

QUESTION:

Assalamu Alykum,

I recently read a post in which Majlis wrote a harsh message against you regarding your quote of MI Thanvi.

I thought the quote was brilliant as I have always been thought to follow our elders. When I read majlis' post, I was shocked. I have been following your fatwas for many many years. Did you err in your quote?

In any case, does that misquote make one "a jahannami" as Majlis states?

What is your response?

I need to know as I follow your fatwas. But if you are "a jahannami, or a Fasiq", that means I can't follow your fatwas. I won't even follow majlis because of the terrible language he uses. Actually, I don't want to follow anyone now. The politics in Ulama is too dirty. I rather do my own studies or follow Google. I'll be saved from thinking bad of Ulama whom I was always thought to respect and avoid getting caught in their fights. The Ummah is going through such hard times, instead of encouraging the people and resolving their issues, Ulama have been condemning each other.

Many people have been talking about this as he posts all this nonsense online. We are disgusted. You have to comment otherwise we think you are at fault.

ANSWER:

In the Name of Allah, the Most Gracious, the Most Merciful.

As-salāmu 'alaykum wa-rahmatullāhi wa-barakātuh.

We had received many queries and complains similar to your query.

Kindly find below our standard response to similar queries:

Muhtaram Moulana AS Desai (The Majlis) took out an article; 'Another Miserable Mufti Maajin' in which he referred to mr Ebrahim Desai is destined to cesspool of jahannum.

We had received many queries pertaining to that article.

We had decided to publish our correspondence with Muhtaram Moulana AS Desai Saheb in response to the various queries we had received on the article of The Majlis. We have added translation for the benefit of our readers.

Despite The Majlis having closed correspondence on the issue. We have requested The Majlis to respond to our last correspondence.

Wassalaam

[Mufti] Ebrahim Desai

I HAD SENT A CLARIFICATION TO THE MAJLIS DATED 29TH APRIL, 2020. HERE IS THE CORRESPONDENCE:

Muhtaram Moulana AS Desai Saheb Madda Zilluhu

I hope and make dua you are well.

I take note of your article, Another Miserable Maajin "Mufti"...

I wish to explain the background of the quote.

In the context of the lockdown regulation, it is observed that the police officers are enforcing the lockdown law, albeit in an incorrect way as also stated by yourself. We have heard of many hard handed incidents here in Durban. I did not want any Muslim to have any confrontation (disrespect) with the law and become a victim of abuse that may lead to disrespect to Islam and Muslims as has been witnessed and recorded in some places.

The purpose of the quote was to sincerely advise Muslims to safeguard and protect themselves from such incidents.

There is no reference of supporting /respecting the Government in any way or opposing the legal initiative of opening the masjid.

I hope this clarifies my position on the matter.

Muhtaram Moulana you are my senior, I overlook the references, bootliker, sram, voetsack, scoundrel, cesspool of inequity to me. Indeed, I am worse than that. I therefore I humbly request you to make dua for my islah and husn kaatimah. I am also guided by the Mubarak hadith of Rasulullah Sallallahu Alaihi Wassalaam that to swear a Muslim constitutes Fisq. Such a person becomes a faasiq and he should make tawba. Such vile acts could deprive one of husn kaatimah. I apologise for any disrespect shown to you in this correspondence. I request your pious duas during these Mubarak moments

Wassalaam

Ebrahim Desai

MAJLIS REPLIED ON 30TH APRIL, 2020' HERE IS THE RESPONSE:

ASSALAMU ALAIKUM
6 Ramadhaan 1441 (30 April 2020)

Molvi Ebrahim Desai

Your e-mail dated 29 April 2020 refers.

I am not at all satisfied with your explanation.

You had clearly stated THAT BOTH VIEWS should be respected. People are writing to me even

from other countries about the ambiguity and liberalism in your fatwas and views. Regarding the dispute between us and the munaafiqeen of uucsa, one of the letters I received states:

“When Mufti Ebrahim Desai was asked on radio tonight about the Musjid issue he said both have good intent. One want to save lives and the other loves Musjid. Respect both views.”

Commenting on your view, the same writer says:

“I do not feel this is correct. How can you say a person doing haraam has good intent and accommodate that?” (End of letter)

Yes, how is it possible for an Aalim of Haqq to say that uucsa’s stand in court against us is valid and should be respected?

Even advocates, lawyers and the MLA have condemned uucsa’s shaitaani so-called ‘friend of the court’ stratagem which was devised to oppose our application to open the Musjid.

And what kind of view is it to say that they want to save lives?

Did our Nabi (Sallallahu alayhi wasallam) and the Sahaabah oppose saving of lives when they performed Salaat in the Musjid during a plague?

Did they not understand the value of life? This view expressed by you is absolutely disgusting. You are fully aware that Rasulullah (Sallallahu alayhi wasallam) and the Sahaabah flocked to the Musjid during epidemics, yet you subtly accord credibility to a flagrantly haraam view propagated by mudhilleen such as Bham and Karan?

Molvi Sahib, your explanation is devoid of substance. Just remember that you have subtly sided with the Ahl-e-Baatil.

May Allah Ta’ala guide a you and us all.

Was-salaam
A.S.Desai

I RESPONDED WITH FURTHER CLARIFICATION ON 2ND MAY, 2020. HERE UNDER IS THE RESPONSE:

Assalamu Alaikum

Muhtaram Moulana AS Desai Saheb Madda Zilluhu

Re - Further Clarification

May Allah grant you barakah in your health and life.

In my last email, I clarified the context of my message. In response, you state you are not satisfied at all with my explanation based on my statement on radio.

I once again wish to clarify my position.

Muhtaram Moulana, here is the actual question posed to me:

Question 35:

Mufti Saheb, how do we enter Ramadhan without our Masajid open?

Question 36:

There is so much differences between people on the Masjid opening. This does affect us. We get information from different WhatsApp groups and messages. We don't know who to follow. There are Ulama on both sides?

Attached/Below is the audio clip of the answer.

[WhatsApp Audio 2020-05-01 at 22.44.24.mpeg](#)

Apart from that, I had received innumerable queries from the general public as well as from many Ulama on the differing views of opening the Masajid and maintaining the closure of the Masajid during the lockdown period. There were also many negative sentiments on your articles and the use of your language.

You felt strongly on the opening of the Masajid. I admire your zeal and enthusiasm for that. The other view was on curbing the virus.

It is clear from my answer in the context of the question and the various queries I received that I referred to the INTENT of both views despite the many negative sentiments towards your articles due to it being littered with vulgarity. I advised the public to respect (tolerate) both views and not to make unsavoury and rude comments. We surely have a responsibility to advise people to follow the sunnah of of husn akhlaaq of Rasulullah Sallallahu Alaihi Wassalaam. This was particularly directed to the many unsavoury and rude comments against your articles, not necessarily your noble intention of having the Masajid opened. My comments were in response to the question posed and confined to the INTENT of the two views. My comments had no reference of the court case at all. I did not mention anything about supporting your application nor supporting UUCSA as being amicus curiae against your application. Infact, our Jamiat, of whom I am an executive did not join UUCSA in its position as amicus curiae. Is that not abundantly clear that Jamiatul Ulama KZN and all its Executives including myself deliberately chose not to join UUCSA in opposing your application?

In my comments, my focus was on the apparent intent of both parties. I am guided by the hadith of Rasulullah Sallallahu Alaihi Wassalaam to have husn zann. Whilst I have husn zann on your good intentions, I cannot exclude the intent of a differing view from husn zann. That will lead to soo zann which is termed as Akzabul hadith. That husn zann is irrespective of which view is correct and which is wrong. My dua had been that Allah must decree whatever is best in the absolute knowledge of Allah. Yes, I do acknowledge that the judgement of the court to maintain the closure of the Masajid is painful. Be rest assured I am not gloating at the decision of the High court. I also make dua Allah guide you in your application to the Con Court.

In my previous response, I advised the public to avoid confrontation (disrespect) with the authorities to save themselves from humiliation and difficulties. The below recent post clearly demonstrates that as well as the attitude of the differences of Ulama on the issue.

Muhtaram Moulana, you refer to a person's comment on my radio answer. You should have sought clarity from me directly rather than relying on someone's information and comment or listen to the question posed and contextualize my response accordingly. Allah says, if a "faasiq" brings information to you, clarify it. You went against this injunction of the Quraan. You may listen to my response to question 35, how to enter Ramadhan without the Masajid being open and the Masajid offering an atmosphere for Ramadhan.

You also refer to complains about my liberal fatwas. In the same light, I also repeatedly get innumerable queries locally and from many countries about your views and vile language and loose concept of takfeer. I had to respond to that on many instances and now simply refer to our standard

answer on that. See the link: http://askimam.org/public/question_detail/38210 Some concerned parents have also complained that their children are learning the vulgar words from your newsletters and using them among themselves.

Infact, in my various travels around the world, I came across innumerable instances of abuse from people mistaking me for being yourself due to the common surname. Nevertheless, if you come across any fatwa you disagree with, please inform me. I will review it and if need be, I will retract my fatwa. If I disagree with you, I would engage further with you. Our disagreements should not lead to the expression of Fazzan Galeezal Qalb as Allah advised Rasulullah Sallallahu Alaihi Wassalaam.

Muhtaram Moulana, despite my clarification on my article and radio comment, if you still disagree with my explanation and maintain that I am truly a bootlicker and scoundrel befitting scam, voetsack and cesspool of inequality, a Mr ebrahim desai is destined for jahannum and even more from the vast treasures of your dictionary, then as stated before, I overlook all your references as I am worse than that. I once again request you to make dua for my islah and husn kaatimah. I do reiterate that I am guided by the hadith of Rasulullah Sallallahu Alaihi Wassalaam that to swear a Muslim is fisq and makes one a Faasiq which could deprive one of husn kaatima. A faasiq should make sincere tawba to Allah to remove his fisq. I am also guided by what my Ustadh and my Shaikh Mufti Ahmed Khanpuri Sahib (Madda Zilluhu) has advised below:

"Destroying the public's respect for the Ulama" Hadhrat Mufti Ahmed Khanpuri DB

Hadhrat Qari Siddeeq Ahmad Baandwi rahmatullahi alaih would show a lot of affection to me. He told me twice or thrice when he visited Dabhel that our Akaabir differed with so much of ikhlaas that a great madrasah (Jaami`ah Taleemuddeen, Dabhel) came into existence as a result of it.

The crux is that these differences will occur, but we will have to stay within the boundaries of Shari`ah, especially refraining from bringing these academic differences into the public and destroying the public's respect for the Ulama. If this respect is lost once, neither will my respect remain nor will your respect remain. If I believe that honour and respect will be earned by running you down in the eyes of the public, this is a mere imagination and totally impossible. Therefore, it is essential that these differences take place together with preserving the respect of the Ulama. (A Gift for the Ulama Pg. 26)

Muhtaram Moulana, I sincerely seek your forgiveness for any disrespect shown to you in this correspondence. You are my senior and I know you appreciate being straightforward and frank.

I request your pious duas for me in these Mubarak moments.

I have not yet responded to public queries on this issue as of yet.

Wassalaam
Ebrahim Desai

⚠ Urgent Notice

It has come to notice of 2 confirmed cases where private taraweeh venues have been reported to the police; one gathering was dismissed with a severe warning; another had been a hafiz leaving his home, and was timed by police, and was issued a R5000 fine...

This kind of pimping in the ummah is destructive to the ummah. Who knows how many others have been reported likewise.

Those that leaves their home are still our brothers in Deen, if need be, then a kind word to them to obey the law is merely sufficient; (NOTHING MORE); but NOT to the extent where we sell our brothers out to the police. ALLAH SAVE US.

Dear Ummah of Nabi s.a.w!!!

If we give vent to this kind of behaviour, it will turn out to be another Pakistan; Muslims post 9/11 were being sold out to Americans as spies of their own brothers...

Hence, Muslims were targeting each other for small wordly gain. How many Ulama of Pakistan became shaheed in such cause. Allah protect us.

I plead to the Muslim ummah of sa, to kindly NOT take these *differences of the Masjid* to the extent of fanning animosity in the ummah; The enemies may exploit such opportunites, hence they see a niche in the situation.

My advise to the *Ulama of deen* to kindly display tolerance of the different view points. The public sees NO limits of respect to these differences of opinion.

Like there are mischief makers on either ends aiming to score points, mind you, there are also sincere and respectful ulama on both sides; those who exceed the limits of respect on either sides, shall carry on their shoulders their own burden on the Day of Qiyaamah.

Remember, Allah shall judge u on your personal deeds and not according to your label and group you associated with;

Wherever you belong; live within the pleasure of Almighty Allah, and follow the beautiful Character of our Nabi s.a.w.

Jzalal khm

#Islaminfo

MAJLIS RESPONDED ON 3RD MAY, 2020. HERE IS THE RESPONSE:

ASSALAMU ALAIKUM

8 Ramadhaan 1441 (2 May 2020)

Mufti Ebrahim Desai

Your e-mail dated 2 May 2020 refers.

1) My vulgar vocabulary consists of the following terms: Faasiq, faajir, kaafir, khanaazeer, munaafiq, jaahil, murtad, shaitaan, shayaateenul ins, and the like. You will find all of these terms in the Qur'aan Majeed and the Ahaadith. I am utilizing these Qur'aanic and Hadith 'vulgar' terms in the very same context they are used in the Qur'aan and Ahaadith.

I mention this not in my defence. Just for your edification. I shall appreciate it very much that in future you should refrain from 'defending' me in any way. When anyone criticizes me or has vulgarities to say in regard to me, do not speak in my defence. Simply say that you are not responsible for my writings, and that they should refer their criticism directly to me. I am averse to anyone defending me.

2) In our context which are the two views to be respected? I know of only ONE view of the Haqq in the current fitnah. There is no scope for validity for the view which championed the closure of the Musaaqid. Those who have argued in the kuffaar court for the closure of the Musaaqid, for the Fardh and Jumuah Salaat to be disallowed are kaafirs, munaafiqs and villains of the worst order. But to you they have a valid view to be respected. Anyone who has doubt in the nifaaq of these villains should examine his own Imaan.

3) Respect and toleration are for valid Ilmi Ikhtilaaf, not for real scoundrels such as Bhum, Karaan, and the gamut of shayaateenul ins who are destroying the Deen. To you their views and acts of kufr are to be respected. My vulgar words cannot bring disrespect to true Ulama. The molvis of evil disgrace themselves with their shaitaaniiyat.

4) I am totally dissatisfied with your response. You are advocating respect for those whose mission is to undermine Islam for worldly and nafsani objectives. Your respect for both views is pure fence-sitting. You are seeking cover from statements of Akaabir – statements which have no applicability to the fitnah of these vile molvis.

5) As far as I am concerned, this correspondence is closed. You go your way, and I journey along the path I believe leads to Allah Ta'ala. Please save yourself the takleef of corresponding with faasiq-fajir.

Was-salaam

A.S.Desai

I REQUESTED TO REOPEN THE CORRESPONDENCE CLOSED BY MAJLIS WITH A FURTHER CLARIFICATION ON 7TH MAY, 2020. HERE IS THE CORRESPONDENCE:

Assalamu Alaikum

Muhtaram Moulana AS Desai Saheb Madda Zilluhu

Re- Further Clarification

It is my fervent dua and hope that Hazrat is well.

In your reply to my last correspondence, you stated that according to you the correspondence is closed.

I humbly request you to allow me to continue my correspondence with you to clarify the issue further.

You refer to 3 issues.

1) The vulgar words you use are mentioned in the Quran and you use the 'vulgar' words in the context of the Quran.

2) You are averse to anyone defending you.

3) My respect for both views in the issue of the closure of the Masajid.

Muhtaram Moulana, I respectfully disagree with you on point 1. In your correspondence with me, you used the ayat of the Quran, Ikhsa'oo which is used in the context of Allah addressing the Kuffaar on the day of Qiyamat. How did you contextualize me to be included in this verse? Are you sure that that is how Allah will deal with me on the day of Qiyamat?

Does my fence sitting position make me a dog (Ikhsaoo) fit to be chased away from Allah on the day of Qiyamat?

Allah expressly prohibits us from referring to each other in derogatory terms.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرْ قَوْمٌ مِّن قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّن نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ ۚ وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ بِئْسَ الْأِسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ ۚ وَمَن لَّمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ (11)

حدثنا هناد بن السري, قال: ثنا أبو الأحوص, عن حصين, قال: سألت عكرمة, عن قول الله (وَلَا تَنَابَزُوا بِالْأَلْقَابِ) قال: هو قول الرجل للرجل: يا منافق, يا كافر. حدثنا يعقوب بن إبراهيم, قال: ثنا هشيم, قال أخبرنا حصين, عن عكرمة, في قوله (وَلَا تَنَابَزُوا بِالْأَلْقَابِ) قال: هو قول الرجل للرجل: يا فاسق, يا منافق. حدثني محمد بن عمرو, قال: ثنا أبو عاصم, قال: ثنا عيسى; وحدثني الحارث, قال: ثنا الحسن, قال: ثنا ورقاء جميعا, عن ابن أبي نجيح, عن مجاهد, قوله (وَلَا تَنَابَزُوا بِالْأَلْقَابِ) قال: دُعي رجل بالكفر وهو مسلم. حدثنا بشر, قال: ثنا يزيد, قال: ثنا سعيد, عن قتادة, قوله (وَلَا تَنَابَزُوا بِالْأَلْقَابِ) يقول الرجل: لا تقل لأخيك المسلم: ذاك فاسق, ذاك منافق, نهي الله المسلم عن ذلك وقدّم فيه.

حدثنا ابن عبد الأعلى, قال: ثنا ابن ثور, عن معمر, عن قتادة (وَلَا تَنَابَزُوا بِالْأَلْقَابِ) يقول: لا يقول لأخيه المسلم: يا فاسق, يا منافق. حدثني يونس, قال: أخبرنا ابن وهب, قال: قال ابن زيد, في قوله (وَلَا تَنَابَزُوا بِالْأَلْقَابِ) قال: تسميته بالأعمال السيئة بعد الإسلام زان فاسق.

[TRANSLATION:

O you who have Imaan! Men should not mock (scoff) other men for perchance (perhaps) they (those mocked) may be better than them (those who mock). Neither should any women mock other women, perchance they (the mocked ones) may be better than them (those who mock). Never find fault nor defame each other (Muslims) and do not call each other (by offensive and insulting) names. (To accuse a person falsely) of sin after (he has accepted) Imaan is indeed evil. Those who do not repent are indeed oppressors (of their own selves because they will be subjecting themselves to punishment).

COMMENTARY: “And do not call each other (by offensive and insulting) names”:

Ikrimah RA says: It refers to a person calling another O Munafiq (Hypocrite), O Kafir (disbeliever).

Ikrimah RA says: It refers to a person calling another O Fasiq (Transgressor), O Munafiq (Hypocrite).

Mujahid RA says: It refers to a person calling another a Kafir when he is a Muslim.

Qatada RA says: Do not refer to your Muslim brother as he is a Munafiq or that one is a Fasiq. Allah has prohibited from this.....]

Muhtaram Moulana, I respectfully disagree with your justification of using the strong words referred to in the Quran. The ilm of Allah in any context is absolute (Qat'ee). Your contextualization of people with terms referred to in the Quran is unlike the absolute ilm of Allah. Allah Alone is Aleem bi Zaat Sudoor. Allah has the right to refer to specific individuals as Faasiq Faajir etc. You do not have the right to do so. How do you reconcile your justification for using such terms with the express prohibition in the Quran of referring to people in a derogatory and vulgar way?

Furthermore, your conduct of referring to people with derogatory terms is against the sunnah of Rasulallah Sallallahu Alaihi Wassalaam. See the following Ahadith.

الأدب المفرد بالتعليقات (ص: 161) – عن عبد الله بن عمر رضي الله عنهما قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: (لا يَنْبَغِي لِلْمُؤْمِنِ أَنْ يَكُونَ لَعَانًا)

[Translation: Nabi ﷺ said: "It does not behove a believer to curses others."]

صحيح البخاري (8 / 13) – عن أنس بن مالك رضي الله عنه قال: لم يكن النبي صلى الله عليه وسلم سبابا، ولا فحاشا، ولا لعانا، كان يقول لأحدنا عند المعتبة: «ما له ترب جبينه»

[Translation: The Prophet (ﷺ) was not one who would abuse (others) or say obscene words, or curse (others), and if he wanted to admonish anyone of us, he used to say: "What is wrong with him, his forehead be dusted!"]

عن ابن مسعود رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "لَيْسَ الْمُؤْمِنُ بِالطَّعَانِ، وَلَا اللَّعَانِ، وَلَا الْفَاحِشِ، وَلَا الْبَذِيءِ" رواه الترمذي

[Translation: Nabi ﷺ said: "The believer does not insult the honour of others, nor curses, nor coarse nor obscene."]

مصنف ابن أبي شيبة (5 / 560) – عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، قَالَ: قَالَ عَلِيُّ بْنُ أَبِي قَوْلٍ الرَّجُلِ لِلرَّجُلِ: يَا حَبِيثُ يَا فَاسِقُ، قَالَ: «هُنَّ فَوَاحِشٌ، وَفِيهِنَّ عُقُوبَةٌ وَلَا تَقُولُهُنَّ فَتَعَوَّدَهُنَّ»

[Translation: Ali Radhiyallahu Anhu was asked with regards to calling another O Khabith, O Fasiq, he said: These are obscene words....."]

Hazrath, I reiterate the many complaints I received from many parents about how our children are expanding their vocabulary of vulgar language from your writings. I have travelled the world around and personally heard complains of people about your vulgar approach which I am now personally experiencing as mr ebrahim desai is in a cesspool destined for jahannum.

On the second point, while I take note of your aversion of anyone defending you, it is my Deeni duty to do so if I feel that a person's respect and dignity is being unduly attacked. I seek refuge from the following injunction of the Quran:

لَوْلَا إِذْ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بِأَنْفُسِهِمْ خَيْرًا وَقَالُوا هَذَا إِفْكٌ مُّبِينٌ (12)

[Translation: (Instead of listening to the accusation and thereby giving courage to the slanderers) Why did the Mu'mineen men and women not think favourably of themselves (of those who were accused) when they heard about it, and say (about the accusation), "This is clear defamation!"]

وَلَوْلَا إِذْ سَمِعْتُمُوهُ قُلْتُمْ مَا يَكُونُ لَنَا أَنْ نَتَكَلَّمَ بِهَذَا سُبْحَانَكَ هَذَا بُهْتَانٌ عَظِيمٌ (16)

[Translation: When you (Muslims) heard about it, why did you not say, "It is not appropriate for us to discuss this (because we have no idea about whether it is true or not). Allah is Pure! (Infact.) This is an atrocious smear...]

If I come across anyone attacking your dignity and honour, I will continue defending you as my Deeni duty. You also state that if anyone dishonours you or has any criticism, then I should direct such people to you. In the same manner, if anyone has any issues with my fatawa, kindly direct them to me. You should also clarify and confirm with me before commenting following the injunction of the Quran rather than simply replying on what others have told you about me without confirming with myself as you have done in this matter. This is abundantly clear from many of your writings as well and much spoken about.

On the 3rd point you state you are not satisfied with my previous explanations.

In my first correspondence, I explained the advice to the public was to avoid confrontation with the authorities.

You then referred to my radio comments. I sent you the actual questions and my responses.

I even clearly advocated the importance of opening the Masajid to maintain the environment of Ramadhan. I, as an Executive of Jamiat KZN along with other Executives chose not to be amicus curiae in your application to open the Masajid.

Muhtaram Moulana, I believe we need to differentiate between the intent of UUCSA and UUCSA acting as amicus curiae which was regarded to be incorrect by the Executives of Jamiat KZN.

I understand your anger and frustration at UUCSA's position of being amicus curiae and assisting the court to make a decision on maintaining the closure of Masajid.

In my radio response, I did not refer to the court issue at all.

My focus was on the INTENT of both parties as I clearly explained in my previous correspondence. UUCSA's intent was to curb the virus.

If I had maintained husn zann on this view despite it being probably wrong, what is wrong with such husn zann? I did not have any Qat'ee (absolute) proof against the intent of UUCSA.

In your response of April 30, you arbitrarily and incorrectly interpret my husn zann on mere intent as propagating the closure of the Masajid. That despite clearly stating that the Jamiat of whom I am an Executive felt that opposing your application through amicus was incorrect.

I am guided by the Mubarak hadith of Rasulullah Sallallahu Alaihi Wasallam:

"حُسْنُ الظَّنِّ مِنْ حُسْنِ الْعِبَادَةِ"

[Translation: The Prophet (ﷺ) said: To harbour good thoughts is a part of well-conducted worship.]

I am bound to avoid soo zann based on the following ayat:

يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ

[Translation: O you who have Imaan! Refrain (stay away) from excessive assumption (suspicion and assuming evil things about people without verification). Verily, some assumptions are a sin...]

How can Hazrath Aqdas then falter me for husn zann and destine me for jahannum for that?

Why dont you at least have husn zann on my husn zann?

Do you expect me to have soo e zann and go against the express order of Allah and Rasulallah Sallallahu Alaihi Wassalaam?

What is then the basis of regarding my attitude as fence sitting? That is apart from all the vulgar attributed by yourself, voetsack, cesspool, mr ebrahim desai destined for jahannum etc. for sincerely having husn zann on a Muslim person's niyyat.

Do you really believe that mr ebrahim desai is a dog (Ikhsaoo) destined for jahannum for having husn zann on someone's intent?

I urge you to make muraqabah whether you will maintain me being destined to jahannum in the presence of Allah for having husn zann.

What is your opinion of the Sahaba who did not adopt any position during the mushaajarah between Hazrath Muawiyya Radiallahu Anhu and Hazrath Ali Radiallahu Anhu? Would you claim that they were also fence-sitting? Despite many scholars stating that this group was upon the Haqq?

In any case, do you justify your statement that I am destined for jahannum due to having husn zann albeit being incorrect according to you and knowing that according to me UUCSA's position as amicus was incorrect despite the probability of good intent.

Muhtaram Moulana, I believe I have endeavoured to clarify my position to the best of my ability. I cannot fathom your dissatisfaction of my clarifications and your vulgarity to me ebrahim desai in cesspool and destined to jahannum despite presenting you the actual radio clips of my responses to questions 35 and 36 of 22 April 2020 on Wednesday.

As stated in my previous correspondence, I had received many queries on your article, 'Another Miserable Mufti Maajin'.

I have not yet responded until fully clarifying my position with you. That would not be possible with an arbitrary attack on destining mr ebrahim desai to the cesspool of jahannum for merely having husn zann on the intent of someone and then the arbitrary closure of correspondence. I will then reply to the queries on your article: 'Another Miserable Mufti Maajin' and share our correspondence accordingly.

You state I should not reply to faasiq and faajir. If you regard your obscene language on me as constituting fisq and fujoor, then you did so on a public platform. You should also acknowledge that on a public platform and withdraw your comments on me being destined for jahannum.

If you believe you did not commit fisq and fujoor in your vulgar attribution to me, then it is a matter between you and Allah.

Hazrath Moulana, the effect of your zeal and enthusiasm to uphold the haq is being diluted and compromised by the use of your vile and vulgar language. Your exertion in propagating haqq will surely be valued and appreciated only if it is in conformity to the Mubarak Sunnah of Rasulallah Sallallahu Alaihi Wasallam. I repeat the following hadith for your edification.

عن أنس بن مالك رضي الله عنه قال: لم يكن النبي صلى الله عليه وسلم سبابا، ولا فحاشا، ولا لعانا،

[**Translation:** The Prophet (ﷺ) was not one who would abuse (others) or say obscene words, or curse (others)...]

I humbly apologize for any taklif caused to Hazrath Moulana.

I humbly request your pious duas for me. Hazrath please make dua Allah does not destine me in the cesspool of jahannum.

InshaAllah, I hope and make dua Hazrat Aqdas is a Jannati and saved from the cesspool of Jahannum.

Allah blessed you and I with this Mubarak month of Ramadaan to reflect on our weaknesses and make our Islaah.

Hazrath, you state, I go my way and you go your way which path you think lead you to Allah.

I can say with certainty that the path of vulgarity adopted by you is against the order of Allah. That is not the path leading to Allah.

I sincerely advise you to adjust your path and adopt the right path leading to Allah.

I hope Hazrath Aqdas does not deprive me of a response.

Wassalaam
Ebrahim Desai