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SADQAH AND WEALTH

“Shaitaan promises (i.e. scares) you with poverty, and he instructs you with immorality. (On the other hand) Allah promises you forgiveness from Him and favour. Allah is All-Embracing, All-Knowing.” (Al-Baqarah, Aayat 268)

Shaitaan deters people from spending freely in Allah’s Path by whispering in them depletion of their wealth. Sadqah does not deplete wealth. On the contrary, it increases wealth both in quantity and in barkat. Rasulullah (Sallallahu alayhi wasallam) said;

“I take an oath regarding three things. Sadqah does not deplete a person’s wealth.

Allah will most assuredly grant honour to the one who is patient when oppressed. The door of poverty will open for the one who opens the door of begging.”

Q & A

Q. When should the niyyat for fasting to be made? Is there a cut-off time?

A. A Nafil fast will be valid as long as the niyyat has been made by nisfunnahaar, i.e. about an hour before Zawwaal. A Fardh fast will be valid only if the niyyat is made before Subah Saadiq, i.e. before Fajr time commences.

Q. Are Ishraq and Dhuha the same Salaat?

A. Ishraq and Dhuha (Chaasht) are two different Salaats. Ishraq time begins about 15 minutes after sunrise. Thereafter begins Dhuha Salaat. Its time lasts until about an hour before Zawwaal.

Q. Is Qasar Namaaz obligatory or optional?

A. Qasar Namaaz for a musaafir is obligatory. For followers of the Shaafi Math-hab it is optional, but not for Hanafis.



"VOICE of ISLAM"



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



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*He who is not blessed with Sabr,
is not blessed with Imaan.
(Hadith)*

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THE MEANING OF TASAWWUF

TASAWWUF, also termed *Sufi'ism*, is not a mystical cult of rituals. Tasawwuf has no rituals. The Shariah has its rituals such as Salaat, Saum, Hajj, Qur'baani, etc., but Tasawwuf is an integral component of the Shariah, and it has no rituals.

The various forms of *arbaa'at* and spiritual practices prescribed by the Auliya, are not part of Tasawwuf. These are all spiritual remedies for spiritual ailments which the Mashaaiikh diagnose in their mureedeem.

Tasawwuf deals only with moral character. Its objective is moral reformation and spiritual progress for the sake of Divine Proximity which is the only objective of the Mu'min for his presence on earth.

There is *Ijma'* (Consensus) of all the Mashaaiikh of Tasawwuf of all Sufi Math-habs that any brand of tasawwuf which is bereft of the Shariah and Sunnah or in conflict thereof, is in reality satanism.

Describing Tasawwuf, Ha-dhrat Abdullah Khafeef (Rahmatullah alayh) - a renowned Wali of bygone ages - said:

"Tasawwuf is to accept whatever is recorded in the Tablet of Taqdeer; to ask from only the Great and Glorious King (Allah Azza Wa Jal), and to traverse wildernesses and mountains."

The Tablet of Taqdeer: Whilst employing the ways and means permitted by the Shariah for the acquisition of needs, the Mu'min has to be satisfied with the end result of his lawful efforts. Whether he succeeds or fails in his lawful pursuit of the dunya, his focus must at all times be on Allah Ta'ala. If he fails, he is not expected to become despondent and frustrated.

He is not permitted to complain. He has to understand that the ultimate result is Allah's ordainment.

Asking from only Allah Azza Wa Jal: This precept does not negate employment of the lawful means and ways created by Allah Ta'ala for acquiring lawful objectives. But, it demands implicit faith (yaqeen) that needs are fulfilled by only Allah Ta'ala, not by the means and agencies via which the needs are fulfilled. Thus, when someone denies the assistance sought, one will not feel the slightest annoyance. One will understand by the refusal that Allah Ta'ala has not inspired the person to render the assistance sought. If this is one's attitude, then it shows that one is asking from only Allah Ta'ala. On the contrary, annoyance is proof of great Imaani deficiency. It will mean that one lacks belief in the Providence of Allah Ta'ala, and in the fact that it is only He Who ordains.

Traversing wildernesses and mountains: For the select Auliya of former ages, this had literal application. They would physically renounce the world

and journey on foot through deserts, wildernesses and over mountains in their quest for Divine Proximity. Their journeys were not sight-seeing tours and holidaying. On the contrary, they underwent great trials and hardships. The rigours of travelling on foot through wild wildernesses and deserts without provisions could be borne by only those who were lost in Divine Love. Among the Ambiya (Alayhimus salaam), Nabi Isaa (Alayhis salaam) was famous for such sojourns.

As far as the masses are concerned, the Waajib degree of 'journeying through the wilderness' is to migrate from sin and transgression; to adopt solitude and seclusion daily for a short while to contemplate on Mauz, the Qabr and the Aakhirah; to drastically reduce contact with people, mingling with them only for one's needs; to speak less, and to cultivate Taqwa. And this is possible only by complete submission to the Shariah and adoption of the Sunnah in all aspects of daily life.

AASHURA AND GIFTS

Q. Is exchanging of gifts on the Day of Aashura permissible? A Mufti say that it is permissible as long as it is not believed to be necessary or Sunnat.

A. Now why would someone ask about the permissibility of gifts when every person regardless of how ignorant he may be knows that making gifts or exchanging gifts is permissible? The Mufti Sahib did not apply his mind when answering this question.

Gifts are permissible all year round, so why is this question related to specifically the Day of Aashura? The reason is that ignorant people have developed it into a custom associated with 10th Muharram, the Day of Aashura.

It is not Sunnah to exchange gifts on the Day of Aashura. This practice has no relevance to the 10th Muharram. By saying that it is permissible, the Mufti perpetuates an erroneous idea and custom which will become an entrenched bid'ah if

people are not given the proper view and ruling.

If a man wishes to give his wife or children gifts, why does he choose to relate it to Aashura? Since the concept of gifts on the Day of Aashura is baseless, it is a bid'ah which is not permissible. The correct answer is that exchanging gifts on the Day of Aashura is not permissible.

A developing bid'ah should be nipped in the bud, not allowed to germinate with ambiguous answers. When Ha-dhrat Umar (Radhiyallahu an-

hu), during his Khilaafate, observed people gathering under the mubaarak tree under which Rasullah (Sallallahu alayhi wasallam) had taken the Pledge of Mauz from the Sahaabah, he promptly ordered the tree which is mentioned in the Qur'aan Majeed to be cut down. He foresaw future bid'ah and shirk developing at the tree site, hence he nipped it in the bud. He did not say that it is permissible to sit under the tree under which Rasullah (Sallallahu alayhi wasallam) and the Sahaabah had sat for the sacred Pledge.

