



"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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"Your tongue should be ever fresh with Thikrullah."
(Hadith)

THE TABLIGH JAMAAT OF AUSTRALIA

A Brother from the Tabligh Jamaat of Australia writes:

I live in Australia. The Tabligh Jamaat Effort changed the Lives of Most of the Muslims in Australia. (Have you done a proper survey of 'most of the Muslims' in Australia? If yes, please forward the results of your survey. –The Majlis)

Thousand of muslims have changed their ways from the road to Jahannum to the Road towards the mercy of Allah. Hundreds of Mosques are the result of the efforts of Tabligh. Many Ulama from South Africa have come to Australia to serve as PAID ulema by members of Tabligh.

The Tabligh has increased Fiqr for all Humanity and we send Jamaats to all countries of the world and our Jamaats consist of members from 31 Countries. Very few if any, South Africans). (Our advice is that the jamaats should work only within the borders of Australia, and not waste money on

globe-trotting unnecessarily. There is no need for Australians to do tabligh, Tabligh Jamaat style, in other countries. There are ample folk in all countries for this type of tabligh. – The Majlis

Our Amir is Egyptian who has spend his last 50 Years establishing Madrassas, Darul Ulooms and still sending Jamaats to the world and neighbouring Islands and reviving Islam.

We assure you that the South African Jamaats coming to Australia are very embarrassing and a Poor example of the Beautiful Work of Tabligh. (We are in full agreement with you on this point. They are in fact hoodlums, puffed with pride and arrogance. They despise even great Ulama and Auliya who are not associated with their specific tabligh methodology which is NOT Sunnah. They have even exacerbated the hostility between the two Tablighi baatil factions.- The Majlis)

I humbly request that you restrict your analysis and Critic of the South African Tabligh to the South African context. (Our comments appear hereunder – The Majlis)

There are now 3 Groups in Jamaat: the deviant Saad Group, the Conflicting Laat Group, and the group in Australia who are just simply adhering to Dawah in all its Forms as was originally guided by Nizamudin but now operates only in guidance from Allah and Rasoolallah (saw). (What is the meaning of 'saw'? You are a Tablighi and supposed to have greater respect and honour for Rasulullah – Sallallahu alayhi wasallam. Is it then too onerous to write: Sallallahu alayhi wasallam? Why content yourself with the drivel of 'saw'? In terms of your diagnosis there should be four Tablighi groups. You have omitted the Raiwand deviated group. – The Majlis).

Yes, we are removing any Bidah practises of Tabligh, as new participants are from various countries and Background, including Sheik Worship etc, and the worst of the Ulama-e-soo we find are from South Africa. (Alhamdulillah! You have diagnosed correctly. The molvis of South Africa and the molvis of the U.K. are most certainly the worst ulama-e-soo' under the "canopy of the sky" as mentioned by Rasulullah (Sallallahu alayhi wasallam). They are making a stinking, wretched hogwash of the Deen with their shaitaniyat and nafsaniyat. Most of these 'muftis' are maajin-moron fellows who are unable to distin-

guish between right and left, light and darkness. – The Majlis)

May Allah save the Umma from Shirk inshallah and having to ask everyone involved in the Efforts of Tabligh and Deen for Forgiveness as Not All of us involved in Tabligh are Bereft of Sunnah and love of Allah or in Need of Improvement and Guidance from Allah.

Please send a Delegation to Australia to look on the Gound level inshallah.

Was Salaam (End of the Brother's lament

OUR COMMENT

You are the first Tablighi in all the decades of our life who has conceded that there is Bid'ah in the Tabligh Jamaat. In fact, Bid'ah and Ghulu' (haraam bigotry) are rife in the Jamaat. It is this evil which has split the Jamaat into two hostile factions, each one waging shaitaani 'jihad' against the other.

Our criticism cannot be restricted to the South African scenario. The deviance of the Jamaat exists in other countries as well, not only in South Africa. It is at its height in Bangladesh, India, Pakistan and United Kingdom. In the U.S.A. as well as other countries too, the evil of the split initiated by Sa'd has been imported.

If the Australian Tabligh Jamaat is as you have described, then you are most fortunate for not having been dragged into the cauldron of the shaitaniyyat in which the Jamaat is floundering. Continue the good work on the six principles of the original Founder of the Jamaat. Abstain totally from ghulu'. There are numerous excesses and haraam acts of the Tabligh Jamaat from

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QAARIS AND SHEIKHS

JUHHAAL AND FUSSAAQ

Hadhrat Anas (Radhiyallahu anhu) narrated that Rasulullah (Sallallahu alayhi wasallam) said:

"During Aakhiruz Zamaan (the era in close proximity to Qiyaamah) there will be juhhaal ubbaad and fussaaq qur-
raa'."

The 'worshippers' will be juhhaal – ab-

solute morons. They will interpret bid'ah as Sunnah and rejection of bid'ah as rejection of Sunnah. The qaaris will be fussaaq – vile, flagrant sinners.

Both categories of villains are in abundance in this era. The so-called khaanqah sheikhs are among these juhhaal. They are scandalously ignorant of the meaning of Tasawwuf. Their brand of sufi'ism is in fact satanism. They are in the fake 'sufi'

business for monetary and other worldly motives.

The qaaris are among the worst fussaaq. A mockery of the Qur'aan is made in qiraa't competitions and displays by these clean-shaven qaaris as well as by other reciters who extravagatate money for their Qur'aan recitation. In other narrations they are described as mu-naafiqeen and absolutely rotten – rotten to the core.

Questions and Answers

THE MAJLIS Q & A
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Q. Is it permissible to eat chicken fed on haraam feed?

A. It is physically and spiritually unhealthy to eat chicken which was fed on haraam. Never eat such filth.

Q. Is it permissible to clone animals? Is the milk and meat of such animals permissible?

A. Cloning animals is not permissible. This type of interference in the creation of Allah Ta'ala is termed *Taghyeer li khalqillah* (changing the creation of Allah). The Qur'aan Majeed attributes such unnatural interference in Allah's creation to shaitaan. On the occasion when Iblees was expelled from the heavens, he took an oath that he will induce people to interfere with Allah's natural processes. Among such acts of *Taghyeer li khalqillaah* are interference with the monthly haidh period by taking tablets, contraceptives, sex-change operations, broiler chickens, incubated chickens, etc. Never should Muslims consume the meat and milk of animals which are the effects of satanism. Molvis who may produce stupid arguments on the basis of Fiqhi technicalities not designed for *amal* (practical implementation) are slaves of lust and morons.

Q. Is it permissible to play cards without money, that is not gambling?

A. Playing with cards even without money is haraam. It is like dipping the hands in the blood of a swine according to the Hadith of Rasulullah (Sallallahu alayhi wasallam). Rasulullah (Sallallahu alayhi wasallam) said: "He who plays chess is like one who dips his fingers in the blood of a pig." All such games are haraam. The prohibition of cards has greater emphasis. It is the game of evil kuffaar.

Q. After I bought some food-stuff I found it to be haraam. Is it permissible to give to non-Muslims?

A. It is not permissible to give the haraam food to even a non-Muslim. In the circumstances explained by you, get a refund

from the trader.

Q. Is kangaroo and monkey meat halaal? Is horsemeat halaal? Which animals are halaal and haraam?

A. There is no mention in the Shariah specifically of kangaroo. In our opinion it is halaal although abstention is best. Horsemeat is halaal. Monkey and all wild beasts of prey are haraam. Wild buck and buffalo are halaal. Elephants, rhinos and hippos are haraam. Zebras and giraffe are halaal.

Q. Who was Albaani?

A. Al-Baani was a deviate. He had abandoned the following of the Math-habs. Read the book, *Albaani Unveiled*.

Q. Is it permissible to catch a jinn? I have seen in videos about sheikh Halima do this.

A. To catch a jinn is haraam. To exorcise (take it out) from a human being is permissible. Do not be deceived by what you have seen on video. Firstly looking at videos is haraam. This sheikh Halima should not be trusted. He operates in haraam ways.

Q. What is the status of the Parvezi sect of Pakistan?

A. The Parvezi sect is not Muslim.

Q. I am becoming an aalim online. What advice do you have for me?

A. It is not possible to become an Aalim of the Deen by online study. To become a *Sanadi Aalim* (Qualified in terms of the Shariah), it is incumbent to acquire Ilm of Deen sitting at the feet of Asaatizah who are *Sanadi Ulama*, whose Chain of qualification links up with Rasulullah (Sallallahu alayhi wasallam). Online you will become molvi Jaahil Google, and end up as a Zindeeq.

Q. Why is wearing wigs haraam?

A. Wigs are haraam because the Shariah decrees these shaitaani deceptions haraam.

Q. Is it true that according to some Fuqaha, marriage with jinn is permissible?

A. Marriage to jinns is not

MUSJID AND 'OFFICIAL' OPENING

Q. Our new Musjid is going to have an official opening on 25 March. Many dignitaries, alims and muftis will be attending. How is a Musjid opened in terms of the Shariah?

A. There is no such thing as an 'official opening' for a Musjid. This is a kuffaar practice. The opening of a Musjid is the delivery of the Athaan and the performance of Salaat. That is the all of a Musjid's 'opening'. Nowadays every stupid opportunity is seized for merrymaking, ostentation (riya) and self-aggrandizement.

What was the official opening ceremony for the Musjid of our Nabi (Sallallahu alayhi wasallam)

in Madinah? Never was there any 'official' openings for any of the great Musajjid of Islam. The 'dignitaries, muftis and alims' will all be stupid serfs of their nafs and will be basking in *riya* and *takabbur* with their speeches designed for maximum self-aggrandizement. They will be blowing much hot air and kick up dust about the 'Sunnah', when their very stupid 'opening' ceremony is in conflict with the Shariah. There is no basis in the Sunnah for these kuffaar-emulated practices. After all the sound and fury of their speeches, they will indulge in merrymaking feasting with gluttonous fervor, then suffer constipation and heed the summons of the toilet. They are astray and mislead others.

permissible nor valid. Forget what some Fuqaha have said. There are some very weird attributions to some Fuqaha.

Q. Is Jannat and Jahannam in this universe?

A. There are innumerable universes, not only the universe in which exists this world. We do not know in which universe Jannat and Jahannam are. Allah Alone knows.

Q. What will happen to the universe on the Day of Qiyaamah? Will it be destroyed with the earth?

A. The earth will be destroyed completely. It is not known what will happen to our entire universe and the many other universes. Only Allah Ta'ala knows.

Q. It is said that duas are not accepted for 40 days when committing certain sins, e.g. drinking wine. Please explain.

A. If the person does not repent, then his dua will not be accepted for 40 days. If he repents, it will be accepted even before 40 days.

Q. I want to know about a counselling course for women. The instructor is a Muslim

woman from Islamic helpline in Lenasia. They are willing to teach me and others at home once a week. The course consists of 5 or 6 lessons. After one finishes the course, one will have to do 15 hrs of practical training at their offices. I did request that can the practical training be done here as well, but I don't know if they will agree. Should I do this course?

A. This drivell course is a stunt of Iblees. Do not pursue this futile, spiritually destructive kuffaar orientated course. Their type of counselling is spawned by the nafs.

Q. In the case that I am selling products for a supplier as his representative, do I have to hand the full price received to him and wait for my wage/commission, or can we make an agreement that I can keep any surplus I made from the price he requested?

A. This deal is not permissible. Whatever amount over and above the stipulated price is received also belongs to the supplier.

Q. Is it permissible to eat paan (beetleleaf) which is the norm for people in India and Pakistan?

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A. While paan is halaal, it is a repugnant habit. Paan is an addiction in Bangladesh, India and Pakistan. They render the streets filthy with their paan-spitting all over the show.

Q. Is shaping of the eyebrows permissible?

A. Shaping eyebrows is not permissible.

Q. The Islamic Helpline of the Fordsburg Jamiat has organized a sort of a picnic programme for old women. About 120 will be participating. A 'special' day will be spent in amusements and merrymaking at Garden World in Muldersdrift. They are calling for donations. Is it permissible to donate for this event?

A. It is not permissible to financially or in any other way support this so-called 'islamic helpline' for the haraam outing of *fisq* and *fujoor* which is being organized for the aged women who are in close proximity of their graves. These old grannies are imbecile and stupid, hence they toe along with stupid molvies to ruin their Akhirat. The NNB jamiat (No Name Brand jamiat) of Fordsburg is notorious for haraam, merrymaking functions of *fisq* and *fujoor*. The juhala, fussaah and fujaar of the NNB jamiat are amongst the worst *Mudhielleen* (those who misguide and lead to *Jahannam*) with which the Muslim community of South Africa is divinely cursed. Instead of helping them along the way to Jannat, this miscreant entity is luring the old women to *Jahannam*. The outing is in stark conflict with the teaching and spirit of the Deen.

Q. Before her marriage, a woman was in love with another man. However, circumstances did not allow them to be married. The man had given the woman a pendant as a gift. She kept this item with her even after she was married. She occasionally looks at it and reminisces over her past relationship. She has now several children, yet she remains attached to the pendant. Is her act permissible or impermissible?

ble?

A. The woman's act and attitude regarding the necklace are tantamount to *zina*. Each time she looks and touches it and reminisces about her past haraam relationship, she is being unfaithful to her husband. This infidelity most certainly eliminates *barkat* and incurs the Wrath of Allah Ta'ala.

Q. If I recite Surah Waaqiah in the Sunnat Salaat of Maghrib, will I receive the virtues mentioned about this Surah?

A. Reciting Surah Waaqiah out of Salaat during Maghrib time is a separate *amal*. Its virtues are restricted for reciting it separately out of Salaat.

Q. Is Zakaat payable on the money in a provident fund?

A. Zakaat is not payable on money in the provident fund. Zakaat will be payable only when one takes possession of the money.

Q. My husband had not informed me of the serious sexual malady he was suffering from since before marriage. I discovered this the very next day after the Nikah. Was the nikah valid?

A. While the nikah was valid, if the husband had concealed his serious physical maladies prior to marriage, then the wife can apply to the local Ulama Council for annulment of the Nikah. If she is not prepared to continue with the marriage, she should ask him to issue *Talaaq*.

Q. What is the Sunnah number of Taraaweesh raka'ts? Some say that it is preferable to perform Taraaweesh of 8 raka'ts at home.

A. 20 Raka'ts Taraaweesh Salaat are Sunnatul Muakkadah, not 8 raka'ts. It is best to perform it in the Musjid. One should not unnecessarily perform Taraweesh at home. The practice of the Ummah since the age of the Sahaabah was to perform Taraaweesh in Jamaat in the Musjid.

Q. When a gold coin is given as mehr, is it necessary to mention the value of the coin?

A. It is not necessary to mention the value of the gold coin.

BUKHAARI KHATAM

Q. What is the status of making Khatam of Bukhaari Shareef during times of anxiety and fear? This is being promoted in certain quarters.

A. While making khatam of Bukhaari Shareef in the manner described, is permissible initially, it can develop into *bid'ah*. It is not an act of Ibaadat substantiated by Shar'i Nusoos. Furthermore, such a khatam should be a private affair, and not transformed into a public function. In fact, even public and congregational Qur'aan Khatams are discouraged.

The khatam of Bukhaari Shareef is not Sunnah. The Sahaabah, Taabieen and Tab-e-Taabieen had no relationship with Bukhaari Shareef. Promoting this khatam is *bid'ah* regardless of seniors having practiced it. It has no basis in the Sunnah.

All acts of *bid'ah* were initially Mubaahaat introduced by the Auliya. They were such permissibilities which had no origin in the Sunnah.

It is unwise to promote this practice. It is essential to

adhere to Sunnah Athkaar and to Qur'aan Tilaawat in privacy, not in public and congregational forms. In times of anxiety, resort more to the Qur'aan Majeed, for Allah Ta'ala says: "*Behold! In the Thikr of Allah do hearts find tranquility.*"

Any practice which has no basis in the Sunnah should NEVER EVER be given preference over Sunnah Athkaar and Tilaawat of the Qur'aan and plain, fervent dua emanating from the innermost recesses of the heart. Regardless of who has innovated this practice, abstain from it. We should not worship seniority. We respect and honour all our Akaabir. But fettering us to the Shariah, the Qur'aan prohibits us from emulating the Bani Israaeel about whom the Qur'aanic stricture is?

"They took their ahbaar (scholars) and ruhbaan (buzrugs) as arbaab (gods) besides Allah, and also for Maseeh, the son of Maryam (they took as a god)."

Only the weight of the gold coin should be known. If it is mentioned *krugerrand*, then the weight is obviously known. The value fluctuates, hence it is of no significance.

Q. A person while drinking water or juice says jokingly that he is drinking wine. Has he sinned?

A. Yes, he has sinned. If someone while drinking water says that he is drinking wine, then he is committing a grievous sin, and it will be recorded that he is drinking wine although it is water or juice. It is haraam to make jokes with haraam and halaal matters. The Deen is not for joking and trifling. Joking with Deeni issues is a *kabeerah* sin.

Q. A Muslim brother entered a clothing store with a packet of goods (clothing) in his hand worth R510 which he bought from another store. As he en-

tered, he asked a worker of the store where he may leave his parcel. The worker said that he should leave it on the floor and showed him a corner to leave his packet.

He then went in the store and the worker was showing him the clothes, sizes, etc. When he returned, he saw his parcel/packet of the clothing was missing. Is the store responsible? Is the worker responsible? Or is it the customer's own loss?

A. The worker is the wakeel of the store. He instructed the customer to place his parcel in an unprotected spot, hence the store is liable to pay the customer for the loss.

If the worker had acted negligently, then the store can ask him to pay. But if the worker's act was in terms of the policy of the store, then he may not be held liable.

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The customer is not liable because he had assumed that the spot was a safe place to put his amaanat. He assigned it to the custody and care of the store.

Q. The issue I was crying about stems at a body corporate meeting, where this Jamaat gang controls the vote. I had a flat in the complex. The Mola-na of the Musjid also has two flats in this block. He was caught by a Hindu stealing electricity from the garage!

And he is the chief imam of the Musjid. Can I make my Salaat behind this thief?

A. The theft of the electricity from the garage is obviously haraam. The thief has usurped the rights of the other tenants who all share to pay the electricity bill of the block of flats. Nevertheless, Salaat behind even a faasiq is valid. Someone should proffer naseehat to the Imaam to induce him to make good the rights of the tenants he has usurped.

Q. Is da'wat compulsory lifelong? Is it Fardh or Sunnah?

A. The meaning of 'da'wat' is misunderstood by most people. Da'wat means to call people to rectitude – to the right path with naseehat (advice and admonition).

A father has to practise da'wat to his children lifelong; a husband to his wife; a Shaikh to his mureeds; an Ustaadh to his students, and everyone who has subordinates, to them. Such da'wat is lifelong.

A brother should always make da'wat to his brothers and sisters. A Muslim should make da'wat to his friends and relatives wherever he is able. Wherever possible, non-Muslims should be invited to Islam.

Da'wat does not mean only Tabligh Jamaat style da'wat. The da'wat of the Tabligh Jamaat, if done correctly within the confines of the Shariah, will be permissible, not compulsory as is baselessly claimed by tablighis.

Q. Why do women of today, especially the 'deendar' (relig-

ious) ones shout so much at their small children for every thing? They say that the children are too disturbing and refuse to listen. The victim children are from 4 years of age. What is the cure for such impatience?

A. The reaction of people/parents to their small children's natural misbehaviour is the effect of jahaalat. They were not taught better in their homes by their parents. Then they lack genuine Deeni Ilm and Tarbiyat. Aggravating the issue is western kuffaar influences. They are exposed to kuffaar reading material, television, and the shaitaani social media which predominate their lives. What goodness can be expected from people whose baatini outlook is kuffaar?

Their 'deendaari' is an outer, superficial façade devoid of genuine Deeni akhlaaq. Look at their functions, their mock types of purdah, their corrupt monetary dealings, etc. There is extremely little Deen in the lives of Muslims today. Nothing better is to be expected.

Parents and teachers generally punish their children to find an outlet for their anger. The intention is almost never to correctly discipline. Parents and even Madrasah Ustaadhs do not provide ta'leem and tarbiyat. They merely vent their anger satanically. The moral and Deeni betterment and benefit of the child is the furthest from their minds when they resort to punishment. This attitude is haraam. Instead of providing tarbiyat, they commit zulm on the children.

There is no cure for the diseases of Muslims. They have an aversion for the Sunnah – for true Deen. The Deen is antique for Muslims of this day, hence there is no cure. Just look at the lives of even so-called Ulama.

Q. A brother in Australia intends to import halaal chickens from South Africa. Who are the reliable certifiers in South Africa?

A. All 'halaal' certified chickens from South Africa are HARAAM. Do not be deceived by 'halaal' signs and 'halaal' certificates. There is not a single reliable certifier. They all certify carrion. The people here have become addicted to consuming rotten, diseased carrion chickens passed off as 'halaal' by the agents of Shaitaan. SANHA, MJC, NIHT and every other member of this devilish cartel are in the carrion game for the haraam boodle which pours into their haraam coffers from the haraam certificate trade.

Q. Instead of making four raka'ts, the Imaam added a fifth raka't by mistake to the Zuhr Salaat. He made Sajdah Sahw. Is the Salaat valid?

A. If the Imaam had sat in Tashahhud in the 4th raka't, then the Salaat is valid. If he had not sat in Tashahhud in the fourth raka't, but completed the fifth raka't, then made Sajdah Sahw, the Fardh is then not valid. The Fardh has to be repeated in this case.

Q. A man is in heavy debt. However, he is able to pay in instalments He has a business and vehicles, a home and lives comfortably. A creditor wants to give him Zakaat with which he (the debtor) should pay him (the creditor). Will the Zakaat be discharged in this manner?

A. Although the stratagem is technically valid, it is inadvisable. It defeats the purpose of Zakaat which is primarily the right of the Fuqara. The debtor mentioned by you, eats well and lives well. The creditor is too selfish to be in a rush for his money which the debtor can pay in instalments. Morally, he licks up his own vomit by retaking his Zakaat in another form. If this creditor himself is not in financial straits, he should not resort to this ugly technicality. He will be greatly rewarded for allowing the debtor extension of time to pay his debt.

Q. During the last portion of Ramadhaan, Tahajjud is performed in Jamaat in the Musjid. It is called shabeenah. Is

SALE OF LIVESTOCK

Q. Is it permissible to sell livestock to non-Muslims? Can animals be sold to non-Muslims for breeding purposes? Some Ulama say that it is permissible.

A. Livestock may not be sold to non-Muslims. They will obviously kill the animals in their haraam manner. Animals should not be sold to non-Muslims for even breeding. The ultimate objective is to kill and eat the animals. For monetary gain, one should not be a party in the commission of zulm.

Even if some molvis say that it is permissible, do not follow them. The dry legalities and technicalities should be blended with Islamic morality. The objective of our presence on earth is to prepare for the Akhirat and this is possible only by adorning ourselves with Islamic morality (Akhlaaq-e-Hameedah). It does not behove a Muslim to become a cog in a system which incorporates zulm. Therefore, it is not permissible to aid in this system even if one does not do so directly.

this Sunnat?

A. It is bid'ah. According to the Hanafi Math-hab, Tahajjud or any other Nafl is not permissible in Jamaat at any time of the year. The practice is not allowed in terms of the Hanafi Math-hab.

Q. In our Musjid a fee is charged for performing nikahs. Is it permissible?

A. It is not permissible to charge fees for performing nikahs in the Musjid. These fees should not be used for the Musjid.

Q. How should the Takbeer be recited on the Days of Eid at the Musjid? In West Africa, the takbeer is recited loudly in the Musjid on both Eids.

A. According to the Maaliki Math-hab, the takbeer shall be recited audibly in the Musjid as well on both Eids.

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Q. It is claimed that the chickens wake up after stunning, hence they are alive when slaughtered. A senior maulana says that the chickens are halal.

A. Do not be fooled by these agents of Iblees. If this 'moulana' had any seniority in his brains, he would not have disgorged rubbish and drivel to justify the slaughter of Iblees. Even if the chickens 'wake up' after stunning, do not consume them after they have been subjected to this haraam treatment. The moulanas and Muslims have become completely desensitized. Haraam has become to be accepted as a valid, permissible practice. Ignore what the senior mufti says. He has lost perception of the Shariah, hence he speaks drivel.

Q. What is the Shariah's view regarding tourism? What about the 'Three Haram Tours' which are so popular nowadays?

A. Tourism is satanism. It is not permissible. The 'three haram tours' are part of this satanism. These tours are part of Jahannam. Rasulullah (Sallallahu alayhi wasallam) said that journey is a portion of the Fire. Deficiency of Imaan and insensitivity to the woes of the Ummah induce people to indulge in satanism in the name of the Deen.

Q. Are clothes with animate objects permissible for children?

A. Clothing with animate objects are haraam. Red, yellow and feminine colours are not permissible for boys.

Q. Are clothes and shoes with Nike logos permissible for children?

A. Nike clothing and all clothing with kuffaar logos are haraam for even children.

Q. Is it permissible to buy a property off plan? The property has not yet been built.

A. Buying a property off plan is baatil. It is not permissible. It is a sale of a non-existent item (Bay'ul Ma'doom).

Q. Is Salaat performed behind a Barelwi valid or not?

A. Answering this question,

Hadhrat Maulana Ashraf Ali Thanvi said: "Yes, it is valid. Although they proclaim us to be kaafir, we do not say that they are kaafir."

Q. What is the difference between Makrooh Tahrimi and Haraam? Is smoking haraam or makrooh? Some muftis say that it is makrooh, not haraam.

A. Both Makrooh Tahreemi and Haraam are practically the same. The consequence of both Haraam and Makrooh Tahreemi is the Fire of Jahannam. Those who say that smoking is Makrooh Tahreemi also mean that the smoker is destined for the Fire of Jahannam. They do not mean that smoking is permissible. The technical meaning of Makrooh Tahrimi is applied for this type of prohibition.

Q. Please comment on the conference of 26 Ulama. A number of resolutions were passed. What is the Shariah's view regarding such Ulama conferences?

A. The meeting of the 26 Ulama was an exercise in futility and stupidity. These Ulama themselves have lost their Deeni bearings. Their resolutions are all full of sound and fury signifying nothing. Nothing beneficial will ensue from the lifeless resolutions.

They acquired the method of passing resolutions from the western kuffaar. They follow the Yahood and Nasaara into the 'lizard's hole'. This is not the way to conduct a Deeni shura. The Ulama themselves are lost and astray. The Ulama today have become experts in squandering money- public funds - in futile conferences where they indulge in feasting and merry-making. They talk nonsense for a while, then pat themselves with congratulations believing they have made great achievement at their conference of futility where they passed ineffective resolutions western kuffaar style.

The obligation of the Ulama is only *Amr Bil Ma'roof Nahy Anil Munkar*, and for

THE PAAK CHAMBER POT

Q. Utensils in hotels and self-catering places are also used to serve haraam meat, pork and alcohol. After washing these utensils thrice, can a Muslim eat and drink from them?

A. Muslims whose hearts have been contaminated and hardened by flagrant sin, fail to understand this simple issue. About them, the Qur'aan Majeed says: "Then their hearts became as hard as stone or even harder. Verily from some stones (rocks) flow rivers, and verily some stones split open and water gushes out, and verily some stones roll from heights out of fear for Allah." Due to flagrant sin, fisq and fujoor, the hearts become desensitized, hence harder than rocks.

This issue may be better understood with an analogy. Without this analogy desensitized hearts will not understand. They argue that once the utensils have been washed clean, then using them should be permissible. The issue is not of permissibility or impermissibility. The concern

here is eating and drinking from utensils in which pork and liquor were served.

If a chamber pot which has been used for urinating in or even defecating, is washed thoroughly thrice or a 100 times with pure water, will it be taahir (clean / paak)? Obviously it will be clean. Will you now eat your porridge or drink your soup from this paak / taahir / clean chamber pot? Or will you consume porridge from even a brand new chamber pot which had not yet been used for its intended objective? If your heart can accept consuming food from a chamber pot which was thoroughly cleaned after having been used, then there is no problem for you eating from the aforementioned utensils. As for those who recoil at the idea of eating from such a chamber pot despite it having been rendered paak/taahir, for them it will be a 'kabeerah' sin to eat from the utensils of pork and liquor despite having been cleaned.

this duty they have to adopt the methodology of the Sunnah - the method of the Salafus Saaliheen.

Q. Is it permissible to use the funds of the Musjid for a secular school which the trustees call an 'Islamic' school? They have also ended the afternoon Maktab classes. Please comment.

A. It is haraam to use the Musjid's income for the secular school which is dubbed 'Islamic' school. In fact, it is not permissible to use the funds of a Musjid for even a Madrasah or for even another Musjid. These miscreant trustees are guilty of khiyaanat (abuse of trust) and fraud. It was wrong and not permissible to have terminated the afternoon Maktab classes which catered for pure Deeni education.

Q. Please advise regarding pol-

ygraph lie detector test in Islam. Are such tests valid?

A. In an Islamic court the lie detector will not be evidence. A conviction cannot be gained in terms of the Shariah by the use of this or any other type of device.

A. The Athaan at the graveside is bid'ah and haraam.

Q. Is trading in foreign currency permissible?

A. Trading in foreign currency is permissible only if both parties finalize the deal in the same session. Both parties must mutually hand over their currencies.

Q. What is the status of the 40 salaam and salaam being recited in the Musjids congregationally?

A. The 40 salaam and salaam are also bid'ah. They are imitating the Barelwi bid'atis in

(Continued on page 12)

STUNNING ANIMALS

QUESTION

I am confused regarding the *ittifaaq/ijmaa'* of the majority of Ulama. The Ulama are saying that since the majority is of the view that stunning animals is permissible, this will be the official ruling of the Shariah. There are other similar issues of difference as well. They say that since the majority is of the view that digital pictures are permissible, therefore, this will be the fatwa of the Shariah. They compare their *ittifaaq* with the *Ijmaa'* of the Fuqaha of former times. Please read the Fatwa of Darul Uloom Karachi. Please explain the issue of the *ittifaaq* (consensus) of the majority which I believe is being misinterpreted by the Ulama of the day.

ANSWER

1) The consensus (*ittifaaq*) of the majority of molvis on *baatil*, is the

ittifaaq of the *shayaa-teenul ins*. It is absolutely ridiculous to compare the consensus of today's ulama-e-soo' with the *Ittifaaq* of the *Jamhoor* of the *Mutaqaddimeen* era.

Ittifaaq of the majority on an issue which is explicitly in conflict with the *Nass* of the Shariah, is *ittifaaq* on *shaitaan*iyat and *baatil*.

In the absence of a directive of the Shariah – in other words, if there is no *Nass* of the *Mutaqaddimeen* on an issue which is a recent development, then the issue will simply be referred to the principles of the Shariah. If it is found to be in conflict with these principles, the fatwa of impermissibility will be issued. If there is no conflict, then obviously it will be permissible.

On a new expediency of this nature, e.g., per-

forming *Salaat* in a plane, so-called suicide bombing as a tactic of Jihad, printing the Qur'aan Majeed with machinery in which the ink used has alcohol, and no other ink is available, kangaroo meat, etc., etc., there is no *Nass* from the Fuqaha-e-Mutaqaddimeen. The Ulama will study such issues in the light of similar *mansoos juziyaat* and the *usool* of the Shariah, and issue their Fatwa.

In matters of this kind, there is bound to be *ikhtilaaf-e-raai'* (difference of opinion). It is not permissible to be bigoted and dogmatic and to claim that only 'my' view is the Haqq and the view of the others is *baatil*. But on issues on which there exists explicit rulings of the Shariah which have been trans-

mitted from the era of *Khairul Quroon*, the slightest divergence will be intolerable and unacceptable. Opinion and the consensus of the majority of donkey-molvis and sheikhs are the effluvium of the nafs and the stunt of Iblees.

Furthermore, the majority view in cases of this nature, i.e. new expedencies, being consensus of the jamhoor Ulama-e-Haqq of the time, will be acceptable while at the same time, this *ittifaaq* of the Jamhoor of the current era will not be binding on the dissenting Ulama. However, on issues where there exists *Nass* of the Shariah, any view which is in conflict, be it the opinion of the so-called jamhoor of the time, will be *mardood* and *mal-oon*, and those who follow such *baatil ittifaaq* will come within the scope of the Qur'aanic castigation: "They take their *ahbaar*

and *ruhbaan* as gods besides Allah and also (they take as god) *Maseeh*, the son of Maryam."

This type of *baatil ittifaaq* is on an issue such as stunning animals prior to *Thabah*. *Thabah* is *Mansoos Alayh*. The full tareeqah of *Thabah*, from beginning to end, is *Mansoos*. Changing any mas'alah in this system without valid Shar'i cause is *baatil* and *haraam*. It will be *Tahreef-e-Shariah* (interpolating and mutilating the Shariah). In terms of the *Nass* of the Shariah, inflicting injury on an animal prior to *Thabah* is *haraam*. The infliction of injury is of genus significance. It covers all forms of injury. Even the act of sharpening the knife in front of the animal which is to be slaughtered is prohibited. When such an indirect act which is not a

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MERCY

Hadhrat Sayyid Ahmad Kabeer Rifaa'i was a descendent of Rasulullah (Sallallahu alayhi wasallam). He was among the greatest Auliya. While at the blessed Qabr of Rasulullah (Sallallahu alayhi wasallam) for Ziyaarat, the mubaarak hand of our Nabi (Sallallahu alayhi wasallam) emerged from the Holy Grave to make *musaafahah* (shake hands) with Sayyid Rifaa'i.

Once Hadhrat Sayyid Rifaa'i saw a dog suffering from scurvy. The dog's entire body was afflicted with the disease. It laid sprawled on the ground. Taking pity on the dog, Hadhrat Sayyid Rifaa'i picked it up, took it home and tended to it with the necessary medication. After a few days the dog was fully cured.

Mercy is an intrinsic attribute of Imaan, while cruelty is integral to kufr. The greater the level of Taqwa, the more mercy will there be in the heart.

THE NOBLEST

"Verily the noblest of you by Allah are those of the most taqwa among you."

(Qur'aan)

On the Day of Qiyaamah, Allah Ta'ala will announce: "Call the people of Taqwa!" The Mutaqeen will be called and assembled by the Malaikah. Angels leading with flags will be followed by multitudes of the Mutaqeen who will be led into Jannat without *Hisaab*. Without any reckoning, they will enter Jannat. (May Allah Ta'ala include us among that most fortunate and most successful group of His devotees, Aameen).

licence for free and unrestricted roaming and prowling in the public domain.

As a punishment, Allah Ta'ala is now inflicting the phenomenon of *islamophobia* which brings humiliation and

CONSEQUENCES OF KUFR

In Baghdad there was a Muath-thin who fell in love with a Christian girl. He was so overwhelmed with the insanity of this love that he set up camp outside the residence of the girl. He remained there for a month having abandoned giving Athaan and performing Salaat.

One day the girl's father asked him to explain the reason for his prolonged presence. He explained clearly that he was in love with the daughter and he wanted to marry her. The father said that he will first have to comply with two con-

ditions: (1) Become a Christian, and (2) Tend to his pigs for 5 years.

This unfortunate man accepted both conditions. After expiry of the 5 years, he was married to the Christian girl. The very day he went upstairs to his bride, he fell and broke his leg. The injury could not be cured. Ultimately, it became cancerous and teeming with worms. People detested him, and the father expelled him from the house.

This murtadd suffered for a whole year on the streets and finally died a kaafir. He was the loser in both the dunya and the Aakhirat.

danger to Muslim women who deem it appropriate to wander around in public places.

When Muslims themselves indulge in flagrant violation of the *ahkaam* of the Shariah,

then Allah Ta'ala humiliates and punishes us in different ways. *Islamophobia* is one such way.

Muslims are deserving of the humiliation which they have invited with their rebellion against Allah Ta'ala.

NIQAAB BANNING

European countries and even the kuffaar government of Algeria have banned the Niquaab. Ostensibly the ban is a display of hatred for Islam. Nevertheless, the prelude for this banning is the abandonment of true Hijaab by Muslims themselves. As such, it is

a punishment of Allah Ta'ala.

Hijaab is not restricted to donning the Niquaab. Hijaab is a whole system which requires Muslim females to remain within the precincts of the home. Muslim women all over the world have completely abandoned Hijaab. In fact, they regard the niquaab as a

'hifz' MOCKERY OF THE QUR'AAN

"O my Rabb! Verily my people have made this Qur'aan an object of buffet (like a football)." (Al-Furqaan, Aayat 30)

This will be the lament of Rasulullah (Sallallahu alayhi wasallam) on the Day of Qiyaamah. This complaint will be against Muslims who subject the Qur'aan to nonsense, making it an object of entertainment and for the procurement of nafsani and monetary objectives.

Among the haraam nonsensical activities in this regard are:

- ♦ Qur'aan competitions
- ♦ Recitations by fussaag qaaris for public entertainment and monetary gain
- ♦ Youngsters taken to Madinah Munawwarah for an ostentatious Qur'aan khatam.
- ♦ Girls hifz parties

These activities are only one dimension of making the Qur'aan a nonsensical object for buffeting as if it is a football. There are other ways of forsaking, abandoning and buffeting the Qur'aan Majeed as well.

Qur'aan Competitions

Allah Ta'ala did not reveal His glorious Book for entertainment and for doling out prizes. Nor did Allah Ta'ala reveal the Qur'aan to be mocked and sung by fussaag an fujjaar qaaris for monetary gain and public entertainment. While the participants in these competitions – the faasiq reciters and the faasiq audience – believe that they are engaging in acts of ibaadat, they are in reality making a mockery of the Qur'aan Majeed by misusing and abusing it. Never was it revealed for such despicable purposes for which it is being employed nowadays.

The primary objective of the Qur'aan Majeed is to provide *hidaayat* (guidance) which is the way of salvation in the Aakhirah. With the Qur'aan the Aakhirah has to be secured.

Madinah Khatams

Another new bid'ah which has been developed by some morons motivated by takabbur and riya, is to take their young hafiz to Madinah to make a khatam in

Musjid Nabawi to enable them (the parents) to speak with stupid pride about their son having made a khatam in Musjid-e-Nabawi.

Nothing but ujub (vanity), takabbur (pride) and riya (show) impel the morons to embark on this wasteful exercise. From whence have they acquired this bid'ah? They are bereft of sincerity and aql (brains). If they are sincere they will not join the brotherhood of Shaitaan by being so wasteful, squandering so much money journeying to Madinah for an activity which has no Shar'i significance.

If parents are truly happy on the occasion of the Hifz accomplishment of their child, focusing on the wonderful treasure of reward awaiting them in the Aakhirah, they should acquit themselves with genuine *shukr*. They should express their heartfelt gratitude to Allah Ta'ala by means of giving Sadqah unostentatiously and silently to the Fuqara and Masaakeen. The practice of these jalsahs of riya and israaf, and

merrymaking parties are satanic functions which are organized at the despicable cost of making a mockery of Allah's Kalaam.

Girls Hifz

This too has become a practice of riya. It should be remembered that a girl is not an object of advertisement such as the females who are satanically utilized by the kuffaar to advertise and market commercial wares. The Muslim female is *Aurah* from head to foot, including her voice. But nowadays, jaahil parents are proud to crow like cocks and cackle like hens to inform the world of the hifz accomplishment of their daughters.

Ibaadat is not an act for advertisement. There is no need for the community nor for the neighbour to know if your daughter has become a haafizah. But today, this female accomplishment is advertised and broadcast even on the satanic radio and internet media to gain maximum publicity for the parents who stupidly bask in their stupid

pride.

Furthermore, parties are organized to give maximum publicity for the event and the accomplishment of the girl. Then to compound this villainy, the girl is showered with gifts as if she has become a bride. Was this the contemptible purpose for which she became a haafizah?

Does one perform Salaat, fast and make Tilaawat for gaining publicity? Are these acts of ibaadat for the acquisition of praise and accolades and monetary gifts and gains? Just as Salaat and Saum are private acts of ibaadat, so too is the accomplishment of Hifz. It is never the subject of a party and jalsah of riya, takabbur and israaf.

A girl has to be concealed, not projected and exhibited in public. The kuffaar exhibit their females in advertisements. Muslims are now advertising their girls via the medium of the Qur'aan Majeed. They utilize the Qur'aan Majeed to ruin and eliminate the *haya* (natural shame and Imaani modesty) of their daughters. This attitude and customs are most disgusting.

THE BRUTAL CHICKEN INDUSTRY

Brutality is an inherent attribute of *kufur*. chicks are brutally exterminated since long enough for gaining meat. Annually approximately 6 billion male slowly, making it too

THE TENDERNESS OF UMAR

Once Hadhrat Umar (Radhiyallahu anhu) expressed the desire for eating fish. His wife instructed the servant to go quickly with the camel to buy fish. The fish was brought. When the fried fish was placed before Hadhrat Umar (Radhiyallahu anhu) he asked: "How did you obtain the fish so quickly?" After his wife explained, he went outside to exam-

ine the camel. He found some perspiration on the ear of the camel.

He entered the house and said: "For satisfying the taste of Umar, the camel was subjected to hardship." Hadhrat Umar (Radhiyallahu anhu) took the fish, sold it in the bazaar and gave the money to the poor. In this way he compensated for having caused distress to the animal."

Also, they don't lay eggs. As a result of being economically unproductive, billions of these day old male chicks are horrendously killed.

The satanic ways of eliminating the chicks are either by suffocation, casting the live chicks into high-speed grinders

which turn the chicks into reptile food, and crushing them to death in just any way chosen by the Satanists.

This is the very industry which the shaitaani 'halaal' certificate vendors hallow. It is difficult to accept that the rock-hearted *ghutha* molvis and sheikhs of outfits such as SANHA, NIHT, MJC, etc. cherish any Imaan in their hearts. Their hearts are as Allah Ta'ala describes in the Qur'aan Majeed: "...Like stone or even harder..."

COLLECTING FUNDS

Hadhrat Maulana Ashraf Ali Thanvi (Rahmatullah alayh) said: service to the Deen. They should only publicly inform

"Collecting money (for Deeni projects) is not the function of the Ulama. Their function is to repose *tawakkul* on Allah Ta'ala, and for His Sake render people."

POLIO VACCINE DAMAGE

A large number of people gathered outside the health facility, the news channel reported. The protesters have set the Basic Health Unit (BHU) on fire. The administration has called in the police for security.

ZAKAAT ISSUES

Question

Please comment on the Zakaat article. Usually the rich person or one disbursing zakaat appoints those in charge of the 'organisation' as their wakeel to distribute their zakaat to anyone entitled to receive zakat. I find his article below confusing.

The article

Giving Zakat to Charitable Organizations

Some people broaden the scope of the word *fi-sabilillah*, which appears in the Qur'an al-karim, and include all *da'wah* organizations, from institutions to parties, in the meaning of it, and claim that zakat can be given to them.

Fi-sabilillah (that is, those who are in the way of Allah) is one of the eight categories of people mentioned in the Qur'an al-karim to be entitled to receive zakat. This category of people includes poor *mujaahideen* and the needy going for Hajj.

Hadrat Zahid-ul Kawsari states in his book *Makalat*, "No, it is not permissible to give zakat to charitable organizations. None of the *mujtahid* scholars said that it was permissible to give zakat to charitable organizations, and there is *ijma* on this. What later scholars say does not cancel *ijma*."

In *Badayi*, *fi-sabilillah* is explained as those who work in the way of Allah. For example, zakat can be given to students who learn Islamic knowledge, even if they are rich. It is written in *Durr-ul-Mukhtar*, "Those who teach and learn Islamic knowledge, that is, those whose job is to learn and teach Islamic knowledge can receive zakat, even if they are rich, because they do not have time to work and earn money." Hadrat Ibn Abidin explains these statements: It is stated in a *hadith-i*

sharif, "It is permissible to give zakat to a person who learns *ilm*, even if he has forty years' *nafaqah*."

In spite of these facts, many organizations open accounts at banks by the name of zakat fund, or they collect money in return for a receipt. In light of the foregoing, money given in this manner is not counted as zakat.

Hadrat Ibn Abidin says that the word *fi-sabilillah* is explained as all deeds for Allah in the book *Badayi* and quote from the book *Nahr*, "Scholars are unanimous in that, except zakat collectors, zakat can be given to any category of zakat recipients, on condition that they are poor. Besides, he quotes from *Zaylai*, "Zakat is not for purposes, such as to meet expenses of construction of mosques, bridges, and roads or to meet expenses of hajj or umrah, which is not considered *tamlik*." [Tamlik is to give zakat to a poor person's hand.]

In our country, there are dormitories, courses for learning the Qur'an, trusts, and charitable organizations which serve Islam and educate students who seek knowledge. An official from any of them should be appointed as the agent of a poor person. While a poor person appoints an official from any of these organizations to be his agent, he should say to him, "I appoint you to be my agent in order to receive zakat on my behalf and to give it wherever you wish." Or he can say briefly, "I appoint you as my general agent." Then the agent can spend the zakat he receives on the needs of students or organization. By doing so, one has both donated zakat to charity and has given zakat as prescribed by Islam.

Zakat is not given to organizations if one does not appoint an agent as explained above. In this case, it is not considered zakat, but *sadaqah*; one's debt of zakat is not considered to have been paid.

Question: A writer says, "Zakat is not given to organizations, even by way of appointment of an agent. If the person who receives zakat gives it to organizations, that zakat will not be valid." Is it not wrong?

ANSWER

Yes, zakat is not given to organizations even by way of *wakalah* (agency). However, if the person who receives zakat in any organization is poor or an agent of a poor person, there is nothing wrong with giving zakat to him. Zakat can be given to organizations only in this way. In this case, the payer of zakat gives it to a poor person, not to an organization. The poor one spends it as he wishes or donates it wherever he wishes. Whether he spends it on gambling or gives it to a charitable organization, zakat is still valid. If he spends it on a sinful thing, he will be responsible for it. Despite this, zakat is valid. Of course, it is better to give zakat to pious poor Muslims. If a pious poor person gives the zakat he received to a charitable organization, there is nothing wrong with it. He will earn *thawab* for this." (End of article)

Please shed some light on this matter?

ANSWER

1) The article on Zakaat is indeed confusing as you have mentioned. It is also contradictory due to the atrocious style of composition. A simple *mas'alah* has been complicated due to lack of proper understanding of the issue.

2) For the valid dis-

charge of Zakaat, the factor of *Tamleek* (making a poor Muslim the owner) is of imperative importance. Once a poor Muslim has been made the owner, not a mock 'owner' as some organizations and even *madrasahs* do, then that poor Muslim becomes the owner of the Zakaat. Once in his/her ownership the *sifat* (attribute) of the money is transformed. It will no longer be Zakaat. Thus, the gift of the poor person from the Zakaat he had accepted, may be accepted by a rich person.

3) Instructing a poor student to appoint a senior, especially an official of the organization, to be his agent to collect Zakaat and to dispose of it as he (the wakeel/agent) deems appropriate, is a mockery. The poor student becomes a mock owner. He has no right of refusing the instruction of the senior. Whatever the senior orders, he simply has to accept. The organization's official becomes the 'wakeel' by implied intimidation. There is therefore no true *Tamleek*, hence the Zakaat will not be discharged.

4) *Tamleek* is an imperative condition (*shart*) for the discharge of Zakaat in all the eight classes of recipients. All must be poor except the one class, namely *Aamileen*. The *Aamileen* are the Zakaat collectors appointed by the Khalifah or the Islamic State to collect Zakaat on animals (sheep, goats, cattle, camels, etc.) The *Aamileen* are not appointed to collect Zakaat on other kinds of wealth such as gold, silver, cash, stock-in-trade, etc.

The *Aamileen* are paid by the Khalifah from the Zakaat funds. A wage to suffice for their needs will be paid. It should be understood that the workers of or-

ganizations which collect Zakaat nowadays are never *Aamileen*. It is *haraam* to pay these workers with Zakaat funds. The Zakaat will not be discharged. Organizations such as *SANZAF* and *AL-ANSAAR* commit massive fraud and *khiyaanat* by extravagating millions of rands every year from the Zakaat they collect to pay themselves very very fat 'salaries'. In terms of the Shariah such payments are not salaries. It is abuse of Trust. It is *khiyaanat* – such *khiyaanat* which *Rasulullah* (Sallallahu alayhi wasallam) designated as a Sign of *Qiyaamah*.

5) Deviates such as these modernist organizations do broaden the scope of '*Fi-Sabeelillah*' to enable them to use and misuse Zakaat for just any charitable purpose. In projects such as *Musjids*, wells, boreholes, *Madrasahs*, etc. in which *Tamleek* does not take place, zakat may not be given.

6) The popular tafseer of *Fi-Sabeelillaah* is *Munqatul Ghuzaat* (i.e. *Mujaahideen* who are stranded / trapped or fighting in the Path of Allah whilst they lack funds) and *Munqatul Hujjaaj*, i.e. *Hujjaaj* who are stranded along the journey. Even if they are rich at home, they may be given Zakaat on the journey if they are stranded.

7) The class of *Fi Sabeelillah* appears in the relevant Qur'aanic Aayat merely for emphasis to highlight the importance of this class so that they are not forgotten nor excluded from the Zakaat distribution. Thus, even if a *musaafir* is not on a Hajj journey nor on a Jihad journey, he may be given Zakaat if stranded regardless of him having an abun-

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RADIOS - THE TENTACLES AND TRAPS OF IBLEES

Q. I have noticed that a Mufti when answering questions on a radio sometimes goes overboard in the way he talks to the ladies with some of his jokes and comments. I believe that this sort of behavior doesn't suit a Mufti Saheb. In fact he actually shouldn't speak to non-Mahrams. Am I correct?

A. Yes, you are 100% correct. He should not speak to ghair mahram females. These radios without exception, are all traps of Iblees. Regardless who the Mufti or the Buzrug may be, once he is on the radio, he is trapped in the tentacles of shaitaan. These radio stations are voices of Iblees. They propagate shaitaanityat and baatil under Deeni guise.

The mufti and molvi's Imaan is desensitized by the deluge of the zina voices with which they interact. Even their Aql becomes convoluted and filthied by the haraam female voices and other haraam paraphernalia associated with all these shaitaani radio institutions. When a mufti fails to understand the fitnah in the droves of females exhibiting their voices, and asking even questions which are in total conflict with Islam's concept of *hayaa*, then it speaks volumes for the degenerate state of his Imaan, and for his drift from Allah's proximity and his gravitation towards Iblees.

These women who come on air with their lewd questions posed shamelessly to males

who have lost their Imaani bearings, are like *zaaniyahs*. They have no Imaani shame. *Hayaa* is an intrinsic attribute of Imaan - of the Imaan of both males and females although the degree of *hayaa* is substantially more in females. But their surfacing on the channels of shaitaan is the evidence for the elimination of their Imaani *hayaa*.

Searching for aggrandizement, satisfying bloated egos, and pursuing other nafaasani and worldly objectives under Deeni cover are signs of Qiyaamah. It is haraam for a woman to ask questions over these Devil radios, and it is haraam for males to listen to their voices, and it is haraam for molvis to entertain their ques-

tions.

A LEWD HARAAM COMMENT

Q. A woman speaking on the radio to the mufti said that she was given a lift home from her work by a male co-worker. In the car he made sexual advances which she managed to somehow or the other ward off. In response, the mufti commented: "At least rape didn't happen." Many people were aghast at this lewd, lackadaisical, frivolous comment of the mufti. Please comment.

A. The comment was most unbefitting and lewd. In fact, it was a haraam comment. The degree of Imaani desensitization which eliminates Imaani inhibition to fisq and fujoor, with which the mufti suffers,

made him oblivious of the notoriety of his comment. Both the woman and the mufti are lewd. Undoubtedly the woman is a *zaaniyah* and the mufti fell in her trap. After all, Rasulallah (Sallallahu alayhi wasallam) said that women are *Habaailush Shaitaan* (the Traps of Shaitaan). When males engage women amorously and express themselves frivolously then understand the veracity of Imaam Ghazaali's observation. He said that when a man is enamoured and enticed by a woman then 80% of his brain cells become inoperative. Thus, the greater part of his brains is dead. He is spiritually blind and fails to understand what he blurts out to make a mockery of himself.

ZAKAAT ISSUES

(Continued from page 8)

dance of wealth at home.

8) In the Shariah, an 'organization' is a fiction. When Zakaat is given to an organization, it is entrusted to the persons who operate under the name of the organization. The trustees of the organization are the *wakeels* (agents) of either the Zakaat payers or of the poor. There is differences of opinion of the Ulama

regarding this *wakaalat*. Some Ulama are of the view that the officials of the organization are the wakeels of the Zakaat payers. This is the popular view. We too accept this view. Some Ulama believe that the officials of the organization are the wakeels of the poor. But this view is weak.

9) All our Akaabir Ulama who operated Madrasahs in Deoband, Jalalabad, Sahaaranpur, etc. are 'organizations' to whom the community

FRAUD ZAKAAT ORGANIZATIONS

Organizations which utilize Zakaat funds to pay themselves fat salaries and for other uses not permitted by the Shariah, are frauds according to the Shariah.

They perpetrate *khiyaanat*. Zakaat is not

discharged validly by these modernist organizations.

Their object is to collect money and live luxuriously off the Zakaat and Lillah proceeds. It is haraam to entrust Zakaat and Lillah funds

to such bodies.

Muslims should understand that Zakaat is a Fardh Ibaadat obligation which has to be discharged correctly otherwise the obligation will remain unfulfilled.

entrusts their Zakaat. The authorities of these Madaaris use the Zakaat according to their discretion in ways which ensures valid discharge of the Zakaat.

10) The view

(mentioned in the article) that Zakaat may be given to students and Ulama even if they are rich is *baatil*. Regardless of their involvement in Deeni activities, they may not be given

Zakaat if they are rich. 11) As long as the Zakaat is given to a reliable Deeni organization, not to modernist bodies consisting of juhala, the Zakaat will be discharged.

YAQEEEN

"Yaqeen is that you do not please people by courting the Wrath of Allah, and that you do not praise anyone for the Rizq Allah provides, and that you do not criticize anyone because of what Allah has not given you. Verily Rizq is not acquired by the greed of an avaricious one nor is it driven off by the dislike of anyone."

HADITH TRANSLATIONS

Q. I read a hadith in which it is mentioned that Rasulallah (Sallallahu alayhi wasallam) had allowed Hadhrat Aishah (Radhiyallahu anha) to let an adult be sucked by her. Please explain this

ZUHD-ABSTINENCE

Rasulallah (Sallallahu alayhi wasallam) said:

"*Zuhd in the world freshens the heart and the body.*"

Zuhd is abstinence from the world. Its soul is the expulsion of worldly

love from the heart. Its outer form (*zaahir*) is in simplicity and frugality. There are numerous grades of *zuhd*. In former times, numerous among the lofty degree of *zuhd* of the Auliya led them to

Hadith.

A. One of the greatest evils for Muslims in this era is the translation of Hadith books into English. As a result of these

pass their lives or a considerable portion thereof in mountains and in the wilderness.

The minimum Waajib degree of *zuhd* for every Mu'min is to ensure adoption of the Sunnah in entirety in every sphere of life.

English translations just every Tom, Dick, Harry, Jane and Janet, seek to probe the Ahaadith and subject same to their personal opinion. Many Muslims have lost their Imaan as a result of this satanic practice.

The Ahaadith require tafseer by qualified Asaatizah and this is a matter of academic import. We lack the time for technical discussions. Fur-

(Continued on page 11)

IFTAAR ISSUES

Q. I am personally involved every year to set up the dasterkhaan for iftaar. Myself and a few brothers get together and club in to finance a modest meal for the musallis. The total meal includes dates, samoosas and other such items and some items from the Honchos franchise. Many musallis also bring items from home as well. Any leftover food is taken by the students and others for Sehri.

a. This is done taking into account the hadith that mentions the reward

for feeding a fasting person.

b. We are close to the university and many students come for iftaar.

c. There are many less-fortunate musallis that come as well.

My question — Is it permissible to continue with this practice taking into account the intention and the students that attend the daily iftaar?

A. It is necessary to have knowledge of all angles pertaining to an act ordered by the Shariah. While the Hadith mentions the reward of feed-

ing fasting persons, it orders the method of Iftaar. Feeding people is not permissible in a way which is in conflict with an order of the Shariah. If there are genuinely poor people attending the Musjid, then bring food in disposable containers which they can take home. It should not be consumed in the Musjid. Iftaar has to be incumbent with only dates and water or only dates if available. Samoosas, haleem, etc. are not proper for Iftaar.

The students who come from the university should bring along

their own three or five or seven dates. They have thousands of rands to waste on attending haraam universities. They can make their own Iftaar arrangement with dates. At most, you may place some dates on a tray from which they can take and break their fast.

As mentioned above, give the less-fortunate musallis either some money which goes in preparing food in contravention of the Iftaar Sunnah, or give them food to take home where they can enjoy it with their family. It is not

permissible to feast in the Musjid especially at the time of Iftaar. About three minutes after the Athaan, the Maghrib Salaat should commence.

Discontinue the wasteful practice which negates the Sunnah practice. The intention may not be cited to abolish a practice of the Sunnah.

Q. I also collect monies for Haleem that I with some help from one or two other people go and collect on a weekly basis from the local SANZAF branch. This Haleem is distributed from our Jamaat Khanna. Again, the intention is as mentioned above.

My Question — Is it permissible to continue with this practice taking into account the intention and the many people who come to collect Haleem for iftaar?

A. The practice of

(Continued on page 12)

(Continued on page 12)

THE KUFR OF REJECTING HADITH

Q. Please comment on the following issue:

The Imaam of our Musjid stated in his Jumuah bayaan that according to the Hadith Nabi Isaa (Alayhis salaam) will kill Dajjaal with a sword. He

rejects the notion of all modern weapons disappearing and the sword, bow and arrow returning. The Imaam said that there will be so much peace on earth that a lion will not even eat a goat with which it comes into contact. After the Jumuah Salaat, outside the Musjid, a brother

criticized the Imaam, and said that there was no basis for such fiction. He said that it just does not make any sense. He said that Hadith is not Qur'aan, and it can be wrong. What is the status of the brother who rejects the Hadith?

A. This man must renew his Imaan. He negated

his Imaan by rejecting the Saheeh Hadith and accusing it of being 'wrong'. Western culture has convoluted and vermiculated his brains. Simply because his westernized brain is incapable of understand-

THE CURSE OF DEFEMINIZED WOMEN

Hadhrat Aishah Siddiqah (radhiyallahu anha) narrates: ***"Verily, Rasulullah (sallallahu alayhi wasallam) cursed the rajlah among women."*** (Abu Dawood)

The term *rajlah* is the feminine of *rajul* which means 'a man'. Thus, *rajlah* means 'a man-woman' or a defeminized woman or a masculinized woman. Hadhrat Aishah (radhiyallahu anha) said that such women were cursed by Rasulullah (sallallahu alayhi wasallam).

Women who emulate men in their appearance, dress, attitudes, etc., are termed *rajlah* and the *la'nat* (curse) of Allah, His Rasool and the Malaaikeh perpetually settle on these feminized or masculinized females.

A salient feature of such women is that they vie

with males in fields which Allah Ta'ala has ordained exclusively or primarily for men. They seek leadership and exposure.

They love public platforms and always crave to exhibit themselves in public. They are generally raucous, loud and immodest. They detest domestic work and the home-role which Allah Ta'ala has made Waajib for them.

They display the tendencies of lesbians and many of them are in fact lesbians or female homosexuals. They insist to be in the street and out of the home in conflict with Allah's prohibition:

"And remain (glued) inside your homes, and do not make an exhibition of yourselves like the exhibition (of the women of) Jahiliyyah."

(Qur'aan)

These specimens of humanity cursed by Rasulullah (sallallahu alayhi wasallam) have taken over from the kuffaar the slogan and concept of 'the equality of sexes', but there is no such stupid idea in Islam. While these defeminized women scream the slogan of 'equality of sexes', the Qur'aan explicitly and categorically affirms the superior rank of men and that males are the rulers of women.

The masculinized women try to push themselves into the forefront of spheres belonging to males in spite of Rasulullah's order:

"Put them (women) behind just as Allah has put them behind."

Women of this kind—masculinized women, defeminized women, women with lesbian

tendencies—who crave to stand shoulder to shoulder with men in the public howling slogans, form dangerous marriage partners. Men of Deeni conscience should be careful when choosing a marriage partner. It is necessary to watch out for these accursed tendencies and attributes before plunging into marriage.

Marriage with masculinized women can last only if the husband buckles and accept the role of a **dayyooth (cuckold)**. Under the domination of the masculinized woman, a man will have to agree to hand over his pants to the **'he-her'- to the rajlah mal-oonah** (the accursed male-woman).

All women who compete with men and endeavour to be in public at the helm are women of this ilk.

The ideal woman of the Qur'aan and Islam is described by the Qur'aan Majeed in the following glowing terms:

"(Such women who are) chaste, Simple and believing."

The attributes of uprighteous Muslim females are Imaan, chastity and simplicity. They are not like the accursed masculinized or defeminized women who love public platforms and who detest the home-role for which Allah Ta'ala has created them. When a woman detests her natural divinely ordained role, then she must necessarily be unnatural and abnormal. Since she imitates and emulates men of her own free accord, Rasulullah (sallallahu alayhi wasallam) cursed her. Such women need to reflect and understand the umbrella of divine *la'nat* which covers them.

MUFTI TAQI AND SMART PHONES

Offering some *naseehat* on the evils of smartphones, Mufti Taqi Uthmaani, said:

“The process of the smart phone has commenced. It has opened the door of immorality and misuse of the eyes. A man who happens to be a good Namaazi (performer of Salaat), pious and present in the first saff (row in the Musjid), sits in solitude employing his eyes in the disobedience of Allah Ta’ala. What a massive act of treachery! What a heinous act of khiyaanat (abuse of trust)! What a great act of disobedience!

It is not permissible for a man who is not confident of protecting himself against this fitnah to use such a phone. If he has confidence, then he may keep such a phone for beneficial purposes. However, there remains the danger of slipping at all times. The danger of misdirecting the eyes remains at all times (with the possession of a smart phone).

Therefore, Brother, reflect! How much is left of life? No one knows. Who knows when Maut will strike? Why destroy this bounty (of the eyes) bestowed by Allah Ta’ala? Over there (in Qiyaamah) one will be apprehended for this destruction. We do not ponder. It does not occur to us that one day there will be a reckoning for the misuse of the bounties of Allah Ta’ala.

We involve ourselves in these acts of corruption.

One day we shall be ushered into Allah’s Presence. A reckoning will be taken for every glance cast.The way of Taqwa is to strive in the Path of Allah Ta’ala.”

(End of Mufti Taqi’s *naseehat*)

OUR COMMENT

This belated lament of Mufti Taqi Sahib is an indictment of *khiyaanat* against him. The Mufti Sahib himself is guilty of treachery against the Shariah with his fatwa of permissibility of pictography on the basis of which numerous so-called ‘pious’ people and molvis have become addicts of pornography, movies and the deluge of pictorial filth disgorged by the internet media.

In his belated slating of smartphone *fisq* and *fujoor*, Mufti Taqi has resorted to the Fiqhi principle of *Sadd-e-Baab*, i.e. closing the door of fitnah. This principle entails the prohibition of even permissibilities which constitute stepping stones for evil and vice. This is a Qur’aanic principle based on the Aayat: “Do not approach near to zina.” The command is the prohibition of even permissible acts which open up avenues for *fitnah* (corruption and sin).

Mufti Taqi Sahib had displayed unacceptable obliviousness (*ghaflat*), to say the very least, in proclaiming digital pictog-

raphy, videography and the like halaal. At that time he had adopted self-inflicted blindness by consciously and totally ignoring this extremely important Qur’aanic principle on which many *ahkaam* of the Shariah are based, and which has to be incumbently employed to close the avenue of sin, transgression, *fisq* and *fujoor*.

Even if we momentarily and irrationally assume that Mufti Taqi’s intelligence was unable to fathom the simple Shar’i *dallaa-il* for the *hurmat* of all forms of pictures of animate objects regardless of the method of production, then too it is totally unacceptable that a Molvi of his calibre who has a thorough grasp on textual (*zaahiri*) Deeni knowledge, was unaware of the preponderance of *fisq* and *fujoor*, pornography and the like which bedevil internet media. It is unacceptable that this senior Mufti was ignorant at that time of the *Sadd-e-Baab* principle, and that he stumbled upon it at this belated hour on the verge of Barzakh.

Numerous moron molvis, crank peers, one-cent khalifahs and slaves of lust masquerading as *buzrugs* and whose *buzrughiyyat* is confined to the parameters of the beard, topi, kurtah trousers above the ankles and occupying the first saff in the Musjid, had extracted maximum mileage from

Mufti Taqi’s baseless, haraam fatwa of permissibility of internet and video pictures to cast aside whatever inhibition they had for haraam pictures. The consequence has been their addiction to pornography. Initially, they laboured in the self-deception of viewing only ‘educational’ and ‘religious’ content. In the process, shaitaan succeeded in convincing them to abandon the Shariah’s principle of *caution*. Thus they plunged headlong into the cauldron of *fisq* and *fujoor* without the least degree of restraint.

The opening of the avenue of *fisq* and *fujoor* by Mufti Taqi Sahib with his abhorrent fatwa of permissibility has extinguished all vestiges of Imaani conscience and inhibition of the false buzroogs, molvis and sheikhs. On this issue they all pretend to be the muqallideen of Mufti Taqi whilst in reality they are the muqallideen of Iblees. In this regard, Mufti Taqi played the role of an agent of Iblees whether knowingly or unknowingly.

Now, lost in his self-created cesspool of inequity, fitnah and fasaad for which he had opened the door, his belated lament regarding the smartphone falls on deaf ears. In the matter of abstention from corruption, no one is his muqallid, but in the matter of adoption of *fisq* and *fujoor*, the whole world of morons and Satanists

will announce their taqleed. Now he may rue his colossal blunder of having halaalized the fundamental basis of internet and video *fisq* and *fujoor*, namely pictures of people and animals. It is a ‘permissibility’ based on the silliest arguments which are insults to Ilm and Intelligence. We have published several booklets in refutation of the *khuraafaat* of Mufti Taqi’s weird and silly ‘proofs’ for permissibility of haraam pictography. These publications are available in hard copies and also on our website.

Whilst there is still life pulsating in the veins, Mufti Taqi Sahib can have hope of Allah’s mercy which will shower upon him if, despite this very late hour in life, he reflects and issues a bold and an unconditional retraction of the mammoth blunder he had committed in the halaalization of the worst kinds of *kabeerah* sins. At this late hour in life, there is still time and hope for making amends by means of *Rujoo’* (Retraction of the *baatil*). If he fails to take advantage of the fading opportunity of life, the consequences in Qiyaamah are too ghastly to contemplate. Just imagine the sins of millions who will argue their cases on the basis of Mufti Taqi’s halaalization of the *kabeerah* sin of pictures. May Allah Ta’ala save us all from the villainy of our nafs and the ploys and plots of Iblees.

STUNNING ANIMALS

(Continued from page 6)

physical act of injury is also prohibited, then to a far greater degree will the brutality of stunning be prohibited.

Now, since infliction of injury is haraam by the *Nass* of the Shariah, the *ittifaaq* of a whole world of moron molvis will be *baatil*, and it will

be haraam for even the *awaam* (the masses) to submit and follow. They will come within the criticism stated in the aforementioned Qur’aanic aayat.

Ittifaaq of Jamhoor never means validity of an *ittifaaq* which is in conflict with any *Nass* of the Shariah or which abrogates a Shar’i

hukm. Any *ittifaaq* of the jamhoor molvis of this era which gives precedence to a method or concept of the kuffaar over and above the method ordained by the Shariah, is *kufr*. Precisely for this reason has Hadhrat Thanvi (Rahmatullah alayh) said that approval of stunning is tanta-

HADITH TRANSLATIONS

(Continued from page 9)

thermore, the academic nature of *tafseer* is generally beyond the grasp of laypeople. Our advice is that

you should devote the time to tilaawat of the Qur’aan Shareef. Do not waste time reading translations of Hadith books.

mount to *kufr*.

2) We have as yet not read the fatwa of Darul Uloom Karachi. However, we must say that the fatwas issued by this institution are not neces-

sarily reliable. They condone *sareeh* (explicit) haraam practices, and they are adept in the art of *ta’weel baatil*. We have criticized Mufti Taqi on several issues.

Questions and Answers

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

(Continued from page 5)

this practice.

Q. Is it permissible to feed 20 people one time instead of 10 people 2 times to fulfil the Kaffarah of a broken oath?

A. It is not permissible to feed 20 people for the Kaffarah of the Qasam. The same person has to be fed two meals or the Sadqah Fitr amount must be given to one person. Each one of the ten persons should be given the Sadqah Fitr amount or be fed two meals.

IFTAAR ISSUES

(Continued from page 10)

haleem is in fact bid'ah if it will be served for eating in the Musjid/Jamaat khaanah. If it is intended for the poor to take home, then after Salaat it may be distributed. But under no circumstances should people feast with haleem in the Musjid before Maghrib Salaat.

Q. I contribute some Lillah money on a monthly basis to the local SANZAF branch. This money is used to cook food that is distributed to the needy.

My Question — Is it permissible to continue with this monthly Lillah contribution? My intention is to feed the poor.

I raise these questions

and ask for guidance as I'm concerned that although my intension may be good, I may be actually going against the Sunnah.

A. SANZAF is a modernist group of people who show scant concern for the masaa-il of the Shari'ah. We have always advised Muslims to refrain from contributing funds to SANZAF.

(Continued from page 1)

which it is imperative to abstain. The work of the Jamaat will be beneficial only if it is retained within the confines of the Shari'ah.

It is essential that Jamaatis understand that the Tabligh Jamaat is not the sole repository of *Najaat* (Salvation) as is being satanically propagated. The haraam extremism prevailing among the rank and file is actually the teaching emanating from the elders of the Jamaat. Stupid laymen acquit themselves as

THE TABLIGH JAMAAT OF AUSTRALIA

if they are great 'ulama'. The degree of arrogance and pride in the Tabligh jamaat is appalling and lamentable.

Your comment regarding the South African ulama is 100% correct. However, this rotten condition applies to almost all the ulama of all countries in this era. In terms of the description provided by Rasulullah (Sallallahu alayhi wasallam), "they are the worst of people under the canopy of the

sky". They betray the Deen, the Ummah, Allah Ta'ala and His Rasool (Sallallahu alayhi wasallam) with their haraam, stupid fatwas of liberalism designed for bootlicking to fulfil the demands of *hubb-e-jah* (love of fame) and *hubb-e-maal* (love of wealth). Thus they distort and mutilate the Shari'ah to justify their convoluted ideas and to argue away the prohibitions of Allah Ta'ala. They ruin the Imaan and

Akhlaaq of the masses. The Tabligh Jamaat has also been performing this evil function.

The Jamaat has become notorious for its *ghulu'*. Beware of such bigotry. Remain rigidly clinging to your six principles. The Tabligh Jamaat of this era has added an unwritten principle to their six. The seventh principle is *Ihaanatul Muslim*, i.e. to disgrace Muslims. Formerly they directed this shaitaniyyat to those Ula-

ma, even to Hadhrat Maulana Ashraf Ali Thanvi (Rahmatullah alayh), who are not associated with their specific tabligh methodology. They slanderously accused great Ulama of being anti-Tabligh. That is because they themselves do not understand the meaning of Tabligh.

As long as you remain within the limits of the Shari'ah, you will, Insha-Allah, be successful in your efforts and Allah Ta'ala will then reward you abundantly. Was-salaam

THE KUFR OF REJECTING HADITH

(Continued from page 10)

ing the power of Allah Ta'ala, did he criticize and reject the Hadith.

What exactly will be the scenario and the method of warfare during Imaam Mahdi's time, is known to only Allah Ta'ala. Whether all modern weaponry will disappear, is not known to anyone. Both versions are possible. But to reject the Saheeh

Hadith on the basis of one's stupid opinion impregnated with western kufr, is kufr which eliminates Imaan.

The man in his stupidity claims that the Hadith is not the Qur'aan, hence 'wrong'. Why does he also not say that the Qur'aan could be 'wrong'? What is the difference between the Qur'aan and the Saheeh Hadith? The Qur'aan in fact is Sa-

heeh Hadith. The Qur'aan was not revealed to this moron or to any of the myriads of zanaadiqah and rejectors of Hadith who claim to believe in only the Qur'aan. They are downright stupid. They do not know what they are disgorging. If Saheeh Hadith is rejected, then it is tantamount to rejecting the Qur'aan because the Qur'aan itself is Saheeh Hadith.

The Qur'aan was revealed to only Rasulullah (Sallallahu alayhi wasallam), not to the rejectors of Hadith. So just on what basis are they claiming the authenticity of the Qur'aan? This Qur'aan was not revealed in a compiled book form. Who compiled it, and how was it compiled? The rejector of the hadith should ventilate his brains to open up for understanding the driv-el kufr he has disgorged

about the Hadith.

He should renew his Imaan, repent and also renew his nikah if he happens to be a married man. While Allah Ta'ala Alone knows the state of affairs during the era of Imaam Mahdi (Alayhis salaam), the fact that Nabi Isaa (Alayhis Salaam) will slay Dajjaal with a sword is a Qur'aanic truth which is beyond the grasp of the putrefied brains of morons and zindeeqs.

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