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**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.

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

**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.

**Q&A.**

**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 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. 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. 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.

# 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)

## The Majlis

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

# NASEEHAT FOR MUSLIM DIVORCEES

## "VERILY, NASEEHAT BENEFITS THE MU'MINEEN" 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 *kufir*. 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 *kufir* which eliminate Imaan. One who is guilty of such rejection /

dissatisfaction leaves the fold of Islam and becomes a *mur-tadd*.

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 *mur-taddah* and ruin her everlasting life of success, happiness and pleasure of the *Aakhirah* for the sake of gaining the carrion of this world. Rasulallah (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.

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 *kufir* – such *kufir* 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 *kufir*. 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 *mur-taddah* in this manner, should not be regarded as a Muslim. *Nikah* with her

## 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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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 *Ha-dhrat 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*

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