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RADIO SHAITAAN ZINA AWARDS DEBACLE

“THEY ARE KAAFIR” ACCORDING TO HADHRAT MUJADDID ALF-E-THAANI

Hadhrat Mujaddid Alf-e-Thaani (rahmatullah alayh) never acquitted himself with a forked tongue. Those who make halaal what Allah has made haraam are Kaafir. Indulgence in fisq and fujoor is haraam. Justifying this haraam is clear-cut kufr. Those who justify their indulgence in fisq and fujoor such as the Radio Shaitaan and NNB Jamiat miscreant molvis should heed the very clear and emphatic rulings of Hadhrat Mujaddid Alf-e-Thaani, which we reproduce here.

Khanqas which have made singing of na'ts and nazams an integral constituent of their misguided 'tasawwuf', Radio Shaitaan molvis, NNB Jamiat miscreant molvis and organizers of na't programmes such as Darul Ihsaan of Durban which is following in the footsteps of Radio Shaitaan to become Darush Shaitaan, should take particular heed of Hadhrat Mujaddid's warnings and pronouncements.

LETTER NO. 286 OF MAKTUBAAT OF HADHRAT MUJADDID ALF-E-THAANI (RAHMATULLAH ALAYH)

"Once we were present in his [Khwaja Baqibillah's] service, in a gathering for meal. A devotee of our Hazrat Khwaja named shaykh Kernel pronounced the name 'Allah' aloud at the start of the meal. Hazrat [Baqibillah] was displeased to such an extent that he rebuked him [shaykh Kemal] strongly and told us to forbid him [shaykh Kamal] from coming to his meal gatherings. I have heard from Hazrat [Baqibillah] that once Hazrat Khwaja Naqshband gathered the Mama of Bukhara together and took them to the khanqa of Hazrat Amir Kulal to forbid him from loud zikr. The ulama told Hazrat Amir Kulal, "Loud zikr is a deviation. Do not practice it!" In answer, he stated, "[All right!] I will not practice it [anymore]!". When the great ones of this tariqa have forbidden even loud zikr so strongly, what can one say about songs, dances, ecstasies, and raptures (wajd ve tawajid)! I consider the states and raptures (mawajid) that emerge by non-permissible means as a kind istidraj [practice] that leads step by step to ruin. States and longings (shwal va adhwag) come in the hands even for the people of istidraj or people who practice occult that lead them step-by-step to ruin. They see the unveilings of tawhid (kashf-i tawhid). And they see [God] unveiled in the mirror that is the forms of the world and they also identify Him with those forms.

The sages of Greece and the yogis and the Brahmins of India are also among these people that led them step-by-step to ruin. The sign that the states are real [i.e. of divine origin] is that those [states] conform to the science of the sharia and keep people away from taking up forbidden

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and questionable practices. You should know that singings and dancing are really parts of "games and joys." Allah has stated, Among people, whosoever buys a game of words [31:6], and this verse has been revealed to forbid singing. Mujahid, who was the student of Ibn Abbas, and a pre-eminent follower, has said that the "game of words" means "singing" here. It is written in the Koranic exegesis Madarik that "game of words" means "tales told at a night party- and singing. [These two great scholars among the companions], Ibn Abbas and Ibn Masud, both swear, "Verily it is singing." Mujahid has interpreted the Koranic phrase who does not witness falsehood [25:72] as referring to singing.

Imam of Guidance Abu Mansur Maturidi says, 'Whosoever praises a qari [reciter of the Koran] of our times by saying You recited well!'- [that means that he approves of that qari's 'singing' the verses of the Koran and that is haram since singing in all forms is haram and so, since he approves a haram act] he becomes an apostate, his wife gets an [automatic] divorce [as he would have become an apostate] and Allah makes all his good deeds come to naught [as he would have become an apostate].'

Abu Nasiruddin Dubusi narrates the following from Oadi Zahiruddin Khwarizmi. He said, "He who listens to a singer or someone else singing a song or he who sees a forbidden act and likes it, he would immediately become an apostate in our opinion. It does not matter whether he believes in it [i.e., believes that that forbidden act is permissible] as a matter of creed or not. [By "merely liking" that forbidden act] he invalidates a ruling of the sharia. And he who invalidates a ruling of the sharia no longer remains a faithful [Muslim] before the four interpreter Imams. Allah will not accept any of his good deeds. All his good deeds will come to naught." May Allah save us from this!

The jurists have narrated so many prohibitions on singing that there are just too many to number. Even then if someone quotes abrogated hadith reports or rarely transmitted narrations to establish that singing is allowable, then you should not even consider it. For no jurist in any time or place has ever made a juridical pronouncement that singing is allowed or that dancing or footwork is permissible as the Great Imam Diyauddin Shami wrote thus in his book the Multaqat.

Practices of the sufis are not proofs of lawfulness or unlawfulness. Is it not enough that we consider them [those sufis] excusable, do not blame them, and leave their matter to God? Here the opinion of [jurists like] Imam Abu Hanifa, Imam Abu Yusuf, or Imam Muhammad is relevant, not the practice of [sufis like] Abu Bakr Shibli or Abul Hasan Nuri. The immature sufis of this age have brought singing and dancing into their religion and community under the pretext that their own pirs practiced them. Even more, they have made them into pious deeds and acts of worship. They are the ones who take their religion as games and joys [25:72], refers to those who are present in gatherings of singing. We learn from the preceding narrations that whosoever considers an unlawful act to be right leaves the fold of Islam and becomes an apostate; now you can imagine how horrible is it to glorify the gathering of singing and dancing, let alone to consider them pious deeds or acts of worship Praise and glory be on Allah I Our pirs [i.e the great shaykhs of the Naqshbandi tariqa] are free from these [deviant practices]! And they have not guided us, their followers, into doing taqlid of them [i.e. following them] into these [deviant practices] either [with them being our role models]."