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***MUDHIL, SHIAH-LOVER TARIQ JAMIL'S  
SHAITAANIYAT  
VISITING BROTHELS UNDER  
THE RUSE OF 'DAWA'T'***

Tariq Jamil, the miscreant senior member of the Raiwand Tabligh Jamaat, in his endeavor to promote is convoluted idea of tableegh in brothels, states:

(1) *“For two hundred years, there are brothels in my hometown, Tulamba...it came to my mind I should speak there as well. I told them, ‘You are like my daughters’. They were so affected they would, they would say in society we are not considered human, an Islamic scholar called us ‘daughters’. All I did was give them love and respect. Some repented.....”*

**Our comments**

On what Shar'i basis does this scoundrel, vile tablighi mudhil justify and promote going to brothels on so-called 'tabligh' missions? His justification for such immoral villainy comes within the scope of the Qur'aanic epithet: *Zukhruful Qawl*, that is: satanic statements of deception designed to lure people into evil.

Every Muslim, even the adulterer is aware that by Allah Ta'ala zina is among the most abhorrent sins. No sin is punished with the severest punishment of *Rajm (stoning to death)*, and 100 lashes in the case of fornication. Leave alone actual zina, all other dimensions of zina, that is, stepping stones leading to the ultimate act of zina are also severely castigated by Allah Ta'ala and Rasulullah (Sallallahu alayhi wasallam). Thus, the Hadith states:

*“He who looks with lust at the beauty of a strange (ghair mahram) woman, iron rods will be inserted into his eyes on the Day of Qiyaamah.”*

While the Qur’aan and Hadith deal most severely with zina, the mudhil Tariq Jamil seeks to undo the severity of the immorality of zina by arguing in mitigation of the prostitutes.

If prostitutes are truly considered to be sub-human, they are deserving of the epithet. They have disfigured their humanity and rendered themselves sub-human by their vile deeds of immorality. They have no one else to blame but themselves for them being considered non-human. A Mu’minah who debases and degrades herself with not only one act of zina, but by peddling herself in an occupation in which even baboons do not indulge should not invoke self-pity on herself for being considered to be sub-human.

A woman may not be pitied for indulging in the profession of prostitution which is an occupation of compounded zina – multiple zina – zina compounded with zina. Prohibiting Muslims from displaying pity for these vilest females, the Qur’aan Majeed states:

*“The zaaniyah and the zaani, whip each one of them with a hundred lashes, and do not allow pity to overtake you in (this matter) of the Deen if indeed you believe in Allah and the Last Day. And a group of the Mu’mineen should witness them being punished.” (An-Nur, Aayat 2)*

The very same attitude has to be displayed when the punishment of *Rajm* is meted out. There is no crime/sin for which such severe punishment has been prescribed by Islam. Now when this severe punishment is for fornicators and adulterers who may have committed zina only once, what should be concluded regarding those shameless women who have made zina a profession?

(2) The miscreant moron states:

*“How easy is it to call someone a prostitute! The man that sees a prostitute, continues with his respect and status. If he is a businessman, doctor, landlord, he maintains his reputation. But the woman, her whole life, she gets labeled as a prostitute.”*

### **Our comment**

If a person is a professional doctor, it is easy to refer to him as a doctor. If he is an engineer, it is easy to refer to him as such. If he is a haraam musician, it

is easy to refer to him as a fassiq musician. Similarly, it is easy and just proper to refer to a professional prostitute as a prostitute.

The man who engages the haraam immoral services is not a prostitute. The prostitute is the woman who has taken up the profession of prostitution. No person whose brains have not been deranged as are the vermiculated brains of Tariq the mudhil agent of Iblees, has any other valid term to describe the profession of the women who sell their bodies, their hayaa and even their Imaan. The name of the profession is prostitution, hence those who are qualified in this profession should not be offended when referred to as prostitutes. One may not refer to them as *Tayyibaat (Pure and Chaste women)* as the Qur'aan Majeed designates. The Qur'aan Majeed states that "*Tayyibaat are for Tayyiboon*". The "*khabeethaat are for the khabithoon*". (*Filthy/evil/immoral women are for filthy/evil/immoral men*)."

The Qur'aan Majeed unequivocally labels prostitutes as '*khabeethaat*'. As long as they are active in prostitution, the label has to be retained for them. The immoral males who indulge in zina, will for some time retain their reputation because they have not adopted the profession of zina for themselves. Furthermore, they conceal their sins of zina. On the contrary, these wretched prostitutes advertise their zina to all and sundry. They enact measures to publicly lure males into their den of vice. That is precisely why Allah Ta'ala has given them the epithet of *Habaailush Shaitaan (Traps of Shaitaan)*. There is no respectable designation for these vile snares of Iblees who ply the most horrible profession taught to them by Iblees. A prostitute remains a prostitute as long as she filthies and ruins herself in the satanic profession.

Yes, it will be haraam to label her as a prostitute after she has extricated herself from the cauldron of filth, repented and reformed. The Doors of Taubah are always open. But as long as she is peddling her satanic profession, she must be labelled a prostitute. There is a vast difference between the man who indulges in zina and a prostitute. Because of this difference, the Qur'aan Majeed in its command of punishment first mentions the female, then the male.

(3) The miscreant tablighi states: '*How many married men go see these prostitutes and commit adultery!*'"

#### **Our comment**

This is not a mitigating factor in favour of the prostitutes. Married men committing adultery with prostitutes does not ameliorate the most abhorrent

profession. It does not dilute the immorality and prostitution of the prostitutes. They may not be pitied simply because married men visit them for adultery. Their profession of prostitution welcomes and lures the fussaag and fujjaar males to become ensnared in their traps of adultery and fornication. If these foulest specimens of the human races, viz., the prostitutes, did not set up their trade of prostitution, it would not have been easy for the fujjaar to commit zina. These Traps of Iblees have paved the way and have simplified the whole satanic process of zina by means of the profession of prostitution. There can be no pity for these miserable traps of the devil.

If there was any such scope, the Qur'aan and Hadith would not have been so severe in their castigation of the sin as well as the perpetrators of zina. Rasulullah (Sallallahu alayhi wasallam) described as an 'adulteress' even a woman who is not even an adulteress in the proper sense of the term. If a woman applies perfume and goes into public, then she too is described as an 'adulteress'. What should then be said about a confirmed prostitute? She may not be called by any title or designation of honour or respect. She is a prostitute by profession which she plies publicly and flagrantly.

(4) This most miserable mudhil, Tariq Jamil, then narrates a Hadith in a satanic bid to confer honour to prostitutes. Thus, the mudhil says:

*"Ibn Umar said: 'I heard the Prophet (saw) narrating a hadith, not just once or twice, even seven times, but I heard him saying it more than that. I heard him saying: 'There was a man called Al-Kifl among the children of Isra'il who did not restrain himself from committing sins. A woman came to him and he gave her sixty dinar so he could sleep with her. When he sat up for her, as a man sits up from a woman, she began to tremble and cry, so he said: 'Why are you crying? Did I do something to harm you?'*

*She said: 'No. But it is because of what I did. I only did so out of need.' He said: 'You did this without having done it (before), so leave me, and it (the money) is for you.'*

*And then he said: 'By Allah! I will never disobey Allah after that.' He died during the night and the morning came with: 'Indeed Allah has forgiven Al-Kifl', written upon his door."*

#### **Our comment**

There is absolutely no substantiation in this narration for the bunkum idea of Tariq Mudhil. This Hadith neither bestows any vestige of respectability to prostitutes, nor does it mitigate the profession of prostitution, nor does it

permit pity for the prostitutes. Above all, there is no basis in this narration for a tablighi to go to brothels with his lopsided idea of ‘tabligh’

Furthermore, the woman mentioned in this narration was NOT a prostitute. Prostitution was not her profession. She was not working in a brothel. No one had gone to make tabligh to her. Fear of Allah Ta’ala overtook her as well as the man. Both repented sincerely and Allah Ta’ala forgave both. Innumerable people commit zina, and all are forgiven when they resort to sincere Taubah.

This episode has no relationship with the rubbish which the mudhil endeavours to promote. The Qur’aan Majeed promises all sincere repenters with forgiveness.

### **Sinners are not to be held in contempt**

While it is necessary to propagate against sin and transgression, it is not permissible to despise the sinners. But this does not mean elevating sinners, especially prostitutes, to a pedestal and to become their agent to promote honour and respect for them. They are engaging in the worst profession since the inception of mankind on earth. This Tariq Mudhil has sinister and lustful motives, hence he has a penchant for creeping into bed with Shiahs, film actors, prostitutes and modernist enemies of Islam.

The Forgiveness of Allah Ta’ala is available for all sinners, including prostitutes. But it never means that our hatred and opposition for evil, fisq and fujoor should be diluted. Sin of every kind must be abhorred.

The Hadith mentioning the episode of a prostitute being forgiven for having given a thirsty dog water to drink does not bestow any iota of honour to prostitutes. The Hadith only highlights the boundless mercy of Allah Ta’ala and the importance of good deeds regardless of their insignificance. If the prostitute who was forgiven by Allah Ta’ala had to be apprehended here on earth for her zina, the law of Allah Ta’ala would have demanded her execution. The Qur’aan prohibits such pity for the fornicators. Despite the severe punishment which the Shariah prescribes, it is not permissible to despise the sinners.

Contempt for sinners is the effect of takabbur (pride) which everyone knows is haraam. But, never does it mean elevating sinners and diluting the villainy of their abhorrent misdeeds as does this miscreant, Tariq Mudhil of the Raiwand Tabligh Jamaat.