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“My prayer, my sacrifice, my life and dying are for Allah alone!”

Every Muslim is closely linked to the creed of our forefather Hazrat Ibrahim عليه السلام. The great bounty of Tawheed (faith) makes us proud members of the universal way of Ibrahim عليه السلام and everything he stood for. The lessons and teachings of Ibrahim عليه السلام are indeed for all of mankind and for all time. The basic teaching is understood from the proclamation of our Nabi Muhammad ﷺ, “*Verily, my Salah (prayer), my sacrifice, my living, and my dying are for Allah alone, the Lord of the worlds.*” (Qur'an 6:162). Essentially this means to transcend the boundaries of materialism and temporary attachment and develop real friendship of Allah Ta'ala.

Each test of Ibrahim عليه السلام was immense. It was the test of human strength and courage - the test of sacrificing what we hold close and dear - our life, family and birthplace.

Children, wealth and family are identified as the true test of a man's resolve. Allah Ta'ala reminds us constantly that wealth and children are a trial, and one should never let them overwhelm us and cause us to derail our relationship with the ultimate love of Allah Ta'ala. When Ibrahim عليه السلام moved the knife across the throat of his beloved son, it was an expression of true allegiance and loyalty to his priority in life. Not

that his son or family were not beloved, but there was a command that superceded that.

Today, as followers of this universal creed, we are called upon to give expression to our faith in accordance with this teaching. Just as Ibrahim عليه السلام loved his wife and son most dearly, but did not allow those deep human feelings to hinder his friendship with Allah Ta'ala, precisely so, we have family, children, wealth and things that are beloved. But, there is the command of Allah that supercedes these attachments. What we do in the moment of trial determines the state of our faith and our allegiance to our Creator.

In Surah Lahab, Allah Ta'ala explains how someone who assumed that whatever he owned to be his security and success yet failed miserably when the decree of Allah Ta'ala overcame him. Abu Lahab tormented and cursed Nabi ﷺ throughout. He is condemned by name in the Quran and his end was a wretched one when he was discarded by his 'beloved' family and left to die a lonely and painful death.

This is the season in which we surge forward in the love of Allah Ta'ala and seek that close friendship through the lessons of Hajj and Sacrifice.

To attain the goal of divine friendship one should:

1. Befriend those who have developed a true and deep friendship with Allah Ta'ala and learn from them
2. Develop the constant remembrance of the One whose love we are seeking, through Zikr, Quran recitation, Charity and Good Character

3. Constantly ask Allah Ta'ala to imbue us with the great bounty of divine closeness and recognition.

May Allah Ta'ala make us among his beloved and special servants. We wish one and all the best over the great spiritual season Of Zil-Hijjah, Eidul Adha and Ayyamut Tashreeq.

Mufti Zubair Bayat
Ameer - Darul Ihsan Centre
Durban - South Africa

What a great loss!

The Trustees, Ulama and members of Darul Ihsan Centre join the Ummah in expressing our utter shock and deep sadness at the sudden and tragic loss of a Senior Aalim, Shaikh, Ustadh, Mentor and Imam, Hazrat Moulana Mumtaaz Ul Haq Nazeer (Rahimahullah).

Hazrat Maulana spent his life teaching Quran and Hadith, even right till the last hour of his life on earth. He was a brilliant Aalim, gifted with many talents. He was among the special students of Allamah Yusuf Binnori R. Much can be said about his various contributions to the service of

Deen. His passing leaves a great void that is difficult to fill.

We convey our heartfelt condolences to Maulana's family, students, friends and associates. Moulana's eldest son, Moulana Mustafa Kaamil Sb serves at Darul Ihsan Centre and is very much part of the Darul Ihsan team. We join our brother and colleague in the grief of the loss of a father and guide. May Allah grant all Sabr Jameel.

Allah Ta'ala accept his services for Islam, grant him complete maghfirah and elevate him to the highest ranks of Jannatul Firdaus.

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Assess the quality of your Qurbani by answering the following questions!

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- choose a Shariah compliant animal?
- pay for your animal on time?
- learn the laws & duas of qurbani?
- recite the Duas during qurbani?
- exercise patience in waiting your turn?
- control your temper when faced with trials?
- be present at the time of sacrifice?
- distribute the meat to family, friends & poor?
- avoid un-Islamic activities during qurbani?

Quality Qurbani

The Takbeer of the Days of Tashreeq

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَ لِلَّهِ الْحَمْدُ

Allahu Akbar Allahu Akbar laa-ilaha illallahu wal-laahu akbar
Allahu Akbar wa-lillahil hamd

- Compulsory on male (audibly) & female (softly) to recite once after every Fard Salah
- Starts at Fajr on 9 Zul Hijjah & ends at Asr on 13 Zul Hijjah

Zikr for these 10 days

Hazrat ibn Abbas ؓ reports that Rasulullah ﷺ said: “There are no days in the year wherein the worship of Allah Ta’ala is greater (in reward) and more beloved to Him than the first ten days of Zul Hijjah. Therefore increase the recitation of Tasbeeh, Tahmeed, Takbeer and Tahleel.

الترغيب و الترهب

Tasbeeh - سبحان الله Tahmeed - الحمد لله

Takbeer - الله أكبر

Tahleel - لا إله إلا الله

Eid Mubarak! Sunnats of Eid عيد سعيد

- Wake up early, Miswak, Bath, wear one’s best clothes, ltr (perfume)
- Not to eat before the Eid Salah
- Recite the Takbir of Tashreeq loudly while going to the Eid Salah
- Perform Eid Salah at the Eid Gah & go by foot
- Return from the Eid Salah on a different route to the one taken
- Eat from one's sacrificial animal before partaking of any other food

The “Fast” of Eid-al-Adha

It is Mustahab (preferable) for the person making Qurbani to abstain from eating anything on the Day of Eid from the morning till his animal is slaughtered. It is preferred to partake of the Qurbani meat first, before eating anything else. (Tirmidhi)

عيد مبارك

NB. This is a Mustahab (optional and rewarding) practice - there is no compulsion. However, we should all endeavour to practice and reap the benefit.

Qurbani Duas

Before slaughtering

إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا مِنَ الْمُسْلِمِينَ اللَّهُمَّ مِنْكَ وَلَكَ

When slaughtering

بِسْمِ اللَّهِ اللَّهُ أَكْبَرُ

After slaughtering

اللَّهُمَّ تَقَبَّلْهُ مِنِّي كَمَا تَقَبَّلْتَ مِنْ حَبِيبِكَ مُحَمَّدٍ وَخَلِيلِكَ إِبْرَاهِيمَ عَلَيْهِمَا الصَّلَاةُ وَالسَّلَامُ

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World News

Quebec City Muslims get Cemetery

Muslims in Quebec City have finally acquired their own cemetery, the city’s mayor and members of the Muslim community said Friday at a news conference.

The announcement comes three weeks after a referendum narrowly defeated the establishment of a Muslim-only burial ground - a project headed by the Quebec Islamic Culture Centre.

The city sold the 6,000-square-meter site to the Centre. The cemetery will be the first Muslim owned and operated cemetery in the Quebec City region. It has been decades in the planning.



“It’s a great day,” Mohamed Labidi, head of the centre told reporters. “It is an historic day for Quebec City. Today, we are reaping the benefits of 20 years of hard work.”

Quebec City Mayor Regis Labeaume said his city has always embraced all peoples.

“For over 400 years, Quebec has been a welcoming city for all cultures, languages and religions,” he said.

“Thousands of Muslim Rohingya children starving after military violence”

Thousands of children in Burma are starving and are in need of treatment for acute malnutrition over the next year, a United Nations agency has warned.

The World Food Programme’s report was compiled after assessing 45 villages in western Rakhine state, where around 75,000 Muslim Rohingya people have fled military oppression and violence.

“It is estimated that 80,500 children under the age of five are expected to be in need of treatment for acute malnutrition over the next twelve months,” the WFP report said.

Many men have left their homes due to combat and security issues, and single-women households were found to be the most vulnerable.

“The survey has confirmed a worsening of the food security situation in already highly vulnerable areas following the security incidents and ensuing violence in late 2016,” the report read.



Last October Rohingya militant attacks on border police prompted violence from the army, with government forces using helicopters to attack villages.

More than a dozen Nobel Peace Prize laureates wrote an open letter to the UN security council warning of a tragedy “amounting to ethnic cleansing and crimes against humanity” in Rakhine state.

Authorities have denied reports of abuse. They have forbidden a UN investigation of allegations of murder, gang rape and torture by the government against Rohingya Muslims, who are classed as “non-citizens”.

US Muslim groups welcome changes to Google results

Queries about Islam and Muslims on the world’s largest search engine have been updated amid public pressure to tamp down alleged disinformation from hate groups.

However, activists who have worked to bring about the changes say more work remains.

In the past, users on Google seeking information about the religion or its adherents would be presented prominently with what many criticized as propaganda from hate groups.

That has recently changed.

Google’s first page results for searches of terms such as “jihad”, “shariah” and “taqiyya” now return mostly reputable explanations of the Islamic concepts.

The search giant referred the agency to a recent blog post in which it said it was working to push back on what it called “offensive or clearly misleading content”.

“To help prevent the spread of such content for this subset of queries, we’ve improved our evaluation methods and made algorithmic updates to surface more authoritative content,” it said.



One leading activist in favour of Google modifying its results said that he noticed the updated search results and thanked the company for its efforts but said “much still needs to be done”.

“Google does not need to silence criticism of Islam and honest discussions about Islam, but heavily funded hate groups that are able to work the SEOs to get their websites showing up on the first, second page - I think that’s deeply problematic,” the activist added, with reference to ‘Search Engine Optimization’ - the way in which websites are able to improve their placement in search engine results.

According to Google it does not seek to remove content from its platform simply because it is unsavoury or unpopular, but does its best to prevent hate speech from appearing.

Al-Aqsa violations will have global fallout

Saudi Arabia warned of a further escalation in the Mideast situation with regional and global repercussions if Israel continues with measures to alter the status of Al-Quds and Haram Al-Sharif.

Israeli authorities angered Muslims all over the world by installing metal detectors at the entrance to Al-Aqsa Mosque compound. They removed the metal detectors after international condemnation and Palestinian protests, but replaced these with CCTV cameras, metal railings and an iron bridge.

Addressing the UN Security Council, the Kingdom’s Permanent Representative to the UN Ambassador Abdullah Al-Moallimi said that Saudi Arabia reiterates its rejection of all attempts to impose unilateral control and actions aimed at harming Al-Quds and Haram Al-Sharif.

He stressed that the only way to peace is to return to the Arab peace initiative and to put in place an effective international mechanism to ensure that the Palestinian people have all their inalienable rights in accordance with a specific time frame and the establishment of an independent Palestinian state with Al-Quds as its capital with June 4, 1967, borders.



A senior Muslim official in occupied Jerusalem said that worshippers would not return to Al-Aqsa Mosque until Israel removes the new railings and cameras.

Ikrema Sabri, the head of the Supreme Islamic Committee, said that even after Israel removed metal detectors at the site more steps were required. He said mass prayer protests would continue until the gates of the compound were opened, metal railings and an iron bridge removed and newly installed cameras taken down.

“We will not enter the mosque until these things are implemented,” said Sabri.

The demand sets off the prospect of a renewed showdown ahead of Friday prayers at the site, when a large number of worshippers arrive.

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A Sign of Qiyamah

Extract from 'Kicking the habit' by MI Yunus Patel (Rahimahullah)

Rasulullah ﷺ said: "In the last days before Qiyamah, the faces of certain people from my Ummah will be changed into that of pigs and monkeys."

The Sahabah رضي الله عنهم in great surprise enquired: "Will such people be believers in you and Allah Ta'ala?" Rasulullah replied: "Not only will they believe in these things, but they will also perform Salah, observe fast and perform Hajj."

In other words, the outward signs of piety will be there, as we have these days. The Sahabah رضي الله عنهم asked: "Then why will they be afflicted with such a misfortune?"

Rasulullah ﷺ replied: "They will be addicted to dancing and singing girls, and musical instruments. They will consume liquor excessively. One night they will pass their time in the usual merriment and in the morning their faces would have transformed into those of monkeys and swine."

(Musannaf Ibn Abi Shaibah)

We, who have a connection with the Masajid (mosques), who keep fasts, perform Hajj and 'Umrahs, etc. should take stock of our lives. We should not be complacent if there is indulgence in these types of Haram activities. May Allah Ta'ala protect us.



Allah Ta'ala is the One who has given all of us our human features, and He has given the animals, including monkeys and swine, their features. So what is it difficult to understand that Allah Ta'ala can easily transform and change?

The Qur'an Shareef relates the story of a clan amongst the Bani Israeel, who on their disobedience to Allah Ta'ala, were punished in the same manner. Their faces were changed to that of monkeys and pigs. If this has happened in the past and Nabi ﷺ said that it will happen in the future, then it will happen.

Drug Awareness Drive (DAD)

Comment: We learn the serious repercussion for those who indulge in the intoxicants of the world. Irrespective of the perceived benefits and 'highs' that such entertainment supposedly provides, is it worth the risk? May Allah Ta'ala protect us and our families from all outward and inward harm.

www.dad.org.za

Establish Salah in your life

Allah Ta'ala says in the Qur'an: "Take due care of all the Salah, especially the middle Salah and stand before Allah in total devotion." In another verse it is mentioned, "And establish Salah and discharge Zakah and bow in Ruku with those who bow."

(Surah Baqarah)

Salah is the foremost of all obligations in the life of a Muslim. No obligation has greater priority than Salah. Salah is a complete and universal exercise that guides and disciplines a person in every respect. It is an act of worship that teaches us to disconnect from the preoccupation of the world and connect our hearts and souls with Allah Ta'ala.

Salah cleanses us, gives us control over our passions, protects us against materialism and prevents us from becoming misdirected.

Salah has tremendous spiritual, physical, mental and psychological benefits. It is the door to prosperity, success, salvation in both worlds and grants the adherent the ultimate prize of Allah Ta'ala's pleasure and love.

Salah is also the eraser of misdeeds as Allah Ta'ala says, "And establish Salah at both ends of the day, and in

the early hours of the night. Surely, good deeds erase bad deeds. That is a reminder for the mindful."

(Surah Hud)

Whilst the benefits are innumerable, the consequences of missing just one Salah are catastrophic.

Hazrat Naufil ibn Muawiyah رضي الله عنه narrates that Rasulullah ﷺ said, "A person who misses one Salah is like one who has lost all his family and wealth."

(Bayhaqi in Shuabul Iman)

Various Ahadith detail the stern penalties and punishments that will be meted out to a person negligent of his/her fundamental obligation as a Muslim.

No Muslim should ever forego a Salah irrespective of his occupation, location or circumstances. If Salah has been missed in the past then sincere repentance should be made and missed Salah should be made up by repeating the obligatory Salah.

Remember, Salah will be the first thing we will be questioned about on the day of Qiyamah. The success or failure of one's reckoning will be dependent upon the reckoning of Salah. Perform your Salah before your (Janazah) Salah is performed.



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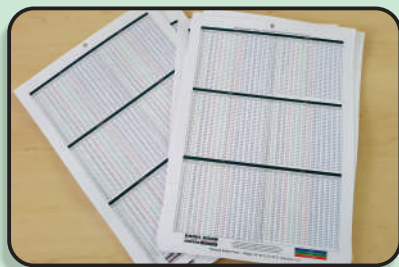
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Many South Africans living below poverty threshold

The huge unemployment rate is of great concern with no signs of abating, resulting in an aftermath of a host of social problems impacting on the daily lives of many and, of course, a surge in crime.

NGOs nationwide are rising to the occasion and providing at least some reprieve for individuals, families and communities facing economic and social upheaval.

The work of such organisations is effected by altruistic contributions from citizens, business and industrial enterprises and philanthropists.

Such contributions from the public - purely for humanitarian purposes - needs to be acknowledged and

commended.

Many others, who are able, should emulate this as the work of NGOs depends entirely on funding from donors and sponsors.

Others who may not be able to contribute can volunteer and get involved in community work.

Indeed there is both nobility and reward in such efforts.

Letter sent on Tuesday, March 28 2017 to The Mercury, Daily News, Witness, Independent on Saturday, Citizen, Mail & Guardian, The Star, The Times, Cape Times and Cape Argus

Letter published in 'The Mercury' and 'Daily News'

Respect & value all human life

The value and sanctity of human life is captured in the following verse of the Noble Quran: "...whoever kills a person (unjustly) not in retaliation for a person killed, nor (as an ordained punishment) for spreading disorder on the earth, is as if he has killed the whole of humankind, and whoever saves the life of a person is as if he has saved the life of the whole of humankind..."

(Surah Maidah)

Muslims value and revere all human life irrespective of geographic location, race, gender, creed or religion. In Islam, every life is valuable and no individual has the authority to unjustly usurp or undermine the right of that individual to live in peace and safety.

Consequently, loss of life in any part of the world is a cause of concern and grief for every true Muslim.

It is imperative for every Muslim to regard as sacred everything that Allah Ta'ala has ordained as sacred. The life of a human being is among the most sanctified of all things that Allah Ta'ala has ordained as sacred.

Regrettably, murder, killing, oppression and tyranny have become the order of the day and innocent lives are lost senselessly. This is due to ignorance, intolerance and gross misunderstanding of the value of

human life and the injunctions of Islam.

In the midst of all the mayhem, every true Muslim who Allah Ta'ala has blessed with intelligence and understanding should display the character of peace and love.

The messengers of Allah Ta'ala were the most tolerant and conveyed the message of peace, compassion, tolerance, harmony and co-existence. Their response to provocation was one of patience and dua for their antagonists and they dealt with people in a wise and enchanting manner.

In his Last Sermon Nabi ﷺ said "Verily, Allah the Exalted has made sacred your lives, your wealth, and your honor except by right of justice, just as your day, your city, and your month are sacred. Have I not delivered the message?"

(Bukhari)

In these troubled times, we should make abundant dua to Allah Ta'ala to grant everyone the blessing of true understanding, knowledge and wisdom. We should include in our prayers those who have lost their lives or incurred loss of or injury to family members, limbs, possessions, etc.

May Allah Ta'ala grant us the ability to recognize the value of human life and everything that has been ordained sacred by Allah Ta'ala.

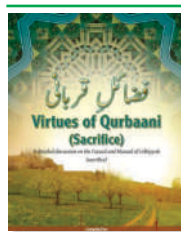


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Virtues of remaining steadfast when losing a child

R45



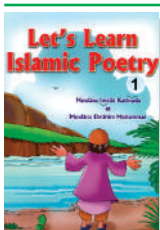
Virtues of Qurbaani

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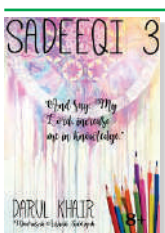
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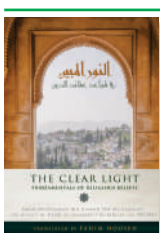
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Is it permissible to deal with Bitcoins/crypto-currencies?

In principle Islam recognizes Gold and Silver as mediums of exchange and the jurists refer to these as “Thaman-e-Khilqi” or a medium of exchange that was created as such by the creation of Allah SWT. Thereafter, as modern day paper currencies evolved and they were backed by gold, they also assumed the same status due to them being backed by gold. Thereafter, once modern day currencies were no longer backed by gold, and accordingly had no intrinsic utility, but still maintained widespread global acceptance as a medium of exchange, they became referred to by the Jurists as “Thaman-e-Urfi” or mediums of exchange that are held as such due to widespread overwhelming acceptance. Accordingly, they assumed many of the same rules as gold and silver in the rulings associated to the exchange of gold and silver - i.e. they must be traded on a cash basis and that currencies of the same country cannot be exchanged for different values as that would amount to interest, etc.

The evolvement of crypto currencies now appears to be a new evolution in the development of money which has not yet gained the widespread overwhelming acceptance that conventional money has. The whole issue of "mining" of this currency is also not at all clear. There seems to be a number of research papers and articles where the exact nature or characterization of these currencies have been questioned. Further, tax authorities and legal regulators are still not yet on the same page as to how these currencies fit into existing regulations. This being the case, it appears too early to determine whether these currencies assume the role of legal tender and a recognised medium of exchange. Further, there appear to be doubts on whether those involved in mining or marketing these currencies are doing so on the basis of a pyramid schemes which have been deemed objectionable in no uncertain terms by the Fuqaha. Even if deemed

Trading in Bitcoins and Crypto-currencies

acceptable, as a currency is a medium of exchange and not a commodity in itself, the Fuqaha have not preferred that such a medium of exchange be used as a means of one’s livelihood as it has not been created for trading with its own kind. In fact, Jurists have mentioned that currency should only be traded with currency to the extent of necessity whilst fulfilling the overriding rules pertaining to trading in currency. See below, general guidelines on trading in currency.

Based on the above, it is our considered opinion that we abstain from pursuing this as a career or trading in this “currency” until further clarification as to the reality of this currency is attained.

Trading in Normal Currencies

Currency trading in itself is not against the principles of Islamic Economics. However, the Sharia has laid down certain guidelines and regulations when trading in currencies. It is necessary to uphold and maintain these regulations when trading in currencies. The most important of these regulations is that currencies of different countries can be traded in exchange of each other provided that the transaction is completed on spot (i.e. both counter-values should be exchanged at the same time), irrespective of whether the contract is concluded at above or below the spot rate. In other words, both the counter-values are exchanged at one and the same time.

The exchange of both counter values and the subsequent possession acquired by the buyer and seller thereof, could take place through actual possession or constructive possession which is also acceptable. In order to enlighten you further on this, we quote hereunder from the Sharia Standards, prepared by AAOIFI:

"2/6/4. Physical possession takes place by means of simultaneous delivery by hand.

2/6/5 Constructive possession of an asset is deemed to have taken place by the seller enabling the other party to take its delivery and dispose of it, even if there is no physical taking of possession. Among other forms of constructive possession that are approved by both Shari'a and business are the following:

(a) To credit a sum of money to the account of the customer in the following situations:

(1) When the institution deposits to the credit of the customer's account a sum of money directly or through bank transfer.

(2) When the customer enters into a spot contract of currency exchange between himself and the institution, in the case of the purchase of a currency against another currency already deposited in the account of the customer.

(3) When the institution debits - by the order of the customer - a sum of money to the latter's account and credits it to another account in a different currency, either in the same institution or another institution, for the benefit of the customer or any other payee. In following such a procedure, the institution shall adhere to the principles of Islamic law regarding currency exchange.

A delay in making the transfer is allowed to the institution, consistent with the practice whereby a payee may obtain actual receipt according to prevailing business practice in currency markets. However, the payee is not entitled to dispose off the currency during the transfer period, unless and until the effect of the bank transfer has taken effect so that the payee is able to make an actual delivery of the currency to a third party.

(b) Receipt of a cheque constitutes constructive possession, provided the balance payable is available in the account of the issuer in the currency of the cheque and the

institution has blocked such a balance for payment....."

Similarly, conventional forward exchange contracts and purchasing or selling of currencies on the futures market is also prohibited. These regulations are deduced directly from the Ahaadith of Rasulullah ﷺ.

With regards to other commodity transactions and normal sale transactions, these too are governed by the Islamic Laws of contracts and we recommend that you study the same from a reliable source before engaging in such transactions. You may refer to the book, “An Introduction to Islamic Finance” by Mufti Taqi Uthmani, which will, Insha Allah, guide you.

One has to be careful in as far as Shariah compliance is concerned when trading on most of the web platforms and markets as the conditions of a valid trade are not generally adhered to. Many people do not really intend to buy and take possession of these currencies and commodities on such platforms. Transactions are very often speculative and hedge based which do not always fulfill Shariah requirements.

In addition to this, one should also consider the following extract from a Fatwa related to Forex Trading by Mufti Taqi Usmani (D.B.): " This is in addition to the fact that the currencies are originally a medium of exchange and should only be exchanged for personal use in different countries. To make them a tradable commodity only for earning a profit is also against the basic philosophy of Islamic economics."

Trust that this clarifies the matter for you.

And Allah Ta'ala Knows Best

Was Salaam

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We want to make a ‘secret’ Nikah?

Q I am a sister on campus and want your advice on a secret Nikah? I am interested in a boy who is also a student. We cannot tell our parents. Will making nikah secretly to stay away from sin be the right way to go?

A Rasulullah ﷺ said, "Announce the Nikah and perform it in the Masjid." (Mishkat)

A ‘secret’ Nikah, also known as ‘car park’ Nikah, generally borders on invalidity, especially when considering aspects of the guardian’s consent, compatibility, proper testimonies, pronouncements, witnesses, etc. Supposing the Nikah is technically valid, there could be complexities that arise going forward.

Nikah is a crucial step in the life of a Muslim and should not be trivialised by conducting it in a clandestine manner. The negative consequences of doing a ‘secret’ Nikah have been experienced by many who have done so. Quite simply, it is extremely difficult to maintain the secret status of the Nikah, and very often the news leaks out to family and friends. Once this happens, there is untold heartbreak and pain. Therefore, the Shariah has prescribed public announcement of the Nikah to avoid any suspicions and allegations of an illicit relationship between the boy and girl.

Nikah is an ibadat (act of worship) and should be conducted with the required provisions and decorum. The situation should be managed wisely, avoiding emotion and impulse. In the case of a ‘secret’ Nikah, the couple will constantly



need to manage their ‘secret’ status which is quite impossible in most cases. Once the concerned families learn of the Nikah, the matter becomes much more protracted.

A practical option would be to curb the passions and fear Allah Ta’ala by terminating this relationship and repenting sincerely for the wrong. Marriage options could be considered in future in a permissible manner. This will be less stressful for one’s studies and also free one from the anxiety of upholding the ‘secrecy.’

If you are unable to contain yourselves and fear committing zina and sin then you should consult your family members and explain the circumstances to them. Seek the consultation and intervention of an Alim with experience or a senior who may guide the process to a favourable outcome.

Parents should be cognisant of the realities on campus and embrace the challenges that face their children when they arise.

May Allah Ta’ala bring ease and understanding.

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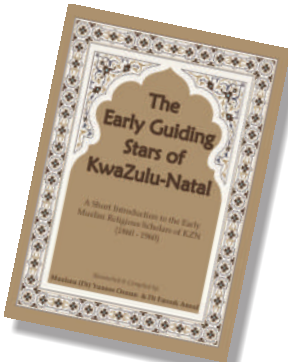
Azaan 12:10
 Khutba 12:40



Early Guiding Stars of KZN

Call for information

With the grace of Allah Ta’ala, the authors of the above mentioned book researched and compiled brief data on the history of Masjids, Islamic Institutes, Imams and Ulama of KZN from 1860 to 1960. The first edition was published and launched in November 2015. Much more information remains undiscovered, hence we make a passionate appeal to all Ulama and Muslims to come forward with information and contacts of our pious forbears. More specifically information is being sought on the following individuals: Maulana Jamal Khan (Durban), Hafez Zainul Abideen (Ladysmith), Hafez Badat (Ladysmith), Haji Hafez Abdus



Sattar (Estcourt), Hafez Rahbini (Estcourt), Munshi Nazir Ahmed Hafejee (father of Mufti Basheer of Stanger). Any information or introduction to individuals who may assist in providing information shall be appreciated.

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Azmate Sahaba Campaign

Darul Ihsan Centre initiated the Azmate-Sahaba (Sahaba - our guiding stars) campaign to educate the Ummah on the greatness of the Sahaba. The Azmate-Sahaba campaign series was commenced by Darul Ihsan Centre in 2009 to revive the awareness about the personalities, teachings and achievements of the noble Companions. With the Grace of Allah Ta'ala this campaign has been ongoing and programmes are held regularly in various centres. Thus far, 30 Jalsas and dedicated programmes on Sahaba were held in various towns and Masajid. Together with the programmes, regular educational material about the noble Sahaba is printed and promoted through the Masjid notice boards, website and social media.

With current challenges facing the Ummah regarding the criticism against the Sahaba, Muslims are encouraged to learn and study the lives of the Sahaba and bring alive their legacy, so that love, admiration and emulation of these noble personalities is revived once more in the Ummah.

Who were the Sahaba ﷺ?

The Sahaba ﷺ were the blessed companions of our beloved Master Nabi Muhammad ﷺ. The Sahaba were perfect examples of the prophetic model and the most righteous group of people after the Ambiya ﷺ. No saint can ever surpass the rank and status of any Sahabi. The status of the Sahaba ﷺ is very lofty, hence, their emulation has been emphasised in the Quran and Hadith. They are crowned in the Quran with the title, 'Allah is pleased with them and they are pleased with Allah.'

The Sahaba were shining stars, beacons of guidance and the best role models for mankind. Nabi ﷺ encouraged us to hold onto the example of the Sahaba.

Jabir ﷺ narrates that Nabi ﷺ said: *"My companions are like stars, whichever of them you follow, you will be rightly guided."* (Razeen)

Nabi ﷺ also stressed on the importance of holding onto the ways, teaching and practices of the

Four Rightly Guided Khulafa, i.e. Sayyiduna Abu Bakr, Umar, Uthman and Ali ﷺ.

Hazrat Irbaadh bin Saariya ﷺ narrates that once, after leading the Salah, Rasulullah ﷺ turned to the Sahaba ﷺ and delivered a lecture that caused their eyes to flow with tears and their hearts to tremble. Someone then said, "O Rasulullah! This lecture appears to be a parting advice, so do tell us about the things that you wish to emphasise." Rasulullah ﷺ said, "I advise you to fear Allah Ta'ala and to listen to and obey (your Ameer) even if he is an Abyssinian slave because those coming after me shall witness tremendous disputes. (During these times) You should keep practising my Sunnah and the Sunnah of my rightly guided Khulafa. Hold fast to this with your molars. Beware of innovations because every innovation is a Bid'ah and every bid'ah leads to deviation." (Tirmizi)

Disrespecting the Sahaba

Reviling, cursing and disrespecting the Sahaba is extremely dangerous to a person's Iman. Whilst outwardly it might look as if one is disrespecting an individual, or a group of people, in reality it is showing disregard, displeasure and contempt for those who have served Islam with heart and soul.

Reviling the Sahaba is also in direct contravention of the Ahadith of Nabi ﷺ.

1. Abu Huraira ﷺ reported Nabi ﷺ as saying: "Do not revile my Companions, do not revile my Companions. By Him in Whose Hand is my life, if one amongst you would have spent as much gold as Uhud it would not amount to as much on behalf of one of them or half of it." (Muslim)

2. "Fear Allah! Fear Allah! concerning my companions. "Do not make them a target" (for your obscenity or charges) after me, He who loves them, loves me and he who hates them, hates me, and he who offends them, offends me and in turn offends Allah and he who offends Allah, Allah deals with him." (Tirmidhi)

3. "The sign of faith is love of the Ansar (helpers), and the sign of hypocrisy is hatred of the Ansar." (Bukhari and Muslim)

Sahaba are to be held in the highest esteem and regard. Without Sahaba, there would be no link between us, Nabi ﷺ and the Quran. If there was no other accolade awarded to Sahaba, it would suffice for their excellence, that they were blessed with gazing upon the countenance, and benefitting directly from the company of the greatest of Allah's creation, Nabi Muhammad ﷺ.

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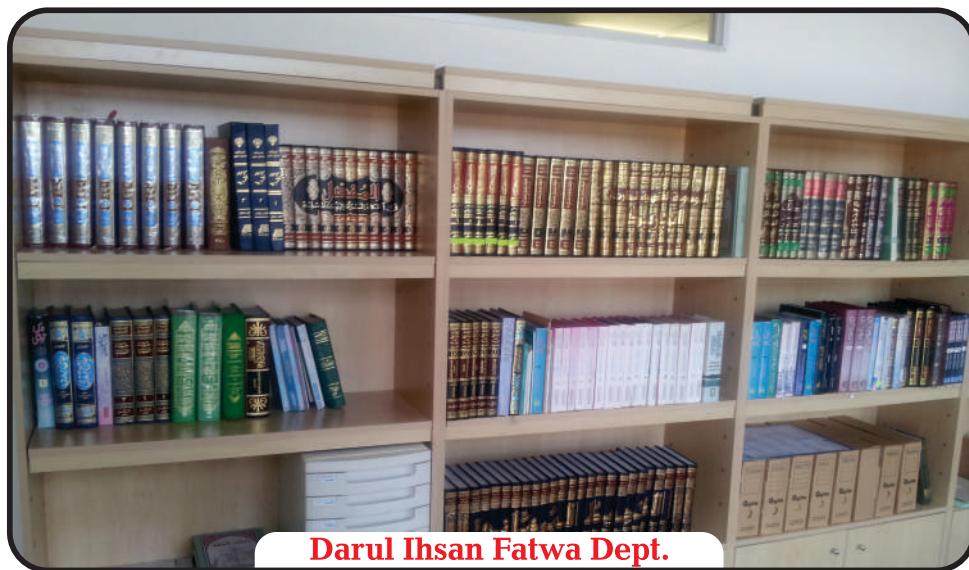
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Q & A

Q On whom is Qurbani (Udhiya) Wajib?

A Qurbani is Wajib (obligatory) on all who fulfil the following conditions:

1. A Muslim who is of sound mind - mature and has reached the age of puberty
2. A Muqem (a person who is not a Shari traveller/Musafir)
3. One who possesses Zakatable wealth in excess of one's basic needs and debts on any of the three days of Qurbani. It is not necessary that this amount be in one's possession for a complete lunar year.

Qurbani is not incumbent on a child or an insane person, nor is it incumbent upon their guardians to perform it on their behalf. Similarly, it is not Wajib on a Shari traveller/Musafir.

Q A brother purchased animals for Qurbani. He has not paid me yet for almost a year. What do I do?

A If the brother has delayed payment beyond the agreed stipulated time and has the means to pay you, then he is committing an oppression and is sinful for delaying. We advise that you trade with proper documentation and negotiate with the brother in terms of payment. You may consider mediation to resolve the matter or a Shari arbitrator.

Q Is it permissible for a husband to pay his wife's Zakah and Qurbani, or does he have to actually give her the money as a gift and let her pay it?

A The husband may pay his wife's Zakah and do her Qurbani with her prior permission. He does not need to hand over the money to her first.

Q What is the understanding in doing Qurbani for the deceased? Is it correct to do Qurbani on behalf of the deceased and how should one go about this?

A It is correct for one who has the means over and above his compulsory Qurbani, to make Qurbani on behalf of the deceased.

However, this is not obligatory. Rather it is a virtuous voluntary act. The intention will be for a Nafl (optional) Qurbani. Note: One should include in the reward of this Nafl Qurbani Nabi ﷺ and the pious predecessors

Q When it comes to Nafl Qurbani, is it permissible to gift the reward of 1 share to more than one person e.g. 1 share for all my grandparents?

A Yes, one may make multiple intentions with a Nafl Qurbani and this may also include all deceased Muslims.

Q Please advise if it is sunnat/virtuous to fast on all the first 9 days of Zul Hajj or is only the 9th Zul Hajj recommended?

A It is virtuous to fast on all or part of the first nine days of Zul Hajj and there is a special virtue for the ninth of Zul Hajj. Hazrat Abu Hurairah ؓ reports that Rasulullah ﷺ said: "There are no days more beloved to Allah Ta'ala that He be worshipped than the ten days of Zul Hajj. Fasting on one of these days (excluding the tenth) is equivalent to fasting an entire year and spending one of these nights in the Ibadat (worship) is equivalent to spending the night of Qadr in Ibadat." (Tirmizi)

In another Hadith Rasulullah ﷺ is reported to have said:" It is hoped that the past year's sins and coming year's will be forgiven by fasting on the Day of Arafah (ninth of Zul Hijjah)" (Tirmizi)

Q Is it permissible to fast on 13th Zul Hijjah especially since it is from the Ayyaam-e-Beedh (13th, 14th and 15th) of the month? Kindly provide a Hadith to show that fasting is impermissible on this day.

A Fasting is prohibited on 5 days of the year - Eidul Fitr, Eidul Adha and the 3 days of Tashreeq i.e. 11-13th Zul Hijjah. If a person commenced a fast on this day due to ignorance then he should break it.

Hazrat Sa'd bin Abi Waqqaas ؓ narrates: "Rasulullah ﷺ instructed me to announce that the days of Mina (Days of Tashreeq - 11-13th Zul Hijjah) are days of eating and drinking. There is no fasting on these days. (I'laaus Sunan 9/147)

Q Can a lady slaughter her Qurbani animal while she is in Haidh (experiencing menses)?

A The Qurbani (slaughter) of a woman in Haidh (menstruation) or Nifas (period after childbirth) is valid and permissible.

Q Is it permissible to use for Qurbani cattle below 2 years, however this animal weighs the same, looks the same, and is fed the same food as the other 2 year old cattle?

A No. Qurbani cannot be made of cattle that are under 2 years of age. The concession of slaughtering an animal that is below the required age but resembles the animals of the required age applies to sheep only - that is for sheep that are more than six months old but less than a year old.

Q Is it permissible to give Qurbani meat to non-Muslims?

A Yes, it is permissible to give Qurbani meat to non-Muslims.

Q Is it permissible to stun an animal before slaughtering?

A Due to many negative factors e.g. blood clotting etc. stunning without a valid

reason is Makrooh (undesirable). If the animal becomes unrestrainable then the animal maybe stunned. However, the Qurbani will only be valid if the animal is alive at the time of slaughtering.

Q If we are doing Qurbani - and we are not in Hajj - Qurbani at home - do we refrain from cutting hair and nails - or is this done only when we are in Ihram in Hajj. If we are to refrain from cutting hair and nails in the first ten days of Zul Hajj, then please tell us in which hadith is this fact stated.

A Yes one who is making Qurbani should preferably not cut his hair and nails from the 1st of Zul Hijjah till his animal is cut. Hazrat Umm Salamah ؓ narrates that Rasulullah ﷺ said, "When the month of Zul Hijjah commences and anyone intends to perform Qurbani he should not cut any of his hair or his nails." (Sahih Muslim)

The Fatwa Department of Darul Ihsan provides a wide range of services such as the issuing of rulings, verdicts, research, mediation, estate distribution and planning, general advice, etc.

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Darul Ihsan on the ground

Basic Islam Course' opens at Islamic Centre Castlehill

The 'Basic Islam Course' developed by Darul Ihsan Centre opened with its first lesson on Monday, 08 May 2017 at Masjid Bilal in Castlehill, Newlands East, Durban.

Ten male participants of different ages and from the surrounding areas of Lindelani, Inanda, Kwa Mashu etc. were present, with about 20 Ulama and staff members of Darul Ihsan Centre, for the opening of the Islamic Centre.

The 'Basic Islam Course' is a ten day preparatory course designed for revert Muslims to provide them with the most basic knowledge they require on their journey to educate themselves in Deen.

The course is unique in that there is provision for up to 20 persons to learn the basics of Islam at a live-in fully-equipped and serviced environment - with all meals and

'Sponsor A Kajoor Pack'

Darul Ihsan Centre's 2017 Ramadan 'Sponsor a Kajoor (dates) Pack' project has realised a distribution of 13 730 one kilogram packs of kajoor/dates nationally and outside South African borders.

The distribution of the kajoor packs focused on Masajid, Madrassahs, Musallahs, Correctional Service Centres and needy families. The dates were distributed in Cape Town, Port Elizabeth, East London,

Outreach at Mcabango High School in Richards Bay

Darul Ihsan Centre, in partnership with the KwaZulu-Natal Premier's Office, distributed school requisites and blankets to learners at the Mcabango High School in the Madlankala area at Richards Bay. The school was identified by the Premier's Office as the 'most-needy' in the area.

On Thursday, 25 May 2017 the Darul Ihsan Centre Relief Team travelled to the high school where they were met by Mr C B Nkwanyana, the Director at the Office of the Premier and Mr N M Ngubane, the Principal of the school.

The Team was also joined by Mrs Thoko Mnguni from the Department of Education and Councillor N P Mkhulisi, the Mayor of the Umhlathuze Municipality in Richards Bay.

Various other role players from the Community Policing Forum, School Governing Body, Indunas, Inkosis and other community leaders also attended the distribution programme.

boarding provided. On completion of the first course, the participants may continue with the second and third phases of the course.

The opening programme was launched at 9:30 AM with a welcome and an inspiring talk by a young, new Muslim on how his quest for a meaningful life led him to Islam followed by words of advice and encouragement by Mufti Zubair Bayat, the Ameer of Darul Ihsan Centre. Mufti Bayat impressed to all participants on how their yearning to seek knowledge in Islam can become a lifelong experience and a clear pathway to Jannah.

Alhamdulillah, the Islamic Centre in Castlehill is ideally positioned for both Dawah and the education of Muslims in a vast area encompassing a huge indigenous population. The 'Basic Islam Course' is one of many initiatives planned for the upliftment of Muslims in the area.

Eastern Cape, KwaZulu-Natal and Gauteng.

Date packs were also distributed in Lesotho, Malawi, Mozambique and the Republic of Congo.

Shaykh Imraan from Esikawini and Shaykh Abdullah from Madlankala were also present and the days' proceedings began with a Dua by Shaykh Abdullah.

Officials from the Premier's Office - together with the Darul Ihsan Relief Team - handed complete sets of uniforms, stationery, school bags and blankets to 88 'deserving learners' selected by the school. All learners who received the items and officials present expressed their appreciation and sincere thanks to Darul Ihsan Centre for the outreach at the school.

Relief to families affected by fire incident

On Saturday evening (27 May 2017) Darul Ihsan Centre received a call from Mr Zamani of the Ethekeweni Disaster and Emergency Management Technical Task Team for the Centre to provide relief for families affected by a fire incident at the Dakota Informal Settlement in Ward 90, Isipingo.

39 families (105 people) at the settlement were displaced by the fire and Mr Zamani's request was for the Centre to provide meals and blankets on Sunday for those affected.

By mid-morning on Sunday Darul

Overwhelming turnout for Pre-Ramadan programme at Masjid Bilal in Castlehill

Darul Ihsan Centre hosted a pre-Ramadan programme for Muslims from localities and townships of the greater Durban area. On Sunday, 21 May 2017 some eight hundred women, children, youth and men converged at Masjid Bilal in Castlehill, Newlands West. People from areas such as Mount Moriah, Lindelani, Malagazi, Claremont, Inanda, Kwa Mashu and many surrounding localities came in droves to listen to inspiring and motivational talks on the coming of Ramadan.

The programme commenced at 10:15am with Qira'at and Nasheeds recited by local youth. In particular, Hafez Mohammed Ndlovu delivered a beautiful Qira'at rendition. This was followed by a presentation on the laws and rules of fasting and Taraweeh by Shaykh Adil Ghazi - a local scholar serving in Harding, KZN.

The main guest speaker was Maulana Saeed Ncane - also from Harding. Maulana Ncane delivered a lively and motivational Zulu discourse on various aspects of Islam and Ramadan. The congregation greatly appreciated his lively talk and responded positively to his interactive method.

One of the highlights of the day was the introduction of the 'Basic Islam Course' by the Imam of Masjid Bilal, Shaykh Abdur Rahim Milanze. Alhamdulillah, ten revert Muslims completed the first 'Basic Islam Course' held at the Masjid Bilal Centre. The Basic Islam Course is a

Relief for settlers after fire

On Monday, 03 July 2017 Darul Ihsan Centre's 'Relief Team' distributed 90 blankets to settlers affected by a fire which tore through an informal settlement in Kennedy Road.

The distribution of the blankets was facilitated in conjunction with members of the Durban Disaster Management team.

Ihsan Centre's Relief Team distributed hot meals and blankets to all affected by the fire incident at the settlement.

Many of the residents of the settlement expressed their sincere appreciation to members of the Relief Team for the provisions. Mr Zamani and Mr Themba Mdalose from Ethekeweni Disaster and Emergency Management thanked Darul Ihsan Centre for their prompt response at the 'need of the hour.' The Darul Ihsan Relief Team is on regular call for Ethekeweni Disaster and Emergency Management.



free 10 day programme that focuses on the basics of Islam for new Muslims. The programme is ongoing and caters for the boarding and lodging of the participants. Also, all study material is provided. The programme concluded with a fervent dua. All present were then treated to a sumptuous lunch and each family received a pack of dates (kajoor), a blanket and relevant literature.

Darul Ihsan Centre thanks all those who assisted towards the success of the programme through their volunteer effort, contributions and duas. The atmosphere reflected the true brotherhood of Islam and the potential for Dawah and development in our community.

Darul Ihsan hopes to convene more programmes of this nature for our local community and invites you and your family to join us in these initiatives for the greater good of the Ummah.



'Marriage Workshop' In Cape Town

The 'Made in Heaven' marriage workshop series continued in Strand, Cape Town where a series of interactive workshops were held and completed. This was a follow-up of the Pre-Marital workshops that were held in Strand late last year.

The workshop consisted of 5 modules which were presented every second Saturday over the period 25 February to 22 April 2017. A group of 50 ladies attended the workshop and were presented with certificates on completion of all 5

modules under the expert tutorship of Muallima A Peer, a facilitator for Darul Ihsan Centre in Cape Town.

Muallima Peer received a great amount of positive feedback with requests from many community members for more workshops to be held in Cape Town.

Darul Ihsan Centre thanks our facilitator and her volunteer associates for their efforts. The Centre also thanks its sponsors, donors and well-wishers for making such national outreaches possible.

'Ramadan & Zakah Programme'

Every year, before Ramadan, Darul Ihsan Centre conducts a 'Ramadan & Zakah Programme' at various Masajid in KwaZulu-Natal.

In May 2017 programmes were conducted in Pietermaritzburg, Stanger, Tongaat, Durban, Overport, Phoenix, Umhlanga, Port Shepstone, Howick, Estcourt and other areas.

Programme discussions are centred on the virtues of Zakat, method of

calculation, distribution, disbursement and warnings for those who flout this obligation. The programmes also includes an interactive Q&A Session with the Musallis on verdicts pertaining to this pillar of Islam.

All programmes were well-attended and proved beneficial to the participants. A brochure explaining the basic rulings on Zakah is available free from the Darul Ihsan Offices.

Islamic Schools Development Programme

Darul Ihsan Centre through its Education and Youth Departments provide educational and spiritual orientation for learners at Islamic schools. The programme aims to provide motivation, support and guidance to learners. A learner support programme is also available

for schools through our various projects for learners who are required to complete community service and other disciplinary measures. Several schools have accessed these programmes and have given excellent feedback. These programmes are available to Islamic schools through our offices.



May Allah Ta'ala grant success to all Darul Ihsan Centre current and future projects.

All relief outreaches and community programmes are made possible through the generous contributions and ongoing support of the Muslim community.

Darul Ihsan Centre would like to thank all its sponsors, donors and well-wishers for their patronage and duas.

For more information please visit our website www.darulihsan.com.

For regular updates subscribe to enews@darulihsan.com



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TEL:031 3040359

Media Desk

The Media Desk contributes local, national and international news articles for the website and also focuses on news content of the Muslim world.

Letters commenting on broad issues are also regularly sent to the editors of newspapers

Below are a few letters which were sent by the Media Desk and published in newspapers.

Bias and negative reporting against Islam has become a very real phenomenon in the media, especially in the international press.

The Darul Ihsan Media Desk primarily monitors the media for Islamophobic (anti-Islamic) comments and anti-Islamic sentiments made in the mainstream media and interacts positively with media portals conveying the Islamic perspective.

8 THE MERCURY FRIDAY JULY 14, 2017

Need joint solution to taxi disruption

THE article "Taxi industry's new targets" (Business Report, July 10) refers. There seems to be confusion of what is expected by the taxi industry and what is presented by the corporate world, in terms of the industry's "next phases of its rolling mass protest action."

The extent of the disruption caused by the industry has a negative impact on the economy and the public it commutes.

While it is understandable that the industry - en bloc - is liable to benefit as a mass purchaser of fuel for public transport, it seems there is no modus operandi, certainly from the government.

The taxi industry, the corporate world aligned to it, and government need to find a solution to prevent further disruption.

MEDIA DESK
Darul Ihsan Centre

Page 6 THE INDEPENDENT on Saturday 10 June 2017

Darul Ihsan Centre condemns prostitution

From: MEDIA DESK
Darul Ihsan Centre

workers" in terms of prostitution in the country.

As a welfare-based public benefit organisation, we are well aware of the public outrage at the total lack of moral values attributed to prostitution and its harmful impact on our society, which already experiences sexual and gender violence.

At the same time, we are aware that desperate socio-economic conditions, to a great extent, drive people to prostitution.

The government must enforce all laws criminalising prostitution effectively, eliminate this moral scourge in our society and provide the necessary social structures for the rehabilitation of sex workers/prostitutes.

WITH reference to the government's "Report on Sexual Offences: Adult Prostitution" we make the following comments:

A) Darul Ihsan Centre, a Muslim/Islamic faith-based education and welfare organisation, places on record that prostitution is totally impermissible and unacceptable in Islam.

B) We fully support and commend our government's stance that prostitution remains a criminal offence in the country.

C) Furthermore, the government needs to criminalise both "clients and adult sex

Visit our website for the latest news and letters to the editor www.darulihsan.com

Darul Ihsan Offices

Head Office

53 Joyce, Road, Sea Cow Lake
Tel: 031 577 786 8

Overport

3rd Floor, 98 Overport Dr, Overport
Tel: 08611 IHSAN 44726

Islamic Centre Starwood

13 Acropolis Rd, Phoenix
Tel: 031 500 3122

Islamic Centre Howick

38 Midmar Rd, Howick West
Tel: 033 330 2278

Taqwa School of Excellence

34 Mercury St, Mayfair West, JHB
Tel: 082 671 9956

disc@darulihsan.com - www.darulihsan.com

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71 Donkin Road, Sea Cow Lake, Durban, South Africa