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**SICKNESS – THE PRIMARY CAUSE**

Allah is the Creator of sickness and of its cure. (Hadith)

The First and Primary Cause of all things and occurrences is Allah Ta'ala. The intervening ways, means and media are the creations to which the effects are attributed. Sickness too is created by Allah Ta'ala.

For the vast majority of people, the sickness is a mild form of punishment (mild in relation to the punishment in the Aakhirat) for the numerous sins which are flagrantly, persistently and recklessly perpetrated. However, at the same time Allah Ta'ala creates an intermediary to which the sickness is attributed.

**Q & A**

**Q. A worker was hired to transport some goods. Along the way some goods were stolen. Can the owner hold him liable and deduct from his wages/fees?**

**A.** Only if the transporter /carrier was negligent may the owner of the stolen / lost goods hold him liable. The goods in the custody of the transporter is Amaanat. He cannot be held liable for any loss of the goods if he was not negligent.

**Q. I work in a fish stall. The owner deceives people by telling them that the fish is fresh whereas it is frozen. Is my job halaal?**

**A.** It is permissible to work in the fish stall as long as you, yourself do not deceive the people. You may not deceive them by saying that the frozen fish is 'fresh' fish. If you are required to deceive, then it will not be permissible to work there.

**Q. Does breast-feeding break wudhu?**

**A.** Breast-feeding a child does not break wudhu.

**Q. After Fajr and Asr, to which direction should the Imaam turn?**

**A.** After Fajr and Asr Fardh Salaat, the Imaam should turn to the right or the left or face the musallis.

# The Majlis

"VOICE of ISLAM"



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



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"To be free from the dunya gives great comfort at the time of Mani."  
(Hadhrat Abdullah Khafiq)

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## 'GRADUATION' PARTIES

### Question

Nowadays Muslim parents/grandparents of supposedly Deeni families give a food invitation to people, often in large numbers, when their children/grandchildren graduate as an alim/hafidh.

The justification tendered is that Umar Radhiyallahu Anhu did something similar. Is this analogy correct? If not, would you be able to clarify two points?

First, why is the analogy invalid and second, despite the invalidity of such an analogy, what is the issue with such invitations?

### Answer

Hifz/Asim graduation functions, jalasas and merry-making parties are not permissible. These are naflaani accretions which have no origin and no basis in the Sunnah and the *Daawat Qur'oon* era. While some seniors had introduced such jalasas, they have long ago outlived their utility. In fact, these baseless functions have gone haywire. A number of evils are attendant to these parties and jalasas.

Insincerity, riyas (show/ostentation), takabbur (pride) and israf (wastefulness) are the salient features of these parties. The large amounts of

money squandered to feed fat, wealthy people and people who are not in need of food can be better utilized to feed suffering Muslims who battle to make ends meet and who struggle to provide food for their families.

These functions are hollow with an external appearance of 'deeni', while in reality it is to gratify the naflaani dictates of parents and the Madrasah management. The Deen is no longer imparted for the Sake of Allah Ta'ala and for attainment of the objectives of the Ashkharat. We are living in such times about which the Hadith says: "Knowledge will be acquired for purposes other than the

Deen, and the dunya will be pursued with the a'maal of the Ashkharat." This is the condition of the Madaris and especially of the umrah-holiday-makers. The Deen is dangled to deceive. In fact they perpetrate self-deception to soothe their conscience by convincing themselves that they are engaging in Deeni pursuits with their jalasas and umrah-holidays.

When parents of the 'graduating' students organize the functions, then generally Hijaab is not observed. The outer facade of hijaab is another act of self-deception. Men and women congregate and pretend to be observing hijaab on the basis of there being

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## AFFECTIONATE ADVICE FOR THE CRANK SUFIS

By Allaamah Abdul Wahhab Sha'rani (rahmatullah alayh)

Presenting his "affectionate naseehat" to the shaikhs of his age (the 10<sup>th</sup> Islamic century), Allaamah Abdul Wahhab Sha'rani (Rahmatullah alayh) states: "Verily, affectionate naseehat for a group among the figures has constrained me to proffer this advice:

"Beware of your claim of following the Tareeqah of the Fuqara (i.e. Tasawwuf) when you discern within yourself a dislike for those who do not honour you nor address you with the lofty titles of leadership and masha'ikat (i.e. titles such as Hadhrat, and appellations to your customary accolades such as 'daamat barakaatuhum', madda zilhidm, and the many other customary superlatives which blast the nafs of the quack and crank hadhras and shaikhs of the desolate and spiritually bank-

someone does not recognize you as a righteous Muslim).

In this age (i.e. the 10<sup>th</sup> Islamic century), a perfect Muslim is more honourable than rare precious stones. A Muslim will not become kaamil (i.e. morally and spiritually perfect) as long as he does not guard his tongue, ears, eyes, heart and his body from all acts which Allah Ta'ala has forbidden, naahiraan (external/physical acts) and baahiraan (moral and spiritual - the evils of the heart). Where are those who can claim to have attained this rank of (a kaamil Muslim) whilst they have repeatedly sinned against Allah?

Now when this is the state pertaining to Islam (i.e. one cannot claim to be even a perfect Muslim), then how can it be accepted that he (the one who claims to be a Shaikh) has attained the lofty rank of Imaan? Leave alone the stage

has more humility than these claimants (i.e. the crank and quack shaikhs who pretend to be sufis). Iblees has more recognition of the Path of Allah than these (false) claimants (of Tasawwuf). Verily, I met him (Iblees), and he said to me:

"How can you ever think that you are the Ashiq of Allah, while you love that you have (in your imagination) perfection such as Allah's perfection? You love that people should honour you and regard you as being holy. Wallaah! I dislike that people honour me in anything or attribute to me any (pious) act or statement. I love that they should attribute to me all defects and live in existence, and that they should totally despise me so that Haqq could be differentiated with Kamool-e-Mukarrab (total perfection), and so that I could be differentiated (from the Haqq)

This is so because, verily, their deprecation of me is to refer me to my original constitution (of evil). On the contrary, their honouring me is a departure from it (i.e. my evil nature) towards the attributes of my Murrat (i.e. Allah Azza Wa Jal)."

Now ponder on the adab of Iblees. How far are you (O you crank sufi!) from even Iblees? In reality, if the people do not honour you nor have confidence in you, it will appear to you as if the earth has become restricted on you (preventing you from finding any avenue for escaping with your baselessly assumed greatness).

Understand this well, and do not labour in self-deception (about your greatness). Indeed you cannot in reality deceive yourself because (the Qur'aan Majeed states): "Verily, man has insight (and awareness) of his nafl." (i.e. He knows the crookedness of his heart and the fraud that he is with his