But to no avail.

REPOSSESSING GIFTS

“..And if you (husbands) have given to anyone of them (wives) a treasure (mounds of gifts), then do not take back anything from it. What! Do you take it by means of slander and manifest sin?”

And, how can you take it (the gifts) whilst you have mutually indulged in conjugal relations,

and they (wives) have (also) taken from you a solemn pledge?”

(An-Nisaa’ 20 and 21)

In these Verses Allah Ta’ala warns and prohibits its husbands from repossessing gifts which they had made to their wives. Many husbands when divorcing their wives are constrained by spite and niggardliness to take back

the gifts which they had made to their wives during happy times. Such behaviour is despicable and haraam.

The wife becomes the sole owner of the gift of jewellery given to her at the time of the Nikah, as well as of all assets given to her subsequently. It is not permissible for the husband to repossess any of these gifts at the time of the unfortunate, sad event of divorce.

The husband who repossesses the gifts is like a dog which licks up its own vomit. This is mentioned in the Hadith of Rasulullah (Sallallahu alayhi wasallam). The slander and the sin mentioned in the Aayat refer to the fabrication of false stories to justify the repossession.

The nikah bond is a solemn pledge. Allah Ta’ala reprimandingly reminds

the husband that the woman was made lawful for him by the solemn pledge of Nikah in Allah’s Name. Added to this, is the conjugal relationship from which he benefited. How can a man then descend to such a despicable level as to take back from the woman what is her sole property acquired from him in happy times? His dishonourable conduct is contemptible.

WOMEN AND LECTURES

In *Al-Fataawa At-Taataarkhaniyyah*, as well as in other Kutub of the Fuqaha, the following appears regarding females attending the lectures of the glib-tongued deviates:

“Now when it is forbidden for women to attend the Musjid for even Salaat, then to a greater extent will it be prohibited for them to attend gatherings of lectures, especially the lectures of these JUHHAAL (ignoramus) who masquerade as Ulama.” (Jaamiul Ja-

waami’)

Glib-tongue deviates such as Menk, Sooliman Moolla, Tariq Jameel, Ninowy, Vanker and many others come within the purview of this proscription. In fact, even if a great Hadhrat is giving a public bayaan, it is haraam for the females to emerge from their homes to attend the public venue where the bayaan is taking place. The stupid, mock so-called ‘separate-seating arrangements’ are ploys of Iblees.

SADQAH AND WEALTH

“Shaitaan promises (i.e. scares) you with poverty, and he instructs you with immorality. (On the other hand) Allah promises you forgiveness from Him and

favour. Allah is All-Embracing, All-Knowing.”

(Al-Baqarah, Aayat 268)

Shaitaan deters people

GIVE THE BEST IN ALLAH’S PATH

“O People of Imaan! Spend (in Allah’s Path) from the best things (Tayyibaat) which you have earned and from that which We have taken out for you from the earth.

Do not intend to spend inferior things (khabeeth) which you (yourselves) will not accept except with closed eyes (i.e. with distaste and dislike). Know that verily, Allah is Independent and Praiseworthy.” (Al-Baqarah, Aayat 267)

Charity – Zakaat, etc. –

is given to Allah Azza Wa Jal. It is unbecoming to give in Allah’s Path goods which are fit for discarding. Traders are prone to give their dead stock and such merchandise which is inferior as their Zakaat payment. This is highly improper. Zakaat and Sadqah should be given from the best of one’s merchandise, if given in kind. Zakaat is not an avenue for getting rid of dead stock. Zakaat is not a favour bestowed to the poor by the wealthy. It is their Fardh obligation. They

should be thankful to the poor who enable them (the wealthy) to fulfil their Fardh duty. The wealthy should not expect thanks and appreciation for paying their Zakaat in the same way as they cannot expect thanks for performing Salaat.

This does not mean that such stock should be thrown away. It should be given to the poor in addition to Zakaat. It should not be one’s Zakaat payment. The very first aayat of the 4th Juz says: “You will not attain piety as long as you do not spend from that (wealth) which you love.”

from spending freely in Allah’s Path by whispering in them depletion of their wealth. Sadqah does not deplete wealth. On the contrary, it increases wealth both in quantity

and in barkat. Rasulullah (Sallallahu alayhi wasallam) said;

“I take an oath regarding three things. Sadqah does not deplete a person’s wealth.

Allah will most assuredly grant honour to the one who is patient when oppressed. The door of poverty will open for the one who opens the door of begging.”

THE BOOKS OF MUFTI TAQI?

QUESTION: Please advise regarding the books on Tasawwuf and spiritual advices by Mufti Taqi Usmani. Should I study these books?

ANSWER: Generally, the books on Tasawwuf authored by Mufti Taqi will be correct. However, we do not advise that his books should be studied. Although Mufti Taqi is an Aalim of the Deoband School of Thought, he has drifted from the *Minhaaj* of the Akaabir Ulama of Deoband. He has become a liberal.

His dalliance with the kuffaar capitalist bankers, and his association with the fussaqaq and fujaara rulers of Pakistan have desensitized his initial inhibitions to deviation and baatil. He mingles freely with the people of baatil. Having drifted from the *Tareeqah* of the Akaabir of Deoband, he has effectively become a bootlicker of the Pakistani government.

Association with kuffaar, fussaqaq and fujaara exercises a dangerously detrimental effect on Imaan. On this issue, Hadhrat Maulana Ashraf Ali Thanvi (Rahmatullah alayh) said:

"Nooraaniyat (spiritual light) is extinguished by association with kuffaar and fujaara. In the wake of such association, zulmat (spiritual

darkness) develops. The knowledge which emanates from the niches of Nubuwwat is adorned with Noor. On the contrary, what emerges from the heart of the faasiq is zulmat."

When a man freely mingles and associates with kuffaar, fussaqaq and fujaara, then by imperceptible degrees his Imaan and Akhlaaq are eroded. Without him realizing, he becomes the victim of his nafs and shaitaan. The Haqq becomes blurred in consequence of the *zulmat* overwhelming his *nooraaniyat* which is ultimately displaced and extinguished. Then this Aalim joins the fraternity of the ulama-e-soo' in whose gatherings, seminars and conferences he is at home. This is the fate that has overtaken Mufti Taqi to whom we all once upon a time looked up to and believed that he would be able to offer guidance, direction and solutions for the ills of the Ummah of this era. Alas! He has fallen from that lofty expected pedestal to the depths of bootlicking governments and kuffaar riba bankers of the West.

It is necessary to abstain from reading even his Tasawwuf books. Everything has an *athr* (impression/effect) which may be good or bad, beneficial or harmful. Ha-

dhrrat Maulana Ashraf Ali Thanvi (Rahmatullah alayh) said that even a book of Arabic grammar written by a faasiq should not be used for study since the *fisq* of the *faasiq* author permeating the book will exercise a spiritually and intellectually detrimental effect on the reader.

Mufti Taqi's association with fussaqaq/fujaara rulers, kuffaar riba-bankers and the ulama-e-soo' fraternity is total. The satanic *athr* of this haraam association is his bootlicking of the Pakistani government, his displacement of the Sunnah from his Madrasah and his incremental liberalism. This evil metamorphosis which he has undergone as a result of the evil association is manifest in the jinnah hat he dons. The jinnah cap is the garb of fussaqaq political rulers who have made Pakistan a kufr state from the very inception despite having bamboozled the then Ulama with the chimeras of establishing an 'Islamic' state. He abandoned the simple Sunnah headgear of his Akaabir Deobandi predecessors for this hat of fussaqaq who rule the land in accordance with the demands of the kufr laws of the West.

The *zulmat* of *fisq* and *fujoor* is manifest in Muf-

ti Taqi's haraam, most reprehensible act of kicking out from his Madrasah Rasulullah's system of eating. Mufti Taqi displaced the Sunnah of eating on the floor, and introduced in its place western tables and chairs for all the students who are supposed to become Heirs of the Ambiya (Alayhimus salaam) – *Wala houla wala quwwata!*

He flirts with the capitalist kuffaar bankers, not for nothing. He flies in style at kuffaar expense to the West to legalize the riba products of the capitalist bankers. He unnecessarily indulges in haraam travelling styles to answer the call of the bankers in the West. On his unnecessary journeys, he reacts with the prostitute air-hostesses, taking contaminated food from their immoral hands. What *athr* does he expect from such association? In these haraam trips to the West he is not serving Islam and the Ummah. He serves the kuffaar capitalists, and what for? For the haraam boodle of tens of thousands of dollars which they pay for halaalizing their riba products. Mufti Taqi's function is to provide by hook or crook Fiqhi arguments to halaalize the riba products. The bankers pay handsomely for such haraam services.

His total participation

in Pakistan's haraam independence day celebrations, and his lauding of accolades on the corrupt Pakistani authorities and portraying that evil state in glowing light display the effect which the *zulmat* is exercising on Mufti Taqi's thinking. This topic shall be further pursued, Insha-Allah.

Although it pains us to criticize Mufti Taqi who is supposed to be a senior Aalim of Deoband, silence on his deviation will render us as "*Dumb Shayaateen*" in the words of Rasulullah (Sallallahu alayhi wasallam). There is the imperative need to forewarn the Ummah about his deviation so that Muslims are not deceived into deviation.

Furthermore, there is no need to read his books on Tasawwuf when the kutub of the Authorities of Tasawwuf are available in abundance. Read the kitaabs of Hadhrat Maulana Ashraf Ali Thanvi, Hadhrat Maulana Masihullah, Hadhrat Maulana Muhammad Zakariyyah and the books of Imaam Ghazaali (Rahmatullah alayhim). When the books of such noble masters of Tasawwuf are available, there is then no need to read the books of juniors, especially juniors who have strayed from the Path of their illustrious Masters.

JUMUAH IN A MAKTAB

Question: Is Jum'ah Salaat permissible in a maktab when there is a nearby Musjid? A molvi in our

area has made provision for Jum'ah Salah to be performed slightly earlier at his maktab for those that find it difficult to go to the Masjid due to work. Aside from the permissibility or otherwise of Jum'ah at a maktab, as opposed to a Masjid, surely the focus should be on educating the masses via the blessed words of Nabi Sallallahu Alayhi Wasallam of the importance of Jum'ah in the Masjid.

By simply accommodating the "needs" of the people, regardless of whether they are legitimate or not, is the molvi not derogating from the original stance of the Deen; the result being a precedent is set and people forget that the actual demand of the Shariah is to perform Salah in the Masjid?

The same argument is used by Molvis for performing a 2nd Jum'ah Salah at a later time in a Masjid where Jum'ah has already taken place. They

say the masses weakness needs to be accommodated.

I have heard from senior reliable Muftis (and not the mass sell outs) that a 2nd Jum'ah in a Masjid where one Jamat has taken place is disliked.

The masses, who are devoid of spirituality and indoctrinated by secularist mind-set then argue: "disliked doesn't mean impermissible." There is no reply to such a moronic response, other than

THIKR AND SHAITAAN

Thikrullaah wards off shaitaan. It is mentioned in the Hadith: "*Verily, shaitaan sits glued on the heart of man. When he (man) engages in thikr, shaitaan flees. When he (man) becomes forgetful (of thikr), shaitaan casts waswasah (in his heart)."*

(Maulana Ashraf Ali Thaavi)

would you make that comment to Nabi Sallallahu Alayhi Wasallam and his Sahabah if they were alive today? Please com-

(Continued on page 8)

BAY'T IS NOT NECESSARY

For islaah (reformation) of the nafs, bay't is not imperative. The belief that bay't is necessary for islaah is a bid'at. The first obligation of the Shaikh is the islaah of the mureed. He should not conceal anything in consideration of others. (Maulana Ashraf A. Thaavi)

KUFFAAR COURT CONFIRMS TWO TRUTHS

The Haqq has arrived, and falsehood has vanished, for verily, falsehood (by its very nature) perishes."

(Surah Al-Isaa', Aayat 81) Allah Ta'ala operates in mysterious and wonderful ways unfathomable to our puny minds. What the BOGUS 'uucsa' crank molvies had gloated over and mocked, has been established from the Islamic perspective a great defeat for the frauds and cranks who have abortively laboured to project themselves as the sole representative of all the Ulama of South Africa and of the entire Muslim community of the country.

The ruling of the kuffaar court which the BOGUS characters had petitioned to confirm their hallucinated and fraudulent status which they had been deceptively advertising, has on the contrary confirmed the kufr status of the molvies of BOGUS 'uucsa'. From the ruling of the court two

truths from the Shariah's perspective have emerged and given the stamp of confirmation by the court.

TRUTH NO. 1 BOGUS uucsa's objective, particularly via the MMB (the so-called 'Muslim' marriages bill) is to render the Qur'aan and Sunnah, i.e. the Shariah, subordinate to the country's kufr constitution. Thus the judge said:

"This grouping (i.e. BOGUS 'uucsa') took the view that the time was propitious to advocate for the adaptation of certain aspects of Islamic secular tradition by secular legislation. This would inevitably mean that secular constitutional outcomes would prevail in certain spheres over those outcomes which had previously been produced." (Words in brackets, ours)

This is the licence which BOGUS 'uucsa' had with the MMB all along offered to the gov-

ernment – the licence to interpret the Qur'aan and the Sunnah to render Allah's Law subservient to the kufr constitution. We and all other organizations and persons who had been vigorously opposing MMB and the MMB proponents, had for years informed the Ummah of what the judge has understood from the documents submitted by the *shayaateenul ins* of BOGUS 'uucsa'. We had for years proclaimed loudly and unambiguously from the rooftops that the BOGUS molvies who are in fact devils, are out to undermine the Shariah and to make it a handmaid of kufr law. Our proclamation has, Alhamdulillah, been confirmed by the very kuffaar court to which BOGUS 'uucsa' had scurried in the haraam attempt to stifle and extinguish the Haqq of Allah's Shariah. Thus, from the Islamic perspective, the court's ruling has rendered, quite unexpect-

edly, adequate and poetical justice which has damned the *shayaateen* of BOGUS 'uucsa'.

TRUTH NO. 2 The Court found that GENUINE UUCSA (the Respondent) who was dragged to the kuffaar court by the illegitimate NNB jamiat *shayaateenul ins*, is irreconcilably opposed to any change being effected to the Shariah. Thus, the judge said:

"The first respondent's (i.e. GENUINE UUCSA's) position, as it appears from the papers, is that certain principles of Islamic family law, are irreconcilably at variance with South African secular constitutional principles. It would be an abomination.....for Muslims to advocate that a secular statute subordinate those Islamic principles to the secular law."

This is the pivot of the conflict between us and the *shayaateen* of the NNB jamiat who have set up the BOGUS 'uucsa'

with the sole objective of changing the Shariah in the name of the deen. They never dreamt that the opposition of the Muslim community would be so fierce as the Ummah has witnessed.

The BOGUS characters have not achieved their objective from the court's ruling which ostensibly appears a 'win' for them, but which in terms of the Shariah is a decisive defeat. Their evil and pernicious plot for undermining the Shariah and subordinating the Qur'aan to the kufr constitution has been conspicuously illustrated by the court.

AL-HAQQ YA'LU, LA YU'LA Haqq will (always) surface above. Never will it be suppressed (for long).

"They (the zindeeqs and the kuffaar) intend to extinguish the Noor of Allah with their mouths while Allah will complete His Noor even though the kaafiroon abhor it." (Qur'aan)

JUMUAH IN A MAKTAB

(Continued from page 7)

ment on these issues.

Answer: It is not permissible to have Jumuah Salaat in a maktab when there is a Masjid in close proximity. The Molvi errs grievously. The reason proffered does not justify this sinful act. The *ahkaam* of the Shariah are being watered down in every branch of the Deen by the molvis and

sheikhs of this age. The Deen is no longer of primary importance. It has become the handmaid of secular and worldly pursuits, hence employment and trade are given greater preference, and the maktab is preferred over the Masjid.

The second Jumuah Salaat held in the same Masjid is not permissible. The meaning of 'disliked' in the context has a Shar'i

application. It means Makrooh Tahrimi which does not mean permissible. It most certainly means impermissible and Haraam. The consequence of both Haraam and Makrooh Tahrimi is the Fire of Jahannam. There is no practical difference between a prohibition described haraam and a prohibition described Makrooh Tahrimi. Both are abominable and for both there is the punishment of Jahannam.

MOTHER IS YOUR NAFL HAJJ

A MAN LEFT from the City of Farghaanah (in Central Asia) with the intention of performing Nafl Hajj. When he reached Nishapur, he went to visit Hadhrat Abu Uthmaan Al-Khairi (rahmatullah alayh). He made Salaam, but Hadhrat Abu Uthmaan did not respond. Feeling an-

noyed, the man reflected in his mind: 'It is indeed surprising that a Muslim does not respond to the Salaam of another Muslim!'

By *kashf* it was revealed to Hadhrat Abu Uthmaan what the man was thinking. He commented: "Does a person

perform Hajj whilst abandoning his ailing and grieving mother?" Jolted by this truth, the man abandoned his plan for Hajj, and immediately set off to return to Farghaanah. He remained in his mother's service until her death.

After his mother's de-

KHABEETH AND TAYYIB

Khabeeth, i.e. filthy and haraam substances. *Tayyib*, i.e. pure, wholesome and halaal substances. Allah Ta'ala says in the Qur'aan Majeed:

"Say: khabeeth and tayyib are not equal, even though an abundance of khabeeth is pleasing to you. Therefore, fear Allah, O People of Intelligence so that you attain success." (Al-Maaidah, Aayat 100)

Filth and haraam substances are natural attractions for kufr, hence the kuffaar have a garrulous appetite for *khabeeth* substances and haraam food. It is unfortunate that innumerable Muslims of this age have acquired these evil propensities from the kuffaar. It

is due to this attitude – the desire for *khabeeth* – which has become pleasing to Muslims that we find juhala molvi and sheikh entities and outfits such as the so-called 'islamic' medical association promoting the virtues and benefits of filthy, haraam pork vaccines.

The minds have become corrupted as a consequence of consuming carrion and on account of the effects of their kuffaar secular education. They therefore see goodness in filth, haraam substances and even in urine and excreta when their kuffaar masters promote the benefits of all of this *khabeeth*. They need to examine their Imaan.

When Hadhrat Abu Uthmaan saw the man, he leapt up, embraced and

When Hadhrat Abu Uthmaan saw the man, he leapt up, embraced and

(Continued on page 10)

A SIGN OF THE MUNAFIQEEN

“Convey to the munafiqeen that for them there is a painful punishment. They (the munafiqeen) are those who take the kuffaar as friends besides the Mu'mineen. What! Do they search for honour by them (i.e. by the kuffaar)? (Know) that verily, all Honour is only for Allah.”

(An-Nisaa', 138 and 139)

A salient feature of the hypocrites (munafiqeen) is their friendship with the kuffaar. Whilst they profess to be Muslims and cunningly live within Muslim society, they are in reality enemies of Muslims, enemies of Is-

lam, and the enemies of Allah and His Rasool (Sallallahu alayhi wasallam).

These hypocrites in our midst will always be seen bootlicking the kuffaar authorities, compromising the Deen to curry favour with them. They hanker after recognition by the kuffaar authorities and after the money of the wealthy. They find obnoxious interpretations for the *ahkaam* of the Shariah to accommodate the palates and desires of the kuffaar.

They are the likes of Reverend Abraham Bham, his NNB jamiat cohorts, the MJC sheikhs, the bootlicking molvis

and sheikhs of the stupid Amman accord, the radio shayaateen such as Solomon Ravat and the chapmaning Ansaarush Shaitaan radio, and many others who undermine the Deen.

Beware of these human devils who search for honour from the kuffaar. Allah Ta'ala warns them in the aforementioned Qur'aanic Aayat that *all Honour* belongs to only Allah Azza Wa Jal. Instead of achieving their satanic objective of their humiliating beggary for honour from the kuffaar authorities, Allah Ta'ala will disgrace them here on earth, and in the Aakhirah they will be great losers, and suffer the forewarned “painful punishment”.

CONTENTMENT OF THE AULIYA

RASULULLAH (sallallahu alayhi wasallam) said: *“Of the good fortune of the Son of Adam is that he is pleased (and contented) with whatever Allah has decreed for him.”*

Whenever Hadhrat Umar (radhiyallahu anhu) would become ill, he would not act according to the advice of the physician. Once when he was sick, and told to call a physician, he replied: *“By Allah! If I know that my cure (from this sickness) is simply to touch my ear, then never would I do so. Whatever Allah Azza Wa Jal decrees is best.”*

When Hadhrat Shaddaad Bin Hakeem (rahmatullah alayh) be-

came sick, he distributed a hundred dirhams (silver coins) to the poor in gratitude for the sickness.

When Hadhrat Abu Bakr Ayyaash (rahmatullah alayh) became ill, people called a Christian physician to attend to him. However, Hadhrat Ayyaash did not allow the doctor to even touch him. He refused to submit to diagnosis. As the doctor departed, Hadhrat Ayyaash (rahmatullah alayh) made dua: *“O Allah! Just as you have saved me from the pain of kufr, do with me as you deem fit.”*

This was the attitude of the Aarifeen and the great Auliya. They were always contented with

whatever condition Allah Ta'ala decreed for them. While medical treatment is permissible, it is not compulsory. Abstention from medical treatment is based on *Tawakkul* and *Ridha* (being pleased and contented with Allah's decrees). While the masses cannot emulate the Auliya in such lofty attitudes, they should at least adhere to the minimum demand, which is: never to complain in times of adversity and hardship. While dua for removal of the calamity is permissible, complaining is not permissible. Complaint against the decrees of Allah Azza Wa Jal is unintelligent and it approaches the confines of kufr.

THE ABODE OF ALLAH

In a Hadith Qudsi, Allah Ta'ala says: *“I am by those whose hearts are broken.”* In another Hadith it is mentioned: *“Verily, Allah is with every grief-stricken heart.”* Hadhrat Maulana Ashraf Ali Thanvi (Rahmatullah alayh) said

that the journey unto Allah Ta'ala is traversed with speed by a grief-stricken person. Hadhrat Fudhail Bin Iyaadh (Rahmatullah alayh) said: *“When Allah loves a servant, He increases his grief by means of him reflecting on the Aakhirat*

OUR SHIFA'
Rasulullah (Sallallahu alayhi wasallam) said: “Allah has not created the shifa' (cure for the diseases) of my Ummah in substances which have been made Haraam for them.”

and his own deficiency regarding A'maal (good deeds).”

HARAAM MISWAAKS

Q. SANHA has certified miswaaks made in Pakistan. The ingredients in the miswaak are Peelo miswaak, humectants (sorbitol e-420 and glycerine e-422), permitted preservatives (sodium benzoate e-211, potassium sorbate e-202, potassium metabisulphate e-224, chelating agent (EDTA e-365). Is it permissible to use such miswaaks? Will it have the same rewards as natural Miswaaks?

A. Neither is it permissible to use these rubbish preparations nor is there any reward using the stuff, leave alone the question of ‘same’ tha-waab as natural Miswaaks. The rewards and benefits of the Miswaak relate to *natural* Miswaaks – Miswaaks which are uncontaminated, which are free from

the mushtabah, harmful, poisonous and haraam substances which the kuffaar have advised the fussaag manufacturers to add to the natural Miswaaks.

The Sanha certified miswaak is not permissible. Sorbitol and glycerine are haraam. The other ingredients with chemical names are extremely doubtful. The e-numbers and the long stupid chemical names camouflage the true nature of the ingredients. The e-numbers are used specifically to dupe Muslims.

Never trust SANHA or any of the other carrion certifiers. They are all curses and agents of Iblees. For the sake of monetary gain – the haraam boodle – they hallowize any haraam filth and poison.

NASEEHAT FOR THE HUFFAZ AND STUDENTS OF THE DEEN

HADHRAT FUDHAIL BIN Iyaadh (rahmatullah alayh) said: *“It does not behove the Haafiz to involve himself in sport and amusement with those who indulge in such futility. He should not join in the company of people who are involved in carelessness.”*

Futility, sport and amusement are anathema for Ilm-e-Wahi (the Knowledge which stems from Divine Revelation). Indulgence in sport and futility in entirety effaces the *Noor* of Ilm, and severely contaminates the *Noor* of Imaan. Minus this *Noor*, the molvi remains a *jaahil*. Such *jahl* camouflaged with textual or book knowledge is compound *zulmat* (intense spiritual darkness) which will become a great humiliating calamity in the Aakhirah.

It is not befitting – in fact it is haraam – for

those who carry Bukhaari Shareef and Hidayah in their hands, those who pursue the Ilm of Qur'aan Tafseer, Hadith and Fiqah, to humiliate and demean themselves kicking and hitting balls and behaving like monkeys. They should remember that the original abode – the initiation venue – of Ilm-e-Deen was *Ghaar-e-Hira*. The true Student of Deen is not in need of rational arguments to understand the villainy and notoriety of indulgence in kuffaar sport. The *noor* of Aql – i.e. if he possesses such *noor* – is adequate to understand all transcendental realities and unravel spiritual mysteries.

REASON FOR INGRATITUDE

A reason for ingratitude for the bounties of Allah Ta'ala is focusing the gaze on what one does not possess instead of on one's possession. (Maulana Thaavi)

THE BID'AH SEERAT PROGRAM

SELLING THE DEEN FOR A MISERABLE PRICE

Among the signs of Qiyamah according to the Hadith is that, "the *dunya* will be pursued with the *amal* of the *Aakhirat* and *Knowledge* (of the *Deen*) will be acquired for purposes other than the *Deen*."

One such manifestation of this particular sign of Qiyaamah is the so-called 'seerat program' which the NNB jamiat of Fordsburg is organizing. A whole bunch of vile molvis, all members of the Fraternity of the Ulama-e-Soo', will be participating in this satanic event advertised in the

name of Rasulullah (Sallallahu alayhi wasallam).

The salient satanic feature of this haraam program is the R480 fee which the villain NNB jamiat is charging for attending and for participating in the merrymaking where carrion and other haraam muck will be served as 'food'.

Only people who have lost their mental balance and bereft of Deeni understanding will act so stupidly as to pay R480 fee to listen to a conglomerate of juhhaal molvis who pillage the Deen for

monetary gain and nafsaani lusts.

They have stooped to an indescribably base level to trade the Name of Rasulullah (Sallallahu alayhi wasallam) for money – for the miserable crumbs of a *jeefah* (carrion) world. It is not permissible to attend this haraam, bid'ah program. It is haraam to pay the exorbitant fee to listen to what the shayaateen in human form will be blurted out in the name of Rasulullah's mubaarak Seerat.

A hundred times more authentic information on

the life of Rasulullah (Sallallahu alayhi wasallam) is available from any reliable book on the Mubaarak life of Nabi -e-Kareem (Sallallahu alayhi wasallam). It does not benefit Muslims who love Rasulullah (Sallallahu alayhi wasallam) to make a mockery of him and of the Deen by paying a R480 haraam fee to listen to the hollow talks of insincere molvis of the ulama-e-soo' fraternity.

Nowadays the Deen is being commercialized on all fronts. The fussaqa and fujjaar Saudis have

thoroughly and totally commercialized Hajj and Umrah. The Carrion haalaalizers such as SANHA and the MJC halaalize carrion and rot in the name of Islam, while the evil molvis here are now commercializing the Seerat of Rasulullah (Sallallahu alayhi wasallam). Just imagine! A fee of R480 to listen to a supposedly Deeni talk. It is a merrymaking gathering engineered by Shaitaan-in-Chief and practically executed by his human agents – the molvis of the NNB jamiat of Fordsburg.

THE REWARD OF SABR

It is mentioned in the Hadith of Rasulullah (Sallallahu alayhi wasallam) that for some persons Allah Ta'ala has ordained a lofty station in Jannat. However, on the basis of the paucity of A'maal Saalihah, this person cannot attain the lofty status. Allah Ta'ala then

involves him in some calamity/hardship which he bears with Sabr. In consequence of his Sabr, he attains the lofty station ordained for him.

Rasulullah (Sallallahu alayhi wasallam) said that when a Muslim is afflicted with fever, his sins fall

from him in the manner that leaves fall from the trees during the autumn season.

On the Day of Qiyaamah when people will be rewarded for their Sabr, others will wish that their skins on earth should have been cut

with scissors to entitle them for the great and abundant rewards of Sabr.

When calamity or misfortune befalls one, one should not complain, neither verbally nor by attitude. Understand well that Allah Ta'ala is Haakeem (the All-Wise) and Haakim (the Commander/the King). He does for us

whatever is best.

This mystery will be understood in the Aakhirat. About the Saabireen (the patient ones), the Qur'aan Majeed says:

"Indeed upon them are salutations from their Rabb and mercy. And, indeed they are the rightly guided ones."

MOTHER IS YOUR NAFL HAJJ

(Continued from page 8)

honoured him. He remained in the company of Hadhrat Abu Uthmaan until the latter's demise.

The rights of a mother, in fact the rights of parents, are sacred. The importance and sanctity of the rights of parents increase with age. The bond of parenthood be-

comes stronger with time. Even if the son reaches 60 years, he remains a child to his parents and it remains his obligation to keep them happy in all lawful things. It is not permissible for even the adult or elderly son to depart on a journey without the happy consent and blessings of his parents. And a journey in terms of the Shariah is a distance of 77 kilometres or more. Children should not deprive them-

selves of the wonderful Duas of their parents when they go on a journey. Rasulullah (sallallahu alayhi wasallam) described the Dua of parents as 'Mustajaab (readily acceptable), without doubt'.

Most people indoctrinated with western ideas are oblivious of the Waajib rights of their parents. The western cult of life is the life-style of animals. The parental bond fades into oblivion for animals.

THE CONSEQUENCES OF DISRESPECT

Disrespect is indeed evil. Once a *Saahib-e-Kaifiyat* spat in the direction of the Qiblah. All his *kayfiyaat* were snatched away in consequence of this disrespect. (*Saahib-e-Kayfiyat* is a person accomplished in spirituality. He experiences lofty spiritual states). (Maulana Ashraf Ali Thaavi)

JUSTICE

"O People of Imaan! Be establishers of justice (and) witnesses for Allah even if it be against yourselves or parents or close relatives". (Surah An-Nisaa', Aayat 135)

THE HAAIDHAH ON SAFAR

Q. A woman in the state of haidh is on a journey with her husband. Along the journey when she becomes paak, there remain about 50 kilometers to her destination. It is Zuhr time. Should she make qasar Salaat or perform the full 4 raka'ts. According to a fatwa issued by Mufti Taqi, she has to make qasar. We were always under the impression that in this scenario the woman has to perform four raka'ts. What is the correct fatwa?

A. She has to perform four raka'ts. Even at her destination she has to perform four raka'ts. She will not be a Shar'i musaafir. Only if she undertakes a journey of 77 km or more from her destination will she become a musaafir. Mufti Taqi's fatwa is incorrect. The Mujlisul Ulama is in the process of publishing a detailed refutation of Mufti Taqi's fatwa. The booklet shall soon be available on the website. Hard copies will also be available, Insha-Allah.

PUNISHMENT FOR AN EVIL

A one-eyed man whilst making Tawaaf of the Ka'bah was supplicating: "O Allah! I seek protection with You from You." When he was asked about this queer dua, he said: "Once when I cast an evil gaze at a young lad, I lost the vision of my one eye." (*Hadhrat Maulana Ashraf Ali Thaavi*)

ALL THINGS HAVE ATHR

All things have an *athr* (effect/impression) which may be good or bad, beneficial or harmful. On this page appear some episodes which demonstrate the *athr* of things.

THE ODOUR OF CORPSES

Once a mureed presented a bunch of grapes to his Shaikh. When the Shaikh lifted a grape to his mouth, he quickly replaced it on the plate. He did not eat it. He commented: "The odour of corpses emits from these grapes." Everyone was surprised. What is the meaning of the odour of

corpses in grapes?

The Shaikh on enquiring was informed by the mureed that he had acquired the grapes from a grapevine growing in the Qabrustaan (cemetery). The Shaikh said: "Did I not tell you that the grapes are emitting the odour of corpses?"

Due to spiritual darkness which enshrouds our hearts, we are unable to perceive and understand what the Auliya see, feel and spiritually perceive with their *firaasat* and the *nooraaniyat* of their hearts. They are extremely sensitive. The *athr* of the dead was in the soil in which the grapevine grew. That *athr* was transferred to the grapes.

SKINS OF WILD ANIMALS

Rasulullah (Sallallahu alayhi wasallam) discouraged sitting on the skins of wild animals such as lions, tigers, leopards, etc. Although the skins of these animals are rendered pure by any process which expels all the moisture, it is still inadvisable to sit on anything made of such skins, e.g.

saddles, mats, musallas, etc.

The predatory *athr* of these animals remains in the skins. Use of these skins will have an adverse affect on morality, hence Rasulullah's discouragement notwithstanding the *tahaarat* (purity) of the skins.

ATHR OF A GHAIR MAHRAM

Imaam Abu Hanifah (Rahmatullah alayh) was also a cloth merchant. Once when a young man entered his shop, he was about to sit on a chair. Immediately Imaam Abu Hanifah cautioned him: "Young man, do not sit in that chair. It has just been vacated by a female."

With his *firaasat* (spiritual insight and vi-

sion) Imaam Abu Hanifah (Rahmatullah alayh) was able to discern the spiritual germs emerging from the chair in which the female had sat. The *athr* of the female was capable of adversely affecting the morality of the ghair mahram man. His spiritual defences would be weakened by such *athr*.



THE AMBIYA AS SHEPHERDS

Almost all the Ambiya (alayhimus salaam) were shepherds. Allah Ta'ala did not ordain for any Nabi to be a camel herder or a cattle herder. The reason for this is that in sheep and goats there is humility. Association with even such animals, infuse humility in a person.

On the other hand, a camel and a bull are associated with 'pride' and anger, hence no Nabi was made a camel herder or a cow herder.

Once Allah Ta'ala asked Hadhrat Musa (Alayhis salaam) if he

was aware of the occasion when Allah Ta'ala decreed his Nubuwwat. Nabi Musa (Alayhis salaam) did not know. Then Allah Ta'ala narrated to him the occasion when he set out in pursuit of one of his goats which had separated from the flock and had run off into the wilderness infested with wolves.

Nabi Musa (Alayhis salaam) was exhausted chasing after the she-goat to save it from the wolves. When finally he caught the goat, the latter too was so tired

that it could barely walk.

Nabi Musa (Alayhis salaam) gently lifted the goat, placed it on his shoulders and spoke affectionately to it. This was the occasion when Allah Ta'ala had decreed the Nubuwwat of Nabi Musa (Alayhis salaam). *Tawaadhu'* (Humility) is an essential attribute for all Muslims. That is why the Ambiya tended to sheep and goats. The *athr* of the tenderness of these animals exercised its effect even on the Ambiya (Alayhimus salaam).



THE EVER-WARM JUG

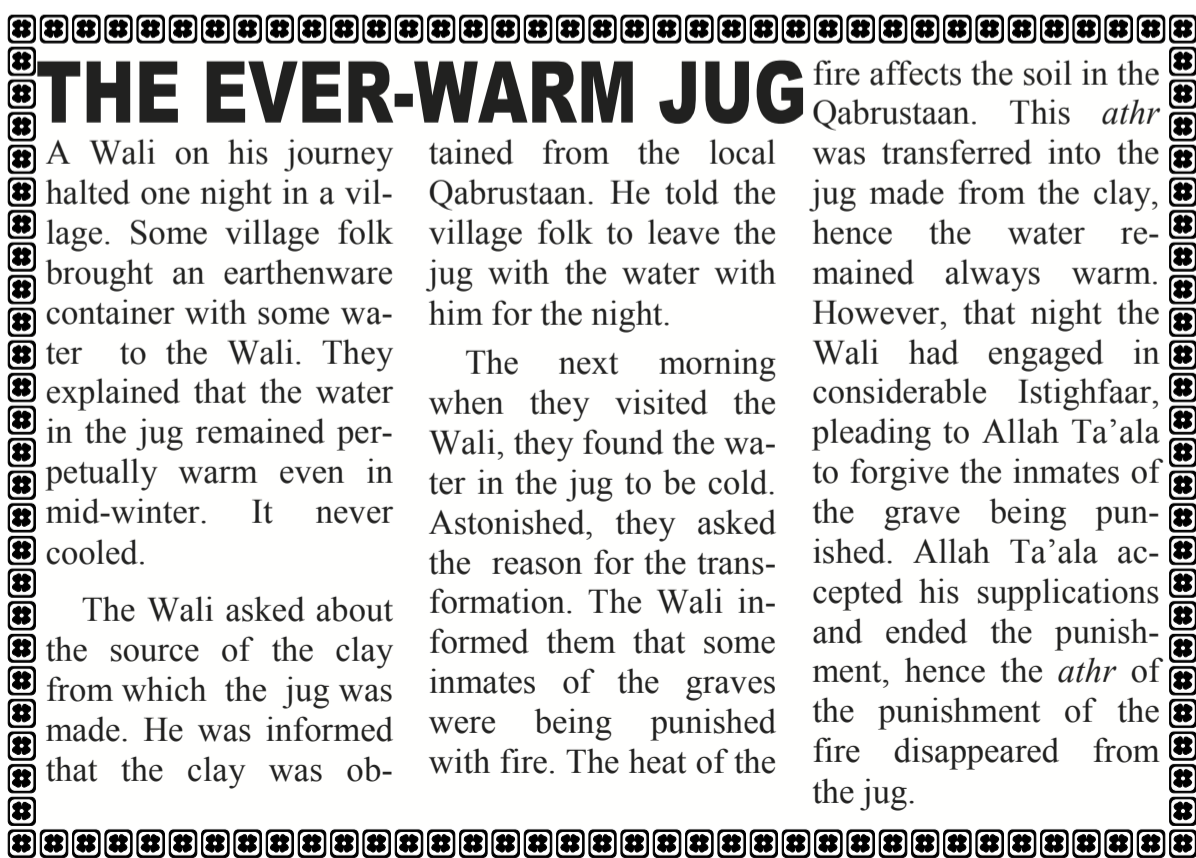
A Wali on his journey halted one night in a village. Some village folk brought an earthenware container with some water to the Wali. They explained that the water in the jug remained perpetually warm even in mid-winter. It never cooled.

The Wali asked about the source of the clay from which the jug was made. He was informed that the clay was ob-

tained from the local Qabrustaan. He told the village folk to leave the jug with the water with him for the night.

The next morning when they visited the Wali, they found the water in the jug to be cold. Astonished, they asked the reason for the transformation. The Wali informed them that some inmates of the graves were being punished with fire. The heat of the

fire affects the soil in the Qabrustaan. This *athr* was transferred into the jug made from the clay, hence the water remained always warm. However, that night the Wali had engaged in considerable Istighfaar, pleading to Allah Ta'ala to forgive the inmates of the grave being punished. Allah Ta'ala accepted his supplications and ended the punishment, hence the *athr* of the punishment of the fire disappeared from the jug.



BREAST-FEEDING

Rasulullah (Sallallahu alayhi wasallam) said: "Do not allow *humaqaa* (naturally dim-witted women) to breast feed (your infants), for verily, the milk is contagious."

The *athr* of the woman's stupidity / dim-wittedness will be transferred to the infant via the milk it drinks, hence the prohibition.

The evil and harmful *athr* of a *faasiqah/ faajirah* (immoral woman) will be greatly magnified. From this, should be understood the morally and spiritually harmful *athr* of taking food from

the hands of the *faasiqah/ faajirah* air hostesses when travelling by plane. In addition to the harms of the filthy and haraam food of the plane is the harmful *athr* of the lewd air-hostesses.

It is necessary to take along your own food when travelling by plane. Exercise great restraint on your desires and do not allow your eyes to even look at these *faasiqaat / fajiraat*. You just do not know the moral and spiritual damage you inflict on yourself by giving vent to your inordinate lusts.

THE DISGRACE OF ZINA

When Allah Ta'ala wishes to disgrace a person, he embroils him in zina (fornication). (Hadhrat Maulana Ashraf Ali Thaani)

CONCEDING ERROR

It is a great *mujahadah* (struggle against the nafs) to concede one's own error. It is indeed a great virtue to retract an error after having been informed, and to state the truth. (Hadhrat Maulana Ashraf Ali Thaani)

Questions and Answers

THE MAJLIS Q & A
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PORT ELIZABETH
SOUTH AFRICA 6056

(Continued from page 5)

not only the capacity one is employed in at this employers business. The employer has further agreed to pay the employees a certain amount of money per month in return of the employees signing the agreement.

A. The restraint of trade agreements is haraam. It is in the category of riba. It is not permissible for the employer to impose this haraam contract on the employee nor is it permissible for him to pay the employee for signing nor is it permissible for the employee to accept such haraam riba.

Q. When mentioning the name of Hadhrat Maryam, what should be said?

A. When mentioning the name of Hadhrat Maryam, say 'Alayhas salaam'.

Q. Is it permissible to record and video bayaans given in a Masjid?

A. Videoing the speaker is obviously haraam. Merely recording the bayaan without picture-making being involved is permissible.

Q. According to farmers, the tails of sheep are docked to keep them healthy. This should not be a defect in an animal for Qur'baani. If this is the reason why will it not

be permissible to make Qur'baani of such sheep?

A. Remember and understand that it is the obligation of the Muslim to submit to Allah's Law, the Shariah. It is not permissible to seek cancellation of the Ahkaam of the Shariah with our logic and reasoning. Regardless of tailless animals being healthier, the Shariah regards the docked sheep as defective for purposes of qur'baani.

In view of the command of the Shariah, reason has to be put aside, and submission to the Shariah is Waajib. It is not permissible to make qur'baani of sheep whose tails have been lopped off. If valid sheep are not available, goats and cattle are available. All of us make qur'baani every year. We have always found animals, even sheep, with tails available.

Q. Are the funds in a provident fund part of the estate of the deceased to be distributed according to the law of inheritance?

A. The funds in the provident fund belong to the beneficiaries. These funds are not part of the estate of the deceased, hence are not the subject of inheritance. All the beneficiaries will receive the amounts stipulated in the provident fund.

Q. I have read on a Salafi website that Salaatut Tasbih is not Sunnah.

A. Salaatut Tasbih is an entrenched act of the Sunnah in vogue in the Ummah since the time of Rasulullah (Sallallahu alayhi wasallam). All the Mashaikh and Ulama have practiced and propagated it. Do not fall into confusion, and do not waste your time with the baatil Salafi propagations.

Q. What is the status of the Dua after the Eid Khutbah and the loud Dua after the Eid Salaat?

A. The dua after the Eid Khutbah and also the loud dua after the Salaat are bid'ah. A silent dua after the Eid Salaat is permissible.

Q. When I complete my Hifz, will it be permissible to invite a few relatives and friends for a meal at our home? Hadhrat Umar (Radhiyallahu anhu) had slaughtered a camel when he had made Hifz of Surah Baqarah.

A. There should be no function when completing Hifz. It will be the effect of riya. All functions and jalsahs nowadays are saturated with riya, takabbur and israaf. There is no goodness in these merrymaking functions. Everyone wants to promote his own madrasah. If

you have pursued Hifz for Allah's Sake, and if you wish to express shukr, then contribute some money or groceries, etc. silently and unostentatiously to the poor.

Hadhrat Umar's act was a spontaneous expression of happiness and gratitude. He did not arrange a function or a jalsah, and no other Sahaabi emulated him. It was a personal expression of shukr. This is perfectly permissible. But it is stupid and nafsaniyat to cite Hadhrat Umar's practice as a basis for a jalsah.

Q. A man used all his Qur'baani meat for a walimah. He did not distribute anything of the meat. The imaam here says that his Qur'baani is not valid since he did not observe the rule of making three portions of the meat for distribution. Is the imaam correct?

A. The imaam has erred. The Qur'baani is valid even if nothing of the meat was distributed. Even if a person uses all the meat for himself or uses it for the walimah, the Qur'baani remains valid. To divide the meat into three portions for distribution to the poor, family and friends, and for oneself is Mustahab. There is permissibility for distributing in any other way.

WUDHU AND THE MUSLIM

Once when Hadhrat Sultaanul Auliya (rahmatullah alayh) was in a jungle, it was time for Namaaz. He waited for some time in anticipation of someone arriving so that the Namaaz could be performed in Jamaat. Soon he saw a wood-cutter carrying a bundle of wood. Hadhrat Sultaanul Auliya asked: "Have you made wudhu?" The wood-cutter responded: "Is it possible for a Muslim to be without wudhu?" Hadhrat said to himself with surprise: 'Some Auliya are so hidden that we fail to recognize them.' (Maulana Ashraf Ali Thaavi)

SECLUSION

Seclusion is essential for even the Shaikh.

"And, sever all relationship (with people) and turn towards Him (Allah)" - Qur'aan (Allah Ta'ala issues this command to Rasulullah sallallahu alayhi wasallam). (Maulana Thaavi)

SEARCHING FOR ALLAH

In a Hadith Qudsi it is mentioned:

"Search for me among your weak ones (the poor, the destitute, the forlorn and helpless ones), for verily you are aided and your rizq is provided via your weak ones."

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