

The Majlis

"VOICE of ISLAM"

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brains of baatil." (Qur'aan)

Roses have thorns!
The Haqq too has thorns!
"We strike baatil with the Haqq. Then it crushes the

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IBLEES

"Iblees has greater humility than the crank sufis". (Allaamah Sha'raani)

SUCH WERE OUR FUQAHA

**THE ILLUSTRIOUS
IMAAM SARAKHSI
(Rahmatullah alayh)**

IMAAM MUHAMMAD AHMAD Bin Abu Sahl Abu Bakr Shamsul Aimmah As-Sarakhsi (Rahmatullah alayh) – died 482 Hijri – was imprisoned by the tyrannical ruler for his (the Imaam's) *Amr Bil Ma'roof Nahy Anil Munkar*. The illustrious Imaam was imprisoned in a deep well.

However, students would assemble at the mouth of the well, and Imaam Sarakhsi would conduct his *dars* (class) from within the well. His students would commit to writing the discourses on Fiqh delivered by the great Imaam. In this manner 16 volumes were compiled. The Imaam did not teach from kitaabs. Whatever he imparted was from his mind and heart. *Ilm* is a *Noor* from Allah. It resides in the purified

heart of the Mu'min.

His Taqwa

Once when the Imaam from inside the well did not hear the voice of one student, he enquired about his whereabouts. A student responded saying that he has gone to make wudhu. At the same time this student informed the Imaam that due to the extreme cold he had not made wudhu. Imaam Sarakhsi (Rahmatullah alayh) reprimandingly commented:

"Do you not have any shame for not being able to make wudhu in this degree of cold? (In other words, the Imaam did not accept the cold to be a valid justification for a student in dars being without wudhu). Once during my student days I was afflicted with a severe fever which caused me diarrhoea. I was constrained to relieve myself 40 times. Each time I would make wudhu at

the water-channel. On reaching home, the ink in the inkpot had frozen due to the intensity of the cold. I would clasp the inkpot to my breast for the ink to melt with the warmth of my (feverish) body. When the ink melted, I would commence writing."

His Karaamat

When Imaam Sarakhsi (Rahmatullah alayh) was arrested, he was transported in chains to Oozjand for imprisonment in the well. Along the journey when it was time for Salaat, the fetters would miraculously fall from his hands and feet. He would make wudhu or tayammum, then proclaim the Athaan and commence the Salaat.

When the Salaat commenced, the dumbfounded guards observed a jamaa't of musallis dressed in green performing Salaat behind the Imaam. The-

se were Malaaikeh. After completion of the Salaat, he said to the guards: 'Now tie me.' The guards responded: 'O Khwaajah! We have seen your miracle. We cannot fetter you.' Imaam Sarakhsi said: "I am under the command of Allah's laws. I have fulfilled His command so that I may not be put to shame on the Day of Qiyaamah. On the other hand, you are the subordinates of the oppressor. Therefore, obey his order (and tie me) to escape his oppression."

**His Observance of
the Sunnah**

On reaching the city of Oozjhand where he would be imprisoned in a well, Imaam Sarakhsi (Rahmatullah alayh) went into a Musjid for Salaat (i.e. prior to his confinement inside the well). The Imaam of

(Continued on page 11)

ADVISING ULAMA

Q. Is it permissible for me as a layman to give naseehat to an Aalim who commits flagrant acts of haraam? It is regarded disrespectful for a layman to advise Ulama. Please comment.

A. Nowadays, most 'ulama' are in fact juhala. They compromise and trade the Deen for the dunya and to serve the desires of the nafs. It matters not that you are a layman. When you know the Haqq, proclaim it regardless of their criticism. You must expect to be criticized when you will state the Haqq. The only thing is that you must first make sure that what you are saying or believing is correct. If in doubt, ask a pious Aalim. When you are informed of the

Haqq, then firmly state it and bear the criticism of the family with tolerance. Allah Ta'ala says in the Qur'aan Majeed:

"Command righteous, prohibit evil and have sabr on it (i.e. on the consequence of your proclamation of the Haqq)."

Never ask a bogus 'aalim' for any masaa-il. A sure sign of a bogus jaahil 'scholar' is the display of his snout on television, facebook and in videos. It does not matter how prominent the molvi/sheikh may be, if he appears on these Dajjaali media, then know that he is a satanic moron who misleads people. Shaitaan too is very prominent.

Do not be awed by so-called 'grand muftis', 'shaikhul is-lams' and such type of per-

sons. In this era, Toms, Dicks, Harries, Hobsons, Jobsons and Hoblos appropriate and misappropriate such titles for themselves. These titles no longer hold any valid meaning. They now belong to bogus characters – to scholars for dollars and globe-trotting fakes who attract and mislead the ignorant masses with their oratory. Their objective is nothing but the dunya and the nafs.

Amr Bil Ma'roof Nahy anil Munkar is Waajib and this obligation is not restricted to the Ulama, and the Ulama are not exempted from being advised by laymen. Who is a greater Aalim than Hadhrat Umar (Radhiyallahu anhu)? Laymen and laywomen would offer him Naseehat, and he would wholeheartedly accept it.

Asparagus

The vegetable asparagus is efficacious in curing cancer. Green Giant and Stokely brands are best as they are free from pesticides and preservatives. Or you can use fresh asparagus.

Instructions: Wash, cook, then put in blender to turn into puree. Refrigerate. Serve 4 tablespoons in the morning and 4 tablespoons in the evening. Patients usually see results in 2 – 4 weeks. It takes 3 months to 1 year to be completely cured of cancer. Some cure faster than others but it is a sure-cure. This cancer cure recipe cures lung cancer, skin cancer, bladder cancer, hodgkins disease (which is a cancer of the lymph glands.) and kidney disease.

Questions and Answers

THE MAJLIS Q & A
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Q. A man under the influence of cannabis issued three Talaqs to his wife. There were several witnesses present. Is there scope for reconciliation?

A. The Nikah has irrevocably and finally terminated. There is no scope for reconciliation regardless of the husband having been under the influence of cannabis. The woman should fear Allah Ta'ala and accept her fate as decreed by Allah Ta'ala.

Q. A boy and a girl committed fornication, and the girl became pregnant. The parents of both got them married. The imaam says that the Nikah is not valid. The Nikah has to be performed only after the girl gives birth. What should they do now?

A. The imaam is in error. The Nikah of the boy and girl is valid.

Q. Gold, silver, silk and pictures – are they forbidden according to all Math-habs.

A. According to all Math-habs, even deviate sects of former times, gold, silver and silk are forbidden for men. Gold, silver and silk are permissible for females. Pictures are haraam for men and women. Only molvis who have strayed from Siraatul Mustaqeem, such as Mufti Taqi of Pakistan and the completely westernized scholars of the Middle East have legalized the major sin of pictures of animate objects.

Q. I am a prisoner in the U.S. On my release I intend to go to Pakistan to pursue Islamic studies. To which Madrasah should I go?

A. The corrupt, evil, kufr government of Pakistan does not permit foreigners to study Islam at the Darul Uloom in Pakistan. They allow only kuffaar secular education for foreigners.

Q. A few people asked me to purchase Qur'baani sheep for them. They gave the money and I purchased ten sheep for the ten persons. The sheep were not marked or tagged. No one had made any selection. Before Eid, a few sheep ran off and disappeared. How should the remaining sheep be divided?

A. Whoever comes first should be given a sheep. If all of them come at one time, then lots will have to be drawn. Those who draw the numbers of the sheep present, will be given the sheep. The others without sheep will have to buy other sheep.

Q. I fasted on 10th and 11th Muharram. Can I count these as being my Qadha fasts?

A. If you had made niyyat of Qadha before Subh Saadiq, then your Qadha was valid. If you did not make the niyyat of qadha before Subh Saadiq, then the fasts were Nafil.

Q. What is the difference between a donation and Waqf?

A. While every donation is not Waqf, every Waqf is a donation. Donation is a gift. Every gift is not Waqf. When land is made Waqf for a Musjid for example, then such land can never be sold or bartered away or alienated in any way whatsoever. It will remain the institution for which it was dedicated whether a Musjid or a Madrasah or an orphanage or a qabrustaan. Ownership of a Waqf land vests in only Allah Ta'ala.

On the other hand, a donation of land may be made to a person who becomes the owner of the land. It will not be Waqf. It will become the property of the person to whom the gift was made.

Q. Can I state in my Will that a certain property belonging to me will be Waqf for the Musjid, but while I am alive, I shall derive the benefit of the house?

A. In this case, if the value of the house does not exceed one third the total value of your estate, the Waqf of the house will be valid. However, if its value is more than one third your estate, then the Waqf will be valid in only one third the value of your estate.

You can however make the house Waqf during your lifetime with the stipulation that whilst you are alive all proceeds and benefits of the land will be for you. You should not suspend the Waqf with your death.

Q. According to some Ulama the Hadith which says that Qiyaamah will be on the 10th

Muharram is a fabrication. Please comment.

A. In Beheshti Zewer it is mentioned that Qiyaamah will be on a Friday on 10th Muharram. Insha-Allah, we shall look at this issue and publish our findings.

Q. A girl gave consent for her marriage to be performed. However, just before the Imaam of the Musjid put the question to the bridegroom, someone rushed into the Musjid and reported that the girl has retracted her consent. She rejects the proposal. Is her retraction valid?

A. As long as the Nikah had not yet been performed, the woman can cancel her consent.

Q. The Daarul Uloom debar weak students from joining the Takhassus (Specialized) classes on Tafseer Qur'aan and Tafseer Hadith. Only students with good academic ability are permitted. Is this approach of the Madrasah proper?

A. It is improper. It is haraam to debar any person, whether student or outsider, from sitting in any Qur'aan and Hadith lessons. No one has a monopoly over Ilm-e-Deen. The values of the Madaaris nowadays are upside down. The weaker students in fact have a greater need to sit in the Takhassus lessons. Those with good *isti'daad* (ability) are capable of understanding the kutub by mutaala'ah. Because of this type of attitude, we do not discern barkat in the *Takhassus* students. The Qur'aan and Hadith Takhassus courses are required more by the weaker students.

Q. Is it permissible for a Muslim accountant to audit the books for an institution whose objective is to promote Christianity?

A. It is haraam for a Muslim accountant to audit for an institution whose objective is to promote Christianity. The salary earned is haraam. Never should a Muslim aid the spread of kufr in any way whatsoever.

Q. The Barelwi says that the proof for the permissibility of plastering and building the graves are that even the graves of Ibn Taimiyyah,

AMAANAH HOLDINGS

Q. I want to invest in Amaanah Holdings which is a Durban company dealing in property. Is it permissible to invest in this company?

A. Amaanat Holdings is a haraam company. Its products are haraam. It is not permissible to invest with them. We shall soon publish a detailed article on this issue, Insha-Allah.

Imaam Bukhaari and many other senior personalities have been built. He says that there is ta-aamul of the early Muslims on this practice.

A. Plastering and building graves were undoubtedly *ta-aamul* of the past, but it was the *ta-aamul* of the juhala and the bid'atis. What the juhala and bid'atis did to the graves of Ibn Taimiyyah and others does not constitute daleel in the Shariah. Plastering and building the graves are haraam.

Q. The trustees of the Musjid contemplate building an astro turf on the Waqf land of the Musjid. They say that it will keep the youth occupied and attract them to the Musjid. They also say that it will bring about unity. Is this a valid argument for constructing playing fields on the Musjid's ground?

A. It is never permissible to build the haraam astro turf or erect a sports field on the Musjid's Waqf property. In fact it is haraam to construct such a haraam venture even on non-waqf land.

Those who have come up with this satanic idea are influenced by shaitaan. Unity cannot be based on a haraam premise. It is a double haraam to occupy youth with haraam activities. The youth should be given ta'leem of the Deen, not enticed with haraam. Shaitaan has indeed cast his spell on the brains of the people who desire to construct the haraam venture.

Q. The Imaam who is a

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Shaafi' did not sit for Tashahhud in the second raka't of Isha'. Although the muqtadis exclaimed 'Subhaanallaah!', he continued with the third raka't. But he made Sajdah Sahw. Is the Salaat valid?

A. The Sajdah Sahw compensated for the error. The Salaat is valid. If the Imaam forgets to sit in Qa'dah Ula, and if he is closer to the Qiyaam (Standing) position, then he should not return to the Qa'dah (Sitting) even if the muqtadis exclaim 'Subhaanallaah!'.

Q. What is the position of adult sons who are disobedient to their parents? These sons do not take care of their struggling aged parents?

A. Children who are disobedient to their parents or who neglect their parents, are under the curse of Allah Ta'ala and His Malaaikeh. The special curses of Jibraeel (Alayhis salaam), of Rasulullah (Sallallahu alayhi wasallam), of the Malaaikeh and Allah Azza Wa Jal are on such vile children. It comes in the Hadith that their acts of ibaadat are not accepted by Allah Ta'ala. Even on the auspicious Nights of Baraa'at and Qadr, they are not enshrouded by Allah's special Rahmat which descends for all Muslims. In addition to punishment in the Aakhirat, disobedient children will be punished here on earth as well with calamities. It is also possible that such children may die without Imaan.

Q. What is the status of the Salaat of a man in a house he has illegally usurped from his brother?

A. If the usurpation is illegal in terms of the Shariah, then his Salaat is not accepted by Allah Ta'ala.

Q. What are my rights as a father over my minor children whose mother has custody? Can I demand that the children spend every weekend at my home?

A. The father is the guardian even whilst the mother has custody. You have the right of access and visiting. But you may not keep the children overnight at your place. By Maghrib, the

children must be back at their mother's place. Suitable times for access should be mutually arranged. The ex-husband may not arrange directly with his ex-wife. The arrangement should be made via a senior of the family.

Q. After making wudhu when I enter the Masjid, what Salaat must I perform – Tahyatul Wudhu or Tahyatul Musjid?

A. Combine both niyyats. Make intention for both Salaat.

Q. At my workplace where there were no Muslims, I had performed my Salaat facing the wrong direction for three months. In my opinion I was facing the Qiblah. After three months another Muslim pointed out my error. Do I have to make qadha of the Salaat?

A. There is no need for Qadha. Your Salaat is valid. As long as you had it in your mind that you were facing the Qiblah, your Salaat is valid.

Q. A Salafi says that it is not permissible to offer thawaab of the Qur'aan Shareef for the deceased. They are circulating this message on the internet. Is this correct?

A. It is baseless. The statement reflects the view of the Shaafi' Math-hab. According to the Hanafi Math-hab, the thawaab of reciting Qur'aan does reach the mayyit. Ignore what the moron Salafis say.

Q. I am employed to teach in a maktab. If in the opinion of the trustees the results of the pupils are not good, then they deduct from my salary. Is this permissible?

A. It is not permissible to deduct from your salary. As long as you are present in the maktab for the time for which you are being paid, they have to pay your full salary.

Q. A Muslim prisoner here in the U.S. was making alcohol. The inmate Imaam has ordered all Muslim brothers to shun him, not to respond to his Salaam, and not to associate or even speak to him. Is this action correct according to the Shariah?

A. If the transgressor who was

making alcohol is repentant and regrets the sin, then it is not permissible to shun him. However, if he is defiant and refuses to refrain from his evil activity, then it will be valid and permissible to shun him and not to offer Salaam to him.

Q. I did not make Qur'baani this year. What is the procedure for making Qadha Qur'baani? If I have the Qadha made in a foreign country, which price should I pay?

A. When making Qadha Qur'baani, a whole animal, not a share, is Waajib. Or the price of a whole animal whether a sheep, goat or a cow, has to be given to the poor. Whatever an animal costs, that amount should be given. Wherever the Qadha Qur'baani will be discharged, the price of an animal in that place will be valid.

Q. Are Vap cigarettes halaal?

A. Vap cigarettes are also haraam.

Q. I live in Pakistan. I see that an organization called SANHA certifies products here. How reliable is this body?

A. SANHA is a baatil / haraam body. They certify haraam products on a wholesale basis. We have written hundreds of articles condemning this evil organization which halaalizes maitah/carrion for money. Never trust these certifying bodies. They all are agents of Iblees.

Q. Muslim parents are dressing their very young daughters for wedding occasions without abayas, and with make up. Their reasoning is that they are still young. They say that if we impose Hijaab dress on them, when they get older, they will rebel thinking that they had missed out on freedom. Therefore they argue that if we allow them to dress more freely when they are young, it will be out of their system so that later on we can educate them as to the correct manner of dressing. Does such rationale even have any basis?

A. Every Muslim be he/she a moron, if he / she has some Deeni understanding can under-

JINNAH CAPS?

Q. I have heard that it is not permissible to wear a Jinnah cap. This headgear is said to be the topi of faasiqs. However, I have seen Mufti Taqi Usmani wearing Jinnah hats. What is the Shariah's view in this matter?

A. A Jinnah topi is the headgear of fussaqa. It is not permissible to emulate the fussaqa nor to adopt their dress styles. Mufti Taqi's commission of an act of fisq does not alter the law of the Shariah. When one mingles with fussaqa and fujaara, one's Imaani inhibition to fisq and fujoor becomes eroded. One then becomes desensitized – spiritually paralyzed which renders one incapable of understanding Shar'i realities.

stand the satanism in the brains of these *faahishah* women with whose tongues Iblees speaks. We have heard numerous ludicrous stupidities, but this one is the epitome of immoral jahaalat which only lewd women are capable of disgorging. By the same shaitaani token they should allow their young daughters to indulge in zina, lesbianism, smoke dagga, steal and do every filth prohibited by Allah Ta'ala, then after they have enjoyed their zina-freedom, the process of educating them to become Angels may be initiated. These *faahishah* women come within the purview of the Qur'aanic aayat: "*Allah casts filth (rijs) on (the brains) of those who lack understanding.*"

Q. What should we reply to people who say things such as, "Nabi Sallallahu alayhi wasallam did not tell us that there will be 4 Imams and 4 Mathabs to come, so follow one of them", "How did the people before the Imaams understand Quraan and Hadith", "Why must we follow a Mathab?" "Its nothing wrong to follow a Mathab, but not compulsory", and similar statements. Also, briefly, what answer to give to when asked

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as to the reason/wisdom in following an Imaam?

A. Firstly, since you lack adequate knowledge to respond to and demolish the morons who pose moronic questions, your reaction should be silence. This is the command of the Qur'aan Majeed. Allah Ta'ala says about the Muttaqeen: "When they hear drivel, they turn away from it, and they say: 'For us are our deeds, and for you are your deeds. Salaam on you. We do not follow the jaahileen (morons).'" Those who pose such stupid questions are just too stupid for intelligent response.

Q. Are the Ash'aris part of the Ahlus Sunnah Wal Jama'ah?

A. The Ash'aris are the followers of Imaam Ash'ari in Aqeedah. They and the Maaturidis are in fact the backbone and the be-all of the Ahlus Sunnah Wal Jama'ah.

Q. A Maulana says that since the 'nike' logo is no longer associated with the Greek goddess, it no longer has religious significance. It is therefore permissible to wear such garments and shoes. Can I dress my children with such clothes and shoes?

A. It is haraam to clad the children with any garb bearing the Nike sign of kufr and shirk. For the sake of your Imaan you are required to forsake these types of shoes for the children. If a Muslim is not prepared to make even this simple sacrifice, then he/she should understand the deficiency of his/her Imaan. The argument of the molvi has no validity.

Q. My parents are forcing me to get married to a boy. Their criteria are wealth, good family and a degree in western education. The boy is a modernist, has no beard and morally he is lewd like all modernists. My parents say that I am disobedient to them and Allah Ta'ala will punish me for disobeying parents. What should I do?

A. Your parents should first think of Allah's punishment for their injustice of trying to force a Deeni-orientated girl into

marriage with a lewd modernist whose very Imaan is in doubt. You have all the right to refuse this proposal. Allah Ta'ala has given you the final say in this matter. Your parents do not have the final say. Your refusal is Islamically justified. For your valid Deeni reasons, you will, Insha-Allah be rewarded. Do not cast your dunya and Akhirat into a cauldron of misery by marrying a person whose morality is rotten and whose Imaan is in grave doubt. In this case your parents are disobedient to Allah Ta'ala.

Q. Are toys for children permissible if in the form of animals? And are toys that play the Qur'aan permissible?

A. Toys with pictures or forms of animate objects are haraam. Toys that "play Qur'aan" are not permissible. It is a mockery of Allah's Word.

Q. I currently work for a company that provides Technology solutions to other companies; hence we have fixed term projects with different clients. Recently I have been informed that i will be assigned to a project to provide support to a bank's Software systems. I am uneasy about this as I doubt that my income will become haram if I do so. please can you advise if it is haram to join such a project?

A. Do not work on the project which supports the bank's activities. Banks are the worst agencies of riba. Aiding banks in any way whatsoever is haraam. Your income will be contaminated.

Q. When will Qur'baani be compulsory on me and my wife?

A. If during the Days of Eidul Adha you or your wife has the Nisaab amount which can procure an animal, then Qur'baani will be Waajib on the one who has the means.

Q. Our house windows overlook the neighbour's yard. Is this permissible?

A. No, it is not permissible. Raise your boundary walls to prevent looking into the neighbour's premises. It is un-Islamic to have windows positioned in such a way that the privacy and

NO BASIS FOR QABAR PUJA

Q. A Barelwi follower mentioned a narration in which it is mentioned that the Sahaabi Hadhrat Ayyub Ansaari (Radhiyallahu anhu) had placed his cheek on the Qabr of Rasulullah (Sallallahu alayhi wasallam). On the basis of this narration the Barelwi claims that it is permissible to kiss the graves of the Auliya and also bow as a mark of respect. What is the answer for this argument?

A. The brains of the Barelwi qabar pujaari (grave worshipper) have become convoluted with his acts of shirk which he perpetrates during his qabar-puja sessions. The barelwi qabar pujaari is a jaahil. No one has the right to dig out hadith narrations, subject these to opinion and formulate masaa-il. The Shariah has been formulated and finalized 14 centuries ago. The Fuqaha were the highest authorities of the Deen after the Sahaabah. The rulings of the Fuqaha are final and may not be abrogated by juhala of this age who extract Hadith narrations and issue stupid 'fatwas' in terms of their crooked understanding.

It is not permissible to kiss graves. The people of today are not Hadhrat Ayyub Ansaari

whose profound love for Rasulullah (Sallallahu alayhi wasallam) had delivered him into a state called 'Istighraaq' (total absorption beyond himself). Such isolated practices of Sahaabah do not constitute daleel in the Shariah. The Fuqaha understood the Ahaadith better than all the people of these times. About the Fuqaha authorities of the Shariah, Rasulullah (Sallallahu alayhi wasallam) had ordered the Sahaabah to deliver his Ahaadith to all and sundry. He added that there will be people who will better understand the Ahaadith than their carriers, viz., the Sahaabah. Not every Sahaabi was a Faqeeh.

The fact that Marwan (the governor of Madinah) had prohibited the act, is evidence for the validity of the prohibition. Since he saw Hadhrat Ayyub (Radhiyallahu anhu) acting in conflict with the law, he (Marwan) prohibited him.

The Fatwa of the Shariah is available from the Fuqaha, not from Hadith narrations. That age of *Istimbaat* from the Qur'aan and Hadith has terminated with the ending of the Khairul Quroon (the first three noble ages of Islam).

purdah of the neighbours are violated.

Q. A gay committed suicide. Is he entitled to a Muslim burial? Should Janaazah Salaat be performed for him?

A. Suicide is a heinous sin. However, it is not kufr. Such a person has to be given an Islamic burial and buried in the Muslim cemetery. But if he had claimed that gayi'ism/homosexuality is permissible, then he had lost his Imaan. In that case he was a murtad. A murtad may not be given an Islamic burial.

Q. A child is conceived out of wedlock. Does this child inherit in the father's estate?

A. A child conceived out of wedlock is illegitimate. He/she does not inherit in the estate of the biological father. The line-

age is with the mother, never with the father who is not the legal father in terms of the Shariah. Inheritance ties are only with the mother.

Q. In some Musjid the Athaan is called from inside the Musjid, and in some from Musjids outside. What is the Sunnah in this regard?

A. The Sunnah is to recite the Athaan outside the Musjid on a raised place.

Q. Is stem cell treatment permissible?

A. Stem cell treatment is not permissible.

Q. Is it permissible to hire out a store/hall to an organization for preaching their religion?

A. The premises may not be let out to kuffaar for their preaching activities.

Q. Is it permissible to give

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Zam Zam water to dogs and other animals?

A. When other water is available, Zam Zam should not be given to an animal.

Q. Please comment on the numerous beggars who converge on the Masjid on Fridays. Should this be allowed?

A. The begging issue is indeed problematic. It is necessary for responsible Muslims to investigate the beggars in the community to ascertain if they are really in need or not. But since we are totally unorganized and uncaring for the plight of the poor and destitute, we are saddled with such problems.

If they are chased away, perhaps those who are genuinely in need will be put to more suffering. This will invite the Wrath of Allah Ta'ala. The community should set up a committee to investigate the beggars who congregate at the Masjid, and if found to be genuine, they should arrange to see to their needs.

Q. A Moulana says that it is permissible to give a copy of the Qur'aan Shareef to a non-Muslim, and that the rule of Tahaarat applies to only Muslims. Is this true?

A. The Maulana speaks nonsense. One does not require much brains to understand that protecting the Qur'aan Majeed from defilement will apply greater if the handler is a kaafir. The Maulana has no valid Shar'i argument for his baseless opinion.

Q. If I forget to sit in Tashahhud in the second raka't of a 4 raka't Namaaz, what should I do?

A. If you forget to sit in Tashahhud in the second raka't, do not return from the third raka't to Tashahhud. Sajdah Sahw has to be made to compensate for this error.

Q. If one opens a business with only haraam money, will the profit be halaal for him?

A. If a business is opened with haraam money, then everything in that business is haraam. All the proceeds have to be given to charity.

Q. Is it permissible to keep a rabbit in a cage?

A. Encaging a rabbit is not permissible. It is *zulm* (cruelty). The curse and cry of the *mazloom* penetrates the Heavens to reach Allah Azza Wa Jal.

Q. Mr. A and Mr. B entered into a partnership. Mr. B., the investor gave Mr. A the sum of R100,000 to trade on condition that he (Mr. A) pays him R50,000 profit after a year. Also Mr. A has to guarantee the security of the invested amount. After a year Mr. A suffered a huge loss. Mr. B now demands his capital plus the R50,000 'profit' agreed on. Is Mr. A liable for the loss of the capital and the 'profit' which was not yielded by the business?

A. This corrupt deal was haraam from the very inception. The stipulation of R50,000 'profit' was actually a *riba* condition. Thus the deal was not a partnership of any Shar'i kind.

The money advanced by Mr. B is in the category of a loan. He is entitled to the initial sum of R100,000 only. It is not permissible for him to demand anything more than this loan amount, nor is it permissible for Mr. A to pay him any excess, for it will be *riba*.

Q. Are whatsapp ifta groups permissible?

A. The ifta whatsapp groups are shaitaani groups. They are in shaitaan's traps. A mockery of the Deen is being made on these haraam media.

Q. If one's Jumuah Salaat is invalid, what should one do? This was discovered on another day.

A. If one's Jumuah Salaat is invalid, then qadha of Zuhr should be made.

Q. What will be the fate of the aborted child? Will it be given to the parents in Qiyaamah?

A. The aborted child will stand in Allah's Court as a complainant against his/her parents. The child will not be a Treasure for the parents as other children will be. The aborted child will not be given to its parents who had murdered it.

Q. A man gave his wife three Talaqs during the state of 'cryptic pregnancy'. How long

DEVILS IN HUMAN BODIES

Q. I see the moral and spiritual conditions of the Darul Ulooms swiftly degenerating. There is no fragrance of Taqwa in the students of today's Darul Ulooms. I do not know to which Madrasah I should send my son to, to pursue Knowledge. Please comment.

A. Alhamdulillah, your thinking is correct. Allah Ta'ala has bestowed good understanding to you. It is necessary to understand that the predictions of Rasulullah (Sallallahu alayhi wasallam) must materialize. He said that the time will come "when the worst of the people under the canopy of the sky will be their *ulama*." Rasulullah (Sallallahu alayhi wasallam) further said: "They will be *shayaateen* in human

bodies.", and that they will be imams who will mislead the Ummah.

We are seeing the predictions of Nabi-e-Kareem (Sallallahu alayhi wasallam) materializing in front of our eyes. Things will not improve. On the contrary, the situation will become worse. We are living today in a virtual spiritual minefield. Pick your way carefully to avoid getting blown up by the corruption which shaitaan and his agents are planting.

Almost all the Darul Ulooms are promoting haraam activities. Almost all the students studying at these darul ulooms emerge with convoluted minds. They use the Deen to gain the dunya. May Allah Ta'ala have mercy on us.

will her iddat be?

A Cryptic Pregnancy is a pregnancy where the pregnancy can hardly be detected due to a hormonal imbalance in the mother. The foetus may go undetected by mother and doctors until delivery. Some of these women do not know that they are indeed pregnant and some of them are aware. The women who do know, have a difficult time getting confirmation of the pregnancy due to negative, hCG tests including home pregnancy tests and hCG blood tests. Characteristics of a cryptic pregnancy are; negative urine and blood pregnancy test, continued periods, typical pregnancy symptoms, and at times, negative ultrasounds. Even with these issues, the woman continues to experience pregnancy symptoms including the sensation of foetal movement. Cryptic pregnancies are typically carried between 2 and 5 years due to slow growth of the foetus.

A. It matters not how long the pregnancy endures. The woman will remain in Iddat until delivery. If she is unaware and even if medical tests cannot determine pregnancy, then obviously she will not be regarded to be

pregnant. Only if there are signs and symptoms of pregnancy will the hukm apply.

Q. If a person sits in the first raka't, but before reciting Tashahhud he realizes the error and goes into the second raka't, what should he do?

A. If the sitting was the duration of three Subhanallah utterances, he should perform Sajdah Sahw.

Q. Is it permissible to invest in the Islamic financial institution called IMAIP Bullion & Trading, which is an institution in India?

A. It is not permissible. All these banks and financial institutions operate in conflict with the Shariah. Do not accept their claims of compliance with the Shariah.

Q. An Alim said that once Rasulullah (Sallallahu alayhi wasallam) attended a wedding where the women were singing and a musical instrument (a calabash) was also used. According to this Alim, some kind of music on a wedding occasion is permissible.

A. The person whom you call an 'aalim', is actually a JAAHIL. That is why he digs out narrations to mislead people and to cast them into the fitnah

(Turn to page 12)

DESTROYING THE MUSJID'S TRANQUILLITY

“There are so many new innovations in the Masjid – it is becoming shockingly deplorable. In the old days one would find peace in the Masjid – silence, respect and honour of the Masjid.

Today, sadly the Masjid is no longer a place of peace and tranquillity. Even to read Qur'an the Masjid is no longer an option as there are so many programs and talks that one doesn't know which way to turn.

The speakers are set to full blast so that the Qiraat and Jummah pro-

grams could be heard outside on the road. The speakers send vibrations through the ground and even through one's chest. The Imams mouth is almost kissing the microphone.

Monday night's the Jamaat has their programs. Wednesday night the zikr is on, Thursday the Imams have their programs, after Maghrib is some kitaab-reading and the list goes on.

The point is there is no more peace in The Masjid. Please comment.”

COMMENT

In fact, many Musjids have become venues for merrymaking. This becomes more disturbing during Ramadhaan when the merrymaking kind of I'tikaaf is observed. Ill-behaved children contribute to the disturbance and the destruction of the Masjid's sanctity. Loud conversation in the wudhu khaanah and even in the Masjid is another haraam evil which has become common nowadays.

People are more con-

cerned with their pet-programmes than the purpose for which the Masjid has been built. The primary purpose is Salaat and silent individual ibaadat. The introduction of the haraam speaker-system thoroughly ruins the peace and tranquillity of not only the Masjid, but of the Salaat itself. Using loudspeakers for Salaat is not permissible. Using it in the manner explained is a double and an aggravated haraam act.

The concern for pet-programmes has caused the perpetrators to interfere directly with the Sha-

riah. Whereas it is imperative to perform the Sunnatul Muakkadah Salaat immediately after the Fardh Salaat without engagement in any other activity, the kitaab-reading at this juncture is a flagrant violation of the order of the Shariah. Greater importance is ascribed to the kitaab-reading than to the Salaat which Allah Ta'ala has ordained Fardh.

This evil trend is set to deteriorate further. As we move closer to Qiyaamah, the evil will become more pronounced. The Deen is no longer of primary importance.

THE CRANK 'SUFIS'

ALLAAMAH ABDUL WAHHAAB Sha'raani (Rahmatullah alayh), of the 10th Islamic century, says:

“A group (i.e. a fake group) among the Fuqara have predicated themselves with *Sufeeyat* (i.e. that they are Sufis/Auliya). They have claimed the stage of *Wilaayat-e-Kubra*, whilst in reality they are more astray than cattle. Thus it is seen that every one who

has been given permission by his crank sheikh (shaikhul qaasir) will initiate thikr in group form (such as the prevalent halqah thikr sessions in our age).

Any one of them (i.e. from the masses) who is granted permission (by the sheikh-e-qaasir) will begin to instruct people in (forms of) thikr. Sometimes the one who has been predicated with *masheek-*

hat may hear in his place of solitude a voice from a jinn or a shaitaan.

He thus considers himself to be a wali of Allah Ta'ala. Then he assembles around him workers / labourers from the masses (i.e. juhhaal). Sometimes he conducts *majlis* in his city, and sometimes he trots from city to city imposing on the people of this evil and immoral age.

Despite this (i.e. his

fraud and deception) he claims that he is the representative of the Nabi (Sallallahu alayhi wasallam). This claim is adequate for kufr, jahl and gross disrespect (for Rasulullah – Sallallahu alayhi wasallam).

How is it possible (for the crank) to have any rank among the lofty stages (of Wilaayat), and how is it possible for there to be Malaikah among the shayaateen?

I take oath and say that the peasants and labourers have a better stage of divine prox-

imity than these (fraudulent) claimants because they have devoted their entire lives in strenuous mundane occupations for the benefit of mankind. On the contrary, these (false) claimants (of Tasawwuf) spend their entire lives in harming creation because they intend with their seclusion, penances and occasional thikr to deceive the people and to prepare the ground for them to be attracted to their path (i.e. the path of the fake sufis).”

A KUFFAAR TEMPLE

Question: In Cape Town there is a mosque called the 'open mosque'. Recently a Christian priest delivered the *jumuah khutbah* at this mosque where all sexes of all religions gather. What is the status of this whole set up in terms of the Shariah?

Answer: There is not much to comment on this kuffaar temple. The terms, 'mosque' and 'jumuah khutbah' are deceptively used. Those connected with this kuffaar temple are all kuffaar. There are other groups elsewhere in the world who also employ Islamic terminology to deceive ignorant Muslims. This is a satanic trick of kuffaar missionaries

to undermine Islam and Muslims.

However, the deception of this particular kuffaar temple is so conspicuous and so stupid, that it cannot deceive any Muslim in whose heart there is a grain of Imaan. The deception is too stupid to succeed in attracting converts.

Those who may have earlier masqueraded as Muslims were in reality born kuffaar. Whilst they will technically be branded *murtad*, they were in reality kuffaar from the inception of their appearance on earth. Allah Ta'ala had ordained them to be among the eternal inmates of Hell.

THE WIFE'S RIGHT

In some Muslim societies, it is an incumbent tradition to reduce the daughter-in-law into serfdom. The in-laws regard it as their right to be served on by the daughter-in-law. They deprive her of privacy. In some communities this evil is so degenerate that she is compelled to serve even her brothers-in-law. This set-up is not permissible in terms of the Shariah.

It should also be well-remembered that the Shariah has given the

wife the right to ask for a separate home where she can live and enjoy her privacy without the interference of her in-laws.

In some societies this is unthinkable. The woman is never allowed this right. Due to age-old customs,

unjust and baseless traditions, it is believed that women have no such right and that they should live together with and serve their in-laws. But this is decidedly un-Islamic and a gross violation of the Waajib right of the woman.

FEAR FOR ALLAH

“The thunder recites the Tasbeeh of Allah, and the Malaikah (recites His Tasbeeh) because of fear. He (Allah) sends the lightning which strikes whomever (and whatever) He wills. And they (people) dispute (in the laws) of Allah whilst He is Most Powerful.”

(*Qur'aan*)

Allah sent Wahi (Revelation) to the Sea that it should obey Musaa (Alayhis salaam) when he will be striking it with his staff. Thereupon the Sea quivered the entire night because of fear.

(*Hadith*)

THEY ARE ULAMA-E-SOO'

Q. I am saddened by the ways our own Ulama of Deoband are participating in activities which even laymen understand are not permissible. These Ulama whom I believe to be Ulama of the Haqq also appear on haraam radio stations such as Al-Ansaar, Cii, etc. Although they do say that video and photography are haraam, what is nevertheless allow

themselves to be videoed and photographed, and this they do consciously. They even give Hajj talks to mixed gatherings of males and females without any Purdah. Then there are many other Ulama who are completely silent although they believe that what these Ulama are doing is haraam. What is happening to those who are supposed to be

our guides?

A. Satanism is happening to them. You are labouring in deception for believing that they are Ulama of Deoband. One does not become a member of the Fraternity of Deobandi Ulama merely by doing a stint of study at a Deobandi affiliated Madrasah. One is a Deobandi only if one walks along the Path established by the Akaa-

bir Ulama of Deoband.

Those whom you have mentioned are not Ulama-e-Haqq. They are ulama-e-soo'. They are the agents of Iblees, and the silent ones are 'Dumb Devils'.

There is an avalanche of baatil let loose by the ulama-e-soo'. It is at least some consolation that some of them are at least saying that videos and pictures, etc. are haraam although they do not practise what they preach.

Soon will they become so desensitized that they will no longer say that these evils are haraam. They will justify videos, television, etc. as Mufti Taqi is presently doing.

May Allah Ta'ala guide us and save us from the evil of our own nafs and from the snares of shaitaan. We do not know what will be our own condition tomorrow. "Imaan is between fear and hope."

BITCOINS

Q. What is the Shari-ah's ruling on bitcoins? Is this a valid form of currency in the Shari-ah?

A. After reading dozens of pages of explanation on bitcoins, the only thing we understood is that it is another Yahoodi conspiracy to gain control of the world. Every explanation on this topic is *obscurum per obscurius* – that is, it is an attempt to explain something obscure with something which is more obscure.

At this stage there is no clarity on this rubbish which is being plotted to be the world's 'currency'. Currently, it has no independent existence, not

even such as the worthless currency notes of countries. Bitcoins have to be purchased with rands/dollars, etc. Then via a meandering rigmale process it manages to squeak like a hatching chick.

What has been hitherto understood from this nonsense is that it is presently only somewhat like a cheque book, serving the same function.

It is not as yet valid currency such as currency notes which although intrinsically worthless are real currency.

For further Shar'i comment the need is for greater and simpler clarification regarding this Yahudi conspiracy.

THE CRANKS OF OUR AGE

The description of the fraud, crank and quack sufis presented by Allaamah Sha'raani (Rahmatullah alayh) adequately depicts the so-called 'sufi' scenarios, bogus peers and spiritually and morally barren and bankrupt 'khaanqas' of our present age. The shaikhs of so-called tasawwuf of this age ruin the morality and extinguish the Imaani spirituality of those whom they succeed to rope in as

mureedeem.

As a cover for their gross *jahaalat* of Tasawwuf, the crank shaikhs of our time initiate congregational forms of thikr in the Musaaqid and in their 'khaanqas' which in reality are not even shadows of genuine khaanqas. It is essential to beware of them. The safest for one's Imaan is to stay far – very far – from these cranks and quacks. They are bogus 'sufis'. Examine their life-style.

They will be found to be exceedingly far from the Sunnah and negligent in observance of Shar'i masaa-il. They resort to corrupt interpretations to soothe the palates of the masses with the objective of expanding their circle of followers.

The more mureeds they are able to lure, the greater will be the fulfilment of their nafsaani and mundane objectives of wealth, name and fame. They are the very antithesis of Tasawwuf.

GOUT REMEDY

Expert naturopaths say that the herb, *STINGING NETTLE HERB / ROOT CUT* is 'essential for gout and arthritis'. It is also beneficial for the following ailments:

Childhood eczema, gout, arthritis, poor kidney function, fluid retention, hay fever, asthma, allergic disorders, treats anaemia & sciatica, reduces mucus in lungs & bronchial ca-

tarrh, reduce an enlarged & painful prostate, improves breast milk production, dysentery, jaundice, infertility, improves urine flow and for internal haemorrhage.

The herb is available at health shops.

A MUFTI'S OBLIGATION

Hadhrat Al-Muhaasibi (Rahmatullah alayh) proffering advice to Muftis said:

"On the Day of Qiyaamah, the Aalim shall be asked about three things:

1. **Did you issue fatwa on the basis of Ilm or not?**

2. **Did you proffer naseehat in (your) fatwa or not?**

Did you adopt ikhlaas in your fatwa for Allah or not?

The Office of Ifta' (i.e. a

Darul Ifta') is not for flaunting academic ability. It is not established for confusing laymen with long, inter-twining, labyrinthal *ibaaraat* (texts) from academic kutub of which the ordinary people understand neither head or tail.

A malady nowadays among young students who are pursuing the *Ifta'* course, is to advertise their academic 'expertise' little realizing that they are portraying their *jahaalat*. The root cause of this malady is the teacher who supervises them. The Ustaadh him-

self is a *maqjin* (moron) mufti who is lost in confusion – astray and leading others astray with corrupt fatwas.

The objective of issuing fatwa is not to demonstrate academic expertise. In fact, men of intelligence when reading the fatwas of the young 'muftis' of today clearly discern their inability, lack of understanding, lack of foresight and lack of depth. They are greatly defective in these essential attributes because they are bereft of the

Noor of Ilm which is reliant on the cultivation of Taqwa. The higher the degree of Taqwa and Divine Proximity, the greater will be the understanding of the Mufti. With these essential attributes, the Mufti will have the requisite *firaasat* to understand the question and issue the fatwa in the light of the *Noor of Allah*. In this regard, Rasulullah (Sallallahu alayhi wasallam) said;

"Beware of the *firaasat* of the *Mu'min*, for verily he looks with the *Noor* of

Allah."

There is no proper translation for *firaasat*. The closest is to say that it means spiritual discernment, spiritual sagacity and intuition. It exudes profound sagacity.

The objective of *Ifta'* is to strengthen the bond between the servant and Allah Ta'ala. The objective of fatwa is not the presentation of loopholes based on obscure juridical technicalities not intend-

(Continued on page 8)

COMPELLING A GIRL INTO MARRIAGE

In some segments of Muslim society, girls are compelled to marry against their wishes. The consent acquired from her is superficial and extracted under duress of parental pressure. In this regard, the following Shar'i facts should be noted:

1) It is not permissible to compel a *baalighah* (adult girl) to marry against her wishes even if the man proposing is a Wali (saint). The episode of the Sahaabiyah Hadhrat Bareerah (Radhiyallahu anha) will be a salubrious reminder for errant parents. She was a slave woman who was given in marriage by her master to Hadhrat Mugheeth (Radhiyallahu anhu). On being set free, she immediately invoked her right to opt out of this marriage which had been arranged against her

wishes.

Her husband who was deeply in love with her was shattered by her decision. He pleaded and begged her to remain as his wife. But she refused. He was so heart-broken that he wandered in the streets of Madinah sobbing. Taking pity on him, Rasulullah (Sallallahu alayhi wasallam) called Hadhrat Bareerah (Radhiyallahu anha) and advised her to marry Hadhrat Mugheeth (Radhiyallahu anhu).

In response, she asked: "O Rasulullah! Are you instructing me to get married or are you advising me (i.e. giving me *mashwarah*)?"

When Nabi-e-Kareem (Sallallahu alayhi wasallam) told her that he was giving her *mashwarah*, she promptly said that in that case she opts not to marry Mugheeth.

Rasulullah (Sallallahu alayhi wasallam) upheld her right, and no one criticized her for not accepting the *mashwarah* of even Rasulullah (Sallallahu alayhi wasallam). In fact, her attitude constitutes a *daleel* for a senior's *mashwarah* not being incumbent. It is the right of the *baalighah* to refuse a proposal regardless of the goodness which others discern in the proposal.

2) Another important issue to understand is that Rasulullah (Sallallahu alayhi wasallam) had advised the prospective couple to view one another before getting married. This viewing is extremely brief, perhaps a minute or two. Now what is the purpose for the permissibility of mutual viewing? It is quite obvious that the moral character and disposition of the couple

cannot be ascertained from such a fleeting view.

The objective of viewing is not to ascertain the person's character, for this is impossible from a look of a minute or two. The moral condition has to be established by investigation.

The purpose of the brief viewing is to ascertain if the couple is attracted to one another physically/emotionally. If there is no physical/emotional attraction at first sight, then the marriage will head for serious problems. Therefore, if the girl does not feel inclined to the boy, it will be a grievous error to compel her to marry the person.

(3) The very fact that the Shariah stipulates that the marriage can be performed only with the free and happy consent of the girl, is ample evidence for the fact that Allah Ta'ala has given her the final say. This right is not giv-

en to the father in relation to the *baalighah*. If the father's right had to supersede the right of his *baalighah* daughter, Allah Ta'ala would not have vested her with the final say nor would He have ordained the validity of the Nikah on her free, happy and wholehearted consent.

It is therefore unwise and not permissible to compel the *baalighah* into a marriage against her wishes. Allah Ta'ala, The Creator, knows best the wisdom underlying His commands. It is haraam to seek to supersede Allah's orders with traditions of a people.

There is no reason for the parents to become distressed and depressed on account of their daughter's refusal to accept a proposal. It is her right, and there is profound wisdom in the commands of the Shariah, and whatever happens is Taqdeer.

SHAITAANI INSANITY

When molvis and sheikhs incline towards modernism and resort to convoluted interpretation of the Qur'aanic Aayaat and Ahaadith, then understand that they are under the influence and spell of Iblees. Prime examples of such molvis are those who flirt with the kuffaar capitalist *riba* banks. They halaalize the products of the capitalist banks. They become subordinates of the banks.

The molvis who certify the meat and chicken products of the kuffaar are also of this ilk.

The haraam money doled out to them by banks as rewards for issuing fatwas of permissibility for their capitalist financial products adversely affects their *Aql*. They increasingly incline towards modernism seeking to subject the *Ahkaam* of the Shariah to conform to kuffaar concepts.

With their dalliances with the banks and other kuffaar institutions, they acquit themselves disgracefully, compromising, in fact, eliminating their dignity for the sake of appeasing the kuffaar banks. *Hub-e-maal* and / or *hub-e-jaah* constrain them to disgracefully conform to even the cultural etiquettes and customs of the kuffaar bankers.

This type of insanity according to the Qur'aan Majeed is the effect of the touch of shaitaan. The Qur'aan says that those who devour *riba* stand like a man driven to madness by the "touch of shaitaan". The "touch of shaitaan" affects to a greater degree the molvis who flirt with the capitalist *riba* banks, and those molvis who issue halaal certificates to the kuffaar. In fact, Iblees urinates in their brains, hence they are incapable of clear-thinking along Shar'i lines. Then wholesale le-

THE PUNISHMENT

OF THE DAY OF THE CANOPY

"Thus, they falsified (belied and rejected) him. Then they were apprehended by the punishment of the Day of the Canopy. Indeed it was the punishment of a momentous day." (Ash-Shu'raa, Aayat 189)

The people of Nabi Shuaib (Alayhis salaam), known as "The Companions of Aikah", for they inhabited an extremely dense forested region, had rebelliously challenged him to bring upon them the punishment of fire to rain from the skies if indeed he was a true Nabi.

When their rebellion and kufr exceeded all bounds, the decree of Divine Punishment was established. Allah Ta'ala one day caused the day to be intensely hot. The heat was extreme and abnormal. All the people sought the shade of the trees in the forest. Then there appeared a huge cloud which provided shade.

When all the people had gathered under the shade of the cloud, a fiercely scorching fire descended from it and scorched them all to death. This was the punishment they had mockingly invited.

A MUFTI'S OBLIGATION

(Continued from page 7)

ed for daily practical life. The disease of misinterpretation or nafsani interpretation is rampant among the muftis of this age.

Nowadays the muftis search for obscurities in the kutub for halaalizing

carrion, *riba*, kuffaar sport and many other activities which are inimical for Imaan and which distances a person from Allah Ta'ala.

The imperative need for muftis in particular is to cultivate Taqwa in every sphere of life.

galization of the artefacts of western modernism becomes their salient feature.

Therefore we see molvis promoting the establishment of sports

fields, halaalizing *riba* products, halaalizing carrion, and generally acting in ways which are the antithesis of Taqwa and ta-wakkul.

PRAISING THE SHAIKH

Q. Is it proper for mureeds to praise their sheikh in his presence? This is quite common nowadays. They justify their view on the Hadith in which Rasulullah (Sallallahu alayhi wasallam) praised Hadhrat Umar (Radhiyallahu anhu) informing him that when shaitaan sees him, he (shaitaan) takes another path far away. Is this argument valid?

A. Mureeds should not praise their shaikhs in their presence. This applies particularly to this day. Almost all shaikhs nowadays have not undergone Islaah of the nafs. They themselves are morally diseased. For the shaikhs of today the meaning of Tasawwuf is loud halqah thikr in the Musjids, eating and merrymaking. They know extremely little of the *Maqaasid* of Tasawwuf. Their mureeds instead of acquiring the treasure of *Tawaadhu* (humility),

are ruined with the maladies of takabbur and riya. That is why they discern merit in lauding stupid praises on the face of the sheikh sahib whose nafs becomes more bloated on hearing the stupid flattery.

The argument regarding Hadhrat Umar (Radhiyallahu anhu) is baseless. It has no validity whatsoever. Rasulullah (Sallallahu alayhi wasallam) stated a factual incident which he had observed. He was simply conveying to Hadhrat Umar what he had seen. Furthermore, Rasulullah (Sallallahu alayhi wasallam) said: *"If another Nabi had to come after me, it would have been Umar."* These stupid mureeds are indeed most contumacious for comparing their shaikhs with Hadhrat Umar (Radhiyallahu anhu).

Furthermore, if Rasulullah (Sallallahu alayhi wasallam) had

praised Hadhrat Umar (Radhiyallahu anhu) as he had praised numerous Sahaabah by narrating their *fadhaa-il*, it was the praise of the Senior for his juniors. His praise for the Sahaabah never induced pride in them. To crown it, these were such 'juniors' who no longer had any semblance of *nafs-e-ammaarah*. On the contrary, the mureeds of today plus the shaikhs are the slaves of the nafs.

Of greater importance is to obey the command of Rasulullah (Sallallahu alayhi wasallam). It is not permissible to set aside the command of the Shariah by superseding it with personal opinion fabricated baselessly on the basis of a Hadith which has no relevance to the subject.

Rasulullah (Sallallahu alayhi wasallam) explicitly forbade praising a person in his presence. In fact, he said that sand should be strewn into the face of the one who does so.

FORSAKING THE QUR'AAN

"The Rasool will say: 'O my Rabb! Verily, my People made this Qur'aan an object to buffet.'"

(Al-Furqaan, Aayat 30)

On the Day of Qiyaamah, Rasulullah (Sallallahu alayhi wasallam) will complain in the Divine Court that his people had made a 'football' of the Qur'aan-e-Kareem. They forsook it. They buffeted it. They ignored it. They defiled it. They misinterpreted it to gratify their lusts and bestial dictates. Among the ways of buffeting the Qur'aan Majeed are:

- To misinterpret it. This is the speciality of the ulama-e-soo', the moron paper 'mujtahids', and the zanadaqah

(heretics).

- Refraining from implementing its teachings.
- Abstaining from Tilaawat

- Mishandling the Qur'aan Majeed. This is the speciality of the Salafis. The epitome of their disgraceful mishandling of the Qur'aan Majeed can be observed in the Haramain Shareefain – in Makkah and Madinah in the Holy Musjids.

- Doling out Qur'aan copies to the kuffaar. This is the speciality of the satanic interfaith so-called 'da'wah' organizations such as the propagation centres. They are about the worse scum in this field of defiling the Qur'aan Majeed.

REBUFFING YOUR BROTHER

"He who rebuffs his brother (i.e. does not speak with him) for a year, will meet Allah with the load of the sins of Qaabil. Nothing will free him (from the Punishment of Allah) except entry into the flames of the Fire."

Qaabil was the son of Nabi Adam (Alayhis salaam). He murdered his brother, Haabil. Since he was the very first person on earth who had committed murder, the sin of every murderer until the

Day of Qiyaamah will be loaded on to Qaabil.

According to Rasulullah (Sallallahu alayhi wasallam), the one who rebuffs his brother, severing ties with him, will appear on the Day of Qiyaamah with a load of sins similar to the sins of Qaabil. For him there will be nothing but purification in the Flames of Jahannam. Reflect much on this grave warning of Rasulullah (Sallallahu alayhi wasallam).

The objective of life on earth is then correctly un-

derstood. He does not squander his life in the evil pursuits of the nafs.

LACK OF MA'RIFAT

A sign of lack of *Ma'rifat* in an Aalim or Shaikh is participation in jalsahs and the desire to participate in public domain activities. This attitude displays spiritual barrenness and lack of taqwa.

Imaam Maalik (Rahmatullah alayh) said that the sign of a true Aalim of the Deen is that

he flees from the public. This is the attitude of the Auliya and Sufiya who abhor the public domain.

However, Allah Ta'ala creates such circumstances to compel them to engage in the ta'leem and tarbiyat of people. But their methodology excludes participation in the nonsensical jalsahs of the

kind we have today. These jalsahs are in fact diseased activities – diseased with riya, takabbur, is-raaf, hub-e-jaah and hub-e-maal.

When an Aalim is blessed with a glimpse of *Ma'rifat*, his focus increases on Allah Ta'ala and the Akhirah. The carrion of the dunya becomes increasingly apparent to him.

Q. Please comment on the following fatwa issued by Nadwatul Ulama in response to a question posed with regard to Reverend Bham and others having participated in the extremely un-Islamic method of janaazah salaah for a politician who spent his entire life as a non-Muslim.

Question: How is it for an Imaam to lead the janaazah salaah of a politi-

NADWAH'S GHUTHA 'FATWA'

cian while males and females – Muslims and non-Muslims – are all standing shoulder to shoulder in the rows? Leave alone objecting to this state of affairs, the Imaam acquits himself with pride.

Nadwa's Answer: It is proper for an imam to perform the janaazah salaah of a Muslim whether that person (the mayyit) is

a politician or a non-politician. However, for women and non-Muslims to stand in the janaazah salaah is wrong according to the Shariah."

(End of fatwa)

Is this correct?

ANSWER

The fatwa is an insult and a disgrace for the brains of the Nadwah muftis. It displays their

typical fork-tongued *ghutha'* fatwas. They completely ignored the issues in the Istifta' and answered stupidly. They did not even understand the question. If they did understand it, then their answer is the effect of dubious and stupid 'hikmat' and nafsaani politics. The question is not about general permissibility for an Imaam to perform the Ja-

naazah Salaah of a Muslim. The question is specific. Every jaahil knows that an Imaam or a non-Imaam can perform the Janaazah Salaah of a Muslim.

The mufti was supposed to have highlighted the irregularity of the imaam leading the janaazah salaah which was corrupted with many haraam acts. But, the

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THE STATUS OF MEDICINE

Q. A friend says that it is compulsory to consume even haraam medicine to save one's life if no halaal remedy is available. He says that it is just like saving one's life with haraam food, even pork if no halaal food is available. If a person refuses to eat the haraam food and dies as a result of hunger, he will be sinful.

The same rule applies if he dies because of abstaining from the haraam medication. Is his reasoning valid in the Shariah?

A. His reasoning is invalid, and his analogy is fallacious. Whilst consuming the haraam food becomes incumbent, the same rule does not apply to haraam medicine. Starvation and

total abstention from food are certain causes of death, just as consuming poison is a certain cause of death. For this reason hunger strikes leading to death are haraam. If there is *yaqeen* (certitude) that a circumstance will cause death, and if that circumstance is avoidable, then it is Waajib to avoid it even by haraam methods. Thus,

it is Waajib to avoid death caused by starvation even if the food is haraam.

On the other hand, if a circumstance is *zanni* (not

absolute in certainty), that is, death in its wake is not an absolute certainty, then it is not Waajib to adopt that measure. For
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ZAKAAT ON MINERALS

Q. I am currently working on a project mining a number of minerals – (salt, limestone, gypsum and soda ash), gemstones (ruby, emerald etc.), and metals (copper, gold from rivers, chromite, etc.). I wish to know how do I pay Zakaat on these products. What is the method of paying Zakaat, taking into account that the metals and minerals we mine are processed locally before being exported.

A. The answers to your queries are as follows:

Salt, limestone, gypsum, soda ash

Initially, that is when these products are extracted and taken into possession, there is no Zakaat paya-

ble. If the intention is to sell them (obviously this is your intention), then these products will be regarded as merchandise. The normal 2.5% Zakaat will become applicable on their value.

If any amount of these products are not for sale, but for any other use, then Zakaat is not payable since the rule of merchandise will not apply.

Gemstones (rubies, emeralds, etc.):

The same ruling as above.

Metals (gold, silver, copper, etc.)

One fifth (20%), called *Khums*, is Waajib. After the metals have been processed, 20% of the value has to be given to the poor and destitute.

THE SUNNAH PROCEDURE AFTER FARDH SALAAT

After Fajr and Asr Fardh, the Imaam should turn either sideways – any side – or face the muqtadis. Everyone should then engage in his own thikr and dua silently. Tasbeeh Faatimi should be recited during this time. It is meritorious to also recite Aayatul Kursi. The duration of sitting and engagement in Thikr and Dua is left to the discretion of the musallis. It is highly meritorious to remain in Thikr and Dua until sunrise, and after Asr until sunset. The longer, the better. But no one has the right to castigate a musalli for not sitting as long as

he (the castigator) chooses to sit. The loud congregational dua is bid'ah.

After the Fardh of the other three Salaat, the Imaam should not turn facing the muqtadis as promoted by some. The Imaam as well as the muqtadis should engage very briefly in Istighfaar and a short dua the length of the customary, *Allaahumma antas salaam.....*

It is in conflict with the Sunnah to get up immediately after the Salaam and rush out of the Musjid without valid reason. The above-explained procedure should be adhered to. However, if someone

has a valid reason for leaving immediately after the Salaam, it will be permissible. Obviously this will be an exceptional case.

After the short dua following the three Fardh Salaat (Zuhr, Maghrib and Isha), the musalli should immediately engage in the Sunnatul Muakkadah. Other

athkaar and lengthy dua should be after completing the Sunnat and nafl Salaat.

TAWAADHU' – HUMILITY

Hadhrat Ibn Sammaak (Rahmatullah alayh) said: "The best Tawaadhu' is never to regard yourself better than another person. Whomever you see, believe him to be better than you. Believe that every one of your contemporaries is superior to you, and have hope of Al-

lah's Rahmat. Request your contemporary to make dua for you, and believe that by his medium your dua will be accepted. This is Tawaadhu.'" According to the Mashaaikh, as long as a person believes that he is better than a dog, he should know that he suffers from the malady of pride which is the opposite of Tawaadhu'.

CONSEQUENCE OF PRIDE

Hadhrat Haatim Asamm (Rahmatullah alayh) said: "Allah Ta'ala will not take the mutakabbir (the one of pride) from this world (i.e. he will not die) until He has not humiliated him by his lowly workers and neighbours. And, before his death he will soil himself in his

own urine and faeces." Besides this, other kinds of worldly calamities will befall him, and all of this is besides the greater punishment awaiting him in the Akhirat.

Hadhrat Abu Turaab Nakhbashi (Rahmatullah alayh) said: "Despising a faqeer (a poor person) is takabbur (pride), and to speak arrogantly with him is an attribute of dogs."

HEARTLESS EXPLOITATION

Q. A tenant due to financial difficulties is unable to continue his business. He has a long lease. The landlord holds him to the lease and demands rent for the full term of the lease. He threatens to take legal action if the tenant does not pay. Both are Muslims. What is the position of the Shariah?

A. If the tenant is genuinely in financial straits and is unable to continue with the lease, then he has a valid reason for requesting cancellation. Since the lessor is a Muslim, it is incumbent for him to accept the tenant's request. It will be evil for the landlord to resort to the kuffaar court to oppress the hard-pressed Muslim brother. This is

not the way for a Muslim to behave. Rasulallah (Sallallahu alayhi wasallam) said:

"The Muslimoon are like one man. If the eye pains, the whole body is affected, and if the head pains, the entire body is affected."

Whatever the landlord will squeeze out from the tenant with the aid of the kuffaar court will be haraam gain acquired by usurpation.

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mufti deviously avoided the evil factors. That is because the Nadwa molvis are liberals and incline to modernism. They indulge in these types of activities, hence their fork-tongued fatwas.

The mufti should have taken into account the fact that Rasulallah (Sallallahu alayhi wasallam) had refrained from performing the Janaazah Salaat of a Sahaabi, not because there were

NADWAH'S GHUTHA 'FATWA'

any evils accompanying the Salaat, but because of unpaid debt. The Ulama have thus opined that the Ulama should not perform the Janaazah Salaat of flagrant fussaahq. Others should perform it. The Sahaabi whose Janaazah Salaat, Rasulallah (Sallallahu alayhi wasallam) did not join was not a faasiq, nevertheless, to highlight the notoriety of unpaid debt,

he refrained from participation.

To a far greater degree should the imaam refrain from the janaazah salaah of a faasiq/atheist, especially when the salaah itself is horrendously corrupted by a host of evils which were the vile orchestration of the Reverend Abraham Bham of the NNB jamiat of Fordsburg (The No Name Brand jamiat).

SUCH WERE OUR FUQAHA

(Continued from page 1)

the Masjid recited Takbeer Tahrimah with his hands tucked inside his sleeves due to the cold. From the back saff (row) where Imaam Sarakhsi was, he called out loudly: "Repeat the Takbeer".

The Imaam repeated the Takbeer again with his hands inside his sleeves. Imaam Sarakhsi again called out loudly for the Takbeer to be repeated. The Imaam repeated the Takbeer. After the third occasion, when Imaam Sarakhsi repeated his instruction, the Imaam turned around and said:

"Perhaps you are the illustrious Imaam Sarakhsi". When Imaam Sarakhsi confirmed his identity, the Imaam asked: "Was there any deficiency in my recitation of the Takbeer?" Imaam Sarakhsi said: "No! But it is Sunnat for men to keep their hands outside their sleeves when reciting the Takbeer. I find it disgraceful to follow a man who enters the Salaat with the Sunnat of females."

COMMENT:
FIQHI TECHNICALITIES
News of the illustrious Imaam's arrival for im-

prisonment in the city had reached all the people. The Imaam was famous for his Amr Bil Ma'roof and for his fearless and uncompromising style of acquittal, hence the Imaam of the Masjid was convinced that it can only be Imaam Sarakhsi who was the person to repeatedly draw his attention to the discrepancy in this manner.

The meticulous observance of the Sunnah by Imaam Sarakhsi is noteworthy. In fact, this was the attitude of all the Fuqaha, the staunchest in this observance being Imaam Abu Hanifah

(Rahmatullah alayh). Despite all the Fiqhi technicalities on which many masaa-il are based, by the Fuqaha, they were Sufiya of the loftiest calibre, never resorting to the loopholes and latitude percolating from the technicalities. Thus, we find Imaam Abu Hanifah (Rahmatullah alayh) on an extremely hot day, standing in the blazing sun despite the presence of a big house providing shade. He abstained from standing in the shade of the wall because the owner of the house was his debtor. He justified his stance with the Hadith: "A benefit from every qardh (loan given) is

riba." Imaam Abu Hanifah (Rahmatullah alayh) did not seek the latitude of the Fiqhi definition of riba. He adopted for his personal practice the spiritual meaning of 'benefit'. Every zaahir word of the Qur'aan and Hadith has a baatini meaning as well.

We therefore find Imaam Sarakhsi adopting a stern method of Amr Bil Ma'roof bereft of the kind of 'hikmat' (diplomacy) which the ulama-e-soo' of our era promote in terms of their convoluted concept of 'hikmat'. A faqeeh who is not a Sufi is a jaahil who belongs to the fraternity of the ulama-e-soo'.

SUPPORTING THE EX-WIFE

Q. My ex-husband has financially supported me and his children for many years. Now that I am on the verge of old age and sickly, he informed me that he will no longer be supporting me because it is not the obligation of a man to support his ex-wife. He says that I should look for work and support myself. In all the past years I have remained at home. Now he insists that I go out and search for work. He will continue paying for the secular education of his sons who are adults ac-

ording to the Shariah because he wants them to have degrees and get good jobs. He says that he is not responsible for maintaining his baaligh children. All four children are baaligh. I had embraced Islam and have no Muslim relatives to whom I may refer for assistance. What is the Shariah's ruling for me?

A. It is unjust and not permissible for the children's father to suggest that you leave the home precincts, work and support yourself. As long as

the children (the sons) are unable to support themselves, it remains the duty of their father to support them even if they have reached *Buloogh* (puberty). Only when they are capable of earning and fending for themselves, will supporting them not be obligatory on their father. However, as far as the girls are concerned he has to continue supporting them until they are married.

Although it is not incumbent on a man to support his ex-wife, in your case it remains compul-

sory for the menfolk of your husband's family, to support you since you have no Muslim male mahrams on whom to rely. It is not permissible for them to compel you to leave the home to earn. They have to support you.

In fact, if one's neighbour is destitute and unable to earn, then despite not being a family member, it is incumbent to support him and his family.

If your ex-husband and his family refuse to support you, then it will be compulsory for your sons

to work and support you. It will not be permissible for you to work to earn. Your sons will have to abandon their studies and support you if their father refuses.

The claim that after they are married you will be on your own is utterly baseless in terms of the Shariah. It will remain the duty of your sons to support you as long as you are alive or as long as you have not married again. The duty of supporting a woman devolves on the closest male members of the family, and in a case where there are no Muslim male relatives, then

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THE STATUS OF MEDICINE

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this reason, submitting to medical treatment is not incumbent.

The very same Fuqaha who say that it is Waajib to save one's life with haraam food when one is on the verge of death due to starvation, say that *Tadaawi bil haraam* (medication with haraam substances) is not Waajib. In the vast majority of cases, people are not cured by medicine and the treatment of doctors

and hakeems. The acquisition of cure from medicine is not absolute.

Almost all the cancer, heart and other diseased patients we know of have not been cured by the most expensive medicines and medical treatment. On the contrary, experience has established that their health further deteriorates in the wake of these strong, harmful, poisonous drug medicines.

Since the Shariah does not impose medical treat-

ment/medicine as a Waajib measure even if it is halaal medicine, it should not be difficult to understand why people of Taqwa abstain from haraam kinds of medicine. Once when Hadhrat Umar (Radhiyallahu anhu) was extremely ill, some Sahaabah suggested that a hakeem be called. Hadhrat Umar (Radhiyallahu anhu) said: "If I know that the cure for my sickness is to only lift my hand and place it on my head, then

too I shall not do so." He meant that he was pleased with Allah's decree which caused him to be so sick.

There are no authorities of the Shariah who claim that saving life with even halaal medicine is Waajib, leave alone haraam medicine. The unanimous ruling is that if halaal medicine is not available, then a haraam medicine will be permissible, not waajib.

Your friend has misdirected his brains to hoist his personal opinion which is untenable in terms of the Shariah.

AT RUKN-E-YAMAANI
According to the Hadith, Allah Ta'ala has appointed an Angel at Rukn-e-Yamaani (of the Ka'bah). His only function is to say 'Aameen' upon the Duas of the people. It is therefore advisable when passing by Rukn-e-Yamaani to make a Dua.

YOUR RIZQ
"Now that Allah Ta'ala has assumed the responsibility of your Rizq, why are you concerned (i.e. why worry)." (Hadith)

Questions and Answers

THE MAJLIS Q & A
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(Continued from page 5)

of shaitaan. This so-called 'aalim' is an agent of Iblees. Do not listen to the talks of jaahils who take people far from Allah Ta'ala, and direct them to Jahannam under deeni guise. The question of the total prohibition of all kinds of music has been explained in detail in our book, *Sautush Shaitaan (The Voice of the Devil)*.

Q. A widow's Iddat began during the course of the month. How should she count the 4 months and 10 days?

A. The iddat commences from the very minute the husband dies. 130 days from the day the husband's death should be counted.

Q. Is it wrong to stretch the legs towards the Qiblah if one is sitting on a chair?

A. Whether on the floor or on a chair, it is inappropriate to stretch one's legs towards the Qiblah.

Q. Is it improper to eat with one's back to the Qiblah?

A. Eating with the back towards the Qiblah unnecessarily is also inappropriate, but per-

missible. As far as possible one should face the Qiblah in all good acts.

Q. Is it permissible to sit on cushions while eating on the floor?

A. It is not permissible to sit on cushions whilst eating for no valid reason.

Q. Is Tayammum valid on seashells?

A. Tayammum is not valid on seashells.

Q. Is it permissible to sell synthetic hair?

A. It is not permissible to sell synthetic hair.

Q. I am doing a correspondence course. However, exams will have to be written in a place where there will be males and females. Is this permissible?

A. It is not permissible to write exams in the scenario mentioned by you.

Q. How is it to pursue secular studies at Saudi universities?

A. We do not know if the secular universities in Saudi Arabia also promote Salafi'ism or not. The universities are all under control of the regime. If there is

danger of Salafi indoctrination, then it will not be permissible.

Q. If the venues for men and women will be totally separate at a walimah, will it be permissible to attend?

A. If the venues are totally separate, that is, not in the same building, then ordinary persons may attend. However, the Ulama should not attend because their presence will be a licence for permissibility of inviting females to a function which the Fuqaha have centuries ago declared impermissible. Even in Beheshti Zewer and in all Fataawa kutub it is clearly mentioned that women should not attend walimahs.

Q. What is the Shariah's view regarding a quiz for children studying the Deen? Deeni questions shall be asked and prizes given.

A. Conducting such a quiz is improper. The seriousness of Deeni ta'leem is negated. The Deen becomes like a secular issue subjected to play, amusement and even mockery. We should not depart from the mu-

baarak tareeqah of the Salafus Saaliheen.

Q. A herbal cough medicine contains 65% ethanol. Is it permissible?

A. It is not permissible to use the medicine which contains ethanol. Other alternatives are available.

Q. Is it permissible to distribute English translations of the Qur'aan without the Arabic text to non-Muslims? Some people say that it is permissible because they have no concept of Tahaarat, and also the Arabic text is not included.

A. They are in grievous error for distributing the English translation of the Qur'aan Majeed to non-Muslims. Furthermore, it is not permissible to print a Qur'aan without the Arabic text. The argument regarding Tahaarat is stupid and irrational. In view of non-Muslims having no concept of Tahaarat, there is a greater need to save the Qur'aan Majeed from defilement. Would they like to see pages of the Qur'aan Majeed used in the toilet, cast into the trash, etc.?

SUPPORTING THE EX-WIFE

(Continued from page 11)

the obligation will be on the males of the in-laws. If there are no relatives to support, then the obligation settles on the Muslim neighbours, then on the community as a whole.

However, the problem with the Muslim Ummah today is that in addition to being totally disorganized, they have enormous

amounts of wealth for squandering on unnecessary luxuries, touring, bogus 'umrah' trips, haraam wedding functions and many other haraam activities. Sister, remain at home. Make dua, and remove your sons from secular studies to enable them to earn and support you, if your in-laws refuse to fulfil their duty towards you.

THERE ARE NO ISLAMIC BANKS

All of these so-called 'islamic' banks all over the world are fakes. They deceive people into believing that their dealings are in conformity with the Shariah when in reality they operate exactly as the kuffaar riba capitalist financial institutions. They utilize Islamic terminology such as mudhaarabah, muraabahah, musharakah, etc. to dupe the unwary public. But in reality there is no compliance with the Shariah.

Their so-called mudhaarabah and musharakah contracts are overload-

ed with a mass and a mess of kuffaar stipulations, clauses and conditions. There is not even a resemblance to a valid Mudhaarabah or Shirkat contract.

The molvis and sheikhs who hallow these riba and baatil products of the capitalist bankers are among the worst scholars for dollars. They are the *ghutha* (rubbish and trash) mentioned in the Hadith.

It is not permissible to invest in these devious, un-Islamic institutions masquerading as Islamic banks, etc.

SUPPORT THIS STRUGGLE

SUPPORT THE ISLAMIC PROJECT OF THIS CENTURY. SUPPORT THE WAAJIB MAKTAB PROJECT. SUPPORT THE PROGRAMME OF ISLAM TO RECLAIM THE LOST CHILDREN OF THE UMMAH

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