



"VOICE of ISLAM"



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

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"On earth are signs for people of firm Faith, and (also) within yourselves. What, have you no intelligence?" (Qur'aan)

MUSLIM MARRIAGES

THE COURT'S RULING AND THE STUPID GLOATING

The Western Cape High Court has ruled that the State has a constitutional obligation to enact legislation to recognize Muslim marriages and to regulate the consequences thereof. The court ordered that Parliament enacts such legislation within 24 months.

The kuffaar Women's Legal Centre (WLC) which had sought this ruling stupidly gloated that the judgment is an "enormous victory for Muslim women". The gloating by these kuffaar women is stupid and fallacious. There is no victory for Muslim women in this kufr judgment. True Muslim women do not in the

first place approach the kuffaar court for directives in matters for which Allah Azza Wa Jal has already issued His Decree more than fourteen centuries ago. The Divine Orders of the Shariah are binding and final on all Muslims. Therefore, Muslims will not efface their Imaan by resorting to kuffaar courts for rulings which have no validity in the Shariah.

Only women who profess to be Muslim, but in reality are bereft of Imaan, will run to the kuffaar court to seek shaitaani 'relief' in conflict with the Law of Allah Ta'ala. Such women are *Murtad*. Thus the hallucinated 'enormous victory' concerns these *Murtaddah* women, not Muslim women. Furthermore, even for these *Murtaddaat*, the court's ruling is no victory. It is merely old wine in a new bottle.

There is no new consequence in the court's ruling. It is simply an affirmation of the stance which the courts have adopted and according to which they have been issuing verdicts and decrees since the past 20 years. The courts have always recognized Islamic marriages despite such marriages being invalid in terms of the law of the country. However, for purposes of granting women maintenance, custody of children and large portions of the husband's assets – all in total contravention of the Shariah – the kuffaar courts have accepted the validity of Muslim marriages. There is therefore nothing new to gloat about.

The position remains the same, and will remain the same even if the government enacts the legislation the court has ordered. Whilst the court has given a time frame of 24 months, the process will take about

five years, and may even be thwarted by other factors and developments. There exists a ludicrous notion in the minds of ignorant Muslims regarding the court's decree. They labour under the fallacious idea that the court's order means the legislation of the kufr MMB (Muslim Marriages Bill). The order is nothing of the kind. The order is simply a decree "full of sound and fury signifying nothing" as well as kufr stupidity.

Any legislation to recognize Muslim marriages will not affect true Muslims in any way whatsoever in view of the fact that genuine Muslims will not take the route to the kuffaar court to have their matrimonial matters resolved in terms of kufr law. Those who profess to be Muslims but who in reality are *munafiqeen* and *murtaddeen*, also are in no

need of legislation for recognition of their marriages. They are quite comfortable with the secular kufr laws, hence their clamour for recognition is incongruent and irrational.

The High court's order is a superfluity and it appears more of a symbolic gesture to placate the women's lobby. Even an adultery union is accorded validity for the purposes of maintenance, etc. Hence, whatever consequences the ordered legislation will proffer the recognition of Muslim marriages, are available right now without such legislation.

Insha-Allah, we shall comment in greater detail after having studied the judgement. However, as far as Muslims are concerned the judgment is inconsequential. Even if legislation for recognition is enacted, it shall have no material consequences for true Muslims.

NO ACCORD WITH THE INMATES OF JAHANNAM

"Verily, Jahannam is their promised abode, for all of them." (Al-Hijr, aayat 43)

"It Jahannam has seven

gates. Every gate has sub-divisions." (Al-Hijr, aayat 44)

An accord with those

destined to be the inmates of Jahannam is not permissible. Along with the kuffaar inmates of Jahannam will be the

72 sects which split from the Ummah into the deviance of kufr. About these sects – all are professed Muslims –

will be in the Fire."

Only the sect following the Sahaabah will attain salvation.

Modernist deviates in support of Shiah are abortively promoting accord and unity with those destined for Hell. The consequence of their futile efforts is only discord and strife. It is a total impossibility to structure an accord and unity on the foundations of Baatil.

SHIAH HATRED FOR AISHAH

Shiah disgorge their worst stock of the vilest venom against Hadhrat Aishah (Radhiyallahu anha). Besides their many beliefs of explicit kufr, hatred for Hadhrat Aishah (Radhiyallahu anha) is al-

so kufr – such kufr which expels the villain from the fold of Islam.

Addressing the Kha-waarij, Hadhrat Abdullah Ibn Abbaas (Radhiyallahu anhu) said:

"What! Do you abuse

your Mother, Aishah or do you regard her to be halaal (for you) as are other women? (If you do) then you have committed kufr. If you think that she is not the Mother of the Mu'mineen, then verily, you have committed kufr and have exited from Islam."

Rasulullah (Sallallahu alayhi wasallam) said:

"My Ummah will split into 73 sects. All, except one,

Questions and Answers

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Q. A Muslim woman is married to a Hindu man. Although she says that she is a Muslim, she goes to the Hindu temple, puts the Hindu red dot on her forehead. She participates in their religious functions, etc. What is her status in Islam?

A. She is a kaafir despite claiming to be Muslim. Believing marriage to a Hindu as being permissible and participating in the religious customs of kuffaar are acts of kufr which expel a person from the fold of Islam.

Attending Hindu temples, applying the Hindu red dots and the like are acts of kufr.

Q. I am a new Muslim. Please explain who are Salafis? What is the status of ISNA and MSA in the U.S.?

A. Salafis belong to a sect which developed about 150 years ago in Saudi Arabia. They do not follow any Mathhab. They are deviants. Isna and MSA are more deviant than even Salafis. They are Muslim only in name. But their lifestyle and thinking are western kufr.

Q. Please read the interpretation of a dream seen by Nabi Daanyaal (Alayhis salaam). Is this interpretation correct?

A. The interpretation of the dream presented by some modernist is pure conjecture. It is unlikely that the dream of Nabi Daanyaal (alayhis salaam) about 4000 years ago could be referring to the British and Russian empires. The dream will have no benefit if this interpretation is accepted.

Dreams of the Ambiya are Wahi. Far-fetched interpretations are not valid. Nabi Daanyaal (Alayhis salaam) must have explained the meaning of the dream to his people. It was essentially for the guidance of his people. Whenever Rasulullah (Sallallahu alayhi wasallam) saw a dream, he would explain it to the Sahaabah.

If the modernist's interpretation has to be accepted, it will follow that the dream of the Nabi was futile since it had no benefit for his people. Assuming that it was meant

for people thousands of years later, then too, it is futile. No one attaches any importance or significance to the conjecture of a modernist thousands of years after the Nabi (alayhis salaam), and that too after the demise of the British and Russian empires. There is simply no guidance in this interpretation for anyone. If the dream signified guidance for people thousands of years later, then Rasulullah (Sallallahu alayhi wasallam) would have presented an interpretation.

Q. How should a female perform Sajdah?

A. When a woman goes to Sajdah, she should first place her knees on the ground, then her hands. Her head will be on the ground between the palms of her hands with the thumbs in line with her ears. This is the correct way.

Q. Is it permissible to hire out tables, chairs, utensils, tents, etc. for a wedding reception where many haraam acts will be committed? Is the income permissible?

A. It is not permissible to hire out furniture, etc. for any haraam reception or bid'ah act or ceremony. The income will not be permissible.

Q. During his lifetime, a man promised to build three houses for his three sons. He fulfilled the promise for the first son. Before the second son's house could be completed, the father passed away, leaving the son with the incompleting house. The third son received only a vacant plot of land.

After the father's death, his estate completed the house for the second son. Is it permissible for the estate to build a house for the third son on the vacant plot?

A. The three sons are the owners of only the properties gifted to them during their father's lifetime. The eldest son owns the completed property. The second son owns the land with the incompleting house. The third son owns only the vacant land. The promise of the father is not valid after his death. It may not be fulfilled from the assets of the estate.

EQUIPMENT LIKE A CHAMBER POT

Q. There is a Food Lovers Market store here in Pietermaritzburg which was owned and managed by non Muslims for several years. The store has a butchery which used to sell pork and other haraam meat products.

The store was recently sold to a Muslim family. When the Muslims took over the store, new equipment was not bought for the butchery. They merely claimed to wash the equipment and are using it to cut and process their meat. There is also a take away in the store and with this too, there was no new equipment bought.

I would like to know what's the ruling on purchasing from the store and I think that the community should be made aware of the ruling.

A. If the equipment was thoroughly washed, then we cannot say that the products prepared with this equipment are haraam. Nevertheless, people who have Taqwa

or even a little Taqwa, will not purchase from this store / butchery. The thought of pork and other haraam meats being cut and prepared with the same equipment will be a strong deterrent.

Consider a chamber pot which has been used for urinating and even for defecating in it. If it is washed thoroughly thrice, then in terms of the Shariah it will be paak / taahir / clean. But if food/soup / porridge is served in this paak chamber pot, will any Muslim eat from it? Perhaps those addicted to eating SANHA certified carrion will.

Even if the chamber pot is washed a hundred times with rose water, no Muslim of correct Imaani integrity will consume food from the paak/taahir chamber pot. If carrion-eaters will use chamber pots as plates for food, it is understandable.

It was not permissible to use the estate's funds to complete the house for the second son. The second son has to pay back to the estate the amount which was expended on completing the house. All heirs share in the estate.

Funds from the estate may not be used to build a house for the third son. The assets of the estate must be compulsorily distributed to the heirs.

Q. Please offer some advice on the following scenario. We are seeing the beginnings of change in the mentality of the UK non-muslim population. Although they dislike the burka, they tolerate it. However, the niqab is something that politicians have openly insulted, with no apology and have been supported surprisingly by previously very quiet non-muslims up and down the UK.

They voice opinions such as it being a security risk as helmets and balaclavas and other face veils are not allowed in

public. So currently their hate for it is based on some justification. From their point of view, it is a fair comment and they cannot understand why there is discrimination. You either allow all face coverings in public or ban them, there's no in-between.

However I am worried as my sisters and mother wear the niqab. May Allah protect them but I am undecided as to what to do moving forward.

1) Do you have any advice as to what I should do when it comes to my mother and sisters who wear niqab?

2) Are you aware of any valid response I can give when it comes to niqab being a security risk, inability to see the face and ultimately laws in the UK which ban helmets and other face coverings but allow the niqab?

A. In the final analysis everything is the decree of Allah Ta'ala. The Shariah orders women to remain at home and

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not leave the home precincts without pressing and valid reason. Most Muslim women, all over the world, regard the Niquaab as a licence to wander and prowl in public places. In view of this abandonment of true Hijaab – Hijaab of the heart – Allah Ta'ala has decreed the current anti-Hijaab attitude in non-Muslims. But, Muslims themselves are the cause for this attitude of the non-Muslims. It is merely the consequence of Muslim disobedience and transgression.

In view of the hatred for Hijaab displayed openly by non-Muslims, it is hoped that Muslim women will come to their senses and remain indoors to avoid being insulted outside in the streets.

Your mother and sisters should remain indoors. Only if there is a real need should they venture outside. They should not go to shops, supermarkets and the like. The menfolk should see to the needs of the home.

If there is a real and valid need for them to emerge from the home, they should continue wearing their Niquaab as long as they are not exposed to physical violence.

You will not be able to convince non-Muslims regarding the necessity of the niquaab. Just make dua. If Muslims abandon their rebellious transgression and revert to the Sunnah, Allah Ta'ala will change the attitudes of the kuffaar.

Q. I am 19 years old and am in a relationship with a girl for the past two years. My partner and I are ready to get married. As she and I are still studying, we cannot live together. Her mother is aware of the relationship, but due to culture they are not willing for us to get married. They want us to wait until her turn comes. She has two elder sisters who are not married. Are we allowed to have our Nikah performed without the permission of her parents? She is also 19.

A. In the circumstances it is permissible to get married without the consent of the

parents. The parents have forfeited their *wilaayat* by placing their daughter in a zina situation. It is not permissible for them to have sent their daughter to study at an institution which specializes in sin and haraam. The parents are immoral and anti-Islam. They have great concern for their culture, but are totally unmindful of Jahannam's pathway they have paved for their daughter. They are able to tolerate zina, but not Nikah for the sake of their stupid custom and culture.

Q. Will speaking during Tawaaf render it void?

A. It is not permissible to speak unnecessarily during Tawaaf. Although speaking will not invalidate the Tawaaf, it does become deficient.

Q. May one recite Qur'aan Shareef during Tawaaf?

A. Although reciting Qur'aan Shareef during Tawaaf is permissible, general Thikr is better.

Q. Is it permissible to make Thikr during the state of ja-naabat?

A. A person in need of ghusl should not unnecessarily delay ghusl. Thikr will be permissible, but it is better to make the thikr in the mind, not verbally.

Q. I have as yet not memorized Qunoot for Witr Salaat. What should I recite?

A. If you have not memorized the Masnoon Qunoot for Witr, then any other Masnoon or Qur'aanic Dua may be recited. But it is essential to memorize the proper Dua as soon as possible.

Q. Is it permissible to recite duas in Sajdah?

A. No, Duas should not be recited in Sajdah of any Salaat.

Q. Is marriage to a Salafi permissible?

A. Although it is permissible to marry a Salafi, due to incompatibility the marriage will be bedevilled with misery.

Q. Is it permissible to perform Taraaweeh Salaat in four raka't batches?

A. It is permissible to perform Taraaweeh in 4 raka't batch-

es.

Q. What are the Sunnah acts of ibaadat for the 15th Night of Sha'baan?

A. The 15th Night of Sha'baan is an auspicious occasion. Spend as much of the night as possible in Ibaadat of any kind. There is nothing specific to recite. All forms of ibaadat are permissible.

Q. A man wants to convert his house into a Masjid. What is the procedure?

A. A house may be converted into a Masjid by the owner verbally declaring that he has made the house Waqf as a Masjid, then allowing people to perform Salaat. His statement alone suffices to convert the house into a Masjid. Once he has made this declaration he will no longer be the owner of the premises. It will be a Masjid.

Q. Should we contribute to a group called the 'Deen Team'?

A. Do not contribute to this so-called 'deen team'. There are innumerable worthy causes, destitutes, widows, orphans, etc. to whom you should direct your Sadqah. Do not contribute to unknown specimens and creeps.

Q. When does one have to make Istilaam of Hajr Aswad?

A. Istilaam is made at the beginning of each Shaut of the Tawaaf.

Q. When making Istilaam, should we face Hajr Aswad?

A. Yes, you have to face Hajr Aswad. After the Istilaam, turn and ensure that your left side is towards the Ka'bah for the entire duration of the Tawaaf.

Q. In which group of the Tablighi Jamaat should I sit to listen to the bayaans? I am really confused by the dissension in the Jamaat.

A. Do not align yourself with any of the two factions of the Tabligh Jamaat. There is too much shaitaanityat in them right now. You may sit in their programmes whether it is the Nizamuddin faction or the Raiwand faction as long as they adhere to the Six points of the Jamaat. The moment

LEADERSHIP?

Q. An advocate is organizing a 'leadership' programme for Ulama to train them in a variety of deeni skills to enable them to become leaders in the community. What is the status of this programme in the light of the Shariah?

A. It is most despicable for molvis to participate in this haraam programme which is an insult to Deeni Uloom and to the Darul Ulooms which are supposed to be the highest bastions of *Ilm-e-Deen*.

Those who crave for leadership and those who conduct such shaitaani and nafsani programmes come fully within the glare of Rasulullah's statement that there will be people in his Ummah in whose veins will flow nafsani lusts just as the disease of rabies permeates every capillary of the body. It is never permissible for Muslims, especially molvis, to participate in this **h a r a a m s h a i t a a n i** 'leadership' programme.

they introduce the evil leadership politics, take leave and do not become embroiled in their satanism of gheebat about one another.

Q. Should I go to Raiwand or Nizaamuddin for 40 days?

A. Do not go to Nizaamuddin nor to Raiwand for any Tabligh activity. Restrict yourself to local Jamaat activity. Attend the programmes of both groups. There should be no affiliation to one faction. The root of the evil leadership struggle is in Raiwand and Nizaamuddin. You will become contaminated in either place.

Q. Some Aalims are with the Raiwand jamaat and some with the Nizaamuddin jamaat. They encourage one to join their respective groups. What should be a layman's reaction?

A. If an Aalim has aligned himself to one faction, then do not accept his advice on this issue. He will obviously be

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prejudiced against the opposite faction. Remain neutral and sit in the bayaans of both factions.

Q. How can one avoid the politics of the two groups?

A. You can avoid the politics of the nafs by simply not aligning yourself to any group. Listen to the talk and the kitaab-reading, etc. of both groups.

Q. Is it permissible to have nasheed singing in a Musjid?

A. A Musjid is a place of ibaadat. It is not a place for merrymaking. It is not a hall for haraam singing and acting. It is not a venue for singing nasheeds. Singing nasheeds in a Musjid is haraam. Also singing nasheeds to entertain people is haraam even if the venue is not a Musjid. In fact, Rasulullah (Sallallahu alayhi wasallam) said that among the signs of Qiyaamah is: "The raising of voices in the Musjid". Even conversation in a Musjid is not permissible.

Q. How should Maalikis keep their hands during Salaat?

A. In terms of the Maaliki Math-hab, the hands during Salaat should be left loose at the sides.

Q. My first husband had given me three divorces. I then married another man who also divorced me without consummating the marriage. Can I marry my first ex-husband?

A. If your former husband had issued three divorces (Talaqs) to you, then you may not marry him again if the second husband had divorced you without having consummated the marriage. The marriage to the former husband will not be valid if consummation had not taken place with the second husband.

Q. A man divorced his wife without having consummated the marriage. Does she have to observe Iddat?

A. If a man divorces his wife after having been in privacy with her, i.e. alone where it was possible to have sexual relations, then when he divorces her, she has to observe

the Iddat even if conjugal relations did not take place.

Q. A man divorced his wife during her menstrual cycle. Is the Talaq valid?

A. The Talaq will be valid even if the man divorces his wife during her menstrual cycle, although, he will be sinful for having done so.

Q. Is Jumuah Salaat valid at the Orient Islamic School in Durban?

A. Jumuah Salaat in a so-called 'muslim' school is not permissible. It is not valid in the Hindu hall at the Orient school. This is not an Islamic school according to the Shariah. Just as it is not permissible to have Salaat in a casino or a bar, so too is it not permissible in these shaitaani schools.

Q. Is it permissible to sell old coins for more than their face value?

A. A coin may be sold for more than its face value provided that the amount given in exchange is not of the same metal. Thus, silver coins may be sold for dollar notes or bronze coins for any amount. But if silver coins are sold for silver coins, then the weight of the silver on both sides must be the same. Also, the deal must be cash.

Q. What should a woman performing Hajj do on the 10th Zil Hajj if she is in the state of haidh? Should she cut her hair to be released from Ihraam before having performed Tawaaf Ziyaarat? Can she cut her nails?

A. She should cut her hair after Qur'baani and she will be released from Ihraam in every respect except conjugal relations. She may however not cut her nails due to her state of haidh. She may use scented soap, wear nikaab and do everything as one who is not in Ihraam except conjugal relations of any kind whatsoever.

Q. I have some gold which is less than the gold nisaab for Zakaat. I also have some cash. Do I have to pay Zakaat on the gold?

A. You are required to pay Zakaat on the gold plus what-

EVICTING A MOTHER!

Q. Among the heirs inheriting a property is the mother of the inheriting children. The heirs are all adults. The property is very valuable and all the heirs want to sell and get their respective shares. However, their mother refuses to vacate the premises. In so doing, she is preventing all the heirs from their rightful shares. She insists to live in the property although the children are making available a comfortable house for her. In these circumstances is it permissible to legally evict the mother?

A. The very idea of children evicting their mother from the house is satanically cal-

lous. Regardless of her injustice for which she will have to answer to Allah Ta'ala, it is haraam for the children to evict their mother. Are they her children or are they dogs which have no recognition of their parents. Every Muslim knows that Jannat lies under the feet of one's mother. But for people nowadays the carion crumbs of this dunya have greater importance than Jannat. That is because the Deen is a hobby for them. Never ever can a child fulfil the rights of his / her mother even if he/she slaves for her his / her entire life. It is haraam to evict the mother.

ever money you have. The value of the gold should be added to the other monies.

Q. The Imaam of our Musjid says that Hell-Fire is not eternal. It will one day come to an end. Is this correct? What is the status of this Imaam?

A. The Imaam of your local Musjid has lost his Imaan by believing or propagating that Jahannam is not everlasting. If this is his belief, then Salaat is not valid behind him.

Q. A girl was living with her mother's husband since she was one year old. Does the stepfather become her real father? Will this child inherit in his estate? What about Purdah?

A. The stepfather will not become the 'real father'. While she may appear in front of him without nikaab and converse with him in general, when she becomes an adult she should not be in privacy with him. He will not be a mahram for her on a journey. She may not travel with him alone. She will not inherit in his estate. However, he may make a wasiyyat (bequest) for her. The wasiyyat should not exceed one third the value of his estate.

Q. If a boy is interested in a girl for marriage and comes to meet the girl's family, what questions should they ask him? What qualities should the girl's

parents look for in the boy?

A. The relatives of the girl should not ask the boy any questions at the viewing sessions. They should make discreet enquiries about the boy's character from others before allowing him to view their daughter. Only if they are satisfied with his moral character should they allow the viewing to take place.

The qualities to look for are good morality, correct Aqaaid (beliefs) and intelligence. It should also be ascertained if the boy is a chap of responsibility. He should not be like an irresponsible tablighi who will abandon his wife without adequate means and arrangement, and go for a few months or a year on a tablighi stint. The purpose of viewing is only to ascertain if the couple is attracted to each other. It is not for ascertaining character, for this is impossible from a couple of moments of viewing.

Q. My wife refuses to wear nikaab. Is it necessary to wear nikaab? How can I explain to her of the need to don nikaab?

A. It is Waajib (compulsory) for women to cover their faces with a nikaab in the presence of males. This is a compulsory command of the Shariah.

Do not attempt to force your wife to wear it. She will rebel and the marriage may

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break down. Encourage her. Speak politely and affectionately to her about the need to wear Niquaab. Explain to her that even the dead body of a woman has to be wrapped in six shrouds. Then despite being so fully covered, a sheet is held over the grave when lowering her body to prevent strangers from looking at it.

Explain to her that Noor from the heavens settles on a woman who adopts rigid Hijab (with niquaab) in the presence of strange (ghair mahram) males. Also mention that the woman whose face is exposed, thus enabling other men to stare at her, is cursed by Allah Ta'ala and His Angels. Therefore, Rasulullah (Sallallahu alayhi wasallam) said:

"Allah curses the one who looks (i.e. the man) and the one at whom he looks (i.e. the woman with the exposed face)."

A woman who attracts the gazes of men with her exposed face and even with her gaudy garments, is constantly under the Wrath of Allah Ta'ala. Tell your wife that when Rasulullah (Sallallahu alayhi wasallam) asked his beloved daughter, Hadhrat Faatimah (Radhiyallahu anha): *"What is best for a woman?"*, she responded: *"That no man should look at her nor should she look at any man."* Delightfully, Rasulullah (Sallallahu alayhi wasallam) responded: *"Faatimah is a portion of me."*

Q. What is the ruling on the validity or invalidity of Hajj in view of the certainty of the moon not having been sighted in Saudi Arabia, and the adoption of the wrong day for Arafaat?

A. Despite the Day of Arafaat being wrong, the Hajj is valid. The Kufr Saudi regime will be held liable on the Day of Qiyaamah for this baatil.

Q. In Tablighi bayaans, I have heard the following statements from Tablighi brothers. I'm not sure if these statements are correct, please clarify:

1) *"Our elders say that now because of the fitnah that is in*

the world, this work of Tabligh has become FARDH for each and every Muslim."

2) *"If dust touches you while you are in Jamaat, then the fire of Jahannam cannot touch that part of the body."*

3) *"Spending one dollar in Jamaat is better than spending 700 000 (seven hundred thousand) dollars outside of Jamaat."*

4) *"Sleeping one night in Jamaat is better than doing Ibaadat in front of the Hajr-e-Aswad for the whole night on Laylatul Qadr."*

What is the basis for these claims?

A. All the statements of the Tabligh Jamaat mentioned by you are baseless and erroneous. Such statements are among the ghulu' (haram extremism and bigotry) of the Tablighi Jamaat.

This is the type of haraam ghulu' which ruins a movement which initially began as an institution of the Deen. The bigotry and LIES they fabricate to bolster their specific methodology which, while initially permissible has no basis in the Sunnah, deflects the movement from Siraatul Mustaqeem. It then degenerates into a deviant sect to become one of the 72 doomed sects. Such baseless bigotry is an attitude of the Shiahs and the Salafis. The Tabligh Jamaat has also clambered aboard this evil bandwagon.

Q. A girl does not want to marry a boy selected for her by her parents. Can they force the marriage on her?

A. They may only advise and encourage her. Parents cannot force their daughter to marry someone against her free will. If the girl refuses, the marriage will not be valid.

Q. The Masjid where I perform Salaat charges R100 rental for shoe-lockers. Is this permissible?

A. They may just as well stipulate a fee for each musalli for the space he occupies inside the Masjid when performing Salaat. In view of the increasing incidence of shoe-theft, it will be permissible to provide

lockers for shoes. But charging a fee for the shoes is not permissible. The fee is a baatil/haram rental. The entire premises of the Masjid and its annexes are Waqf for the free use of the musallis. Placing their shoes in the lockers is their Haqq for which a fee may not be charged.

Q. Is it permissible to give Qur'baani meat to a dog?

A. It is permissible to give Qur'baani meat to an animal with the intention of feeding it.

Q. A non-Muslim who had dedicated a goat during his idol-worshipping festival presented the goat to the Muslim chief. Is it permissible to make Qur'baani of this animal?

A. The goat which was dedicated to idols may not be used for Qur'baani nor may Muslims eat of the meat. It should be slaughtered and the meat given to non-Muslims.

Q. A few brothers are deciding to live off the grid so to speak and away from civilization. They will live off the land and away from people. Some places which they are looking at are in Alaska or a far away African land. Is this acceptable in Islam?

A. In fact, it is in conformity with the advice of Rasulullah (Sallallahu alayhi wasallam). If they are able to find a safe isolated place/land to live, it will be highly recommendable. In this age of fitnah and fasaad to live far away from the evil of the current species of mankind is best if such a safe haven can be found. The present crop of mankind, including Muslims, appear to be a hostile species devoid of humanity.

Q. Until what time can Chaasht be performed? Which namaaz is Dhuha?

A. Chaasht and Dhuha are the same Salaat. The time begins after Ishraq Salaat and lasts until Nisfun Nahaar, i.e. about an hour before Zawwaal.

Q. How many Takbeers do we have to recite during the Days of Tashreek? Is it 23?

A. According to the Hanafi Math-hab, we recite a total of

JANAZA INSURANCE

Q. Is the Karama Jinaza Cover (Islamic funeral cover) permissible? They charge a monthly fee from R30 "for full cover". The advert states: "Do you have funds or a plan in place should you lose a loved one tomorrow?"

A. This so-called 'jinaza cover' is haraam insurance. It is not permissible to participate in this insurance plan. The question posed by this funeral insurance entity is nonsensical. Islam has its Plan in place for the Janaazah of even destitute and paupers. According to the Shariah, burial of the dead is a Fardh-e-Kifaayah obligation. In the more than 14 century history of Islam, no Muslim mayyit was ever left unburied to rot on the surface of the earth. Janaazah for the mayyit is a compulsory obligation on the community. There is no need for this or any other haraam so-called 'jinaza' service. The Shariah has made adequate arrangements for the burial of the Amwaat. These insurance entities are money-making schemes in emulation of kuffaar funeral parlours.

24 Takbir-e-Tashreek. From after Fajr Salaat on the 9th Zil Hajj until after Asr Fardh on the 13th Zil Hajj, the Takbeer is recited once aloud after each Fardh Salaat. Reciting it once after the Eid Salaat makes the total 24.

Q. In the U.S.A. a body called ICP (Islamic Center of Pittsburgh) celebrated Eidul Adha on Sunday 26 August. Nowhere in the world was Eid on Sunday 26th August. Those countries which follow Saudi Arabia celebrated Eidul Adha on Tuesday, but the ICP had Eid celebration several days later. Is there any validity in the Shariah for such a delay? They also called for donations. Is it permissible to donate to them?

A. The ICP of America is a deviate group which is lost in jahaalat, hence they schemed

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DIVINE LOVE

Hadhrat Mansur Al-Hallaaj (Rahmatullah alayh) was executed ostensibly for having uttered blasphemy – the kufr act of proclaiming: ‘Anal Haqq’ (I am The Haqq, i.e. Allah). However, when he was executed, then every drop of blood as it fell on the ground inscribed the word: ‘Allaah Allaah’.

Someone asked Hadhrat Junaid Baghdaadi (Rahmatullah alayhi): “Why did the blood of Mansur Al-Hallaaj inscribe ‘Allaah! Allaah!’,

and not the blood of Hadhrat Husain (Radhiyallahu anhu) when he was unjustly killed at Karbala?” Hadhrat Junaid (Rahmatullah alayh) explained:

“There is the need for proclaiming the innocence of a falsely accused person. This applied to Al-Hallaaj because regarding his Deen he was falsely accused. Thus, the writing of the blood of Al-Hallaaj was for proclaiming his innocence

from the accusation of zandaqah (heresy / blasphemy) levelled at him. On the contrary, there was no such need in the case of Hadhrat Husain (Radhiyallahu anhu).”

The mysterious conundrum surrounding the execution of Hadhrat Mansur Al-Hallaaj is that even Hadhrat Junaid Baghdaadi (Rahmatullah alayh) concurred with and signed the decree to execute Mansur (Rahmatullah alayh).

Regarding this mystery, Hadhrat Maulana Ashraf Ali Thanvi

(Rahmatullah alayh) said that if he had been there, he would have found a way for exculpating Mansur Al-Hallaaj (Rahmatullah alayh). This is one of the mysteries which is incomprehensible to us. In fact, while Hadhrat Mansur was tied to the gibbet being prepared for execution, and whilst he was drenched in his blood prior to being killed, as a result of being mutilated, a Buzrug standing nearby, overwhelmed with grief and tears, asked Hadhrat Mansur to explain the

mystery for the terrible calamity which has befallen him. He replied: “I revealed one of the Divine Secrets, hence am being punished.”

The Buzrug asked: “What is Divine Love?” Mansur replied: “What you are observing is the lowest degree of Divine Love.”

The Buzrug asked: “What is the highest degree?” Mansur said: “You are incapable of bearing (or understanding) it.” Upon all these Saaliheen is the vast, boundless Rahmat of Allah Ta’ala.

BE ALERT!

Commenting on the evil and treacherous condition of the people in general, Allaamah Abdul Wahhaab Sha’raani (Rahmatullah alayh) of the 10th Islamic century, says in his Kitaab, Al-Bahrul Maurood:

“Now when you are aware of this (state of affairs), then know that in this age man is in need of displaying lesser hayaa (shame / modesty)

in many situations. This will be more preferable and better than shame and bashfulness.” (In this context the meaning is ‘lesser toleration’)

Comment: Allaamah Sha’raani here advises diligence against the evil and treachery of people. Unlike the era of the Salafus Saaliheen – the era of Khairul Quroon – people in the later ages have incrementally abandoned Islamic morality, and will

take undue advantage of a person who is extreme in displaying haya and toleration when people recklessly trample on the rights of others and on the rights of Allah Ta’ala.

He advocates diligence to prevent undue advantage being taken of one’s good nature. On this basis, the Mashaaikh say: “Takabbur with an arrogant person is ibaadat.” The meaning

is to refrain from displaying humility and submission to those who are proud and arrogant, riding rough over and trampling on the rights of others.

Continuing his Naseehat, Allaamah Sha’raani says: “React in the way people act towards you. If they approach you like wolves, then you too counter them like a wolf. If they approach you like a beast (e.g. li-

on), then you too face them like a beast. If they approach you like a fox, then you too become a fox for them. If they scheme against you, then you too scheme against them until you attain your rights.”

Comment: The advice here is to be alert and not to be caught off guard by the evil and plots of people of these times of *fitnah* and *fasaad*.

“ROTTEN HEARTS”

Rasulullah (Sallallahu alayhi wasallam) said: “After me there will be such Aimmah (shaikhs, molvis, imams and scholars for dollars) who will be given wisdom (of the Deen) on their mimbars. However, as they descend (from the mimbars), it (the Deeni wisdoms) will be snatched from them. Their hearts and bodies will be worse than jeefah (carrion).”

In another narration, Rasulullah (Sallallahu alayhi wasallam) described these fraudulent ulama-e-soo’, saying: “Their hearts will be more rotten than carrion.”

Even the silent molvis should ponder and look into their hearts, and they will not fail to perceive the rot and the stench of their kitmaanul haq (concealing the truth) in their hearts. In these narrations, Rasulullah (Sallallahu alayhi wasallam) most aptly describes the condition of the ulama-e-soo’ who are polluting the Ummah in this era.

In their public lectures, jumua h bayaans and the haraam media such as Facebook, etc., these evil scholars for dollars acquit themselves eloquently, giving the impressions that they are men of great piety

and profound knowledge. But their practical lifestyle is the very opposite of these ‘wisdoms’ with which they seek to impress and entrap the masses.

When Rasulullah (Sallallahu alayhi wasallam) has described the ulama-soo’ fraternity with such harsh epithets as ‘worse than carrion’ and “more rotten than carrion”, then no one should be surprised of the Treasury from which we extract our criticism for these vile scholars for dollars who have ruined the Imaan and morals of the Ummah. They have betrayed Allah Ta’ala, the Rasool and the Ummah.

THE JAMRAAT PEBBLES

Q. According to the Hadith, the pebbles thrown at the Jamraat, of those whose Hajj has been accepted, are removed by the Angels, and the pebbles of those whose Hajj has been rejected are left lying around. Is this Hadith authentic? Some say that this Hadith is weak and cannot be relied on.

A. The explanation related to the pebbles at the Jamaraat mentioned in the Ahaadith is 100% correct. The brains of those who decry this Hadith are weak.

Rasulullah (Sallallahu alayhi wasallam) had said that if these pebbles are not miraculously removed, there would form a mountain blocking the place.

Nowadays, we are informed that municipal arrangements are made to remove the huge mounds of pebbles. This is indicative of the unaccepted Hajj of tens of thousands or of hundreds of thousands of holidaymakers, and of those who go with corrupt intentions.

A SINCERE TAUBAH

Explaining The meaning of *Taubah Nasoo h* (a sincere repentance) mentioned in the Qur’aan Majeed, Hadhrat Yahya Bin Muaath (Rahmatullah alayh) said that a sincere Taubah engenders in the repenter four attributes:

- 1) Reduction in worldly ties
- 2) Understanding the contemptibility of the nafs
- 3) Closer ties with Allah Ta’ala by increased ibaadat
- 4) Understanding the insignificance of one’s worship.

FEMALE DOCTORS

QUESTION

Two very senior Ulama of Deoband who have already passed away had said that in this age there is a need for female doctors, hence they encouraged Muslim girls to become doctors, for it will be very beneficial for Muslim women. This view appears somewhat confusing. Please comment. Is the view of the two Hadhrats in conformity with the Shariah.

ANSWER

Most probably you are aware that Shar'i issues are based on the Four Dalaa-il of the Shariah, not on the opinion of any Buzrug. Regarding much greater Buzrugs and Auliya than the Hadhrats who voiced their personal opinion on the issue of women becoming doctors at kuffaar universities, Hadhrat Shah Waliullah Muhaddith Delhi (Rahmatullah alayh) states in his *Taf-heematul Ilaahiyya*:

"You cling (i.e. deduct rules) from the talks of such Ush-shaaq (Lovers of Allah) who are overwhelmed (by Divine Love). In fact, the statements of the Ush-shaaq should be wrapped up (set aside), not narrated."

In *Al-Bunyaanul Mushayyid*, Hadhrat Sayyid Ahmad Kabir Rifaa'i (Rahmatullah alayh) states:

"Respected people! What is it that you are doing? You say: 'Haarith said so, Baayazid said so, and Mansur Al-Hallaaj said so. Before saying so, rather say that Imaam Shaafi', Imaam Maalik, Imaam Ahmad and Imaam Abu Hanifah said so."

The statements of Baayazid Bustaami and Haarith can neither demote you nor elevate

you. Imaam Shaafi' and Imaam Maalik by their statements indicate to you the Path of Najaat, and they show the success of the Law (Shariah)."

In this regard Hadhrat, Maulana Ashraf Ali Thanvi (R.A.) says: "The aim and object of the Muhadditheen is NARRATION and the aim of the Fuqaha is FORMULATION AND ELABORATION of THE LAW. For example, singing without the accompaniment of musical instruments is permissible according to the Muhadditheen since the term Ma'aazif (musical instruments) appears in the Hadith, whereas according to the Fuqaha singing is not permissible even without the accompaniment of instruments.

The gaze of the Fuqaha is on the Illat or the reason for the law, and in this particular instance of the prohibition of singing the Illat is 'the fear of fitna'. Like this Fitna is present in music, it exists in singing as well."

In any clash with the Fuqaha and the clear-cut masaa-il of the Shariah, the views of the Buzrugs will be set aside. The Shariah is radiant with clarity. For directives we seek guidance from the Fuqaha, not from Buzrugs. Many Buzrugs notwithstanding their lofty status of piety, are short-sighted. They voice opinions on the basis of incomplete or defective information. They are not among the Fuqaha. In this regard, Rasulullah (Sallallahu alayhi wasallam) said:

"One Faqeeh is harder on shaitaan than a thousand Aabids (Buzrugs)."

An Aabid is not a Jaahil. He has ample

Ilm. He is a genuine Buzrug, but lacks *fiqaa-hat*. Being short-sighted he sometime proffers opinions which are incorrect and harmful for the masses. His opinions sometimes open up avenues for great fitnah. The views expressed by Hadhrat Bandwi (Rahmatullah alayh) and Hadhrat Raipuri (Rahmatullah alayh) are of this kind.

These Buzrugs have grievously erred in their opinion and thereby opened up a door for great evil and fitnah, and for even zina. They failed to understand the consequences of stating their opinions because they lacked knowledge and understanding of what really it entails when a woman studies at a university. Their gaze was only on the benefits which could be acquired from Muslim female doctors. But as far as the deluge of evil and filth they have to plunge into in order to become doctors is concerned, these Hadhrats were unaware thereof.

We ask: If a condition for becoming a doctor or for studying at a university was that fornication had to be committed, would you send your daughter to become a doctor? Is it tolerable and permissible to consent to one's daughter fornicating with a Hindu or with a faasiq Muslim boy whilst studying at university? Would the Hadhrats still say that women should become doctors or would they send their own daughters to fornicate at universities in order to become doctors? *"Seek a fatwa from your heart."*, said Rasulullah (Sallallahu alayhi wasallam).

If you too are unaware of university con-

ditions, then become aware that every type of zina, drugs, liquor, music, haraam pictography, total integration of the sexes, the accepted norm of being in the company alone with a male, and many other acts of immorality, are the order of university life. This is not a closed secret. Only some Hadhrats who are misinformed by their biased mureeds and by their hosts who invite them to foreign countries are blissfully unaware of the cauldron of filth, fisq, fujoor and kufr which universities as well as high schools constitute.

The evil shaitani ta'leem in fact begins from primary school. By the time the Muslim child completes his/her university career, he/she has been thoroughly converted to the religion of Iblees. Yet these Hadhrats dwell in a state of blissful unawareness which constrains them to unknowingly promote zina and a variety of fisq, fujoor, zandaqah and kufr.

Western secular education has its *shuroot (conditions)* for plunging into its vile shaitaani cauldron in which the devil brews his potion of moral filth. Whilst these *shuroot* are not in documentary form, they are implied and established by *URF*. The *URF* which governs secular education whether in kuffaar or Muslim countries, stipulated the following incumbent conditions which the students are forced to observe:

- ♦ Zina of the eyes
- ♦ Zina of the ears
- ♦ Zina of the tongue
- ♦ Zina of the hands
- ♦ Zina of the feet
- ♦ Zina of the heart
- ♦ Actual zina – the actual act of fornication
- ♦ Muslim girls striking up haraam relation-

ships with kuffaar boys and vice versa

- ♦ Males and females in privacy
- ♦ Pornography
- ♦ Haraam pictography
- ♦ Music and singing
- ♦ Kuffaar sport
- ♦ Irreligiosity
- ♦ Liberalism
- ♦ Intense doubts in Aqaaid
- ♦ Subjecting the Qur'aan and Hadith to personal opinion
- ♦ Total abandonment of Hijaab
- ♦ Neglect of Salaat
- ♦ Affinity with the religions and ideologies of kufr due to the interfaith ethos of these shaitaani university brothels
- ♦ Etc. etc. etc.

Is it Islamically rational for any Muslim, leave alone for Hadhrats, to promote this satanic education, especially for Muslim females? This formidable array of fisq, fujoor and kufr portrays the lamentable unawareness of the Hadhrats regarding the satanic institutions they are dangerously promoting at the cost of destroying the Akhlaaq and Imaan of Muslim boys and girls.

Buzrugs who are not Fuqaha lack a panoptic view of the *Usool* as well as of the *Furoo'* of Fiqh, hence they stumble into dangerous moral and spiritual minefields with the gravest consequences for the masses. The masses are slaves of the nafs, hence they swiftly latch on to the errors of Buzrugs and cite such corrupt and baseless opinions in abrogation of the Ahkaam of the Shariah. Even molvis are guilty of this nafsaniyat, hence Allaamah Abdul Wahhaab Sha'raani (Rahmatullah alayh) said: *"He who*

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FEMALE DOCTORS

(Continued from page 7)

cites as daleel the obscurities (and errors) of the Ulama (and of the Auliya) has made his exit from Islam. Numerous Fuqaha have made similar statements.

About making *taqleed* of the errors of seniors, Hadhrat Maulana Ashraf Ali Thanvi (Rahmatullah alayh) said:

“Do not abandon DALEEL merely for the sake of making taqleed of the Ustaadh.”

We are, Alhamdulillah, most fortunate to be from the Ummat of Rasulullah (Sallallahu alayhi wasallam), and not from Bani Israaeel. Castigating the Ummah of Bani Israaeel, the Qur’aan Majeed states:

“They take their ahbaar (ulama) and their ruhbaan (buzrugs) as gods besides Allah, and also for Isaa, the son of Maryam (they take as rabb).”

The Hadhrats who had promoted females becoming doctors at the brothel universities, forgot about the Principle which stems from the following Qur’aanic

Aayat:

“They ask you (O Muhammad!) about liquor and gambling. Say: “In these two there is great sin and many benefits for people whilst their sin is greater than their benefits.”

Looking obliquely at the issue of ‘benefits’ of female doctors, the Hadhrats were unmindful of the great and vile sins and harms of university education. Their gaze was not on this Qur’aanic principle, hence they blurted out a personal opinion which is in violent conflict with the *Dalaa-il* of the Shariah, hence their opinion has to be incumbently set aside as being baatil.

A true Student of the Deen pursuing higher *Ilm* should not be in a quandary when he comes across queer and even bizarre opinions of recognized Buzrugs. He should examine such opinions on the Standard of the *Dalaa-il* of the Shariah. If the opinions are in conflict with the *Nusoos* of the Shariah and the categorical pronouncements of the Fuqaha of the Salafus Saaliheen era, the con-

flicting opinions of the Buzrugs should be set aside. Furthermore, even if an opinion is not in total conflict with the Shariah, if it opens an avenue for fitnah, it should be opposed and set aside. It must not be condoned. The Fuqaha have gone to the extent of branding an act/belief as *kufr* despite it not being such *kufr* which expels one from the fold of Islam.

The first Waajib requirement for every Muslim is to ensure his/own safety – safety of Imaan and Akhlaaq. These treasures may not be compromised and even sacrificed and negated in the interest of benefit for others. Whilst wealth may and should be sacrificed for the benefit of others, Imaan and Akhlaaq may not. To do so is haraam.

The Hadhrats, due to unawareness, have not even considered that in order to become a western doctor, the student has to first become a veritable devil. He/she has to engage in the grotesque task of mutilating dead bodies. Their

hearts are totally corrupted and ruined with this type of grotesque and bizarre experimentation in which human bodies are treated worse than animals slaughtered for consumption.

The Hadhrats have rendered the Ummah a great disservice with their thoughtless opinions. It will be proper to infer that the Hadhrats assigned preference and greater importance to medical benefits for others than the safety of the Imaan and Akhlaaq of the Muslim females who have been encouraged to become doctors. This is a palpable display of short-sightedness.

When genuine Buzrugs such as the two Ulama mentioned by you, err in their opinions, attribute it to genuine error or lack of information or to misinformation, or short-sightedness, or simply set their erroneous opinion aside without criticizing them. Everyone errs no matter how great a Buzrug and Alaaamah he may be. The Ulama say that while there were no short-sighted Ambiya, there were many short-sighted Buzrugs, hence

Rasulullah (Sallallahu alayhi wasallam) said: *“One Faqeeh is harder on shaitaan than a thousand Buzrug (Aabideen).”*

COMPANY OF THE WEALTHY

Deficiency of intelligence is an effect of being in the company of the wealthy.

There is no benefit in such company because generally the wealthy ones are bereft of sincerity.

(Hadhrat Maulana Ashraf Ali Thanvi)

Rasulullah (Sallallahu alayhi wasallam) said to Hadhrat Aishah - Radhiyallahu anha: ‘If you wish to link up with me (on the Day of Qiyaamah, then beware of the company of the wealthy.’

MOLVIS AND ‘BUZRUGS’ BEWARE!

Hadhrat Maulana Ashraf Ali Thanvi (Rahmatullah alayh) as well as other senior Mashaaikh have warned that when Allah Ta’ala intends to disgrace a man of the Deen (a molvi, sheikh or sufi), then He embroils that person with lads and females. In other words he becomes a slave of lust

and recklessly indulges in acts of sexual perversion with boys and falls into fornication.

There are many such cases which often come to light. Allah Ta’ala is *Ghaffaar* and *Sattaar*. He forgives and conceals the sins of people. But when a person, especially if he is a learned man or a ‘buzrug’ reposes

confidence in himself, and he flagrantly transgresses the limits by throwing caution overboard, then he falls from his sublime pedestal and recklessly plunges in the most disgusting acts of sin. At that juncture Allah Ta’ala exposes him and he is then thoroughly humiliated in the eyes of the people.

As long as a man is remorseful, repents sincerely, and pledges to Allah Ta’ala never to return to the sin which he had committed, Allah Ta’ala will not disgrace him. In fact, the sin will be effaced from even the memory of the Recording Angels.

Molvis who recklessly enjoy female company in the name of ‘teaching’ them, and

shaikhs who enjoy their speciality of female mureeds and even relax and some even abandon purdah for them, are the ones who should fear most. Allah Ta’ala will embroil them in filth and disgrace them.

The Mashaaikh warn of the company of lads. They say that one should fear young boys even more than females.

THIKR AND SUCCESS

Allah Ta’ala says: “Engage in The Thikr (Remembrance) of Allah so that you achieve suc-

cess.”

In its literal meaning Thikr refers to verbal remembrance of Allah Ta’ala. In its broader meaning it encompasses the entire Shariah. Obedience to the Shariah and adoption of

the Sunnah are integral to Thikr. Thikr of the tongue, Thikr of the heart and practical implementation of the Sunnah are imperative for the success of this Ummah in this world and in the Hereafter.

THE AULIYA

“The flesh of the Auliya is a fatal poison even if they do not seek vengeance from you.”

(Allaamah Abdul Wahhaab Sha’raani)

Beware of vilifying the Auliya of Allah Ta’ala. In a Hadith Qudsi, Allah Ta’ala says: *“Whoever becomes the enemy of My Wali, verily I issue an ultimatum of war against him.”*

RESPONDING TO THE ATHAAN

Question: A Mufti says that it is not necessary to stop a lecture or Tilaawat to respond to the Athaan. Stopping for replying to the Athaan is 'just a custom'. He cites Shaami, etc. as proof. Please comment.

Answer:

It is necessary to stop the lecture and the Tilaawat for replying to the Athaan. This is not an innovated custom as mentioned in the contrary view. On the con-

trary, continuing the lecture is an innovated custom.

Replying to the Athaan is the command of Rasulullah (Sallallahu alayhi wasallam), and is not the product of personal opinion as is the practice of continuing the lecture. There is no imperative need to continue the lecture. The Athaan is very short-lived, and responding to it is a Masnoon

Ibaadat of great significance and importance. There is no compensation for it if missed whilst nothing of the lecture or Tilaawat is missed and lost if momentarily interrupted to fulfil the Masnoon Ibaadat.

Furthermore, due to the gross neglect of this Ibaadat by the Madrasah personnel and the students, it is seen that even senior ulama of this age engage

in worldly conversation whilst the Athaan is in progress. The Students show no respect for the Athaan in all the Darul Uloom, not only during classes, but out of classes when they are indulging in nonsense. This is because of the lackadaisical attitude of their Asaatizah. Since the practice of responding to the Athaan has not been inculcated in them from their Madrasah days, they show no respect for the

Athaan and by means of their practical conduct even senior Muftis imply that this Sunnah is of no importance, hence they disgorge the drivel of "just a custom".

It is deviation and dangerous to dig from the kutub stray opinions to cancel Masnoon Ibaadat. This attitude displays disdain for the Sunnah. Great Ulama have mentioned that abstention from this Masnoon Ibaadat can cause serious problems at the time of Maut.

DA'WAT AND IBAADAT

Question: A Maulana of the Tabligh Jamaat said in his bayaan that Da'wat is more important than Ibaadat, and first comes Da'wat then Ibaadat. Is this statement correct?

Answer: The maulana acquitted himself with *jahl*. His statement is a typical example of the haraam *ghulu'* (excess) with which the Tabligh Jamaat is plagued. If he had employed his brains constructively, he would not have transgressed the prescribed limits of the Shariah to stupidly dwell in the domain of *ghulu'*. Warning the Christians about their *ghulu'*, the Qur'aan Majeed states:

"Do not commit ghulu' in your deen."

The Shariah has its limits about which the Qur'aan Majeed states: *"These are the limits (prescribed by) Allah. Whoever transgresses these limits, verily he has oppressed himself."*

As far as Muslims are concerned, since the age of the Sahaabah the first requisite was always Ibaadat, not Da'wat. We do not know from which finger the molvi has sucked his misinformation. Allah Ta'ala says in the Qur'aan

Majeed: *"I have not created jinn and man except that they render IBAADAT to ME."* The primary objective of life on earth is the Ibaadat of Allah Azza Wa Jal. Da'wat, Jihad, etc. are all secondary issues ordered for facilitating the primary *Maqsood* of Ibaadat.

Da'wat coming first is relevant only if the audience is kuffaar. In this respect, da'wat comes first. There is no valid Ibaadat for a kaafir. First comes da'wat for the kaafir followed by Ibaadat on his acceptance of Islam. But the audience of the Tabligh Jamaat has never been non-Muslims. Their tableegh is directed to only Muslims. It is therefore moronic to tell Muslims that da'wat tabligh jamaat style has precedence over Ibaadat prescribed by Allah Ta'ala. This moronism in fact culminates ultimately in kufr. The consequence of *ghulu'* in the final analysis is kufr.

The Muslim has to first discharge his obligations of Ibaadat and other obligations related to his family, etc., then only engage in da'wat tabligh jamaat style, and that too, if he

has an inclination for this style of tabligh. There is no obligation to join the Tabligh Jamaat especially for those who are equipped with sufficient Islamic knowledge to enable them to discharge their Shar'i obligations.

The effect of this *ghulu'* of Tablighis can be observed in their lackadaisical attitude towards Salaat, the Sunnah Ahkaam and the Musjid. In each of these fields they trail behind and even grossly fail. For them Sunnah is restricted to the long kurtah, turban and miswaak. This is their conception of the Sunnah. Most of them do not even understand the imperative importance of wearing the pants above the ankles.

They are loud in talk and even laughter inside the Musaajid. They do not maintain silence nor earnestly respond to the Athaan. They are absolutely careless about what they eat. Their is no such thing as *mushtabah* in their concept of taqwa. In fact they have no conception of Taqwa. We are not referring to newcomers who have just joined the Jamaat. We refer to their Molvis and even to

some of their elders who lack understanding of the meaning of Taqwa.

They engage in conversation, even loud talk, right inside the Musjid, but Rasulullah (Sallallahu alayhi wasallam) said: *"Conversation in the Musjid consumes good deeds just as cattle devour grass."* About the loud talk of Tablighis inside the Musjid, Rasulullah (Sallallahu alayhi wasallam) mentioning the Signs of Qiyaamah, said: *"Voices will be loud in the Musjid."* About their lackadaisical attitude bordering on scorn for Salaat, they disturb musallis who are engaging in the Sunnatul Muakkadah Salaat. After Maghrib Fardh, they display extreme impatience. Even before numerous musallis have completed even the two raka'ts Sunnat, a Tablighi rushes forward, shamelessly sits in front facing the musallis who are in Salaat and makes his announcement urging them to come forward for his bayaan. He stupidly soothes his conscience with the caveat: *"Those who have completed their Salaat should come forward."* He dwells in self-deception. He lacks the simple intelligence of

understanding that it is haraam to disturb musallis whilst they are engaging in Salaat.

In practice and even in belief, *ghulu'* has ruined the Tabligh Jamaat. This *ghulu'* has now surfaced in a hideously haraam form. The two factions have resorted to and are resorting to violence and to even *wird* of abusive vulgar swear words for one another. Whilst it was always the policy of the Jamaat to embrace all deviates and accommodate their deviation and even participate in their deviation, they now cannot tolerate their own blood and flesh – their own Tablighis. The one faction stands with daggers facing the other faction. And, their molvis are the main instigators of this haraam fracas and shaitaniyat.

As Muslims, remember that first comes Ibaadat. Da'wat is administered as the occasion demands. And, by Da'wat we mean *Amr Bil Ma'roof Nahy Anil Munkar* and *Tableegh* in general. The meaning of da'wat is not confined to Tabligh Jamaat style. If the style of the Tabligh Jamaat is maintained within the confines of the Shariah, i.e.

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THE KUFR OF REJECTING HADITH

QUESTION

Some people say that they believe in only the Qur'ān, not in Hadith. They reject all Ahaadith claiming it to be spurious, and fabrications. Please expound on this issue in the light of the Qur'ān.

ANSWER

The deniers of Hadith are in reality rejectors of the Qur'ān. They are confirmed kuffaar. They are among the Munaafiqeen breed of kuffaar. It is not possible to honestly believe in the Qur'ān without believing in Hadith. Minus Hadith there is no Qur'ān-no Islam. The entire structure of Islam – its foundation and its edifice- are 100% reliant on Hadith.

On what basis do these moron munaafiqeen/kuffaar believe in the authenticity of the Qur'ān? The Shiahs, presenting their “rationale” for rejecting the authenticity of the Qur'ān, claim that the compilers of the Qur'ān, namely the Sahaabah, had reneged from Islam becoming murtaddeen, hence a compilation by them is a false fabrication. This is their convoluted satanic logic for

presenting ‘logical’ argument to deny the authenticity of the Qur'ān. On the other hand, these modernist kuffaar professing to be Muslims “accept”, that is ostensibly in the manner of the Munaafiqeen, the authenticity of the Qur'ān, but in common with the Shiahs deny the integrity of the Sahaabah. Thus, their ‘acceptance’ of the Qur'ān is more illogic than the Shiah deniers of the Qur'ān.

The deniers of Hadith (the modernist zanaadaqah) have absolutely no valid, rational and logical daleel (proof) for claiming that the Qur'ān is authentic- that the Qur'ān is Divine Revelation (Wahi) – that it was Jibraeel (Alayhis Salaam) who had conveyed the Divine Revelation to Muhammad (Sallallahu Alayhi Wasallam).

All these irrefutable facts and information, and the entire Structure of Islam is substantiated by the Hadith. The imperative corollary for accepting the authenticity of the Qur'ān is acceptance of the authenticity of Hadith.

The Qur'ān was not revealed in a completed

book form. It did not descend from the clouds in a compiled book as did the Tauraah to Nabi Musa (Alayhis Salaam). The zanaadaqah will agree that the Qur'ān was revealed over a period of many years -23 years. Since they do accept this irrefutable fact, they are obliged to answer rationally the following questions:

1. How do you know that the Qur'ān is the Book of Allah?
2. How do you know that the Qur'ān is an authentic Book?
3. How do you know that the Qur'ān was authentically compiled?
4. How do you know that the order in which the Verses and Surahs is divine or was instructed by Rasulullah (Sallallahu Alayhi Wasallam)?
5. How do you know of the validity of the different modes of Qiraa't?
6. How do you know that command to perform Salaat mentioned numerous times in the Qur'ān refer to specifically the five daily Salaat? The Qur'ān does not provide any precise information in this regard.
7. How do you know the number of the fardh and Sunnat raka'ts of each of the five daily Salaat?
8. How do you know of the specific modality of Salaat- that it requires, Qiyām, Ruku, Qa'dah, Sajdah, etc. etc.? Nothing of these rules is mentioned in the Qur'ān.

ing of these rules is mentioned in the Qur'ān.

9. Similarly, how do you know of the vast multitude of rules and regulations governing all spheres of Islam is Life? There is no reference to these laws, tenets, practices, etc. in the Qur'ān.
10. Yes, how do you know that the Qur'ān was revealed to Muhammad (Sallallahu Alayhi Wasallam)?

The answers to these questions are obtainable from only the Hadith. There is absolutely no other source besides the Hadith for accepting the Qur'ān as the kitaab of Allah Ta'ala. Those who reject Hadith, in reality reject Allah Ta'ala. Confirming this truth, the Qur'ān Majid states:

“Verily, those who commit kufr with Allah and His Messengers, and they intend to differentiate between Allah (i.e. His Kitaab) and His Messengers (i.e. the Ahaadith), and they say: “We believe in a portion (i.e the Qur'ān) and we reject a portion (i.e the Hadith), thereby intending to follow a path (of their base desires) in between, indeed they are the veritable kaafiroon. We have prepared for the kaafiroon a disgraceful punishment.”

(An-Nisā, Aayaat 150, 151)

In these gracious verses, Allah Ta'ala states with profound clarity that those who reject Hadith, i.e. the statements and practices of the Nabi, are Kaafiroon. To emphasize the incorrigible kufr of these Zanaadaqah and Munaafiqeen, Allah Ta'ala uses the term haq-qan which means in reality, without doubting, most

certainly. There is not a vestige of doubt in the kufr of the Zanaadaqah who deny and reject Hadith. Denial of Hadith is in fact denial of the Qur'ān. It is tantamount to accepting a part of the Qur'ān and rejecting a part. And this renders these types of morons ‘kaafiroon haq-qan’.

Commanding acceptance of Hadith, Allah Ta'ala says:

“Whoever obeys the Rasool, verily he has obeyed Allah. And whoever turns away (rejecting the Hadith of the Rasool), then (know) that We did not send you (O Muhammad!) as a guard over them.” (An-Nisā, 79)

Without accepting what the Rasool said and had done, it is not possible to accept and obey Allah Ta'ala. What Rasulullah (Sallallahu Alayhi Wasallam) said, is Hadith. Whatever he did, is Hadith. This āyat and many other Qur'aanic verses explicitly state that obedience to Allah Ta'ala is inextricably interwoven with obediences to His Rasool.

“Hold on to that which he (the Nabi) gives you. And abstain from whatever he forbids you.”

(Al-Hashr,7)

Rasulullah's acts which the Qur'ān commands us to adhere to, and his prohibitions from which we have to abstain are all in the Hadith, not in the Qur'ān.

It should be well understood that the reality of Hadith rejection is Qur'ān rejection. When Hadith is rejected, Allah Ta'ala is rejected. Stating this reality, the Qur'ān says:

“Verily, we are aware that you (O Muhammad!) are grieved by what they are saying. (But in reality) most certainly, they are not belying (rejecting) you. But (on the contrary), the

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DA'WAT AND IBAADAT

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without *ghulu*, then it will be *Mubah*, i.e. permissible.

It is incorrect to classify as *Mustahab* any method which came into existence after the era of *Khairul Quroon*. While a good method may be said to be ‘mustahab’ in the literal meaning, it will not be *Mustahab* in the technical meaning of the Shariah, for such meaning refers to only *Masnoon* practices. The Tabligh Jamaat style is not *Masnoon*.

If the elders of the

Tabligh Jamaat are sincere and if they desire their work of Tabligh to continue along the Path of its founders, then they should set their house in order and bring it within the strict bounds of the Shariah. Failing to do so will see the eventual destruction of the Tabligh Jamaat. Either it will wither away into oblivion or worse: it will develop into a *Firqah Baatilah* to be assigned to one of the 72 deviate sects. May Allah Ta'aala save us all from satanic deviation.

HARAAM

The following seven parts of halaal animals are haraam:

Blood, the male organ, the female organ, testicles, glands, bladder and the gall bladder.

THE KUFR OF
REJECTING HADITH

(Continued from page 10)

zaalimeen (brutal oppressors) are denying the Aayaat (i.e the Qur’ān) of Allah.” (An’aam, 33)

Belief in the Qur’ān without belief in the Hadith is a Qur’ānic and a rational impossibility. An ‘islam’ developed on the Qur’ān minus Hadith, is Satanism. It is a religion of Shaitaan.

These moron modernist zanaadaqah who are the slaves of base desire and

the agents of Iblees deny Hadith in order to perpetrate unbridled corrupt interpretation of the Aayaat of the Qur’ān to appease their whimsical shaitaani fancies and the lustful dictates of the nafs. Since the Hadith places a firm clamp on their inordinate nafsaani cravings, they deny and reject one great portion of Wahi (Divine Revelation), namely, Hadith. In so doing, these modernist Juhhaal are, in Qur’ānic terminology: “Kafiroon Haq-qan.”

THE ULAMA ARE
THE TRUSTEES.....

“The Ulama are the Trustees of the Rusul (Messengers of Allah) as long as they do not mingle with the rulers and do not plunge into the dunya (Hadhrat Ali and Hadhrat Anas – Radhiyallahu anhum).”

“The Ulama are the trustees of the Rusul as long as they do not mingle with the Sultan and do not plunge into the dunya. When they associate with the Sultan and plunge into the dunya, then they betray Rasulallah (Sallallahu alayhi wasallam). Therefore beware of them.

Fear them and be diligent regarding the evil which emanates from them, for verily they gain proximity to the Sultan by means of placating his heart and approving of his evil deeds and his vain desires.

Should they inform him of deeds which are beneficial for this salvation, he will rebuff them and dissociate from them.

There is the fear of nifaaq (hypocrisy), flattery, and excessive and baseless praise by association with the Sultan. In this lies the destruction of Deen. The Ulama are the guardians of the people (i.e. of their Deen), and the people are their followers. There is no fear (from the Ulama) as long as they do not contaminate themselves with the filth of the dunya and the lusts of the nafs. When they perpetrate this, they fall from their lofty pedestal. Thus they become contemptible to the people of the world, and to Allah Ta’ala in the Akhirat.

(Faidhul Qadeer-Sharh Al-Jaamius Sagheer)

A Dog Submits

A Buzrug (who was unaware of the mas’alah) had kept a dog. A Molvi informed him of the prohibition. The Buzrug, addressing the dog, said: “Rasulullah (Sallallahu alayhi wasallam) has prohibited keeping dogs.” The dog promptly departed and was never again seen.

FOUL STENCHES IN THE MUSJID

A Brother justifiably lamenting the foul stench of tobacco in the Musaaqid, says:

From noise in the Masjid to carpets or Musallahs stinking of cigarette smoke...

It is indeed a sad state of affairs that Muslims have lost their sense of cleanliness and even the Musallahs or carpets that we pray upon stink of the obnoxious stench of cigarettes.

This Ummah is supposed to thrive on cleanliness, or so it used to be. However, now we find the carpets where we place our heads upon in Sajdah stink and in fact one who seeks to be near to his Rabb in this position has to hold one’s breath as the

abominable stench of cigarettes is rooted deep in the carpet.

How can a person who calls himself a Muslim cause such an inconvenience to another with his evil odours defiling the Masjid and ruining the peace of musallis? The evil cigarette smoker is incumbently required to thoroughly cleanse himself by washing his filthy hands and mouth, and changing his stinking clothes prior to coming to Masjid. On the contrary, he simply enters the Masjid and pollutes the Masjid and the carpets without any care whatsoever. One has to ask what next?

(End of the brother’s lament)

Cigarettes are

haraam. The hurmat is aggravated by entering the Masjid with the foul stench being emitted from the body and clothes of the smoker. In addition to the musallis being disturbed by the foul odour, it causes great distress to the Malaaiakah in the Masjid.

Rasulullah (Sallallahu alayhi wasallam) warned people who consume raw garlic and onions from entering the Masjid without cleansing their mouths with Miswaak. It is not permissible for a person whose body and clothes reek of the satanic stench to enter the Masjid. He must ensure that he has eliminated the foul stench before coming to the Masjid.

UNITY AN UNATTAINABLE GOAL

“And unto Allah (leads) the Straight Path, and besides it are deviant (paths). And, if He had so willed, then certainly, He would have guided you.” (An-Nahl, Aayat 9)

Unity of the Ummah is an unattainable phantom. It is a futile goal which morons seek to achieve by following deviant paths – the paths which deviate from Siraatul Mustaqeem, the Straight Path leading to Allah Ta’ala. The aforementioned Aayat clearly negates the attainment of the much desired unity of the Ummah.

In His Eternal Wisdom, Allah Ta’ala has not ordained unity for the Ummah. There will always be dissension among Muslims. The Aayat states explicitly that if Allah Ta’ala had willed guidance for the Ummah, He would have guided us all. However, this has not been ordained by Allah Ta’ala, hence the perpetual discord in the ranks of the Ummah.

We are not supposed to stupidly hanker after mirages and pursue phantoms in futile attempts. We are only required to adhere steadfastly to the

Deen and not deviate into deviance by following the variety of paths which lead to Jahannam.

A ‘unity’ based on baatil with the people of baatil is a confounded devilish accord which is haraam for Muslims. Since Allah Ta’ala in His Infinite Wisdom has not willed the universal unity of the Ummah, it is not possible for there to be unity even among the people of Haqq.

Our obligation is to only adhere steadfastly to the Deen regardless of criticism, opposition and discord.

THE VILE KUFR OF
BADA’

Bada’ is the Shiah belief of ascribing error to Allah Azza wa Jal. According to this shaitaani belief, Allah Ta’ala too commits errors – Nauthubillah. According to Shiahs, Allah Ta’ala had erred by praising the Sahaabah in the Qur’aan and proclaiming them to be the inmates of Jannat. Later, according to the Shiahs, the Sahaabah had reneged from Islam to become kaafir.

A PIG’S HEART

Among the Signs of the proximity of Qiyaamah, Rasulallah (Sallallahu alayhi wasallam) had mentioned that a time will dawn when some people indulging in liquor, music and dancing will be transformed into APES and PIGS. And this means physical disfiguration and transformation into monkeys and swines.

In that era music will be so widely

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Questions and Answers

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

(Continued from page 5)

their merrymaking haraam function on Sunday 26th August. Their functions was nothing but a celebration of haraam which these *juhala* dubbed, 'Eidul Adha'. Donating for haraam functions and for a group of *juhala* is haraam.

Q. I have read an article which cites Ahaadith to prove that Qur'baani of only the head in the house suffices for the entire family. Is this correct?

A. According to the Shaafi' Math-hab, it is correct, but not for Hanafis.

It is not valid according to the Hanafi Fuqaha. The Hanafi position is exactly as the Hanafi have explained it and continue explaining it every year. Qur'baani is

Waajib on every adult who has the Zakaat Nisaab amount during the Days of Qur'baani.

Q. When a person is making Hajj does he have to make Qur'baani in Makkah?

A. The normal Qur'baani which is done every year, may be done anywhere. The Dumm-e-Tamattu has to be done compulsorily in the Haram.

Q. Animals for Qur'baani are slaughtered at a Madrasah. Ulama are also present. However, the strict requirements for the slaughtering process are not fully observed. The knives still have blood when used for slaughtering the next animal. Should we slaughter our animals at the Madrasah?

A. No, do not have your ani-

mals slaughtered at the Madrasah. They should shame themselves for not fully observing the requisites of the Thabah process despite being a Madrasah and despite the presence of Ulama.

Q. Is it permissible to use the bones and meat of Qur'baani animals to make cat and dog food?

A. It is permissible to use the bones of Qur'baani animals to make cat and dog food. But, it is not permissible to use the meat for this purpose if there is no valid reason. The meat should be consumed by people and preferably given to the poor.

Q. Is it permissible for the one who performs Tamattu' Hajj to perform Umrahs whilst waiting to don Ihraam for Hajj

on the 8th?

A. It is permissible to make more Umrahs during the waiting period although Tawaaf in abundance is better. This is for those who perform Tamattu' Hajj.

Q. When should one cease reciting the Talbiya?

A. The Talbiyah must cease on the 10th just before striking the first pebble at Jamrah Uqba. Thereafter there is no more Talbiyah recitation.

Q. Should Sa-ee also be made after Nafl Tawaaf?

A. There is no Sa-ee after Nafl Tawaaf. However, if one does not want to make Sa-ee after Tawaaf Ziyaarat, then on the 8th after donning Ihraam, make a Nafl Tawaaf, with Idhtiba' and Ramal, then followed by Sa-ee.

A PIG'S HEART

(Continued from page 11)

and intensely prevalent that the streets will reverberate with the voice of shaitaan (i.e. music).

The evil of music has today become so rampant and Muslims have become so insensitive and their Imaan so desensitized that every vestige of Imaani inhibition for haraam in general and for even such a great evil and sin as music has been eliminated.

The stage has yet to be reached when some of these vile people of music will be physically transformed into apes and pigs at the command of Allah Azza Wa Jal.

It is shockingly lamentable that the haraam voice of shaitaan – music – is now a frequent disturbance right inside the Musaajid via the evil cellphones which have been transformed into tools of shaitaan. In the very midst of Salaat these evil devices proclaim their voices of shaitaan with musical ringtones. These miscreants in addition to destroying their own Salaat, wreck the peace of mind and concentration of the entire Jamaat, and at the same time pollute the holy Musjid atmosphere with shaitaan's voice. This is a clear indication that their hearts have al-

ready been disfigured. Their hearts have become the hearts of PIGS.

The one who has a cellphone with musical ringtones should reflect when he hears the voice of the devil on his phone. He should understand that his heart has become the heart of a pig, and this is the prelude for the literal manifestation of the Hadith. That is, physical transformation of faces into the faces of apes and pigs as warned by Rasulullah (Sallallahu alayhi wasallam).

It is haraam to have a cellphone with musical ringtones. Even whilst the cellphone is switched off, it is a major sin to keep such a satanic device in one's pocket even outside

the Musjid. The evil of the sin is compounded when the spiritual filth is brought inside the Musjid. Then there are no words for adequate condemnation of such an evil person who allows the satanic musical ringtones to play inside the Musjid. Forgetting to switch the phone off is never a valid excuse. Firstly, it is haraam to have such a phone ringtone. Secondly, it is a greater haraam to bring it inside the Musjid. Thirdly, the forgetfulness according to the Qur'aan is by shaitaan who lulls the man with the pig's heart into forgetfulness. There is simply no valid excuse.

Those who enter the Musaajid with these evil

satanic devices should ponder and reflect. They must look into their hearts and they will not fail to discern that their hearts have been transformed into the hearts of pigs, hence they think and reason like pigs. Thus, they are bereft of the slightest vestige of shame for ruining their own Salaat with the satanic ringtones, and disturbing the entire Musjid with this evil *sautus shaitaan* (voice of the devil).

Rasulullah (Sallallahu alayhi wasallam) said: "Some people of this Ummah will pass the night in eating, drinking, amusement and futility. In the morning they will find themselves disfigured into apes and pigs."

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Safar 1440
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