

## [THE MAJLIS VOLUME 24 NUMBER 09](#)

### HONOUR THE ATHAAN

Rasulullah (sallallahu alayhi wasallam) ordered attentive ears for the Athaan. Muslims are expected to listen attentively to the Athaan and respond in like terms to the Muath-thin. Only when the Muath-thin proclaims: Hayya alas Salaah, Hayya alal Falaah, will the response be: Walahoula wala quwwata illa billaah.

### EVERYONE

The command to listen and respond is directed to everyone, except to those who happen to be in the process of Salaat. Ustaadhs and lecturers are not excluded from this command. There is no evidence for the total abandonment of this command. Ustaadhs and those engaging in bayaans (Deeni lectures) have exempted themselves from this command without any valid basis.

When the Athaan begins, those engaged in Tilaawat of the Qur'aan, in teaching and lecturing, should terminate their personal acts of ibaadat and be at attention to fulfil the Masnoon command of Rasulullah (sallallahu alayhi wasallam).

### MASNOON

Personal acts of piety and worship can be resumed at any time. But, there is no compensation for missing the Masnoon act of listening and responding to the Muath-thin. Personal opinion,

whims and fancy should be set aside when these clash with Masnoon acts, the observance of which is incumbent.

## **SHAITAAN'S ABODE**

“Constantly keep cutting the nails, for verily it is the place of shaitaan, and from it (long nails) develop forgetfulness.” Long finger nails are a haraam kuffaar style. Under such filthy nails dwell shaitaan.

## **Q & A**

**Q. I saw in the cemetery a man wearing jeans and T-shirt smoking. At the graveside of his relative. Is it permissible to smoke inside the cemetery?**

**A.** Once when Hadhrat Hasan Basri (Rahmatullah alayh) saw a man eating bread in a Qabrustaan, he commented that the man was a ‘munaafiq’. The chap with the jeans smoking at the graveside cannot be a Muslim although he may have been born in a Muslim home. His appallingly evil conduct testifies to his kufr. It is haraam to smoke even outside the cemetery or anywhere else.

**Q. The baby died after two days. Should Aqeeqah be made?**

**A.** There is no Aqeeqah for the infant who dies before seven days.

**Q. What is the status of assisting beggars who have taken up begging as a profession?**

**A.** If it is ascertained that the 'beggar' is not in need and that begging has become his profession, then he should not be given anything. However, if one has no certitude, then give him/her some food or a small sum, e.g. one rand.



# 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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"He who imports grain will be (abundantly) provided for by Allah. He who hoards grain is accursed." (Hadith)

## THE SATANISM OF THE BOGUS "DEOBANDIS"

THE TRUE WAAJIB concept of Taqleed of the Sahaabah and Aimmah-e-Mujtahideen is frowned on, criticized and ridiculed by not only modernists and deviant salafis, but also certain Ulama linked to Deoband.

In this era a satanic revolution of intellectual disfiguration has disorientated the products who are associated with that noble and illustrious Fraternity known as the Ulama of Deoband. The institutions of these noble Luminaries of Islam – the Daarul Uloom – have suffered a terrible and a lamentable fate of moral and spiritual evisceration which has spawned the intellectual disori-

entation which the molvi products of this age display.

*Roohaaniyat* (Spiritual-ism) has been totally smothered and obliterated from our once great Madaaris. *Islaah of the Naft* (moral reformation) has become a subject on which 99% of the Asaatizah and Students frown and even mock. *Baatil Ta'weel* (baseless, weird and satanic interpretation) is employed to undermine the golden precepts, principles and policies of the illustrious Akaabireen who founded and developed these great Deeni Institutions to the pinnacle of intellectual, moral and spiritual glory and success with their sincerity and devotion.

### TAQLEED

The cornerstone of all the Institutions related to the original Ulama of Deoband was the sacred concept of *Taqleed*. This concept embraced *Taqleed* of the Rasool, of the Sahaabah and of the Aimmah-e-Mujtahideen in the primary stage. This noble *Taqleed* coalesced into the *Taqleed* of the immediate Akaabireen who were *all* outstanding Stars of the Sunnah whose knowledge and practice rested on the bedrock of the primary *Taqleed*.

Suddenly there has developed a devilish school of 'taqleed' within the ranks of those associated with these illustrious Madaaris which are

the legacies of our Akaabireen. But these *Roohaani* legacies have been plundered, mutilated and buffeted beyond recognition. While an ostensible loose attachment is professed with the true Ulama of Deoband, the products emerging nowadays from the portals of these Madaaris have a resemblance with Deoband in only one respect – in outward appearance. We can proclaim without fear of contradiction that even this loose attachment – the kurtah and the beard – will soon be relegated to the realms of oblivion. The very same satanic revolution which has disfigured sacred and august institu-

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## WHEN BID'AH AND CUSTOMS BECOME INGRAINED

Hadhrat Maulana Ashraf Ali Thaavi (rahmatullah alayh) said: "Some customs become so entrenched that even great Ulama and Sulaha despite their abundance of Taqwa and Tahaarat, remain unaware of these customs. They adopt laxity in this regard. This is due to their good opinion (of people). They are not aware of the motives and beliefs of the masses.

They remain unaware of the corruption which will develop in the wake of these customs in the future. Since these issues are extremely subtle, their gaze is unable to discern the future dangers of these customs. The detection of these corruptions hidden in these customary practices is the special sphere of activity of only such a person whom Allah Ta'ala has created for the specific purpose of eliminating this corruption (stemming from the bid'ah practices)."

Sometimes even senior Ula-

of the unsavoury and even haram customs in which they are enmeshed. However, when their attention is drawn to their misdeed, they swiftly repent and reform.

### ERRORS OF THE SENIORS

Hadhrat Thaavi (rahmatullah alayh) illustrated this claim with several episodes of truly great Ulama who were among our Akaabireen. One great Buzrug who was even a Muhaddith condoned and participated in a certain act of Bid'ah. Only after Hadhrat Maulana Ismaeel Shaheed (rahmatullah alayh) had admonished him, did he realize his error. The son (a minor) of one senior Mufti who was also a Buzrug, was allowed to wear gold/silver bangles. Surprisingly the Mufti Sahib was oblivious of the prohibition of gold and silver for even minor boys. Hadhrat Sayyid Ahmad Barailewi

the bangles were haram. Furthermore, right inside the Mufti Sahib's home, the womenfolk practised a bid'ah custom in which the Mufti Sahib would also participate. Hadhrat Sayyid Ahmad told him: 'This is shirk.'

A companion who was present, very much annoyed and upset, rebuked the Mufti: "Hadhrat, only Sayyid Saheb is speaking. You are silent. You should say something. Why have you acquired knowledge? It appears as if you are bereft of all knowledge." This senior Mufti Sahib was an Aalim of the Haqq. A Man of the Haqq does not take umbrage when he is admonished for his defects and errors. The Mufti Sahib responded: "Brother, truly speaking my analogy is like that of a box which is filled with precious stones. However, the box has no understanding of its contents. It does not appreciate the value of the pre-

quired knowledge, but Sayyid Sahib has understood it while I have not. Sayyid Sahib is like the jeweller, and I am the box."

### DALEEL?

From these examples, it should be clear that the personal acts of even great Ulama and Auliya, if in conflict with the Shariah, may not be cited as *daleel* (proof) for any act. This is a common malady among the learned men of this era. When they are bereft of Shar'i arguments or when they are unable to substantiate their practices of ignorance, they quickly refer to some actions of certain senior Ulama to justify their errors. This attitude is dangerous. It is worse than the error committed by the senior Ulama. They had unintentionally committed the errors, but which they quickly abandoned when admonished by another Aalim of Haqq. The pernicious exercise of justifying one's acts of deviation by citing the errors of senior Ulama as substantiation,