



"VOICE of ISLAM"

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

The Majlis

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"Know that verily, the aid of Allah is with pious traders." (Hadith)

IMMORAL INSTITUTIONS

A Brother writes:

"It would be advisable if you would provide a referenced treatise on how emerging from the home for secular education for females does not fall within the remit of *dharoorah* (real need).

Many argue that it falls within the scope of necessity and no where does Qur'an expressly prohibit it. They say where is the proof? Some even argue that secular knowledge falls under Ilm.

Therefore, with the support of the likes of Mufti Taqi's artistry with words, they argue secular education in Afghanistan for example is permissible if laws of hijab are observed.

People go so far as to say that since institutionalized secular education did not exist in the time of the fuqaha, who drew up understanding of what is *dharoorah*, we now live in

an era where secular education needs to be added to that list.

It would be helpful if you could provide a detailed referenced response on your website, as I know many people who are floundering, and even arguing that the Fuqaha's interpretation of Islam is a medieval one and that Allah Ta'ala has given us *aqal* and we should use it." (End of the Brother's letter)

COMMENT

To understand the evil and prohibition of zina, drugs, liquor, music, intermingling of sexes, association with immoral human flotsam including homosexuals, lesbians and the like, kufr and immorality there is no need for a 'referenced treatise'. Any Muslim who fails to understand these obvious evils and the obvious corollary of Shar'i prohibition, is bereft of Imaan despite him/her claiming to be Muslim and even if he/

she performs Salaat and Fasts.

Hidaayat comes from only Allah Ta'ala. Allah Ta'ala has created some people for the specific purpose of being fuel for Jahannam. The type of people who argue in favour of Muslim girls attending brothel educational institutions are of the *Hasabu Jahannam* (Fuel for Jahannam) kind. No amount of convincing will ever convince them.

When a person denies that faeces stinks, you can try to argue and convince until doomsday, he will never understand because his very corrupt disposition is beyond redemption. His brains have been polluted and vermiculated by Ibleesi urination. Shaitaan urinates into the ears of people of the type mentioned.

The issue of 'dharoorah' is a satanic fallacy in this context. Activities which ruin Akhlaaq and even deracinate Imaan can never be in the class of Dharoorah. Universities are confirmed

satanic institutions oversaturated with obscenity, immorality and kufr. If a person is not kaafir at heart, then he/she will readily understand that it can never be permissible for even Muslim males to acquire secular education at these satanic institutions of immorality.

We have written much on this subject. Numerous arguments have been presented to draw attention to the zina, drugs, music, liquor, intermingling of sexes and destruction of Akhlaaq and Imaan as the reasons for the prohibition. But those doomed for Jahannam will not understand. Just forget about them and concentrate on your own Imaani well-being. We are living in an era about which Rasulullah (Sallallahu alayhi wasallam) said: "Leave the affairs of the public."

This refers to the type of people you have mentioned in your letter.

SALAFI CLAIMANTS OF IJTIHAAD AND THEIR STUPIDITY

Fiqh is an extremely delicate and subtle science. These claimants of Ijtihad become embroiled in it without understanding. The reason for their not understanding is lack of *Noor-e-Fahm* which is acquired only from the *Suhbat* (Companionship) of a genuine Buzrug. However, they (*Ghair Muqallideen*) have an aversion for this due to *istikbaar* (pride), and this is the reason for their deprivation.

Their stupidity is that while

they desire the whole world to make their taqleed, they flee from Taqleed. What perfection (*kamaal*) distinguishes them to cause others to become their muqallideen? In a conversation with a ghair muqallid Aalim, I said to him that the basis of *Ittiba'* (following / making taqleed) is not the gamut of Dalaa-il, but is *Husn-e-Zann* (i.e. having confidence based on a good opinion).

Your reliance on Ibn

Taimiyyah and Ibn Qayyim is based on *Husn-e-Zann*. You believe that whatever they say is based on the Qur'aan and Hadith. Therefore, you do not seek dalai-il for their views. Whatever they say, you accept. (This is in fact, blind taqleed based on *Husn-e-Zann*). But I can show you that they resort to wholesale fatwa without having any Qur'aan and Hadith basis for substantiating their claims.

In some ludicrous cases

they cite the dalaa-il of the opposition, and without answering (*the dalaa-il*) they proffer differences. They do not present the daleel for their claim.

Similarly, is our reliance on Imaam Abu Hanifah (Rahmatullah alayh) based on *Husn-e-Zann*. We believe that what he said is based on the Qur'aan and Hadith, hence we do not await detailed dalaa-il. Now what is the difference?

The ghair muqallid Aalim responded: "What you have explained is correct."

SPIRITUAL PROGRESS

A Buzrug said that a Siddique (the highest category of Auli-

ya) undergoes seventy changes night and day. Even a Kaamil Wali undergoes so many changes. There are two kinds of *Tabdeeli* (change in disposi-

tion): *Tabdeel ilal Khair* (Changing towards goodness), and *Tabdeel ilash Sharr* (Change towards evil). The Siddique undergoes *Tab-*

deel ilal Khair. Thus, he is constantly elevated. By this progress he rises higher and higher.

(Maulana Ashraf Ali Thanvi)

Questions and Answers

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Q. Is it permissible to lease a shop to a Muslim who will also sell liquor and pork? 90% of the items will be halaal. A molvi says that if more than 50% of the products are halaal, then it is permissible. Please comment.

A. How can it ever be halaal to aid in sin and transgression? Rasulullah (Sallallahu alayhi wasallam) said: "Seek a fatwa from your heart." There are many issues for which laymen require only the fatwa of the heart. A heart unsoiled with the filth and darkness of reckless sin will spontaneously proclaim the correct 'fatwa'. This is termed *Firaasat*. It is such intuition which provides rectitude and Haqq without the need for reasoning. The apprehension of Haqq is by Divine Inspiration. But there must be *noor* in the heart for the acquisition of this aptitude which is a natural propensity of unadulterated Imaan.

If a Muslim tenant deals in haraam in even one item, e.g. he sells liquor or pork, then it is not permissible to hire premises to him regardless of more than 50% of his income being halaal. The molvi spoke bunkum.

Q. What should be the age of an animal for Aqeeqah?

A. The attributes of Aqeeqah animals are exactly as Qur'baani animals. The goat/sheep must be one year or more.

Q. A non-Muslim woman embraced Islam, not her husband. He is now cruelly abusing her. How can her marriage to the kaafir husband be annulled?

A. The marriage of the non-Muslim woman who has embraced Islam has automatically been annulled because the husband did not embrace Islam. After a period of three haidhs (menses) she is free to marry a Muslim.

Q. Kindly advise regarding the following:

I had invested about 10 years ago in DMC properties. I bought shares in two different properties. Money invested :150 000 and 200 000 respectively. I had been receiving a monthly income from both properties.

Since 2014, there was a legal

dispute, and then monthly income was not regular from both properties and sometimes no payment was received.

Currently, no profit is received from one of the properties in the past year, but I am receiving profits from the other property R400 rand monthly.

It has come to our attention that this is not a shariah compliant investment.

Although income is derived from rental only, the legal aspect and contract is not shariah compliant. The company is refusing to pay out and is also not performing well. The company has put the properties on auction for several years, but they are not getting a good price. So I am stuck with this non-shariah investment.

I like to know whether it will be permissible to calculate the total income received in the past ten years from both, since inception and offset it with amount invested as there is no hope of ever getting my money back or property getting sold.

The company does not respond to queries and makes excuses all the time and says that they are waiting for it to be sold.

According to my calculation I received R204,000 approx. from both properties to date. Can I write off the one property, and make a note in my will that if it does ever get sold then the money be regarded as interest for distribution as directed by the Shariah?

A. If the returns you are receiving are from rental income, the money is halaal although the initial contract is not compliant with the Shariah. You may therefore continue accepting whatever rental share is given to you. When the property is sold, then you still have to be paid your share of the property which may be substantially more than the R200,000 you had invested.

Q. I went from my home to a town 30 km away. This was my intention. However, at this town I decided to go to another town about 60 km from this town. The total distance from my hometown is 90 km. How

OBLIGATIONS-CORRUPT UNDERSTANDING

Q. The Aalimah girls nowadays are claiming that it is not the obligation of the wife to cook food, do the washing, etc. These are the duties of maids whom the husbands should hire. Is their understanding of the Hadith correct? What is the answer to their arguments which they base on the Hadith?

A. The best answer for these stupid so-called 'aalimahs' is that the only obligation of the husband is to provide the wife with two sets of clothes, basic food and a room, kitchen and toilet. It is not the obligation of the husband to provide a palatial home, furniture, fridge, appliances, lounge suite, wardrobes full of gaudy garments, make-up, powder, shampoos, lotions and the many other items of luxury and comfort which are to be found in the homes of all these stupid women who claim that it is not their obligation to cook and clean the house. It is not even the obligation of the husband to pay for the medical treatment of his wife. Despite all these requisites, needs and comforts not being the husband's obligation, he nevertheless makes these available for a happy home. They should present their stupid understanding about

'obligations' only when they can understand that the husband's obligation is to only provide them a plate of food and a dress to wear and a couple of blankets with a pillow for sleeping. It is not his obligation to pride a nice double-bed with nice foam mattress and beautiful linen, etc. Only if they want to be treated like maids, should they open their stupid mouths with the issue of 'obligations'. A happy home is not created on the basis of just 'obligations'. It requires much more.

It is because of the satanic attitude and stupid brains of these half-male 'aalimahs' who have become monsters and bulldozers, that their marriages generally end in divorce.

Rasulullah (Sallallahu alayhi wasallam) had made it clear to Hadhrat Faatimah (Radhiyallahu anha) that it is her obligation to tend to the household duties such as grinding the wheat, cooking, cleaning, etc. These moron women who act like 'mujtahids' should follow the example of Hadhrat Faatimah (Radhiyallahu anha), not the example of the lewd women of the west. The girls madrasahs have corrupted their hearts and vermiculated their brains.

was I supposed to perform Salaat? I made Qasr.

A. In the case mentioned by you, you had to perform full Salaat, not Qasr, since the niyyat at the time of departing from home was not to travel the *safar* distance of 77 km. The town a few kilometres away is less than 77 km from the first place where you had intended, hence you were not a Musaaafir regardless of it being 90 km from your hometown.

Q. The Ulama of Deoband generally do not hold the asaa (staff) when reciting the Jumua khutbah. However, a Mufti also of the Deobandi school now says that it is

Sunnah ghair muakkadah to hold the stick?

A. Holding the asaa while reciting the Jumua Khutbah is bid'ah. The Mufti Sahib has erred. He should reflect and recall what was the practice when he used to be at the Darul Uloom in Deoband or Sahaaranpur or Jalalabad or anywhere in India and Pakistan where Deobandi Musaaajid are located. Now suddenly in South Africa, the bid'ah practice of the barelwis is promoted to 'sunnah ghair muakkadah'.

Q. Is it permissible to make dua for a student who asks for success in his/her matric exams?

A. It is haraam to make dua for

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haraam. The education as well as the environment where the matric education is imparted is worse than a brothel. In a brothel, morality is destroyed, but in these kuffaar educational institutions, Imaan is destroyed. Therefore, it is never permissible to make dua for being successful in the education of Iblees.

Q. Is it permissible for a woman who is fully covered to go alone to visit her relatives in the same town? I am aware that she may not go beyond the safar distance of 77 km. If my mother is driving, can I go with her?

A. It is not permissible to go with your mother if she is driving, even if your husband consents. Also, it is not permissible to go with even your father without your husband's permission. You can go without a mahram in your town only with the permission of the husband and if it is safe. However, in this present age of fitnah and fasaad, it is not permissible for a woman to go alone even in her neighbourhood even with the permission of the husband and even if she is fully covered.

Q. I have a family member completing Bukhari Shareef. She's an Alimah. What boggles me is that, prior to her starting the Alimah course she wasn't driving, now that she's learning Bukhari Shareef it seems as if the mind has become warped. The direct opposite effect is seen. Why is it that nowadays majority of the ladies studying Deen are becoming more disrespectful. It seems they study Deen to practice less and to find Hila (excuses and tricks to make haraam into halaal). It seems that modesty diminishes the more they study Deen. Why is this so after acquiring knowledge of the Deen?

A. The girls madrasahs are snares of Iblees, hence these institutions generally produce shaytaanahs who believe they are 'shaykhahs'. Girls madrasahs are potent traps of shaitaan, that is why the little shaytaanah now drives. Your relative and all the other girls at these

institutions come out as 'jaahilahs', not 'Aalimahs'. One important factor in the production of jaahilahs is the corruption of the hearts of the male teachers. These molvis themselves are jaahils whose lustful cravings make it pleasurable to teach the young girls. The impiety of these male teachers spiritually extends over the girls. Therefore, instead of the smattering of knowledge they acquire cultivating fear of Allah Ta'ala in their hearts, they become satanically shameless and immodest. Shaitaan then teaches them the heelas.

Q. According to my knowledge, it is not permissible to make a profit from something someone does not own. As such, while it may be permissible to sublet a residential property, it is not permissible to charge rent at a higher price than the actual rent payable to the landlord.

Concerning this Mas'alah, I have some questions:

1) **Is it correct for me to understand that for someone to operate a business which provides accommodation for travellers, that would basically only be possible in an owned property and not from commercial rented premises?**

2) **Would the above business become permissible where it provides some other services in addition to basic accommodation (e.g. meals preparation/cooking, cleaning services, ...) and the profit considered as payment for these services?**

3) **If no additional services are provided but the person operating the business own some of the furniture (e.g. fridge, washing machine, stove, oven, cupboard, beds, bed linen, etc.), would it be permissible to make a profit and consider this as rental payment for the furniture?**

A. 1) If the rented property is furnished or some amenities are provided, e.g. stove, fridge, etc., then a profit will be permissible.

2) Yes, the profit will be per-

missible if services are provided.

3) Yes, it is permissible as mentioned above.

Q. In the public Gardens, I saw a Blue Atlas tree which we really liked. I snipped a branch for us to keep at home. We still have the branch with blue/green leaves in a jar of water here. Was it wrong to have snipped it? Are we allowed to do that?

A. Yes, it is permissible. The trees are the property of any particular person.

Q. A mother does catering from home. She sells food to the public daily. Her son wishes to earn an income and she gives him 2 days of the week to cook, but she wants 20% of his profits. Is this request permissible?

A. It is not permissible for the mother to demand a percentage of the son's profit. As his mother she may ask him for anything, but she may not stipulate 20% of his profit.

Q. A woman has several credit cards and owes the bank about half a million. She is extremely generous and helpful to who ever is in need of financial assistance. People think she's rich, but she does not own a penny of her own, rather it is the bank's money that she is using to assist people and also herself. She feels she is not doing anything wrong by paying quite a lot of interest a month when she has to pay her monthly payments. She claims that she pays some fee to the bank monthly so that in the event of her death her debt will automatically be squared and nobody will be burdened with her debt. Is this kind of mentality accepted? Is her charity of any reward for her?

A. This woman is under the spell of Shaitaan. There is no reward for her charity. Her haraam indulgence in riba is satanically inspired. Her argument is baseless.

Q. As far as visitation rules are concerned in a divorce case, how often and for how long can the father see his children? Can he take them home to sleep over? Can he take them

BURIAL OF ABU TAALIB

Q. A Molvi claims that Rasulullah (Sallallahu alayhi wasallam) had attended the Janaazah of his beloved uncle Abu Talib despite him having died in the state of kufr and shirk. Is this correct? Please comment.

A. This molvi is a moron deviate. Rasulullah (Sallallahu alayhi wasallam) had instructed Hadhrat Ali (Radhiyallahu anhu) to throw the body of Abu Taalib in a hole in the way in which a dead animal is buried. Thus was he buried unceremoniously without the presence of Rasulullah (Sallallahu alayhi wasallam).

Furthermore, at the time of Abu Taalib's death which was also the year in which Hadhrat Khadijah (Radhiyallahu anha) had died, Janaazah Salaat had not yet been introduced, and this was the 10th year of Hijrat.

for an outing?

A. While the mother is the guardian of the minor (nabaaigh) children, the father always is the guardian. He is entitled to see his children as often as he desires. Obviously a sensible arrangement has to be made for access at a neutral venue. He may take them to sleep at his place only with the consent of the mother. If the father is not a faasiq-faajir, he may take them for an outing with the consent of the mother.

Q. In the case of the children who are baaligh but are staying with the mother, can the father demand that they stay with him despite the fact that the mother feels that the father is not strict enough to keep them on Deen?

A. The baaligh children have the right to decide with whom they wish to live.

Q. In the case of a car that was purchased by both the spouses (husband 70 % and wife 30 %) how do they resolve the matter of keeping the car according to Shariah?

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ALLAH'S OMNIPRESENCE

Q. Is it the belief of The Majlis that Allah Ta'ala is everywhere?

A. YES, it is our belief that Allah Ta'ala is OMNIPRESENT. He is here, there and everywhere. The Salafi belief which assigns Allah Ta'ala into a corner of space which He has created, is absolutely corrupt.

The Qur'aan stating that Allah Ta'ala is Omnipresent says: "He Who is in the heaven is Ilaah (Allah) and on earth He

is Ilaah." (Az-Zukhruf, Aayat 84) Several Qur'aanic Aayaat proclaim the Omnipresence of Allah Ta'ala. While Salafis deceptively claim prohibition of Ta'weel (Interpretation), hence maintain that the Verse pertaining to *Istiwa' al Arsh (Established on the Throne)* should be accepted in its literal sense, they resort to *baatil ta'weel* of the Aayaat proclaiming the Omnipresence of Allah Azza Wa Jal.

A. Isha Qadha is valid even if Witr was not made. Your Isha Qadha are all valid. You should now also make qadha of Witr.

Q. I live in Nelspruit and shall be going to Azaadville where I intend to stay more than 15 days. However, I shall also be going for a day or so to Johannesburg from Azaadville. Johannesburg is about 40 km from Azaadville. Do I perform Qasr in Johannesburg or full Salaat? On returning to Azaadville from Johannesburg, how should I perform Salaat?

A. In Azaadville you have to perform full Salaat since your intention is to stay 15 days or more. You will continue to perform full Salaat even when going to another town which is less than 77 km from Azaadville. If Johannesburg is less than 77 km from Azaadville, then you have to perform full Salaat in Johannesburg and in Azaadville.

Q. Sunrise is at 4.50 am. When will Fajr time begin?

A. If sunrise is at 4.50 am, then Fajr time will commence at about 3.20 am., i.e. one hour 30 minutes before sunrise.

Q. If a person dies as a result of reckless speeding, will it be suicide?

A. If the intention is not to commit suicide then death as a result of the speeding will not be suicide.

Q. Is it permissible for a wife to earn from her home?

A. A wife may work and earn from home only with the permission of her husband.

Q. Is it permissible to invest

with Al Mabroor company? If not, why? According to the research of some Ulama, it is permissible.

A. Al Mabroor is firstly a kaafir company. The investor does not become a partner in terms of the Shariah. He does not own any of the assets of the company. He buys a share in the future profits of the company. This is pure riba. This is the fundamental reason for investing in this company being haraam. It is not a valid Shar'i Shirkat. The research of some ulama is putrid and silly.

Q. Is it permissible for a Sunni Muslim female to marry someone from the Nation of Islam?

A. Members of the nation of Islam are not Muslims, hence a Muslim female's 'marriage' with one of them will not be valid.

Q. Is rabbit meat permissible?

A. Rabbit meat is permissible.

Q. What are the scientific proofs and miracles for Islam being the true religion?

A. We believe in Islam, not because of any stupid scientific miracles and figments of hallucination. Our Imaan is the effect of *Hidaayat (Guidance)* from Allah Ta'ala. The Qur'aan Majeed states: "He guides whomever He wills." When Allah Ta'ala created mankind, He decreed who will be Mu'min and who will be kaafir.

Q. Will it be permissible to sell timeshare holidays?

A. The timeshare concept is not permissible. Such buying and selling are haraam.

Q. I have set aside \$10,000. I

A. If they are disputing about the car, they should sell it. The husband should take 70% and the wife 30% of the proceeds.

Q. The husband raped his stepdaughter (the daughter of the woman he married). Is his nikah still valid?

A. If the husband raped his stepdaughter, then his wife (the girl's mother) is haraam for him. They have to immediately separate. He should also issue Talaaq Baa-in. Living together will be adultery.

Q. If after closing the grave it was realized that the mayyit was not placed facing the Qiblah, should the grave be opened for rectifying this error?

A. It is not permissible to open the grave for this purpose. Just make dua for the maghfirat of the mayyit. It is indeed a fearful sign that the mayyit was buried without facing the Qiblah. This error was induced by Allah Ta'ala.

Q. What is the ruling if the mayyit is buried without ghusl?

Should the grave be opened and the mayyit be given ghusl?

A. No, the grave may not be opened. This misfortune has befallen the mayyit by the decree of Allah Ta'ala. There is no way of correcting this error. Just make dua for the forgiveness of the mayyit.

Q. What should the muqtadis do if the Imaam by mistake recites a fifth Takbeer in Janaazah Salaat?

A. They should not recite the fifth Takbeer. They should wait, and make Salaam when the Imaam makes Salaam. The Salaat will be valid.

Q. The Imaam mistakenly made Salaam after the third Takbeer of Janaazah Salaat. What was he supposed to do after this error?

A. He was supposed to recite the fourth Takbir thereafter and make Salaam.

Q. The Janaazah was mistakenly placed wrongly. The Imaam therefore stood by the legs of the mayyit for the Janaazah Salaat instead of by the breast. Was the Salaat valid?

A. Yes, the Salaat was valid.

Q. According to the Hanafi

Math-hab, it is not permissible to perform Janaazah Salaat inside the Musjid. Does this also apply to the Eidgah?

A. No, it does not apply to the Eidgah. Janaazah Salaat may be performed in the Eidgah.

Q. A Muslim man committed zina with a kaafir woman. The child born of this relationship was given to the Muslim biological father. During infancy, the child died. What is the Shariah's position regarding the Janaazah service for this child?

A. This illegitimate child is related to only his/her kaafirah mother, not to the Muslim biological father. Islamic rites of Janaazah will not be accorded to this child.

Q. What should be done if a female deceased has nail polish on her nails? Will ghusl be valid?

A. Ghusl will not be valid. It is incumbent to remove the nail polish otherwise ghusl will not be valid, and also the Salaat will then not be valid.

Q. In September I joined some groups on Tarbiyat of children and Children's Imaani-Amaal which are run by a woman in South Africa. Her name is Saeeda. She said whatever she posts, she takes from the Mudhakira program of Maulana Yusuf Bikhoo.

Today she posted on her status regarding a ghusl program by Fordsburg Muslim Youth organization and about a book, Ten amazing Sheikhas written by Gadija Bester from al Tanzil, both look doubtful to me.

Trusting anyone is so hard. I asked her if these groups she posted about are Haqq, she said yes. So I'm asking please, are these groups okay and is it alright to be in her groups

A. To safeguard your Imaan and Akhlaaq stay away from all these internet groups. They are all garbage.

Q. I have made qadha of a few years of Salaat. But I did not make qadha of Witr. Someone said that because I did not make qadha of Witr, the qadha of Isha' was not valid. Do I have to repeat the qadha of Isha'?

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Q. paid Zakaat of 2.5%. Do I have to again pay Zakaat this year on this amount?

A. Yes, it is compulsory to pay Zakaat every year on the \$10,000 as long as you have the cash.

Q. Is it permissible to use a bell for announcing beginning and ending of classes at a Madrasah?

A. A bell may not be used. According to the Hadith, there is a shaitaan with every bell.

Q. How high should an object be to be a valid sutrah?

A. A chair, desk or any raised object or even a stick will suffice as a Sutrah. It is then permissible to pass the musalli beyond the Sutrah.

Q. I bought a plot of land with the intention of building a Masjid. However, due to circumstances I want to change my intention and sell the land. Is this permissible?

A. As long as you have not verbally declared that the land is Waqf for a Masjid, you may sell it.

Q. I have a pet dog. I have been told that it is haraam to keep a dog as a pet. What should I do with the dog? If I turn it out, it will not survive outside in the wilds.

A. If a non-Muslim cannot be found to take the dog, then keep it in the yard and continue feeding it until it dies or a non-Muslim takes it. It should not be cast away to fend for itself because it will be zulm on it.

Q. My friend has some haraam money. I need a loan. Can I accept the haraam money as a loan? The haraam money consists of dividends from an investment with the haraam banks.

A. If it is known that the money being loaned is the haraam riba dividends, then it will not be permissible to accept it.

Q. Is it a prescribed Sunnah to make dua/khatam for the deceased after 3 and 7 days?

A. The 3 day, 7 day, 40 day, etc. khatam/dua practices are bid'ah, and not permissible.

Q. A Brother does a favour for a farmer. He collects money for the farmer and gives the farmer the money the whole

year through. At the end of the year farmer gives him 2 sheep as a gift for doing him a favour. Can the Brother use the sheep for qurbaani or does he have to buy a sheep with his own money for qurbaani?

A. The brother becomes the owner of the two sheep. It is permissible to make Qur'baani with these sheep.

Q. In the recent Hajj there was a Mujamala group created by Hajj agents I guess or someone else. However visas for Hajj were being sold at R 80 000 per visa and many bought these visas. Many went on business visas. Is this correct in shariah?

A. The 'mujamala' trick is haraam. The visas were procured in a haraam manner. This is obviously not permissible. Going for Hajj on business visas is permissible.

Q. 1. Recently we moved to Frankfurt. Here there are 2 Muslim groups who conduct Eid milaaps, meetups, etc. One of the group wanted to build a website and I offered my help in building the website and also took hosting for 1 year.

I wanted to know the amount that I have paid. I want to use my interest money, since it is more a website and not related to Masjid. So i want to confirm can I use my interest money to pay off the hosting fees of the website, which is used to convey meetups, eidmilaaps, other programs and they do not have any money. All are using their pocket monies for these meetups, no sponsors etc.

2. Similarly can i use my interest money to pay for a website hosting which is used to convey about free child education, scholarships, meals, etc. This is also meant for charity for Muslim people, but the website is meant only for communication. And can we use interest money to pay for that website as this is NGO and poor.

I am not expecting any reward for these, but just wanted to confirm if i can use it or not.

A. It is not permissible to use the haraam interest money for any of the projects mentioned

FANA -ANNIHILATION

Q. Please explain the concept of Fana which the Sufis practised. Is this bid'ah?

A. Fana and the like are not concepts. They are lofty spiritual states which only the select Auliya experience. These extremely lofty states of Divine Proximity cannot be verbally explained. Only those Auliya who experience these states can understand. Even they are unable to explain these elevated states. Fana' is not a bid'ah.

It is not a practice which could be imparted for adoption. It is simply a state of Divine Proximity. There is no theory involved. The Sufis did not 'practice' Fana. By virtue of their Proximity to Allah Ta'ala, He (Allah Ta'ala) draws them into such lofty spiritual states

of Nearness unto Him that they become, in entirety, oblivious of their own existence. There is no methodology for this attainment. It is purely the Fadhl (Grace) of Allah Ta'ala as He says in the Qur'aan Majeed:

"Allah selects (draws unto Himself) whomever He wills, and He guides whomever He wills unto Himself."

The first part of this Aayat brings Fana of the Sufis within its scope. It is a Gift of Allah Ta'ala while the second part applies to all Muslimeen. If they resort to *Inaabat* which entails following the Shariah and Sunnah in all aspects, then He bestows the necessary *hidaayat* (guidance) for onward spiritual progress and elevation.

by you. It is also not permissible to assist any project which is in conflict with the Shariah as the one mentioned in No.1 above.

Q. The deceased had gifted debt to his grandson. However, the grandson did not take possession of the money from the debtor whilst his grandfather was alive. Now that the grandfather has died, what is the status of the debt?

A. Since *qabdhah* (possession) was not taken, the *Hibah* (gift) of the *Dain* (debt) is not valid. Prior to *qabdhah*, the creditor has the right to make *ru-joo'* (retract) and cancel his 'gift'. Therefore, in the case mentioned by you, the debt remains the asset of the deceased and forms part of his estate for the heirs.

Q. The Masjid has installed cameras. Is Salaat valid?

A. The cameras are haraam, but the Salaat remains valid.

Q. Can the wife's family issue Talaq?

A. The 'talaq' issued by the woman's family is laughable nonsense. There is absolutely no validity in this stupid 'talaq'. Only the husband has the right to issue Talaq. If the wife believes that she has valid grounds for wanting to end the marriage, she should apply

for faskh (annulment) at the local Ulama body.

Q. A vehicle is purchased by the laybye system. The seller stipulates that if the buyer does not collect the vehicle after three months, he will levy storage fees. Is this permissible?

A. The 'storage fees' for the vehicle is rental to which the seller is entitled. As long as there is such an agreement, the *Ijaarah* will be valid. The rental must be fixed and agreed in advance.

Q. A furniture dealer sells items such as beds and wardrobes by the laybye system. If the bed for example is not collected after three months as agreed, can he charge storage fees for the bed?

A. Storage fees are rental, and rental is for actual space. If the seller wants to charge rental for keeping a bed, then he has to demarcate a fixed space. This space will be exclusively for the one bed. He may then not place another bed on top of it and charge rental for the second bed as well. Also, he may not use the space of the first bed for the second bed as the first space belongs to the first lessee (*mustajir*).

Q. In a life and death situation, are kidney donation and kidney

(Continued on page 12)

SIGNS OF QIYAAMAH

Among the Signs of Qiyaamah mentioned by Rasulullah (Sallallahu alayhi wasallam) are:

“.....Knowledge of the Deen will be taught for purposes other than the Deen.

The husband will obey his wife (in all her haraam desires and dictates).

The son will become insolent towards his mother.

The son will bring his friend close to himself and distance himself from his father.

Voices will be raised in the Musaajid.

A community will appoint its faasiq (thug/villain) as its leader

At such a juncture, expect red storms (hurricanes, tornadoes, etc.), earthquakes, sinking into the earth, disfigurement (of faces/bodies into apes and swines) and (showers) of hailstones.” Natural disasters will become the order.

ISLAMIC DRESS

Q. A mureed who is also the khalifah of a senior Shaikh said: “Once I was leaving for work and Hadhrat (rahimullaah) remarked that it was not forbidden to wear trousers and shirt in a non-Muslim country because they are not specific to a particular religion or people, but that a Muslim should wear a topi.” Is this advice valid? Please comment.

A. The Hadhrat’s advice is improper. Regardless of a dress not being ‘specific to a religion’, if it is a kuffaar dress-style, then it is not permissible. It is an error to aver that shirt and trousers are not ‘specific with a people’. In

fact, it is the dress specifically of western kuffaar – the Yahoood and Nasaara. The wholesale adoption of this kuffaar fashion does not negate the fact that it is a dress style specifically of the kuffaar.

It is indeed Imaani deficiency which induces a Muslim to discard his Sunnah dress simply because he happens to be in a non-Muslim country. It is worse if the Muslim happens to be a khalifah of a senior Shaikh of Tasawwuf. There is absolutely no valid reason for a Muslim to discard his Islamic/Sunnah dress merely because he is going to a non-Muslim country.

Millions of Muslims living in kuffaar countries don their Islamic garb without any prob-

lem. The honourable senior Shaikh did not apply his mind correctly when he proffered this egregiously inappropriate advice to his khalifah. Along with kuffaar dress come kuffaar attitudes. While the Sunnah dress inhibits a person from flagrant sin, there is no such protection in a kuffaar dress.

The Hadhrat has understood that the topi has greater significance than the Sunnah dress. This notion is incorrect. Just as a barehead is *Tashabbuh bil kuffaar*, so too are the shirt and trouser. If the khalifah finds it plausible to wear a Sunnah topi in a non-Muslim country, what prevents him from a Sunnah dress? The advice is baseless and erroneous.

CONTINUATION OF THE COVID SATANISM

A Brother from the U.K. writes:

“In the UK there is a Shaitaani procedure where the nurses enter schools and spray something called the flu spray.

According to the leaflet, it sheds for 30 days. So it is like the vaccine where they recycle old illnesses but this is sprayed in rooms. The nurses return to the school if some children were off and spray again.

Although my kids do not attend school, we have been floored with an illness that we haven't faced before. It has been years since we have been unwell like this. Even during the lockdown time we did not get ill at all and we lived a normal life. This and the chemtrails we are seeing daily in the sky.

What can we do to protect ourselves from their

poisoning? If we don't get vaccinated, they seem to be getting to us through the air with their constant spraying.

Those who have kids at school have said after the flu spray, kids have been so sick that there are only three kids attending school at a time as the rest is extremely unwell.

We do not send our kids to school but we still have been very ill with the same symptoms as the rest but we have noticed a high number of chemtrails in the sky.”

Comment

May Allah Ta’ala save you and other thinking, concerned Muslims from the evils of these kuffaar Satanists. Engage constantly in dua seeking the protection of Allah Ta’ala against the villainy of these covid devils. Allah Ta’ala will destroy their evil schemes.

WOMEN - THE MOST POTENT SNARE OF IBLEES

When Iblees, the accursed was rejected and expelled from the heavens, he swore an oath by Allah: “By Your Grandeur! I shall most assuredly mislead all of them except those from them who are Your chosen servants.” (Qur’aan)

Thereafter Shaitaan supplicated to Allah Ta’ala for potent traps to lure and enmesh his victims. Allah Ta’ala then presented a variety of

snare to Iblees. The first snare presented was gold, silver and horses. It was said to Shaitaan: “With these snares you will be able to entrap people.” Shaitaan said: “While the snare of gold and silver is valid, it is also bitter like grapefruit.”

When Iblees did not express much enthusiasm for this snare, Allah Ta’ala presented to him the snare of diamonds

and precious stones. Shaitaan said: “O Thou Who are the Best Helper! I require a better snare. Like gold and silver, this snare is not perfect.”

Then the snares of delicious food and luxurious garments were presented to him. Shaitaan said: “O my Protector! I require a better snare to enable me to entrap the sons of Aadam in such a firm manner which makes

extrication nigh impossible.”

Then, the snare of liquor was presented to him. Seeing this snare, Iblees smiled and commented that it will serve his objective considerably. He said that this snare was better than the other snares. Nevertheless, he was not completely satisfied. He wanted an extremely potent snare.

Finally Allah Ta’ala presented to him beautiful women. It is such a snare which will overwhelm the

intelligence of men. It was said to him: “Go, take this snare and ply your trade of deviation and deception.”

When Iblees saw this snare of women, he tripudated with joy and delight. He whistled with pleasure and believed that this snare will be an ocean of fitnah. No one will emerge unscathed from this fitnah.

(From the Mathnawi of Maulana Rumi)

SALAAT NOT ACCEPTED

Rasulullah (Sallallahu alayhi wasallam) said that the Salaat of three people is not accepted:

- * A man (imam) who leads people in Salaat while they dislike him.
- * The one who performs Salaat when the time is about to expire.
- * The one who reduces a free man into slavery.

Nonsensical Titles

Nowadays considerable *takalluffaat* (pretentious show and futile ceremony) have become customary. We are witnessing the introduction of new titles. Someone is titled ‘Shaikhul Hadith’, and someone is called ‘Shaikhut Tafseer’. During the era of the Akaabir the degree of simplicity was such that the title, *Maulana* was re-

stricted to only Maulana Muhammad Qaasim (Rahmatullah alayh – the Founder of Darul Uloom Deoband). All others were referred to by the title *Molvi*.

The reality is that those Akaabir were the Repositories of Excellences and Perfection, hence they were not in need of long, ostentatious and customary titles. (Maulana Ashraf Ali Thanvi)

Kissing the Hands of the Buzrugs

Kissing the hands of Buzrugs is completely a new development. Despite the presence of great and illustrious Akaabir Ulama during our student days, no one kissed their hands although kissing hands and even feet is permissible. However, this practice gradually becomes customary, then it becomes the introductory step for kibr (pride) and riya (show).

In that era (i.e. of our Akaabir), instead of kissing the hands, there was kissing of the hearts (i.e. true love, respect, honour and service).

(Hadhrat Maulana Ashraf Ali Thanvi)

THE MUTABARRIJAAT

THE NAKED, LEWD EXHIBITIONISTS OF JAHI-LIYYAH – THE DEVIL’S SHAIKHAS

Allah Ta’ala states: “(O Women!) Remain glued within your homes and make not a display of yourselves like the **tabar-ruj** (exhibition) of Jaahiliyyah.”

Nabi Sallallahu Alayhi Wasallam said: “**A woman is an object of concealment. When she emerges (from her home) shaytaan lies in ambush for her (to create fitnah).**”

Today there are many Shaytaanahs being supported and publicized by immoral zindeeqs who pose as Muslims. These zindeeqs with immoral objectives to serve, are bringing shaytaanahs-lewd women – dubbed as ‘shaykhas’ to tour South Africa. These daughters of the Devil travel around without mahaareem. They exhibit their ugly faces

and forms on TV; they take photos; do not adopt Hijaab, wear colourful clothing to attract fussaaq and fujjaar, publicly expose their ugly faces from which exude La’nat. Their satanic ways and styles are to make them attractive to an immoral public. They shamelessly speak to men without any necessity. They advertise their voice to lure the lustful fujjaar. Their approach is most assuredly in violent conflict and in rejection of the spirit and letter of the Shariah!

These lewd women are going around in public speaking about Afghanistan stupidities which are in total conflict with Qur’aanic Hijaab. They satanically speak of women’s so-called ‘rights’ – ‘rights’ which the Shariah does not recognize, but so-called Kufr ‘rights’ which shameless and immoral women are dying for!

Their talks of ‘women empowerment’ are satanic and haraam because it entails bringing women en masse into the public. Their actions such as galivanting so shamelessly are proof of this.

Furthermore, they are the guests of extremely evil local organizations who promote zina. They are Shaytaan’s media. They are a bunch of Zindeeqs and people should not be fooled into believing that their satanic stations are ‘Islamic’ merely because of the Arabic terminology they deceptively employ. These Shaytaani media Zindeeqs have made ‘Salaam’ to Islam – they have bid farewell to Islam which they abandoned long ago. These miserable wrecks of murtaddeen are only ‘Muslims’ by name!

So-called ‘Muslim’ Women’s Forums are also in the forefront promoting these impure (naapaak) foreign shaytaanah-shaykhas. Their forums operate in violent conflict with the Shariah. Their perpetrations are immoral, obscene and kufr. They are in denial of the Hijaab method of the Qur’aan and Sunnah. Women’s conferences are confirmed conferences of the shayaateen.

If they believe that they are Muslim, then these shaytaani shaykhas should remain at home, attend to household

chores, look after children and honour their husbands if they do have husbands and children. They should not exhibit themselves in public, for Shaytaan uses them as his ‘traps’ – traps mentioned by Rasulullah (Sallallahu alayhi wasallam).

Just look at how immoral they are. They even take photos and post them on public platforms! Not a vestige of haya/modesty. They are more shameless than professional prostitutes who ply their immoral trade in privacy. In reality, they are masculinized ‘females’ or lesbians who display prostitute tendencies. Moreover, these so-called ‘Muslim’ women’s forums are potent traps of shaitaan. Their job is to ensnare males and misguide women into the dregs of kufr and immorality.

Women’s organizations and forums – women’s activities beyond the home precincts – lightens his burden and maximises the effects of his conspiracies. Participation in the political gatherings and activities of kuffaar – women’s conferences and seminars – are all the machinations of Iblees. All such so-called Mus-

lim females who participate in the vile and obscene activities organized by these half-male women of the transgender type, are devoid of natural modesty and beauty. They were not born with such virtues which are the hallmarks of pure, chaste Muslim women. They are the implements and tools of Shaytaan. Shaytaan has lured these women out of their homes to lighten his task of misguidance and to be his traps.

All the cultural and stupid customs of the people of Afghanistan about which some of these lewd shaytaani shaykhas speak, have got nothing to do with Islam. The izzat (honour) and hayaa (modesty) of a woman are protected when they remain in their home – not when she exposes herself in public! The only places for a Muslim woman are her home or her grave as mentioned in the Hadith.

IT IS NOT PERMISSIBLE TO LISTEN TO THE TALKS OF THESE FILTHY NAPAAK SHAYTAANAHS!!!

BOYCOTT THEM!!!

THEY ARE LOADS OF NAJAASAT.

RASULULLAH WILL CLAIM....

Rasulullah (Sallallahu alayhi wasallam) said that on the Day of Qiyaamah he will lodge claims against three people:

- The one who made a pledge in my name, then violated it.
- The one who sold a free person into slavery.
- The one who did not pay the labourer his wage after having taken service from him.

FLAVOURED YOGHURT

MUCK AND POISON

Ingredients of flavoured Yoghurt

- Cow's milk and/or Recombined Cow's Milk,
- Reconstituted whey powder (Cow's milk),
- Sugar,
- Stabilizers (E1442 , E406),
- Preservatives (Potassium Sorbate (E202), Pimaricin (E235)
- Vitamins (Biotin, Folic Acid, Nicotinamide, Pantothenic Acid, Vitamin A. B1, B6, B12, D, E), Non-nutritive Sweeteners (Acesulfame K (E950) and Sodium Cyclamate (E952),
- Flavourings,
- Citric Acid (E330),
- Colorant (E122),
- Acidity Regulator (E331(iii)),
- Yoghurt Culture.

Surely, this muck and poison cannot be food. At least not for Muslims.

INCREASE ISTIGHFAAR

The patient is required to increase Istighfaar (verbal recitation seeking forgiveness) and Taubah (heartfelt repentance). Most people are afflicted with serious ailments on account of their sins. The consequences of sin and transgression, especially *zulm* and *secret* reckless sinning such as cellphone porn and filth, are generally experienced years later towards the boundaries of old age.

The patient should understand that Maut is hovering over his head.

He should therefore make the best use of the opportunity of sickness to purify himself and to gain Nearness unto Allah Ta’ala by means of *Taubah Nasooah* (Sincere Taubah).

He must recall his past sins, especially the sins of decades ago for which he had not repented. The worst of sins is *zulm* (oppression, cruelty, injustice, usurpation of the rights of others and the like).

Increase Istighfaar and the Kalimah, for this may be your Last Illness.

THE ZUHD OF ZAINAB

Hadhrat Zainab Bint Jahash (Radhiyallahu anha) was one of the Noble Wives of Rasulallah (Sallallahu alayhi wasallam). She came into the Nikah of our Nabi (Sallallahu alayhi wasallam) at the age of 36 years and passed away when she was 53 years. She is famous for her *Zuhd* (Abstinence from the dunya, poverty and extreme frugality).

The first occasion when Hadhrat Umar (Radhiyallahu anhu), the Khalifah, sent her a large amount for her annual maintenance expenses,

she was under the impression that it was for all the wives. When she was apprized that the whole amount was only for herself, she exclaimed: *“Subhaanallah! May Allah forgive Umar. Then she cast a shawl over the money (to separate it from her).”* She was averse to even looking at the considerable amount of wealth.

She ordered Burzah Bint Raafi (Radhiyallahu anha) to move the wealth to one corner and to keep it covered. Then she instructed her to begin distributing the dirhams

(silver coins), fistfuls to certain people. This process continued for a while. When a small amount was left, Burzah said: *“May Allah forgive you. After all, I too am entitled to receive some of it.”* Hadhrat Zainab (Radhiyallahu anha) said: *“Whatever is left is yours.”* Fifty dirhams remained, Burzah (Radhiyallahu anha) took it for herself. After the wealth had been distributed, Hadhrat Zainab (Radhiyallahu anha) made the following dua: *“O Allah! Do not permit the stipend of Umar to*

find me after this year.”

Before the expiry of the year, Hadhrat Zainab (Radhiyallahu anha) passed away.

When Hadhrat Umar (Radhiyallahu anhu) was informed that she had distributed the entire amount to the Fuqara and Masaakeen, he commented: *“It appears that Allah Ta’ala intends goodness for her.”* He immediately sent another thousand dirhams with the message: *“You have distributed the 12,000. Now keep this thousand for yourself.”*

As soon as she received the thousand dir-

hams, she distributed it as well, not keeping anything for herself.

Hadhrat Umm-e-Salmah (Radhiyallahu anha), also one of the noble Wives, said about Hadhrat Zainab: *“She was a very pious woman, fasting abundantly, performing much Salaat during the night, and giving in Sadqah to the Masaakeen whatever she earned.”* After Hadhrat Zainab (Radhiyallahu anha) passed away, Hadhrat Aishah (Radhiyallahu anha) said: *“Alas! A woman with sterling moral virtues has departed. She was a support for orphans and widows.”*

SIN IS NOT INSIGNIFICANT

In bygone times in the Ummah of Bani Israael, a young man had sincerely repented. He abandoned all sins and pledged to lead a life of ibaadat. He devoted the remaining 70 years of his life to worshipping Allah Ta’ala. He spent the nights in Salaat and he fasted every day. He abstained from eating delicious food and

he would not sit in even the shade.

After he died, a friend saw him in a dream and enquired about his reckoning and welfare. He replied: *“Allah Ta’ala forgave all my sins except one. I had once used a toothpick without the consent of its owner. I have therefore been pre-*

vented from entry into Jannat.”

Commenting on this episode, Allaamah Abdul Wahhaab Sha’raani (Rahmatullah alayh) said that sometimes the Divine apprehension for even minor or insignificant sins is severe. Therefore, never consider any sin to be ‘small’ or insignificant.

SHORT WEIGHT/MEASURE

A man was being severely punished in his grave because he would not remove the accumulated dust which had settled on the pans of his scale resulting in customers receiving slightly less than the actual weight.

The screams of the punished man could be heard by people outside the grave. This frightful

saga of the punished man’s screams continued for some time. When some Auliya made dua of Maghfirat, the screams came to an end.

The grave’s torments are for all those who defraud people, especially for those who commit fraud regarding the rights of the heirs.

THE FEMALE TRAP

Rasulullah (Sallallahu alayhi wasallam) said: *“Women are the traps of shaitaan.”*

Nabi Sulaimaan (Alayhis salaam) said:

“Walk behind even a lion, but do not walk behind a woman.” Some Auliya said: *“Beware of intermingling with women. The gaze of a woman is an arrow, and her voice is a fatal poison.”*

PURDAH MASAA-IL

It is not permissible to greet (say Assalamu Alaikum) to a namahram woman.

It is not permissible to look at the reflection of a woman in the

mirror or even in water.

Looking at a photograph of a woman is a compounded sin.

To speak with lust about a namahram woman is haraam.

It is haraam to fantasize about other women whilst indulging in

conjugal relations with one’s wife. It is like the sin of zina.

Allah Ta’ala says in the Qur’aan Majeed: *“Do not come near to zina.”* These masaa-il are to prevent the commission of zina.

LEGITIMACY?

“Regarding the children of a woman who does not observe Hijaab (Purdah), it cannot be said with absolute certitude that her children are the children of her husband.”

(Hadhrat Maulana Idrees Khandalwi)

SICKNESS

Sickness is also a ni’mat (blessing). It is a purifier. It purifies the patient of his sins on condition that he does not complain. While he is allowed to resort to medication, his focus must be on Allah Ta’ala. He has to understand that shifa’ (cure) is only from Allah

Experience is ample evidence to prove that in the vast majority of cases medicine fails to cure despite the confirmed medical properties of cure in medicine. In fact, medical practitioners (hakeems and doctors) fail to even correctly diagnose many sicknesses. These physicians plying their monetary trade, resort much to conjecturing and guesswork. Thus, many of their prescriptions are either futile or harmful. Many moron doctors are experts in two destructive ‘remedies’ which NEVER cures: antibiotics and painkillers. This is their short-

cutting method for maintaining their medical status.

When Rasulallah (Sallallahu alayhi wasallam) visited the sick, he would say to them:

“Nothing to worry! Nothing to Worry! Nothing to Worry! It is a Purifier.”

In one narration it is mentioned that he would recite this statement seven times. It is therefore Masnoon when visiting the sick to say:

MUSAAFAHAH AND MUAANAQAH

Musaafahah (hand-shaking) on the day of Eid is bid’ah and muaanaqah (embracing) is worse. Prior to the Salaat they engage in conversation, but after the Salaat they resort to hand-shaking.

(Maulana Ashraf Ali Thanvi)

Ta’ala. Medicine can cure only if Allah Ta’ala grants it the efficacy to cure.

لَا بَأْسَ ظَهَرَ إِنْ شَاءَ اللَّهُ



A SEPARATE HOME AND IN-LAW ISSUES

Question: I would like to know: there are men these days who would like to get married but they get upset when the girl wants to stay on her own. Is this correct? I thought a girl has a right to her own living quarters.

These days apart from the in-laws and daughter-in-law relationship, what about the fitna that can occur between father in law and daughter-in-law?

Secondly, what is the condition of those men and their parents who take other people's daughters into their homes and promise to take care of them but then turn the girls into their maids and refuse to take the girl to visit her

family? Is this not *zulm*?

Many men and their families lie to the girls family just so they can get married and after marriage they go against everything that they said, is there a punishment for this?

Many men tell their mother's what transpires between themselves and their wives and also tell what they bought. Is this not violation of the wives privacy?

ANSWER

It is the Shar'i right of the wife to have her own separate living quarters. This should be arranged before marriage to avoid the marriage breaking down.

The girl and her par-

ents are blameworthy when the fitnah pertaining to separate living quarters erupts. They are guilty because they failed to stipulate this requirement prior to marriage. Despite being aware, they rushed into the marriage and now when the novelty of the Nikah has worn thin, they create problems with the in-laws. It is necessary to make the correct arrangements before plunging into marriage. Both parties must be blamed for the *zulm*.

Yes, the fitnah between a man and his daughter-in-law is a real and rampant evil. We are well aware of this, hence we always say that a certain degree of purdah is necessary and that the

woman must not be in privacy with her father-in-law. People are bereft of Taqwa, hence they are dominated by their nafs and Iblees.

Making a maid of the daughter-in-law is blatant *zulm*. This happens in many homes. It is therefore necessary, prior to marriage, to settle the issue of a separate home. If this right is not acceded to before marriage, then the girl's parents should blame themselves for the resultant *zulm* on their daughter.

It is a major sin for the husband to debar his wife from meeting her parents. He must take her frequently to visit if they live nearby. If they live in another city, then whenever it is reasonably easy, he should take her to visit them. He

must not be callous. He must not acquit himself like an animal which has no feelings for its adult offspring.

The husband mentioning his intimate issues with his wife to his mother is shameless, and his mother too is shameless. Only rubbishes derive carnal pleasure from such information.

Especially in these times of fitnah and fasaad which is an age in which Taqwa is antique and so 'out of fashion' that even molvis and muftis frown when they hear the word 'Taqwa', it is absolutely necessary to make all the necessary arrangements prior to the Nikah. Nowadays nikahs break up so much and so quickly as if marriage is a sport.



The Satanism of Feminism

By a UK Brother

I reside in UK.

The roots of feminism were sown decades ago, i.e. women can get educated & go to work. This was ushered in by "intellectuals" within communities reinterpreting settled verses of the Qur'an & the Ahadith. Modern secular education was dubbed Ilm & "Remain in your homes" was subjected to new & nuanced interpretations with a little helping hand from the subjective defini-

tions of "dharoorah" (necessity) by "Molvis."

Once those doors were opened then the Muslims were on the slippery slope to other fitnahs. Women dressing up like prostitutes and attending weddings, men becoming dayuths (cuckolds), women using secular courts in their favour to obtain custody of children, husbands being spoken to like trash. Even those men who think they are not being disrespected by their wives are only do-

ing so with reference to modern standards, not by Shari'ah.

Secular education gave every Tom, Dick, Harry & Sally the "tools" to analyse the Deen themselves. So women are equal to men & "Qawwamun" doesn't mean in charge. It means caretaker, like a school caretaker with 2 dogs. Scholars from the Khayrul Quroon who dedicated their lives in poverty to bring us Shari'ah are disdainfully jettisoned as backward barbarians.

Lies are attributed to Allah & His Nabi Sallallahu Alayhi wasallam by lying itself, distortions, manipulation & omissions. The feminists favourite decontextualized example was that Hadhrat Khadija Radhiyallahu Anha was a successful business woman.

The men of today deserve the "hard time" they get from their masculinised women who thoroughly emasculate them without them even realising. I see family interactions & I see how this modern education & working women has re-

duced men to cuckolds. These women have no hayaa & that's not my opinion. Study the Ahadith. Nabi Sallallahu Alayhi Wasallam refers to them in what would be dubbed as "derogatory" terms. No! They are fitting epithets.

When men become feminised & women become masculinised & bold, confidently speaking to Simon at work, who is leering at her figure, then we can argue that this also falls under the promise of shaytaan to change the creation of Allah. May Allah protect our Imaan.

FEMALE PROGRAMMES

Q. Is it permissible for women to have an all-women bayaan programme? Nazams will also be recited? And, if nazams are not recited, what will be the ruling?

A. The programme for women described by you is not permissible. When even Salaat in the Musjid is not permissible for women, how can other types of programmes be permissible? Shaitaan is

always present at these women's programmes even if only women are present. Their programmes are fertile ground for shaitaaniyat and nafsaniyat. Gheebat, riya, lewdness, and emergence from the homes are evils attendant to these kinds of programmes. A gathering of females without gheebat and riya is just not possible. In fact nowadays even male pro-

grammes are bedevilled with such evils.

Also it is too much to expect that the women today will emerge in the state of *tafilah*. They will come out of their homes donning their finest attire, and they will even apply perfume. Furthermore, their stylish abayas are mock purdah.

Even if there will be no nazams, the programme for women is not

permissible. Their only programme is to be at home with the husband and children. When even the Masnoon Walimah programme is not permissible for them, how can other programmes be permissible? The Fuqaha have explicitly stated the prohibition.

Furthermore, in our era, too many women drive. They audaciously slip into the car and drive off to go wherever they want. Most husbands are of the *dayyooth* breed,

hence their mouths are sealed. Even for Namaaz, Rasulullah (Sallallahu alayhi wasallam) said that the innermost recess of the home is the best Musjid for a woman.

The prohibition is not difficult to understand. One only needs to apply one's Aql. But most people think with their nafs for a fatwa whilst Rasulullah (Sallallahu alayhi wasallam) said: "Seek a fatwa from your heart (i.e. your Baatin)."

BARKAT IN RIZQ

My heart pains when I hear of people struggling in the matter of their earnings. Most people are saddled with this worry. May Allah Ta'ala have mercy. One *wazeefah* is to recite with sincerity *Yaa Wahhaabo* 1414 times after Isha' followed by dua with full *khuloos*. (Maulana Ashraf Ali Thanvi)

(Note: The benefit and

efficacy of Wazeefahs and the like are dependent on obedience. Sin – transgression of the Shariah – eliminates the efficacy and benefits of Wazeefahs and Dua. A man who ruins his eyes, mind and heart with the filth of the cellphone, for example, should not expect the true yield of Wazeefahs.)

WAYS OF EESAAL-E-THAWAAB

The best way is to give the cash to the needy, instead of preparing food and inviting people to eat. The poor have many needs of which others are not aware. Consider a widow in Purdah who has needs of which others do

not know. Cash money will cater better for her need.

The second (and lower) degree is to give them uncooked foodstuff (groceries, etc.) which they can use as they deem fit.

(Maulana Ashraf Ali Thanvi)

UNKNOWN

Maulana Rumi (Rahmatullah alayh) emphasized much the cultivation of *gumnaami* (i.e. being unknown). As far as possible abstain from *shuhrat* (popularity). However, this abstention applies to such popularity which a man actively connives to have. If the popularity comes of its own accord, then it is a *ni'mat* (blessing). This type of popularity is not harmful. There are specific virtues and benefits in such popularity.

(However, only a man whose *Islaah* has been done will be saved from even the harms of this type of popularity. He will develop vanity and pride. Then all evils attendant to *Takabbur* will ruin him.)

Gumnaami is a condition of great *aafiyat* (safety and protection). Therefore one should to the best of one's ability refrain from schemes to gain fame/popularity.

(Maulana Ashraf Ali Thanvi)

THE MODERNIST INTELLIGENTSIA

There is no ability in these *uqala* (modernist so-called *intelligentsia*). They have merely swotted some words which they regurgitate, and even if they have ability, they lack *Ilm*. The couple of secular degrees they have acquired have bloated their brains with *khannaas* (the name of a *shaitaan*). Then they commit the further morosity of despising others. Most of such persons whom I have met were of corrupt understanding, bereft of intelligence. They do not speak anything other than twiddle and twaddle.

(Maulana Ashraf Ali Thanvi)

The donkey degrees doled out by universities only vermiculate the brains and bloats the ego. They are devoid of insight (*baseerat*) which stems from an *Aql* adorned with *Noor-e-Fahm* which is the effect of Taqwa.

QUR'AAN KHATAMS

The customary form of Qur'aan Khatam (as *Eesaal-e-Thawaab*) is inappropriate. One may request close relatives and friends to recite the Qur'aan at their own homes as much as they desire as *Eesaal-e-Thawaab*. The same malpractices which are to be found in the custom of feeding enmasse are prevalent in congregational Qur'aan khatams. The in-

tentions of people are variant. Most attend congregational practices with *riya* (show/ostentation).

It is superior to recite Surah Ikhlaas, thereby transferring the *thawaab* of an entire Qur'aan, than to recite ten Juz with *riya*. (In fact it is superior than the customary Qur'aan khatams accompanied by *riya* and the like.) At the congregational custom

while the *niyyat* of some is sincere, others simply join in to avoid being criticized for abstaining. Thus, there is no *thawaab*. Allah Ta'ala looks at *Khuloos* (sincerity), not on 'much' and 'little'. If a person gives someone one guava (for example) with *muhabbat* and *khuloos*, it is acceptable to Allah Ta'ala while a 100 rupees given with *riya* is unacceptable.

(Maulana Ashraf Ali Thanvi)

DEBTS OF THE DECEASED

The Mustahab ways of *Eesaal-e-Thawaab* (i.e. Sending the reward of good deeds to the deceased) is something to be deferred for later.

The prior obligation is

to ascertain if the mayyit (deceased) has unpaid debts. If he has debts, then it is firstly incumbent (*Fardh*) to pay the debts. This is of greater benefit than *Eesaal-e-*

Thawaab, but people pay no attention to this vital requisite.

They will squander large amounts of money on behalf of the deceased to uphold evil (*bid'ah*) customs.

Mercy at the time of Maut

It is of the mercy of Allah Ta'ala that sometimes He sends at the time of Maut an Angel in the form of an affectionate person (e.g. one's Shaikh) to lighten the event of death. Allah Ta'ala is more Merciful than one's parents.

(Maulana Ashraf Ali Thanvi)

BOGUS PEERS (SPIRITUAL GUIDES)

These bogus, mercenary peers have corrupted and destroyed the people. They prescribe lengthy litanies (*wazeefahs*). They are not concerned with the reformation of morals or of deeds. I am now the only one who reprimands and rebukes. No where else is there any reprimanding. This is the reason that I have been made the target for insults.

(Maulana Ashraf Ali Thanvi)

THE RIGHTS OF THE WIFE

I do advise that the arrangement and running of the house affairs should be assigned to the wife or to oneself (the husband), not to others even if it be one's brother, sister, mother or father. By handing over the house-care to others, the wife is pained. Either the husband sees to the expenses or assigns this matter to his wife. After all, she is more entitled than other relatives. Her Haqq (Right) is not confined to only food and clothes. Keeping her happy is also incumbent.

(Maulana Ashraf Ali Thanvi)

WASAAWIS

One should not at all become perturbed because of the preponderance of *wasaawis* (stray *shaitani thoughts*) even if it is lifelong. Do not be worried. These *wasaawis* do not detract from one's Divine Proximity (Closeness to Allah Ta'ala).

(IMPORTANT: This advice is for the pious servants of Allah Ta'ala. They endeavour their utmost to follow the Shariah and adopt the Sunnah. They are concerned with the *Islaah* of their nafs. They guard their eyes, tongue and body. They

abstain from *haraam* and *mushtabah*. Such servants of Allah Ta'ala should not become despondent by the onslaught of *wasaawis*.

This advice is not applicable to a man whose eyes have rotted, whose heart has become corrupt, whose limbs are decayed and from whose body exude the stench of *fisq* and *fujoor* as effects of his indulgence in cellphone pornography, zina, and immorality in general. The mind of such an immoral scoundrel will perpetually be filled and stinking with sexual filth. His mind is delightfully fertile for the cultivation of satanism.)

MASNOON IBAADAT

Hadhrat Maulana Ashraf Ali Thanvi (Rahmatullah alayh) said: "During the

Mubaarak month of Ramadhaan I desire to engage more in such Ibaadat which is *Mansoos* (narrated in the Sunnah).

QUTUB IN EVERY VILLAGE

Shaikh Akbar said that there is a Qutub in every village. However, most of them are *Majzoob* (Their intelligence has apparently become deranged due to Di-

vine Love), while some may be Saalik (pursuing the Road of *Tasawwuf*). The affairs of *Takween* are generally assigned to them. (Takween: In the context here

refers to extra-Shar'i affairs. For example, *Khidhr* (Alayhis salaam) scuttling the boat and killing a child. There are innumerable worldly affairs assigned by Allah Ta'ala to the *aqtaab* and *abdaal*. Since these duties

assigned to them appear to be in conflict with the Shariah, their identities remain concealed. They appear like ordinary labourers and even madmen (*majzoobs*). (Maulana Ashraf Ali Thanvi)

The Effect of Liberalism/Atheism

Formerly the specious etiquettes of awarding the Ulama with titles such as Shaikhut Tafseer and Shaikhul Hadith were unknown. This calamity has recently spread. Thus, we hear of Shaikhut Tafseer, Shaikhul Hadith, Imaamush Shariat, Shaikhul Hind, etc. This latter title was awarded to Hadhrat Maulana Mahmoodul Hasan De-

obandi (Rahmatullah alayh). All of this is the effect of liberalism/atheism. Formerly the Akaabir Ulama were called only 'Molvi Sahib', not even 'Maulana'.

Other kinds of titles have lately also been fabricated. Despite being humans, the names of animals have been adopted. Someone is thus called *Bulbul-e-Hind* (The Nightingale of India) while another one is titled, *Sher-e-Punjab* (the Lion of Punjab). Another one has been titled, *Tauta-e-Hind* (the Parrot of India).

Soon someone will be given the title, "*The Wolf of India*" and "*The Elephant of India*", and someone will be titled, '*Khar-e-Hind*' (The Donkey of India). What rubbish is all of this! People have completely discarded the simplicity of our senior Buzrugs.

(Maulana Ashraf Ali Thanvi)

DEENI AND SECULAR KNOWLEDGE

Hadhrat Maulana Ya'qub (Rahmatullah alayh) said that the Knowledge of the Aakhirat (i.e. Deeni Knowledge) is like credit (future payment) whereas secular knowledge is like cash payment. If both are acquired, the *Tulaba* (Students of Deeni Knowledge) will incline more to the 'cash'. Its consequence will be neglect of Deeni Uloom. They will then hanker after that which is not the *Maqsood* (Objective). Therefore secular knowledge should not be introduced in the *Madaaris*. (Maulana Ashraf Ali Thanvi)

The objectives of the two kinds of knowledge are opposites. The *Maqsood* of Deeni

Knowledge is the Aakhirat, and that of secular knowledge is the dunya. Secular education in a Madrasah will most certainly detract from the sanctity of the Madrasah. It will dilute and even eliminate the *Roohaaniyat* (Spirituality) which is the effect of the Knowledge of the Qur'aan and Hadith.

Beneficial secular education, i.e. such worldly knowledge which is shorn of the kufr paraphernalia, should be acquired elsewhere, not in the Madrasah environs. The Madrasah for its *Roohaani* survival incumbently is in need of the atmosphere of *Ghaar-e-Hira* (The Cave of Hira) where the Qur'aan was revealed.

THE ERROR OF THE THAAKIREEN

It is a grave error of the Saalikeen / Thaaakireen (those who are engaged in Thikr and in Islaah of the Nafs) to understand that they have been deprived of the benefits of their thikr if they do not experience the effect of spiritual enthusiasm and pleasure. The effect of Thikr is twofold: (1) Immediate and (2) Delayed.

The second kind is the *Ridha* (Pleasure) of Allah Ta'ala. Whilst this effect of Thikr is acquired in this dunya, it will become manifest in the Aakhirat. The first kind of effect

consists of *ahwaal and kaifiyaat* (spiritual experiences and states) such as enthusiasm, pleasure, love for solitude, etc.

There is certitude regarding the second kind of effects of Thikr, namely the acquisition of *Ridha* of Allah Ta'ala. This is the Promise of Allah Ta'ala. As far as the immediate effects are concerned, Allah Ta'ala has not promised its acquisition. Therefore there is no need to feel dejected if the first kind of effect is not attainable by means of Thikr.

(Maulana Ashraf Ali Thanvi)

THE AVENUE OF ISLAAH

Today, the avenue of Islaah (moral reformation) is completely closed. No one has the stamina to bear the reprimands and rebukes of the Shaikh. This Path (of Islaah - *Tasawwuf*) is the pathway of the *Ush-shaaq* (Lovers of Allah). Thousands of swords and saws are in this Road. The *peers* (fake spiritual guides) have ruined the beliefs of people. It (the system of initiating *mureeds*) has become a business for them - a business which has destroyed the Deen of the people. They are concerned with only the attainment of their corrupt

motives whether the people go to Jannat or Jahan-nam, it is of no concern to them. Massive deviation has been created by these jaahil *peers* and *faqees*.

(Hadhrat Thanvi was commenting on the deterioration of the *khaanqahs* of his age. That was more than 80 years ago. What conclusion do we draw from the '*khaanqas*' of our current age? On the basis of the shenanigans of today's *khaanqas*, what verdict should be proffered? In brief, they are all bogus manned by fake '*sheikhs*'.)

(Maulana Ashraf Ali Thanvi)

SAGHEERAH AND KABEERAH

Someone asked: 'Despite extremely severe warnings of punishment for certain sins, these are described as *Sagheerah* (Minor). For example, the punishment for evil glances (looking at *ghair mahrams*) is that hot steel rods will be inserted

into the eyes.' (This is mentioned in the *Hadith*).

Hadhrat responded: "In this context *Sagheerah* is a relative issue. In relation to the greater sin of *zina* it is described as *Sagheerah*. Its corruption is great, hence the severe punishment. It is the introduc-

tion of *zina*. Its effect/consequence is severe, hence it is tantamount to *Kabeerah* (Major sin). Furthermore, whether it is described *Sagheerah* or *Kabeerah* is immaterial. It putrefies the heart. Even an accidental glance causes distress to the heart, and it obliterates *Taqwa*. (Maulana Ashraf Ali Thanvi)

MONDELEZ AND HARAAM CHOCOLATES

Q. Please comment on the halaal certification of Mondelez International. They say that certain Cadbury products condemned as haraam by SANHA are in fact halaal on the basis of NIHT's certification. Are the chocolates which Sanha says are not halaal, halaal? Is the certi-

fication of NIHT reliable?

A. Both SANHA and NIHT are birds of a feather. They are both carrion halaalizers. The certificates issued by both are haraam trash. The statement of the kuffaar company, Mondelez is stupid and laughable.

It is necessary for Muslims to abstain from all sweets and chocolates, not only 'certain Cadbury products'. These products are laced with

chemical poisons, *mushtabah* and haraam ingredients. Never consume any product on the strength of the scrap, haraam certificates issued by the carrion halaalizers. Every one of these certificate issuers is an agent of Iblees. They are mercenaries who have bartered away their Imaan for the *jeefah* (carrion) gains of this dunya. Their objective in life is nothing but money.

Questions and Answers

THE MAJLIS Q & A
P.O. BOX 3393
PORT ELIZABETH
SOUTH AFRICA 6056

(Continued from page 5)

transplant permissible? All his organs are failing.

A. It is not at all permissible. The kidney ailment may be the *sabab-e-zaahiri* (the ostensible cause) for his Maut, hence all organs are gradually failing. It is never permissible for a person to mutilate himself/herself with organ donation. They just have to resign to the decree of Allah Ta'ala. Maut is decreed for everyone with precision.

Q. Are the vomit and urine of a baby paak? If napaak, should I make wudhu if my clothes or body is contaminated with it?

A. The vomit and urine of a baby are napaak (impure) from day one. When any kind of impurity touches you, your wudhu does not break. You only have to wash the affected part of the clothes or change into other clothes.

Q. Is it permissible for a husband and wife to play board games such as scrabble to keep them occupied? We do not indulge in any other kind of entertainment.

A. Anything which is haraam is never valid entertainment for a Muslim. The consequence of haraam is the Fire of Jahannam. According to the Hadith of Rasulullah (Sallallahu alayhi wasallam) a person who plays board games is like one *"who dips his fingers in the blood of a pig."*

When a person is oblivious of Maut, the Qabar, the Aakhirat and the fact that life will soon come to an end, then such a person is constantly under the influence of shaitaan. That is why a person feels bored and requires haraam activities to eliminate the boredom. Engage in Thikrullah and read reliable Islamic literature, especially the anecdotes of the Auliya. Then, Insha-Allah, you will develop an aversion for all things haraam. Scrabble is haraam.

Q. It is mentioned in a Hadith that hijama (cupping) can be done at night. Is it permissible?

A. On any subject or act there are generally conflicting views to be found in the Hadith. The Ahaadith have been interpreted differently by authorities. If one authority says that in terms of the Hadith *hijaamah* should not be at night, and another one says that it can be done, then intelligence demands that the precaution is in abstention. If done during the night, it may be harmful in terms of the one interpretation. But if done during the day, according to all authorities, there is no harm. Now, you can make your own choice. We are not saying that it is not permissible to do *hijaamah* at night. We are not aware. We have not sufficiently researched this issue.

Q. Are pilates permissible?

Pilates allegedly promotes mindfulness and body awareness. This exercise is explained as follows: *"Pilates is a type of strength training exercise that encourages you to identify and work within the limits of your body,"* explains Wonesh. *"There's also an inherent mindfulness to it and a lot of breath work, which can help relieve tension and stress."*

"Pilates is a form of exercise which concentrates on strengthening the body with an emphasis on core strength. This helps to improve general fitness and overall well-being. Similar to Yoga, Pilates concentrates on posture, balance and flexibility."

Please comment.

A. Pilates and all similar exercises are forbidden. Exercises in which the 'mind' features almost always become contaminated with shaitaani intervention. Shaitaan manipulates every conceivable opportunity to inject kufr into the mind via these mind-exercises.

Q. I live in Riyaadh. Due to heavy rain the Imaam combined Maghrib and Isha Salaat during the Maghrib time. I had also joined them. Is my Salaat valid?

A. Combining two Salaat in certain conditions is valid for Hambalis and Shaafis. It is not valid for Hanafis. You should repeat your Isha' Salaat.

Q. A Hanafi sells shrimps and crayfish in his restaurant. Is his earning halaal?

A. Although shrimps are not permissible for Hanafis, they are permissible according to the other three Math-habs. Furthermore, according to the Hanafi Math-hab despite consuming shrimps not being permissible, shrimps and all sea animals are *taahir* (clean/paak). His earnings are halaal.

Q. A woman was raped. Whose responsibility is the child? Who has to maintain it? Is the child legitimate or not?

A. The mother will be responsible for the child. If she is by the means, she has to provide the maintenance. If she is not by the means, then her closest male relatives are responsible. The child is illegitimate.

Q. I have some Qadha

Qur'baanis to make. Is it necessary to slaughter animals for the Qadha or may the qadha be made by giving money to the poor?

A. The price of an animal given to the poor is valid for Qadha Qur'baani. Slaughtering is not necessary.

Q. In India we have a practice of paying the Huffaaz for reciting Qur'aan Shareef for a deceased relative. When my father passed away, we called a couple of Huffaaz to make Khatam. Then we paid them. Is this practice valid and permissible?

A. The practice of paying for Qur'aan recital is not permissible. There is no reward for this bid'ah practice. The deceased does not derive any benefit from the khatam made by contemptible mercenaries. The best is to recite the Qur'aan Majeed yourself, even a few pages and make dua for the thawaab to be transferred to the deceased. Do not ask others to read. Occasionally even whilst passing the Qabrustaan or anywhere else, recite Surah Ikhlaas thrice with the intention of the thawaab for the *amwaat* (deceased).

Q. Tim Humble says that the Beliefs of the majority of the Ummah were acquired from the Jews, Christians and Mu-naafiqeen.

A. The chap is not a Muslim. The views of kuffaar regarding Islamic issues should be dismissed with contempt.

Q. In Australia, crickets and bugs are fed to school children. Are insects halaal?

A. All insects are haraam. A natural attribute of kuffaar is love for najaasat and haraam.

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