



"VOICE of ISLAM"

PO BOX 3393 - PORT ELIZABETH - 6056 - SOUTH AFRICA VOL. 25 NO. 08



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

The Majlis

**SUBSCRIPTION RATES (2020)
TWELVE ISSUES**

South Africa.....R30
Neighbouring States.....\$15
All Other Countries.....\$20

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**Rasulullah (sallallahu alayhi
wasallam) said:
"Diseases are not contagious."**

NASEEHAT FOR MUSLIM DIVORCEES

**"VERILY, NASEEHAT
BENEFITS THE MU'MI-
NEEN" QUR'AAN)**

Every Muslim knows and understands that Islam is the Deen of Allah Azza Wa Jal, and that obedience to the commands and prohibitions of this Deen is imperative. It is essential that the difference between sin and rebellion be understood. While sinning against the Law of Allah Ta'ala renders the perpetrator a *faasiq*, he/she remains a Muslim. On the other hand, rejection of any tenet of Islam is rebellion which is *kufr*. Thus, the one who rejects any Law of the Shariah becomes a *kaafir* even if he/she does not commit it. Allah Ta'ala states in the Qur'aan Majeed:

"It is not lawful for a Mu'min (Believing man) nor for a Mu'minah (Believing woman) when Allah and His Rasool have decided an issue that they have any choice in any of

their affairs."

Allah Ta'ala also declares in the Qur'aan Shareef: *"Verily, By your Rabb! They do not have Imaan until they appoint you (O Muhammad!) the judge in their mutual disputes. Then they do not find within themselves any dissatisfaction with regard to what you have decided, and they fully (and wholeheartedly) submit (to your Ruling)."*

Thus, in a dispute, the Mu'min and the Mu'minah turn to the Shariah of Allah Ta'ala, not to the secular courts for relief and resolution. These Qur'aanic verses as well as many other Aayaat and Ahaadith make it abundantly clear that rebellion or rejection of Allah's Laws or even discontent and dissatisfaction against the Rulings of the Shariah are acts of *kufr* which eliminate Imaan. One who is guilty of such rejection /

dissatisfaction leaves the fold of Islam and becomes a *murtadd*.

Having understood the gravity of rejection of any *Hukm* of the Deen, we are directing this *Naseehat* in particular to Muslim divorced sisters who hasten to enlist the aid of the kuffaar courts to extract haraam money from their ex-husbands. When a marriage breaks down and ends in divorce, the Muslim woman should understand that she is still a Muslim. The acrimony and hurt which the breakdown of the marriage has caused should not impel her to barter away her Imaan, become a *murtaddah* and ruin her everlasting life of success, happiness and pleasure of the Akhirah for the sake of gaining the carrion of this world. Rasulullah (sallallahu alayhi wasallam) said: *"This world is carrion."* Life is short and miserable in this dunya. This world is an abode of trial and tribulation. Difficulties and misery should not be allowed to efface intelligence to cause the ruin of Imaan.

The divorcee should understand that when she proceeds to a non-Muslim court to gain custody of children, to gain maintenance and to claim half the estate of her ex-husband, she stands in open rebellion and violation of Allah's Laws. She stands in precisely the same position and adopts the same stance as Shaitaan had adopted when Allah Ta'ala commanded the Sajdah for Hadrath Aadam (alayhis salaam). There he stood erect among the trillions and trillions of Malaikah whose heads were all in prostration. The divorcee in the kuffaar court is in this shaitaani

category of rebellion. She is not only transgressing and committing a sin. By her demand that the secular court declares her Islamic marriage to be one in community of property, and that maintenance in conflict with the Shariah be fixed for her and the children, she flagrantly and rebelliously refutes and rejects the Law of Allah Ta'ala on these issues.

For the sake of laying hands on ill-gotten wealth belonging to her ex-husband, she rejects Islam's categoric laws on these issues, expels her Imaan from her heart and leaves the fold of Islam. She does so by rejecting Islamic Law and adopting *Jaahiliyyah* law. In this regard the Qur'aan Majeed warns: *"What! Do you search for the law of Jaahiliyyah (the law of the kuffaar)? And whose law is better than the Law of Allah for people of Imaan?"* Rushing to the kuffaar court to acquire rulings in terms of the law of *Jaahiliyyah* and *Kufr* merely to lay hands on haraam money, is tantamount to *kufr* – such *kufr* which expels one from Islam. Imaan is negated. Allah Ta'ala has ordained a Law to which all Muslims have to compulsorily submit. Refusal to submit to the Divine Law is *kufr*. It is essential that the divorcee who seeks the aid of the non-Muslim court for the acquisition of rulings in flagrant and violent conflict with the Shariah understands that she no longer remains a Muslim.

It is also vitally important for the Muslim community to understand that the woman who becomes *murtaddah* in this manner, should not be regarded as a Muslim. Nikah with her

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REVIVING THE DEAD JANAAZAH SUNNAH

Rasulullah (sallallahu alayhi wasallam) said:

"Whoever holds on firmly to my Sunnah at the time of the corruption of my Ummah, for him there is the reward of a hundred shuhadaa (martyrs)."

Among the Masnoon acts of the Janaazah (Burial) service is that the Janaazah be carried by four men. Others should walk behind and alongside the Janaazah. The details of this carrying system are described in the books of Fiqh and in even the elementary Maktab text books.

However, in some places this

Masnoon system has been totally displaced and a bid'ah style has replaced the Sunnah method.

LINING UP

People line up in two rows facing each other at the entrance of the qabrastaan. The Janaazah is passed on along the gauntlet like a bag of potatoes from hand to hand until it reaches the grave. This system is in conflict with the Sunnah which it displaces, and at the same time is highly disrespectful for the mayyit (deceased). According to the Shariah the way of respect for the mayyit is

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Questions and Answers

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Q. It is not possible to give ghusl or even perform Tayaammum on a person who dies with the coronavirus disease. The authorities do not allow it. What should we do?

A. Just make dua of Maghfirat for the mayyit. Repent and supplicate to Allah Ta'ala to be merciful to us by granting the country another government who will rule with justice and benevolence.

Q. Are teachers entitled to wages for not teaching during the lockdown period?

A. While they are not entitled, morally they should be paid if it is affordable.

Q. If sanitizer is used, will Salaat be permissible?

A. Sanatizers are najis. They contain 70% pure ethanol. It is necessary to wash the hands thoroughly. Salaat will not be valid.

Q. What is the punishment for a man who performs his Fardh Salaat at home although there is a nearby Masjid? This man has no valid reason for not going to the Masjid.

A. In a genuine Islamic state, males who absent themselves from Jamaat Salaat in the Masjid without valid Shar'i reason will be arrested, and if necessary, whipped. Rasulullah (Sallallahu alayhi wasallam) had once intended to burn down the houses of such men.

Q. What should I do on Fridays regarding Jumuah Salaat. More than two persons are not allowed to gather?

A. If you are unable to find some brothers to join you, then you have no option other than to perform Zuhr Salaat at home with your family. If more than two persons are not allowed to gather, and when we lack the Imaani stamina for opening the Musaaajid and performing Salaat therein, then the only alternative is Zuhr at home.

We are experiencing the beginning of Allah's Athaab about which we have been offering naseehat, advice and admonition for decades.

Q. Is it permissible to manufacture and sell alcohol-based hand sanitizer?

A. It is not permissible to manu-

facture and sell alcohol-based hand sanitizer.

Q. What is the Islamic view regarding the current corona epidemic?

A. It is a prelude to greater fitnah and Athaab. All calamities are from Allah Ta'ala and stem from our gross rebellion, transgression and reckless indulgence in fisq, fujoor, bid'ah and kufr.

Q. If I miss Awwaabeen Salaat after Maghrib, can I perform it just before Isha'?

A. Awwaabeen should be performed immediately after the Maghrib Salaat. It may be performed even before Isha'.

Q. If I give a quote for work on an old building, and I encounter obstacles and I overcome them by making changes, can I meet to the needs of what's to be done? In the process I incur more costs. Is it right or wrong to claim the extra costs? For example, I need to build two toilets and two showers but realised that the floor needs to be raised to meet the drainage outside drain, or I tile the showers and toilets although I did not mention this in the original quote. Can I ask for the extra cost?

A. It is not permissible to demand the extra cost if the changes and alterations were undertaken without the approval of the employer. If you unilaterally incur more costs, you will be liable for it. The original quote cannot be increased without the approval of the person who has employed you.

Q. When a woman performs Salaat, does she have to cover her feet according to the Maaliki Math-hab?

A. According to the Hanafi Math-hab it is not compulsory for a woman to cover her feet from below the ankle. According to the Maaliki Math-hab it is compulsory. Her Salaat will not be valid if her feet are not covered according to the Maaliki Math-hab. Covering here refers to the upper part of the feet, not to the soles of the feet.

Q. Should na-baaligh girls be sent to a madrasah?

A. Even non-baaligh girls should not be sent to madrasah.

SCHOOL IMMORALITY

"MUSLIM" GIRLS DRINKING LIQUOR AT SCHOOL PARTIES

Q. I have received reports of Muslim girls drinking alcohol at the matric parties. How should this evil problem be addressed? The Ulama should discuss these topics in their Jumuah talks.

A. The one and only way of saving children from the filth of immorality is to keep them at home, both boys and girls. If they attend these western brothels described as 'schools' and 'universities', then forget of helping them in any way. There is no way of helping a person who casts himself / herself into the cauldron of fisq and fujoor. The matter is aggravated manifold when even parents send their children to these evil dens of the devil.

While the Ulama should address this issue in their Jumuah bayaans for discharging their

obligation of *Amr Bil Ma'roof Nahyi Anil Munkar*, the rot of the filth of immorality in which the children are sinking deeper by the day, will not be cured. This tide of degeneration cannot be stemmed when parents themselves cast their children in the vortex of vice and immorality, viz. the immoral schools and universities where both Akhlaaq and Imaan are either in entirety deracinated or at a minimum filthied, ruined and putrefied.

Muslim school girls drinking liquor while inconceivable is the reality. Parents are 100% responsible for this state of kufr, fisq and fujoor which has ruined both the dunya and Akhirat of their children. On the Day of Qiyaamah, parents will rue the day they were born into this earth. There is no solution for the filth you have described.

They should be taught at home or in a home environment.

Q. Is it permissible to send a girl to an aalimah-operated madrasah?

A. It is not permissible to send a girl to even a so-called girl's aalimah madrasah.

Q. Is it permissible to use camel's urine as medicine?

A. Camel's urine, cow urine, sheep urine and every kind of urine are najis and haraam. It is not permissible to use urine for medicine.

Q. Is it permissible to teach Hifz to a boy who shaves his beard?

A. It is never permissible to teach Hifz to a boy who shaves his beard. In fact, the teacher will be guilty of a major sin for desecrating the Qur'aan Majeed in this callous and haraam manner. According to Rasulullah (Sallallahu alayhi wasallam) such an Ustaadh is like a person who garlands pigs with diamonds, pearls and gold.

Q. Should Durood be recited at the end of the first Kalimah?

A. It is not binding to recite Durood Shareef after the first Kalimah or after the Shahaadat Kali-

mah. It is permissible.

Q. What was the position of Salaat before Mi'raaj?

A. Before Mi'raaj, two Salaats were Fardh – Fajr and Asr. Prior to these two Salaat becoming fardh, Rasulullah (Sallallahu alayhi wasallam) would remain in the Cave of Hira in meditation for days and sometimes weeks. One day, just before Nubuwwat was conferred on him, while he was sitting outside the Cave washing his hands and face, Hadhrat Jibraeel (Alayhis salaam) appeared.

On this occasion, Jibraeel (Alayhis salaam) taught our Nabi (Sallallahu alayhi wasallam) the method of performing Salaat. On this occasion, the first 5 Aayats of Surah Iqra' were revealed. Rasulullah (Sallallahu alayhi wasallam) was also taught to recite Surah Faatihah on this same occasion.

Q. If Surah Naas is read in the first raka't and Surah Falaq in the second raka't will it affect the Salaat? Is Sajdah Sahw necessary?

A. While the Salaat will be valid, it is sinful to intentionally ignore the Masnoon sequence of

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the Surahs in Salaat. Sajdah Sahw is not incumbent.

Q. Is it permissible to attend the 'Legends of Islam' programme conducted by the NNB Jamiat under the bane, 'Deen Team'?

A. This so-called 'deen' team is actually Devil's Team. Iblees has them grimly in his grip, hence they organize flagrantly haraam activities in the name of the Deen. These fellows are agents of shaitaan, hence their brains always gravitate to haraam.

The so-called 'Legends of Islam' youth program is haraam. It is never permissible to attend and participate in this haraam programme which will pollute and destroy the sanctity of the Musjid and damage Imaan.

Q. Is it permissible to accept government pension?

A. It is permissible to accept state pension.

Q. My relatives belong to the Qabar Pujaari sect. What should I do at the funeral? Their funerals and burials are cluttered with bid'ah. Should I go to the cemetery for the burial of a relative when so much bid'ah will be practiced?

A. Join only in the Janaazah Salaat. Immediately after the Janaazah Salaat leave without participating in the bid'ah dua after the Salaat. Do not go to the qabrustaan.

Q. A son built a cottage on a plot of land belonging to his mother. He has rented out the cottage. To whom does the rental belong?

A. The son's house on his mother's land is just like his vehicle is parked on someone else's land. The construction of the house does not make the son the owner of the land. The land remains the property of the mother.

It is the mother's right to ask him to remove his building by demolishing it. Alternatively, he can sell the building to his mother. Or his mother may make a gift of the plot of land to her son, or sell the land to him.

The vacant cottage does not belong to the mother. It belongs to the son. The son has to enter

into a rental agreement with his mother. He has to pay rent for the use of the ground. Thereafter he can hire it out and collect the rental for himself. But he has to pay his mother rent for the plot. However, if his mother waives the rental, then it will be permissible.

If the mother had allowed him to build his house without a rental agreement for the plot, then rent is not incumbent on the son. On the other hand, if a rental was stipulated, then he has to pay it. It is Waajib to resolve the issue before the demise of his mother otherwise he will have a serious problem on his hands after her passing away. The land will belong to her heirs while the building on it will be his property. The heirs will be entitled to ask him to demolish the cottage.

Q. Loud laughter breaks the Salaat and wudhu. Does this renewal of wudhu apply only for Salaat? Before renewing wudhu, is it permissible to touch the Qur'aan?

A. Loud laughter in Salaat breaks the Salaat and the Wudhu. The wudhu is broken, hence the person cannot touch the Qur'aan. The wudhu has to be renewed.

Q. I am informed that nowadays, KFC in Saudi Arabia is being supplied with locally slaughtered chickens, not imported chickens. Is it permissible to eat KFC products if the chickens are local?

A. Besides the issue of Taqwa, the chickens of KFC even if local chickens are used, are haraam. The entire slaughtering system from A to Z is haraam. A haraam system cannot produce halaal chickens. These chickens are carrion. It ruins Imaan. Abstain from all commercially killed chickens. Abstain from all chicken and meat products in Saudi Arabia. The kuffaar regime in that country has totally putrefied the Holy Land. Never in Islam's history were the Holy Cities and Arabia so terribly polluted and contaminated with filth of every variety as is being perpetrated today.

Q. A Muslim expressed pleasure and praised another Mus-

THE BENEFITS OF HARAAM – A SHAITAANI SNARE

Q. Many Ulama argue that because of the benefits of television and similar devices, it is permissible to adopt these methods for propagating Islam. Is this reasoning compatible with the Shariah?

A. These 'ulama' are morons and agents of Iblees, hence their warped and convoluted reasoning. Their reasoning is compatible with Satanism. Never be cast in a quandary by stupid arguments of this nature. The criterion is only the Shariah, not the method of any person nor the tareeqah of any Buzrug irrespective of any perceived benefits in such methods which are in conflict with the Shariah. Our obligation is to present the Deen in halaal ways, and to leave the end result to Allah Ta'ala.

A prostitute embraced Islam after her relationship with the Muslim fornicator. If this Muslim man had not contacted and paid her for zina, she would still have been a kaafirah. It does not follow from this episode that it will be permissible to fornicate with prostitutes with the intention of da'wat to convert them to Islam. In fact, we are aware of such a case. A

non-Muslim female professor at a university, accepted Islam after fornicating with her Muslim student whom she married years later.

Since this lady who had accepted Islam at the hands of the man who had fornicated with her, was very very intelligent, she communicated with *The Majlis*, and on our advice severed her relationship with the Muslim man. Also, on our advice, she was transferred to another university. It is a long story. Nevertheless, she remains to this day a very pious lady whose conception of Islam was moulded by the ultra-orthodox *Majlis*. This never means that it is permissible to indulge in zina even if one has 100% absolute certitude of the woman embracing Islam.

Shaitaan is an extremely clever teacher. He lays his trap in Deeni hues. The benefits or perceived benefits of haraam television NEVER halaalizes this snare of Iblees.

Our obligation is submission to the Shariah, and not to violate the Shariah on the basis of stupidities urinated into the brains by Shaitaan.

lim's kaafir hair style. What is his status?

A. The person who expresses a like for a kuffaar hairstyle should renew his Kalimah. He should make Taubah.

Q. Explain Islam's concept of feminism?

A. There is no concept of stupid feminism in Islam.

Q. What should one do if the Athaan is being called as one is about to enter the bathroom/toilet?

A. Do not to enter the bathroom unless compelled by dire need.

Q. Is it permissible for children to play board games with a dice?

A. Board games are haraam. The *Akhlaaq* of children should not be despoiled with haraam. These games are haraam with or without dice.

Q. Is it permissible to give cats

haraam catfood?

A. It is not permissible to feed cats, dogs or any animal with haraam food.

Q. Jamiatul Falaagh Muslim Burial Service attends to the Janaazah service of Muslims who have joined them. A monthly fee (R40) is paid for life, that is, for as long as a person is alive. They will attend to everything related to the funeral and burial. Is it permissible to join this organisation?

A. Although the burial society serves a very good and beneficial service, the contract between the society and the members is haraam. Their current contract is insurance which is haraam. They should design a contract which is in conformity with the Shariah.

Q. A Muslim businessman has asked a Muslim female cus-

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tomers for a sexual favour in lieu of some business information. Please comment.

A. What is so surprising in the request of the faasiq/faajir businessman? This is the norm in this rotten society. The woman herself is lewd having prostitute tendencies, hence the audacity of the faajir. If she was not a faasiqah / faajirah herself, she would not have found herself in the zina situation with the shaitaan. Norms of this kind are the logical consequences of rebellion against Allah Ta'ala. When Allah's Law of Hijaab is abandoned and even scorned and mocked, then it is illogical and stupid to express annoyance at shaitaani advances of the kind mentioned in the question.

Q. Did our Nabi (Sallallahu alayhi wasallam) ever eat beef?

A. Yes, he did. Hadhrat Jaabir (Radhiyallahu anhu) narrated: "Rasulullah (Sallallahu alayhi wasallam) slaughtered a cow on the Day of Nahr (as Qur'baani) for Aishah (Radhiyallahu anha)." (Saheeh Muslim)

Hadhrat Aishah (Radhiyallahu anha) narrated: "Beef was brought to the Nabi (Sallallahu alayhi wasallam)." (Saheeh Muslim)

Q. Can Aqeeqah be made in a cow?

A. A share in a cow will be valid for Aqeeqah. The whole cow will also be valid.

Q. Should the hair of the baby be shaved before the Aqeeqah?

A. The hair may be shaved before the Aqeeqah

Q. What is Mudhaarabah?

A. Briefly, Mudhaarabah is a partnership. The one partner provides the capital while the other partner is the manager. The provider of the capital is called the *Rabbul Maal* and the manager is called the *Mudhaarib*.

Only the Mudhaarib operates the business. The Rabbul Maal does not participate in the running of the business.

The percentage profit-sharing has to be agreed and fixed before initiating the business. The Mudhaarib is entitled to only his share of the profit.

He may not take a 'wage' from the business.

Q. When a person leaves home on a journey, when can he begin Qasr Salaat? Can he perform it before 77 km?

A. Qasr Salaat (the Salaat for the traveller) commences immediately when he is outside the city limit / boundary. The condition is that when leaving home, the intention should be to travel 77 km (48 miles) or more.

Q. Does a homosexual remain a Muslim?

A. As long as the person who commits homosexuality accepts that he has sinned and he believes that this evil is a sin, he remains a Muslim. He has to make Taubah (Repent), and warned not to repeat the evil.

Q. If a woman is in her monthly cycle can she visit the graveyard?

A. It is not permissible for women to visit the graveyard even if they are not in their monthly cycle. Rasulullah (Sallallahu alayhi wasallam) said: "Allah curses the women who visit the graves."

Q. Is it permissible for a woman to use black hair dye?

A. It is not permissible for a woman to dye her hair black.

Q. What is the status of a person who says that he does not believe in the Sunnah? He believes in only the Qur'aan.

A. A person who says that he believes in only the Qur'aan, not in Sunnah is undoubtedly a kaafir. Such a person in fact rejects the Qur'aan and the greater part of the Deen. Nowhere does the Qur'aan mention that there are five Fardh Salaat, nor does the Qur'aan mention the number of raka'ts, nor the method of performing Salaat. In the same way, the Qur'aan does not mention the thousands of masaa'il related to all acts of ibaadat and to all others spheres of life.

Q. How long are parents responsible for the morals of their children?

A. Parents are responsible for the morals of their children even if the latter are adults and married. The responsibility begins from the day the child is born and endures throughout the life of the parents. Whenever the

NABI ISAA- HIS MIRACULOUS BIRTH

Q. A friend says that the birth of Nabi Isaa (Alayhis salaam) was not miraculous because according to the scientists it is possible for a woman to give birth asexually, i.e. without the normal and natural way of reproduction. What is the status of this friend? In Ma-aariful Qur'aan there is corroboration for the asexual theory expounded by the scientists.

A. Your friend has committed kufr. He should repent and renew his Imaan. Regardless of something being the effect of Allah's created natural laws, if that thing comes into existence at the command of Allah Azza Wa Jal, without the operation of the natural laws, it will be a miracle. For example: A woman is barren and cannot beget children. She has been married for more than 30 years, but no children. Then a Buzrug made Dua for her or gave her a Ta'weez. As a result, she conceived and gave birth to a child. This child is the effect of a miracle although medicine did not have the ability to cure her barrenness.

The possibility of a woman giving birth to a child without the intervention of a male is contrary to the natural laws created by Allah Ta'ala. Human beings are not asexual. Thus, there are no recorded asexual births. And, if there is

any such record it will be extremely rare, and it will be classified as abnormal.

Regarding Hadhrat Nabi Isaa (Alayhis salaam), he was not the product of any asexual trait in his mother, Hadhrat Maryam (Alayhis salaam). Prior to being conceived, his mother was informed by the Angel that she will be giving birth to a child by Allah's command. Thus, regardless of the extremely rare existence of the asexual factor in human beings, the birth of Hadhrat Isaa (Alayhis salaam) is Miraculous in view of it being by the direct command of Allah Ta'ala.

It is normal and natural for rain to fall from the sky. However, during a severe drought when there is no hope whatsoever for rain, if a Buzrug makes dua and the rain pours suddenly in torrents in response to his dua, it will be said that it is a miracle despite rain falling from the sky being a natural phenomenon.

What is written in Ma-aariful Qur'aan and other Tafaaseer is merely to show to the atheists that such a birth is not an impossibility even according to natural laws, hence rejection of Hadhrat Isaa's miraculous birth is an exhibition of gross morosity, and scientists who are among the worst morons are in rejection of even the Existence of Allah Azza Wa Jal.

child, be he 50 years old, acts in conflict with the Shariah, it is the obligation of parents to offer *naseehat* (advice) which will include reprimanding, etc.

Q. Is surrogacy permissible?

A. Surrogacy is haraam. There is no scope for its permissibility in Islam.

Q. Is there any explanation in the Hadith for the act called 'dèjà vu'?

A. There is nothing in Islam regarding 'dèjà vu'. It is unrelated to any Islamic teaching.

Q. Can we hang verses of the Qur'aan on the wall in the home for protection?

A. It is permissible to hang Verses of the Qur'aan Majeed

on the walls for barkat and protection, but not for adornment.

Q. The trustees have insured our Masjid. Should I perform Salaat in this Masjid or other nearby Mosjids?

A. The haraam act of having insured the Masjid does not affect your Salaat. You may perform Salaat in this Masjid or any other nearby Masjid. It will be the same. The trustees are Satanists for having committed this major sin. The sin is aggravated by the fact that the haraam insurance is for a Masjid.

Q. In Dubai I had an agreement with a developer regarding a property. The property

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would be handed to me in 2018, that is three years after signing the contract to build. I have paid a substantial amount in instalments. However, I am no longer interested in the deal. According to the laws in Dubai, I can cancel the deal if the house was not delivered in a year, and further, I can claim compensation as well. What is the Shariah's view?

A. If the house was not handed to you in 2018 as per your agreement with the developer, then you are entitled to claim a full refund of the amount you had paid. You may not claim any extra as compensation as allowed by the kufr law of Dubai. You are entitled to only the amount you had paid and that too if the developer is in violation of the agreement he had with you.

The laws of Dubai which are in conflict with the Shariah have no validity in Islam.

Q. This Tariq Jameel is causing massive amounts of Fitnah now and he is acting like a movie actor. He disgorges garbage. His talks and acts are nonsensical, garbage and satanic. Please comment.

A. We have commented much on the haraam shenanigan of this Dajjaal. Tariq Jameel is an agent of Iblees. The dunya is today awash with *fattaan* of this Ibleesi and Dajjaali ilk. Tariq Jameel, menk, Moolla and a gang of other deviates, zindeeqs, fussaag and fujjaar while masquerading like Muslims, are in reality the agents of shaitaan. They all are digging the foundations of the Deen with their Satanism.

Q. Is it permissible to send one's picture for marriage purposes to another country?

A. Most certainly it is not permissible to commit the *kabeerah* sin of sending a photo even for marriage purposes. Furthermore, photos are deceptive regarding appearance. We are aware of cases where marriages broke up due to having gained a distorted picture of the girl/boy from a photograph.

Besides this, a Muslim should understand that in this dunya he is being subjected to

trial by Allah Ta'ala. He will always find himself in a situation of conflict between the Deen and the nafs or the Deen and the dunya. If the dunya conflicts with Allah's Shariah, the Muslim should set aside the dunya without batting an eye.

Q. The proposal of a boy was accepted. After the acceptance, the boy developed a condition which can be nugatory of conjugal relations. Should the boy's parents inform the girl's father?

A. It is Waajib to inform the girl's parents of the development. Deception is haraam. In fact, the marriage could be annulled on the demand of the wife on the basis of deception.

Q. Will the following business model be permissible:

Seller 'S' lists a canvas wall art product for sale on his website which 'S' does not have possession over. Buyer 'B' purchases the canvas from the site by paying the full cost of the product.

Once 'S' receives the payment through Paypal or a similar service, 'S' places an order to the Manufacturer 'M' at a wholesale price.

'M' prints the design/art onto a canvas and dispatches/ships it to 'B', whilst 'S' keeps the difference between the listed price and wholesale price as profit.

The item listing/page on the Seller's site from where customers can purchase the product includes the following information:

*-Complete unambiguous description of the item being sold.
-A reasonably accurate time duration for the delivery is given.*

-It has been clearly stated/disclosed that, upon payment the item will be manufactured by the manufacturer and then delivered directly from the manufacturer to the customer. (Is this necessary?)

A. This deal is not permissible. It is not valid. Selling an item which does not belong to you nor has it even been manufactured, is not permissible.

Q. Is it permissible to eat vegetarian food at a non-Muslim restaurant which does not sell

JUMUAH MUBAARAK?

Q. Over the last few years with the advancement of technology, sending messages and remaining in contact with family and friends have become easy and convenient.

In recent years it has become the habit of family members to wish one another "Jumuah Mubarak" or "May your Jumuah be blessed and your duas accepted" or "have a blessed day filled with piety and ibadaat" etc., etc.

Everyone that I have asked know that this is not a sunnah act. So why do it? They reply that it is a way of showing love and care for family and close friends. People that receive such whatsapp messages say that they appreciate that the sender is thinking of them. Is this wrong and should we desist from sending Jumuah messages?

The following was a message sent to me:

Mufti Taqi on sending Jumu'ah Mubarak: (I'll paraphrase)

meat, chicken and alcohol?

A. It is not permissible regardless of the non-Muslim not dealing in haraam meat and liquor. There is no way of ascertaining whether all the ingredients used are halaal. Furthermore, eating with non-Muslims or in a kuffaar environment in public, is spiritually detrimental.

Q. In his fatwa Mufti Ebrahim Desai provides leeway for the permissibility of artificial insemination. Is there scope in the Shariah for permissibility of this immoral technique?

A. Unfortunately, Mufti Ebrahim Desai has become adept in the art of issuing zigzag fatwas. He has fallen from the grace of Haqq. His conclusion regarding there being leeway for artificial insemination is satanically corrupt. Insha-Allah, a detailed response to his zigzagery shall be published.

Q. Do souls have a choice of choosing the bodies they wish to inhabit?

A. Souls are the creation of Allah Ta'ala. He assigns souls to

"Nowadays it has become very common that people spread messages of Jumu'ah Mubarak especially on social media. 25yrs from now people will think it is compulsory or some form of Sunnah and they will begin to belittle those who don't say it or send it. This is wrong. Allah's Rasool never did this, nor did the Sahaabah.

This is becoming a new bid'ah of our time. We don't need to say Jumu'ah Mubarak to anyone and if anyone sends us a message, we should clarify this to them. Every bid'ah starts with very small things but later develops into a very big fitnah."

Please comment. Is this practice valid in terms of the Shariah?

A. Mufti Taqi's answer is adequate. It is not valid nor is it permissible to fabricate this or any other similar practice into the Deen as if it is an act of ibaadat.

bodies or leaves them without physical bodies. Souls do not have the choice of deciding which bodies to inhabit. The decision is Allah's decree.

Q. The boy and the girl are in different cities. Can marriage be conducted over the phone?

A. Marriage over the phone is not valid. A simple way is to appoint someone to be the girl's representative. She may instruct someone over the phone to have her Nikah performed to a certain man. Her consent can also be sent by e-mail.

Q. Is it permissible for a husband or a wife to hold onto memories of their past including letters and photos of past girlfriends or boyfriends, knowing that if your spouse comes to know of it, he/she will be hurt?

A. It is haraam even if the spouse does not learn of this evil, and even if he/she is not hurt. Such memories are in the category of zina of the mind and heart, and in terms of the

(Turn to page 12)

THE FILTH OF "COMPREHENSIVE SEX EDUCATION"

A NECESSARY CONSEQUENCE OF KUFR EDUCATION IN KUFR SCHOOLS

Among the many letters concerned Muslims are writing to us, one Brother writes:

"There is a very huge uproar regarding the Comprehensive Sex Education that is planned to be introduced in the school curriculum. Can Molana please proffer advice as to how we should oppose it.

Many Muslim women are joining WhatsApp groups with men on the same groups discussing and vehemently opposing the CSE. Does Molana think that this is the correct way to voice their displeasure? Or is it a ploy of Shaitaan for women to be on the groups. I personally think discussing the filthy CSE content on the groups in itself is filthy with no hayaa."

ANSWER AND COMMENT

The women and men who engage in the filthy topic are themselves filthy. They lack even a

vestige of *hayaa*. These people are not Muslims. They only masquerade as Muslims whilst in reality they are *munaafiqeen*.

Since the past several decades, we have vociferously campaigned against secular schools and universities despite there having been no uproar whatsoever. In fact, we have repeatedly and vigorously proclaimed the stance of the Shariah regarding these immoral kuffaar institutions of secular learning.

Our stance is that it is haraam to learn even arithmetic and geography in these immoral schools, leave alone the current shaitaani 'comprehensive sex education' filth which the followers of the Devil are introducing.

Brother, no amount of 'uproaring' will avail. Muslims have long ago embraced with love and honour the kuffaar schools of immorality. They accord far greater importance and serious and diligent concern to secular education in immoral institutions than to Qur'aanic knowledge. The Qur'aan and Islamic

education have been brutally made subservient to secular education. The Deeni Ta'leem of children is a hobby or a past-time activity to be adopted and discarded at whim and fancy. It is not regarded as the Fardh obligation imposed on the Ummah by Rasulullah (Sallallahu alayhi wasallam). Even kuffaar sport, which is a fundamental constituent of secular education, and which Muslims and even the evil muftis have justified and satanically halaalized, is elevated to a higher pedestal than Maktab education – the ta'leem of the Qur'aan and the Basics of Islam.

This shaitaani attitude of the Muslim community will have its sequel in the Divine Court on the Day of Qiyaamah when Rasulullah (Sallallahu alayhi wasallam) will complain to Allah Ta'ala, saying:

"O my Rabb! These my people have made this Qur'aan an object for buffeting (a football)."

Besides the immoral, shaitaani CSE issue, secu-

lar schools – not secular education – are haraam. It is haraam to learn any branch of secular knowledge at these immoral schools of the Devil. The uproar against CSE is meaningless. It is a lot of silly hot hair signifying nothing. As we near Qiyaamah, the trend of naked immorality will incumbently become incremental. The stage has to be reached when people will fornicate like dogs on the streets and in the malls to provide shaitaani entertainment.

Muslims – the vast majority – today are 'Muslim' merely by name. At heart, they are atheists. Despite the uproar, the filth will become an embedded constituent of the devil's curriculum of these schools. "Muslims" will embrace it. The initial bleatings of protest which you term 'uproar', will soon evaporate and the filth will be accepted, and later applauded and honoured by 'Muslims' to justify the continued attendance of their children at these schools of shaitaan.

The community is rotten to the core. It stinks with the rot of immorality. The feeble and flabby whisperings against CSE are not an 'uproar'. If there is a genuine UPROAR, the authorities will heed the protests. The only way for Muslims, if they believe themselves to be Muslims, is to stage a massive boycott of these schools. They should totally abandon secular schools, and make their own proper and valid Islamic arrangement for the provision of valid secular education for their children.

The billions of rands which the Muslim community wastes down the devil's drain on haraam, weddings, haraam luxuries, haraam holidays, mock umrahs, mock hajj, haraam functions of a variety of evil kinds, and in many other haraam and wasteful avenues should be constructively and intelligently utilized for the provision of Islamized secular education.

There is no other advice. May Allah Ta'ala guide and protect us from the evils of the nafs and the snares of shaitaan.

SCHOLARS OF DEVIATION

Please comment on this institution:

What is the Islamic position with regards to the following institution and the individual practises of the scholars contained therein:

1. The institution teaches Quran for monetary gain
2. In the said Islamic institution the owner watches Ertugrul (a tv show that depicts Muslims of the past)
3. Certain scholars of said institution play football
4. One scholar of said institution advises to take out travel insurance
5. A scholar sends his wife to mixed wedding related gatherings
6. The scholars of said in-

stitution eat out in mixed restaurants

7. The wives of said scholars take off their niqab when eating out in public
8. A female scholar watches tv shows, plays football, takes photos of herself and family, removes her niqab in mixed restaurants and removes it in front of ghair-mahram male cousins
9. The scholars slander openly
10. Scholars go to Hajj with a Barelvi group

I apologise for taking so much of your time but my heart is in pain with the fitna I see around me – especially when said people are scholars and are teaching

the very Muslims which will continue to carry the flag of Islam.

COMMENT

The institution described by you is obviously an outfit of the dunya and nafs. It is among the signs of Qiyaamah. Rasulullah (Sallallahu alayhi wasallam) said that the time will come when the dunya will be pursued and acquired with the *amal* of the Deen. This is precisely applicable to the institution described by you.

Their scholars are scholars of the nafs and they pursue the dollars. They are Islamically unqualified and unfit to operate a Madrasah. All of the ten listed

activities of these morons are haraam.

This type of haraam conduct is a disease which is universally endemic. Almost all the Madaaris nowadays, all over the world, are staffed by mercenaries who utilize the institutions for despicable worldly and nafsaani pursuits and objectives. They are never qualified to 'carry the flag of Islam'. On the contrary, they sully and trample the Flag of the Deen. They aggravate their villainy on the basis of satanic interpretations bereft of the slightest vestige of Shar'i daleel. In the words of Rasulullah (Sallallahu alayhi wasallam), "they are the worst of the people under the canopy of the sky".

CONCERN FOR HALAAL

Hadhrat Hasan Basri

(Rahmatullah alayh) said:

"We met such people (i.e. the Shaabab) who would abstain from seventy halaal avenues for fear of falling into haraam."

Hadhrat Umar (Radhiyallahu anhu) said:

"We abstained from nine tenths halaal transactions for fear of being involved in riba."

A PRINCIPLE FOR CHILDREN TO UNDERSTAND

Do understand that according to the Shariah, even if something is perfectly permissible, not Waajib, it becomes haraam if the permissibility is pursued in conflict with the orders of parents. This is a principle to remember in your relationship with your parents.

Another example: It is not permissible for a father to appropriate the wealth of his son without the son's consent. But if he does, and even if he squanders the son's mon-

ey, the son does not have the right to remonstrate and argue with his father. The error of the father will be subjected to scrutiny in the Divine Court. But the son has to comply. Yes, the son may employ diplomatic methods to conceal his wealth if his father squanders it.

A further example: It is Waajib for a father to treat his children (sons and daughters) equally in the matter of gifts. However, if he prefers one son over the other by giving the son substantially

more than the other one, then the deprived son has no right of objecting or becoming displeased with his father. The father will have to answer to Allah Ta'ala for having failed to observe the Waajib equality measure.

Notwithstanding the aforementioned principle, it should be remembered that it is not permissible to obey parental instructions and wishes if these are in conflict with the Shariah. Decline politely with respect, and patiently accept the reprimands and rebukes.

A PRINCIPLE FOR THE WIFE TO UNDERSTAND

According To Rasulullah (Sallallahu alayhi wasallam), for the wife, the Pleasure of Allah is in the pleasure of her husband, and the Displeasure of Allah Ta'ala is in the displeasure of the husband. Our Nabi (Sallallahu alayhi wasallam) also said that the husband is 'your Jan-nat or your Jahannam'.

Wives, especially if they are so-called 'aalimahs' (in reality jaahilahs) misunderstand the scope of their obligation to their husbands. They believe, and have even been taught in the Madrasah by their jaahil teachers, that to demand their rights and to disobey their husbands in issues which the Shariah does not impose on them, are their Shar'i right which entails no sin if demanded in conflict with the husband's orders and wishes.

For example, it is the right of the wife to visit her parents once a week. However, for some reason, the husband prohibits her from availing of this Shar'i right. In view of the husband's order, it is incumbent for the wife to

obey him. If the husband has no valid Shar'i justification for his prohibition, he will be answerable to Allah Ta'ala and perhaps be punished. But the wife will be punished for disobeying him and for causing an uproar in the home.

It is permissible for the wife to spend her own money as she wishes. However, Rasulullah (Sallallahu alayhi wasallam) ordered that she first consults with her husband. Now if her husband prohibits her from spending her money, then she should not disobey him even if in her opinion his prohibition is unjustified.

In a nut shell, it is Waajib on the wife to obey all the wishes and instructions of her husband *as long as these are not sinful acts*. If he prohibits her from a permissibility, it is Waajib to abstain. The fact that it is not permissible for her to keep Nafl fasts without the husband's permission is sufficient commentary of this principle which wives should learn to understand and accept.

COMPLAINT NEGATES TAQWA

Q. In U.K. there is a Madrasah where the Ustaadhs (Maulanas) are complaining about the low wages they are being paid. Many of these Ustaadhs are men of Taqwa who would not want to work in institutions where there are females. This madrasah-mosque management even pays some of the cleaners higher salaries. This situation prevails in almost all of these Islamic schools. What are your comments?

A. The 'maulanas' mentioned by you are not men of Taqwa. Taqwa is not restricted to segregation from females. If they had true Taqwa, they would not complain about the small wage they earn. Rasulullah (Sallallahu alayhi wasallam) said:

"If you have true Ta-wakkul (Trust) on Allah, He will provide your Rizq

as He does for the birds. They (the birds) leave their nests in the morning hungry, and by the evening they return fully satiated."

Rizq is pre-ordained and fixed. Whatever wage these Ustaadhs receive is their Rizq sent to them via the management by Allah Ta'ala. Complaining is a display of ingratitude for the Rizq provided by Allah Ta'ala. The Maulanas should resort to Dua and be contented with whatever they receive. If they feel that the wage is too little, then they should search for an alternative source of income. But they should not complain.

The focus of men of Taqwa is not on people. It is on Allah Ta'ala. Men of Taqwa understand that only Allah Ta'ala is the Raaziq and whatever they

earn is the amount of Rizq Allah Ta'ala has ordained for them.

These maulanas whom you describe as men of Taqwa are in reality mercenaries who pursue the dunya with the Deen. That is why they are complaining. They should not cast avaricious eyes at the higher salaries of the cleaners. These cleaners are receiving their Rizq from Allah Ta'ala. Their higher salaries have been ordained for them by Allah Ta'ala. It is the attitudes of *hasad (jealousy)* and ingratitude which constrain people to complain and to compare themselves with others. The Hadith advises us to look at those who have *lesser bounties than us, not at those who have more*. If this advice is heeded, there will be no complaint in the hearts of men of Taqwa. Minus this attitude, there is no Taqwa.

THE DEVIL'S SLAUGHTER

Q. Are Dawood's and Saleegee's chickens halaal?

A. We are not aware of the slaughtering system of Dawood's Chickens. If they have the same system as Rainbow, etc., then their chickens will also be haraam. Enquire from them regarding their

slaughtering system.

Saleegee's chickens are not halaal. They have the same haraam kuffaar upside down killing system as all the kuffaar killing plants have. The kuffaar killing system cannot produce halaal-tayyib chickens. Besides this fact, un-

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DRESS FOR SALAAT

When the Mu'min stands in Salaat, he should understand that he stands in Allah's Presence. For the Divine Presence, the Shariah requires him to be dressed respectfully. It is haraam to be dressed in the lewd styles of the

kuffaar when standing in the Divine Presence.

Dress such as T-shirts and jeans; T-shirts or any other type of garment bearing logos and inscriptions; bermudas and the like are haraam. Wearing

such kuffaar dress is prohibited at all times. Wearing such dress for Salaat magnifies the sin.

Salaat performed with such kuffaar dress styles is Makrooh. If someone has performed Salaat with such dress, it is incumbent to repeat the Salaat

within the time and with proper dress.

It is not permissible to enter a Musjid with T-shirts and other types of clothing on which appear slogans, logos and inscriptions even if the pictures are of inanimate objects.

Defective Intelligence

"Nothing is between Imaan and kufr except defective intelligence"
(Hadith)

If the kuffaar had perfect *Aql*, never would they have been idolaters and atheists.

'HUMANITY' BEFORE ISLAM?

Q. After a certain souk organised by a community, the following sentiments were expressed by some who attended (attached). In the last few lines the person mentioned the statement: 'Humanity before religiosity'. Viewing this to be a statement of kufr, the Ulama were sought for response. A Mufti responded as follows:

'We declare it as a futile utterance. The statement is based on the person's misunderstanding that humanity is something separate from religion, whereas in actual fact we know that religion has taught us humanity. And Allah Ta'ala knows best'.

The question is that although we may say that the person has misunderstood, but in his understanding he has understood something to be before Deen.

Am I being extreme and unaccommodating or is this statement a futile utterance and should be ignored as the Mufti says? Also what about

those who read such a statement?

A. The statement: "Humanity before religiosity", is kufr. It clearly means that 'humanity' – whatever the chap means by it – has preference and priority over Islam.

The Mufti's interpretation is not valid. If indeed the person has understood that humanity is something separate from religion, i.e. from Islam, then it confirms the person's kufr because he has placed 'humanity' before and above Islam.

Nothing is before Islam. Any attitude which is given preference to Islam is kufr.

Those who agree with the statement are also guilty of kufr.

The clear implication is that Islam is devoid of 'humanity', hence the need to place it before Islamic demands, namely, Taqwa and Taa-at, which the fellow described with the term 'religiosity'. In the context of Muslim understanding, 'religiosity'

is Islam. Adherence to the tenets of Islam is 'religiosity' which in the conception of the miscreant must be assigned a secondary role. It should not have prior importance. This is pure and indurate kufr with which the miscreant's heart is corrupted.

The mufti's brain is not operating smoothly. He has failed to take into consideration the circumstances and the scenario in which the statement was made. It was not a statement blurted out on the spur of the moment without application of the mind. The statement was disgorged by a faasiq who appears to have an aversion for the Sunnah, hence he derided the Deen with his shaitani statement. It was a calculated insinuation against the Deen.

The term 'religiosity' in the context is not open to interpretation, especially such interpretation which accommodates a zindeeq. To safeguard the masses

from kufr, even great Auliya who were paragons of Taqwa and the Haqq, were branded as 'kaafir' despite the Mufti being aware that the man was a great Wali. Hadhrat Ibn Arabi (Rahmatullah alayh) and Hadhrat Mansur Bin Hallaj (Rahmatullah alayh) are just two examples of great Auliya who were branded 'kaafir' by other great Ulama and Auliya. This was necessitated by the imperative importance of safeguarding the masses from such statements of these Auliya which are beyond the scope of valid interpretation.

When a man drunk the left-over water of an Englishman, Hadhrat Shaikh Abdul Azeez Dehlawi (Rahmatullah alayh) ordered him to renew his Kalimah as well as his Nikah, despite being fully aware that the man had not committed kufr by drinking the water.

The local mufti to whom you have referred has failed to apply his mind constructively. He has read somewhere that according to Imaam Abu

Hanifah (Rahmatullah alayh), if a statement has 99 possibilities of kufr and one possibility of Imaan, then it should be interpreted in favour of Imaan, and the person should not be branded a kaafir. While this is a fact, this mufti's vision has failed to traverse beyond the parameters of his nose. He needs to brighten his brains with Taqwa. Only then will he be able to better understand the application of the principles of the Shariah.

In the context of the zindeeq's utterance, 'religiosity' means nothing other than Islam. Thus the shaitaan was saying: *Humanity is before Islam*. And, 'humanity' in the context refers to some kuffaar concept. Islamic humanity is subservient to the Shariah. Advise the mufti sahib to place a halt on his intrusion into Shar'i affairs of this nature so that ignorant and unwary members of the community are not misguided by stupid interpretations which are the effects of mis-application of the brain.

REVIVING THE DEAD JANAAZAH SUNNAH

(Continued from page 1)

ANOTHER NEW BID'AH

to carry it along in the Masnoon manner, not passing it along a row of people as if it is some chattel. The Sunnah requires that the people move along with the Janaazah, not that the Janaazah be moved along while all the people remain stationary.

The Ulama in these places where this bid'ah is being perpetrated have also become so accustomed to this bid'ah that they fail to see the gross error of this bid'ah method. It is the obligation of the Ulama to rectify this wrong and educate their flocks to reinstitute the Sunnah method of carrying the Janaazah.

Another new bid'ah which has been recently introduced by the graveside is the method of making dua. Firstly, the congregational dua which takes place after burial is not Sunnat. In the new style of dua, after the grave has been closed up, the Imaam Saheb instructs the crowd to turn around facing the Qiblah to make the congregational dua. There is no such dua for this occasion. The instruction by the Imaam Saheb is also a new dimension added to the burial service. Every new fabricated method displaces the Sunnat method, hence it is bid'ah.

TABLIGHI LIES

Q. A Tablighi Jamaat group came to our town with a women's jamaat. They asked me to send my wife to the women's jamaat. I informed them that my wife would not participate because she follows The Majlis. The Tablighi brother said that The Majlis has retracted its view, and even their Musjid in Port Elizabeth hosts women's jamaats. Is this true? Please comment.

A. The answer of the tablighi scoundrel should cast much light on the cause of the split in the Tablighi Jamaat which has led to the formation of two hostile factions each one at the throat of the other.

This tablighi shaitaan is a confirmed LIAR. He

is shaitaan-incarnate. If we had changed our stance regarding the satanic *makshuftaat jamaat*, we would have boldly announced it.

The lying devil has spoken a great LIE regarding Musjidul Fuqara welcoming the miscreant women's jamaats. He is a blatant LIAR. Ask him if he is aware of the *La'nat* Allah Ta'ala rains on liars of his kind. These tablighi people will even resort to kufr for the sake of their objectives.

They hallucinate dreams to support their tabligh methodology. They will claim to have received directives from Rasulullah (Sallallahu alayhi wasallam) in their dreams and his support and praise.

Never be trapped in their hallucinations and lies.

TASBEEH OF ALLAH

Allah Ta'ala says in the Qur'aan Majeed:

"Everything in the seven heavens and the earth recite His Tasbeeh. Everything recites His Tasbeeh but you do not understand."

Once while Hadhrat Salmaan (Radhiyallahu anhu) and Hadhrat Abu Darda' (Radhiyallahu anhu) were together, they heard very clearly the utensil between them reciting Tasbeeh.

TALAAQ - SHE IS HER OWN QAADHI

Q. A man uttered Talaaq thrice to his wife. Later he denies this. Since the wife had no witnesses to support her claim, a Mufti ruled that the Nikah is valid and that the woman must remain with this man. What is the Shariah's ruling? What should the woman do when she is sure that her husband had issued three Talaaqs?

A. According to the Shariah, if the wife has certitude of the fact that her husband had uttered Talaaq thrice, then she should accept it as such regardless of what the

Muftis say or rule. She should not submit to the Mufti's ruling. She should understand that the man is a liar. It is incumbent for her to separate herself from the man. The Nikah is no longer valid. In a conflict of this nature, the Shariah's principle is: *Al-mar'atu qal-Qaadhi*, i.e. the woman is like the Qaadhi. As long as she has certitude, she should acquit herself like the Qaadhi and 'rule' that the Nikah has ended. But she must understand that Allah Ta'ala is fully aware of her intention. As long as she knows that her

claim is the truth, she should act as the Shariah entitles her.

Q. If a strange man makes salaam to a woman and if she believes that he will initiate an unnecessary conversation, can she refuse to respond to his salaam?

A. In fact it is not permissible for a woman to respond to the Salaam of a strange man (*ghair mahram*) even if he will not start an unnecessary conversation. A woman should not say Salaam to a strange man nor respond to his salaam.

NEW YEAR RESOLUTIONS

Q. Please comment on new year's resolutions broadcast by Muslim radio stations and also by Ulama. What is the status of such resolutions in terms of the Shariah. If the resolutions centre around naseehat, will there be anything wrong in such resolutions?

A. Yes, there will be much, much wrong. Emulating the kuffaar, adopting their practices and licking their boots are major sins. The method of administering naseehat may not be in imitation of the kuffaar. New year resolutions are pure kuffaar customs. All year long they indulge in vice and immorality, then on the occasion of their new year, they fulfil a custom which is bereft of substance. Even for the kuffaar, their new year's resolutions are hollow and empty - devoid of

reality and sincerity. In fact their resolutions are moronic.

Nowadays Muslims who follow the Yahood and Nasaara into the "lizard's hole" insanely imitating every stupidity and filth, are also adopting this stupid practice. It is *Tashabbuh bil kuffaar* (imitating the kuffaar). The Islamic content in these moronic resolutions is simply a mockery of the Deen. It is like reciting the Tasmiyah when devouring pork or carrion.

What constrains these Muslim juhala and stupid molvis to also adopt this custom? By which rule of the Shariah do they proffer resolutions on new year's day? The true Muslim renews his Pledge to Allah Ta'ala daily. Daily he has to repent, seek forgiveness and pledge to Allah

Ta'ala to reform himself and to submit to the Shariah. Muslims do not wait for any future day such as a new year's day for making resolutions, for giving naseehat and for renewing their pledge with Allah Ta'ala. This is a daily practice in the life of persons who are consciously Muslim.

Even so-called senior Ulama such as Mr. Taqi of Pakistan have become entangled in the meshes and tentacles of shaitaan on this issue. This gentleman also advertises silly resolutions on the kuffaar new years day. Bootlicking and modernism erode the equilibrium of the Muslim's brains. When this happens, then bootlicking the kuffaar appears honourable. For these bootlickers, the Qur'aan Majeed states: "What! Do they search for honour from the kuffaar?"

THE DEVIL'S SLAUGHTER

(Continued from page 7)

BARRENNESS

It is mentioned in the Hadith that when a man takes a false oath to enable him to defraud people, his wife becomes barren. She will then not bear children.

derstand well that even if these broiler, incubated, plastic chickens are slaughtered 100% halaal, then too abstain from consuming them. They are diseased. They are the ef-

fects of brutality. They cause cancer, heart, and a host of incurable diseases.

All slaughtering systems at variance with the Shariah's system are described in the Hadith as *shareetatush shaitaan* (the slaughtering of the devil).

NEW YEAR'S CELEBRATION IN THE MUSJID

Q. This night (31 December), the Musjid I attended had a program to keep kids away from new year's celebrations. They had a few activities lined up for the youth. These activities started after Isha and will run until Fajr or just before Fajr. Is this type of program permissible in Islam?

A. Those who are trapped in the snare of Iblees organize such haraam programs. Haraam cannot be combatted by adopting the haraam ways of the kuffaar. What the stupid organizers have done was to emulate the kuffaar. The only difference is the difference in the type of celebrations. Both groups celebrated the kuffaar new year.

The method of Islam is education- ta'leem. In this satanic program organized at the Musjid, *nafsaani* merrymaking is the primary ingredient. It is haraam to indulge in wasteful programs and even in lawful worldly talk of an unnecessary kind after Isha. Rasulullah

(Sallallahu alayhi wasallam) specifically forbade wiling away the time after Isha' in conversation. Merrymaking and programs are worse.

The Imaam of the Musjid should engage in Ta'leem and Amr Bil-Ma'roof, not in kuffaar style programs. These programs will not prevent the stupid youth from indulgence in haraam. As long as Taqwa is not inculcated in them, merrymaking in the name of the Deen and with superficial deeni colours will be of no avail. Only fear for Allah Ta'ala deters from Haraam, nothing else. The organizers of the haraam program are morons and follow in the footsteps of shaitaan. Just as the kuffaar pass the night in their stupid celebrations, so too are these Muslims who have stupidly adopted to substitute the haraam new year's celebrations for their type of merrymaking. They dwell in self-deception.



EXHIBITION OF THE PROSTITUTES

QUESTION

In our locality (Azaadville) a few women have started a 'tree-planting' group dubbed '99 trees'. They say that planting trees is tha-waab-e-jaariyah, and that it beautifies the town, and is constructive teaching for the children.

However, the problem is that women in purdah and others not in purdah go and dig holes and plant trees in the presence of men who are also planting trees. What is the Shariah's ruling regarding these women?

ANSWER

"The Azaadville shaitaani women engaging

in their satanic 'tree-planting' publicity stunt are in fact prostitutes. They are destined for Jahannam, hence there is no surprise in their public exhibition of *jaahiliyyah* in flagrant violation of every rule in Allah's Book of Hijab.

These lewd women are Traps of Iblees. Rasulullah (Sallallahu alayhi wasallam) described them as *Habaailush Shaitaan* (The Snares of the Devil). While they may profess to be Muslims and masquerade as Muslim, in reality they are *munafiqaat*. They are bereft of Imaan.

Question: I am a resident in an area where a well-known Muslim family has begun construction of a business. The property is planned to be a 2-storey fish and chips takeaway and manufacturing facili-

ty (for manufacturing processed meats). The property in question is currently zoned only for residential use. I am a direct neighbour of this proper-

ty, and therefore I would like to ascertain whether this construction will infringe upon my Islamic rights as a neighbour. The following facts are pertinent:

1. Three out of four immediate neighbours have objected, in written application, to the construction of this facility.

2. A borehole has already been drilled on the property, without consent from local government. Due to our area having high levels of dolomite, it is illegal to drill a borehole for water extraction as it can cause sink holes to the affected property and surrounding neighbours (Communication - AmandaM_COJ Geo Science).

On the basis of the above facts, please provide an Islamic ruling. Also take into consideration following concerns:

The neighbours have objected as the construction of this facility will have negative effects on their health and immediate environment such as

the smell from the extractors and garbage, rodents, noise levels and parking on neighbours' properties.

Please advise if there are any Islamic principles that govern or protect the rights of neighbours under these sort of circumstance

Is the drilling of the borehole allowed (taking into account that it is illegal and could cause harm to the immediate neighbours and their property? Will it be permissible for myself and the neighbours to report the owners to the relevant authorities?

Answer

1) The moral principle of Islam:

Rasulullah (Sallallahu alayhi wasallam) said: *"A true Muslim is one from whose tongue and hands Muslims are safe."*

2) The legal principle of Islam:

In terms of the Shariah, the principle is that *"Harm of the individual shall be tolerated to ward off harm from the community."*

Based on both the moral and legal principles of Islam, the neighbours have every Islamic right to object to the proposed 2-storey fish, chip and meat processing/manufacturing enterprise which is being constructed in their midst in a residential area.

Among the numerous examples for the operation of these principles, the Fuqaha mention that constructing a restaurant or a bakery and similar such businesses in the midst of shops dealing only in fabric (cloth), shall be prevented. The Shariah does not permit inconveniencing (causing *takleef*) to others. This prohibition has greater emphasis if an individual for his own monetary benefit causes *takleef* to neighbours or to the community around him.

The proposed business will most certainly bring about the negative effects mentioned by you in your item No.1. In addition to these negative, harmful and inconveniencing factors, are the congregation of unsavoury elements who usually frequent such haunts.

Another negative and impermissible factor is the two-storey building itself if the houses of the neighbours are one-storey buildings. Even if the building has to be only a two-storey residential house, then too it will not be permissible. It is not permissible to construct a double storey building adjacent to a one-storey house because the occupants on the upper floor will be able to see into the premises, yard, etc. of the neighbours thereby violating their privacy and the purdah of the females. Thus, permission for the double storey will not be granted in terms of the Shariah.

Furthermore, an additional negative factor emphasising the prohibition will be the impediment to sunlight caused by the double storey which looms above the smaller house at its foot.

A restaurant of the kind envisaged by the Muslim family, as well as other kinds of business, e.g. blacksmith, spray-painting, steel-manufacturing, etc., etc. are not permitted within an exclusive residential area.

Due to the danger of the ground sinking and causing damage and danger, it is not permissible to construct the borehole in the dolomite area.

All the neighbours should vigorously oppose the proposed business which will also deal in haraam meat and haraam processed foods. It is permissible to object. The family who ignores the concerns of the neighbours is acting most contumaciously and un-Islamically, and is in violation of the Shariah. You may report the culprits to the appropriate authorities.

THE RIGHTS OF NEIGHBOURS

MAALIKI MASAA-IL

Q. What are the differences between the Maaliki Math-hab and the Hanafi Math-hab regarding Athaan, Iqaamah, Witr, Qunoot, Tasleem and Thana? I am a Maaliki.

A. Maaliki Math-hab:

Athaan – Instead of 4 Takbeer, there are only two.

Tarjee' (i.e. reciting the Shahaadatain first silently, then loudly) is practised. If Tarjee' is omitted, it is Makrooh, but the Athaan remains valid. Niyyat is also Waajib. If the Athaan is proclaimed without niyyat, it will not be valid.

Iqaamah: The Takbeer is recited twice, and every other statement once.

Witr: Witr is only one raka't. Performing three

raka'ts is Makrooh (not permissible). If one raka't is added, then although Makrooh, nevertheless, the Witr will be valid. If three raka'ts are performed, Witr will be baatil. There is no Qunoot in Witr.

Tasleem: It is preferable not to add 'Warah ma tullaah'. The Salaam should end with 'alaikum'. The Imaam and the Munfarid shall make only one Salaam to the right. It is called, *Tasleematut Tahleel*.

Qunoot: Qunoot is recited silently in the second raka't of Fajr before the Ruku'.

Thana/Ifिताah: Reciting it is Makrooh. They should not recite it.

THE PORK JOKE

"Muslim man 'devastated' after McDonald's served pork sausage breakfast muffin in error. Fida Hussain, 49, is calling for compensation and an apology after the McDonald's drive-thru in Small Heath, Birmingham, mixed up order and gave him a pork sausage in error."

A practising Muslim was left 'devastated' after McDonald's served him a pork sausage breakfast muffin in error.

Fida Hussain, 49, had avoided eating pork his entire life in line with his faith but was shocked when staff mistakenly replaced his egg and cheese McMuffin with meat.

Now, the father-of-four is demanding an apology and compensation from

the fast-food chain. Birmingham Live reports." (*End of the Pork report*)

The comments of the fellow who ate some of the pork do extract mirth. There is no need for McDonald's who specializes in carrion and pork to offer any apology nor should they pay any compensation to the chap.

The chagrin or simulated annoyance is a pretence for gaining some monetary benefit from the company. In terms of the Shariah this man is not entitled to any such benefit nor to even an apology. Calling him a 'practising Muslim' is laughable. A Muslim of Taqwa will never devour food at a venue which also serves pork and carrion, nor will a Muttaqi ever eat food at a kuffaar restaurant. Thus, his de-

mands are stupid and ludicrous.

Rasulullah (Sallallahu alayhi wasallam) said that a man who believes in Allah and the Last Day will not sit at a 'maaidah' (*dastarkhwaan/table and the like*) where liquor is served. In the context of the Hadith, liquor is merely an example. The very same prohibition applies to carrion and pork. Thus, instead of demanding an apology and money, the fellow should examine the state of his Imaan.

When eating the food prepared by kuffaar, especially business enterprises, one must be fully prepared to consume pork and carrion. People who profess to be Muslims yet devour meat and chicken foods at kuffaar restaurants are entitled to whipping.

NASEEHAT OF A SAHAABI JINN

Hadhrat Sahl Bin Abdullah (Rahmatullah alayh) who was among the very senior Auliya of former times, narrated the following very interesting episode:

"I stumbled on a City of Aad (*the Nation of Aad was destroyed by Allah Ta'ala*). I saw mansions which were hewn out of solid rock. In the centre of this city was a stately palace which was inhabited by the jinn.

I entered into this palace. To my astonishment I saw a huge aged giant jinn facing the Ka'bah and engaging in Salaat. He was dressed with a beautiful *jubbah* (*cloak*). While I was marvelling at his huge size and at the exquisitely beautiful *jubbah*, he terminated his Salaat with Salaam.

I greeted him with Salaam, and he responded with Salaam. Then he said: "O Sahal Bin Abdullah! The garments on my

body do not age nor become worn and tattered. There is no factor in the physical body to cause garments to age and become torn and tattered. Only the foul odour of sins and the effect of consuming haraam food cause clothes to deteriorate, become old and torn.

I have been wearing this humble *jubbah* for about seven hundred years. In these very garments had I met Hadhrat Isaa (Alayhis salaam) and Rasulullah

(Sallallahu alayhi wasallam). I had embraced Imaan on both."

Hadhrat Sahal asked: "Who are you?" The Jinn replied: "I am among those (Jinn) regarding whom was revealed the Aayat:

"Say (O Muhammad!): *'It has been revealed to me that a group among the Jinn had listened to the Qur'aan.*' Then they said: *'Verily we have heard a wonderful Qur'aan which guides to righteousness. We therefore believed it, and nev-*

er shall we associate any partner with our Rabb." (*Al-Jinn, Aayaat 1, 2, 3,*)

This Sahaabi Jinn demonstrated three *karaamaat* (*miracles*):

(1) He mentioned my name although he had never met me.

(2) He explained the evil effects of sins.

(3) The *jubbah* remained like new despite being seven centuries old as a result of abstaining from sins. By *kashf* it was revealed to the Jinn that Hadhrat Sahal was admiring the cloak.

NASEEHAT FOR MUSLIM DIVORCEES

(Continued from page 1)

will not be valid nor will it be permissible to accord her an Islamic burial. She ceases to be an heir in the estate of her deceased parents or anyone else's estate in which she inherits if she is a Muslim.

Another, vital consideration which should not be overlooked is the status of such 'Muslim' lawyers who aid and abet such a recalcitrant divorcee to gain kufr relief from a secular court. Such lawyers too become *murtadd*. The *Ahkaam* of *Irtidaad* will become applicable to them.

Muslim sisters are reminded that proceeding to court for the acquisition of rulings in conflict with the Shariah puts them fully within the scope of the Qur'aanic ruling stated in the following aayat:

"THOSE WHO DO

NOT DECIDE ACCORDING TO THAT (LAW) WHICH ALLAH HAS REVEALED, VERILY, THEY ARE INDEED THE KAAFIROON."

It is not intelligent to destroy the everlasting life of Pleasure in Jannat for the decomposing carrion of this transitory worldly life. *Aql* demands that the bitterness and inordinate demands of the nafs be restrained and regulated within the confines of the Shariah. The trend of committing kufr and becoming *murtadd* by resorting to the kuffaar court to gain rulings in diametric conflict and in negation of the Shariah is on the increase among Muslim divorcees who see an opportunity to lay hands on the money of their ex-husbands. They should understand what they will be ingesting when they devour the

Suht (haraam rot) which the court of Jaahiliyyah awards them. Every second they will be under the curse (*La'nat*) of Allah Azza Wa Jal and His Malaaikeh. For the 'comfort' of a miserable few short years of earthly life, it most certainly is not intelligent to sacrifice the comfort and success of the Aakhirah.

When shaitaan influences you to proceed to a court of *Jaahiliyyah* in search of the *hukm* of *Jaahiliyyah* and Kufr, you should reflect and seek forgiveness from Allah Ta'ala for your recalcitrance. Imaan is the most valuable treasure that Insaan possesses. It is an extremely delicate treasure. A 'simple' statement or an attitude can extinguish this treasure to bring everlasting perdition and ruin to the *murtaddah*. May Allah Ta'ala guide you and preserve

JOB ENVIRONMENT

Q. In the environment I am working, I am in the midst of females. Speaking and interacting with them is unavoidable. What is the status of this job?

A. Your job is haraam. It is incumbent to find other work. It is not permissible to cast yourself in a zina environment. Rizq has been predetermined and it is sealed. Rasulullah (Sallallahu alayhi wasallam) said:

"Earning a halaal rizq is the obligation after the Fardh Salaat." The Mashaaikh say: *"Upon us is the obligation to worship Him as He has commanded, and on Him is the obligation to feed us as He has promised."*

Allah Ta'ala has not ordained haraam avenues for searching rizq. In this dunya trials must be expected. You are obliged to search for halaal employment. If you earnestly

search and make dua, a halaal avenue will open up. Settling for a haraam job is a defeatist attitude which signifies disbelief in the Promise and Commands of Allah Ta'ala. Make a genuine search for halaal rizq and accept a halaal opportunity even if the wage is substantially lower.

After the trial and submission to Allah's Law, He will open up further and better avenues. Your job-environment is satanic. Your akhlaaq are imperceptibly being ruined and your Imaan is being tarnished in the immoral haraam environment. Rasulullah (Sallallahu alayhi wasallam) said:

"If you have tawakkul (trust) on Allah in the true meaning of the term, He will feed you as He feeds the birds. They emerge from their nests hungry, and they return fully satiated."

your Imaan and the Imaan of all Muslims.

1000 VERSES

Rasulullah (Sallallahu alayhi wasallam) said that the recitation of Surah Takaathur at night is the equivalent of having recited 1000 Qur'aanic verses. Therefore, take advantage of this very simple *amal* to gain maximum thawaab.

Maarifur Qur'an of Hadhrat Mufti Shafee (rahmatullahi alayh)

BROTHER AND FRIEND

Hadhrat Yahya Bin Muaaz (Rahmatullah alayh) said:
"Your brother is he who alerts you to your faults, and your friend is he who warns you of your sins."

THE HUMAN DEVILS AND THE JINN DEVILS

"Thus have We appointed for every Nabi enemies who are human devils and jinn devils. They whisper to one another adorned statements of deception (for misleading and deceiving) (Al-An'aam, 112)

MADAARIS REFLECT!

Hadhrat Maulana Ashraf Ali Thaanvi (rahmatullah alayh) said:
"Some Madaaris have the custom of issuing the Sanad-e-Fadhielat (Certificate of Qualification) and

awarding the Dastaarbandi (the ceremony of tying the Turban of Qualification) to just any student whether he possesses ability or not and whether he practices according to his Ilm or not. (Islaahur Rusoom)

Questions and Answers

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

(Continued from page 5)

Aakhirah will be sins of zina.

Q. Is it permissible for a husband or a wife to leave the spouse and children for leisure and pleasure with friends on weekends. The remaining spouse has no say in the matter?

A. It is not permissible.

Q. I have seen a fatwa issued by Al-Azhar University regarding interest which they say is permissible. They equate it to profit. Please comment..

A. Al-Azhar has long ceased being an Islamic institution. The Azhar university is an Agent of Iblees and the tool of butchers such as Hosni Mubarak and the current villain, Sisi. In fact they are no longer Muslims. Their satanic speciality is to make halaal the things Allah Ta'ala has made haraam.

Q. The Muath-thin of our Musjid dresses in kuffaar style outside the Musjid. He dons kuffaar caps outside. His kur-tah and topi are worn only inside the Musjid. Is this conduct proper for the Muath-thin?

A. Such lewd conduct is not proper for any Muslim. It is not permissible to appoint a faasiq to be the Muath-thin. The western kuffaar dress and cap / hat are haraam. The trustees should attend to this grave infraction of the Shariah.

Q. Is it permissible to join a franchise where a monthly fee based on turnover has to be

paid, and also one has to contribute towards advertising for some adverts on television?

A. It is not permissible to join any of the franchise enterprises. These businesses are regulated by many haraam factors.

Q. Is it permissible to invest in any company listed on the stock exchange?

A. It is not permissible to invest in any kind of company on the stock exchange. The dividends paid by the company are in the category of riba.

Q. According to the BBC, a scholar, Sheikh Ibrahim Mogra of the Muslim Council of Britain claims that it is a strict rule for a man to obtain the consent of the first wife for Marrying a second wife. Is this correct?

A. The Mogra character is a Zindeeq. He speaks bunkum. The consent of the first wife is not at all a requirement for a second marriage. Yes, it is morally proper for the man to inform his wife, and not have a secret 'marriage' with another woman. Zina is a secret affair while Nikah is a public affair.

Q. Is it permissible to visit the graves of non-Muslim family members and of parents?

A. It is haraam. It is not permissible to visit the graves of non-Muslims whether friends, family or even parents. The Qur'aan specifically prohibits this.

Q. A relative of mine has been diagnosed with a rare and ter-

minal form of cancer. The doctors have said that this form of cancer is incurable and has a limited life expectancy, usually between 3 months to 9 months, in certain cases 2 years maximum. He is undergoing intensive chemotherapy and has applied for a certain trial drug from America, which doctors say was developed for this specific type of cancer. His condition is not improving and it seems that doctors are uncertain about the outcome of the trial drug which has not been used on humans yet, hence the results of use are even more uncertain. He is not in a good frame of mind currently as the hope seems slim. Please comment in the light of the Shariah.

A. The relative has unnecessarily invited worry upon himself. Everyone and everything has a limited life expectancy. No one and nothing lives forever. The Qur'aan Majeed says: "No person will die but at the appointed time with the permission (decree) of Allah." Since this is a fact of absolute certitude, the 'life expectancy' idea of the doctors should be ignored. No amount of medicine and anxiety will prevent the arrival of Maut at its precise moment.

The new, untried drug was uncalled for. Never should he have made himself a guinea pig for the kuffaar to experiment on. He should resign himself to

Allah Ta'ala, recite Istighfaar in abundance and understand well that no amount of medicine will delay Maut. Furthermore, there will be numerous people without cancer who will die before him.

Q. My brother met with an accident and is in hospital. His mobile phone was at home. When I operated it, I saw immoral things. What should I do? Should I erase it? He will then know.

A. If your intention was good, then it was permissible to have checked your brother's phone. You should delete the filth, and if necessary destroy the device. It is necessary to offer your brother naseehat.

Tell him that in all probability the accident is a mild punishment for the filthy sins he commits via the cellphone. He should make Taubah and Istighfaar in abundance for ruining his Imaan in such a despicable manner. Do not be concerned about him being annoyed. Be concerned with the Pleasure and Displeasure of Allah Ta'ala. It is your duty to offer naseehat to your brother.

Q. When going for Hajj is it necessary to go from door to door meeting friends and relatives? This appears to be a compulsory practice.

A. When going for Hajj, it is not at all necessary to go from door to door to greet and meet family and friends. This custom is baseless.

THE SAHAABAH

"Honour my Sahaabah, for verily they are your noblest; then those after them (the Taabieen); then those after them (the Tab-e-Taabieen). Thereafter will come only KITHB (lies and falsehood)."

In another narration, Rasulullah (Sallallahu alayhi wasallam) said: "Then will come those who love obesity." They are the obese scoundrel scholars for dollars wallowing in haraam butter and cream, trading the Deen for a miserable price.

PUNISHMENT

Hadhrat Abu Bakr (Radhiyallahu anhu) said:

"We heard Rasulullah (Sallallahu alayhi wasallam) saying:

'When people observe evil, but do not reject (deny and prevent) it, then soon will Allah overtake them with a universal punishment.'

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July 2020

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