

[The Majlis Volume 25 Number 01](#)

A SHIAH KUFR BELIEF

Among the vile kufr beliefs of Shiah is that Allah Azza Wa Jal also commits errors-
Nauthubillah! It is their satanic assertion that Allah Ta'ala had erred in the Qur'aan Majeed by
proclaiming the Sahaabah to be the Inmates of Jannat. Proclaiming the Sahaabah to be His
Beloved and the Inmates of Jannat, Allah Ta'ala says in the Qur'aan Majeed:

“And the Saabiqoon (the first galaxy of Sahaabah who had participated in Badr) those who
were the First from among the Muhaajireen and Ansaar and those who follow them with Ihsaan
– ALLAH IS WELL-PLEASSED WITH THEM, and they are well-pleased with Him. HE HAS
PREPARED FOR THEM SUCH ORCHARDS (in Jannat) beneath which flow rivers wherein
they shall dwell forever. That is the great Success.”

(At-Taubah, Aayat 100)

Never ever can there be any affinity between Muslims and Shiah.

The Dunya

“O People! Verily, the Promise of Allah (regarding the Hereafter) is true. Therefore do not let this

worldly life deceive you, and do not let deception cast you into deception regarding Allah.” (Qur’aan)

Q&A.

Q. Is it permissible for a woman in haidh to reply to the Athaan?

A. It is permissible for a woman in haidh to reply to the Athaan.

Q. A deceased husband never paid his wife’s mahr. Is the mahr also a debt which has to be paid from the assets of the estate?

A. It is a normal debt and has to be paid in full from the estate of the deceased man to the wife.

Q. Does vomiting unintentionally break the fast?

A. Vomiting unintentionally does not break the fast.

Q. Is it permissible to perform Qadha Salaat after the Sunnats of Fajr?

A. Yes, qadha may be performed at any time during the Fajr time.

Q. Who is responsible for the maintenance of a widow during her Iddat period?

A. The wife's expenses will be from her own share of inheritance. If there is no cash available, then her expenses will be the responsibility of her father (if alive). If not, then her brothers, paternal uncles and paternal nephews. This responsibility is not restricted to the Iddat period. It is a perpetual obligation of the close male relatives.

The Majlis

"VOICE of ISLAM"

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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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"Culture appears when hasad (envy) is eliminated."
(Hasan Basri)

SEEING RASULULLAH (Sallallahu alayhi wasallam) IN A DREAM

Q. If a person sees Rasulallah (Sallallahu alayhi wasallam) in a dream wearing such clothes which were not worn during his time, will the dream be authentic? Did he in fact see Nabi (Sallallahu alayhi wasallam)?

A. The Akaabir Ulama/ Auliya have different views on this issue. There are three views regarding seeing Rasulallah (Sallallahu alayhi wasallam) in a dream.

First view: Shah Abdul Azeez (Rahmatullah alayh) said that if one's heart testifies that the one seen is Rasulallah (Sallallahu alayhi wasallam), then he has seen Nabi (Sallallahu alayhi wasallam) regardless in whatever form the vision is. There should be no doubt in

the heart.

Second view: Shah Rafeeddeen (Rahmatullah alayh) said that if there is even the slightest difference with Rasulallah's actual form and appearance, then the one seen is not Rasulallah (Sallallahu alayhi wasallam). For example, if Rasulallah (Sallallahu alayhi wasallam) had 20 white hairs, and if the dreamer sees 21, then the one he sees is not Rasulallah (Sallallahu alayhi wasallam). The slightest difference in any form negates the authenticity of the dream.

In substantiation of his view, Shah Rafeeddeen (Rahmatullah alayh) would say that during the age of the Sahaabah if anyone claimed

to have seen Rasulallah (Sallallahu alayhi wasallam) in a dream, they would ask the person to describe the vision he saw. If the description differed even slightly from Rasulallah's actual form and appearance they would reject it and say that it was not Rasulallah (Sallallahu alayhi wasallam).

Third view: Shah Ishaq (Rahmatullah alayh) said that if one sees in a dream that Rasulallah (Sallallahu alayhi wasallam) is dressed in the garments of the Atqiya (the men of piety/Auliya) of the age, then he did see Rasulallah (Sallallahu alayhi wasallam). If he sees Rasulallah (Sallallahu alayhi wasallam) dressed in some

other type of garb, then it is not Nabi-e-Kareem (Sallallahu alayhi wasallam).

From these differences it is clear that there is no absolute certitude on this issue. The criterion is always the Shariah. If anything in the dream is done or instructed that is in conflict with the Shariah, then it should be compulsorily set aside.

It will be haraam to give practical expression and to implement anything seen in a dream if it contravenes the Shariah regardless of whether the vision in the dream is that of Rasulallah (Sallallahu alayhi wasallam).

Dreams do not override the Shariah which Rasulallah (Sallallahu alayhi wasallam) had delivered to the Ummah from Allah Ta'ala.

AMR BIL MA'ROOF

Explaining the vital and absolute importance of *Amr Bil Ma'roof Nahyi Anil Munkar* (Commanding virtue and prohibiting vice), Allaamah Abdul Wahhaab Sha'raani (Rahmatullah alayh) of the 10th Islamic era, said in *Al-Bahrul Maurood*:

"A pledge has been taken from us that we shall make haste to offer naseehat (advice and admonition) to our brethren (i.e. to Muslims) even in a crowd of people,

and that we shall not delay it (naseehat) for another time. Frequently we forget about the matter when that time arrives. Undoubtedly, naseehat is goodness, and there should be no procrastination in goodness.

Abu Dardaa' (Radhiyallahu anhu) said during his khutbah to the Akaabir (very senior) Sahaabah: "Verily, I see your hearts filled with deceit, and the (spiritual) diseases of the nations before you have come into you. I believe that

Haqq Ta'ala has freed Himself from you (i.e. discarded you)."

This was his naseehat directly stated to the Akaabir Sahaabah. They were not affronted nor did they enter into a mode of self-vindication, nor did they criticize Hadhrat Abu Dardaa' (Radhiyallahu anhu) as is the practice of the moron molvis of our age who are unable to tolerate naseehat despite their flagrant indulgences in fisq, fujoor and bid'ah.

ON HIS DEATHBED

When Ameerul Mu'mineen, Hadhrat Umar (Radhiyallahu anhu) was mortally wounded by the Shiaah, and death was imminent, an A'raabi (village-dweller) came to visit him. When the A'raabi had just left, Hadhrat Umar (Radhiyallahu anhu) ordered the Sahaabah: "Call him back!" When the A'raabi returned, Hadhrat Umar (Radhiyallahu anhu) said: "O my Brother! Verily, I see your *izaar* (lungi) below your ankles. Tuck it up."

Commenting, Allaamah Sha'raani (Rahmatullah alayh) said: "Look! How he (Hadhrat Umar) had admonished in this delicate time in which he was on the verge of death. He did not give any scope to the A'raabi (by abstaining from *Amr Bil Ma'roof*)."

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

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(At-Taubah, Aayat 100)

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