

روضۃ الفتاوی

RAUDHATUL FATAAWA

Volume one

**HADHRAT MUFTI
ISMAIL WADIWALA**



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(May Allaah protect him)

روضۃ الفتاوی

RAUDHATUL FATAAWA

Volume 1

Imaan and Aqaa'id

Knowledge

Purity

Salaah

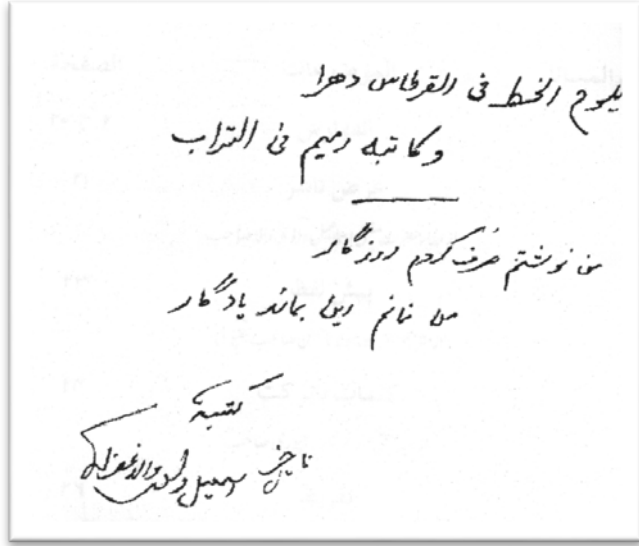
By

**Hadhrat Mufti Ismail
Wadiwala** 

Contents

Contents

Publishers Note:	23
Urdu Translators Note:	25
Foreword.....	26
Foreword.....	27
Foreword.....	28
Foreword.....	29
Foreword.....	31
A shining star of the academic world.....	33
THE BOOK OF IMAAN AND AQAA'ID.....	39
Name of Allaah written on a creeper.....	39
The word Allaah at the bottom of a slipper	40
It is not permissible to prostrate to anyone but Allaah ﷻ	42
Is prostration towards the Kabah a prostration towards the manifestation (Tajalli) of Allaah?	44
Finality of Nubuwwat.....	46
Summary of a doubt	52
Hadhrat Muhammad ﷺ is the final Nabi and Rasul	53
Is Rasulullaah ﷺ alive in his blessed grave? Did Rasulullaah ﷺ have knowledge of the unseen?	59



يلوح الخط في القرباس دهرًا وكاتبه رميم في التراب

من نوشتم صرف کردم روزگار من نمازم این بماند یادگار

Words shine on paper for eternity

While the writer disintegrates below the earth

For inscribing this I spent an age

My memorial will remain when I am no more

Contents

What is the meaning of love for Rasulullaah ﷺ	61
What is the ruling regarding a person who says “I do not like the sketch of the sandals of Rasulullaah ﷺ	64
Rasulullaah’s ﷺ blessed hand appearing from his blessed grave.....	67
Reciting Durood Shareef in the Khutbah after hearing the name of Rasulullaah ﷺ	69
Will Hadhrat Isa ﷺ be a Nabi or an Ummati after he comes into this world.....	70
PREDESTINATION	72
Is every action written in Taqdeer	72
What is the meaning of “Dua can change Taqdeer”	74
To lean on Taqdeer for the commission of sins is not correct.....	75
Ruling of the article that appears in the newspapers under the heading “In future”	77
To show the hands to the astrologer	81
GOOD OMENS AND A BAD OMENS	82
Regarding some of the months or days as ill fortune	82
Regarding the month of Safar as ill fortune.....	83
Does poverty befall a person who keeps a Tasbeeh with black beads.....	85
It is Haraam to prostrate before a religious leader	86
Bowing before pictures in a sports room.....	89

Contents

Shaking both hands with non-Muslims.....	91
Participating in a procession where they are statues....	92
Considering the way and practices of the kufaar to be better	93
Will a person leave the fold of Imaan by maintaining an illicit relationship with a non-Muslim women?	93
Calling oneself a Kaafir in a state of anger.....	94
The ruling regarding a person who says, “may Ramjee do good for you”	95
To utter words of Kufr when being told to perform Salaah	96
To address the husband as “Allaah”	97
Saying regarding a Fatwa that I do not believe in Fatwa.....	98
Ruling regarding a person who slanders the pious and calls them a Kaafir	99
Calling the Deobandi and Tablighi Jama’at the group of Shaytaan.....	102
Ruling regarding the statements made by a women “the pious people have to live in difficult conditions. The evildoers live in good conditions. Why is it like this according to Allaah ﷻ?	104
Does having doubts regarding Jannat and Jahannam bring deficiency to one’s Imaan?	106
DIFFERENT SECTS	107

Contents

How are Ahlus Sunnah Wal Jama'ah recognised?	107
Aqaa'id of Jama'at Islaami	108
The Aqaa'id of the Ismaeeli group	127
FOLLOWING THE FOUR IMAAMS	129
The summary of Taqleed	129
Taqleed means to obey Allaah and His Rasul ﷺ	137
The compulsion of following the four Imams	142
The proofs of Taqleed of specific people from the Quraan, Hadeeth and the actions of the Sahabah ﷺ	147
An article regarding Taqleed	164
INNOVATIONS AND CUSTOMS	173
Slaughtering animals (goats) at the shrines, to make a vow, and participating in such practices	173
The virtues of the day of Aashura and the ruling of Ta'ziya	175
The custom of sending reward to the deceased	177
Reciting the Quraan for the deceased	178
The virtues of going to the graveyard for sending reward to the deceased	180
Making a khatam of "Yaseen" for the deceased	181
The custom of finishing the Quraan on 12 th Rabiul Awwal	186

Contents

Constructing a ship with Bamboo on wedding occasions and lighting a lantern in it, then letting it go in the river	186
The custom of accepting and bestowing gifts on wedding occasions	189
Putting flowers at the tomb and burning lanterns	191
The custom of Rajab	193
Saying "Eid Mubarak"	194
Convening a gathering of Durood Shareef in the Masjid	194
Performing Nafl Salaah in a specific way on the occasions of Shab-e Mi'raj, Shab-e-Bara'at, Shab-e Qadr and the day of Aashura	195
Gathering at the Masjid on the day of Aashura to engage in Nafl Salaah etc	195
Distributing milk and drink etc. from the 1 st till the 10 th of Muharram	197
Recital of Mawlood Shareef at a Meelaad celebration	198
Offering of Ghauthul A'zam on 11 th Rabiuth Thaani ...	200
To be particular about holding gatherings in the month of Rabi-ul Awwal	202
Making congregational Dua before Iftaari in the month of Ramadhan. Remembering death whilst in meditation. Reciting such poetry which revives the remembrance of	

Contents

Death. Making loud Zikr in congregation. Reading Khatme Kwajgan.....	203
A new method of asking for rain and its ruling.....	207
THE CHAPTER OF IMAAN- MISCELLANEOUS.....	209
The summary of a published article “A real story”	209
The summary of a printed article regarding dreams ..	210
An important summary regarding an article named “Shaikh Ahmad”	213
The deceased receives the reward that is conveyed..	216
The different types of minor and major sins	221
Waseelah in Dua	223
Summary regarding Hadhrat Mu’aawiya ؓ and Hadhrat Yazeed	225
Is Mu’awizatain part of the Quraan	228
Until when does the reward of the virtuous nights remain	229
BOOK OF KNOWLEDGE	230
Explaining a ruling without knowledge	230
Issuing a Fatwa despite not possessing the knowledge	231
The difference between Deeni and contemporary education	232

Contents

Is contemporary education also included in the Hadeeth “It is an obligation upon every Muslim to seek knowledge”	235
How much Deeni education should be given to children? Who is responsible for this?.....	238
How much knowledge of Deen is it necessary to acquire?	240
Bad environment and the responsibility of parents ...	241
The Shar’ee ruling regarding the education and moral training of children and what are the responsibilities of the parents.....	244
The method Rasulullaah ؐ used for teaching.....	246
The virtues of knowledge.....	249
Can a lecture be delivered by reading only Urdu books?	252
Attending a lecture delivered by a follower of the Isma’ili sect	253
The virtues of the month of Muharram and actions of joy during Muharram.....	257
When did the Hijri calendar begin and what is the history behind it. The Masnoon actions of Muharram	260
Education for boys and girls mixed in a Muslim school, making it necessary to wear a tie, standing with folded hands in the opening assembly.....	262
To make a syllabus for Muslims with pictures	266

Contents

One glance at the blessed life of Rasulullaah ﷺ.....	269
EDUCATION FOR WOMEN	271
Girl's institute.....	271
What should the syllabus be in a Girls Madrasah.....	274
Regarding a girls Madrasah.....	276
Teaching women how to write	278
Regarding women and Tablighi Jama'at	279
QURAAN AND RECITAL OF QURAAN.....	286
Is there any benefit for children to only memorize the Quraan	286
Ruling regarding the recitation of the Quraan during the Makrooh times.....	289
Why have we been prohibited from reciting the Quraan during the Makrooh times	289
Should the Quraan be recited collectively or individually when sending reward to the deceased.....	291
Ruling pertaining to an old copy of the Quraan.....	292
Ruling pertaining to an old copy of the Quraan.....	293
Touching the verses of the Quraan and Hadeeth that are written in the newspapers without Wudhu.....	294
Immature children holding the Quraan in their hands without Wudhu	294
Placing a Quraan on the steps of the pulpit.....	295
Entering the toilet with verses of the Quraan	295

Contents

Holding a competition of the Quraan	296
To affix a verse of the Quraan on the tube light.....	300
Keeping a verse of the Quraan or a song as a ringtone.....	300
Collectively reciting the Khalimah and Dua	303
MISCELLANEOUS FATAAWA.....	304
Is Hadhrat Khidr a Nabi or a Wali? Is he alive?	304
Rasulullaah ﷺ saw Hadhrat Jibrael ؑ in his original form	305
Have Ambiya come to Hindustan?.....	306
Rasulullaah ﷺ expressing that sometimes I perceive a veil over my heart and the meaning of the verse “and he also would have intended the same”	307
Are non-Muslims included among the Ummah of Rasulullaah ﷺ	310
The total age of the world.....	311
Man is buried from where the sand came from	311
The virtues of Surah An'aam.....	312
The virtues of Laylatul Qadr.....	313
Laylatul Bara'at is a virtuous night.....	323
The Sunnat actions that should be carried out on Shab-e-Bara'at.....	325
It is a virtuous act to assist the newspaper that disseminates Deeni knowledge	327

Contents	
BOOK OF PURITY	331
MASAA'IL OF WUDHU	331
Purity is part of Imaan.....	331
OBLIGATORY ACTS OF WUDHU.....	334
The extent of one hair breadth should not remain dry in Wudhu and Ghusl.....	334
Status of Wudhu when there is a blot of paint on the hands and feet	335
Wudhu and Ghusl will not be valid with nail polish on.....	336
Wudhu will not be valid with nail polish on.....	337
It is necessary to wash the hair of the beard.....	338
THE SUNNATS, MUSTAHABAAT AND ETIQUETTES OF WUDHU	340
The virtues and benefits of Miswaak	340
The Miswaak twig	346
Ruling of Miswaak	348
The size of the Miswaak.....	349
Dua at the time of using the Miswaak	350
Regarding the Miswaak.....	351
Dua after Wudhu and raising the index finger to the sky	353
Is it proven to raise the index finger while reciting the Dua after Wudhu	355
THINGS THAT NULLIFY THE WUDHU.....	356

Contents	
Wudhu will be nullified by the wetness of piles	356
Wudhu will not be nullified by looking at the Satr	356
Wudhu being nullified while performing Wudhu	357
Why does Wudhu break due to flowing blood	357
MAKROOH ACTS OF WUDHU	358
Engaging in worldly talk while performing Wudhu.....	358
Greeting a person performing Wudhu and replying...	359
GHUSL	360
Making intention for Ghusl of Janaabat and the method of making Ghusl	360
Is it necessary to make an intention for Ghusl	361
Taking a Ghusl naked	361
The husband and wife taking a Ghusl in front of each other unclothed	363
THOSE THINGS THAT MAKE GHUSL WAAJIB.....	364
A blot on the clothes or remembering the dream but there no stains on the clothes	364
Due to an illness if merely by thoughts a greasy fluid comes out Ghusl will not be Waajib (compulsory) and the method of purification	365
Putting medicine in the private organ (front).....	365
JANAABAT	366
Is Ghusl of Janaabat Waajib if a women experiences her menstrual cycle after having intercourse?	366

Contents

Reciting Dua's and invocations in the state of Janaabat	366
Eating and drinking in the state of Janaabat.....	367
Is the Ghushl of Janaabat necessary if a women experiences menstruation before taking this Ghushl...	367
Which Dua should be recited before having intercourse	368
PURE AND IMPURE WATER.....	369
Will the water be considered as used (Must'amal) when the hand is put in the container to take the water out.....	369
RULINGS OF THE WELL.....	371
A well that is "Ten by Ten"	371
A well that is not enclosed in the field.....	371
How much distance should be kept between a sewage tank and a well	371
How much distance should be kept between a well and a toilet.....	372
Dogs urinating near the well.....	373
What is the ruling if a person takes a Ghushl in the well	374
Is it necessary to remove the mud to clean the well..	374
A non-Muslim falls into the well	375
If slippers or shoes fall into the well	376

Contents

Will the well remain pure or will it become impure if the droppings of a crow falls into it	376
How much water should be taken out from the well if a mouse falls into it and dies	377
What is the ruling if a hen falls into a well.....	377
It is necessary to remove all the water from a well if a dog falls into it.	378
RULINGS OF A HOWDH (POND)	380
The size of a Howdh (pond) in terms of Shariah.....	380
How wide and deep should a pond be	381
What should be the size of the Haudh (pond).....	382
Is a 9x24 Haudh (pond) a proper pond according to the Shariah	382
The water of the Haudh (pond) should remain separate from the cover	383
The size of a Haudh (pond) and what is the ruling if the water of the pond mixes with the top covering	384
What is the minimum litres of water required in a Haudh (pond) so that no odour is produced	384
All the water of a small Haudh (pond) will be impure if some impurity falls into it	386
The ruling of a Haudh (pond) from which a dog has drank water from	386

Contents

Ruling of a water tank if a bird died, bloated and decomposed in it. How many days of Salaah has to be repeated with Wudhu made from this water.....	387
TAYAMMUM	389
Can a person do Tayammum if he is unable to take a Ghusl with cold water?	389
Can a person do Tayammum if there is fear of the illness being aggravated by taking a Ghusl? The method of performing Tayammum	390
IMPURITIES (NAJAASAT) AND THE METHOD OF PURIFICATION	392
The method of purifying oil if a mouse falls into it and dies	392
The method of purifying milk or butter if some impurity falls in it.....	393
What is the ruling of urine dripping on to the clothes after urinating and the method to avoid this	394
Method of cleaning drops of urine that dripped on the clothes.....	394
What is the ruling if a person has doubts of urine dripping after urinating	395
If urine drops come out after urinating then it is necessary to wash them	396
Milk will remain pure if a mouse fell into it and immediately came out	396

Contents

An impure place will become pure when it becomes dry	397
Using utensils made from impure earth	398
A mud clod used for Istinjaah will be not become pure after it dries	398
Will the clothes become impure if a fly sits on them .	399
Perspiration of a non-Muslim and his left over water	400
Clothing that has been washed by a non-Muslim washer man	401
The milk that a child vomits out after drinking it will be impure.....	402
Can Salaah be performed if spirit touches the body or clothes?.....	402
Will the water be considered impure if the chicken of “the people of the book” is immersed into it? Can Muslim immerse their chickens into that water?.....	403
HAIDH, NIFAAS AND MA’Zoor.....	404
A women who has a set pattern experiences blood for some days followed by no blood for some days.....	404
An 85 year old women experiencing blood	405
What is the ruling if a 60 year old women experiences blood	406
What will the blood experienced during pregnancy be considered as? What is the Shar’ee ruling of having intercourse during pregnancy.....	406

Contents

If a child is born through an operation what will the blood experienced after the operation be considered as? What will the blood experienced after abortion be considered as?	408
The blood after an abortion.....	409
Women touching the Quraan in the state of Haidh or reciting the verses of the Quraan, reciting Durood Shareef or Tasbeeh.....	410
A women experiencing menses entering the Masjid..	411
Having sexual intercourse after the menstrual cycle..	411
How can a women teach during Haidh	413
Wudhu of a Mustahadah (a woman experiencing non menstrual vaginal bleeding) and her Salaah.....	413
Rulings of a Ma'zoor	415
How will a person who person who experiences drops of urine or semen after urinating perform Salaah.....	416
Will a person be considered as a Ma'zoor if he experiences urine drops 15 minutes after urinating?	418
ISTINJAA	420
Using mud clods and water after urinating	420
Doing Istinjaah with a used mud clod	420
How the drops of urine should be cleaned after urination?.....	421
What should a paralysed person do if he is incapable of making Istinjaah?	422

Contents

Permission to urinate while standing if there is fear that the entire body will become impure.....	422
Urinating while standing because of a doubt with the English toilet.....	423
What should the distance be between the Jamaat Khana and the toilets?	424
The toilets should be built in such a way that the front and back must not be towards the Qiblah.....	425
Should the toilet be closed if a Ta'weez (amulet) falls into it?	427
THE BOOK OF SALAAH.....	428
Proof of the five daily Salaah from the Quraan	428
The obligation of the five daily Salaah and emphasis on the Sunnats	430
Time for Fajr Salaah	432
Mustahab time for Fajr Salaah.....	433
Performing Fajr Salaah early in Ramadhan.....	434
Performing Fajr Salaah early in Ramadhan.....	435
Performing Fajr Salaah five minutes before sunrise...	436
Time for Zohar and Asr Salaah	436
Time of Asr Salaah.....	438
Asr Salaah may be performed when the shadow of an object becomes equal to it	438

Contents

Can Asr Salaah be performed behind a Shafi'ee Imam in the Shafi'ee time?	440
Hanafis performing Asr Salaah in the Shafi'ee time ...	441
Time for Maghrib Salaah	442
Delaying Maghrib Salaah after sunset	443
Can Maghrib Salaah be performed at the time of sunset?	444
Delaying Maghrib Salaah by fifteen minutes in Ramadhan	444
The end time for Maghrib and the beginning time for Isha	446
When should Isha Salaah be performed?	447
The Mustahab time for performing Isha Salaah	448
The time for Isha Salaah in the U.K.	449
The time for Isha Salaah in Britain	451
Following a fixed calendar. Until when can Fajr, Zohar and Maghrib be performed?	453
Determining Salaah times using a calendar	455
Time of Tahajjud Salaah	455
When does the time of Tahajjud end?	456
Should Tahajjud Salaah be performed after awakening from sleep or can it be performed before going to sleep?	457
Times for performing Chaasht and Ishraq Salaah	458

Contents

MAKROOH TIMES	460
What are the Makrooh times?	460
Extra explanation for the above question	461
Time of Zawaal	463
Time of Zawaal	464
Performing Nafil Salaah on the day of Jum'ah at the time of Zawaal	464
Ruling of performing missed Salaah in the Makrooh times	466
Is it permissible to perform the Qadha (missed) Salaah before and after Fajr Salaah?	467
Performing Janazah Salaah after Asr Salaah	467
If one's habitual practice of the night is left out, can it be completed some other time?	468
AZAAN	469
Reward of Azaan and Iqaamah	469
Tone of Azaan	469
Placing the finger in the ears while giving Azaan	471
Placing the hands on the ears during Azaan	472
Reciting Durood Shareef before the Azaan and Takbeer	473
Reciting Durood Shareef before Azaan and Iqaamah	474
Reciting Ta'awwuz, Tasmiyah and Durood Shareef before Azaan	474

Contents

To recite Salaat-o-Salaam before Azaan and after the completion of Fardh Salaah	476
Should the hands be passed over the face after reciting the Dua after the Azaan?	479
Replying to the Azaan. What is the ruling for a women replying to the Azaan?	480
Which Azaan should one reply to if Azaan is called out in many Masaajid?	481
What reply should be given to the Azaan?	482
It is Waajib to prepare for Salaah after hearing the Azaan?	483
Leaving the Masjid after the Azaan	484
Going to relieve oneself at the time of Azaan	486
Performing Salaah or reciting the Quraan whilst Azaan is being called out.....	486
Performing Salaah or reciting the Quraan whilst Azaan is being called out.....	488
Azaan on a tape recorder.....	488
Calling out the Azaan and Iqaamah to perform Salaah with congregation in such a locality wherein there is no Masjid.....	489
Calling out the Azaan and Iqaamah for a second Jama'at.....	490
Calling out the Azaan before the time	491

Contents

Calling out the Maghrib Azaan immediately after sunset.....	491
Many Masjids calling out the Azaan at the same time in the village.....	492
Calling out the Azaan in the Mike	493
Azaan being called out from the loud speaker in the Masjid.....	494
Calling out the Azaan in a Jamaat Khana	495
It is correct to call out the Azaan in the Jamaat Khana of a Masjid. On which occasions can the Azaan be called out?	495
Can the Azaan be called out in an office which is only a short distance away from the Masjid?	498
What type of person should the Muazzin be?.....	499
A Faasiq (open sinner) calling out the Azaan and Iqaamah	501
Azaan and Iqaamah called out by a person who is clean shaven.....	501
Azaan called out by a person who trims his beard	502
Calling out the Azaan without Wudhu.....	503
Calling out the Azaan in the state of Janaabat (major ritual impurity).....	504
Can a person call out the Azaan if he cannot pronounce the words correctly?	504
The Azaan is not correct.....	505

Contents

The Muazzin being absent	506
IQAAMAH AND TATHWEEB (REMINDER OF SALAAH AFTER AZAAN)	506
What is the reward of Iqaamah?	506
The difference of opinion among the Imams of Fiqh in the words of Iqaamah	507
Turning the face to the right and left during 'Hayalatain'	508
Muazzin is considerate towards the Shafi'ee followers and calls out the Iqaamah according to the Shafi'ees, the Imam pauses in Fajr Salaah for Qunoot.....	509
In the absence of the Muazzin can another person call out the Iqaamah?	511
Can the Iqaamah be called out without the permission of the Muazzin?	511
The Imaan calling out the Iqaamah.....	512
Calling the people after Azaan for Fajr Salaah.....	513
A short booklet regarding Salaah.....	515

Publishers Note

Publishers Note:

All Praises are for the creator of both the worlds who has given existence to the entire universe. May peace and salutations be upon the true Messenger on account on whom the entire universe was enlightened.

Our affectionate noble father during his teaching engagements and services in the field of Fiqh, Hadhrat himself had started the work of collecting and arranging the Fataawa.

He then appointed one of his students, Mufti Mohammed Amin Sahib for this task. The first volume in Gujarati was not even completed when Hadhrat ﷺ departed for the eternal life **“We certainly belong to Allaah, and to Him we are bound to return.”** The pleasure of Allaah is above all. This work continued having reliance in Allaah and with the attention and Dua's of the pious. In May 2009, the first volume was published which comprised of the book of Imaan and Aqaa'id, book of knowledge, book of purity and the book of Salaah.

Many elders, sincere students, and friends expressed the need and desire for this valuable treasure to be translated into Urdu so it can be beneficial for the learned and the general masses.

Therefore, Mashwarah was made for this task. Our brother-in-law, Hadhrat Moulana Mohammed Hasan bin Ibrahim Sitponi Sahib (teacher of Hadeeth and Fiqh at Jamia Islamia Ishaatul Uloom, Akkalkuwa) took on this great responsibility upon himself. He is also from among the special and eminent students of our noble father. Hence, Hadhrat Moulana Mohammed Hasan Sahib began this task with great fervour and zeal. Alhamdulillah, it is as a result of his efforts that Raudhatul Fataawa has been translated into Urdu. We make Dua from our hearts that may Allaah ﷻ give him and those who assisted him

Publishers Note

in any way whatsoever in this academic work the best of rewards. May Allaah ﷻ bless them with progress in their knowledge and practice and may He give the ability to continue this service with sincerity. Amin

Hafiz Muhammed Shuaib / Qari Mufti Mohammed Aslam /
Mahmood Shabbir (Sons of Mufti Ismail Wadiwala Sahib ﷺ)

Urdu Translators Note

Urdu Translators Note:

الحمد لله الذى انزل في كتابه العظيم ليتفقهوا في الدين. والصلاة والسلام على رسوله القائل: "من
يرد الله به خيرا يفقه في الدين" وعلى آله وأصحابه أجمعين إلى يوم الدين

Fiqh and Fataawa are lofty sciences. Its acquisition is a means of goodness and success in this world and the Aakhirat-hereafter. Allaah ﷻ has chosen many of His servants for this great service. From among those chosen personalities was my teacher and patron (also my father-in-law) Hadhrat Mufti Sahib ﷺ. Together with his teaching engagements for half a century Hadhrat also offered his services in the field of Fataawa. Hadhrat would give the answer in Gujarati because the questions would be asked in Gujarati. **The compilation of these Fataawa was named Raudhatul Fataawa and also published in Gujarati in two volumes.** Friends and scholars requested that this work should also be published in Urdu so that the people outside of Gujarat can also take benefit.

Hence, with the grace of Allaah ﷻ it has also been published in Urdu for the benefit of the masses. We make Dua that Allaah ﷻ grants this book widespread acceptance and make it a means of perpetual reward for Hadhrat Mufti Sahib ﷺ. Amin.

Moulana Mohammed Hasan bin Ibrahim Sitponi Sahib (teacher of Hadeeth and Fiqh at Jamia Islamia Ishaatul Uloom, Akkalkuwa, Nandurbar, Maharashtra).

Foreword

**Hadhrat Moulana Mufti Sayed Abdur Rahim Lajpuri
Sahib**

Mufti of Gujarat and author of Fataawa Rahimiyyah



For some time now, together with his teaching engagements, Hadhrat Mufti Ismail Wadiwala Sahib also offers his services to the Darul Ifta of Jamia Hussainia Rander. The Fataawa that are answered by Hadhrat Mufti Ismail Sahib from the Darul Ifta of Jamia Hussainia are also published on behalf of Jamia. I could not listen to all the Fataawa due to my illness but I did listen to some of them. The answers are good and backed by proof. I have hope that all the Fataawa will be the same.

I make Dua to Allaah that He accepts this service of Hadhrat Mufti Sahib and his Fataawa. May Allaah make it a treasure for him in the hereafter and may he let the people benefit from it abundantly. May Allaah accept this great service of Jamia and those who have assisted in order for the Fataawa to be published, May Allaah grant them immense reward. Amin

This lowly servant-Syed Mufti Abdur Rahim Lajpuri

11 March 1997

Foreword

**Hadhrat Moulana Mufti Ahmed Khanpuri (Damat
barakatuhum)**

Jamia Husainia Rander (Surat) is a famous and well established place of Islaamic education. The graduates of this institute are rendering Deeni services in the country as well as abroad. Hadhrat Moulana Mufti Ismail Wadiwala Sahib is from amongst them. Hadhrat graduated from this institute and was successful in his teaching. He gained the confidence of the principal of the Madrasah, Hadhrat Moulana Mohammed Saeed Randeri, and under his supervision together with his teaching responsibilities he began to answer Questions. As a result, in a short time he was among the reliable Mufti's of Gujarat. Thereafter, his Fataawa would be published in many periodicals and the Gujarati Muslims began to benefit from his writings. In the last days of Hadhrat's life, it was decided to compile his Fataawa's in a book form. Hadhrat himself chose one of his students, Moulana Mufti Mohammed Amin for this task. This noble task had barely commenced when Hadhrat passed away.

Allaah the most high intended that this work should be done. Hadhrat's sons (May Allaah protect them) took this further. The book was published in Gujarati and presented to the readers. Now, for the benefit of everyone, the book is being translated into Urdu and will be published. May Allaah accept this academic service and grant the readers tremendous benefit from this great treasure of knowledge.

Dictated by:

(Moulana Mufti) Ahmed Khanpuri (Damat Barakatuhum)
Teacher of Hadith and Head Mufti
Jamiah Islamiah Talimuddin Dabhel
5 Rabi-ul-Awwal 1431

Foreword

**Hadhrat Moulana Mahmood Shabbir Bin Moulana
Mohammed Saeed Randeri** ﷺ



The valuable and beautiful collection of the Fataawa, before you are those of Hadhrat Mufti Ismail Wadiwala Sahib ﷺ. Hadhrat had written these in reply to the questions asked relating to Deeni matters while being occupied with his teaching engagements linked to Jamia Husainia Rander.

The Fataawa that Hadhrat wrote and issued from the Darul Ifta of Jamia Husainia Rander were gathered together and are now being published according to the chapters of Fiqh. **Hadhrat Wadiwala Sahib ﷺ remained affiliated with Jamia Husainia for approximately fifty years and offered monumental service in the field of Fiqh and Fataawa.** This is indeed worthy of being praised on behalf of the Muslim Ummah. It is the need of the time to publish Hadhrat's difficult Fataawa and make them available. Hadhrat's ﷺ blessed sons are very fortunate indeed that they had concern for this. They made it easy for the general masses and the learned to take benefit by arranging the scattered collection of the Fataawa and Hadhrat's research and then published it.

May Allaah ﷻ grant success to the author and the publishers in this world and the hereafter. May He accept this valuable collection, make it a means of reward and beneficial for mankind.

Mahmood Shabbir (May Allaah ﷻ forgive him)

(Principle of Jamia Husainia Rander)

Foreword

**Hadhrat Moulana Abdullah Kapodravi Sahib (Damat
Barakatuhum)**



Allaah ﷻ created human beings and He sent messengers and Ambiyaa-Prophets to the world for the guidance of mankind. They showed people the principles and the way to live a (perfect) life so that they do not live a free life like animals and displease Allaah ﷻ.

Rasulullaah ﷺ has taught his Ummah the rulings for all aspects of life and they have been obligated that they carry out their worship, dealings, social conduct, and manners accordingly. In this manner they should spend their lives. In this world, not every person is aware of the detailed injunctions. Therefore, the ruling has been given that **“If you do not possess the knowledge, then ask those who do possess the knowledge”**.

Hence, from the time of the Sahabah ﷺ until this day, every person of the Ummah acts upon this. With the guidance of the Ulama and Mufti's they traverse the path of life.

Alhamdulillah, a faculty of Ifta has been established in all the Madaaris of Gujarat who make proper research in order to guide the people and to propagate the Islaamic rulings. One such Darul Ifta, which has been established for years, is the famous Jamia Husainia Rander of our area. **The Fataawa that are issued from there are considered as authentic and reliable.**

Hadhrat Mufti Ismail Wadiwala ﷺ was a graduate, teacher, Muhaddith and Mufti of this institute. He rendered his services in the field of Ifta for many years. There was a need for his

Foreword

Fataawa to be published so that the Ummah could benefit and also a means to elevate Hadhrat's ﷺ status in the hereafter.

It brings great joy that this great treasure is ready to be published which is a great bounty. May Allaah ﷻ accept this great service of Moulana ﷺ and grant his sons immense reward for taking on this great responsibility. May Allaah ﷻ grant all those who have assisted the best of rewards. Allaah ﷻ is the one who grants Divine ability.

Was Salaam

(Hadhrat Moulana) Abdullah Kapodravi (Sahib)

Former head of Al Jamia Falah Darain, Tarkesar

Foreword

Foreword

Hadhrat Moulana Ghulam Muhammad Vastanvi (Damat Barakatuhum)

Head of Jamia Islamia Ishaatul Uloom, Akkalkuwa,
Nandurbar, Maharashtra

الحمد لله رب العالمين والعاقبة للمتقين والصلاة والسلام على النبي الصادق الأمين وعلى آله
وصحبه أجمعين ، أما بعد:

It is extremely necessary to hold firm on to the Quraan and Sunnah in order to safeguard and protect the Deen of Allaah ﷻ. Guiding the servants of Allaah ﷻ towards the correct path is part of safeguarding Deen.

Allaah ﷻ has given the courage to a group of His close servants that they sacrificed their lives in order to bring the lives of the Ummah in accordance to the Shariah by deducing rulings from the Quraan and Hadeeth and offering a Shar'ee solution. Presenting such people in the field of Fiqh and Fataawa who can quench the academic and practical thirst of the people.

Hadhrat Mufti Ismail Wadiwala Sahib ﷺ is among those distinguished personalities whose entire life was spent in irrigating the field of Fiqh and Fataawa and he spent his life in rectifying the lives of the individuals of the Ummah. Apart from his deep understanding in teaching, he has the astounding ability to offer Shar'ee solutions for problems. His sons before the Ummah in Gujarati have already presented his great service to the field of Fiqh. Now, there was a need to translate Hadhrat Mufti Sahib's work into Urdu so that the Urdu speaking people can also take benefit.

Foreword

Hadhrat Moulana Mohammed Hasan Sitponi Damat Barakatuhum, who is a teacher of Hadith and Fiqh at Jamia Islamia Ishaatul Uloom, Akkalkuwa, and also the son-in-law and a special student of Mufti Sahib ﷺ took on this responsibility. In a very short period of time, he put in a concerted effort to bring this work into the Urdu language and present to the public.

May Allaah ﷻ grant Hadhrat Mufti Ismail Wadiwala Sahib ﷺ a lofty stage in Jannatul Firdows and grant his sons more zeal to disseminate Hadhrat's academic and Fiqhi services. May Allaah ﷻ grant Moulana the best of rewards because he worked continuously day and night to translate Hadhrat Mufti Sahib's ﷺ academic research in to the Urdu language. Amin.

Was Salaam

(Moulana) Ghulam Muhammad Vastanvi (Damat Barakatuhum)

Head of Jamia Islamia Ishaatul Uloom, Akkalkuwa

27 Safar 1431

12 February 2010

A shining star of the academic world

A shining star of the academic world

Hadhrat Shaikhul Hadeeth Mufti Ismail Wadiwala Sahib

ﷺ, Rander, Gujarat, India

Gujarat is a large district of India where the knowledgeable and the learned have been settled for a long time. With their pure knowledge they put an end to the prevalent customs and innovations and diverted the concerns of the people of Gujarat towards the hereafter. They established Deeni institutions in various places in order to adorn the younger generation with Islaamic education and to reform the nation in the long term. May Allaah ﷻ give our pious predecessors the best of rewards. Due to their sincere efforts and endeavours of day and night, the province of Gujarat, in religious and worldly affairs is on the road of progression. Hadhrat Mufti Ismail Wadiwala Sahib ﷺ is from among those benefactors of Gujarat who was a great scholar of his time and an accomplished Mufti. He was the Shaikhul Hadith and the head Mufti of Jamia Hussainia Rander.

Noble birth

Hadhrat Mufti Sahib ﷺ was born in Shawwal, 1355, 8 January 1937 on Friday in the famous town of Kantharia in the district of Bharuch.

Primary education

People who have a bright future ahead of them, from a young age is seen as a budding and intelligent person as the famous proverb goes "A thriving plant has tender leaves". Hadhrat acquired his religious education in his village by Hafidh Mohammed Bhika ﷺ. The initial Sipaara and the 30th Sipaara were taught by Hafidh Ismail Musa ﷺ. The different Persian books such as "Amadan si Lafdhi, Gulista, Ma la budda Minhu

A shining star of the academic world

were taught by Hadhrat Qaari Asrarul Haq Deobandi ؒ. Hadhrat completed six years of his primary school education. Hadhrat's ؒ father enrolled him for higher education in 1950 in a big boarding institute of Gujarat viz. Jamia Hussainia Rander. Hadhrat was taught books of different fields from his teachers and he studied them with zeal and confidence. Due to his natural intelligence, manners and effort he excelled his companions and delighted the eyes of the teachers and was trusted by the administration.

Teachers and Shuyukh

Hadhrat Moulana Saeed Randeri ؒ, Moulana Zuhoorul Hasan Townki ؒ, Hadhrat Shaikhul Hadeeth Moulana Ahmad Ullaah ؒ Moulana Ismail Mowta ؒ and Moulana Sayyid Ghulam Rasul Bowsidi ؒ.

Graduation

After the completion of Dars Nizami and acquiring a graduation certificate for Tafseer, Hadeeth, Fiqh and the different sciences from his teachers, the first thing Hadhrat did was that he went Nizamudeen, to the Dehli Markaz and spent four months in Tableegh. Hadhratji Moulana Yusuf Sahib ؒ was affectionate towards him and was also honoured to partake of meals with him.

After this, he enrolled for the Tarbiyati course that was run under the supervision of Hadhrat Moulana Mohammed Mia ؒ on behalf of Jamiatul Ulama Hind and gained experience for four months. Hadhrat also benefitted from great personalities such as Hadhrat Madani ؒ and Hadhrat Moulana Ahmed Saeed Dehlawi ؒ.

Teaching

A shining star of the academic world

On 1st November, 1957, Hadhrat was appointed as a teacher at his mother institute, Jamia Hussainia Rander. **Hadhrat offered services all his life, approximately 51 years.** He was blessed with teaching the books of all the sciences from Persian until Dora Hadeeth. In 1991, he was honoured to teach Bukhari Shareef and he assumed the position of Shaykhul Hadeeth in Jamia. From 1995, till the end of his life he taught both volumes of Bukhari Shareef. **For approximately thirty years he was in charge of the library, examinations and education.** Hadhrat's reformative relationship was with Maseehul Ummat, Hadhrat Moulana Maseehullaah Khan Sahib Jalalabadi ؒ.

Serving in the field of Ifta

Together with teaching intricate books like Bukhari, Muslim and Tirmidhi, he would also answer Questions. Hadhrat's valued Fataawa would be published in the monthly Gujarati periodical "Hope" and also in magazines and journals because of which many people of the Ummah benefited. Hadhrat's Fataawa were also gathered. During his life, because of the desire of his associates and well-wishers and for the benefit of all Hadhrat began to arrange the Fataawa. This work continued under Hadhrat's supervision but his life span did not allow him and he passed away. **"We certainly belong to Allaah, and to Him we are bound to return."**

Alhamdulillah, this precious treasure of Raudhatul Fataawa volume one (Gujarati) was published and is available. The second volume is also being published. The book is currently being translated into Urdu. Insha Allaah this will also be available soon. We request for Dua that this work is completed well.

Hadhrat Mufti Sahib ؒ rendered great service for the Darul Ifta continuously for forty years. Apart from teaching and serving in the field of Ifta, **he fulfilled the responsibility of**

A shining star of the academic world

Imaamat for approximately twenty years in Paikwar Masjid from 1966 which is a grand Masjid of Rander. Apart from this, he also attended Seminars on Fiqh and educational conferences in different places such as Deoband, Dehli, Lucknow etc. He also participated in the Qadha convention in Banaras and **he was given a certificate of the position of Qadha.** Hadhrat also had to attend the Dahod court where he explained the Islaamic ruling in the matter and he got the decision passed between the disputing parties.

Visit to both the Harams

Allaah ﷻ had blessed him with opportunity of visiting both the Harams four times during his life.

Journeys undertaken for Tableegh and lectures

Hadhrat had travelled in India as well as abroad such as U.K for the propagation of Deen. People from the various Masaajid and places benefitted from his lectures. He would bless the people with his impressive lectures before Jumu'ah and on the blessed nights in the famous and historic Tyunawar Masjid.

For a few years, after Asr Salaah in the month of Ramadhan he also conducted lessons on the Tafseer of the Quraan. For a long period of time, he would deliver lectures on the day of Juma'ah before the Salaah in most of Masaajid in the city of Surat. Every year, on the occasion of Eid he would deliver spiritual discourses in the Eidgah.

Specialities of Mufti Sahib ﷺ

He was resolute and true in his speech. He was also well acquainted with personalities and was far sighted. He would do an in depth study for everything. He would understand the purpose of a person by him merely speaking. Allaah ﷻ had given him a lot of foresight and insight because of which he

A shining star of the academic world

would be able to discern the nature of a person and would rectify them. He would solve contentious issues in an easy manner with such foresight that both parties would be happy. He lived a life of dignity and self-respect. He was exemplary in punctuality and attending the lessons. **Even on his last day he taught lessons and completed Bukhari.** He would love good quality things and would speak little. Showing affection to the students was his salient habit. His temperament was to cherish the poor. His lessons would be simple and easy to comprehend so all the students would be satisfied. He would not teach without preparing for the lesson beforehand. **If for some reason he was unable to prepare for the lesson beforehand, he would immediately inform the students that today there will be no lesson because I have not gone through the lesson beforehand.**

He would greet people with a smiling countenance. He would take into consideration the status of the young and the old and converse with them giving full attention. He would make them feel part of the family.

The books of Arabic grammar and morphology Hadhrat ﷺ taught were Kafiyah, Sharh Mia Aamil and all of Sharh Jaami. He had great enthusiasm for grammar. He had a deep understanding and expertise in Fiqh. Apart from this, he would also deliver lessons of Hadeeth and Tafseer in an excellent manner. **He would commence his lesson on a Wednesday and would also finish on a Wednesday. Hadhrat also wrote his final Fatwa on a Wednesday after Asr Salaah.** This was also the last thing Hadhrat ever wrote. He passed away on a Wednesday. Allaah ﷻ had given him great proficiency in all the sciences.

Death

A shining star of the academic world

The bastion on knowledge left this mortal world and went to the eternal life on Shabaan 1428; 15 August 2007 at 10:25 AM **“We certainly belong to Allaah, and to Him we are bound to return.”**

His Janazah Salaah was performed by his youngest son Qari Mufti Mohammed Aslam Sahib Damat barakatuhum (teacher of Hadeeth at Al-Jamiatul Islamiyah, Bolton, U.K)

Scholars and Mashaikh from Rander, Surat and neighbouring cities attended. Also from Akkalkuwa, Mumbai, and Maharashtra, they traversed long distances to participate. There was a crowd of students from all the Madaaris of Gujarat. In summary, thousands of well wishers and students attended the Janaazah and fulfilled their final obligation. May Allaah ﷻ reward them with best of rewards.

Hadhrat ﷺ has three sons and one daughter. They are following in the footsteps of Hadhrat ﷺ. May Allaah ﷻ grant them safety and comfort.

May the sky rain dew on his grave

May the greenness of the garden protect his grave

Qari Mufti Mohammed Aslam Ibn Mufti Ismail Wadiwala
Sahib ﷻ

(Teacher of Hadeeth at Al-Jamiatul Islamiyah, Bolton, U.K)

Book of Imaan and Aqaa'id



THE BOOK OF IMAAN AND AQAA'ID

Name of Allaah written on a creeper

1-QUESTION: The word Allaah written on a creepers leaf is in our house in Rander, could you please explain in detail regarding this?

ANSWER: Allaah ﷻ has control over everything. He can do as He wills. **إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ** **“Surely Allaah is powerful to do anything”**¹

There are many signs demonstrating the power of Allaah ﷻ in this world and within humans themselves.

Below we will mention a few signs:

1. Allaah ﷻ created the heavens and the earth and He made the moon, the sun and stars shine in the sky. He caused the rivers and oceans to flow.
2. Allaah ﷻ made the night to rest and He made the day bright.
3. He brings the living out from the dead, like a bird from an egg, and He brings the dead out from the living, like an egg from a bird.
4. Allaah ﷻ is that being that takes out pure milk from the bellies of the black buffaloes from between the faeces and the red blood. A person then makes yoghurt, butter, and Ghee with the intelligence that the Creator has bestowed him.

¹ Surah Baqarah; Verse 20

Book of Imaan and Aqaa'id

5. Many times Allaah ﷻ causes a solar eclipse because of which the light of the sun disappears.
6. We witness every day that in the morning the sun rises and gradually it gets brighter. After it is fully bright, then the light begins to diminish. Then the sun sets. People then enjoy a comfortable sleep. The following day, the sun rises again. People then become engaged in their occupations. This is a great change. In the world, there are thousands of signs of Allaah's ﷻ power.

It is proven from books that on one side of an egg there was لا إله إلا الله written and on the other side محمد رسول الله Moulana Khalil Ahmad Saharanpuri ﷺ has also witnessed this.

In the home of Mr Mahmood Ghora Sahib in Taiwar Street, Rander, the name of Allaah ﷻ is written clearly on a creeper's leaf which can clearly be seen. Such signs of Allaah ﷻ creates perfection in the Imaan of the Muslims. It is taken to be sign of the power of Allaah ﷻ. However, it is a lesson for those who do not believe in Allaah ﷻ. Only those people whose hearts are soft will benefit from such signs which manifest the power of Allaah ﷻ.

Allaah ﷻ knows best

The word Allaah at the bottom of a slipper

2-QUESTION: Nowadays, such slippers are being sold in the market beneath which the word Allaah appears on the sole. We also have some slippers which appear to have Allaah's name written on the bottom of them. We are sending a pair of these slippers to you. Please provide us with an answer in the light of the Quraan and Sunnah?

Book of Imaan and Aqaa'id

ANSWER: There is no nation in the world that does not believe in Allaah ﷻ. In some way they believe in Allaah ﷻ and consider Him to be the powerful one and the one who has control over everything. In the days of ignorance, when the people of Makkah were asked that who created the heavens and the earth? They would reply that Allaah ﷻ created them.

“And if you ask them as to who has created the heavens and the earth, they will certainly say, Allaah.”² Their belief was that they worship the idols because they will bring them closer to Allaah ﷻ. مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَى “We worship them for no other reason but because they would bring us near to Allaah closely”³.

Imam Abu Hanifa ﷺ mentions the best name of Allaah ﷻ is “Allaah”. The majority of the scholars hold the belief that the best word to remember Allaah ﷻ is with “Allaah”.

عن محمد بن الحسن قال سمعت أبا حنيفة يقول: اسم الله الأعظم هو الله وبه قال الطحاوي وأكثر العارفين حتى أنه لا ذكر عندهم لصاحب مقام فوق الذكر به⁴

Mufti Kifayatullah ﷺ who is an excellent scholar of Hindustaan mentions that to disrespect and to contempt the name of Allaah ﷻ is Kufr and a grave sin.⁵

On some slippers the name of Allaah ﷻ can be seen. The noble name of Allaah ﷻ is being disrespected because it is on the sole of the slippers. Not a single Muslim, rather no person with a sound mind from any faith who holds the above mentioned

² Surah Luqman; Verse 25

³ Surah Zumar; Verse 3

⁴ Sharh Al Fiqh Al Akbar Pg.8

⁵ Kifaayatul Mufti Vol.1 Pg.31

Book of Imaan and Aqaa'id

beliefs would tolerate this. Those who undertook such a task are deserving of severe punishment. It is necessary to remove of all these slippers. The companies who produced such slippers should be made to repent.

Allaah ﷻ knows best

2 Rajab 1420

It is not permissible to prostrate to anyone but Allaah ﷻ

3-QUESTION: Is it permissible to prostrate to any great personality out of honour for him? Please provide us with an answer in the light of the Quraan and Sunnah?

ANSWER: Allaah ﷻ mentions: **“Your illah is Allaah other than whom there is no illah”**.⁶ In another verse Allaah ﷻ mentions: **“Say, What is revealed to me is simply that your illah is One illah”**.⁷

Prostration is also an act of Ibaadat. Allaah ﷻ mentions: **يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَاسْجُدُوا** **“O you who believe, bow down in Ruku and bow down in Sajdah (only for Allaah)”**⁸

Therefore, whether a person prostrates with the intention of worship or without this intention, it is not permissible to bow down before anyone but Allaah ﷻ. It is Kufr.⁹

Even though a person prostrates and does Ruku without the intention of worship, but because of its similarity with worship

⁶ Surah Taha; Verse 98

⁷ Surah Ambiya; Verse 108

⁸ Surah Haj; Verse 77

⁹ Fataawa Al Hindiyyah Vol.5 Pg.404

Book of Imaan and Aqaa'id

it is not permissible, hence it is Haraam. The reason why it is Haraam to perform Salaah at the time of sunrise and sunset, because this is a similarity between those who worship the sun. The Sahabah رضى الله عنهم requested Rasulullaah ﷺ for permission to bow before him but he refused. It is reported from Hadhrat Qais Ibn S'ad رضى الله عنه that when he went to Harra, the people over there were prostrating before their leaders. I thought to myself that Rasulullaah ﷺ is more worthy of being bowed to. When I came in the presence of Rasulullaah ﷺ I narrated the entire incident and said that Oh Rasul of Allaah, you are more worthy of prostration. Rasulullaah ﷺ replied that if you pass by my grave will you prostrate to my grave? I said certainly not. Rasulullaah ﷺ said then you should not prostrate during my life also.

The only one who is worthy of prostration is the being who is eternal and does not have to face death. Rasulullaah ﷺ said that if I were to command anyone to prostrate to someone besides Allaah ﷻ then I would have commanded the wives to prostrate before the husbands (because of the rights of the husband on the wife).

عن قيس بن سعد قال أتيت الحيرة فرأيتهم يسجدون لمربان لهم فقلت رسول الله أحق أن يسجد له قال فأتيت النبي صلى الله عليه وسلم فقلت إني أتيت الحيرة فرأيتهم يسجدون لمربان لهم فأنت يا رسول الله أحق أن نسجد لك. قال أرايت لو مررت بقبري أكنت تسجد له. قال قلت لا. قال فلا تفعلوا لو كنت أمرا أحدا أن يسجد لأحد لأمرت النساء أن يسجدن لأزواجهن لما جعل الله لهم عليهن من الحق¹⁰

The Sahabah رضى الله عنهم already knew that it is not permissible to prostrate to anyone but Allaah ﷻ with the intention of worship. They question posed to Rasulullaah ﷺ regarding prostration which was out of respect. Rasulullaah ﷺ even refused this because to put the forehead on the ground for anyone besides

¹⁰ Abu Dawood Pg.291

Book of Imaan and Aqaa'id

Allaah ﷻ is not permissible. Therefore, the Fuqaha have classified it as forbidden to kiss the area before the scholars or rulers. The one who kisses and the one who cherishes it, both of them will be sinful.

Hence, it is Haraam to prostrate to anyone but Allaah ﷻ regardless of whatever intention it may be for.¹¹

Allaah ﷻ knows best

Is prostration towards the Kabah a prostration towards the manifestation (Tajalli) of Allaah?

4-QUESTION: Some people say that the manifestation (Tajalli) of Allaah ﷻ descends all the time on the Kabah. The Salaah that are performed facing towards the Kabah, in reality it is prostration to the manifestation (Tajalli) of Allaah ﷻ and to prostrate to the manifestation (Tajalli) of Allaah ﷻ is tantamount to prostrating before Allaah ﷻ. Is this correct?

ANSWER: It is mentioned the noble Quraan:

قَوْلٍ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ “Now, turn your face in the direction of the Sacred Masjid (Al-Masjid-ul-Haram)”¹²

By facing towards the Kabah prostration should only be for Allaah ﷻ. Allaah ﷻ is pure from having hands, feet, and body. If we accept prostration towards the Tajalli of Allaah ﷻ then this will necessitate in a believing a body that exists for Allaah

¹¹ Durrul Mukhtaar with Shaami Vol.5 Pg.337

¹² Surah Baqarah; Verse 144

Book of Imaan and Aqaa'id

لَا تُدْرِكُهُ الْأَبْصَارُ ﷻ It is mentioned in the Quraan “**No vision can comprehend Him**”¹³

The eye does not have the ability to see Allaah ﷻ in this world. Hence, the belief of prostrating to the manifestation of Allaah ﷻ is incorrect.

Allaah ﷻ knows best

¹³ Surah An'aam; Verse 104

Finality of Nubuwwat

5-QUESTION: Is Muhammad ﷺ the final Rasul or not? Is the door of Nubuwwat still open after Rasulullaah ﷺ? Are there any true claimants of Nubuwwat? Please explain in detail regarding the finality of Nubuwwat.

ANSWER: Allaah ﷻ has mentioned in the Quraan regarding Rasulullaah ﷺ being the final Rasul. Allaah ﷻ says: مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِنْ رِجَالِكُمْ وَلَكِنْ رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ **“Muhammad ﷺ is not a father of any of your men, but he is a Rasul of Allaah and the last of the Ambiyaa-prophets”**¹⁴

The word khatam

In the Arabic language it is used for two meanings.

1. Final i.e. the one who comes behind everyone
2. Afdhal (most virtuous) which refers to the height of virtue or a paragon in virtue and excellence. Both the meanings are intended in calling Rasulullaah ﷺ the final Rasul. Rasulullaah ﷺ is the last and final Rasul and unparalleled in virtue and excellence.

¹⁴ Surah Ahzaab; Verse 40

محر او خاتم شد است او کے بخود مثل او نہ بد نہ خابند بد

The reason Rasulullaah ﷺ is the final Rasul is because there has been no being with such spiritual effulgence in the past or will there be anyone in the future. All the perfection of Nubuwwat was completed upon Rasulullaah ﷺ. Mulla Jaami ؒ has mentioned this very beautifully:

“The beauty of Yusuf ؑ, the breath of Isa ؑ, the shining white hand of Musa ؑ, Nabi ﷺ was bestowed with all the specialities of the previous Ambiyaa”

On the occasion of the farewell Hajj it was announced to the large group of Sahabah ؓ who were approximately 124'000 in number that **الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا** **“Today, I have perfected your Deen-religion for you, and have completed My blessing upon you, and chosen Islaam as Din (religion and a way of life) for you”**¹⁵

This verse was revealed on Friday 9 Zul Hijjah after Asr in the 10th Hijri. Glad tidings were given for the termination of Nubuwwat and the perfection of Islaam. A Jew scholar was very impressed by the glad tidings given of the termination of Nubuwwat and the completion of Islaam. He said to Hadhrat Umar ؓ that if this verse were to be revealed upon us we would have celebrated that day as Eid. Hadhrat Umar ؓ replied that by revealing this verse Allaah ﷻ Himself has made it a day of Eid for us. That also, not one but two Eids. This verse was

¹⁵ Surah Maa'ida; Verse 3

Book of Imaan and Aqaa'id

revealed on the day of Arafah and on a Friday. Both are days of happiness for us.

أن رجلا من اليهود قال له: يا أمير المؤمنين آية في كتابكم تفرؤونها لو علينا معشر اليهود نزلت لاتخذنا ذلك اليوم عيداً . قال أي آية؟ قال اليوم أكملت لكم دينكم الح.¹⁶

In one Hadeeth it is mentioned regarding the excellence and magnificence of Rasulullaah ﷺ. Rasulullaah ﷺ mentioned that I have been bestowed with five such traits that nobody before me has been given:

1. I have gained victory by awe (in the hearts of the enemies) at a distance of one month
2. The earth has been made as a place of worship for my Ummah and a means to acquire cleanliness (the previous nations were only allowed to worship in their specified places of worship, they were only allowed to use water to acquire cleanliness. If the Ummah of Rasulullaah ﷺ do not find water or have a valid excuse they are allowed to use the sand and to make Tayammum to become pure) the entire earth has been made a place of prostration for this Ummah.
3. Spoils of war have been made lawful for my Ummah. The previous nations were not allowed.
4. I have been given the great intercession (on the plains of resurrection when all the people will be gathered and will be drowning in their own perspiration depending on the amount of sins they committed, and the sun will only be at a distance of one mile. The people will be worried and go to different Ambiyaa so that the accounts can be taken so they can be saved from this calamity. Every Nabi will

¹⁶ Bukhari Vol.1 Pg.11

Book of Imaan and Aqaa'id

refuse. Finally, they will all go to Rasulullaah ﷺ and he will intercede on behalf of them to His creator).

5. Every Nabi is sent to his own nation, but my Nubuwwat is for everyone. I am the final Rasul-Messenger and the office of Nubuwwat terminated on me.¹⁷

Rasulullaah's ﷺ speciality is not only limited to five things. **Allamah Suyuti رحمه الله has reported more than one hundred specialities of Rasulullaah ﷺ in Al Khasaisul Kubra.¹⁸**

عن جابر بن عبد الله، أن النبي صلى الله عليه وسلم قال: " أعطيت خمسا لم يعطهن أحد قبلي: نصرت بالرعب مسيرة شهر، وجعلت لي الأرض مسجدا وطهورا، فأبما رجل من أمتي أدركته الصلاة فليصل، وأحللت لي الغنائم ولم تحل لأحد قبلي، وأعطيت الشفاعة، وكان النبي يبعث إلى قومه خاصة ويبعث إلى الناس عامة وفي مسلم وأرسلت إلى الخلق كافة وختم بي النبيون¹⁹

Therefore, after Rasulullaah ﷺ until Qiyaamah there will be no more Ambiyaa-Prophets. Rasulullaah ﷺ gave an analogy of the termination of Nubuwwat. He said that my example and the Ambiyaa-Prophets that came before me is like a person who made a very beautiful palace and he adorned it very beautifully, but on one corner he left an empty space for one brick. When the people come to view the house they are surprised to see that why has the space of one brick been left. Why was not a brick placed in there so the palace could be completed? Rasulullaah ﷺ said that I am the last brick of the building of Nubuwwat by

¹⁷ Bukhari, Muslim

¹⁸ Tashreehaat Bukhari Vol.1 Pg.587

¹⁹ Bukhari Vol.1 Pg.48; Muslim Vol.1 Pg.199

Book of Imaan and Aqaa'id

which this building will be completed. I have brought the chain of Nubuwwat to an end ²⁰

عن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال إن مثلي ومثل الأنبياء من قبلي كمثّل رجل بنى بيتاً فأحسنه وأجمله إلا موضع لبنة من زاوية من زواياه فجعل الناس يطوفون به ويتعجبون له ويقولون هلا وضعت هذه اللبنة قال فأنا اللبنة وأنا خاتم النبيين ²¹

In the 9th Hijri on the occasion of Tabuk Hadhrat Ali عليه السلام excused himself when it was suggested to him that he should stay in Madinah Munawarah to look after the Ahl-e-Bait. Rasulullaah ﷺ consoled him and said that are you not happy that your relationship to me is like the relationship of Harun عليه السلام to Musa عليه السلام? But, after me there is no Nabi-Prophet.

أن رسول الله صلى الله عليه و سلم خرج إلى تبوك فاستخلف علياً قال أتخلفني في الصبيان والنساء قال ألا ترضى أن تكون مني بمنزلة هارون من موسى إلا أنه ليس مني بعدي ²²

It is mentioned in Tirmizi: لو كان بعدي نبي لكان عمر بن الخطاب

“If there were to be a Nabi after me, it would have been (Hadhrat) Umar Ibn Khattab رضي الله عنه” ²³

In the Arabic language, the word “Law” comes for the impossible like it is mentioned in the noble Quraan:

لَوْ كَانَ فِيهِمَا آلَهُ إِلَّا اللَّهُ لَفَسَدَتَا ²⁴

²⁰ Bukhari and Muslim; Ruhul Ma'ani Vol.12 Pg.41

²¹ Bukhari Vol.1 Pg.501; Muslim Vol.2 Pg.348; Ruhul Ma'ani Vol.12 Pg.41

²² Bukhari Vol.2 Pg.633; Muslim Vol.2 Pg.278; Ruhul Ma'ani Vol.23 Pg.12

²³ Tirmizi Vol.2 Pg.209

²⁴ Surah Ambiyaa; Verse 22

Book of Imaan and Aqaa'id

“Had there been gods besides Allaah, in the heavens and the earth, both of them would have fallen in disorder”

Therefore, it is not possible for any Nabi-Prophet to come after Rasulullaah ﷺ. Just as every form of light is extinguished by the son, in the same way, all the specialities of Nubuwwat ended on Rasulullaah ﷺ. It is proven from the Quraan and Hadeeth that Rasulullaah ﷺ is the last Rasul-Messenger. It is a belief of the Ahlus Sunnah Wal Jamaa'ah that Rasulullaah ﷺ is the seal of the Ambiyaa-Prophets. Whoever rejects the finality of the Nubuwwat of Rasulullaah ﷺ is a Kaafir and a Murtad. Also, whoever lays claim on Nubuwwat is also a Kaafir. If a person holds firmly onto this claim he should be killed just like the incident of Aswad Anasi who claimed Nubuwwat in Yemen, consequently he was killed during the end of Rasulullaah's ﷺ life.

Rasulullaah's ﷺ said regarding the person who accomplished this task فاز فيروز “Firowz has been successful.” Similarly, when Musailamah Kazzab claimed Nubuwwat in Yamamah, then with command of Hadhrat Abu Bakr Siddique رضي الله عنه Jihaad was waged against him. He was then killed at the hands of Hadhrat Wahsi رضي الله عنه (the one who martyred of Hadhrat Hamza رضي الله عنه).

Rasulullaah ﷺ seen in a dream that he had two bracelets of gold because of which he was worried. Rasulullaah ﷺ said I was then informed in the dream to blow on my hands. When I blew both the bracelets of gold disappeared from my hands. The explanation is that just as gold glitters, those who lay claim to Nubuwwat, at first they will gain fame but they will never succeed. It will not even be known to where they will disappear.

Book of Imaan and Aqaa'id

قال بينما أنا نائم رأيت في يدي سوارين من ذهب فأهمني شأنهما ... فأولتهما كذايين يخرجان

بعدي أحدهما العنسي والآخر مسيلمة²⁵

Summary of a doubt

In the final era, the coming down of Hadhrat Isa ﷺ is not in contravention with the finality of Nubuwwat because Hadhrat Isa ﷺ was sent as Rasul-Prophet 600 years before Rasulullaah ﷺ. He was raised to the heaven with his body and in close proximity to Qiyaamah he will come down in the same form. But, he will not come as a Rasul-Prophet. He will come as a follower and vicegerent of the last Rasul-Prophet. There will be no revelation upon him and he will not come with a new religion. He will give rulings according to the Shariah of Rasulullaah ﷺ.

After he comes into this world, the previous Nubuwwat will be intact because after a Nabi is made a Nabi-Prophet he is not removed from this position. Hadhrat Isa ﷺ will be the follower of the last Rasul-Prophet. His actions will be according to the noble Quraan, the Sunnah of Rasulullaah ﷺ and the Deen of Rasulullaah ﷺ. The example of this is like a government minister goes to another place, he will have to follow the minister and the principles of that place. His authority will not extend to another place but he is also not dismissed from his position. Likewise, in close proximity to Qiyaamah, Hadhrat Isa ﷺ coming in to the world is not in contravention of the finality of Nubuwwat of Rasulullaah ﷺ. If such false claimants of

²⁵ Bukhari Vol.2 Pg.628

Book of Imaan and Aqaa'id

Nubuwwat do not seek forgiveness then it will be Waajib to kill them.²⁶

ولا يقدر من نزول عيسى عليه السلام آخر الزمان لأنه كان نبياً قبل تحلي نبينا صلى الله عليه وسلم فلا يكون إليه وحي ولا نصب أحكام بل يكون خليفة لرسول الله صلى الله عليه وسلم...
انه عليه السلام حين ينزل باق على نبوته السابقة²⁷

ولا يقدر فيه نزول عيسى بعدة لأنه إذا ينزل يكون على شريعته مع ان عيسى صار نبيا قبل محمد وقد ختم الأنبياء بمحمد صلى الله عليه وسلم قال لا تقوم الساعة حتى ينزل فيكم ابن مريم حكما مقسطا فيكسر الصليب ويقتل الخنزير ويضع الجزية ويفيض المال حتى لا يقبله أحد²⁸
فإن قلت هذا يدل على أن عيسى عليه الصلاة والسلام ينسخ الحكم الذي كان في شرعنا والخال أنه تابع لشرع نبينا صلى الله عليه وسلم قلت ليس هو بناسخ بل نبينا هو الذي بين النسخ وأن عيسى عليه السلام يفعل ذلك بأمر نبينا صلى الله عليه وسلم²⁹

Allaah ﷻ knows best

Hadhrat Muhammad ﷺ is the final Nabi and Rasul

6-QUESTION: What do the honourable Muftis say regarding a person who has claimed Nubuwwat and he also has disciples. What has the Quraan and Hadith got to say regarding such a person? Please could you provide a detailed response so that people can be saved from deviation?

²⁶ Ruhul Ma'ani Vol.12 Pg.34-35; Tafseer Mazhari Vol.7 Pg.351

²⁷ Ruhul Ma'ani Vol.12 Pg.353

²⁸ Bukhari Vol.1 Pg.336

²⁹ Aini Sharh Bukhari Vol.13 Pg.28

Book of Imaan and Aqaa'id

ANSWER: The status of being a Nabi is given from Allaah ﷻ. A person cannot be a Nabi on his own accord. It is mentioned in the Noble Quraan: وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِلنَّاسِ بَشِيرًا وَنَذِيرًا

“We have sent you (O Muhammad ﷺ) to the whole of mankind as a carrier of good news and a warner” ³⁰

It is proven from the Noble Quraan and the Hadeeth that Rasulullaah ﷺ is the last Nabi-Prophet and the final Rasul-Messenger. After Rasulullaah ﷺ no one will be given Nubuwwat like it has been mentioned in the Quraan:

وَلَكِنْ رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ

“Muhammad ﷺ is a Rasul-Messenger of Allaah and the last of the Ambiyaa-Prophets” ³¹

The meaning of Khatumun Nabiyeen is that at the advent of Rasulullaah ﷺ the position of Nubuwwat was sealed. Allaah ﷻ mentions: الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ

“Today, I have perfected your Deen-religion for you” ³²

This verse was only revealed after Deen was perfected and after all the rulings and laws were revealed. The Nubuwwat of Rasulullaah ﷺ is so comprehensive that there is no need for another Shariah or another Nabi-Prophet. It is complete for the guidance of all the people who will come till Qiyaamah. For this reason, Rasulullaah ﷺ mentioned that I am the seal of Ambiyaa-Prophets and there will be no Nabi after me.

³⁰ Surah Saba; Verse 28

³¹ Surah Ahzab; Verse 40

³² Surah Ma'idah

Book of Imaan and Aqaa'id

لو كان أنا خاتم النبيين لا نبي بعدي and Rasulullaah ﷺ also mentioned: موسى حيا لما وسعه إلا اتباعي

The meaning of this is that let alone anyone being given Nubuwwat and a Shariah after me, those who were given Nubuwwat and a Shariah before me, if they were alive they would also have to follow me. In the final era, when Hadhrat Isa ﷺ will come down from the heavens he will also follow and practice on the Shariah of Rasulullaah ﷺ. He will not come into this world as a Nabi-Prophet, rather he will come as a just judge.

Just as the sun extinguishes every form of light, and after the sun rises there is no need for any other light and all other lights go dim. Likewise, all the specialties of Nubuwwat ended with Rasulullaah ﷺ.

“The beauty of Yusuf ﷺ, the breath of Isa ﷺ, the shining white hand of Musa ﷺ, Nabi ﷺ was bestowed with all the specialties of the previous Ambiyaa”

Rasulullaah ﷺ said: Qiyaamah will not take place until false people and Dajjal are not born. Each one will claim that he is a Nabi-Prophet. So Rasulullaah ﷺ said I am the Nabi-Prophet, and the last of all Ambiyaa-Prophets. There will be no Nabi-Prophet that will come after me. ³³

Allamah Ibn Katheer ﷺ has mentioned that Allaah ﷻ has mentioned in his book and Rasulullaah ﷺ also in the Hadeeth that there will be no Nabi-Prophet after me. Hence, the people should be aware that if after Rasulullaah ﷺ someone does claim Nubuwwat then he is a big liar and a slanderer. He will deviate himself and lead others astray.

³³ Abu Dawud; Tirmizi

من ادعى هذا المقام بعده فهو كذاب وأفأك دجال ضال مضل³⁴

أنا العاقب الذي ليس بعدي نبي

Rasulullaah ﷺ said: **“My name is Aakib; there is no Nabi-Prophet to come after me”**

The greatest proof that Rasulullaah ﷺ is the final Rasul-Messenger is the Hadeeth wherein Rasulullaah ﷺ mentioned: a man who has built a house completely and excellently except for a place of one brick. When the people enter the house, they admire its beauty and say: it will be excellent if a brick is placed here when they see an empty place for one brick. Rasulullaah ﷺ said that I am the one who has filled the space. By me coming, the palace of Nubuwwat has been completed. I am the last of the Ambiyaa-Prophets. There will be no more Ambiyaa-Prophets after me.³⁵

Therefore, whosoever rejects this is a disbeliever, accursed and a renegade. In the noble life of Rasulullaah ﷺ there was a person by the name of **Aswad Anasi** who claimed Nubuwwat. He used to live in San'aa which is a city in Yemen. **One day before the demise of Rasulullaah ﷺ the news reached that a Sahabi killed him by the name of Firowz Dailami. Rasulullaah ﷺ informed the Sahabah regarding this incident and said فاز** **“Firowz has been successful.”**³⁶

Similarly, after the demise of Rasulullaah ﷺ Musailamah Kazzab claimed Nubuwwat in Yamamah. Hadhrat Umar ؓ sent out an army to put an end to such people. Taking into

³⁴ Tafsir Ibn Katheer Vol.3 Pg.442

³⁵ Bukhari Vol.1 Pg.510; Muslim Vol.2 Pg.248

³⁶ Fathul Baari

consideration the situation Hadhrat Umar ؓ objected to this upon which Hadhrat Abu Bakr ؓ said:³⁷ وأنا حي و انقطع الوحي أئنة تم الدين

In the end, Hadhrat Umar ؓ accepted it that Allaah ﷻ blessed Hadhrat Abu Bakr ؓ with complete ease of mind. Hadhrat Abu Bakr ؓ considered the rejection of the final Nubuwwat and claim to Nubuwwat a big loss to Islaam. Finally, an army was sent to put an end to the false claimant of Nubuwwat. **Hadhrat Wahsi ؓ killed Musailamah Kazzab.**

There is consensus among the Sahabah ؓ and practice is also on this consensus that it is necessary to bring Imaan on Khatm-e-Nubuwwat. The Fuqaha also have consensus on the belief of Khatm-e-Nubuwwat. It is written in the principle books of Fiqh that if a person does not believe that Rasulullaah ﷺ is the final Rasul-Messenger he is not a Muslim. It is necessary to believe in Rasulullaah ﷺ as the final Nabi-Prophet.

إذا لم يعرف أن محمدا صلى الله عليه وسلم آخر الأنبياء فليس بمسلم لأنه من الضروريات³⁸

It is also mentioned in Fataawa Alamgiri that a person who does not consider Rasulullaah ﷺ as the final Rasul-Messenger is not a Muslim. Whoever says that he himself is a messenger of Allaah ﷻ or he considers himself to be a prophet is a Kaafir.

إذا لم يعرف الرجل أن محمدا صلى الله عليه وسلم آخر الأنبياء عليهم وعلى نبينا السلام فليس بمسلم وكذلك لو قال أنا رسول الله أو قال بالفارسية من ييغميرم يريد به من ييغام مى برم يكفر³⁹

³⁷ Kanzul Ummaal Vol.4 Pg.50

³⁸ Al Ashbah Wanazaair Vol.1 Pg.296

³⁹ Fataawa Hindiyyah Vol.2 Pg.263

Book of Imaan and Aqaa'id

According to your question a person who announces that he is a prophet, if this information is correct then this person is an accursed Kaafir and out of the fold of Islaam. If he dies then it is not permissible for any Muslim to attend his funeral. It is not permissible to bury him in a Muslim graveyard. It is necessary that people like this repent and recite the Khalimah once again.

وإذا مات أو قتل على رده لم يدفن في مقابر المسلمين⁴⁰

In the question it is also mentioned that he has disciples. This does not have any effect on the truthfulness of Islaam and neither on the Quraan and Sunnah. At times there is a whirlpool in the sea but in a short while it settles. Regarding this Rasulullaah ﷺ has also foretold. The dream of a Nabi-Prophet is true. Rasulullaah ﷺ said that I seen in a dream that there were two bracelets of gold in my hand. I was worried because these are for women. So in my dream I was informed to blow on them. When I blew on them they disappeared. Rasulullaah ﷺ said the explanation of this is that two liars will claim to be prophets. This is what actually happened. One of them was Aswad Anasi and the second person was Musailamah Kazzab. They both claimed that they were prophets.⁴¹

By showing the gold bracelets there is an indication that in the beginning such liars and deceits will have some influence and will also have some followers, but when the bracelets disappeared merely by blowing on them we have been told that such liars will not have a strong claim and will not be successful. Very soon, their deceit will come to an end.

Allaah ﷻ knows best

⁴⁰ Al Ashbah Wanazaair Vol.1 Pg.291

⁴¹ Bukhari Vol.2 Pg.628

Book of Imaan and Aqaa'id

Is Rasulullaah ﷺ alive in his blessed grave? Did Rasulullaah ﷺ have knowledge of the unseen?

7-QUESTION: Are the prophets and messengers alive in their grave? When we call unto them are they listening? Do they know about our actions? Did Rasulullaah ﷺ have knowledge of the unseen? Please send a detailed response for all of the questions (Surat)

ANSWER: Rasulullaah ﷺ has mentioned in a Hadeeth that it has been made Haraam for the earth to consume the bodies of the Ambiyaa-Prophets. Hence, the bodies of the Rasuls-Messengers and Ambiyaa-Prophets are protected.⁴²

Rasulullaah ﷺ mentioned I listen to those who come to my grave and recite Durood. Whoever recites Durood upon me from a distance the angels convey it to me.⁴³

In another Hadeeth Rasulullaah ﷺ is reported to have said that Allaah ﷻ has appointed a group of angels who traverse the world and convey the Salaams of my Ummah to me.⁴⁴

It is proven from the above-mentioned three Ahadeeth that Rasulullaah ﷺ is alive (body and soul) in his grave. Rasulullaah ﷺ said I listen to those who recite Salaam near the Raudah.

Whoever recites it from a distance, it is conveyed to Rasulullaah's ﷺ by the angels. It is incorrect to believe that Rasulullaah ﷺ can hear a person from a distance. To hold such a belief is also against the Shariah. It is mentioned in the Quraan:

⁴² Bukhari and Muslim

⁴³ Mishkat Pg.87

⁴⁴ Mishkat Pg.86

“Only Allaah is All- Hearing, All Seeing”

To listen to all the talks of the world at one time, to know the hidden and apparent things, and to be aware of the condition of each and every person is only the attribute of Allaah ﷻ. Allaah ﷻ mentions: لَيْسَ كَمِثْلِهِ شَيْءٌ “Nothing is like Allaah ﷻ”

Shah Abdul Azeez رحمه الله has mentioned that to prove the special attributes of Allaah ﷻ for the Rasuls-Messengers and Ambiyaa-Prophets such as to believe them to have knowledge of the unseen and to listen to everyone in all places is a false belief.⁴⁵

To possess the knowledge of all the things in the heavens and the earth without using means is specific with Allaah ﷻ. The summary what Allaah ﷻ has mentioned in the Quraan is that there is no one in the heavens and the earth who has knowledge of the unseen except for Allaah ﷻ. He has knowledge of everything.

In the commentary of this verse Mufasssir Khazin رحمه الله has mentioned: وهو اختصه تعالى بعلم الغيب

The meaning of this is that having knowledge of the unseen is only exclusive for Allaah ﷻ. Rasulullaah ﷺ was given the knowledge of many things but it will not be said that he possessed the knowledge of the unseen. Only Allaah ﷻ possesses the knowledge of the unseen. The Ambiya were informed through revelation such things that the common people were unaware of.⁴⁶

⁴⁵ Tafseer Azeezi

⁴⁶ Sharh Aqaa'id Pg.122

The actions of the Ummah are presented before Rasulullaah ﷺ more than once. Therefore, Rasulullaah ﷺ is aware of the actions of the Ummah.⁴⁷

Allaah ﷻ knows best

What is the meaning of love for Rasulullaah ﷺ

8-QUESTION: How should we love Rasulullaah ﷺ? What is the ruling regarding a person who does not practice on the Shariah but claims to love Rasulullaah ﷺ?

ANSWER: Rasulullaah ﷺ has mentioned that you cannot be a complete believer until your love for me is not more than the love you have for your mother, father, children, and everyone else.⁴⁸

Hence, having love for Rasulullaah ﷺ is a sign of Imaan because there are numerous favours of Rasulullaah ﷺ upon us. He saved us from going astray. In lieu of these favours the Ulama mention that the reward of good actions should first be sent to Rasulullaah ﷺ. Due to the favours of Rasulullaah ﷺ upon us thus he is more deserving than anyone else.

قول علمائنا له أن يجعل ثواب عمله لغيره يدخل فيه النبي صلى الله عليه وسلم فإنه أحق بذلك

49

لا يؤمن أحدكم حتى أكون أحب إليه من والده وولده والناس أجمعين

⁴⁷ Tafseer Ruhul Ma'ani Vol.7 Pg.68

⁴⁸ Mishkat Pg.12

⁴⁹ Shaami Vol.1 Pg.845

Book of Imaan and Aqaa'id

“You cannot be a complete believer until your love for me is not more than the love you have for your parents, children and everyone else”

What type of love should a person have for Rasulullaah ﷺ? Allamah Khattabi رحمه الله has mentioned while explaining the meaning of love is that no one is true in their love for me unless he does not annihilate himself in my obedience and give preference to my happiness over his even though he may have to sacrifice his life for this. Qadhi Ayadh Maliki رحمه الله has mentioned that the love for Rasulullaah ﷺ is expressed by practising upon the Sunnah, to remove the objections that are made on Shariah, and to express the desire to have been present in the era of Rasulullaah ﷺ so that you could have sacrificed your life and wealth.⁵⁰

It is written in Fathul Baari; a commentary of Bukhari that there are two types of love for Allaah and His Rasul ﷺ:

Obligatory: a person should love to follow the commands of Allaah ﷻ, abstain from sin, and be happy with predestination. Therefore, whoever perpetrates sin, leaves out the Waajib and he gives preference to his pleasures over the command of Allaah ﷻ, it will be regarded that this person does not have complete love for Allaah ﷻ and His Rasul ﷺ (it will be considered that there is some deficiency in his love).

Mustahab: steadfastness on Nafl acts of worship, abstention from doubtful things (those things wherein there is doubt of whether they are Halal or Haraam). However, only a few people have this type of love.⁵¹

⁵⁰ Nawawi Sharh Muslim Vol.1 Pg.49; Mishkat Vol.1 Pg.64

⁵¹ Fathul Baari Vol.1 Pg.461

Book of Imaan and Aqaa'id

The Sahabah رضي الله عنهم did not only claim their love with their tongues, but they would prove their love with their actions. In the battle of Uhud, the father, brother, husband of one woman from the Ansaar were all martyred. When she seen that Rasulullaah ﷺ was safe and sound she said that because of the presence of Rasulullaah ﷺ every calamity seems insignificant.

Hadhrat Abdullaah Bin Zubair رضي الله عنه was in his orchard he heard the news of the demise of Rasulullaah ﷺ. He then supplicated to Allaah ﷻ that “Oh Allaah, these eyes of mine have seen beloved Rasulullaah ﷺ. Now, after Rasulullaah ﷺ these eyes do not want see anyone. Please take away my eyesight.” His Dua was accepted and his sight was taken away.

In the battle of Badr, when Hadhrat Abu bakr رضي الله عنه was faced his son Abdur Rahman, he was prepared to kill him, but Rasulullaah ﷺ stopped him.⁵²

The Sahabah رضي الله عنهم would not even let the water of Rasulullaah's ﷺ ablution touch the floor. They would take it into their hands and rub it on their body to get blessings.⁵³

It is for this reason that Hadhrat Abu Sufyan رضي الله عنه who was not a Muslim at that time said:

ما رأيت أحدا من الناس يحب أحدا كحب أصحاب محمد صلى الله عليه وسلم

“I have never seen anyone with such love for a person that which the companions of Rasulullaah ﷺ had for him”

Therefore, love for Rasulullaah ﷺ is that a person obeys the command of Allaah ﷻ and practices upon the Sunnah and

⁵² Faydul Baari Vol.1 Pg.338

⁵³ Bukhari Vol.1 Pg.54

Book of Imaan and Aqaa'id

teachings of Rasulullaah ﷺ. Hence, whoever does not act upon the teachings of Rasulullaah ﷺ and his Sunnah but he merely claims with his tongue, he cannot be a true lover of Rasulullaah ﷺ. May Allaah ﷻ give us all the ability to practice on the ways of Rasulullaah ﷺ and may Allaah ﷻ grant us true love in our hearts. Amin.

Allaah ﷻ knows best

What is the ruling regarding a person who says "I do not like the sketch of the sandals of Rasulullaah ﷺ"

9-QUESTION: What if a person says regarding the picture of the slippers of Rasulullaah ﷺ that is shown in Shamaa'il Tirmidhi and other books that are these even slippers? I do not like these slippers. Will a person who uttered such words be a Kaafir?

Similarly, what is the ruling if a person says that Mumbai or Calcutta is better than Madinah Munawarah Munawarah. Or he says regarding those things that Rasulullaah ﷺ liked that he does not like them?

ANSWER: If the details you have mentioned in the question is correct then it is indeed lamentable. Such a person should sincerely repent in the court of Allaah ﷻ. Holding such beliefs and thoughts is detrimental for Imaan.

1. On one occasion Imam Abu Yusuf رحمه الله said that Rasulullaah ﷺ preferred calabash. A person who was present there said

Book of Imaan and Aqaa'id

that he does not like it. Imam Abu Yusuf رحمه الله said to him that recite the Kalimah again or else I will kill you.⁵⁴

2. There were a few people sitting with Hadhrat Jabir رحمه الله. They asked him a question regarding the water of Ghusl. Hadhrat Jabir رحمه الله replied يكفيك صاع one Sa' (approximately 3 litres) is enough for you. A man complained that it's not enough for him. So Jabir رحمه الله became angry and said that the water was enough for him who had more hair than you, and was better than you. He would also lead us in Salaah with this (this refers to Rasulullaah ﷺ). Apparently his words were contradicting the Ahadeeth so Hadhrat Jabir رحمه الله reprimanded him.⁵⁵

Explaining this Allamah Aini رحمه الله has mentioned that the Sahabah رحمه الله would infer proofs and would follow accordingly. It has also been made clear that it is permissible to refute someone who speaks without knowledge.

فيه بيان ما كان السلف عليه من الاحتجاج بفعل النبي صلى الله عليه وسلم والانقياد إلى ذلك وفيه جواز الرد على من يماري بغير علم⁵⁶

3. When a certain Hajee Sahib went to Madinah Munawarah he said the yoghurt was sour. Rasulullaah ﷺ appeared in his dream and said to him that if the yoghurt of Madinah Munawarah is sour then why have you come here. Leave from here. Hajee Sahib was very worried and started to ask the people what should he do. Someone informed him to go to the shrine of Hadhrat Hamza رحمه الله and make Dua. It is

⁵⁴ Bazlul Majhood

⁵⁵ Bukhari Pg.39

⁵⁶ Aini Sharh Bukhari Vol.3 Pg.199

Book of Imaan and Aqaa'id

possible that Allaah ﷻ forgives you. He went to the shrine of Hadhrat Hamza ؓ and implored Allaah ﷻ while crying. At night, Hadhrat Hamza ؓ appeared in his dream and informed him to leave Madinah Munawarah or else he is endangering his Imaan. Hence, never take faults out of the items of Madinah Munawarah. The residents of Madinah Munawarah should also be given due respect. If you are troubled in any way then it should be tolerated with happiness.⁵⁷

4. Therefore, the person (referred to in the question) should seek forgiveness. That area which is the place of Rasulullaah ﷺ is more virtuous than the Arsh and the Kabah. Only a hypocrite will give merit to such a place which is the base of sins over the blessed city. A person in whose heart there is love for Rasulullaah ﷺ will never say this.

قال ابن عمر قال النبي صلى الله عليه وسلم: ائذنوا للنساء إلى المساجد بالليل فقال ابن

له والله لا نأذن لمن فيتحذنه دغلا فيه فسيه وغضب عليه وقال أقول قال رسول الله

صلى الله عليه وسلم ائذنوا لمن وتقول لا نأذن لمن⁵⁸

فترد قول رسول الله صلى الله عليه وسلم برأيك ونظيره ما وقع لأبي يوسف حين روى أنه عليه

الصلاة والسلام كان يحب الدباء فقال رجل أنا لا أحبه فسل السيف أبو يوسف وقال جدد

الإيمان وإلا لأقتلنك⁵⁹

Hadhrat Abdullaah Ibn Umar ؓ narrated a Hadeeth of Rasulullaah ﷺ. His son said something with a noble intention but apparently it was contradicting the Hadeeth. He said that we will prevent the women (from going to the Masjid) so that it

⁵⁷ Anfas Qudsiyyah Pg.216

⁵⁸ Abu Dawood Pg.84

⁵⁹ Bazlul Majhood Vol.1 Pg.319

Book of Imaan and Aqaa'id

does not become a means of Fitnah. Hadhrat Abdullaah Ibn Umar ؓ became angry with his son and scolded him because what he said apparently was against the Hadeeth.⁶⁰

وقد تقدم عن المظهر أن خروجهن إلى المساجد للصلاة في زماننا مكروه⁶¹

Allaah ﷻ knows best

Rasulullaah's ﷺ blessed hand appearing from his blessed grave

10-QUESTION: Our Imaam Sahib mentioned in his lecture before the Juma'h sermon that Mulla Jaami ؓ intended to recite some poetry in the praise of Rasulullaah ﷺ. For this purpose, he travelled to Madinah Munawarah. When he finished reciting the poetry, he was blessed with seeing the blessed hand of Rasulullaah ﷺ and he also shook hands. Can this be possible? Is this correct? I was surprised to hear this. What is the ruling regarding a person who narrates this incident? If it my fault then please rectify me.

ANSWER: It is our Imaan that Rasulullaah ﷺ and all the Ambiyaa are alive in their graves and this is also a known fact to everyone. When the people recite Salaat-o-Salaam at the Raudah, Rasulullaah ﷺ is listening and he also replies like it has been reported in a Hadeeth in Mishkat:

⁶⁰ Abu Dawood Vol.1 Pg.48

⁶¹ Mirkaat Ul Mafateeh Vol.2 Pg.77

Book of Imaan and Aqaa'id

عن أبي هريرة رضي الله عنه قال قال رسول الله صلى الله عليه وسلم : من صلى علي عند قبري سمعته ومن صلى علي نائياً (أى بعيداً) أبلغته⁶²

Mullah Abdur Rahman Jaami ؒ was a pious person of extremely high calibre. Every year, after performing Hajj he would go to Madinah Munawwaah. Before he would depart to his country he would read the following couplets:

سیدی وسندی ومولائی بوطن می روم چہ فرمائی

He would get the following reply:

بوطن رفتند مبارک باد بسلامت روی وبازی آئی

(For more details please refer to the virtues of Durood Shareef, Chapter 5 Vol.118)

Sayyid Ahmad Rifa'i ؒ was a great buzrug. When he reached the Raudah he said:

“السلام عليك يا جدي peace and salutation be upon you my grandfather.” He was given a reply;

“Peace be upon you my grandson” when he heard this he was overcome by a state of ecstasy and the following couplet flowed from his tongue:

في حالة البعد روجي كنت ارسلها تقبل الأرض وهي نائيتي

فهذه نوبة الأشباح قد حضرت أمدد يمينك لكي تحظى بها شفتي

“When I was far, I would send my soul to show respect”

⁶² Mishkat Pg.87; Bayhaqi has narrated it in Su'bul Imaan

Book of Imaan and Aqaa'id

“Now the opportunity has come for me, please stretch your hand a bit towards me so I can kiss them”

Immediately, a shining hand emerged from the Raudah because of which even the sun became dim. This Buzrug ran and kiss the blessed hand. Allamah Suyuti ؒ has also written that ninety thousand people seen the blessed hand. This incident took place about 555 Hijri.⁶³

Hadhrat Abdullaah Bin Jala ؒ says that when he went Madinah Munawarah he was hungry for the past two days. He went to the Raudah and said “Oh Rasulullaah ﷺ, I am your guest.” After this, he fell asleep. In his dream Rasulullaah ﷺ gave him a piece of Roti. In his dream he ate half of it. Upon awakening, the other half was in his hand. He passed away in 306 Hijri. This incident can be found in the following books:

Wafaa'ul Wa Faa, Fazail Hajj Pg.227, Fadhul Jud Pg.29, Mahbubul Qulub Pg.351, Seeratun Nabi ﷺ after his Wisaal Pg.146

Allaah ﷻ knows best

Reciting Durood Shareef in the Khutbah after hearing the name of Rasulullaah ﷺ

11-QUESTION: In our place, the Durood Shareef is recited audibly in the second Khutbah of Jumu'ah. Is this practice correct? Should Durood be recited when a person hears Rasulullaah's ﷺ name?

⁶³ Virtues of Durood Shareef Pg.118; Risalah Al Ibqaa (June 1964)

Book of Imaan and Aqaa'id

ANSWER: If Rasulullaah's ﷺ name is heard during Khutbah then a person should only think of the Durood in his mind. It is not permissible to read the Durood audibly. On such occasions, it is necessary to listen to the Khutbah of the Imaam attentively.⁶⁴

لو ذكره أو سمعه في القراءة أو وقت الخطبة لوجب الإنصات والاستماع فيهما⁶⁵

إذا ذكر النبي صلى الله عليه وسلم لا يجوز أن يصلوا عليه بالجهل بل بالقلب وعليه الفتوى⁶⁶

Allaah ﷻ knows best

25 Jumaadal Ula 1410

25 December 1989

Will Hadhrat Isa ﷺ be a Nabi or an Ummati after he comes into this world

12-QUESTION: Was Hadhrat Isa ﷺ raised to the heaven whilst he was alive? If he was alive, when he returns to the world will he come as a Nabi or as an Ummati?

ANSWER: Hadhrat Isa ﷺ was raised to the heavens whilst he has alive. It is mentioned in the noble Quraan: وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ. **"In fact, they did neither kill him, nor crucify him, but they were deluded by resemblance."**⁶⁷ In another verse it is mentioned: **"Allaah lifted him (Hadhrat Isa ﷺ) towards Himself."**⁶⁸

⁶⁴ Durrul Mukhtaar with Shaami Vol.1 Pg.768

⁶⁵ Durrul Mukhtaar with Shaami Vol.1 Pg.484

⁶⁶ Durrul Mukhtaar with Shaami Vol.1 Pg.768

⁶⁷ Surah Nisaa; Verse 157

⁶⁸ Surah Nisaa; Verse 158

Book of Imaan and Aqaa'id

The Jews sent one their men called Tatlanus to the house of Hadhrat Isa ﷺ to assassinate him. At that time, there was a hole in the roof of the house. Hadhrat Isa ﷺ fell asleep and he was raised to the heavens and Tatlanus was given the resemblance of Hadhrat Isa ﷺ. When Tatlanus came out from the house, the Jews thought he was Hadhrat Isa ﷺ so he was put on the cross and killed.⁶⁹

Hadhrat Shah Waliullaah ﷻ writes that Hadhrat Isa ﷺ will descend in close proximity to Qiyaamah and kill Dajjal. He will give Da'wat to the people according to the Quraan and the Deen of Muhammad ﷺ. Despite acting on the Deen of Rasulullaah ﷺ he will not be an Ummati, his Nubuwwat will still remain. Like all the other Ambiyaa he will also remain a Nabi till Qiyaamah.⁷⁰

Allaah ﷻ knows best

⁶⁹ Tafseer Ruhul Bayaan

⁷⁰ Al Khairul Katheer Pg.72

PREDESTINATION**Is every action written in Taqdeer**

13-QUESTION: A person makes intention many times to travel, but there is always a barrier that comes in between. For this reason, he cannot travel. Has it already been determined by Allaah ﷻ that this person will remain in that place where his sustenance has been fixed for him? Please could you explain in the light of the Quraan and Hadeeth.

ANSWER: Before the birth of a person while he is still in the womb of his mother, even before the soul is put four things are written regarding this person:

1. His sustenance 2. His age 3. His actions whether good or bad 4. Will he be a fortunate person or an evil person.

However, it is necessary for a person to make an effort for his sustenance and do actions like Rasulullaah ﷺ has mentioned:

طلب كسب الحلال فريضة بعد الفريضة ⁷¹

Allaah ﷻ has left many matters dependent upon the effort made for it. For good actions he will perform Hajj. If he makes an effort then his sustenance will be increased, and if he does not make an effort it will not be increased. We have no knowledge regarding these matters, hence it is necessary for us to make an effort.

It is necessary for a person to make an effort for everything. Despite making an effort, if he is still not successful then he

⁷¹ Mishkat Pg.242

should be happy with the decision of Allaah ﷻ. It is not necessary that all the wishes of a person are fulfilled.

It is mentioned in the noble Quraan:

أَمْ لِلْإِنْسَانِ مَا تَمَنَّى

“Is it that man can get whatever he wishes?” ⁷²

Never, not all the wishes of a person are fulfilled. Despite the people of the ship not wanting to be faced with a storm they are faced with it. Surely Allaah does what He wills.

إِنَّ اللَّهَ يَفْعَلُ مَا يَشَاءُ ⁷³

Hadhrat Ali ؑ mentioned that he recognised his Rabb by the changing of his firm decisions:

عرفت ربي بفسخ العزم

Therefore, Allaah ﷻ can do as He wishes.

إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ

“When He intends to do something, is no more than He says, Be, and it comes to be.” ⁷⁴

The servants are weak, they cannot do as they wish.

⁷² Surah Najm; Verse 24

⁷³ Surah Hajj; Verse 18

⁷⁴ Surah Yaseen; Verse 82

Book of Imaan and Aqaa'id

قال عبد الله : حدثنا رسول الله صلى الله عليه و سلم وهو الصادق (فيما يأتيه من الوحي) المصدق (فيما وعد ربه) قال إن أحدكم يجمع خلقه في بطن أمه أربعين يوماً نطفة ثم يكون علقة مثل ذلك ثم يكون مضغة مثل ذلك ثم يبعث الله ملكاً فيؤمر بأربع كلمات ويقال له اكتب عمله ورزقه وأجله وشقي أم سعيد ثم ينفخ فيه الروح⁷⁵

Allaah ﷻ knows best

What is the meaning of “Dua can change Taqdeer”

14-QUESTION: What is the meaning of Taqdeer and Tadbeer? Is it true that Tadbeer can change Taqdeer? What is the meaning that Dua can change Taqdeer?

ANSWER: Before Allaah ﷻ created human beings He destined all good and evil about them. This is called Taqdeer (Allaah's divine plan). It is Fardh to bring Imaan on Taqdeer for this reason that all good and bad are from Allaah ﷻ. Allaah ﷻ determined everything before creating human beings.⁷⁶

Tadbeer:

The effort a person makes to be saved from difficulty, to acquire sustenance and comfort is called Tadbeer.

There are two types of Taqdeer:

1. Taqdeer Mubram
2. Taqdeer Mu'allaq

⁷⁵ Bukhari Vol.1 Pg.456

⁷⁶ Mirkat Sharh Mishkat Vol.1 Pg.122

Book of Imaan and Aqaa'id

In the preserved tablet Allaah ﷻ has written that due to certain reasons there will be changes. For example, it is written in the preserved tablet that if that person performs Hajj he will live twenty years more. If he does not perform Hajj, he will live for fifteen years. This is the meaning of the Hadeeth wherein it is mentioned: لا يرد القضاء إلا الدعاء

“Dua can change Qadha (the decision of Allaah ﷻ)”

Therefore, the meaning of Tadbeer changing the Divine plan of Allaah ﷻ is regarding Taqdeer Mu'alaq. It is mentioned in the Hadeeth that a person who wishes to have his sustenance expanded and live a longer life, he should maintain good ties with his relatives.

عن أنس قال قال رسول الله صلى الله عليه وسلم من سره أن يبسط عليه في رزقه وينسأ في أثره فليصل رحمه⁷⁷

The meaning of this Hadeeth is that Allaah ﷻ has already written that if you maintain good ties with your family then your sustenance will be increased and you will get Barakah in your age. If you do not then it would not be increased. This is the same for Sadaqah as well. If you give Sadaqah people will remember you in good name, or else you will not be remembered.⁷⁸

Allaah ﷻ knows best

To lean on Taqdeer for the commission of sins is not correct

⁷⁷ Abu Dawood Pg.238

⁷⁸ Durrul Mukhtaar with Shaami Vol.5 Pg.363

Book of Imaan and Aqaa'id

15-QUESTION: Everything happens according to the Divine plan of Allaah ﷻ (Taqdeer) and it has already been written from before in the preserved tablet. This means that humans are forced to do things, then why do they deserve to be punished when they perpetrate sins?

ANSWER: Allaah ﷻ has bestowed humans with intelligence to discern between good and bad. Before a person undertakes any task he is unaware of the Divine plan of Allaah ﷻ. **There is consensus among the four Imams of the Ahlus Sunnah Wal Jama'ah viz.** Imam Abu Hanifa Nu'man Bin Thabit ؓ, Imam Shafi'ee ؓ, Imam Malik and Imam Ahmad Bin Hanbal **that a person has a choice to carry out any action.** He has the ability to carry out actions according to his discretion. This is the reason why a person has been made responsible for the injunctions of Shariah. It is because of this freedom of choice that a person has which makes him deserving of punishment if he carries out a certain action or if he does not carry out an injunction of Shariah. Hence, it is not permissible to use the excuse of Taqdeer to leave out actions. For example, an obedient worker will follow the commands of the owner without raising any objections and questioning the reasons. Likewise, humans should be steadfast on the Shariah.

The Sahabah ؓ asked Rasulullaah ﷺ that if everything is predestined to such an extent that it is written which person is destined to go to Jannat or doomed for Jahannam, so should we rely on Taqdeer and leave out actions. Rasulullaah ﷺ replied: **اعملوا فكل ميسر لما خلق له** continue carrying out those things that the Shariah has commanded you to. The purpose for which humans have been created, it has been made easy for them to fulfil this purpose and they are given the ability to do it.

Book of Imaan and Aqaa'id

It is not appropriate to sit idle relying on Taqdeer. The actions are a sign of a person being good or bad.⁷⁹

The Ulama command us not delve into the depths of the issue of Taqdeer. Hadhrat Wahab Bin Munabbah ؓ has mentioned that when I thought about Taqdeer it created a lot of doubts. When I thought again I became worried again. **An intelligent person is he who adopts silence in the issue of Taqdeer, and a foolish person is he who debates the issue of Taqdeer.**⁸⁰

On one occasion the Sahabah ؓ were discussing the issue of Taqdeer among themselves. Some Sahabah ؓ were expressing their thoughts by saying that why will there be reward and punishment if everything has been predestined by Allaah ﷻ? Some Sahabah ؓ were responding that human beings have been given a choice whether to carry out an action or not. When Rasulullaah ﷺ observed this he became angry and said that have you been commanded regarding this? Have Allaah ﷻ sent me as a Rasul for this reason? I command you not to debate the issue of Taqdeer. **The people who preceded you made it a habit to engage in such a discussion because of which they were destroyed.**⁸¹

Allaah ﷻ knows best

Ruling of the article that appears in the newspapers under the heading "In future"

⁷⁹ Mishkat

⁸⁰ Sharh Fiqhul Akbar Pg.42

⁸¹ Tirmidhi Vol.2 Pg.35

16-QUESTION: In the newspapers there is an article under the heading "In Future" which says will today be beneficial or not? Will the business be prosperous? Will there be social stability or will there be fear of the enemies etc.? The Muslim's in the current times take great interest in these things. What are the teachings of the Quraan and Hadeeth regarding this?

ANSWER: We have been forbidden from holding such beliefs and considering them as true. Apart from Allaah ﷻ no one knows the reality of the above-mentioned things. It is mentioned in the Noble Quraan: **إِلَيْهِ يَرْدُّ عِلْمُ السَّاعَةِ "To Him alone the knowledge of the Hour (the exact time of Doomsday) is to be referred."**⁸²

Imam Razi ﷻ mentions under the commentary of this verse that no one has the knowledge when Qiyaamah will come. Similarly, the knowledge of things that will happen in the future (how will it happen, when and where will it happen) is only specific with Allaah ﷻ. It is mentioned in the Noble Quraan: **وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ "With Him are the keys of the Unseen. No one knows them but He."**⁸³

Rasulullaah ﷺ has mentioned that the knowledge of the unseen refers to five things:

1. Apart from Allaah ﷻ nobody knows what will happen tomorrow.
2. Apart from Allaah ﷻ nobody knows whether it is a boy or girl in the womb of the mother.
3. Nobody knows when it will rain.
4. Nobody knows when death will come.
5. Apart from Allaah ﷻ nobody knows when Qiyaamah will take place.

⁸² Surah Sajdah; Verse 47

⁸³ Surah An'aam; Verse 59

إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ وَمَا تَدْرِي نَفْسٌ مَآذَا تَكْسِبُ غَدًا
وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

"Surely, it is Allaah with whom rests the knowledge of the Hour; and He sends down the rain, and He knows what is in the wombs. No one knows what he will earn tomorrow, and no one knows in which land he will die. Surely, Allaah is All Knowing, All Aware."⁸⁴

Hadhrat Qatadah ﷺ mentioned that five things are from the unseen. Allaah ﷻ has kept the knowledge of these things exclusively for himself. Even the close angels or the Ambiya do not possess the knowledge of this.

When a Sahabi by the name of Hadhrat Muawiyah Bin Hakam bought Imaan he said to Rasulullaah ﷺ that before accepting Islaam some of us would visit the astrologers. What is the ruling regarding this? Rasulullaah ﷺ replied that people should not go to the astrologers. Whoever goes to the astrologers, he has denied the commands that were revealed to Rasulullaah ﷺ.⁸⁵

A person who goes to astrologer and believes him, and he also believes that whatever he says is true, he will become a Kaafir. If a person does not believe in what he says but merely asks him then he will be considered a Faasiq and one who has shown ingratitude for the bounty of Islaam.⁸⁶

⁸⁴ Surah Luqman; Verse 34

⁸⁵ Mishkat Pg.56/90

⁸⁶ Mirkaatul Mafaateeh Vol.1 Pg.376

Book of Imaan and Aqaa'id

عن معاوية بن الحكم رضى الله عنه ... قلت يا رسول الله إني حديث عهد بجاهلية وقد جاء الله بالإسلام وإن منا رجالاً يأتون الكهان قال فلا تأتيتهم⁸⁷

عن أبي هريرة رضى الله عنه قال قال رسول الله صلى الله عليه وسلم : من أتى ... أو كاهنا فقد كفر بما أنزل على محمد فصدقه بما يقول فقد كفر⁸⁸

أو كاهنا بالتصديق (فقد كفر بما أنزل على محمد) أي إن اعتقد حله وإنما لم يفصله ليكون أبلغ في الوعيد وأدعى إلى الزجر والتهديد قال ابن الملك يؤول هذا الحديث بالمستحل والمصدق وإلا فيكون فاسقا فمعنى الكفر حينئذ كفران نعمة الله⁸⁹

Those people that disobey Allaah ﷻ deserve to go to Jahannam. Due to their disobedience there is an affiliation created with Shaytaan because of which he puts information in their hearts. They then take support from this and inform the people about the future because of which their information is incorrect. Hence, according to the teachings of the Quraan and Hadeeth, whoever is not aware of his own condition regarding his own life, death, sustenance, illness, and good health, then how is it possible for him to know about the future of others. It is necessary to refrain from believing the information that is given in the newspapers.

Allaah ﷻ knows best

⁸⁷ Mishkat Pg.90

⁸⁸ Mishkat Pg.56

⁸⁹ Mirkaatul Mafaateeh Vol.1 Pg.376

Book of Imaan and Aqaa'id

To show the hands to the astrologer

17-QUESTION: What is the ruling of the Shariah about asking an astrologer regarding the future and also believing him?

ANSWER: By disobeying Allaah ﷻ and His Rasul ﷺ a person distances himself from Allaah ﷻ and Rasul ﷺ and he becomes closer to Shaytaan. Shaytaan then leads such a person astray and put false thoughts in his heart. As a result, this person claims to know the unseen. Such a person is called an astrologer.

Also, those people that locate lost or stolen items through black magic or incantation are called Arraaf (fortune tellers). Rasulullaah ﷺ has prevented us from going to such people and inquiring from them.

When Hadhrat Muawiyah Bin Hakam bought Imaan he said to Rasulullaah ﷺ that before accepting Islaam some of us would visit the astrologers. Rasulullaah ﷺ replied that people should not go to the astrologer. Whoever goes to the astrologers and he believes in what they say then he has denied the commands that were revealed to Rasulullaah ﷺ.⁹⁰

Allamah Alusi ﷺ writes in Ruhul Ma'ani that astrology is nothing but conjecture and guesswork.

One famous astrologer, Kowsyar Daylami has written that astrology is not substantiated by evidence. There is a lot of scope for Waswasah (temptation of the devil) and supposition. Hence, one should avoid going to astrologers. It is Haraam to go to them to inquire about the future.

⁹⁰ Mishkat Pg.90; Mirkaatul Mafaateeh Vol.2 Pg.29

Book of Imaan and Aqaa'id
Allaah ﷻ knows best

GOOD OMENS AND A BAD OMENS

Regarding some of the months or days as ill fortune

18-QUESTION: Many people hold this belief that in the month of Muharram and Safar acts of joy such as Nikah and weddings should not be held. Is this belief correct?

ANSWER: It is against the teachings of Islaam to hold such beliefs and harbour such thoughts that in the month of Muharram and Safar joyous actions such not be carried out. In the days of ignorance people would hold such beliefs. There is no room for false beliefs like this in the Shariah of Rasulullaah ﷺ. Rasulullaah ﷺ has mentioned that Muharram is the month of Allaah ﷻ.⁹¹

To show the virtue of the month of Muharram Allaah ﷻ attributed it to Himself. In the month of Muharram, **especially the 10th Muharram, many auspicious acts took place. It was on this day that Hadhrat Ibrahim ﷺ gained salvation from the fire of Namrud. Hadhrat Yakub's ﷻ eyesight was restored on this day. Hadhrat Yusuf ﷻ gained salvation from the well. After seven years of sickness Hadhrat Ayub ﷻ recuperated (restored to good health).**

⁹¹ Mishkat

Book of Imaan and Aqaa'id

Hence, the month that has so many virtues and is attributed to Allaah ﷻ then what is the problem in celebrating joyous occasions in this month.

People did hold the belief in the past regarding the month of Safar that problems and difficulties befall a person in this month. If any act is carried out there will be no blessings in it. In the days of ignorance they would consider the month of Safar as ill omened. To prove this belief of theirs incorrect Rasulullaah ﷺ said ولا صفر i.e. it is incorrect to hold such beliefs regarding the month of Safar. Allaah has fixed all the days and months ﷻ. Therefore, it is not appropriate to consider any particular month as ill omened and ill fated. Nikah and weddings can be held in any month.

Allaah ﷻ knows best

Regarding the month of Safar as ill fortune

19-QUESTION: Many people consider the month of Safar as ill fortune, a month wherein there are no blessings, and any work that is carried out in this month will not be successful. What is the ruling of the pristine Shariah regarding this?

ANSWER: The Arabs used to hold the belief regarding the month of Safar that it was a snake that was in the stomach of human beings, and when they would feel hungry it would bite them. Hadhrat Abu Hurayrah ﷺ narrates that Rasulullaah ﷺ said that (There is) no 'Adwa (no contagious disease is conveyed without Allaah's permission). Nor is there any bad omen (from birds), nor is there any Hamah, nor is there any bad omen in the

Book of Imaan and Aqaa'id

month of Safar. These are all incorrect beliefs. These are the beliefs of the pre Islaamic era.⁹²

Many people hold false beliefs regarding the month of Safar such as many problems coming down because of which they consider it as ill fortune. It is very sad indeed that even now in our times many people refrain from hosting Weddings, Nikah, inauguration ceremonies and other occasions of joy in the month of Safar. They say that most of the time those things, which commence in Safar, are not completed. Therefore, the month of Safar is ill fortune. There is no place in Islaam for such false beliefs.

In reality, there is no such thing as ill fortune in our pristine Shariah. Days and months cannot be ill fortune. Ill fortune is dependent upon the actions of a servant. The people of Antakya said to their Nabi that you have come to us as an ill fortune. Since you have come calamities are befalling upon us. There are disputes and fighting in every house. Their Nabi gave them a reply طَارَتْكُمْ مَعَكُمْ **“Your bad omen is with yourselves.”**⁹³

The meaning of this verse is that it is because of your Kufr and disobedience that calamities have befallen you.

The Hadeeth that has been mentioned above is from Bukhari and Muslim in which Rasulullaah ﷺ refuted all the false beliefs that are associated with the month of Safar. He left not even a vestige of doubt because of which it is proven that the month of Safar is not bad fortune. Calamities and difficulties are not associated to this month.

⁹² Bukhari

⁹³ Surah Yaseen; Verse 18

Book of Imaan and Aqaa'id

On the occasion of the farewell Hajj Rasulullaah ﷺ said: إن كل

شيء من أمر الجاهلية تحت قدمي موضوع⁹⁴

The explanation of this is that all the customs of the pre Islaamic era have been rejected. Now it is necessary for Muslims to remain steadfast on the noble teachings of Rasulullaah ﷺ and stay far from the false beliefs and customs of the pre Islaamic era.

Allaah ﷻ knows best

Does poverty befall a person who keeps a Tasbeeh with black beads

20-QUESTION: Hadhrat Mufti Sahib, is permissible to keep a Tasbeeh with beads? Can one recite on it? Does poverty befall a person who keeps a Tasbeeh with black beads?

ANSWER: It is Makrooh Tanzihi for men to wear red clothes, but it is permissible to wear a red Turban. However, it will not be permissible to wear it to mourn and to express grief. Also, it is not permissible to put on black strips because it is resembling the Shia's and Rawfidh.

On the occasion of the conquest of Makkah when Rasulullaah ﷺ entered Makkah, it is mentioned in the Hadeeth that وعليه عمامة سوداء Rasulullaah ﷺ wore a black turban. Similarly, the cloth covering of the Kabah is also black. Hajre Aswad is also black. When it is permissible to wear black clothes and Rasulullaah ﷺ also wore a black turban, and the Hajre Aswad and the cloth covering the Kabah is also black, so then how can poverty befall

⁹⁴ Abu Dawood

Book of Imaan and Aqaa'id

a person who uses a Tasbeeh with black beads? Hence, it is permissible to use a Tasbeeh with black beads.

Allaah ﷻ knows best

It is Haraam to prostrate before a religious leader

21-QUESTION: Is it permissible to prostrate before a religious leader or a ruler out of respect for him?

ANSWER: The only one worthy of worship is Allaah ﷻ. It is not permissible to prostrate before anyone but Allaah ﷻ. It is an act of Kufr. It is mentioned in the Noble Quraan:

إِنَّمَا إِلَهُكُمُ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ

“Your illah is Allaah other than whom there is no illah.”⁹⁵

In another verse it is mentioned:

قُلْ إِنَّمَا يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ إِلَهٌ وَاحِدٌ

“Say, what is revealed to me is simply that your illah is One illah.”⁹⁶

Allaah ﷻ says: ارْكَعُوا وَاسْجُدُوا **“bow down in Ruku and bow down in Sajdah”⁹⁷**

⁹⁵ Surah Taha; Verse 98

⁹⁶ Surah Ambiya; Verse 108

⁹⁷ Surah Hajj' Verse 77

Book of Imaan and Aqaa'id

Therefore, Sajdah should only be done before Allaah ﷻ. It is for this reason that if a person bows in Sajdah before a ruler with the intention of worship he has committed an act of Kufr.

وإن سجد للسلطان بنية العبادة أو لم تحضره النية فقد كفر⁹⁸

When the Sahabah ﷺ asked Rasulullaah ﷺ for permission to bow in Sajdah for him, Rasulullaah ﷺ did not give them permission. Hadhrat Qais Ibn S'ad ﷺ mentions that when he went to Harra, he seen the people over there were prostrating before their leaders. He thought to himself that Rasulullaah ﷺ is more worthy of being bowed to. When he came in the presence of Rasulullaah ﷺ he narrated the entire incident and sought permission from Rasulullaah ﷺ to bow in Sajah before him. Rasulullaah ﷺ refused to give permission and said that if you pass by my grave will you prostrate to my grave? Hadhrat Qais ﷺ said certainly not. Rasulullaah ﷺ said then you should not also prostrate during my life. Sajdah is only for that Being who is eternal and will not face death. Furthermore, Rasulullaah ﷺ said that if I were to command anyone to prostrate to someone besides Allaah ﷻ then I would have commanded the wives to prostrate before the husbands because of men holding virtue over women. The reason of this virtue is that women were given life from men. Men are responsible of Deeni and worldly matters. It is the responsibility of men to provide women food, maintenance, allowance, and a place for them to stay. Despite men having excellence over women they have not been commanded to prostrate before their husbands. Then how can it be permissible bow in Sajdah before a ruler or a religious leader. The Sahabah ﷺ were aware that prostration with the intention of worship is only permissible for Allaah ﷻ, the question was asked to Rasulullaah ﷺ out of respect and honour for him.

⁹⁸ Fataawa Hindiyyah Vol.5 Pg.404

Book of Imaan and Aqaa'id

Rasulullaah ﷺ even refused this because it holds resemblance with worship which is Haraam.

The Sahabah رضى الله عنهم asked Rasulullaah ﷺ أَيْنَحْنِي بَعْضُنَا لِبَعْضٍ Can we bow before each other? Rasulullaah ﷺ did not give permission.

Therefore, it is Haraam to kiss the area before Ulama and pious people. The one who kisses and the one who admires it, both will be sinful because it resembles idol worshipping.⁹⁹

Moulana Khalil Ahmad Saharanpuri رضى الله عنه has written that some ignorant people bow in Sajdah before the Mashaikh which is totally Haraam whether the Sajdah is facing towards the Qiblah or not, or whether intention is made for Allaah ﷻ or not. In all circumstances it is Haraam and forbidden.¹⁰⁰

It is proven from that to prostrate or bow before a religious leader or a pious person is Haraam. Similarly, it is Haraam to bow in Sajdah before a grave. In his final illness Rasulullaah ﷺ cursed the Jews and Christians and informed his Ummah not to prostrate before graves like them.

Idol worshippers prostrate before their idols. Those that prostrate before the graves bow before the deceased which is totally Haraam. Likewise, it is also Haraam to bow in Sajdah before the graves even though the intention is for Allaah ﷻ. The Non-believers would also say مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَى “We worship them for no other reason but because they would bring us near to Allaah closely”. Therefore, prostrating before Allaah ﷻ even with this intention invokes the curses of Allaah ﷻ.¹⁰¹

⁹⁹ Durrul Mukhtaar with Shaami Vol.5 Pg.339

¹⁰⁰ Bazlul Majhud Vol.2 Pg.289

¹⁰¹ Mirkat; Mazahir Haq

Book of Imaan and Aqaa'id

Allaah ﷻ knows best

Bowing before pictures in a sports room

22-QUESTION: At a certain place, there are pictures of humans and animals hung on the wall. Before commencing and ending the sport a person has to fold his hands and bow before these pictures. Is this allowed in the Shariah?

ANSWER: It is Haraam to fold hands and bow before anyone but Allaah ﷻ. Even if a person does not have the intention of worship he will still be sinful. To bow before pictures and folding hands before it, resembles the non-Muslims. It is Haraam to do such an action which is in resemblance with other nations.

The Sahabah رضى الله عنهم asked Rasulullaah ﷺ can we bow before each other? Rasulullaah ﷺ refused. On one occasion Rasulullaah ﷺ told the Sahabah رضى الله عنهم not to adopt the ways of the Persians. The kings would remain seated while the general people would remain standing out of respect before them.

Rasulullaah ﷺ said:

لا تفعلوا كما يفعل أهل فارس بعظمتها¹⁰²

لأنهم كانوا يقومون بعظمتهم وهم جلوس¹⁰³

¹⁰² Abu Dawood Pg.89

¹⁰³ Bazlul Majhood

Book of Imaan and Aqaa'id

Allamah Shaami رحمه الله has quoted from Muheet يكره الانحناء للسلطان

104 وغيره

It is Haraam to bow before a king

One Sahabi refused to go before the Roman Empire bowing as in Ruku and said I feel shy of Rasulullaah ﷺ, should I walk before him bowing i.e. what answer will I give to Rasulullaah ﷺ. Likewise, it is not permissible to stand with the hands folded like that of Salaah in front of someone.¹⁰⁵

It is Haraam to bow before someone and disgrace oneself for some worldly gain.

التواضع لغير الله حرام أي إذلال النفس لتبيل الدنيا¹⁰⁶

Therefore, it is Haraam to bow before the pictures or join the hands for it whether it is before or after playing. The non-Muslims also join their hands in front of pictures before they begin their work. Hence, it necessary for Muslims to refrain from doing such a thing.

It is mentioned in the question that it is necessary to bow with the hands on the waist. **Rasulullaah ﷺ has forbidden us from putting our hands on our waist because it is the way of the Jews and Shaytaan. When Shaytaan walks he places his hand on his waist. This is also the way of the inmates of Jahannam.**¹⁰⁷

Therefore, it is necessary to refrain from putting the hands on the waist. The Muslims should commence all their work with

¹⁰⁴ Durrul Mukhtaar with Shaami Vol.5 Pg.338

¹⁰⁵ Ma'ariful Fiqh Pg.77

¹⁰⁶ Durrul Mukhtaar with Shaami Vol.5 Pg.338

¹⁰⁷ Tirmidhi Pg.50

Book of Imaan and Aqaa'id

the name of Allaah ﷻ. Rasulullaah ﷺ has mentioned that whatever task is started without the name of Allaah ﷻ will not have blessings in it. Even in the Noble Quraan we have been advised many time over to begin with the name of Allaah ﷻ.

ورد الأمر بذلك في مواضع من القرآن مصرحاً وهو قوله تعالى اقرأ باسم ربك¹⁰⁸

Whenever any task is completed well, gratitude should be shown to Allaah ﷻ, not that he be disobeyed by folding hands in front of pictures.

Allaah ﷻ knows best

Shaking both hands with non-Muslims

23-QUESTION: How is it to shake both hands (making Salaam) with non-Muslims? What about saying Welcome to them?

ANSWER: If there is a need then they be greeted with the words السلام على من اتبع الهدى these are the words that Rasulullaah ﷺ wrote to Chosroes (Kisra) and Sulaiman ﷺ wrote to Queen Sheba. It is correct to meet them in case of need and in cases of being connected to them¹⁰⁹

It is not permissible to greet them with both hands. However, it will be correct to verbally greet them or say words of respect.

Allaah ﷻ knows best

¹⁰⁸ Ahkamul Quraan Lil Jasaas Vol.1 Pg.7; Ma'ariful Quraan Vol.1 Pg.74

¹⁰⁹ Durrul Mukhtaar with Shaami Vol.5 Pg.363

Participating in a procession where they are statues

24-QUESTION: How is it to participate in a procession where they are statues and to greet them?

ANSWER: To participate with respect in a procession where there are statues and to greet them is not permissible and is an act of sin. To have respect and honour for statues in the heart will take a person out of the fold of Islaam.

It is mentioned in the Hanafi authentic books of Islaamic jurisprudence such as Fataawa Alamgiri that **if a person buys such an item in the festival of the fire worshippers that he would not normally buy to make them happy then he will become a Kaafir because of joining them in this. If he bought something for his own benefit from their festival then it will be Makrooh.**

If he joined them and purchased an item from them not because of honour and respect for statues but because of the relationship they have with Muslims then he will not leave the fold of Islaam, but he will be sinful. Hence, it is necessary to refrain from this. To greet them and stand out of honour for them has the same ruling.¹¹⁰

Allaah ﷻ knows best

¹¹⁰ Mirkaatul Mafaateeh Vol.2 Pg.252; Sharh Fiqh Akbar Pg.172; Fataawa Hindiyyah Vol.1

Considering the way and practices of the kufaar to be better

25-QUESTION: A new Muslim who works in a big city when he went to his village he got married according to the Hindu customs and tradition. What is the ruling in Shariah regarding this new Muslim?

ANSWER: A person who considers the ways of the Kufaar to be better and regards their customs and traditions as good will be included among them. It is written in Fataawa Alamgiri that a person who considers the ways of the fire worshippers to be good such as their way of eating, drinking and living then he will be included among them.

In the enquired situation a person who does his wedding according to the Hindu customs and tradition will not be included among the Muslims. He should repeat the Kalimah and perform the Nikah again. A wedding done according to the Hindu customs and tradition will not be correct.

Allaah ﷻ knows best

Will a person leave the fold of Imaan by maintaining an illicit relationship with a non-Muslim women?

26-QUESTION: A Muslim man is living with a non-Muslim women. They are having an illicit relationship. This person lives and eats at the non-Muslim woman's house. He does not even realise that he is a Muslim. So can such a person be called a Muslim? After his death should he be buried in a Muslim graveyard or a Non-Muslim graveyard?

Book of Imaan and Aqaa'id

ANSWER: It is a grave sin to have an illicit relationship with non-Muslim women, to eat with her and to stay with her family. As long as the above-mentioned person believes in Allaah ﷻ and his Rasul ﷺ he will be considered as a believer.

It is the belief of the Ahlus Sunnah Wal Jama'ah that even if a Muslim perpetrates a Major sin but as long as he considers the sin to be bad in his heart he will not be a Kaafir. Adultery and Fornication are grave sins but a Muslim will not become a Kaafir. Hence, the person in question should be given Ghusl in the Islaamic way after he dies and should be buried in the Muslim graveyard.

ولا نكفر مسلماً بذنب من الذنوب وإن كانت كبيرة¹¹¹

Allaah ﷻ knows best

Calling oneself a Kaafir in a state of anger

27-QUESTION: A person in state of anger said I am a Kaafir (May Allaah ﷻ protect us). Will a person who utters such statements be out of the fold of Islaam?

ANSWER: A person who verbally utters statements of Kufr but does not believe it to be true in his heart, according to some Ulama he will not be a Kaafir. However, other Ulama say a person who verbally utters words of Kufr will be out of the fold of Islaam and this is the authentic view. Therefore, precaution is to recite the Kalimah again and renew the Nikah.

¹¹¹ Sharh Fiqh Akbar Pg.86

Book of Imaan and Aqaa'id

The mentioned words are very harsh and terrible. Hence, he should seek forgiveness from Allaah ﷻ and make a firm resolution not to utter such words in future.¹¹²

Allaah ﷻ knows best

The ruling regarding a person who says, "may Ramjee do good for you"

28-QUESTION: How is it for a Muslim to say "May Ramjee do good for you"

ANSWER: It is mentioned in the Noble Quraan: وَلِلّٰهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا "For Allaah ﷻ there are the most beautiful names. So, call Him by them"¹¹³

Rasulullaah ﷺ has mentioned the ninety-nine names of Allaah ﷻ in the Hadeeth.¹¹⁴

Therefore, it is not permissible to remember Allaah ﷻ with names such as "Ram" and "Bhagwaan", and apart from those that have been mentioned in the Noble Quraan and Hadeeth. This is also completely against the teaching of Islaam and it resembles the non-Muslims. By uttering such words a person's thoughts and religious condition can be known because the tongue only expresses those thoughts that are in the heart.

جعل اللسان على الفؤاد دليلاً

إن الكلام لفي الفؤاد وإنما

¹¹² Al Bahrur Raiq Vol.5 Pg.125

¹¹³ Surah A'raaf; Verse 180

¹¹⁴ Mishkat Pg.199

Book of Imaan and Aqaa'id

It is mentioned the Noble Quraan: وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ “and do not confound truth with Falsehood”¹¹⁵

Allaah ﷻ knows best

To utter words of Kufr when being told to perform Salaah

29-QUESTION: When a woman told her husband to perform Fajr Salaah he replied that I do not want to perform Salaah. Even though I do not perform Salaah I enjoy good health. You perform Salaah all the time but you still remain ill. He said a lot more words such as when I go to Allaah's ﷻ house, I will fight (May Allaah ﷻ protect us) with Him to cure my wife. What is the ruling in Shariah regarding a person who utters such statements? Will the women still be in his Nikah? What is the ruling of Shariah of sending a woman to her husband's house? We have hope that you will send us an answer with proofs.

ANSWER: According to the question the woman told the husband about Salaah but he responded by saying I do not want to perform Salaah. Even though I do not perform Salaah I enjoy good health. You perform Salaah all the time but you still remain ill. When I go to Allaah I will fight with Him and tell him to cure my wife.

By uttering such words a person is disrespecting and insulting Allaah ﷻ and to utter such words of disrespect and insult is Kufr. The woman will be out of her Nikah. It is necessary to recite the Kalimah again and with mutual happiness

¹¹⁵ Surah Baqarah; Verse 42

Book of Imaan and Aqaa'id

it is necessary to perform the Nikah again (after reciting the Kalimah).

الاستهانة بما كفر والإستهزاء على الشريعة كفر لأنه ذلك من امارات التكذيب¹¹⁶

وارتداد أحدهما فسخ عاجل بلا قضاء¹¹⁷

Allaah ﷻ knows best

To address the husband as “Allaah”

30-QUESTION: Zaid got married Hindah. When Hindah's brother came to call her Zaid did not give her permission to leave. Later on, a woman asked Hindah that why did you not go with your brother? Hindah pointed towards her husband and said that, here Allaah is sitting (May Allaah ﷻ protect us). If he gives permission then I will go. Will these words that Hindah uttered affect her Imaan and Nikah? Or will they be considered as nonsense?

ANSWER: The words of Hindah that have been written are words of Kufr. Even though it is clear while reading the question that she did not consider her husband to be Allaah ﷻ. Even though she said these words in a sarcastic way but she intended them. Therefore, she will be out of the fold of Islaam and her marriage will be broken. It is necessary that she renews her Imaan and performs Nikah again with her husband.

¹¹⁶ Sharh Aqaa'id

¹¹⁷ Durrul Mukhtaar with Shaami; Imdaadul Ahkaam Vol.1 Pg.51; Umdatul Fiqh Vol.1 Pg.61

Book of Imaan and Aqaa'id

It is written in Sharh Fiqh Akbar:

اعلم أنه إذا تكلم بكلمة الكفر عالماً بمعناها ولا يعتقد معناها لكن صدرت عنه من غير إكراه مع طواعية في تاديبه فإنه يحكم عليه بالكفر بناء على القول المختار عند بعضهم من أن الإيمان هو مجموع التصديق والإقرار فإجرائها يدل الإقرار بإنكار¹¹⁸

وإذا ارتد أحد الزوجين عن الإسلام وقعت الفرقة بغير طلاق¹¹⁹

وليس لها أن تتزوج إلا بزوجه الأول هكذا قال أبو بكر... وعامة علماء بخارى يقولون كفرها يعمل في إفساد النكاح لكنها تجبر على النكاح مع زوجها قطعاً وهذا فرقة بغير طلاق بالاجماع وعليه الفتوى¹²⁰

ولو قال من خدام على وجه المزاح ... فقد كفر¹²¹

Allaah ﷻ knows best

Saying regarding a Fatwa that I do not believe in Fatwa

31-QUESTION: If person presents a Fatwa to someone but he refuses to accept it and says may the enemies face darken, I do not believe in Fatwa. Will this person be considered as one who rejects Fatwas? What is the ruling of the Shariah regarding such a person?

ANSWER: If he uttered such words because of enmity with the person who gave him the Fatwa or due to the Fatwa not being in conformity with the Shariah then a ruling of Kufr will not be

¹¹⁸ Pg.200

¹¹⁹ Hidaaya Vol.2 Pg.328

¹²⁰ Sharh Fiqh Akbar Pg.218

¹²¹ Fataawa Hindiyyah Vol.2 Pg.282

Book of Imaan and Aqaa'id

passed against him. These statements should not be uttered because according to the Noble Quraan such a person is grave sinner:

بِئْسَ الْأَسْمُ الْقُسُوفُ بَعْدَ الْإِيمَانِ

“Bad is the name of sinfulness after embracing Faith”¹²²

However, if the Fatwa was in conformity with the rulings of Shariah and despite him knowing it to be true he said these words then he will be out of the fold of Islaam.

Therefore, if he uttered these words out of ignorance and foolishness he will not be out of the fold of Islaam.¹²³

Allaah ﷻ knows best

Ruling regarding a person who slanders the pious and calls them a Kaafir

32-QUESTION: Some people say inappropriate words regarding the Ulama and pious people. They brand Hadhrat Thanvi ﷺ and Hadhrat Gangohi as Kaafir and they revile them. What is the ruling of Shariah regarding this? Please could you give a reply.

ANSWER: According to the Noble Quraan and Hadeeth the condition of a true Muslim is that he respects the pious people and does not speak badly about them or harbour enmity for them. They should make Dua for the pious people. Allaah ﷻ says in the Noble Quraan regarding those Muslims who act upon this:

¹²² Surah Hujrat; Verse 11

¹²³ Imdaadul Ahkaam Vol.1 Pg.55; Fataawa Mahmuddiyya Vol.6 Pg.111

Book of Imaan and Aqaa'id

رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًا لِلَّذِينَ آمَنُوا

“Our Rabb, forgive us and those of our brothers who preceded us in faith, and do not place in our hearts any rancour against those who believe”¹²⁴

The Noble Quraan has forbidden us from calling any Muslim a Kaafir and to speak badly of them. Allaah ﷻ mentions:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا ضَرَبْتُمْ فِي سَبِيلِ اللَّهِ فَتَبَيَّنُوا وَلَا تَقُولُوا لِمَنْ أَلْقَى إِلَيْكُمُ السَّلَامَ لَسْتُ مُؤْمِنًا

“O you who believe, when you go out in the way of Allaah, be careful, and do not say to the one who offers you the Salam (salutation), “You are not a believer”¹²⁵

Rasulullaah ﷺ has mentioned that if a person reads the Kalimah then do not brand him a Kaafir because he perpetrates sins and do not think that some things are not part Islaam.¹²⁶

It is for this reason that Imam Abu Hanifa (rah) has said that we cannot call a person who performs Salaah in the direction of the Kabah a Kaafir. Moulana Thanvi (rah), Moulana Gangohi (rah) and Moulana Rashid and Moulana Shaheed (rah) were great scholars and luminaries. They have rendered great service for Islaam and the Muslims. Calling them a Kaafir is not befitting of a true Muslim. This is an act of sin.

¹²⁴ Surah Hashr; Verse 10

¹²⁵ Surah Nisaa; Verse 94

¹²⁶ Abu Dawood

Book of Imaan and Aqaa'id

Allaah ﷻ has mentioned in a Hadeeth Qudsi that whoever show enmity to a Walee (pious person) of mine then I have declared an ultimatum of war against them.

Allaah ﷻ is the one who helps the pious people. The Ulama mention that Allaah ﷻ has not declared war on any person for any sins apart from those who cause harm to the close servants of Allaah ﷻ and to those who devour interest. Both of these sins are worthy of being cursed. There is fear of destruction in this world and the hereafter as well an unpleasant death because whosoever Allaah ﷻ has challenge to fight will never gain salvation.

Allaah ﷻ mentions:

بُئْسَ الْإِسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ وَمَنْ لَمْ يَتُبْ فَأُولَئِكَ هُمُ الظَّالِمُونَ

“Bad is the name of sinfulness after embracing Faith. If anyone does not repent, then such people are the wrongdoers”¹²⁷

The meaning of this is that to disgrace the close servants of Allaah ﷻ is Kufr.¹²⁸

سبَابُ الْمُسْلِمِ فَسُوقٌ وَقِتَالُهُ كُفْرٌ¹²⁹

Rasulullaah ﷺ has said in a Hadeeth the explanation of which is that let alone calling a Muslim a Kaafir, even remembering him with bad words is a sin. Rasulullaah ﷺ has said it is sufficient for a person to be evil that he despises others.¹³⁰

¹²⁷ Surah Hujrat; Verse 11

¹²⁸ Ruhul Bayaan

¹²⁹ Bukhari; Muslim; Mishkat Pg.411

¹³⁰ Mishkat Pg.42

بزرگس نہ خوانند اہل خود کہ نام بزرگان پریشانی بر نہ

“The intelligent people consider the one who speaks badly about the pious as foolish”

می خواہی کہ نامت بود جاویداں مکن نام نیک بزرگان نہاں

“Do not conceal the names of the good people if you want goodness for yourself”

On the occasion of the farewell Hajj Rasulullaah ﷺ mentioned in the presence of everybody that today I have perfected your Deen for you in all aspects. By revealing this verse Allaah ﷻ announced the perfection of Deen. Now whatever aspect is not proven from the Sahabah ﷺ, the Tabi'een or the Tab' Tabi'een will be rejected and considered as false. And, the person who introduces such an innovation will be under the curse of everyone including the angels.

Allaah ﷻ knows best

Calling the Deobandi and Tablighi Jama'at the group of Shaytaan

33-QUESTION: A pamphlet has been published wherein the Nadji, Wahhabi, Deobandi and the Tablighi Jama'at have been slandered and called the groups of Shaytaan. Are these really the groups of Shaytaan? What is the meaning of Najdi?

ANSWER: We have received a pamphlet from those who call Nadji, Wahhabi, Deobandi, and the Tablighi Jama'at the groups of Shaytaan. It is mentioned in the Hadeeth that Rasulullaah ﷺ has said that my Ummah will be divided into seventy-three

groups. Apart from one all will be destined for Jahannam. The Sahabah ﷺ asked which group it will be. Rasulullaah ﷺ replied ¹³¹“That which me and Sahabah ﷺ are on”¹³¹

Mullah Ali Qari ﷺ writes under the commentary of this Hadeeth that those people who are on the straight path and those who act on Rasulullaah's ﷺ Sunnah and on the ways of the rightly guided Caliphs are referred to in this Hadeeth. Indeed, these are the Ahlus Sunnah Wal Jama'ah.

The Quraan and Hadeeth have forbidden us from speaking bad of others, especially those who are deceased.

It is mentioned in the Noble Quraan:

وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا

“And those who came after them saying, “Our Rabb, forgive us and those of our brothers who preceded us in faith, and do not place in our hearts any rancour against those who believe”¹³²

Rasulullaah ﷺ has mentioned that do not mention the faults of the deceased, but mention their good traits. The stretch of land from Tihamah to Iraq is called Najd. Allamah Badrudeen Aini ﷺ mentions that:

وقال الجوهرى نجد من بلاد العرب ... وكل ما ارتفع من قامة إلى أرض العراق فهو نجد ¹³³

¹³¹ Mishkat Pg.30

¹³² Surah Hashr; Verse 10

¹³³ Umdatul Qaari Sharh Bukhari Vol.2 Pg.266

Book of Imaan and Aqaa'id

It is mentioned in the Hadeeth رأس الكفر قبل المشرق this is an indication to Persia because it is situated on the east of Madinah Munawwara. The Kaafir king Chosroes who ripped the letter of Rasulullaah ﷺ into pieces was from that direction. In close proximity to Qiyaamah Dajjal will also emerge from that direction.¹³⁴

Hence, up to what extent is it correct to say that the group of Shaytaan will come out from Najd i.e. Riyadh. They have taken the incorrect meaning of the Hadeeth. It is a ploy to defame the people of Makkah. May Allaah ﷻ give each and all the correct understanding.¹³⁵ Amin

Allaah ﷻ knows best

18 Zul Qa'dah 1421

Ruling regarding the statements made by a women “the pious people have to live in difficult conditions. The evildoers live in good conditions. Why is it like this according to Allaah ﷻ?”

34-QUESTION: One woman is extremely disturbed by her neighbours. The noise from the T.V and radio reaches her continuously. They do not listen when they are being told to stop. The second thing is that some people gather and talk loudly, because of which the woman loses hope. She scolds them but it has no effect on them. This woman says that she has been supplicating for a very long time but it does not get accepted. Nothing happens to those who live in luxury, only the pious and religious are afflicted by calamities. Why does Allaah

¹³⁴ Tafheemul Muslim Vol.3 Pg.65

¹³⁵ Sharh Nawawi Vol.1 Pg.53

Book of Imaan and Aqaa'id

ﷻ do this? While enduring all these difficulties she stopped performing Salaah because what is the benefit because Allaah ﷻ does not listen to supplications and the difficulties are not being removed?

ANSWER: Allaah's ﷻ objective is not to put a person through difficulties. Whatever difficulties a person goes through is a means of his sins being forgiven and his status being elevated in the hereafter. Rasulullaah ﷺ has mentioned that even if a thorn pricks a person his sins will be forgiven. Allaah ﷻ accepts all the supplications of the believers.

Supplications are accepted in the following three ways:

1. Immediately a person discerns the effects of the Dua
2. By making Dua a big calamity that was supposed to befall a person is averted
3. The Dua is stored for the hereafter. The full reward of it will be given in the hereafter. At that time a believer will say that it would have been better if none of my Dua's were accepted.

The reality that has been mentioned in the question and what she uttered is because of ignorance and not understanding the meaning of Dua not being accepted. It is wrong to say such a thing. **To verbally utter such words that show disrespect to Allaah ﷻ and His Rasul ﷺ is Kufr because of which a Muslim leaves the fold of Islaam.** It is written in Fataawa Bazaaziya that to say such things for Allaah ﷻ that are not befitting His majesty will lead a person to Kufr. To despair of the mercy of Allaah ﷻ is also Kufr. It is mentioned in the Noble Quraan:

إِنَّهُ لَا يَيْئَاسُ مِنْ رَوْحِ اللَّهِ إِلَّا الْقَوْمُ الْكَافِرُونَ

Book of Imaan and Aqaa'id

“Only the infidels lose hope in Allaah’s mercy”¹³⁶

Therefore, it is necessary for this woman to seek forgiveness for her sins and she should repeat the Kalimah. She should stipulate a dowry and perform her Nikah again in the presence of two witnesses.

إن اليأس من رحمة الله كفر اه لا يَيْئَسُ مِنْ رَوْحِ اللَّهِ إِلَّا الْقَوْمُ الْكَافِرُونَ وكذا الأمن من عقوبته كفر لقوله تعالى فلا يَأْمَنُ مَكْرَ اللَّهِ إِلَّا الْقَوْمُ الْخَاسِرُونَ¹³⁷

Allaah ﷻ knows best

23/11/2005

Does having doubts regarding Jannat and Jahannam bring deficiency to one’s Imaan?

35-QUESTION: A person gets all sorts of thoughts regarding the punishment of the grave, Jannat and Jahannam, becomes of these thoughts at times doubts are created in the heart. But this person immediately recites “La Hawala” and turns his attention away. Does having such thoughts and doubts bring deficiency to ones Imaan? What should a person do to be saved from such thoughts?

ANSWER: A person will not be sinful if bad thoughts come to his mind involuntarily. Hence, whenever such thoughts come to the mind one should turn his attention to something else and recite آمَنت بالله ورسوله

Rasulullaah ﷺ has mentioned that bad thoughts will come to the Muslims of my Ummah but until they do not act upon them or

¹³⁶ Surah Yusuf; Verse 87

¹³⁷ Sharh Fiqh Akbar Pg.135; Kifaayatul Mufti Vol.1 Pg.28

Book of Imaan and Aqaa'id

verbally express them they are forgiven. Hence, they will not be sinful. However, it is bad to gather those evil thoughts that come involuntarily in the heart.

On one occasion the Sahabah ﷺ informed Rasulullaah ﷺ that such thoughts come to our hearts which we feel that it is grave sin to even express them. Rasulullaah ﷺ said when you consider it as a grave sin to even express it then this is a sign of complete Imaan.

The following Dua should be read when bad thoughts come to mind:

¹³⁸ آمَنت بالله ورسوله and الله أحد الله الصمد لم يلد ولم يولد ولم يكن له كفوا أحد

Allaah ﷻ knows best

DIFFERENT SECTS

How are Ahlus Sunnah Wal Jama'ah recognised?

36-QUESTION: Who are the Ahlus Sunnah Wal Jama'ah and how are they recognised?

ANSWER: The Ahlus Sunnah are those who follow the Sunnah of Rasulullaah ﷺ, the ways of the Sahabah ﷺ, follow Islaam in its entirety and also practice on Islaam firmly.¹³⁹

Hadhrat Abdullaah Bin Abbas ؓ has mentioned regarding the distinguishing features of the Ahlus Sunnah Wal

¹³⁸ Mishkat Pg.18/19

¹³⁹ Fathul Qadeer Vol.2 Pg.308; Ma'ariful Quraan Idrisi Vol.1 Pg.561

Book of Imaan and Aqaa'id

Jama'ah that if ten attributes are found then they are among the Ahlus Sunnah Wal Jama'ah:

1. **Accepting the superiority of Shaikhayn (Hadhrat Abu Bakr ؓ and Hadhrat Umar ؓ)**
2. **To have love for Hadhrat Uthman ؓ and Hadhrat Ali ؓ**
3. **To revere the Baitullaah and Baitul Maqdis**
4. **To perform the Janazah Salaah of the good and evil people**
5. **To follow the good and the evil (leaders)**
6. **To be obedient to the ruler whether he is just or an oppressor**
7. **To consider it permissible to do Masah on the socks**
8. **To bring Imaan on predestination**
9. **Refraining from claiming a person to be from the people of Jannat or Jahannam**
10. **To remain steadfast in performing Salaah and keeping fasts**

Allaah ؓ knows best

Aqaa'id of Jama'at Islaami

37-QUESTION: Nowadays we hear the name of Jama'at Islaami. What is this group and what are their beliefs? In which matters are they divided with the Ahlus Sunnah? Who is Mr Maududi? He speaks ill of the Ambiya and Sahabah ؓ, is what he says true? What do the senior Ulama have to say about him? Many people are being influenced by the Jama'at Islaami and are snared by them. Therefore, it is necessary that their principal beliefs are presented with proof before the general masses so that they can be saved.

Book of Imaan and Aqaa'id

QUESTION: Many new deviate groups emerge in the name of Islaam. They use the label of Islaam and religion and mention the name of Allaah ؓ and Rasulullaah ؓ then give people wrong advice. Rasulullaah ؓ has mentioned my Ummah will be divided into seventy-three groups, apart from one the rest will be in Jahannam.

تفترق أمتي على ثلاث وسبعين ملة كلهم في النار إلا ملة واحدة قالوا ومن هي يا رسول الله قال
ما أنا عليه وأصحابي. رواه الترمذي ¹⁴⁰

By showing it to be beneficial for Islaam and the Muslims the Jama'at Islaami are trapping people in their net. According to the Ulama the Jama'at Islaami is among the seventy-two sects that Rasulullaah ؓ said will not be on salvation. Although their literature and books are ostensibly very interesting, but in their books there is such material that makes the general masses lack trust and confidence in the Sahabah ؓ, Muhaditheen and the saints. Also, in the Ahadeeth and the Ambiyaa-Prophets. There words are like a sweetened delicacy mixed with poison.

Hadhrat Abu Hurayrah ؓ has narrated from Rasulullaah ؓ that “at the end of times there will be such tricksters and deceivers. They will bring to you narrations that you nor your fathers have ever heard of. Hence, save yourself from such people and save them from yourself so that they do not misguide you and tempt you.”

عن أبي هريرة قال : قال رسول الله صلى الله عليه وسلم : يكون في آخر الزمان دجالون كذابون
يأتونكم من الأحاديث بما لم تسمعوا أنتم ولا آباؤكم ، فإياكم وإياهم ، لا يضلونكم ولا
يقتنونكم. رواه مسلم. ¹⁴¹

¹⁴⁰ Mishkat Pg.30

¹⁴¹ Mishkat Pg.28

Book of Imaan and Aqaa'id

The meaning of this Hadeeth is that in the end of times many people will be born who will misguide people through the facade of piety. They will tell people that they are scholars and Mashaikh and they are only propagating for Islaam. In reality they will be telling people false narrations and incorrect rulings. They will be sowing the seed of false beliefs (Aqaa'id) in the hearts of people so that it becomes difficult for them to differentiate between truth and falsehood. Therefore, if Muslims come across such people they should distant themselves from them so that they are not tempted by them and put in a problem because of which it becomes difficult to understand religious and non-religious matters. And, then out of ignorance false beliefs will enter the heart regarding the Sahabah رضي الله عنهم and the pious people which will be a means to displease Allaah ﷻ and his Rasul ﷺ.

Allaah ﷻ has mentioned:

إِنَّ فِي ذَلِكَ لَذِكْرَى لِمَنْ كَانَ لَهُ قَلْبٌ أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ

“Indeed, there is a lesson in all this for him who has a heart and gives ear (to the truth) attentively”¹⁴²

Some of the principle beliefs of Jama'at Islaami which are against the Shariah will be mentioned:

1. They deny the infallibility of the Ambiya

It is the principle belief (Aqeedah) of the Ahlus Sunnah Wal Jama'ah and all the Muslims that the Ambiya did not commit any minor or major sins. Mullah Ali Qari رحمته الله has written in Sharh

¹⁴² Surah Qaaf; Verse 37

Book of Imaan and Aqaa'id

Fiqh Akbar that the Ambiya are free from all sins whether it be minor or major sins.

النبي عليهم الصلاة والسلام كلهم منزّه عن الصغائر والكبائر أي من جميع المعاصي¹⁴³

The founder of the Jama'at Islaami sect Mr Maududi writes: **it is not necessary for the Ambiya to be free from sin but because of expediency Allaah ﷻ saved them from mistakes and errors. At some point Allaah ﷻ removed His protection from the Ambiya and let them commit one or two errors.**¹⁴⁴

Mr Maududi has weakened the entire edifice of Islaam by denying the infallibility of the Ambiya because in such a case there will remain no trust and reliance on them in any matter of Deen. In another place he writes that on many occasions the Ambiya were faced with danger from their Nafs (Carnal Self).¹⁴⁵

It is the belief of all the Muslims that it is necessary for the Ambiya to be free from all types of sins. There outward and inward condition is the same. If the Ambiya were not infallible then what would distinguish the Ambiya from the common people?

ادب گاہے است زیر آسمان از عرش نازک تراست نفس گم کردہ می آید جہنید و بایزید این جا

Look at the vulgar words and penchant of Mr Maududi. (Quoting a statement of Kufr is not Kufr).

The Nafs (Base Desires) of Hadhrat Dawood عليه السلام played a role in that action of his. He took unfair advantage of his authority and

¹⁴³ Sharh Fiqh Akbar Pg.54

¹⁴⁴ Tafheemaat Vol.1 Pg.432

¹⁴⁵ Tafheemaat Vol.1 Pg.163

Book of Imaan and Aqaa'id

power. It was such an action that was not appropriate for a just ruler.¹⁴⁶

He writes regarding Hadhrat Nuh ؑ that at times even a lofty respected Nabi is overpowered by his psychological condition because of human weakness.¹⁴⁷

He writes regarding Hadhrat Yunus ؑ that there were deficiencies in his propagation of the mission of Nubuwwat. Most probably he also left his place before the fixed time because of impatience.¹⁴⁸

2. Denial of the of the Sahabah ؓ being the criterion of truth

After the Ambiya the most noble group is of the Sahabah ؓ regarding whom it is mentioned رَضِيَ اللَّهُ عَنْهُمْ **“Allaah is pleased with the believers”** and لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ **“Allaah ؑ is pleased with them when they were pledging allegiance with you (by placing their hands in your hands) under the tree.”** By mentioning them in the Quraan Allaah ؑ has awarded them the certificate of His pleasure and because of their companionship with Rasulullaah ؐ there were given a lofty status. The good actions of the entire Ummah cannot be equal to their status. Rasulullaah ؐ has mentioned that do not revile my Sahabah ؓ. Then he took an oath and said that if one of you spends gold equal to Mount Uhud you cannot reach the reward that the Sahabah ؓ acquire by spending a Mudd of half a Mudd in charity.

¹⁴⁶ Tafheemul Quraan Vol.4 Pg.327; Surah Saad; Siraat Mustaqeem Pg.131

¹⁴⁷ Siraat Mustaqeem Pg.131; Tafheemul Quraan Vol.2 Pg.343

¹⁴⁸ Tafheemul Quraan Vol.2 Pg.312; Surah Yunus

Book of Imaan and Aqaa'id

عن أبي سعيد قال قال رسول الله صلى الله عليه وسلم لا تسبوا أصحابي فو الذى نفسى بيده لو أنفق أحدكم مثل أحد ذهبا ما بلغ مد أحدهم ولا نصيفه¹⁴⁹

They tell people that the Sahabah perpetrated grave sins. What kind of a Deen is this which does not condemn their mistakes? But, Mr Maududi was no scholar nor did he study in any Madrasah. He is only an author. This should be understood well that Allaah ؑ and His Rasul ؐ made the Sahabah ؓ the guides of the Ummah. We have been commanded to follow them and have love for him. Rasulullaah ؐ has mentioned that there is only one group that will attain salvation. When asked who is this group Rasulullaah ؐ replied ما أنا عليه وأصحابي. On another occasion Rasulullaah ؐ said أصحابي كالنجوم **“My Sahabah are like guiding stars”**. Rasulullaah ؐ also mentioned خير أمتي القرن الذي **“The best people from my Ummah are those amongst whom I was born”**.

The first era was from the time of Rasulullaah's ؐ Nubuwwat till the last Sahabi passed away. The duration of this was 120 years.¹⁵⁰

If this is the condition of the most noble group viz. Sahabah ؓ according to them then what status do the pious servants have? **Mr Maududi says that nobody apart from Rasulullaah ؐ should be taken as a guide. Nobody should be considered as free from sin and do not fall into the servitude of anyone.**¹⁵¹

¹⁴⁹ Abu Dawood Pg.640

¹⁵⁰ Hashiyah Abu Dawood Pg.640; Bukhari Shareef with Hashiyah Pg.362

¹⁵¹ Dastoor Jama'at Islami

Book of Imaan and Aqaa'id

For a person to have Imaan it is necessary that he considers the angels, books and Ambiyaa-Prophets to be truthful.¹⁵²

It is mentioned in the Noble Quraan that it is the principle belief of the Muslims that they have bought Imaan on all the messengers and they do not make division between any of His Messengers.¹⁵³

Rasulullaah ﷺ has mentioned that from among them (Sahabah رَضِيَ اللَّهُ عَنْهُمْ) whoever you follow you will be rightly guided.¹⁵⁴

Allaah ﷻ is telling us not to make division between any of His Ambiyaa-Messengers. Rasulullaah ﷺ is telling us that by following the Sahabah رَضِيَ اللَّهُ عَنْهُمْ we will be rightly guided. However, Mr Maududi is telling us that to create division between the Ambiyaa-Messengers and deny the Sahabah رَضِيَ اللَّهُ عَنْهُمْ as the criterion of truth.

بہیں تفاوت راہ از کجاست تابجا

3. Slandering the Sahabah رَضِيَ اللَّهُ عَنْهُمْ

Our belief is that all the Sahabah رَضِيَ اللَّهُ عَنْهُمْ are pious and trustworthy. The person who reviles them is a grave sinner but the pen of **Mr Maududi writes anything regarding the Sahabah رَضِيَ اللَّهُ عَنْهُمْ. He writes that many times the Sahabah رَضِيَ اللَّهُ عَنْهُمْ would be overcome by human weakness and would attack one another.** Hadhrat Ibn Umar رَضِيَ اللَّهُ عَنْهُ said that Hadhrat Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ is a liar. On one occasion Hadhrat Aisha رَضِيَ اللَّهُ عَنْهَا said regarding Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ and Hadhrat Abu Saeed Kudri رَضِيَ اللَّهُ عَنْهُ that what do they know about

¹⁵² Sharh Fiqh Akbar

¹⁵³ Surah Baqarah

¹⁵⁴ Hadeeth

Book of Imaan and Aqaa'id

the narrations of Rasulullaah ﷺ, they were just kids in that era. On one occasion Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ branded Hadhrat Mugirah Bin Su'bah رَضِيَ اللَّهُ عَنْهُ a liar. While Hadhrat Ubadah Bin Samit رَضِيَ اللَّهُ عَنْهُ was explaining a ruling he put an allegation of dishonesty on Hadhrat Masood Bin Aus Ansari رَضِيَ اللَّهُ عَنْهُ.¹⁵⁵

Allaah ﷻ has praised the honourable Sahabah رَضِيَ اللَّهُ عَنْهُمْ in the Noble Quraan in the following manner:

إِذْ جَعَلَ الَّذِينَ كَفَرُوا فِي قُلُوبِهِمُ الْحُمِيَّةَ حُمِيَّةَ الْجَاهِلِيَّةِ فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَلْزَمَهُمْ كَلِمَةَ التَّقْوَى وَكَانُوا أَحَقَّ بِهَا وَأَهْلَهَا وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا

“When the disbelievers developed in their hearts indignation, the indignation of ignorance; then Allaah sent down tranquillity from Himself upon His Rasul-Messenger and upon the believers, and made them stick to the word of piety, and they were very much entitled to it and competent for it”¹⁵⁶

The explanation of this verse is that the Sahabah رَضِيَ اللَّهُ عَنْهُمْ were flag bearers of the oneness of Allaah ﷻ. They were so faithful that they would even sacrifice their desires and wishes for the pleasure of Allaah ﷻ and for respect they had for Deen. It was for these qualities that Allaah ﷻ had chosen the Sahabah رَضِيَ اللَّهُ عَنْهُمْ and indeed they were the most deserving. The Sahabah رَضِيَ اللَّهُ عَنْهُمْ are on guidance and Allaah ﷻ has mentioned this in the following verse:

وَلَكِنَّ اللَّهَ حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمُ الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ أُولَئِكَ هُمُ الرَّاشِدُونَ

¹⁵⁵ Tafheemaat Pg.321

¹⁵⁶ Surah Fatah; Verse 26

“Allaah has endeared to you the Faith, and made it beautiful in your hearts, and made detestable to you the disbelief and sins and disobedience. Such people are rightly guided”¹⁵⁷

They do not even stop to revile those Sahabah ﷺ regarding whom Allaah ﷻ says they are worthy and on guidance.

بریں جرأت از آسمان گر نول به بارد بجاست

In the current times because of modern thinking there is deficiency in Deeni work and influence of modernism. There is a shortcoming in the respect given to the Sahabah ﷺ regarding whom Allaah ﷻ has said:

وَالَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ وَالَّذِينَ آوَوْا وَنَصَرُوا أُولَئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا هُمْ
مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ

“Those who have believed and emigrated and carried out Jihad in the way of Allaah, and those who gave refuge and help, both are the believers in truth. For them there is forgiveness and a respectful provision”¹⁵⁸

In the above verse Allaah ﷻ has awarded the Muhajirin and Ansaar the certificate of being a complete believer and people of Jannah. Despite this, the Jama'at Islaami transgress the limits and do not avoid disrespecting the Sahabah ﷺ. In the following verse it can be seen that Allaah ﷻ is pleased with the Sahabah ﷺ and awarded them the certificate of Jannat.

¹⁵⁷ Surah Hujrat; Verse 7

¹⁵⁸ Surah Anfaal; Verse 74

وَالسَّابِقُونَ السَّابِقُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ

“As for the first and foremost of the Emigrants (Muhajirin) and the Supporters (Ansar) and those who followed them in goodness, Allaah is pleased with them and they are pleased with Allaah”¹⁵⁹

In these verses Allaah ﷻ has expressed His pleasure for the Sahabah ﷺ. In the verse Allaah ﷻ did not put a condition for the Sahabah ﷺ in order for them to acquire His pleasure, forgiveness and Jannat. But, for the Tabi'een and those who came after them, the condition is to follow the Muhajirin and Ansaar and have sincerity.¹⁶⁰

Similarly, even in the Hadeeth many of their virtues have been mentioned. Rasulullaah ﷺ said that my Sahabah ﷺ are like guiding stars, whichever one you follow you will be rightly guided.

In the time of Hadhrat Ibn Masood ﷺ many deviate sects had sprung up such as the Rawafidh. They would show disrespect to the honourable Sahabah ﷺ. Hadhrat Ibn Masood ﷺ mentioned in honour and virtue of the Sahabah to the Tabi'een and for those who will come after them that “from among the Ummah of Rasulullaah ﷺ the Sahabah ﷺ were the most superior, good hearted and perfect in knowledge. Adopt their practices and ways as much as possible and adopt their qualities.”

وعن ابن مسعود قال : من كان مستنًا فليستن بمن قد مات فإن الحي لا تؤمن عليه الفتنة .
أولئك أصحاب محمد صلى الله عليه وسلم كانوا أفضل هذه الأمة أبرها قلوبا وأعمقها علما

¹⁵⁹ Surah Taubah; Verse 100

¹⁶⁰ Ma'ariful Quraan Vol.3 Pg.400

Book of Imaan and Aqaa'id

وأقلها تكلفا اختارهم الله لصحبة نبيه وإقامة دينه فاعرفوا لهم فضلهم واتبعوهم على آثارهم
وتمسكوا بما استطعتم من أخلاقهم وسيرهم فإنهم كانوا على الهدى المستقيم . رواه رزين ¹⁶¹

The Sahabah ﷺ are most worthy of explaining what they have heard from Rasulullaah ﷺ. It is not permissible for those who came after them to raise an objection on them.

والصحابه أعلم الناس بتفسير ما سمعوه وأحقهم بتأويله وأكثرهم احتياطا فليس لمن بعدهم أن يرد
عليهم ¹⁶²

Fear Allaah ﷻ regarding my Sahabah ﷺ.

اتقوا الله في أصحابي فمن أحب فبحي أحبهم ومن أبغضهم فببغضي أبغضهم

Rasulullaah ﷺ said fear Allaah ﷻ regarding my Sahabah ﷺ. Whoever loves the Sahabah he does so because of the love he has for me. And, he who has enmity with the Sahabah does so because of the enmity he has for me.

4. Having the belief that Rasulullaah ﷺ was doubtful

Mr Maududi writes: there are contradicting narrations found in the Hadeeth of Rasulullaah ﷺ. **In reality, it is the opinions of Rasulullaah ﷺ regarding which he himself was in doubt.** ¹⁶³

This statement of Mr Maududi is against the Quraan.

Allaah ﷻ says:

¹⁶¹ Mishkat Pg.32

¹⁶² Mirkaatul Mafateeh Vol.1 Pg.125

¹⁶³ Rasaa'il Wa Masaa'il Pg.171, Rabeeul Awwal, 1365 Hijri

Book of Imaan and Aqaa'id

مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَى (٢) وَمَا يَنْطِقُ عَنِ الْهَوَى (٣) إِنْ هُوَ إِلَّا وَحْيٌ يُوحَى

“Your fellow (the Blessed Nabi) has neither missed the way, nor did he deviate. He does not speak out of (his own) desire. It is but revelation revealed (to him)” ¹⁶⁴

Let alone any task, Rasulullaah ﷺ does not even speak one word out of his own desire. Whatever he says is revelation from Allaah ﷻ according to the command of Allaah ﷻ. Allaah ﷻ in another verse: وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا

“And whatever the Rasul-Messenger gives you, take it, and whatever he forbids you from, abstain (from it)” ¹⁶⁵

Is Allaah ﷻ telling us to act upon doubtful matters?

Allaah ﷻ says:

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا

“Believers, in fact, are those who believe in Allaah and His Rasul-Messenger, then have no doubt” ¹⁶⁶

When this is the case with general Muslims that they have no room for doubt then how can it be permissible to say regarding Rasulullaah ﷺ that he himself had doubt regarding the narrations that are proven from him?

5. Mr Maududi's belief regarding the narrations of Rasulullaah ﷺ

¹⁶⁴ Surah Najm; Verse 2,3,4

¹⁶⁵ Surah Hashar; Verse 7

¹⁶⁶ Surah Hujraat; Verse 15

Mr Maududi writes: It cannot be denied that the Quraan is a reliable source for knowledge but the Hadeeth is not as reliable as it.¹⁶⁷

The great Muhaditheen have taken a lot of trouble to sift through the Hadeeth, and only after the Hadeeth was proven to be true according to them did they put the ruling of Hadeeth on it. However, Mr Maududi does not consider the Hadeeth to be reliable and does not give importance to them. He considers them doubtful.

6. His belief regarding the Muhaditheen

Mr Maududi writes regarding the Muhaditheen: the services that the Muhaditheen have rendered for the Muslims and the treasure that they have gathered, **although it is very beneficial but until what extent can we rely on it?** They were also human beings. He writes further: the treasure of Asma' ur Rijal (names of people who reported the narrations of Rasulullaah ﷺ) that the Muhaditheen have gathered although it is very valuable, **but what thing is there that does not have a possibility for errors.**¹⁶⁸

After sifting through every Hadeeth and only after having conviction of it being a Hadeeth they put the title of Hadeeth on it. However, the founder of Jama'at Islaami Mr Maududi writes: they were also humans. They also had human weaknesses. Is it necessary that whatever they have classified as reliable is indeed reliable?¹⁶⁹

¹⁶⁷ Tafheemaat Pg.32

¹⁶⁸ Tafheemaat Pg.318,319

¹⁶⁹ Tafheemaat Pg.321

If a person gives a testimony in a court, a decision is taken by accepting his word. According to the Shariah, if two pious Muslims give evidence for the sighting of the moon, the Shariah gives permission to accept their testimony and to celebrate Eid. If a reliable pious Muslim woman (nurse) says that this child has been born to a certain woman then her words will be taken into account and the lineage of the child will be linked to the father in terms of Shariah. **However, according to Mr Maududi, the Muhaditheen are not reliable.** By showing that there is a possibility of an error he is trying to weaken those narrations on which the Imaan and practice of Muslims is dependent upon. If this is taken to be true, then Bukhari, Muslim, and all the Hadeeth books in generals cannot be relied upon and nor there will remain no Hadeeth which can be practiced on.

بریں عقل و دانش بیاید گریست

“He should lament for such brains”

7. Claiming to do Tafseer according to his understanding

Just like there is a need to exercise caution when narrating Hadeeth, likewise, there is also a greater need to exercise caution when translating the Quraan, doing Tafseer and explaining the verses. Only that Tafseer which is according to the Hadeeth and sayings of the Sahabah ؓ is taken to be authentic. Personal opinions should not be interjected. It is mentioned in the Hadeeth:

عن ابن عباس رضي الله قال قال رسول الله صلى الله عليه وسلم : من قال في القرآن برأيه

فليتبوأ مقعده من النار رواه الترمذي

Book of Imaan and Aqaa'id

“Whoever does the translation or Tafseer of the Quraan according to his own opinion then he should search for an abode in Jahannam”¹⁷⁰

Mr Maududi writes regarding his own Tafseer “Tafheemul Quraan”: I will explain the meaning which I have understood from the text of the Quraan. He also writes that instead of translating the words of the Quraan directly into Urdu **I have made an utmost effort to translate it to my language according to what I have understood and according to what affects my heart.**¹⁷¹

The stance of Mr Maududi is that there is no need for any Tafseer to understand the Quraan. It is sufficient to be a professor. **He writes: there is no need for any Tafseer of the Quraan. An elite professor who has done some deep research of the Quraan is adequate.**¹⁷²

He also counsels people not to take Islaamic knowledge from the old books. The teachings of the Quraan and Sunnah preceded everything. However, the earlier treasure of Tafseer and Hadeeth did not come first. He writes: information should not be taken exactly how it is from the earlier books. The Quraan and teachings of the Sunnah preceded everything. However, the Tafseer and Hadeeth are not among the earlier sources.¹⁷³

On one side Mr Maududi says that the teachings of the Quraan and Sunnah preceded everything, and on the other hand he says do not take from the earlier books of Tafseer and Hadeeth. Then from where can we get a new Quraan and Sunnah on which we can practice on? He does this in a subtle manner because of

¹⁷⁰ Mishkat Pg.35

¹⁷¹ Dibacha Pg.10

¹⁷² Tanqeehaat Pg.222

¹⁷³ Tanqeehaat Pg.133

Book of Imaan and Aqaa'id

which the Muslims do not even realise. It is for this reason that the illustrious seniors have forbidden us to read his books and literature.

8. The freedom of Mr Maududi

Mr Maududi employs his fearless modern approach in his books. He has used inappropriate words even regarding Rasulullaah ﷺ. **He calls the sayings of Rasulullaah ﷺ lecture. He would deliver lectures on the philosophy of ambitions.**¹⁷⁴

He would not hesitate in addressing Rasulullaah ﷺ as ‘Leader’. He writes: the one who would hold gathering in the deserts of Arabia is in reality the founder of the modern era and a leader of the world. Not only their leader of those who accept him, but also the leader of those who do not consider him a leader.¹⁷⁵

Even the non-Muslims do not say such things regarding their religious leaders. However, Mr Maududi does not have any hesitation in calling the words of Allaah ﷻ a lecture and calling Rasulullaah ﷺ a leader.

9. The way of Mr Maududi

Mr Maududi himself writes: **I do not consider the way of Ahle Hadeeth with all its details correct, and, I do not entirely follow the Hanafi and Shafi’ee Mathab.**¹⁷⁶

When he does not follow the Hanafi Mazhab or the four Imams, or the Ahle Hadeeth then what are his beliefs?

¹⁷⁴ Tafheemaat Pg.206

¹⁷⁵ Tafheemaat Pg.229

¹⁷⁶ Rasaa'il Wa Masaa'il Vol.1 Pg235; Reference from Maududi Mazhab

Book of Imaan and Aqaa'id

10. The views of the Ulama regarding the Maududi group

The scholars of Deen have forbidden us from taking part in any activity of the Jama'at Islaami and from reading their literature. We are presenting the view of a few of the Ulama:

The Mufti of Hind Moulana Kifayatullaah Sahib رحمہ اللہ has written: I know the founder of Jama'at Islaami. He has not acquired his knowledge from a reputable Alim even though he has done extensive research. His religious way of thinking is weak because of which he has raised objections on great Ulama, nay, even on the Sahabah رضی اللہ عنہم in his literature. Therefore, the Muslims should stay away from this group. There should not keep any form of contact with them. Ostensibly, their literature seems attractive and fascinating. **But, there are such points in there which makes a person a free thinker, and creates bad thoughts in the heart regarding the illustrious seniors.**¹⁷⁷

Shaikul Islaam Hadhrat Moulana Hussain Ahmad Madani رحمہ اللہ mentions: his (Mr Maududi) writings and research spreads religious and worldly destruction. **Material is being prepared to destroy Islaam in the future.** Hence, I find it appropriate that Muslims stay away from his research and I counsel people not to read his literature.¹⁷⁸

Hadhrat Moulana Mufti Muhammed Saeed رحمہ اللہ (Mufti of Mazahirul Uloom, Saharanpur) writes: **by reading his books it creates hatred for Mazhab, Hadeeth, Fiqh, Tasawwuf, Ulama and the pious people.** It is very dangerous for the general Muslims to read his books.¹⁷⁹

¹⁷⁷ Kifaayatul Mufti

¹⁷⁸ Maktoob Hidaayat Pg.17

¹⁷⁹ Khasf Haqeeqat Pg.28

Book of Imaan and Aqaa'id

Shaykhul Adab Moulana I'zaaz Ali رحمہ اللہ (former Mufti of Darul Ulum Deoband) writes: according to me **this group is even more dangerous than the Ahmadiya sect (Mirza'i)**

Hadhrat Moulana Mufti Mahdi Hasan رحمہ اللہ writes: the common people should not read the books of this group and they should not even join them. **Many of their beliefs are contrary to those of the Ahlus Sunnah Wal Jama'ah. Their views regarding the Sahabah رضی اللہ عنہم, the illustrious Imams and the Muhaditheen are not correct.** The Muslims should remain aloof from this group.¹⁸⁰

Shaykhul Islaam Hadhrat Moulana Hussain Ahmad Madani رحمہ اللہ further writes regarding the Jama'at Islaami: Many groups have sprung up in the name of Islaam. **This group which is called Jama'at Islaami is the most dangerous group.** The Rawafidh only reviled a few of the Sahabah رضی اللہ عنہم but this one has reviled and belittled the entire group of Sahabah رضی اللہ عنہم. He says that the Sahabah رضی اللہ عنہم are not the criterion for truth whereas Rasulullaah صلی اللہ علیہ وسلم has said that my Sahabah are like stars. Whichever one you will follow you will be successful.

Hadhrat says that it is mentioned in the Hadeeth regarding the seventy-two groups from which only one will group will be on salvation and the rest will not be on salvation. In light of the proofs **I say with complete ease at heart that the Jama'at Islaami is among the groups that will not be on salvation.** He says that we have not heard the Noble Quraan directly from Rasulullaah صلی اللہ علیہ وسلم. It has been passed on to us through the intermediary of the Sahabah رضی اللہ عنہم who directly heard it from Rasulullaah صلی اللہ علیہ وسلم and also memorized it. They also compiled the compiled the Quraan. **This group (Jama'at Islaami) say that**

¹⁸⁰ Khasf Haqeeqat Pg.32


Book of Imaan and Aqaa'id

the Sahabah are not free from objections. It is possible that they committed mistakes. Just imagine where this leads to. The Noble Quraan will become doubtful.¹⁸¹

People should not participate in this group and they should not be assisted in their propagation. Their books and newspapers should not be read. There is fear that out of ignorance one may begin to hold false beliefs.

The unanimous decision of the Senior Ulama of Deoband

The following decisions were taken at an Ulama conference that was held in the office of Jamiatul Ulama Hind, Dehli regarding Maududiyat:









The literature of Mr Maududi's group and Jama'at Islaami has negative impacts on the general masses. It creates a mind-set of liberation and disassociation from the Imams of guidance. Which is destructive for the common people and would lead them astray. It brings about a deficiency in the connection that should be maintained with the Sahabah  and the pious predecessors for the sake of Deen. Many of Mr Maududi's research that is incorrect creates new problems, nay, **it lays a new foundation to Deen which indeed is destructive for the Deen of the Muslims.** Therefore, we consider these things as incorrect and his finding as false and harmful to Muslims. Relations should not be maintained with them.

Signatures of those who attended the conference

1. Hadhrat Moulana Mufti Kifayatullaah Dehlawi 
2. Shaykhul Islaam Hadhrat Moulana Hussain Ahmad Madani 

¹⁸¹ Shaykhul Islaam, Number 159

Book of Imaan and Aqaa'id

3. Hadhrat Moulana Qari Muhammad Tayyab  (Principal of Darul Ulum Deoband)
4. Hadhrat Moulana Abdul Lateef  (Principal of Mazahirul Ulum, Saharanpur)
5. Shaykhul Hadeeth Hadhrat Moulana Muhammad Zakariyya 
6. Hadhrat Moulana Ahmad Saeed Dehlawi 
7. Hadhrat Moulana Saeed Ahmad  (Mufti of Mazahirul Ulum, Saharanpur)
8. Shaykhul Adab Hadhrat Moulana I'zaaz Ali Amrowhi 
9. Hadhrat Moulana Habeebur Rahman Ludhyanwi 
10. Hadhrat Moulana Sayyid Muhammad Mia  (author of Shandar Madhi)

(Mahnamah Darul Ulum Deoband, 1370 Hijri; Rowzنامah Jamiat Dehli, 3 August 1951)

Allaah  knows best

The Aqaa'id of the Ismaeeli group

38-QUESTION: What are the beliefs of the Aagakhani? (Ismaeeli Group), Are they considered as Muslims?

ANSWER: The Ismaeeli Group take their Imam to be their god. Their belief is that their Imam is everything. The Imam is the Quraan, the Kabah, Jannat and the Imam has the right to cause harm and give benefit. The Imam is present everywhere and he is the Lord. All the qualities of the Lord are present in him. In fact, he is the Lord.¹⁸²

¹⁸² Agakhaniyat ki Haqeeqat Pg.12

Book of Imaan and Aqaa'id

It is written in Nurul Mubeen (Seerah of the Imams of Ismaeeli group, Authored by Wazir Ali Jan Muhammed Chunara): Allaah ﷻ is Nur (light) and this blessed Nur manifested itself on Mount Sinai (Tur). Also, they believe Allaah ﷻ came in the form of one of the Imams of the Ismaeeli group, and they say that to see Hadhrat Ali ؑ is to see Allaah ﷻ. "Yadullaah" "the hand of Allaah ﷻ" "Wajhulaah" "the countenance of Allaah ﷻ", they say this refers to the hands and face of their Imam. These are their principle beliefs.

Allaah ﷻ knows best

Book of Imaan and Aqaa'id

FOLLOWING THE FOUR IMAAMS

The summary of Taqleed

39-QUESTION: A Ghair Muqallid (Ahle Hadeeth) comes to our village and invites the youngsters who are uneducated in Deeni matters towards the Ahle Hadeeth group. The gullible youngsters listen to his words and join the group. What is the ruling in Shariah regarding Taqleed of the imams? Please explain in detail.

ANSWER: There is no dispute in the fact that in all matters the actual command is from Allaah ﷻ himself. Allaah ﷻ reveals His commands through revelation to the Ambiya and they pass on the command of Allaah ﷻ to His servants. Hence, Allaah ﷻ has made it obligatory upon His servants to obey the Ambiya.

Rasulullaah ﷺ has said:

إن العلماء هم ورثة الأنبياء¹⁸³

The Imams are the vicegerents of the messengers and they have an insight in the wisdom of the Hadeeth. To follow them is to obey Allaah ﷻ and His Rasul ﷺ. This following is called Taqleed.

1. It is also proven from the Noble Quraan:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ

“O you who believe, obey Allaah and obey the Rasul-Messenger and those in authority among you”¹⁸⁴

¹⁸³ Bukhari Vol.1 Pg.16

¹⁸⁴ Surah Nisaa; Verse 59

Book of Imaan and Aqaa'id

Majority of the commentator's state concerning **"those in authority among you"** that it means the Fuqaha. Abu Bakr Jasaas has written that this means to follow the Ulama and Fuqaha in matters pertaining to Deen.¹⁸⁵

2. فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِنْهُمْ طَائِفَةٌ لِيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ

"So, why should it not be that a group from every section of them goes forth, so that they may acquire perfect understanding of the Faith, and so that they may warn their people when they return to them, so that they may take due care"¹⁸⁶

Imam Jasaas mentions regarding this verse that it is necessary for people to obey the Ulama when they explain to them Deeni matters.¹⁸⁷

3. فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ **"So, ask the people who have the knowledge if you do not know"**¹⁸⁸

Imam Qurtubi رحمہ اللہ says that it is necessary for a layman to turn to a knowledgeable Alim of the time. Hence, ask them regarding the rising situations and follow their Fatwa because Allaah ﷻ mentions:

فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ

¹⁸⁵ Ahkaamul Quraan Lil Jasaas Vol.2 Pg.256

¹⁸⁶ Surah Taubah; Verse 122

¹⁸⁷ Ahkaamul Quraan Lil Jasaas Vol.2 Pg.262

¹⁸⁸ Surah Nahl; Verse 43

Book of Imaan and Aqaa'id

A person who is in the jungle and does not know the direction of the Qiblah, it is necessary for him to rely on another person. Similarly, for those who do not possess knowledge it is necessary for them to make Taqleed of those who have knowledge.¹⁸⁹

Proof of Taqleed from the Hadeeth

1. Rasulullaah ﷺ said: إِنَّمَا شِفَاءُ الْعِيِّ السُّؤَالُ فَإِنَّهُ لَا شِفَاءَ لِدَاءِ الْجَهْلِ إِلَّا بِالْعَلِيمِ

"The cure for the ailment of ignorance is to ask others (and learn)"¹⁹⁰

1. Rasulullaah ﷺ said to the Sahabah رضي الله عنهم: ائْتَمُوا بِي وَلْيَأْتِ بِكُمْ بَعْدُكُمْ: **"You people follow me, and those that will come after you will follow you"**¹⁹¹

The famous Muhaddith Allamah Ibn Hajar Asqalani رحمہ اللہ has written that the meaning of this is that learn from me the injunctions of Shariah. The Tabi'een that will come after you will acquire knowledge from you. And, the chain will continue in this manner.¹⁹²

Examples:

1. It is mentioned in Bukhari Shareef that some people from Madinah Munawarah asked Hadhrat Ibn Abbas رضي الله عنه regarding a menstruating woman who has performed her Fardh Tawaaf. Before her Tawaaf Wida' she experienced menstruation. Can this woman on menses leave for home without performing Tawaaf Wida'? Hadhrat Ibn Abbas رضي الله عنه

¹⁸⁹ Tafseer Qurtubi Vol.11 Pg.272

¹⁹⁰ Abu Dawood Pg.49

¹⁹¹ Bukhari Vol.1 Pg.99

¹⁹² Fathul Baari Vol.2 Pg.172

Book of Imaan and Aqaa'id

replied that this Ha'idah women can leave. However, the people of Madinah said to Hadhrat Ibn Abbas ؓ that the Fatwa of Hadhrat Zaid Bin Thabit ؓ is that this women cannot leave for her place before performing Tawaaf Wida'. Hence, we will practice on the ruling of Hadhrat Zaid ؓ. Hadhrat Ibn Abbas ؓ said to them that when you go to Madinah inquire from Hadhrat Umme Sulaim ؓ regarding this Masalah. When the people of Madinah went to Hadhrat Umme Sulaim ؓ she concurred with the Fatwa of Hadhrat Ibn Abbas ؓ.¹⁹³

The Muhaditheen have written that after this Hadhrat Zaid ؓ retracted his Fatwa and accepted the verdict of Hadhrat Ibn Abbas ؓ.¹⁹⁴

2. Hadhrat Abu Musa ؓ was asked a question regarding inheritance. If there is one daughter and one sister among the surviving heirs then how much do they each inherit? He gave them an answer then told them to go to Ibn Masood ؓ because he will concur with his answer. When Ibn Masood ؓ heard the answer he did not concur with it. Hadhrat Abu Musa ؓ said to the people **“As long as this giant of knowledge is among you do not ask me any Masalah”**¹⁹⁵

Similarly, there was a dispute in a Masalah between Hadhrat Ibn Masood ؓ and Hadhrat Abu Musa ؓ regarding a women drinking milk. Hadhrat Ibn Masood ؓ said: “only respond after deliberating”. Hadhrat Abu Musa ؓ said لا تسألوني عن شيء ما دام هذا **با اهل الكوفة الخبر فيكم**

¹⁹³ Bukhari Vol.1 Pg.239

¹⁹⁴ Fathul Baari Vol.3 Pg.588; Umdatul Qari Sharh Bukhari Vol.10 Pg.97; Kirmani Pg.212

¹⁹⁵ Bukhari Vol.2 Pg.997; Abu Dawood Pg.400

Book of Imaan and Aqaa'id

“O people of Kufa, as long as this giant of knowledge is among you do not ask me any Masalah”

Two things can be proven from the Ahadeeth

1. The people of Madinah would make Taqleed of Hadhrat Zaid Bin Thabit ؓ. They were not prepared to accept anyone's verdict in front of his. However, when the truth was established they would also accept others.
2. The second thing that can be proven is that Hadhrat Ibn Abbas ؓ did not object to them making Taqleed. However, he told them to make an inquiry. Hence, those acts that were carried out by the Sahabah hold the status of proof for us.

Rasulullaah ؐ has said:

أصحابي كالنجوم ، فأبأيهم اقتديتم اهتديتم

“My Sahabah are like stars, whichever one you will follow you will be rightly guided”

Mufti Azeezur Rahman Bijnori ؒ has written that during the life of Rasulullaah ؐ the Sahabah ؓ would address their questions to Rasulullaah ؐ. After the demise of Rasulullaah ؐ, the people would ask the Sahabah ؓ. Whichever place the Sahabah ؓ went to they became the leaders and people would refer to them. After the Sahabah ؓ it was the era of the Tabi'een. After 200 Hijri the people would follow their desires. After 400 Hijri there was a unanimous decision that a person has to follow one of the four Imams and practice on his way.

Allamah Ibn Humam writes that ان العقد الاجماع على عدم العمل بالمخالفة **بالائمة الأربعة**

Book of Imaan and Aqaa'id

The Ulama have consensus on this that apart from Hanafi, Maliki, Shafi, and Hanbali there is not a fifth Mazhab.¹⁹⁶

The Shaikh of Tafseer Hadhrat Moulana Idris Kandelwi ؒ has written that all four Imams knew the principles of Shariah very well. There is consensus among the Ummah regarding their knowledge and piety. Hence, the rulings that they have made have to be practised on. Due to lack of understanding and intelligence do not act upon your own reasoning.

It is written in Tafseer Mahari after the era of the Sahabah ؓ, Tabi'een and Tabi'een the Ahlus Sunnah were divided into four groups. The Ulama have consensus that whatever way is apart from the four Imams is incorrect. Rasulullaah ﷺ has said that my Ummah can never unite on deviation. Allaah ﷻ mentions: وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّى وَنُصْلِهِ جَهَنَّمَ وَسَاءَتْ مَصِيرًا

“And follows what is not the way of the believers, we shall let him have what he chose, and we shall admit him to Jahannam, which is an evil place to return”¹⁹⁷

The summary of this is that to stay aloof from the accepted way of the Muslims could lead to bad fate.¹⁹⁸

It can be seen clearly from the actions of the Sahabah ؓ that after Rasulullaah ﷺ the common Sahabah would make Taqleed of the Ulama among the Sahabah. They would have complete trust in their Fatwa and practice on it. Taqleed means to follow any of the four Imams. Taqleed is a Divinely inspired way. Rasulullaah ﷺ himself has mentioned regarding its correctness.

¹⁹⁶ Fathul Qadeer Pg.195; book of Imam Abu Hanifa

¹⁹⁷ Surah Nisaa; Verse 115

¹⁹⁸ Ma'ariful Quraan Idrisi Vol.1 Pg.512/13

Book of Imaan and Aqaa'id

Hadhrat Shah Waliullaah ؒ who was a Muqallid and a Mujtahid mentions that he was forced to act on three things that were contrary to his temperament:

1. Taqleed: he was given a choice to follow any of the four Imams. He says that on one occasion he asked Rasulullaah ﷺ a spiritual question that which one is the best from the four Mazhabs? Rasulullaah ﷺ replied that each one is equal. Shah Waliullaah further mentions that in Hindustaan I see the special mercy of Allaah ﷻ with the Hanafi Mazhab.
2. The second thing that I was forced to accept was the superiority of Hadhrat Abu Bakr ؓ and Hadhrat Umar ؓ. According to my heart Hadhrat Ali was supposed be the most superior because he is the son-in-law of Rasulullaah ﷺ and the link and chain of all the pious people lead up to Hadhrat Ali ؓ. However, I was informed that it was Hadhrat Abu Bakr ؓ and Hadhrat Umar ؓ.
3. The third thing that I was forced with was that I wanted leave aside all connections with the world but I was stopped from doing so.¹⁹⁹

Hakeemul Islaam Hadhrat Qari Muhammad Tayyib ؒ has written that all the Imams are on the truth. All of them are embodiments of truth. All of them are guiding stars. Whichever one you will follow you will be successful. Whether Hanafi, Maliki, Shafi'ee, or Hanbali, each of them are on the path of salvation and are racing towards Allaah ﷻ and His Rasul ﷺ. Hence, their foundation is all the same which are the Quraan and Hadeeth. Even in their disputes there is wisdom from Allaah ﷻ so it can easy for the Ummah. The example of this is that there a big ocean but there is only one place for drinking the water. Thousands of miles would have to be traversed to get to this place to get the water. However, if there are many ways to get

¹⁹⁹ Tashreehaat Bukhari Vol.1 Pg.632

Book of Imaan and Aqaa'id

the water then you can take from wherever you want. Islaam is also like an ocean and the different Mazhabs such as Hanafi, Maliki, Shafi'ee, and Hanbali are the different places where water can be taken from. In the world, there are people who follow these four Mazhabs.²⁰⁰

Moulana Rashid Ahmad Gangohi رحمہ اللہ says that the reason why Taqleed is necessary is because there are many Hadeeth that contradict each other. If a person does not know which one was said initially and which one later on, then it will be difficult to practice. It is mentioned in the Quraan: فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ “So, ask the people who have the knowledge if you do not know”²⁰¹

The ruling in this verse in general so even the Mujtahideen are included. The famous Muhaddith Imam Bukhari رحمہ اللہ has said that Rasulullaah ﷺ has given a command to obey the “group”. This refers to the group of the people of knowledge.

Allamah Kirmani رحمہ اللہ has mentioned that to obey the “group” means that it is necessary to practice upon those things that the Ulama and Mujtahideen have made consensus on.

Taqleed has been proven from the Noble Quraan and the Hadeeth of Rasulullaah ﷺ as well as the sayings of the Muhaditheen. Allaah's ﷻ special mercy is with all four Mazhabs. Despite this, if a person does not understand then he is indeed foolish.

عقل کو تو یک حرف نصیحت ہے کفایت نادانوں کو کافی نہیں دفتر نہ رسالہ

²⁰⁰ Imaaraat Shari'yah Pg.15

²⁰¹ Surah Nahl; Verse 43

Book of Imaan and Aqaa'id

Allaah ﷻ knows best

21 Jumaadath Thani 1418

Taqleed means to obey Allaah and His Rasul ﷺ

40-QUESTION: I heard the cassette of an Ahle Hadeeth (Ghair Muqallid) Alim. He says that Rasulullaah ﷺ was sent as an example. So, acts of worship should be carried out according to the example shown by Rasulullaah ﷺ. It is possible that the Imams such as Maliki, Shafi'ee, Hanbali and Hanafi made errors. Can you please explain in detail regarding Taqleed?

ANSWER: It is necessary to know this much regarding Taqleed that if a person does not listen to his parents or teacher he will be deprived of many necessities. Taqleed means to follow and this is also part of human nature. A child imitates his parents in his childhood. He learns their language. In knowledge he learn from his teacher. If he does not listen to his teacher then he will be deprived of knowledge. The knowledge of things that are profitable and harmful, knowledge regarding medicines for illnesses, advices of the teachers and information of books can only be helpful if one accepts. The summary of this is that progress for humans i.e. for his body and soul, manners and rectification of social dealings lies in Taqleed and in accepting without raising any objections. **One of the principles of life that no one can deny is that a child has to follow the example of his parents and benefactors; a weak person has to follow the strong person. A person follows his benefactor.** Taking into consideration the nature of human beings Allaah ﷻ has emphasized on obeying Rasulullaah ﷺ and parents. Allaah ﷻ says: **وَابِالْوَالِدَيْنِ إِحْسَانًا وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ** In another verse Allaah ﷻ says: **“وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا**

Book of Imaan and Aqaa'id

Rasul-Messenger gives you, take it, and whatever he forbids you from, abstain (from it).²⁰²

There is no one who is more powerful, a greater assistor, and no greater king than Allaah ﷻ. Hence, according to the command of Allaah ﷻ the love of Rasulullaah ﷺ has to be given priority over everything, and obedience to the parents and those in authority (Ulama) amongst you. These are the dictates of intelligence and insight.²⁰³

Taqleed is proven from the Quraan and Hadeeth. Allaah ﷻ says: **“So, ask the people who have the knowledge if you do not know”²⁰⁴**

Hadhrat Jabir ؓ has mentioned in the Hadeeth that on one occasion they were on a journey and one of their companions got hurt on his head. When he had to take a Ghushl he asked his companions what to do. He was told that he cannot do Tayammum, he has to take a Ghushl. Due to this he passed away. Rasulullaah ﷺ expressed his unhappiness on this occasion and said:

قتلوه قتلهم الله ألا سألوا إذ لم يعلموا فإِنما شفاء العي السؤال

“When these people were not aware then why did they not enquire because the cure of ignorance is to enquire”²⁰⁵

²⁰² Surah Hashr; Verse 7

²⁰³ Taqleed and Ijtihad, Moulana Maseehulah Khan Sahib

²⁰⁴ Surah Nahl; Verse 43

²⁰⁵ Abu Dawood Pg.49; Mishkat Pg.55; Mirkaatul Mafaateeh Vol.1 Pg.368

Book of Imaan and Aqaa'id

In another Hadeeth it is mentioned that Rasulullaah ﷺ sent Hadhrat Muaaz ؓ to Yemen as a governor. Aswad Bin Yazeed ؓ says that he had two heirs in Yemen, one daughter, and one Sister. He asked Hadhrat Muaaz ؓ how much will they inherit? Hadhrat Muaaz ؓ gave an answer and made the decision.

عن الأسود قال: قضى فينا معاذ بن جبل على عهد رسول الله صلى الله عليه وسلم النصف للابنة والنصف للأخت . ثم قال سليمان قضى فينا ولم يذكر على عهد رسول الله صلى الله عليه وسلم ²⁰⁶

عن الأسود بن يزيد أن معاذ بن جبل ورث أختا وابنة فجعل لكل واحدة منهما النصف وهو باليمن ونبي الله صلى الله عليه وسلم يومئذ ²⁰⁷ حى

It is proven from this Hadeeth that in the blessed era of Rasulullaah ﷺ Taqleed i.e. to practice on what another person says was common. In the above mentioned Hadeeth the questioner trusted Hadhrat Muaaz ؓ regarding the distribution of inheritance and accepted what he said. This is called Taqleed. It is mentioned in the Noble Quraan:

وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَى أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنبِطُونَهُ مِنْهُمْ

“Had they referred it to the Rasul-Messenger and to those having authority among them, the truth of the matter would have come to the knowledge of those of them who are able to investigate”²⁰⁸

Imam Abu Bakr Jasaas has written under the commentary of this verse that this verse is proof that it is Waajib to make Qiyaas

²⁰⁶ Bukhari Vol.2 Pg.998

²⁰⁷ Abu Dawood Pg.400

²⁰⁸ Surah Nisaa; Verse 83

Book of Imaan and Aqaa'id

and do Ijtihad in modern issues. During the life of Rasulullaah ﷺ the matters would be referred to him, and the demise of Rasulullaah ﷺ we have been commanded to refer the matters to the Ulama.

وفي هذه الآية دلالة على وجوب القول بالقياس واجتهاد الرأي في أحكام الحوادث وذلك لأنه أمر برد الحوادث إلى الرسول صلى الله عليه وسلم في حياته إذا كانوا بحضرته وإلى العلماء بعد وفاته والغيبة عن حضرته صلى الله عليه وسلم وهذا لا محالة فيما لا نزاع فيه لأن المنصوص عليه لا يحتاج إلى استنباطه²⁰⁹

According to this principle, it is necessary to follow one of the four Imams viz. Imam Abu Hanifa ر.ه، Imam Shafi'ee, Imam Malik and Imam Ahmad Bin Hanbal because they excelled the general masses in Deeni knowledge and piety. They spent their lives in the acquisition of Deeni knowledge. They had comprehensive knowledge regarding the Quraan, Hadeeth, history and traditions of the Sahabah ر.ه. In the light of the Quraan and Hadeeth they deduced rulings with full responsibility. Nobody has a right to object on those rulings that are proven from the Quraan and Hadeeth. In following any one of them it will be as though a person is practising on the sayings of Rasulullaah ﷺ and following his example. It is mentioned in the question that there is a possibility that the four Imams make an error. Rasulullaah ﷺ has said that in my Ummah there will always remain a group of people who will uphold the command of Allaah ﷻ i.e. for the protection of the Quraan and knowledge of Hadeeth they will deduce rulings and will strive in the way of Allaah ﷻ. Those that want to disgrace them and oppose them will not be able to cause them any harm.

²⁰⁹ Ahkaamul Quraan Lil Jasaas Vol.2 Pg.215

Book of Imaan and Aqaa'id

لا يزال من أمتي أمة قائمة بأمر الله لا يضرهم من خذلهم ولا من خالفهم حتى يأتي أمر الله وهم على ذلك²¹⁰

بأمر الله أي بأمر دينه وأحكام شريعته من حفظ الكتاب وعلم السنة والاستنباط منهما والجهاد في سبيله²¹¹

لا تزال طائفة من أمتي يقاتلون على الحق ظاهرين إلى يوم القيامة²¹²

The four Imams:

1. Hadhrat Imam Abu Hanifa 80 AH- 150 AH
2. Hadhrat Imam Malik 93 AH- 179 AH;
3. Hadhrat Imam Shaafi'ee 150 AH- 204 AH;
4. Hadhrat Imam Hanbal 164 AH- 241 AH.

There were born in the era regarding which Rasulullaah ﷺ said that it is best of eras. If the four Imams had made a mistake in their Mazhab then would the people who lived in the “best of era's” and those who came after them remain silent and practice on this error?

If this is the case, then the Hadeeth of Rasulullaah ﷺ would have to be considered as a lie (May Allaah save us). Rasulullaah ﷺ said that my Ummah can never be unanimous on misguidance. Therefore, it is necessary to abstain from propagation falsehood regarding the Taqleed of the four Imams. They should seek forgiveness in the court of Allaah ﷻ.

Allaah ﷻ knows best
20/8/1998

²¹⁰ Mishkat Pg.583

²¹¹ Mirkaatul Mafaateeh

²¹² Muslim Vol.1 Pg.87

The compulsion of following the four Imams

41-QUESTION: The Ghair Muqallid say that Rasulullaah ﷺ was sent as an example. Therefore, acts of worship should be carried out according to the way of Rasulullaah ﷺ. The four Imams came later on. What is the need of Taqleed?

ANSWER: Hadhrat Shaikh Maseehullah Khan رحمه الله mentions that Taqleed is part of human nature. A child imitates his parents from childhood. They acquire knowledge from their teachers. If they do not listen to their teachers they will be deprived of knowledge. The knowledge of things that are good and bad will be acquired from the teachers and books. In summary, the progress of everything lies in making Taqleed (to obey others). Taqleed is proven from the Quraan and Hadeeth.

1. فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ “So, ask the people who have the knowledge if you do not know”²¹³.

Imam Qurtubi رحمه الله has written under the commentary of this verse that none of the Imams dispute the fact that it is necessary for the general masses to make Taqleed of the Ulama and this is the purpose of the verse mentioned. **Everyone agrees that a blind person has to follow a person who can see. Likewise, it is necessary for a person who does not possess the knowledge to follow the Ulama.**²¹⁴

²¹³ Surah Nahl; Verse 43

²¹⁴ Tafseer Qurtubi Vol.11 Pg.272

2. “O you who believe, obey Allaah and obey the Rasul-Messenger and those in authority among you”²¹⁵

Imam Fakhrudeen Razi رحمه الله has mentioned that “those in authority among you” refers to those Ulama who issue Fatwa in religious matters and teach people Deeni knowledge. From among the Sahabah Hadhrat Ibn Abbas رحمه الله and from the Tabi'een Hadhrat Hasan Basri رحمه الله took this meaning.²¹⁶

3. It is mentioned in Abu Dawood: إِنَّمَا شِفَاءُ الْعِيِّ السُّؤَالُ “the cure for the ailment of ignorance is to ask others”²¹⁷

Rasulullaah ﷺ has also mentioned: اتَّبِعُوا السَّوَادَ الْأَعْظَمَ “Follow the lofty group on truth”. You can follow any of the Imams in matters such as breaking of Wudhu etc.²¹⁸

4. Imam Bukhari رحمه الله under one chapter has written that the command that Rasulullaah ﷺ has issued to stay with the group refers to the group of Ulama. Allamah Qurtubani who is a commentator of Bukhari has said that the group refers to the Mujtahideen.

وما أمر النبي صلى الله عليه وسلم أمته بلزوم جماعة وهم أهل العلم المجتهدون²¹⁹

²¹⁵ Surah Nisaa; Verse 59

²¹⁶ Tafseer Kabeer Vol.3 Pg.242

²¹⁷ Abu Dawood Pg.49

²¹⁸ Mirkaatul Mafaateeh Vol.1 Pg.205

²¹⁹ Qurtubaani Sharh Bukhari Vol.10 Pg.277; Bukhari Vol.2 Pg.1092

Book of Imaan and Aqaa'id

Allamah Kirmani ؒ mentions that to stay with the group refers to those matters on which there is consensus among the Imams.²²⁰

Taqleed has been proven above from the texts of the Muhaditheen. Rasulullaah ﷺ has said: **اتَّبِعُوا بِي وَلْيَأْتِم بِكُمْ مِنْ بَعْدِكُمْ**

“You people follow me, and those that will come after you will follow you”²²¹

Under the commentary of this Hadeeth Hafiz Ibn Hajar Asqalani ؒ has written that the meaning of this is that Rasulullaah ﷺ is telling the Sahabah ؓ to learn the injunctions of Shariah from him so that the Tabi'een who will come after can learn from them. The chain will continue in this way.²²²

The Sahabah ؓ also had the view of following one person.

An example of this is that in Abu Dawood under the chapter of the “inheritance of children” it is written that one person asked a question to Hadhrat Abu Musa Asha'ri ؓ and Hadhrat Salman Rabee'ah regarding inheritance that the heirs are one daughter, Sons daughter, and Sister. How will the inheritance be distributed? Both of them gave the answer and said that you can also go to Hadhrat Abdullaah Ibn Masood ؓ who will concur with the answer. At that time, Hadhrat Abdullaah Ibn Masood ؓ was neither a judge nor a ruler. Despite this, the group of Ulama accepted his Fatwa and practiced on it. It is also mentioned in Bukhari that when Hadhrat Abu Musa Ash'ari heard Hadhrat Abdullaah Ibn Masood's ؓ reply he said:

لا تسألوني ما دام هذا الخبر فيكم

²²⁰ Umdatul Qari Sharh Bukhari Vol.25 Pg.65

²²¹ Bukhari Vol.1 Pg.99

²²² Fathul Baari Vol.2 Pg.295

Book of Imaan and Aqaa'id

“As long as this giant of knowledge is among you do not ask me any Masalah”²²³

Due to obstinacy when some people try to prove their point they disgrace the illustrious Imams, especially against Imam Abu Hanifa ؒ they put false allegations on him which it not permissible. To show the virtue of Imam Abu Hanifa ؒ this one Hadeeth is sufficient. Hadhrat Abu Hurayrah ؓ mentions that we were in the presence of Rasulullaah ﷺ on the occasion when Surah Jumuah was revealed. **“And (this Messenger is sent also) to others from them who did not join them so far”**²²⁴

The Sahabah ؓ asked that who is this referring to? Hadhrat Salman Farsi ؓ was also present. Rasulullaah ﷺ placed his blessed hand on Hadhrat Salman Farsi ؓ and said that even if Imaan was on Pleiades his people will acquire it.

عن أبي هريرة قال كنا جلوسا عند النبي -صلى الله عليه وسلم- إذ نزلت عليه سورة الجمعة فلما قرأ (وآخرين منهم لما يلحقوا بهم) قال رجل من هؤلاء يا رسول الله؟ فلم يراجعه النبي صلى الله عليه وسلم حتى سأله مرة أو مرتين قال وفيما سلمان الفارسي قال فوضع النبي صلى الله عليه وسلم يده على سلمان ثم قال لو كان الإيمان عند الشرا لئاله رجال من هؤلاء.²²⁵

From the above Hadeeth the virtue of Imam Abu Hanifa ؒ is established. According to the explanation of the majority of the Ulama, the grandfather of Imam Abu Hanifa ؒ used to live in Persia. Hafiz Suyuti Shafi'ee ؒ has said that Imam Bukhari and Muslim have narrated this Hadeeth. There is unanimity on the authenticity of this Hadeeth. There is an indication to Imam Abu Hanifa ؒ. This hadeeth is sufficient to establish the virtue of

²²³ Bukhari Vol.2 Pg.997

²²⁴ Surah Jumuah; Verse 3

²²⁵ Muslim Vol.2 Pg.321

Book of Imaan and Aqaa'id

Imam Abu Hanifa رحمه الله. Allamah Abideen Shaami رحمه الله who is a student of Hafiz Suyuti Shafi'ee mentions that what our teacher has been convinced about is correct. There is not even a vestige of doubt that the Hadeeth refers to Imam Abu Hanifa رحمه الله because no one from amongst the people of Persia reached the status of Imam Abu Hanifa رحمه الله in knowledge and virtue.²²⁶

وفي حاشية الشيرازي على المواهب عن العلامة الشامي تلميذ الحافظ السيوطي قال : ما جزم به شيخنا من أن أبا حنيفة هو المراد من هذا الحديث ظاهر لا شك فيه ؛ لأنه لم يبلغ من أبناء فارس في العلم مبلغه أحد ²²⁷

Without doubt all the four Mazhabs are accepted in the sight of Allaah ﷻ. The people of Divine inspiration have been shown through their inspiration that the four Imams are on the truth. Imam Sha'rani writes in Mizaan Kubra on page 26:

رأيت مذاهب الأئمة الأربعة تجري جداولها كلها ورأيت جميع المذاهب التي اندرست قد استحالت حجارة ورأيت الأئمة جدولوا الامام ابو حنيفة ويليهِ الامام مالك ويليهِ الامام شافعي ويليهِ الامام احمد

I found the Mazhabs of the Imams joint with the ocean of Shariah, and seen that the streams of the Mazhab of the four Imams were flowing. The Mazhabs that died out can be seen as dry stones. I seen that the biggest stream was of Imam Abu Hanifa رحمه الله and close to it was Imam Malik's, then it was Imam Shafi'ees then Imam Ahmad Bin Hanbal's. The famous Ahle Hadeeth, Nawab Sideeq Hasan Khan writes regarding Imam Sha'rani that he is a Sufi, an Alim, Muhaddith, a man of a supernatural feats, fabulous authored books, and ardent follower of the Sunnah. He would abstain from innovations and was a

²²⁶ Sharh Muslim Vol.6 Pg.1243

²²⁷ Durrul Mukhtaar with Shaami Vol.1 Pg.49

Book of Imaan and Aqaa'id

combination of the Shariah and Tariqat. One scholar from the Ahle Hadeeth, Moulana Thanauullaah Amr Tasri رحمه الله writes that it has been established that a non Alim has to make Taqleed of an Alim.²²⁸

Therefore, one should abstain from disgracing the illustrious Imams. Allaah ﷻ has mentioned in a Hadeeth Qudsi that **“whoever show enmity to a Walee (pious person) of mine then I have declared an ultimatum of war against them”**²²⁹

Allaah ﷻ knows best

The proofs of Taqleed of specific people from the Quraan, Hadeeth and the actions of the Sahabah



42-QUESTION: The Ghair Muqallideen say that to make Taqleed is Shirk whether it is Taqleed of the four Imams or anyone else. Is it Shirk to follow the four Imams? The Ghair Muqallideen brand everyone else as perpetrators of Shirk and people of Jahannam. Is this correct? What is the ruling in Shariah regarding Taqleed of the four Imams? What is the reason of confining it to one and what is the ruling? Are the accusations levelled against Imam Abu Hanifa رحمه الله correct that most of his rulings are based on Qiyas and weak Ahadeeth? The Ghair Muqallideen deny the Ijma (consensus of the opinion) of the Ummah and deny Qiyas. What position does Ijma hold in the principles of Deen. What is the ruling for denying Ijma? The Ghair Muqallideen say that Shaytaan was the first person to make Qiyas. Is this correct? Does Qiyas form part of the principles of Deen and what is the status of it? The Ghair

²²⁸ Athaar Khair Pg.149

²²⁹ Bukhari Vol.2 Pg.963

Book of Imaan and Aqaa'id

Muqallideen show contempt for the illustrious Imams. What is the ruling of showing contempt to the honourable Sahabah ﷺ and illustrious Imams?

ANSWER: In all matters the ultimate command is of Allaah ﷻ and no Muslim disputes this. It is necessary for every person to obey: **“Sovereignty belongs to none but Allaah”**²³⁰ **إِنَّ الْحُكْمَ إِلَّا لِلَّهِ**

It is Waajib to accept and practice on the commands of the Ambiyaa-Messengers because in reality they are the command of Allaah ﷻ. **“He does not speak out of (his own) desire. It is but revelation revealed (to him)”**. **وَمَا يَنْطِقُ عَنِ الْهَوَىٰ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ** ﷻ. The Ambiyaa-Messengers are the propagators of the command of Allaah ﷻ. Hence, Allaah ﷻ has made it necessary upon the people to obey them. **“whatever the Rasul-Messenger gives you, take it”**. **مَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ**

It is proven from this just as following the Ambiyaa-Messengers is not termed as polytheism, likewise, following the Imams who are the vicegerents of the Ambiya is not polytheism. **الْعُلَمَاءُ وَرَثَةُ** **الْأَنْبِيَاءِ** Hence, It is necessary to obey their commands and this will not be called Shirk in Nabuwaat-Prophethood.

Proofs:

1. **“So, ask the people who have the knowledge if you do not know”**²³¹ **فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ**

In the verse this is the principle that is being taught that those who cannot understand the contents of the Quraan and Hadeeth, they should ask the people who have knowledge regarding the

²³⁰ Surah Yusuf; Verse 67

²³¹ Surah Nahl; Verse 43

Book of Imaan and Aqaa'id

commands of Allaah ﷻ and make their Taqleed. This is the reality of Taqleed. This is a rule which no intelligent person can deny. It is like a blind person who will ask about the road to a person who can see. When there is a doubt regarding the direction of the Qiblah then it is necessary to rely on a trustworthy person and practice on what he says.

While explaining the above verse Abu Abdullaah Qurtubi ﷺ says:

لم يختلف العلماء أن العامة عليها تقليد علمائها، وأنهم المراد بقول الله عز وجل: "فسئلوا أهل الذكر إن كنتم لا تعلمون" وأجمعوا على أن الأعمى لأبد له من تقليد غيره ممن يثق بالقبلة إذا أشكلت عليه، فكذلك من لا علم له ولا بصيرة لا بد له من تقليد عالمه²³²

“O you who believe, obey Allaah and obey the Rasul-Messenger and those in authority among you”²³³ **يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ**

Imam Fakhrudeen Razi ﷻ has mentioned that **“those in authority among you”** refers to those Ulama who issue Fatwa in religious matters and teach people Deeni knowledge. Hadhrat Abdullaah Ibn Abbas ﷺ, Hadhrat Hasan Basri ﷺ, Hadhrat Mujahid ﷺ and Hadhrat Dahaak ﷺ also took this meaning, and the Sahabah ﷺ and the Tabi'een took this meaning.

العلماء الذين يفتون في الأحكام الشرعية ويعلمون الناس دينهم ، وهذا رواية عن ابن عباس أن المراد من أولى الأمر

²³² Tafseer Qurtubi Vol.11 Pg.272

²³³ Surah Nisaa; Verse 59

Book of Imaan and Aqaa'id

وقول الحسن ومجاهد والضحاك أنه لا نزاع أن جماعة من الصحابة والتابعين حملوا قوله :

{وَأُولَى الْأَمْرِ مِنْكُمْ} على العلماء²³⁴

وَإِذَا جَاءَهُمْ أَمْرٌ مِنَ الْأَمْنِ أَوْ الْخَوْفِ أَذَاعُوا بِهِ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَى أُولَى الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ

“When news concerning peace or fear comes to them, they go about spreading it. Had they referred it to the Rasul-Messenger and to those having authority among them, the truth of the matter would have come to the knowledge of those of them who are able to investigate”²³⁵

Imam Razi رحمته الله says:

أن العامي يجب عليه تقليد العلماء في أحكام الحوادث²³⁶

Proof of Taqleed Shaksi from the Hadeeth

عن ابن عمر قال قال رسول الله صلى الله عليه وسلم اتبعوا السواد الأعظم ... والمراد ما عليه أكثر المسلمين وهذا في أصول الاعتقاد كأركان الإسلام وأما الفروع كبطلان الوضوء بالمس مثلاً فلا حاجة فيه إلى الإجماع بل يجوز اتباع كل واحد من المجتهدين كالأئمة الأربعة²³⁷

Imam Bukhari رحمته الله has titled a chapter “Holding firmly onto the Quraan and Sunnah”

وما أمر النبي صلى الله عليه وسلم بلزوم الجماعة وهم أهل العلم²³⁸

²³⁴ Tafseer Kabeer Li Raazi Vol.3 Pg.242

²³⁵ Surah Nisaa; Verse 83

²³⁶ Tafseer Kabeer Li Raazi Vol.3 Pg.271

²³⁷ Mirkaatul Mafaateeh Vol.1 Pg.205

²³⁸ Bukhari Vol.2 Pg.1092

Book of Imaan and Aqaa'id

The meaning of the above is that Rasulullaah ﷺ has commanded us to stay with the group. Imam Bukhari رحمته الله has said that this group refers to the Ulama. Allamah Qastallani has said that this group refers to the Mujtahideen.

وما أمر النبي صلى الله عليه وسلم بلزوم الجماعة وهم أهل العلم المجتهدون²³⁹

وقال الكرمانى مقتضى الأمر بلزوم الجماعة أنه يلزم المكلف متابعة ما اجتمع عليه المجتهدون وهم المراد بقوله وهل أهل العلم²⁴⁰

Taqleed has been proven from the passages taken from the Muhaditheen.

**Proof of Taqleed Shaksi from the practice of the Sahabah
and the people of Madinah**

It has been narrated in Bukhari from Hadhrat Ikramah رحمته الله:

عن عكرمة : أن أهل المدينة سألوا ابن عباس رضي الله عنهما عن امرأة طافت ثم حاضت قال لهم تنفر قالوا لا تأخذ بقولك وندع قول زيد

The people of Madinah asked Hadhrat Ibn Abbas رحمته الله regarding a women who experiences menstruation after Tawaf Wida' (Can she go home without performing Tawaf Wida'?) Hadhrat Ibn Abbas رحمته الله replied that she can go home. On this reply, the people of Madinah said we will not set aside the verdict of Hadhrat Zaid Bin Thabit رحمته الله in favour of your verdict.

It is written in Fathul Baari: أفئتيننا أو لم تفتنا زيد بن ثابت يقول لا تنفر Whether you give us a Fatwa or not, Hadhrat Zaid Bin Thabit رحمته الله has said that she cannot leave without performing Tawaf

²³⁹ Qastallani Sharh Bukhari Vol.10 Pg.277; Bukhari Vol.2

Pg.1092

²⁴⁰ Umdatul Qari Sharh Bukhari Vol.25 Pg.65

Book of Imaan and Aqaa'id

Wida'. The Ansaar said لا نتابعك يا بن عباس وأنت تخالف زيدا. We will not go against Hadhrat Zaid Bin Thabit ؓ to follow you.²⁴¹

It is mentioned in Bukhari:

قال ابن عباس إذا قدمتم المدينة فسنلوا فقدموا المدينة فسألوا فكان فيمن سألوا أم سليم فذكرت حديث صفية رضي الله عنها

When they went to Madinah they inquired from Umme Sulaim. She narrated the incident of Hadhrat Safiyyah ؓ that Rasulullaah ﷺ gave her permission to leave before performing Tawaf Wida'. Then the people of Madinah accepted the verdict of Hadhrat Ibn Abbas ؓ.

فرجعوا إلى بن عباس وجدنا الحديث²⁴²

In summary, from this incident the people of Madinah and Hadhrat Ibn Abbas ؓ have unanimity on this that those people who do not have the capability to make Ijtihaad and do not have sufficient knowledge should make Taqleed of one specific Imam. This is indeed necessary and undoubtedly permissible. Rasulullaah ﷺ has said: **“the cure for the ailment of ignorance is to ask others”**²⁴³. In another Hadeeth: **“You people follow me, and those that will come after you will follow you”**²⁴⁴

The famous Muhaddith Allamah Ibn Hajar Asqalani ؓ has written that the meaning of this is that learn from me the

²⁴¹ Fathul Baari

²⁴² Bukhari Vol.1 Pg.237; Fathul Baari Vol.3 Pg.588; Aini Vol.10 Pg.97

²⁴³ Abu Dawood Pg.49

²⁴⁴ Bukhari Vol.1 Pg.99

Book of Imaan and Aqaa'id

injunctions of Shariah. The Tabi'een that will come after you will acquire knowledge from you. And, the chain will continue in this manner.

قيل معناه تعلموا مني أحكام الشريعة وليتعلم منكم التابعون بعدكم وكذلك أتباعهم إلى انقراض الدنيا²⁴⁵

The Sahabah ؓ also used to make Taqleed. An example of this is that in Abu Dawood under the chapter of the “inheritance of children” it is written that one person asked a question to Hadhrat Abu Musa Asha'ri ؓ and Hadhrat Salman Rabee'ah regarding inheritance that the heirs are one daughter, Sons daughter, and Sister. How will the inheritance be distributed? Both of them replied:

لا ينته النصف وللأخت من الأب والأم النصف...أت ابن مسعود فإنه سيتابعنا

When Hadhrat Abdullaah Bin Masood ؓ gave a reply both of them retracted their verdict and accepted the verdict of Hadhrat Abdullaah Bin Masood ؓ. At that time, Hadhrat Abdullaah Bin Masood ؓ was neither a judge nor a ruler. Despite this, the group of Ulama accepted his Fatwa and practiced on it.

ومراده القضاء بسنة رسول الله بطريق الفتوى فإن ابن مسعود يومئذ لم يكن قاضيا ولا أميرا وعمل جماعة من العلماء²⁴⁶

It is mentioned in Bukhari that when Hadhrat Abu Musa Ash'ari ؓ heard Hadhrat Abdullaah Bin Masood's ؓ reply he said:

لا تسألوني ما دام هذا الخبر فيكم

²⁴⁵ Fathul Baari Vol.2 Pg.205

²⁴⁶ Abu Dawood with annotations Pg.400

“As long as this giant of knowledge is among you do not ask me any ruling”²⁴⁷

The Sahabah ﷺ would practice on the Fataawa of those who were more knowledgeable than them. We will present another example:

It is mentioned in Muatta Imam Malik ﷺ that one person posed a question to Hadhrat Abu Musa Ash'ari ﷺ regarding the suckling of an adult i.e. the milk of the wife enters the stomach of the husband. Hadhrat Abu Musa Ash'ari ﷺ replied: لا أراها إلا upon hearing this Hadhrat Abdullaah Ibn Masood ﷺ said:

انظر ماذا تفني به الرجل فقال أبو موسى فماذا تقول أنت فقال عبد الله بن مسعود: لا رضاعة إلا ما كان في الحولين فقال أبو موسى لا تسألوني عن شيء ما كان هذا الخبر بين أظهركم²⁴⁸

They were those personalities who held the status “My Sahabah ﷺ are like stars”. They also use to accept Fataawa and make Taqleed Shaksi. Then what prevents the Ahle Hadeeth from making Taqleed?

Allamah Mufti Azeem who was a Hanafi Mufti Makkah Mukarramah (May Allaah ﷻ increase his honour) who was among the reliable Hanafis has mentioned in his treatise Al Qawlus Sadeed Fi Masaail Taqleed:

قد كان الصحابة رضي الله عنهم يقتدي بعضهم ببعض وكذا التابعون لهم وفيهم المجتهدون ولم ينقل عن أحد من السلف رحمهم الله تعالى أنه كان لا يرى الاقتداء بمن يخالف قوله في بعض المسائل ولو في خصوص الطهارة والصلاة بل كان يقتدي بعضهم ببعض

²⁴⁷ Bukhari Vol.2 Pg.997

²⁴⁸ Muatta Imam Maalik Pg.538; Abu Dawood Pg.281; Bazlul Majhood Vol.3 Pg.217

Hadhrat Shaikh Zakariyya ﷺ mentions that a personality like Hadhrat Shah Waliullaah is also a Muqallid even though he is half a Mujtahid. Hadhrat Shah Waliullaah ﷺ mentions that he was forced to act on three things that were contrary to his temperament:

1. Taqleed: he was given a choice to follow any of the four Imams. He says that on one occasion he asked Rasulullaah ﷺ a spiritual question that which one is the best from the four Mazhabs? **Rasulullaah ﷺ replied that each one is equal.** Shah Waliullaah ﷺ further mentions that in Hindustaan I see the special mercy of Allaah ﷻ with the Hanafi Mazhab and going against it dangerous.²⁴⁹

Hadhrat Shah Waliullaah ﷺ has mentioned in Iqdul Jeed:

اعلم أن في الأخذ بهذه المذاهب الأربعة مصلحة عظيمة وفي الإعراض عنها كلها مفسدة كبيرة

250

The Ghair Muqallideen claim to be followers of Hadeeth but even the Muhaditheen whose books they use for reference were Muqallid. **Imam Abu Dawood ﷺ was a Hanbali. Imam Tirmidhi ﷺ was a Shafi'ee. Some say Imam Muslim ﷺ was a Mujtahid Mutlaq, and others say he was a Shafi'ee or a Maliki.** The Ulama who proclaim the truth have emphasized to follow one of the four Imams.

Below are some excerpts:

²⁴⁹ Tashreehaat Bukhari Pg.632

²⁵⁰ Iqdul Jeed

Book of Imaan and Aqaa'id

وفي الشفاء للعباض القول: بتثويب المجتهدين هو الحق والصواب عندنا وقد قال صاحب جمع الجوامع نعتقد ان أبا حنيفة ومالكا والشافعي وأحمد على هدى من الله تعالى ولا التفات بمن اعلم فيهم بما هم يرون منه فقد اوتوا من العلوم علوم الدينية والمواهب الإلهية والاستنباطات الاقيصة والمعارف الغريزة الدين والورع والعبادة والزهادة والجلالة بالحل الذي لا يسامى²⁵¹

وفي الهداية: المرید لجوهرة التوحيد للعلامة ابراهيم المالكي يجب ان يعتقد ان الأئمة الأربعة على خير وهدى من الله ليسوا على ضلالة ولا بدعة بل خير الأئمة التي اضيفوا اليها بعد الصحابة وهم خيار الأمم²⁵²

The Shaikh of Tafseer Hadhrat Moulana Idris Kandelwi رضى الله عنه has written under the commentary of the verse: وَلَا يَتَّخِذْ بَعْضُنَا بَعْضًا أَرْبَابًا The Ghair Muqallideen try to prove from this verse that Taqleed of the Mujtahideen Imams is Shirk. Hadhrat refutes this and says that this verse has no connection with Taqleed and neither is it the intended meaning. **The Mujtahideen Imams would expound and elucidate the rulings of Shariah. The knowledge, understanding, and piety of the Mujtahideen Imams is accepted by all. Therefore, we practice the Shariah according to their understanding.**²⁵³

Proof of Ijma (Consensus of the opinion)

There are four principles of Deen:

1. The Quraan
2. The Sunnat
3. Qiyas (deduction by Shari analogy)
4. Ijma (Consensus of the opinion).

²⁵¹ Yanbu' Fi Bayani Taqleed Pg. 28/29

²⁵² Yanbu' Fi Bayani Taqleed Pg.24

²⁵³ Ma'ariful Quraan Idrisi Vol.1 Pg.512

Book of Imaan and Aqaa'id

إن أصول الشريعة أربعة : الكتاب والسنة والإجماع والقياس²⁵⁴

Proof of the Ijma of the Sahabha رضى الله عنه:

There was a dispute regarding the amount of Takbeer (after the demise of Rasulullaah رضى الله عنه) **there was a dispute regarding the number of Takbeer that should be said in the Janazah Salah).** When this dispute became apparent the Sahabah رضى الله عنه made Mashwarah in the era of Hadhrat Umar رضى الله عنه and made Ijma on four Takbeers.

روى الطحاوى: قال قبض رسول الله صلى الله عليه وسلم والناس مختلفون في التكبير على الجنائز أن تسمع رجلا يقول سمعت رسول الله صلى الله عليه وسلم يكبر سبعا وآخر يقول سمعت رسول الله صلى الله عليه وسلم يكبر خمسا وآخر يقول : سمعت رسول الله صلى الله عليه وسلم يكبر أربعاً فاختلّفوا في ذلك فكانوا على ذلك حتى قبض أبو بكر رضي الله عنه . فلما ولي عمر رضي الله عنه , ورأى اختلاف الناس في ذلك , شق ذلك عليه جدا , فأرسل إلى رجال من أصحاب رسول الله صلى الله عليه وسلم فأجمعوا أمرهم على أن يجعلوا التكبير على الجنائز , مثل التكبير الأضحى والفطر , أربع تكبيرات , فأجمع أمرهم على ذلك²⁵⁵

There was also a **dispute regarding the punishment that should be meted out for drinking alcohol** but in the time of Hadhrat Umar رضى الله عنه Ijma was enacted on eighty lashes.

فلما كان عمر ودنا الناس من الريف والقرى قال ما ترون في جلد الخمر فقال عبد الرحمن بن عوف أرى أن تجعلها كأخف الحدود. قال فجلد عمر ثمانين. (قال النووي) وفيه ان فعل

²⁵⁴ Tafseer Kabeer Lil Imam Raazi Vol.3 Pg.241

²⁵⁵ Hashiya Abu Dawood Pg.456

Book of Imaan and Aqaa'id

According to the principles the Sahabah رضي الله عنهم made Qiyas. When Rasulullaah ﷺ sent Hadhrat Muaz رضي الله عنه to Yemen he gave him the following advice:

أن رسول الله صلى الله عليه وسلم لما أراد أن يبعث معاذاً إلى اليمن قال كيف تقضى إذا عرض قضاء. قال أقضى بكتاب الله... قال فإن لم تجد في كتاب الله وسنة رسول الله. قال أجتهد برأيي ولا آلو (أي لا أقصر في الاجتهاد) فضرب رسول الله صلى الله عليه وسلم صدره وقال الحمد لله الذي وفق رسول رسول الله لما يرضى رسول

Hadhrat Muaaz رضي الله عنه said that he will use the facility of deduction by analogy within the Shariah and will not fail in this duty. Rasulullaah ﷺ became pleased with him and praised Allaah ﷻ for giving the ability to his envoy to practice on that which Rasulullaah ﷺ is pleased with.²⁵⁹

When Hadhrat Umar took the opinions of the Sahabah رضي الله عنهم regarding Hadd for drinking alcohol, Hadhrat Abdur Rahman Bin Auf رضي الله عنه said: فقال عبد الرحمن بن عوف : أرى أن تجعلها كأخف الحدود

Allamah Nawawi رحمه الله has written regarding this that: وفي هذا جواز القياس

Imam Razi رحمه الله has written under the commentary of the verse:

فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ

يدل عندنا على أن القياس حجة ، والذي يدل على ذلك أن قوله :

{فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ} ²⁶⁰

Book of Imaan and Aqaa'id

الصحابي سنة يعمل بها وهو موافق لقوله صلى الله عليه وسلم فعليكم بسنتي وسنة الخلفاء

الراشدين المهديين عضوا عليها بالنواجذ ²⁵⁶

In the time of Hadhrat Umar رضي الله عنه Sham, Misr, Iraq and Iran were all conquered. The people began to live a life of luxury and comfort because of which more people began to consume alcohol. According to the Hadeeth of Muslim Shareef it is mentioned that Hadhrat Umar رضي الله عنه concurred with the opinion of Hadhrat Abdur Rahman رضي الله عنه and the Hadd was fixed for eighty lashes.

Abu Amr has said regarding this:

اتفق إجماع الصحابة في زمن عمر على الثمانين في حد الخمر ولا مخالف لهم

Mullah Ali Qari رحمه الله has written:

اجمع عليه الصحابة فلا يجوز لأحد المخالفة وروى الدارقطني أن الشراب كانوا يضربون في عهد رسول الله بالأيدي والنعال والعصي حتى توفي وكان في خلافة أبي بكر رضي الله تعالى عنه فجلدهم أربعين ثم عمر كذلك إلى أن قال عمر ماذا ترون فقال علي إذا شرب سكر وإذا سكر هذى وإذا هذى افتري وعلى المفتري ثمانون جلدة فأمر عمر فجلده ثمانين وقال اتفق إجماع الصحابة في زمن عمر على الثمانين في حد الخمر ولا مخالف لهم منهم وعلى ذلك جماعة التابعين وجمهور فقهاء المسلمين والخلاف في ذلك كالشذوذ ²⁵⁷

Proof of Qiyas (deduction by Shari analogy)

وقال ابن مسعود ما رآه المسلمون حسنا فهو عند الله حسن وقال عليكم بسنتي وسنة الخلفاء

الراشدين من بعدي ²⁵⁸

²⁵⁶ Muslim Vol.2 Pg.71

²⁵⁷ Mirkaatul Mafaateeh Vol.4 Pg.101

²⁵⁸ Umdatul Qari Sharh Bukhari Vol.23 Pg.266

²⁵⁹ Abu Dawood Pg.505

²⁶⁰ Tafseer Kabeer Vol.3 Pg.243

Book of Imaan and Aqaa'id

Hujjatul Islaam Hadhrat Abu Bakr Ahmad Bin Raazi Jasaas ؒ mentions under this verse: **وَفِي هَذِهِ آيَةٍ دَلَالَةٌ** that **لَعَلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ**

على وجوب القول بالقياس واجتهاد الرأي في احكام الحوادث²⁶¹

When Rasulullaah ﷺ sent Hadhrat Muaaz Bin Jabal ؒ and Hadhrat Abu Musa Ashari ؒ to Yemen as governors he gave them some parting advice. When Hadhrat Umar ؓ handed over the leadership of Basra to Hadhrat Abu Musa Ash'ari ؒ he gave him some advice amongst which was the principle of Qiyas.

اعرف الاشباه والنظائر وقس الأمور برأيك

“Take help from similar occurrences and make an analogy upon contemporary issues”²⁶²

The importance of Qiyas and Ijma is proven from that above. Rasulullaah ﷺ said:

وقال الحمد لله الذي **and** عليكم بسنتي وسنة الخلفاء الراشدين المهديين عضوا عليها بالنواجذ وفق رسول رسول الله لما يرضي رسول الله

أصبتما **and**

Before a person denies Ijma and Qiyas he should think that who is he rejecting? The accusations of the Ghair Muqallideen that Imam Abu Hanifa ؒ says something and in the Quraan and Hadeeth there is something else mentioned. This is an allegation and accusation. Imam Abu Hanifa ؒ mentions that we first search in the Quraan, then we look in the Sunnah, then the unanimous agreement of the Sahabah ؓ. Then we practice accordingly.

²⁶¹ Ahkamul Quran Lil Jasaas Vol.2 Pg.215

²⁶² Mihaajul Usul, taking into consideration the condition of people and time Pg.147/48, Moulana Taqi Ameen

Book of Imaan and Aqaa'id

Baihaqi has narrated with an authentic chain from Imam Abu Hanifa ؒ:

عن عبد الله بن المبارك قال سمعت أبا حنيفة يقول : اذا جاء عن النبي صَلَّى الله عَلَيْهِ وَسَلَّمَ فعلى الرأس والعين ، واذا جاء عن اصحاب النبي صلى الله عليه وسلم...

Only regarding the Tabi'een Imam Abu Haneefa ؒ says: نحن رجال وهم رجال

إذا صح الحديث فهو مذهبي **and** اتركوا بخبر رسول الله صلى الله عليه وسلم

The companions of Imam Abu Hanifa have unanimity on this that even if a Hadeeth has a weak chain of narration it will be given preference over Qiyas.

It is mentioned in Mizaan Shariah:

وما طعن احد في قول من اقوالهم الا بجهله به اما من حيث دليله واما من حيث دقة مداركه عليه لا سيما الامام الأعظم ابو حنيفة الذى اجمع السلف والخلف على علمه وورعه وعبادته و دقة مداركه واستنباط وحاشاه من القول فى دين الله بالرأى الذى لا يشهد له ظاهر كتابه ولا سنته

263

Rasulullaah ﷺ has mentioned with regards to the honour and respect of Sahabah ؓ:

عن أبي هريرة قال قال رسول الله صلى الله عليه وسلم لا تسبوا أصحابي فوالذى نفسى بيده لو أن أحدكم أنفق مثل أحد ذهباً ما أدرك مد أحدهم ولا نصيفه قال النووي اعلم ان سب الصحابة حرام من فواحش الحرمات. قال القاضى سب احدهم من المعاصى الكبائر ومذهبننا ومذهب الجمهور انه يعزى ولا يقتل وقال بعض المالكية يقتل²⁶⁴

²⁶³ Tarteedul Masaail Vol.4 Pg.5

²⁶⁴ Muslim Lin Nawawi Vol.2 Pg.31

Book of Imaan and Aqaa'id

It is understood from the above that to revile the Sahabah ﷺ makes a person a Faasiq, a perpetrator of Haraam and deserving of punishment. It is not permissible to belittle any of the Imams or anyone in general. In the Quraan Allaah ﷻ has informed those who came later on the virtue of those who preceded them and has praised the people who make Dua for them:

وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ

“And for those who came after them saying, “Our Rabb, forgive us and those of our brothers who preceded us in faith, and do not place in our hearts any rancour against those who believe; Surely, Our Rabb, you are Very-Kind, Very-Merciful.”²⁶⁵

Those who call themselves Ahle Hadeeth belittle the illustrious Imams, in fact, belittle even the Sahabah ﷺ. They should decide for themselves.

Imam Muslim ﷺ has mentioned a Hadeeth under the chapter “Virtues of Persia”:

عن أبي هريرة قال كنا جلوسا عند النبي صلى الله عليه وسلم إذ نزلت عليه سورة الجمعة فلما قرأ (وآخرين منهم لما يلحقوا بهم) قال رجل من هؤلاء يا رسول الله فلم يراجعه النبي صلى الله عليه وسلم حتى سأله مرة أو مرتين أو ثلاثا قال وفيما سلمان الفارسي قال فوضع النبي صلى الله عليه وسلم يده على سلمان ثم قال لو كان الإيمان عند الثريا لناله رجال من هؤلاء²⁶⁶

From the above Hadeeth the virtue of Imam Abu Hanifa ﷺ is established. According to the explanation of the majority of the Ulama, the grandfather of Imam Abu Hanifa ﷺ used to live in

²⁶⁵ Surah Hashr; Verse 10

²⁶⁶ Muslim Vol.2 Pg.312

Book of Imaan and Aqaa'id

Persia. Hafiz Suyuti Shafi'ee ﷺ has said that Imam Bukhari and Muslim have narrated this Hadeeth. There is unanimity on the authenticity of this Hadeeth. There is an indication to Imam Abu Hanifa ﷺ. This hadeeth is sufficient to establish the virtue of Imam Abu Hanifa ﷺ. Allamah Abideen Shaami ﷺ who is a student of Hafiz Suyuti Shafi'ee mentions that which our teacher is convinced about is correct. There is not even a vestige of doubt that the Hadeeth refers to Imam Abu Hanifa ﷺ because no one from amongst the people of Persia reached the status of Imam Abu Hanifa ﷺ in knowledge and virtue.²⁶⁷

وفي حاشية الشيرازي على المواهب عن العلامة الشامي تلميذ الحافظ السيوطي قال : ما جزم به شيخنا من أن أبا حنيفة هو المراد من هذا الحديث ظاهر لا شك فيه ؛ لأنه لم يبلغ من أبناء فارس في العلم مبلغه أحد²⁶⁸

Rasulullaah ﷺ has said regarding the praises of the pious and truthful people for a deceased: “It has been affirmed to him” i.e. because of praises and speaking good of him Jannat has been affirmed for the deceased. Then Rasulullaah ﷺ said “You people are Allah's witnesses on earth.”²⁶⁹

Despite this, if someone speaks ill of the deceased especially the pious then he should be prepared to give an answer.

Without doubt all the four Mazhabs are accepted in the sight of Allaah ﷻ. The people of Divine inspiration have been shown through their inspiration that the four Imams are on the truth.

Imam Sha'rani writes in Mizaan Kubra on page 26:

²⁶⁷ Sharh Muslim Vol.6 Pg.1243

²⁶⁸ Durrul Mukhtaar with Shaami Vol.1 Pg.49

²⁶⁹ Bukhari Vol.1 Pg.183

Book of Imaan and Aqaa'id

رأيت مذاهب الأئمة الأربعة تجري جداولها كلها ورأيت جميع المذاهب التي اندرست قد
استحالت حجارة ورأيت الأئمة جداول الامام ابو حنيفة ويلييه الامام مالك ويلييه الامام شافعي
ويلييه الامام احمد

I found the Mazhabs of the Imams joint to the ocean of Shariah, and seen that the streams of the Mazhab of the four Imams were flowing. The Mazhabs that died out can be seen as dry stones. I seen that the biggest stream was of Imam Abu Hanifa رحمه الله and close to it was Imam Malik's, then it was Imam Shafiee's then Imam Ahmad Bin Hanbal's. The famous Ahle Hadeeth, Nawab Sideeq Hasan Khan writes regarding Imam Sha'rani that he is a Sufi, an Alim, Muhaddith, a man of supernatural feats, fabulous authored books, and ardent follower of the Sunnah. He would abstain from innovations and was a combination of the Shariah and Tariqat. One scholar from the Ahle Hadeeth, Moulana Thanullaah Amr Tasri رحمه الله writes that it has been established that a non Alim has to make Taqleed of an Alim.²⁷⁰

Allaah ﷻ knows best

An article regarding Taqleed

43-This article was read out in the Fiqh Seminar in Deoband:

Those injunctions of Shariah the knowledge of which cannot be deduced without contemplation and deliberation such as devotional practices and subsidiary rulings in commerce, and transactions, it is necessary for a non Mujtahid whether he be a common person or knowledgeable to follow one Mujtahid Imam.

²⁷⁰ Athaar Khair Pg.149

Book of Imaan and Aqaa'id

Allamah Khattabi رحمه الله mentions:

الأحكام الشرعية ضربان: ضرب آخر لا يعلم الا بالنظر والاستدلال فهذا يسوغ فيه التقليد²⁷¹
وفي شرح الجلال الخلى على جمع الجوامع للأمام ابن السبكي يلزم غير المجتهد عاميا كان او غيره
اي يلزمه التقليد للمجتهد لقوله تعالى: فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ²⁷²

Proof of Taqleed from the Quraan:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ

“O you who believe, obey Allaah and obey the Rasul-Messenger and those in authority among you”²⁷³

Imam Fakhrudeen Razi رحمه الله has mentioned that **“those in authority among you”** refers to those Ulama who issue Fatwa in religious matters and teach people Deeni knowledge. Hadhrat Abdullaah Ibn Abbas رضي الله عنه, Hadhrat Hasan Basri رحمه الله, Hadhrat Mujahid رحمه الله and Hadhrat Dhaak رحمه الله also took this meaning, and the Sahabah رضي الله عنهم and the Tabi'een also took the meaning of **“those in authority among you”** for the Ulama.

العلماء الذين يفتون في الأحكام الشرعية ويعلمون الناس دينهم ، وهذا رواية عن ابن عباس
أن المراد من أولى الأمر

وقول الحسن ومجاهد والضحاك أنه لا نزاع أن جماعة من الصحابة والتابعين حملوا قوله :
وَأُولَى الْأَمْرِ مِنْكُمْ على العلماء²⁷⁴

²⁷¹ Risalah Taqleed Ki Shari Haysiyat

²⁷² Yanbu' Fi Bayani Taqleed Pg.4

²⁷³ Surah Nisaa; Verse 59

²⁷⁴ Tafseer Kabeer Vol.3 Pg.242; Yanbu' Pg.13

Book of Imaan and Aqaa'id

قال القرطبي: فرض العامي الذي لا يستقل باستنباط الأحكام من أصولها لعدم أهليته فيما لا يعلمه من أمر دينه ... فيسأله عن نازلة ويتمثل فيها فتواه، لقوله تعالى: " فسنلوا أهل الذكر إن كنتم لا تعلمون وعلى العالم أيضا فرض أن يقلد عالما مثله في نازلة خفي عليه فيها وجه الدليل ، وفي تفسير العلامة أبي السعود في تفسير قوله تعالى فسنلوا أهل الذكر إن كنتم لا تعلمون. فيه إشارة الى وجوب المراجعة الى العلماء فيما لا يعلم وهكذا في تفسير روح البيان ²⁷⁵

It is mentioned in another verse:

وَإِذَا جَاءَهُمْ أَمْرٌ مِنَ الْأَمْنِ أَوِ الْخَوْفِ أَذَاعُوا بِهِ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَى أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ

“When news concerning peace or fear comes to them, they go about spreading it. Had they referred it to the Rasul-Messenger and to those having authority among them, the truth of the matter would have come to the knowledge of those of them who are able to investigate”²⁷⁶

Imam Razi رحمه الله has mentioned that the following points can be proven from this verse:

1. To deduce rulings according to the Shariah in those contemporary issues that cannot be found in the Quraan or authentic Hadeeth.
2. Rulings that are deduced according to the Shariah can be taken as proof.
3. It is necessary for the common people to make Taqleed of the Ulama in contemporary issues.

الآية دالة على أمور : أحدها : أن في أحكام الحوادث ما لا يعرف بالهـ بل بالاستنباط. وثانيها

: أن الاستنباط حجة : وثالثها : أن العامي يجب عليه تقليد العلماء في أحكام الحوادث. ²⁷⁷

²⁷⁵ Yanbu' Fi Bayani Taqleed Pg.14

²⁷⁶ Surah Nisaa; Verse 83

²⁷⁷ Tafseer Kabir Vol.3 Pg.272; Yanbu' Fi Bayani Taqleed Pg.7

Book of Imaan and Aqaa'id

Proof of Taqleed from the Hadeeth

عن هزيل بن شرحبيل قال سئل أبو موسى ثم ابن مسعود أخبر بقول أبي موسى فخالفه ثم أخبر أبو موسى فقال لا تسألوني ما دام هذا الخبر فيكم ²⁷⁸

Hadhrat Abu Musa Ash'ari رضي الله عنه said: **“As long as this giant of knowledge is among you do not ask me any Masalah”.**

Rasulullaah ﷺ said: ²⁷⁹ قال رسول الله صلى الله عليه وسلم من أفتى بغير علم كان إثمه على من أفتاه

“That person who is given a Fatwa without the correct knowledge, the sin will be on the person who gave him the Fatwa”

This Hadeeth is also a clear proof of Taqleed because a person who is not an Alim his responsibility is to ask those who have the knowledge of the Quraan and Sunnah. If he gives an incorrect answer the sin will be on him. ²⁸⁰

Rasulullaah ﷺ said: **“You people follow me, and those that will come after you will follow you”²⁸¹**

The famous Muhaddith Allamah Ibn Hajar Asqalani رحمه الله has written that the meaning of this is that learn from me the injunctions of Shariah. The Tabi'een that will come after you will acquire knowledge from you. And, the chain will continue in this manner.

²⁷⁸ (Made concise) Abu Dawood; Tirmidhi

²⁷⁹ Abu Dawood; Mishkat Pg.35, Chapter of knowledge

²⁸⁰ Taqleed Ki Shari Haysiyat Pg.29, Moulana Taqi Uthmani

²⁸¹ Bukhari Vol.1 Pg.99

وقيل معناه تعلموا مني أحكام الشريعة وليتعلم منكم التابعون بعدكم وكذلك أتباعهم إلى انقراض

الدنيا²⁸²

It is proven from the Noble Quraan and Hadeeth that Taqleed is compulsory. It has been practiced since the time of the Khairul Quroon. Taqleed Shaksi is extremely necessary in this age because of lack of knowledge. The reality is that Allaah ﷻ wants to make it easy for His servants. He does not intend to cause difficulty to His servants.

Allaah ﷻ says: يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ

“Allah intends (to provide) ease for you and does not intend (to create) hardship for you”²⁸³

وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ

“Allaah ﷻ did not impose any hardship on you in the Deen-religion”²⁸⁴

Rasulullaah ﷺ said: **“I have been sent with an easy Deen”**. The simplicity of Deen is the dispute between the Imams in subsidiary rulings so that it can be easy for people to practice and not to make it difficult for them by making it compulsory to only follow one person. Those who practice on the correct Mazhabs are worthy of praise and will be rewarded. Hence, the

²⁸² Fathul Bari Vol.2 Pg.271

²⁸³ Surah Baqrah; Verse 185

²⁸⁴ Surah Hajj; Verse 78

emphasis that it is impermissible to give virtue to one Mazhab over the other in such a manner which belittles the other.

وفي الشفاء للقاضي عياض قوله صلى الله عليه وسلم بعثت بالحنيفية السمحة فمن سماحتها ويسرها رفع الضار عنها ووقوع اختلاف أئمتنا في الفروع لتكون المذاهب على اختلافها كشرائع متعددة حتى لا يضيق الأمر عليهم بالتزام شئ واحد وحتى يثاب كل عامل بمذهب صحيح ويمدح عليه²⁸⁵

ومنها أن يتأكد عليك غاية التأكيد الذي لا رخصة فيه ان لا تفضل بعض المذاهب على بعض تفضيلاً يؤدي إلى تنقيح المفضل عليه فان ذلك يؤدي إلى المقت والحزى في الدنيا والآخرة

Hadhrat Moulana Maseehulaah Khan ﷺ writes that if a person is in such a place where the Hanafi Mazhab is prevalent then the preferred option for him should be adopt the Hanafi Mazhab. If he is a place where there are a few Mazhabs in practice then it is not necessary for him to adopt the Hanafi Mazhab. He has a choice between them. Whichever Mazhab his heart accepts he should adopt it and practice on it.²⁸⁶

Changing Mazhabs

It is necessary to stop the common people from those things that will be a cause of problems and a person should also avoid getting involved himself. An example is that after the conquest of Makkah Rasulullaah ﷺ prevented the people from raising the Kabah to the ground so that the Hateem can be included as part of the Kabah. Imam Malik ﷺ also stopped Harun Rasheed from doing the same. There is clear proof for this. Hence, without a valid Shari reason it is forbidden to change Mazhabs. It is not permissible to practice on another Mazhab without referring to

²⁸⁵ Yanbu' Pg.29

²⁸⁶ Taqleed and Ijtihad Pg.30

Book of Imaan and Aqaa'id
the Muftis. **The Ulama have made a decision that the common person should follow the Mazhab of his Mufti.**

قالوا العامي لا مذهب له ، بل مذهبه مذهب مفتيه²⁸⁷

It is not appropriate to follow another Mazhab in a matter a person is faced is without the Fatwa of a pious person who is steadfast on the Shariah and also has deep understanding. **There is fear that a person is playing with the Mazhabs of the Mujtahideen. This person deserves to be reprimanded. His testimony will also not be accepted.** If a person leaves his Mazhab because of some worldly gain or to follow his desires then at the time of dispute there is fear that he will lose his Imaan.

أما انتقال غيره من غير دليل بل لما يرغب من عرض الدنيا وشهوتها فهو المذموم الآثم المستوجب للتأديب والتعزير لارتكابه المنكر في الدين واستخفافه بدينه ومذهبه ... يطلقون تلك العبارات بالمنع من الانتقال خوفا من التلاعب بمذاهب المجتهدين ... في التارخانية : حكي أن رجلا من أصحاب أبي حنيفة خطب إلى رجل من أصحاب الحديث ابنته في عهد أبي بكر الجوزجاني فأبى إلا أن يترك مذهبه فيقرأ خلف الإمام ، ويرفع يديه عند الانحطاط ونحو ذلك فأجابه فزوج ، فقال الشيخ بعدما سئل عن هذه وأطرق رأسه : النكاح جائز ولكن أخاف عليه أن يذهب إيمانه وقت النزاع ؛ لأنه استخف بمذهبه الذي هو حق عنده وتركه لأجل جيفة منتنة²⁸⁸

لا (تقبل شهادته) من انتقل من مذهب أبي حنيفة إلى مذهب الشافعي رضي الله تعالى عنه ليزوج له أخاف ان يموت مسلوب الإيمان لإهانة الدين لجيفة قدرة²⁸⁹

The meaning of Talfeeq and its ruling

²⁸⁷ Durrul Mukhtaar with Shaami Vol.3 Pg.293

²⁸⁸ Durrul Mukhtaar with Shaami Vol.3 Pg.263

²⁸⁹ Durrul Mukhtaar with Shaami Vol.4 Pg.539; Book of testimony

Book of Imaan and Aqaa'id
The Fuqaha mention that Talfeeq is to search for concession due to your own motives.

التلفيق هو تتبع الرخ عن هوى²⁹⁰

The meaning of Talfeeq is to take a judgement from one Imam and take another judgement from another Imam. An example is that a person follows the judgement of Imam Shafi'ee ؒ that flowing blood does not break the Wudhu, and then adopts Imam Abu Hanifa's ؒ view that touching a woman does not nullify the Wudhu. So, he touched a woman and blood also flowed but his Wudhu was not nullified and he performed Salaah, but his Salaah was incorrect according to both the Imams.

According to Imam Abu Hanifa his Salaah was incorrect because blood flowed from the body and according to Imam Shafi'ee it was incorrect because he touched a woman. **Hence, it is necessary to stay away from Talfeeq as it is also Haraam.**²⁹¹

Choosing a view in contentious issues that is conforming to a person's desires is making Deen a follower of his carnal desires which is against this verse of the Quraan:

أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ

“Obey Allaah and obey the Rasul-Messenger”

Hadhrat Thanwi ؒ has defined what constitutes a necessity to practice on another Mazhab. He says when there is a dire need or something that is very common among people (Ibtala Aam) then it will be permissible to give the Fatwa according to another Mazhab. The common people are not allowed to exercise their

²⁹⁰ Al Ta'reefaatul Fiqhiyya Pg.236

²⁹¹ Taqreer Bukhari Vol.3 Pg.460, Moulana Zakariyya ؒ

Book of Imaan and Aqaa'id

own opinion in these matters because great precaution needs to be exercised. **In this era, precaution is that until many scholars of research do not accept an issue to be of necessity, the Fatwa cannot be given on another Mazhab and a person cannot leave his own Mazhab.** Furthermore, the condition for adopting another Mazhab is that it should not be to follow ones desires, but due to a dire need. **Only the knowledgeable Ulama will determine what is considered as a dire need.**²⁹²

Allaah ﷻ knows best

²⁹² Al Heelatun Naajiza Pg.24/25

Book of Imaan and Aqaa'id

INNOVATIONS AND CUSTOMS

Slaughtering animals (goats) at the shrines, to make a vow, and participating in such practices

44-QUESTION: In our village, Taluka Camrige in the city of Surat there are some people who follow the Deobandi way and some people follow the Barelvi way. To fulfil their vows they took two animals and two trucks full of people to the shrines in another village. They invited the Imam Sahib but he initially refused. So they began to say to him that you people do not believe in saints. So for expediency the Imam Sahib accompanied them. When they returned one person said to the Imam Sahib that why did you accompany them? He also said to the Imam that because you have assisted them in a Haraam practice Salaah performed behind you will not be valid. Therefore, this person performs Salaah alone. What is the ruling of Shariah?

ANSWER: Rasulullaah ﷺ said:

²⁹³ لا عقر في الإسلام. قال عبد الرزاق كانوا يعقرون عند القبر يعني ببقرة أو بشى

In the pre Islaamic era the people would go to the shrines to slaughter animals. Rasulullaah ﷺ has forbidden this practice. Therefore, to go to the shrines to slaughter animals, to prepare food there and feed others are such practices that are forbidden in Shariah. As it has been mentioned in the above Hadeeth to participate in such unlawful practices is not permissible. Allaah ﷻ has mentioned the attributes of His close servants in the Quraan from among them are:

والذين لَا يَشْهَدُونَ الزُّورَ

²⁹³ Abu Dawood Pg.459

Book of Imaan and Aqaa'id

“And (Ar Rahmaan’s bondsmen are) those who do not engage in acts of deceit (do not take false oaths and give false evidence)”²⁹⁴

Hence, the Imam Sahib should not have participated in this unlawful practice. Rasulullaah ﷺ said that it is not permissible to be obedient to the creation while disobeying the Creator. It is mentioned in the famous book of jurisprudence Durrul Mukhtar:

Many people take vows on the name of pious to attain closeness to them by saying that if a certain task of mine gets fulfilled I will feed people on your name. This is totally Haraam. However, it is permissible to slaughter an animal in the name of Allaah ﷻ for Esaal-e Thawaab and prepare the food at home then feed the poor with it.

أن النذر الذي يقع للأموال من أكثر العوام وما يؤخذ من الدراهم والشمع والزيت ونحوها إلى ضرائح الأولياء الكرام تقرباً إليهم فهو بالإجماع باطل وحرام ما لم يقصدوا صرفها لفقراء الأنام

295

Rasulullaah ﷺ has said that do not travel to any place thinking it to have intrinsic virtue expect for three Masjids. Masjid Haraam, Masjid Nabawi, and Masjid Al-Aqsa.²⁹⁶

Shah Waliullaah ﷻ has written that that one reason for this is because in the days of ignorance the people would go to revere the shrines. So this become a means of worshipping others besides Allaah ﷻ. It has been prohibited to visit special shrines for condolence.

²⁹⁴ Surah Furqan; Verse 72

²⁹⁵ Durrul Mukhtaar with Shaami Vol.2 Pg.175

²⁹⁶ Tirmidhi Pg.44

Book of Imaan and Aqaa'id

Allaah ﷻ knows best

1 Muharram 1412

The virtues of the day of Aashura and the ruling of Ta'ziya

45-QUESTION: What is the ruling of Shariah regarding the virtues of Aashura and Ta'ziya? What is the reality of Ta'ziya?

ANSWER: On the day of Aashura viz. 10 Muharram many good incidents took place. Therefore, there is a lot of virtue attached to this day:

1. Hadhrat Ibrahim ﷺ gained salvation from the fire of Namrud.
2. Hadhrat Nuh's ﷺ ark stopped on mount Judi, the Muslims were protected, and the Kufaar were annihilated.
3. Hadhrat Yunus ﷺ was saved from the belly of the fish.
4. Hadhrat Adam's ﷺ repentance was accepted.
5. Hadhrat Yusuf ﷺ was taken out from the well.
6. Hadhrat Isa ﷺ was born on this day and was also raised to the heavens on this day.
7. Hadhrat Ibrahim ﷺ was born.
8. Hadhrat Yakub ﷺ became blind and his eyesight was restored on this day.
9. Hadhrat Suleiman ﷺ was handed over the leadership.
10. Hadhrat Ayub ﷺ was cured from his illness.
11. Hadhrat Idris ﷺ was raised to the heavens.
12. The announcement of Rasulullaah's ﷺ forgiveness was made.²⁹⁷

²⁹⁷ Awjazul Masaalik Vol.3 Pg.48

Book of Imaan and Aqaa'id

There are many virtues for keeping a fast on this day. Rasulullaah ﷺ said that I have hope from Allaah ﷻ that he makes the fast of 10th Muharram expiation for the sins of the previous year.²⁹⁸

However, by keeping one fast it resembles the Jews. Rasulullaah ﷺ made an intention to add another day for fasting. Hence, it is better to fast for two days.

Ta'ziya is an innovation of the Rawafidh and Shia's. **Hadhrat Imam Hussain ؑ was martyred in 61 Hijri. After this, for eight hundred years no one even knew of Ta'ziya. In 801 Hijri, Ameer Taymulang who was a Shia was the first one who initiated this custom.** Subsequently, the Sunni Muslims also started this practice. The Sahabah ؓ did not do Ta'ziya, nor the Tabi'een. And, the four Imams also did not instruct anyone to do this.

Rasulullaah ﷺ made a Dua in the Hadeeth that "O Allaah, the Muslims should not bow before my grave like the idol worshippers prostrate to the idols and bow before them."²⁹⁹

It is mentioned in the Hadeeth that Rasulullaah ﷺ has forbidden us from erecting a structure, a dome, or a roof on a grave and also from sitting on a grave. Ta'ziya is an imitation of the grave. Then how can it be permissible to build it and decorate it?

In reality, Ta'ziya is that instead of showing respect and honour for the Ahle Bait it is tantamount to disrespecting the Ahle Bait. For this reason, Ta'ziya is attributed to the martyrs of Karbala. Hence, Ta'ziya is respected and kissed. They roll in front of it. To acquire blessings from it, they put their hands on it and take it around the streets. With great remorse they take it to the water

²⁹⁸ Tirmidhi

²⁹⁹ Mishkat

Book of Imaan and Aqaa'id

and immerse it in the water. After breaking it they submerge it. They themselves disrespect the model of the martyrs of Karbala.

Hadhrat Anas ؓ saw a person that he was stroking the Raudah to acquire blessings from it. He was prevented from doing this and was told that it is against the Sunnah. Then how can it be permissible to stroke the hands on the Ta'ziya. Thousands of Rupees are spent to make the Ta'ziya but it does not have any benefit religious significance. Hence, this amount should be spent in religious work. If the money is spent out of love for Hadhrat Hussain ؑ then why should it not be given to the spiritual children of Hadhrat Hussain ؑ. So many of the Sayyids (Ahle Bait) are poor.

If they are assisted out of love for Hadhrat Hussain ؑ then surely there will be reward.

Allaah ﷻ knows best

The custom of sending reward to the deceased

46-QUESTION: To send reward to the deceased the people gather in the Masjid or in the homes and recite the Quraan then send the reward to them. Is this permissible?

ANSWER: It is against the Shariah to formally invite people to gather for sending reward to the deceased. There is no proof for this in the Shariah. Without all the customs and formality if the sympathisers gather to recite the Quraan without specifying a day or a date then send the reward for the deceased then it will be permissible. Allaah ﷻ knows best.

Allaah ﷻ knows best

4/7/1971

Reciting the Quraan for the deceased

47-QUESTION: Whenever someone passes away in our place, an announcement is made on that day or any other day and the people recite "Yaseen". Whoever from the congregation wishes to participate would do so and recite "Yaseen". After this, the Imam Sahib makes congregational Dua for the forgiveness of the deceased. Is it permissible to do this?

ANSWER: If there is no adherence to customs and formalities and a date is not specified, no arrangements are made for food or sweet delicacy and the people are not given a formal invitation then if an announcement is made in the Masjid for reciting the Quraan to send reward to the deceased in which the relatives etc. of the deceased are present then it will be permissible for them to recite.

In your Masjid, the Dua is made after the recitation of "Yaseen". People participate on their own, with their consent. Some people also leave. Those that do not participate are not considered as bad. Sweet delicacy is also not distributed. Hence, there are no practices which are forbidden. Rasulullaah ﷺ said that the deceased awaits the Dua of his children, relatives, and friends. When the reward reaches him he cherishes it more than the entire world and its contents.

عن رسول الله صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ الغريق ينتظر دعوة تلحقه من ابنه وأخيه أو صديق له، فإذا لحقته كان أحب من الدنيا وما فيها³⁰⁰

It is written in Ruhul Bayaan that one woman passed away. Another woman who knew the deceased seen in a dream that under the woman's feet there was an enlightened utensil which had a lid on it. This woman asked the deceased that what is this?

³⁰⁰ Aini Sharh Hidaayah Vol.1 Pg.612

The deceased replied that last night my husband sent me a gift which is in the utensil. In the morning when she related the dream to the deceased's husband he replied that last night after I recited a portion of the Quraan I sent the reward to her.³⁰¹

Allamah Badrudeen Aini رحمه الله has written that it is for this reason that Muslims in every era gather together to recite the Quraan and send the reward to the deceased. This has also remained the practice in the Maliki and Shafi'ee Mazhab.³⁰²

However, to attach particular importance to it and to send out letters inviting people for the Quraan Khatm, to do Teeja (the offerings made on the third day after death) and Chaaleeswa (getting together on fortieth day after the death of a person) is not permissible.

ويكره اتخاذ الطعام في اليوم الأول والثالث وبعد الأسبوع ، واتخاذ الدعوة لقراءة القرآن وجمع الصلحاء والقراء للختم أو لقراءة سورة الأنعام أو الإخلاص³⁰³

The Mufti of India Hadhrat Moulana Kifayatullaah رحمه الله wrote in a reply to one question that he was asked. The question was if a person passes away and a certain day is fixed for sending reward to the deceased and the Muslims of the locality are also gathered for this, is this permissible?

He replied that it is permissible for the Muslims of the locality to gather to recite the Quraan but it should not be on a fixed day. However, the condition is that they should not be paid. After they recite they should then send the reward for the deceased.³⁰⁴

³⁰¹ Tafseer Ruhul Bayaan Vol.9 Pg.251

³⁰² Tafseer Ruhul Bayaan Vol.1 Pg.1612

³⁰³ Durrul Mukhtaar with Shaami Vol.1 Pg.842

³⁰⁴ Kifaayatul Mufti Vol.4 Pg.117

Book of Imaan and Aqaa'id

It is written in Fataawa Rashidiyyah if everyone gathers to recite the Quraan or the Kalimah Tayyibah without fixing a day or date from before then send the reward to the deceased, according to majority of the Ulama this is permissible.³⁰⁵

Allaah ﷻ knows best

24/3/1998

The virtues of going to the graveyard for sending reward to the deceased

48-QUESTION: Is there any special virtue of going to the graveyard for sending reward to the deceased?

ANSWER: Hadhrat Ali ؑ reports from Rasulullaah ﷺ that if a person goes to the graveyard and prays **قُلْ هُوَ اللَّهُ أَحَدٌ** three times then says “Oh Allaah! Whatever I have recited please convey the reward to all the Muslim men and women in this graveyard, the reciter will get the reward the equivalent to the number of deceased in the graveyard.”

Hadhrat Abu Hurayrah ؓ narrates that Rasulullaah ﷺ said that whoever goes to the graveyard and recites **الْحَمْدُ لِلَّهِ أَحَدٌ** and **قُلْ هُوَ اللَّهُ أَحَدٌ** then conveys the reward to the deceased, the reward will certainly be received by them...the deceased of the graveyard will intercede to Allaah ﷻ on behalf of him.

Rasulullaah ﷺ is reported to have said that the deceased person longs for his relatives just like a dying person for support.

³⁰⁵ Taleefaat Rashidiyyah Pg.144

Book of Imaan and Aqaa'id

To visit the grave of parents holds the reward of one Hajj. Hadhrat Shaikh Muhyudeen Ibn Arabi ؒ mentions I have come across a Hadeeth of Rasulullaah ﷺ that whoever recites **لا إله إلا الله** seventy thousand times will be forgiven. And, the deceased it is recited for, will also be forgiven. Hence, I recite it seventy thousand times without making an intention. On one occasion I attended a feast where many of my friends were also present. One of them was known for his inspirations. He began crying. Out of surprise I asked him the cause. He replied that I have come to know from Divine inspiration that my mother is suffering from punishment. In my heart, I sent the reward of those words to his deceased mother. Immediately my friend started laughing and said that now I can see my mother in Jannat.

قال الشيخ محيي الدين بن العربي أنه بلغني عن النبي صلى الله عليه وسلم أن من قال لا إله إلا الله سبعين ألفاً غفر له ومن قيل له غفر له أيضاً فكنت ذكرت التهليل بالعدد المروي من غير أن أنوي لأحد بالخصوص بل على الوجه الإجمالي فحضرت طعاماً مع بعض الأصحاب وفيهم شاب مشهور بالكشف فإذا هو في أثناء الأكل أظهر البكاء فسألته عن السبب فقال أرى أُمِّي في العذاب فوهبت في باطني ثواب التهليل المذكورة لها فضحك وقال إني أراها الآن في حسن المآب

306

Allaah ﷻ knows best

Making a khatam of “Yaseen” for the deceased

49-QUESTION: A new practice has started in our Masjid. When a person passes away in the locality an announcement regarding khatam of “Yaseen” is written on the Masjid blackboard. This Khatm takes place in the Masjid and it is compulsory for the Imam Sahib to participate. Some people

³⁰⁶ Mirkaatul Mafaateeh Vol.2 Pg.102

Book of Imaan and Aqaa'id

recite "Yaseen" in the Masjid and invite their relatives. Food arrangement is also made for them. What is the ruling of Shariah regarding this?

ANSWER: It is extremely important to send reward to the deceased. They receive the reward of Nafl, money that is spent for a good cause, Nafl fasts, Salaah, and the reward for reciting the Quraan. Below is the method of Shariah for sending reward to the deceased:

After keeping Nafl fasts, performing Salaah and reciting the Quraan a person should say that O Allaah ﷻ! Whatever I have recited please convey the reward to all the deceased. Together with this the reward should also be sent to Rasulullaah ﷺ because he has done tremendous favours for us.³⁰⁷

The meaning of this is that each person can send the reward of his Nafl Ibaadat to the deceased. It is not permissible to invite everyone to the house of the deceased and make food arrangements for them. This is contrary to the Shariah because a feast is hosted on occasions of happiness.

ويكره اتخاذ الضيافة من الطعام من أهل الميت لأنه شرع في السرور لا في الشرور وهي بدعة
مستقبحة وإن اتخذ طعاماً للفقراء كان حسناً³⁰⁸

The arrangement for food is often done because it is a custom. If the purpose is so, send reward to the deceased then the poor and the pauper has more right to be called to the feast. The relatives and the rich do not have a right to partake of the food.

³⁰⁷ Kifaayatul Mufti Vol.4 Pg.112

³⁰⁸ Durrul Mukhtaar with Shaami Vol.2 Pg.240 (Maktaba Saeed); Kabeeri Pg.561

Book of Imaan and Aqaa'id

It Makrooh for a person who does not have a right to participate.³⁰⁹

It is proven from the Quraan and Hadeeth that the relatives of the deceased themselves should recite the Quraan or give charity and send the reward to the deceased and make Dua for them.

In the Quraan guidance has been given how to make Dua for the parents:

وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا

And say, "O my Rabb! Show mercy to them (my parents) as they had (been merciful towards me when they) raised me when I was young."³¹⁰

The Dua of Hadhrat Ibrahim ؑ has been mentioned in the Quraan:

رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ

"O our Rabb! Forgive me, my parents and the Mu'mineen on the day when reckoning shall commence (the Day of Qiyaamah)."³¹¹

Hadeeth:

Hadhrat Anas ؓ reported that he heard Rasulullaah ﷺ saying that a house in which someone passes away and the family of the deceased give Nafl Sadaqah on behalf of the deceased, Hadhrat Jibrail ؑ goes to the grave with the reward in a utensil

³⁰⁹ Kifaayatul Mufti Vol.4 Pg.116

³¹⁰ Surah Bani Israeel; Verse 24

³¹¹ Surah Ibrahim; Verse 41

Book of Imaan and Aqaa'id

of light. He stands by the grave and says that "O inmate of the grave! This is a gift that has been sent to you from your family members, so accept it." When the deceased hears this he becomes happy and also informs others who have passed away regarding this good news. Those that do not receive any reward lament.

Hadhrat Abu Hurayrah رضي الله عنه has reported that Allaah ﷻ will grant the pious servants a lofty status in Jannat. They will be surprised and ask Allaah ﷻ that how did I attain this status? Allaah ﷻ will reply that is because of the Dua and Istighfaar of your children that you have attained such a status.³¹²

From the above verses of the Quraan and the Hadeeth it is proven that the relatives of the deceased should be conveying reward to them. The Sahabah رضي الله عنهم themselves would spend in good causes for the benefit of the deceased and would convey the reward. Hadhrat Moulana Manzoor Numani رحمته الله has written that the general practice of the Sahabah رضي الله عنهم was that they would love to assist the poor and needy. This is the same for sending reward. It is not appropriate to make an announcement for this purpose.³¹³

Hadhrat Anas رضي الله عنه mentions that he asked Rasulullaah ﷺ that when we make Dua for the deceased, give charity, and perform Hajj, does the deceased receive the reward? Rasulullaah ﷺ replied that indeed they do receive the reward and are delighted. It is the same as someone giving you a gift because of which you would become greatly pleased.³¹⁴

³¹² Ahkaam Mayyit Pg.253

³¹³ Risalah Tahqeeq Masala Isaal-e Thawaab Pg.17

³¹⁴ Aini Sharh Bukhari Vol.6 Pg.305

Book of Imaan and Aqaa'id

Hence, one should recite the Quraan or give charity and send the reward to the deceased. When the Khatm Quraan is held in the Masjid, even though at the moment food arrangement is not made but there is fear that in the future such practices will be initiated. If these customs are initiated then as long as they continue the sin of it will fall on the person who initiated it.

Rasulullaah ﷺ has said:

من سن في الإسلام سنة حسنة فعمل بها بعده كتب له مثل أجر من عمل بها ولا ينقص من أجرهم شيء ومن سن في الإسلام سنة سيئة فعمل بها بعده كتب عليه مثل وزر من عمل بها ولا ينقص من أوزارهم شيء³¹⁵

"Whoever enacts a good Sunnah in Islaam will have the reward for it and a similar reward for everyone who will adopt it without decreasing anything from their reward. And whoever makes a bad Sunnah will carry the burden of it and a similar burden for each one who adopts it without decreasing anything from the burden."

So if anyone initiates a good practice in Islaam, as long as people practice on it he will receive the reward. And if a person initiated a bad custom then as long as people adopt it he will be sinful. **There is a principal in jurisprudence that it is better to remove evil than acquire goodness (first the evil should be removed then the goodness be acquired).**

درء المفاسد مقدم اى دفع المفسدة مقدم على جلب المصلحة³¹⁶

Allaah ﷻ knows best

³¹⁵ Muslim Vol.2 Pg.341

³¹⁶ Tahtawi Pg.294

The custom of finishing the Quraan on 12th Rabiul Awwal

50-QUESTION: In our Masjid on the 12th Rabiul Awwal on the night of Eid Meelad after the Isha Salaah the people gather to recite the complete Quraan. Is it a Bidah to complete the Quraan on this night in this manner? The Muazzin also makes an announcement for this Quraan recitation gathering.

ANSWER: Without adhering to customs and formalities and without specifying a specific day and date if people gather to recite the Quraan and send the Reward to the blessed soul of Rasulullaah ﷺ then it is permissible. However, the best method is that whatever a person recites during the day, he should send the send the Reward to the blessed soul of Rasulullaah ﷺ.

وقول علمائنا له أن يجعل ثواب عمله لغيره يدخل فيه النبي صلى الله عليه وسلم فإنه أحق بذلك
... جميل له ³¹⁷

There is no proof in the Shariah to fix a certain day in the year to hold a gathering for reciting the Quraan and considering it as necessary.

Allaah ﷻ knows best

24/5/1971

Constructing a ship with Bamboo on wedding occasions and lighting a lantern in it, then letting it go in the river

51-QUESTION: I happened to go to one place on a wedding occasion. In that village, one day before the wedding women

³¹⁷ Durrul Mukhtaar with Shaami Vol.1 Pg.745

would place ships made out of Bamboo in the river and let them go. Upon inquiring it was known that there is a shrine there. If this custom is not carried out then problems will increase in a couple's social life. Is this correct? Is it permissible to attend such weddings and partake of meals there?

ANSWER: The reality that has been mentioned in the question is completely against the Shariah and is the way of the Hindus. The Shariah has forbidden us from emulating the ways of other nations. To believe in this is against the Shariah and there is no basis for this.

Until the time of Hadhrat Umar ؓ there was a custom practised in Egypt. The people would adorn and beautify a girl and make her sit on the riverbank. **Due to the fierce current of the waves the girl would be swept into the water and it would begin to flow with strong currents.** When the ruler of Egypt Hadhrat Amr Ibn Aas seen this he wrote to Ameerul Mumineen Hadhrat Umar ؓ. In reply Hadhrat Umar ؓ sent a note addressed to the river Nile that "O Nile! If you flow by the command of Allaah ﷻ then it is fine or else we have no need for you." This note was put in the river. As soon as the note submerged the river began to flow faster than before. In this manner, this evil custom came to an end.³¹⁸

There is another similar incident. One businessman went to a certain Ireland where he was made to stay at a certain place. He seen that the owner of the house in which he is staying was very grieved. Upon inquiry he was told that in this place there is custom in which a girl is made to sit on the riverbank every year. The waves then sweep her in. It is our turn this year. The businessman who was their guest said to him that let me sit in the place of the girl. In the morning when the people of the

³¹⁸ Tareekhul Khulafa

Book of Imaan and Aqaa'id

village went to see they seen a man there who was reciting the Quraan instead of a women. He explained the entire situation to the people so they asked this businessman regarding his Deen.

The entire locality accepted Islaam and this false custom terminated.³¹⁹

Hence, the situation you have mentioned is against the Shariah. It is not permissible. It is necessary to terminate it. The people of the village should be advised with love.

If a person knows beforehand that there will be acts contrary to the Shariah taking place then it will not be permissible to attend such a gathering.

Rasulullaah ﷺ has said that if a person is invited to a Walimah and there will be dancing and singing taking place there, there is no problem in refusing to attend.

Imam Abu Hanifa رحمه الله says: those gatherings in which acts contrary to the Shariah are taking place should not be attended.

Allaah ﷻ mentions:

فَلَا تَقْعُدُوا بَعْضَ الذِّكْرِى مَعَ الْقَوْمِ الظَّالِمِينَ

“After recalling (the command to leave them), do not sit with the unjust people.”³²⁰

Allaah ﷻ knows best

³¹⁹ Al Balaagh 1999

³²⁰ Surah Anaam; Verse 68; Hidaayah Vol.4 Pg.455

Book of Imaan and Aqaa'id

The custom of accepting and bestowing gifts on wedding occasions

52-QUESTION: This custom is very famous among the people that if there is a happy occasion such a wedding etc. then the relatives and friends are invited to participate in the wedding. The person who attends, gifts some money to the host according to his ability and relationship with him. However, when there is a happy occasion hosted by the person who gave the gift then whoever he had gave a gift to on previous occasions also gives him the same amount or more on this occasion. Is it permissible to accept and give money in this manner on wedding occasions?

ANSWER: On joyous occasions and weddings the money that is given as a gift or any item that is gifted as long as it is not for name and fame and the intention is not to take it back on your joyous occasions then it will be permissible.

Rasulullaah ﷺ has said: تَعَادُوا نَحَابُوا

“give gifts to one another, it will create love” Nowadays, the money that is given on wedding occasions, both parties viz. the person who gives and the one who receives have this thought in their mind that the amount that was gifted will have to given back on another occasion if not more, even though they may not verbally say this. Due to this being common among the people and a custom it will be considered as a stipulated condition.

There is a principle of Fiqh المعروف كالمشروط: **“something that is customary will be treated like a stipulated condition”³²¹**

³²¹ Durrul Mukhtaar with Shaami Vol.2 Pg.175; Qawaaidul Fiqh Pg.125

Book of Imaan and Aqaa'id

In some places a table and chair is put and the person who gives some money his name and the amount he has given will be recorded so that it is easy for the beneficiary to pay the benefactor on another occasion. Doing so in this way will be considered as a debt on the beneficiary. The rule of debts is that it should be paid promptly. And if a person has the means to pay but still delays then it will be considered as tyranny.

Rasulullaah ﷺ is reported to have said:

مطل الغني ظلم

“The rich who delay the payment of a debt are committing tyranny.”³²²

When the person to whom the money was given to passes away then there is hope that his children will pay the amount. If the children do not pay off the debt then the deceased remains indebted.

Allaah ﷻ mentions in the Quraan:

وَمَا آتَيْتُم مِّن رَّبًّا لِّرَبُّو فِي أَمْوَالِ النَّاسِ فَلَا يَرْتَوِ عِنْدَ اللَّهِ

“Whatever interest (any sum of usury) you pay to increase people’s wealth does not increase in Allaah’s sight (because interest destroys the blessings of one’s wealth even though the wealth seems to be increasing physically).”³²³

Allamah Alusi رحمه الله has written that Hadhrat Ibn Abbas رضي الله عنه has said that this verse was revealed regarding those people who give something to their relatives and friends expecting something more in return from them. Giving a gift in this manner will not

³²² Abu Dawood

³²³ Surah Rum; Verse 39

Book of Imaan and Aqaa'id

have any Barakah in it nor does the person deserve to be rewarded.³²⁴

Hadhrat Moulana Muhammad Shafee رحمه الله mentions that in this verse an evil custom has been set right. Many relatives who give something on joyous and wedding occasions have this thought in mind that the other person will also return to me the same amount or even more. This custom has been termed as Riba in the Quraan and has been called a method of Riba.

Allamah Shaami رحمه الله has written that if people are giving something expecting a return then it is necessary to give something back. Furthermore, he says that this custom is the same as a stipulated condition.

It is proven from the above that this amount is a debt. To give and take in this manner is Haraam. However, if a person has the correct intention and does not intend to take anything in return then it will be permissible.

Allaah ﷻ knows best

Putting flowers at the tomb and burning lanterns

53-QUESTION: The tomb of Gheeban Shah Bawa is located near us. There is a banner erected there. Is it a sin to erect a banner? The people also greet it. The attendant says that it should be removed. A lantern is lit at the head side of the tomb and flowers are also put there. Is this correct?

ANSWER: It is not permissible to erect a flag at a tomb. It is also not permissible to greet it. It is a sin to do so. There is fear that the beliefs of the people will get corrupted. Hence, it should be removed. In the time of Rasulullaah ﷺ the tree beneath which

³²⁴ Ruhul Ma'ani

Book of Imaan and Aqaa'id

the Sahabah ﷺ swore allegiance to Rasulullaah ﷺ to fight against the Kufaar, in the time of Hadhrat Umar ﷺ when he found out that people go there to perform Salaah then out of fear for innovation he had it cut.

إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ

“(the Sahabah ﷺ) when they pledged their allegiance to you (O Rasulullaah ﷺ) beneath the tree (at Hudaibiyyah)”³²⁵

قال في إنسان العيون : صارت تلك الشجرة التي وقعت عندها البيعة يقال لها شجرة الرضوان وبلغ عمر بن الخطاب رضي الله عنه في زمان خلافته أن ناساً يصلون عندها فتوعدهم وأمر بما فقطعت خوف ظهور البدعة³²⁶

Hence, the banner should be removed from the tomb. It is not permissible to light a lantern near the tomb. It has been forbidden in the Hadeeth.

لعن رسول الله صلى الله عليه وسلم زائرات القبور والمتخذين عليها المساجد والسرج³²⁷

It is inappropriate to put flowers on the grave³²⁸

The best way is to go to the pious person's grave and recite the Quraan or perform Nafl Salaah then conveys the reward. The deceased will receive more reward in this way.

Allaah ﷻ knows best

³²⁵ Surah Fatah; Verse 18

³²⁶ Ruhul Bayaan

³²⁷ Abu Dawood Vol.2 Pg.461, Book of Funerals; Kifaayatul

Mufti Pg.184

³²⁸ Kifaayatul Mufti Pg.183; Imdaadul Fataawa Vol.5 Pg.339

Book of Imaan and Aqaa'id

17/11/1976

The custom of Rajab

54-QUESTION: One thing that is famous in our circles is that Hadhrat Jafar ﷺ passed away on the 22 Rajab. Hence, to mourn his death Kheer (rice pudding) is prepared in a pot and distributed to the people. Every year in Rajab particular importance is attached to this. What is the ruling?

ANSWER: On the 1st Rajab or on particular nights of this month Salaah is performed in a special way. This is not proven in Shariah.

Similarly, the custom of “preparing food in a pot” has no basis and is against the Shariah. The Kheer that is prepared and distributed on 22 Rajab is attributed to Hadhrat Jafar Saadiq ﷺ and they say that he passed away on 22 Rajab. These are all fabrications.

Hadhrat Jafar ﷺ was born in Ramadhan 80 Hijri. He passed away in 148 Hijri. He did not pass away in Rajab. **However, Hadhrat Muaawiya ﷺ passed away on 22 Rajab. In reality, this custom was celebrated by a group of people out of happiness at the demise of Hadhrat Muaawiya ﷺ and food was also prepared in special pots and distributed to the people.** Our brothers have also adopted this incorrect custom. It is necessary to abstain from it. The Ahlus Sunnah should stay very far away from this custom. They should not be a part of it nor participate in it.

Allaah ﷻ knows best

Saying "Eid Mubarak"

55-QUESTION: The general custom is to say "Eid Mubarak" on the day of Eid after the Eid Salaah. Is it permissible to say it like this?

ANSWER: To say "Eid Mubarak" on the day of Eid, is not substantiated by Shariah. If it is considered necessary to say this then it is Makrooh to say it and a sinful act. On the occasion of Eid the following should be said:

تقبل الله منا ومنكم³²⁹

Allaah ﷻ knows best

Convening a gathering of Durood Shareef in the Masjid

56-QUESTION: Hadhrat Moulana Ashraf Ali Thanvi رحمه الله has gathered forty Durood Shareef in his book "Zaadus Saeed". One person recites this in the Masjid and the other people listen and say Ameen in their hearts. What is the ruling of Shariah to do Zikr in this manner?

ANSWER: If the Durood Shareef is recited in such a manner that it does not disturb those who are performing Salaah or reciting the Quraan etc. in the Masjid then it will be permissible because this a form of teaching and propagating. In a short period of time the people gain a lot of benefit by adopting this method.

Allaah ﷻ knows best

³²⁹ Halabi Kabeer

Performing Nafil Salaah in a specific way on the occasions of Shab-e Mi'raj, Shab-e-Bara'at, Shab-e Qadr and the day of Aashura

57-QUESTION: On special occasions such as Shab-e Mi'raj, Shab-e-Bara'at, Shab-e Qadr and the day of Aashura we are told to perform Salaah in a specific way. Some Ulama say that to perform Salaah in a specific way has no basis in the Shariah. It will be better to perform Qadha Umri (missed Salaah of the past). What is the reality?

ANSWER: Always try to perform the Isha and Fajr Salah with congregation. Rasulullaah ﷺ has said that a person who performs his Isha and Fajr Salaah with congregation will get the reward of an entire night spent in worship. **There is no proof in the Shariah to perform Salaah in a specific way on special nights.** Generally it should be performed in the way as a Nafil Salaah is performed. If a person has Qadha (missed Salaah of the past) Salaah left to pray then he should perform them.

وما روي من الصلوات في هذه الأوقات يصلى فرادى غير التراويح³³⁰

Allaah ﷻ knows best

22/11/2000

Gathering at the Masjid on the day of Aashura to engage in Nafil Salaah etc.

58-QUESTION: In our Masjid, from a very long time, on the morning of Aashura people engage in Nafil Salaah for two hours and invocations are read from the books of the pious elders.

³³⁰ Durrul Mukhtaar with Shaami Vol.1 Pg.642

Book of Imaan and Aqaa'id

Many people participate in this. Is it correct to read like this? This has remained the practice for approximately 150 years. We have been asked to show proof for this but we do not have any proof. Till today nobody has asked us to provide evidence. Is it permissible to punctually gather for Dua and Nawaafil in this way?

ANSWER: It is correct to engage in Nafil Salaah and recite the Quraan without specifying a day and date for it. However, to specify the day of Aashura for recitation and to gather in the Masjid to recite is the same as innovating a new practice in Deen from your own side.

Nawaafil and Dua are such acts of worship which should be done at home. The blessed practice of Rasulullaah ﷺ was to perform his Nawaafil and Sunnah Salaah at home. Rasulullaah ﷺ said: لا تجعلوا بيوتكم قبورا **“Do not make your homes into a grave”** By saying this Rasulullaah ﷺ taught his Ummah.

It is written in the question that this has been a custom since 150 years. From this it is proven that before this period the custom was not present. This custom was innovated later on. Therefore, the method of worship that has been mentioned in the question is not correct. People should abstain from it.

Rasulullaah ﷺ has said: ³³¹ من عمل عملا ليس عليه أمرنا فهو رد **and** من أحدث في أمرنا هذا ما ليس منه فهو رد ³³²

Allaah ﷻ knows best

³³¹ Bukhari Vol.1 Pg.287

³³² Bukhari Vol.1 Pg.371

Book of Imaan and Aqaa'id

Distributing milk and drink etc. from the 1st till the 10th of Muharram

59-QUESTION: From the 1st till the 10th of Muharram some Muslims distribute milk or drink every evening in the name of Imam Hasan ؑ and Imam Hussain ؑ. Is this permissible? What is the ruling of the pristine Shariah regarding this?

ANSWER: In the enquired scenario, the custom of distributing milk and drink etc. from the 1st till the 10th of Muharram is against the Shariah. Mufti Azeerur Rahman ؒ has mentioned that to spend money for incorrect customs is considered as wastage which is Haraam.³³³

Moulana Rashid Ahmad Gangohi ؒ writes to spend specifically on these days thinking it to be more rewarding is Bidah. Likewise, to specify a certain day to feed people is baseless.³³⁴

Shaikh Abdul Qadir ؒ mentions that if it was permissible to mourn on the day of Aashura then the Sahabah ؓ and the Tabi'een would have done so and they would have kept this practice alive. This is because they more deserved to adopt this practice but since they did not do it, it is against the Shariah to do so.³³⁵

Therefore, to keep a stall for supplying drink etc. on the occasion of Muharram is against the Shariah. This is the way of the Rawafidh. It is necessary to stop this practice because of the resemblance with them.

Allaah ﷻ knows best

³³³ Rusumaat of Muharramul Haraam Pg.13

³³⁴ Rusumaat of Muharramul Haraam Pg.14

³³⁵ Gunyatut-Taalibeen Pg.459

Recital of Mawlood Shareef at a Meelaad celebration

60-QUESTION: On the 12th Rabeeul Awwal the Meelad is celebrated. On the 1st till the 12th women gather and recite Mawlood Shareef loudly. Their voice reaches the entire locality. What is the ruling of the Pristine Shariah regarding this?

ANSWER: It is of paramount importance to make people aware of the Seerah of Rasulullaah ﷺ, all of his ways i.e. getting up, sitting, moving about, sleeping, awaking, and living. It is also necessary to make them aware of his noble practices and the correct ways. Similarly, to explain the Seerah in a gathering is an excellent form of worship and the spirit of Imaan.

However, the custom that is celebrated in the name of Meelaadun-Nabi and the extravagance of lights, and the gatherings that are held in the name of Mawlood has no basis. There is no proof of this in the Shariah.

In the seventh century Hijri a famous pious person by the name of Allamah Ibnul Haaj رحمه الله has written that Rabeeul Awwal and Mawlood are from those innovations that people have initiated on their own, and the people hold the belief to uphold these is the best form of worship.³³⁶

If holding gatherings of Mawlood and lighting lanterns was a means of acquiring blessings then surely Rasulullaah ﷺ would have informed us. The Sahabah رضي الله عنهم would have also convened many gatherings and lit lanterns. However, Rasulullaah ﷺ did not do this and he neither commanded to do so. None of the

³³⁶ Jawaahirul Fiqh Vol.1 Pg.207

Sahabah رضي الله عنهم or Tabieen did this. The Aimmah Mujtahideen also did not do this. **Gatherings not being convened and lanterns not being lit in the Khairul Quroon era is proof that to do these things in the mentioned days are not acts of virtue.** Hence, to consider this practice an act of reward is a Bidah and a sin.

The gatherings for Meelad only began in 604 Hijri which is six hundred years after the demise of Rasulullaah ﷺ. Until then even the thought of it did not cross anyone's mind. It is proven from this, that this custom began in the later times.

It is a grave sin for women to gather and recite Mawlood Shareef loudly. If the voices are heard by Non-Mahram then this is also a form of Zina. In the Quraan Allaah ﷻ has taught the wives of Rasulullaah ﷺ the manner in which to speak in times of necessity:

يَا نِسَاءَ النَّبِيِّ لَسْتُنَّ كَأَحَدٍ مِنَ النِّسَاءِ إِنِ اتَّقَيْتُنَّ فَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ وَقُلْنَ قَوْلًا مَعْرُوفًا

“O wives of the Nabi ﷺ! You are not like any other women if you have Taqwa (because it is by virtue of Taqwa that people enjoy a higher status than others). (When it is necessary to speak to non-Mahram males, then) Do not speak in lowered tones (with a sweet voice) lest he in whose heart is a disease (weak Imaan, lust) should be enticed (moved with desire). And speak in a befitting manner (while your speech should be direct and to-the-point so that no desire is aroused in the person, you should not say things that may be hurtful).”³³⁷

³³⁷ Surah Ahzaab; Verse 32

Book of Imaan and Aqaa'id

When Allaah ﷻ has given a command to take extreme caution in speech, then how will it be permissible to gather together and recite Mawlood Shareef loudly. **According to the preferred view even the voice of a woman is Satr (has to be concealed). Likewise, if a woman recites Qiraat loudly in Salaah, her Salaah will break.**³³⁸

The Mawlood is recited in the same way that a song is sung. **Rasulullaah ﷺ has cursed the one who sings and the one in whose house there are songs.**³³⁹

Convening a Mawlood gathering ruins the good deeds of a person. A person will be sinful. Hence, it should be stopped. Durood Shareef should be recited. This will bring blessings in sustenance.

Allaah ﷻ knows best

Offering of Ghauthul A'zam on 11th Rabiuth Thaani

61-QUESTION: On 11th Rabiuth Thaani there is an Offering of Ghauthul A'zam. Food is prepared and the people are fed. Is it correct to prepare food and feed people in this manner?

ANSWER: Ghauthul A'zam Hadhrat Shaikh Abdul Qadir Jilani ؒ was a great saint. To love and revere him is a sign of Imaan. To show disrespect and contempt is a proof of deviation. Allaah ﷻ says (in a Hadeeth Qudsi): من عادى لي وليا فقد آذنته بالحرب

³³⁸ Durrul Mukhtaar with Shaami Vol.1 Pg.377

³³⁹ Ruhul Ma'ani Vol.6 Pg.463

Book of Imaan and Aqaa'id

“Whoever harbours enmity for any Wali (close friend) of mine then I declare an ultimatum of war”³⁴⁰

To feed people once a year and send the reward for the deceased is not a sign of true love. The Ulama have clearly written that an intention should be made to convey the reward of Salaah, Fasts, Sadaqah, and charity to every Muslim man and women. Like this, everyone will receive the reward and it will not decrease any reward from the person who sends it. This is the belief of the Ahlus Sunnah Wal Jama'ah.³⁴¹

Therefore, every day the reward of Salaah, Nawaafil and Sadaqah should be sent to every Muslim. The meaning of “Niyaaz” (offering) should be to prepare food in the name of Allaah ﷻ and feed the poor then send the reward to Ghauthul A'zam or any other pious servant. **However, according to the Shariah it is incorrect to fix a specific day or month for this.**

If the food is prepared because of a vow then only the poor have a right. It will not be permissible for the rich to eat from it. If the food was prepared in the name of someone besides Allaah ﷻ then it will be Haraam because it is Haraam to take vows in name of someone besides Allaah ﷻ. “Offerings” and vows are also from this category. It is not permissible to carry out acts of worship for anyone besides Allaah ﷻ. Therefore, it is Haraam to feed and partake of such food.³⁴²

Allaah ﷻ knows best

³⁴⁰ Bukhari Vol.2 Pg.963

³⁴¹ Durrul Mukhtaar with Shaami Vol.1 Pg.844

³⁴² Al Bahrur Raiq Vol.2 Pg.289; Durrul Mukhtaar with Shaami Vol.2 Pg.175; Fatawa Azezi Pg.145

Book of Imaan and Aqaa'id

To be particular about holding gatherings in the month of Rabi-ul Awwal

62-QUESTION: Every year in the month of Rabi-ul Awwal the Meelad gathering is held. Islamic Poems are also read out in the gathering. What is the ruling of Shariah?

ANSWER: It is an act of great virtue to make people aware of the Seerah of Rasulullaah ﷺ, to explain his virtues and excellences and make them aware of every Sunnah of Rasulullaah ﷺ. It is an act of great reward.

The success of the Ummah of Rasulullaah ﷺ lies in this that Muslims become aware of the Seerah of Rasulullaah ﷺ and practice on it. To experience happiness on the birth of Rasulullaah ﷺ is a sign of complete Imaan. However, to be particular about holding gatherings and reading poems has not been proven from the Sahabah ﷺ, the Tabi'een or the Tab Tabi'een.

To hold a Meelad gathering in one month of the year does not fulfil the rights of Rasulullaah ﷺ. The favours of Rasulullaah ﷺ that are on the Ummah demand that the Seerah, manners and every Sunnah of Rasulullaah ﷺ should be practised on. Similarly, the reward of all the Quraan recited, Nawaafil and Sadaqah should be conveyed to Rasulullaah ﷺ. This is the way to fulfil the right.

Was Salaam

Allaah ﷻ knows best

Book of Imaan and Aqaa'id

Making congregational Dua before Iftaari in the month of Ramadhan. Remembering death whilst in meditation. Reciting such poetry which revives the remembrance of Death. Making loud Zikr in congregation. Reading Khatme Kwajgan

63-QUESTION: 1. In our Masjid for the past few years congregational Dua is made in the month of Ramadhan before Iftaari. The Moulana Sahib makes the Dua and the followers say Ameen. Is the congregational Dua proven from any Hadeeth or Sunnah? If not, then what is the ruling of the Shariah regarding this?

2. Another act of worship carried out in the month of Ramadhan is that the lights are turned off and while meditating death is remembered. The Imam Sahib loudly recites such poetry which revives the remembrance of Death. This is also done in congregation. Is there any proof for this in the Quraan and Hadeeth?

3. Mashallaah, the work of reformation (Shaikh and disciples) is in vogue amongst us. May Allaah ﷻ give plenty of blessings in this. The point I want to make is that in Ramadhan after the lessons of Quraan and Hadeeth everyone gathers near the pulpit and in the dark they make loud Zikr in congregation.

The question is that did Rasulullaah ﷺ gather the Sahabah ﷺ for this practice or did Rasulullaah ﷺ give a command? What is the ruling of making loud Zikr according to the Hanafis? If there is any Hadeeth or sayings of the Sahabah ﷺ to substantiate this please could you write it.

4. Every Thursday night in the Masjid after Isha Salaah the people gather close to the pulpit and read Khatme Kwajgan with

Book of Imaan and Aqaa'id

the Imam Sahib. After this a congregational Dua is made. Is it correct to do this?

ANSWER: 1. The proper method of making Dua is with humility, humbleness and crying. It should be made secretly in the heart and there is more hope of Dua being accepted in this manner. Such a Dua has more sincerity and is far from ostentation. Hence, Dua should be made silently and this is also the command of Allaah ﷻ. Allaah ﷻ says:

ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً

“Call (pray only to) your Rabb in humility (with sincerity) and in secrecy (without show).”³⁴³

التضرع (زارى كردن) ... أي متضرعين متذللين مخفين الدعاء ليكون أقرب إلى الإجابة لكون الإخفاء دليل الإخلاص والاحتراز عن الرياء³⁴⁴

ادعوا ربكم تضرعاً وخفية فيه الأمر بالإخفاء للدعاء³⁴⁵

If by making Dua loudly the intention is to teach the people then it will be correct to make loud Dua. Once the people have learnt the narrated Dua's then to make loud Dua will Bidat.

إذا دعا بالدعاء المأثور جهراً ومعه القوم أيضاً ليتعلموا الدعاء لا بأس به وإذا تعلموا حينئذ يكون جهر القوم بدعة³⁴⁶

Therefore, it is not correct to constantly make congregational Dua at the time of Iftaar. It will be considered as Bidah. If by chance it so happens on one day that a person is making Dua

³⁴³ Surah A'raaf; Verse 55

³⁴⁴ Tafseer Ruhul Bayaan Vol.3 Pg.177

³⁴⁵ Ahkaamul Quraan Lil Jasaas Vol.3 Pg.33

³⁴⁶ Fataawa Hindiyah Vol.5 Pg.318

Book of Imaan and Aqaa'id

and the others join him later on then then this will not be a problem.

2. As far as meditation and remembering death and the hereafter is concerned, these are very good practices. Rasulullaah ﷺ has said: **“Remember, as much as you can, the one thing which brings an end to all worldly pleasures and joy”**

However, it is incorrect for the Imam Sahib to recite the poetry which revives the remembrance of Death loudly and it is also incorrect to restrict this practice to the month of Ramadhan.

A question was asked to Hadhrat Mufi Kifayatullaah ﷻ that some people get together in a group and walk around in the locality with banners and lanterns. The purpose of this to propagate and elevate the name of Allaah ﷻ because of which the people are now performing Salaah. Hadhrat wrote in reply to this that to recite poetry in the market place is not a form of propagation. This is work job of those whose nature has been affected by time and to please the Nafs.³⁴⁷

3. Loud Zikr is permissible. This has remained the practice of the Mashaikh and the pious. Therefore, if a Shaikh or a guide gives an instruction for the rectification of the heart and to remove bad thoughts from the heart then it will be permissible. To do loud Zikr in congregation to educate the people will be correct until the heart is reformed. However, it is incorrect to engage in loud Zikr regularly. To adopt a way according to a person's own will without taking into consideration the boundaries of Shariah will be considered as Bidah. It is better to do Silent Zikr.

Mufti Kifayatullaah ﷻ has written that Hadhrat Ibn Masood ؓ had seen in one place that people were gathered and were

³⁴⁷ Kifaayatul Mufti Vol.2 Pg.51

Book of Imaan and Aqaa'id

engaged in the remembrance of Allaah ﷻ viz. praising and glorifying him. He stood there and said that "I am Ibn Masood, that which you are doing has been innovated by you. We (the Sahabah ﷺ) never did this in the time of Rasulullaah ﷺ. Whoever wants to make Zikr should do so in his heart and in his home."³⁴⁸

قال عليه الصلاة والسلام لهم "اذكروا على أنفسكم فإنكم لا تدعون أصم ولا غائباً إنكم تدعون سمياً بصيراً قريباً وإنه لمعكم" أي : بالعلم والإحاطة وفي الحديث استحباب الإخفاء في ذكر الله لكن ذكر شارح "الكشاف" إن هذا بحسب المقام ، والشيخ المرشد قد يأمر المبتدي برفع الصوت لينقلع عن قلبه الخواطر الراسخة فيه³⁴⁹

عن ابن عباس أخبره أن رفع الصوت بالذكر حين ينصرف الناس من المكتوبة كان على عهد النبي صلى الله عليه وسلم. قال ابن عباس كنت أعلم إذا انصرفوا بذلك إذا سمعته عن ابن عباس قال كنا نعرف انقضاء صلاة رسول الله صلى الله عليه وسلم بالتكبير³⁵⁰

In the commentary of this Hadeeth Allamah Nawawi ﷺ has written:

ونقل بن بطال وآخرون أن أصحاب المذاهب المتبوعة وغيرهم متفقون على عدم استحباب رفع الصوت بالذكر والتكبير وحمل الشافعي رحمه الله تعالى هذا الحديث على أنه جهر وقتاً يسيراً حتى يعلمهم صفة الذكر لا أنهم جهروا دائماً³⁵¹

We learn from the Hadeeth and the sayings of the Mufasireen and Fuqaha that a Shaikh and a guide can instruct his newly initiated Mureed to do loud Zikr for a period of time. However, after reformation silent Zikr is preferable and better because it is free from ostentation and Riya.

Rasulullaah's ﷺ instruction to the Sahabah ﷺ to recite the Takbeer loud after Salaah was for the same reason and only for a specific period of time because of which Hadhrat Ibn Masood

³⁴⁸ Kifaayatul Mufti Vol.2 Pg.50

³⁴⁹ Ruhul Bayaan Vol.3 Pg.177

³⁵⁰ Muslim Vol.2 Pg.217

³⁵¹ Nawawi Ala Muslim Vol.1 Pg.217

Book of Imaan and Aqaa'id

ﷺ would know that Salaah has been completed (he was still a young boy who stand in the final row)

4. If Khatme Kwajgan is read due to a necessity then it will be correct to do so. This has been the practice of the pious people. Hadhrat Mia Asgar Hussain ﷺ who is a Shaykhul Hadith of Darul Uloom Deoband has also written an article regarding this.

Allaah ﷻ knows best
8/2/1999

A new method of asking for rain and its ruling

64-QUESTION: For many years we have a custom that takes place in the monsoon season. If it does not rain then the small children gather together after Isha Salaah and walk around the locality asking for rain. These are the words they say: "Oh Lord, show your kindness, give a command to the rain etc" there is also more to this. Is this method against the Shariah? Is this method against the Sunnah?

ANSWER: If it does not rain then the Masnoon method on these occasions is that people should adopt humility. They should wear simple clothing and while keeping their gazes down go the outskirts of the town and make Dua to Allaah ﷻ to shower his mercy. Before leaving their homes they should also give some Sadaqah. They should take with them animals, the old people and the young because Allaah's ﷻ mercy will descend because of their weakness.

Rasulullaah ﷺ has said: "You are given sustenance because of the weak amongst you." Hadhrat Nuh ﷺ would command his people to repent and seek forgiveness. He would say:

فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا . يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا

“I said to them, ‘Seek forgiveness from your Rabb (*for your kufr by accepting Imaan*). Indeed He is Most Forgiving. (*If you do this,*) He will send (*much-needed*) rain to you in torrents...”³⁵²

Therefore, the method of asking for rain that is practiced in your area is against the Shariah. This is not correct method to ask for rain. It is not permissible to participate in this.

الاستسقاء وله استغفار لقوله تعالى " فقلت استغفروا ربكم إنه كان غفارا يرسل السماء عليكم مدرارا " ويستحب الخروج له ثلاثة أيام متتابعات ... ويخرجون مشاة في ثياب خلقة غسيلة ... متذللين متواضعين خاشعين لله تعالى ناكسين رؤوسهم مقدمين الصدقة كل يوم قبل خروجهم ... ويستحب إخراج الدواب بأولادها ... وخروج الشيوخ الكبار والأطفال لأن نزول الرحمة بهم قال صلى الله عليه وسلم هل ترزقون وتنصرون إلا بضعفائكم رواه البخاري³⁵³

Allaah ﷻ knows best

30 Muharram 1414

³⁵² Surah Nuh, Verse 10/11; Umdatur Ri'ayah Pg.176; Maraqqil Falaah Pg.300

³⁵³ Maraqqil Falaah Ala Tahtawi

THE CHAPTER OF IMAAN- MISCELLANEOUS

The summary of a published article “A real story”

65-QUESTION: Nowadays an article is being distributed in which there is picture of the graveyard of Madina Munawarah and a snake is twined around a buried person. It is written that the snake bit the person for one hour. Even the journalists went there. Is this correct? How is it to distribute this article?

ANSWER: The article that is being distributed nowadays in which there is a picture of a snake twined around a buried person in Madina Munawarah and it bit the person for about one hour, and even the journalists made their way there is an incident very far from reality. It is not correct for any believer to believe in things until he does not have full evidence of it. It is not appropriate to concoct a decision from your own side.

There are approximately twenty thousand Sahabah ﷺ buried in Jannatul Baqi. Hadhrat Uthman ﷺ is also buried in Jannatul Baqi and many pious people have been buried there such as Hadhrat Shaykhul Hadeeth Moulana Muhammad Zakariyya ﷺ and his spiritual guide Hadhrat Moulana Khalil Ahmad Saharanpuri ﷺ.

Rasulullaah ﷺ has said: If a person passes away and he is buried in Makkah or Madina then I will intercede for him but on the condition that has Imaan. Such a person will be resurrected immune from punishment on the day of Qiyaamah.

Rasulullaah ﷺ has given glad tidings for those who are buried in Baqi. Hence, without proof this is not a reliable article. Together with this there is an annexure of Shaikh Ahmad in Hindi. This is also not reliable. To make copies of this paper and to distribute it is committing a sin rather than acquiring reward

Book of Imaan and Aqaa'id

because of disseminating falsehood. Rasulullaah ﷺ has said: **“It is enough for a man to prove himself a liar when he goes on narrating whatever he hears”**

كفى بالمرء كذباً أن يحدث بكل ما سمع³⁵⁴

عن جابر بن سمرة قال سمعت رسول الله صلى الله عليه وسلم يقول إن بين يدي الساعة كذابين قال جابر فاحذروهم

“Before the day of Qiyaamah there will be liars that are born i.e. they will fabricate lies so beware of them”³⁵⁵

Allaah ﷻ knows best

27 Jumaadath Thani 1420

The summary of a printed article regarding dreams

66-QUESTION: For a few days now people are involved in a discussion that Rasulullaah ﷺ appeared in the dream of a 17 or 18 year old young man and informed of some invocations. These pamphlets are now being distributed among the people. Is this incident true? How is it to distribute such pamphlets?

ANSWER: Many people have asked questions regarding the situation mentioned in the Question. Rasulullaah ﷺ has said that he who saw me in a dream has in fact saw me (his dream will be considered as true), for Shaytaan cannot imitate my shape in anybody's dream.³⁵⁶

³⁵⁴ Abu Dawood Pg.681

³⁵⁵ Muslim Vol.2 Pg.396

³⁵⁶ Bukhari Vol.4 Pg.103

Book of Imaan and Aqaa'id

عن أبي هريرة قال قال رسول الله صلى الله عليه وسلم من رأى في المنام فقد رأى فإن الشيطان لا يتمثل بي³⁵⁷

In summary, Allaah ﷻ did not give Shaytaan the ability to imitate the form of Rasulullaah ﷺ because of which he would be able to deceive people. Hence, Shaytaan cannot imitate Rasulullaah's ﷺ shape.

To see Rasulullaah ﷺ is a great bounty and a valuable treasure. It is a gift from Allaah ﷻ to see Rasulullaah ﷺ. The lives of thousands came to an end in this desire. The Ulama have unanimity that if a person recites a lot of Durood and adheres to the Sunnah and has true love for Rasulullaah ﷺ, he will have the good fortune of seeing Rasulullaah ﷺ. However, this is not a requirement.

Rasulullaah ﷺ said that whoever lies upon me intentionally then let him take his seat in the hell fire.³⁵⁸

Rasulullaah ﷺ has mentioned regarding dreams that to narrate false dreams is a big lie. It has been narrated from Hadhrat Abdullaah Bin Umar ؓ that Rasulullaah ﷺ said the biggest lie is to narrate false dreams. Despite this clear Hadeeth very unfortunate is that person who does not stop such actions and makes himself the fuel of Jahannam.³⁵⁹

Hadhrat Ibrahim Kirmani ؒ mentions that it is necessary for the one who sees a dream to be an honest and truthful person. Halaal earning and honesty plays a great role for a dream to be true. Rasulullaah ﷺ said that whoever lies upon me and attributes it

³⁵⁷ Muslim Vol.2 Pg.242

³⁵⁸ Bukhari Pg.21

³⁵⁹ Seeratun- Nabi ﷺ, the period after his demise Vol.5 Pg.38

Book of Imaan and Aqaa'id

to me is a liar. And whoever narrates these lies to the people is also a liar.³⁶⁰

Despite the fact that the Muhaditheen had the treasures of Hadeeth by them, it took years to compile books on Hadeeth. They took extreme precaution in writing and gathering Hadeeth. It took sixteen years to compile Bukhari Shareef. Imam Muslim رحمه الله when he was compiling Muslim Shareef he didn't narrate those Hadeeth which he knew but rather he mentioned those Hadeeth on which the great Muhaditheen of his time had unanimity on the authenticity of them.

The principle of the Shariah is that two witnesses should give testimony in front of judge. In this era of trials and tribulations the verdict of Shahibain (Imam Abu Yusuf رحمه الله and Imam Muhammad رحمه الله) will be applied i.e. the two witnesses should adhere to the Shariah inwardly and outwardly and an inquiry should be made to see whether they meet the requirements for their testimony to be accepted.

قال أبو يوسف ومحمد رحمهما الله لا بد أن يسأل عنهم في السر والعلانية في سائر الحقوق ...
³⁶¹ والفتوى على قولهما في هذا الزمان

If the matter is regarding Rasulullaah ﷺ then it will not be permissible in terms of the world and in Deen to believe it until an inquire is not made regarding the person who claims to have seen Rasulullaah ﷺ. The dreams that are made the topic for discussion nowadays have many aspects that are not befitting of the personality of Rasulullaah ﷺ and Hadhrat Aisha رضي الله عنها. Is this not a plot?

³⁶⁰ Mishkat

³⁶¹ Hidayah Vol.3 Pg.140

Book of Imaan and Aqaa'id

Every Muslim should have true love for Rasulullaah ﷺ and should obey his commands.

Authenticated and signed by:

(Moulana) Rashid Ahmad Ajmeri رحمه الله (Shaykhul Hadeeth Madrasah Ashrafia, Rander)

(Moulana) Habeebur Rahman Yusuf Palanpuri (Teacher of Hadeeth and Fiqh, Madrasah Ashrafia, Rander)

Allaah ﷻ knows best

An important summary regarding an article named "Shaikh Ahmad"

67-QUESTION: Every so often there is an article distributed to the people which is titled Shaikh Ahmad. It is written in the article that Rasulullaah ﷺ has given glad tidings to Shaikh Ahmad in his dream that Qiyaamah is close so encourage people to do good deeds. Whoever conveys this to others, I shall guarantee Jannat for him. If a poor person distributes it Allaah ﷻ will make him rich. Whoever does not disseminate it will be deprived of the mercy of Allaah ﷻ. In Mumbai one person distributed thirty articles so he profited twenty thousand. Is this correct? What is the ruling of Shariah to take this to be true and to practice on it?

ANSWER: Our senior and illustrious Ulama have answered this question many times. Despite making an inquiry we could not find out the reality that who is Shaikh Ahmad and who was the person that benefitted by publishing this article and who was the person who suffered loss by not distributing it. Hence, these are fabrications.

Book of Imaan and Aqaa'id

If Rasulullaah ﷺ did not say this but someone attributed it to him which is tantamount to accusing Rasulullaah ﷺ. Rasulullaah ﷺ has mentioned that whoever lies upon me intentionally then let him take his seat in the hell fire.³⁶²

Rasulullaah ﷺ said that for those of you who live after will see great disagreement. I enjoin you to follow my Sunnah and that of the rightly guided Caliphs. Hold to it and stick fast to it.

Nevertheless, some of the signs of Qiyaamah will undoubtedly appear. However, there are some signs that have not appeared yet. In close proximity to Qiyaamah they will appear in sequence.

Signs of Qiyaamah

1. Smoke will appear from the sky because of which the people with Imaan will be injured and it will surround others from all sides.
2. Dajjal will emerge
3. The coming of Hadhrat Mahdi. The sign which will prove that he is true is that a voice will be heard from the heavens that he is Hadhrat Mahdi, listen to him and obey.
4. The return of Hadhrat Isa ﷺ from the heavens.
5. Ya'jooj and Ma'jooj will break the wall that Alexander built and spread throughout the world. They will eventually die and Hadhrat Isa ﷺ will also pass away and be buried in the Raudah of Rasulullaah ﷺ.
6. The rising of the sun from the west.
7. A strange creature will come out from the mountains of Makkah. It will be sixty yards long. It will make a mark on the forehead of the Muslims with a stick because of which their foreheads will shine like stars. They

³⁶² Abu Dawood Pg.54

Book of Imaan and Aqaa'id

will also make a mark on the foreheads of the rest due to which their foreheads will become gloomy. Like this, there will be a difference between a Muslim and Non-Muslim.³⁶³

Hence, the published article of Shaikh Ahmad is not authentic. Articles with such slanderous information should not be published because instead of reward one will be sinful. Those that publish it, assist and distribute will all be sinful.

Rasulullaah ﷺ said: **“It is enough for a man to prove himself a liar when he goes on narrating whatever he hears”**

عن أبي هريرة أن النبي صلى الله عليه وسلم قال كفى بالمرء إثماً أن يحدث بكل ما سمع³⁶⁴

Rasulullaah ﷺ prophesied regarding such liars. Rasulullaah ﷺ said that in proximity close to Qiyaamah liars will be born who will fabricate lies. Hence, stay away from them.

عن جابر بن سمرة قال سمعت رسول الله صلى الله عليه وسلم يقول إن بين يدي الساعة كذابين قال جابر فاحذروهم³⁶⁵

Therefore, it is not permissible to believe in everything that a person hears and convey to others without making inquiry. It is a sin.

Allaah ﷻ knows best

³⁶³ Muslim Vol.2 Pg.393; Mirkaatul Mafaateeh Vol.5 Pg.187; Ma'ariful Quraan Vol.6 Pg.65

³⁶⁴ Abu Dawood Pg.681

³⁶⁵ Muslim Vol.2 Pg.396; Mirkaatul Mifaateeh Vol.5 Pg.171

The deceased receives the reward that is conveyed

68-QUESTION: I am sending a copy of a newspaper in which it says that there is no verse of the Quraan which can be presented in proof Esaal-e-Thawaab. However, there are verses of the Quraan in which the principles of punishment and reward are mentioned. In this verse Esaal-e-Thawaab is rejected:

لَيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَى

“Man shall have only that (*rewards or punishment*) for (*those actions*) which he strives (*to carry out*)”³⁶⁶

It is apparent from this verse that if a person does not make an intention for any action, rather it is carried out by someone else, the reward will not be conveyed to the deceased. It is proven from this that there is no such thing as Esaal-e-Thawaab. Hence, we request you to provide a summary of this matter.

ANSWER: The copy of newspaper in which a verse of the Quraan has been presented to deny Esaal-e-Thawaab, the summary of this is that it is the belief of the Ahlus Sunnah Wal Jama'ah that a person can convey the reward of his actions to another person. If he conveys the reward of Salaah, Fasts, Sadaqah, Quraan recitation and Zikr etc. to the deceased they will receive the reward. The deceased take benefit from it.

Imam Zayla'ee رحمته الله has written that Hadhrat Anas رضي الله عنه asked Rasulullaah ﷺ that we carry out good actions on behalf of our deceased. We perform Hajj and make Dua. Does the deceased receive the reward? Rasulullaah ﷺ replied that yes, surely they receive the reward and are delighted. Just like one of you receives a gift and becomes happy.

³⁶⁶ Surah Najm; Verse 39

It is reported from Hadhrat Ali رضي الله عنه that Rasulullaah ﷺ said that whoever goes to the graveyard and recites **قُلْ هُوَ اللَّهُ أَحَدٌ** eleven times and conveys the reward to the deceased, the reciter will get the reward equal to the deceased buried in the graveyard.³⁶⁷

It is mentioned in a Hadeeth that Rasulullaah ﷺ sacrificed two sheep. One for himself and one on behalf of his Ummah. After the sacrifice, he included his Ummah in the reward. This Hadeeth has been narrated from many Sahabah رضي الله عنهم. The status of this Hadeeth is Mashoor.

عن جابر بن عبد الله قال شهدت مع رسول الله صلى الله عليه وسلم الأضحى في المصلى فلما قضى خطبته نزل من منبره وأتى بكبش فذبحه رسول الله صلى الله عليه وسلم بيده وقال بسم الله والله أكبر هذا عني وعن من لم يضح من أمتي³⁶⁸

يحمل الحديث على الاشتراك في الثواب والأجر بحيث لا ينقضي به اجر المضحى. قيل هو الأوجه في تفسير الحديث عند الكل³⁶⁹

صح عنه صلى الله عليه وسلم أنه ضحى بكبشين أملحين أحدهما عنه والآخر عن أمته فقد روي هذا عن عدة من الصحابة وانتشر فخرجه ؛ فلا يبعد أن يكون مشهورا يجوز تقييد الكتاب به³⁷⁰

It is mentioned in the Hadeeth that when a person passes away his deeds terminate except for three things for which he will receive the reward for even after he passes away. One of which are pious children who pray for their parents. The Ulama have written under the commentary of this Hadeeth that whether the pious children make Dua or not, the parents will still receive the

³⁶⁷ Sunan Dar Qutni; Tahtawi Ala Maraql Falaah Pg.341/342; Durrul Mukhtaar with Shaami Pg.325

³⁶⁸ Abu Dawood Pg.388

³⁶⁹ Hashiya Abu Dawood Pg.388

³⁷⁰ Durrul Mukhtaar with Shaami Vol.2 Pg.325, Gifting reward of actions to others

Book of Imaan and Aqaa'id

reward because it was because of the parents that the children became pious

حتى قيل للوالد ثواب من عمل الولد الصالح سواء دعا لأبيه أم لا كما أن من غرس شجرة يجعل للغارس ثواباً بأكل ثمرتها سواء دعا له الأكل أم لا... وجعل الولد من العمل لأنه السبب في وجوده³⁷¹

A Sahabi by the name of Hadhrat Uthman Ibn Mazoon ؓ passed away. He used to reside at the house of Hadhrat A'laam ؓ. He saw a dream that there was a flowing stream. Rasulullaah ؓ said this is his deeds. He would receive the reward of the actions of his son which was represented as a flowing stream in the dream.

باب رؤيا النساء... أن أم العلاء امرأة من الأنصار... فتمت فرأيت لعثمان بن مظعون رضي الله تعالى عنه عينا تجري فأخبرت رسول الله صلى الله عليه وسلم فقال ذلك عمله³⁷²
كان عثمان من الأغنياء فلا يبعد أن يكون له صدقة استمرت بعد موته وقد كان له ولد صالح أيضا وهو السائب³⁷³

It is mentioned in Dar Qutni that one person informed Rasulullaah ؓ that he was obedient to his parents during their lifetime. After their demise how can he do goodness for them? Rasulullaah ؓ said that whatever deeds you do such as performing Nafil Salaah, also perform on their behalf and also keep Nafil fasts on their behalf.³⁷⁴

The meaning of this is that also convey the reward of the Nafil acts of worship to the deceased. It is proven from the above Hadeeth that it is permissible to send the reward of Dua, Istighfaar, Sadaqah, Nafil Salaah, Nafil fasts and Quraan

³⁷¹ Mirkaatul Mafaateeh Vol.1 Pg.221

³⁷² Bukhari Vol.2 Pg.1037

³⁷³ Qastalaani Vol.10 Pg.113; Umdatul Qaari Vol.24 Pg.156

³⁷⁴ Dar Qutni Vol.2 Pg.325

Book of Imaan and Aqaa'id

recitation to the deceased. The deceased receives the reward and are delighted. The deceased await for their relatives to send them reward.

However, to gather people for a feast and to prepare food and feed the relatives and the rich, to do Teeja (the offerings made on the third day after death) and Chaaleeswa (getting together on fortieth day after the death of a person) and convey reward the customary way are all practices that are against the Shariah. The deceased does not receive the reward of such customs.

وفي البرازية : ويكره اتخاذ الطعام في اليوم الأول والثالث وبعد الأسبوع واتخاذ الدعوة لقراءة القرآن وجمع الصلحاء والقراء للختم أو لقراءة سورة الأنعام أو الإخلاص . والحاصل أن اتخاذ الطعام عند قراءة القرآن لأجل الأكل يكره³⁷⁵

A person should recite the Quraan on his own then convey the reward to deceased. A person can also go the graveyard to convey the reward. It is better to do so because of which the punishment will be reduced and the person who sends the reward will also get the reward equivalent to the deceased buried in the graveyard.

ولا بأس بقراءة القرآن عند القبور وربما تكون أفضل من غيره ويجوز أن يخفف الله عن أهل القبور شيئاً من عذاب القبر أو يقطععه عند دعاء القاريء وتلاوته وفيه ورد آثار من دخل المقابر فقرأ سورة يس خفف الله عنهم يومئذ وكان له بعدد من فيها حسنات³⁷⁶

The Fuqaha ؓ mention that a person should send the reward of Nafil Salaah, Fasts, Sadaqah, Quraan recitation, Hajj and Umrah to others. Rather, it is preferable to make an intention for all men and women. All the deceased will receive the reward and it will not decrease any reward from the person who sent it.³⁷⁷

³⁷⁵ Durrul Mukhtaar with Shaami Vol.1 Pg.842

³⁷⁶ Al Bahrur Ra'iq Vol.2 Pg.195/196

³⁷⁷ Durrul Mukhtaar with Shaami Vol.1 Pg.844 and Vol.2 Pg.324

Book of Imaan and Aqaa'id

The intention should be made in the following manner: "O Allaah ﷻ, whatever I have recited please convey the reward to a certain deceased in specific and to all the believing men in general."³⁷⁸

يقول : اللهم أوصل ثواب ما قرأناه إلى فلان أو إليهم الأفضل لمن يتصدق نفلا أن ينوي لجميع المؤمنين والمؤمنات لأنها تصل إليهم ولا ينق من أجره شيء... وفي البحر : من صام أو صلى أو تصدق وجعل ثوابه لغيره من الأموات والأحياء جاز ، ويصل ثوابها إليهم عند أهل السنة والجماعة كذا في البدائع ، ثم قال : وبهذا علم أنه لا فرق بين أن يكون المجعول له ميتا أو حيا

379

It is not permissible to cite proof the following verse of the Quraan.

لَيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَى

"Man shall have only that (*rewards or punishment*) for (*those actions*) which he strives (*to carry out*)"³⁸⁰

Many answers have been given to this:

1. This was the initial ruling which was abrogated by Allaah ﷻ
2. This command was for the previous nations. It is not for the Ummah of Rasulullaah ﷺ.
3. This command is for the non-Muslims because they are given the reward of their good deeds in the world. They will not receive it in the hereafter.
4. Whatever deed a person carries out surely he will receive the reward but this verse does not negate that the deceased will not receive the reward conveyed to them.
5. This verse is regarding sins. The person who commits a sin will be sinful, not anyone else.

³⁷⁸ Durrul Mukhtaar with Shaami Vol.1 Pg.844

³⁷⁹ Durrul Mukhtaar with Shaami Vol.1 Pg.844 and Vol.2

Pg.324

³⁸⁰ Surah Najm; Verse 39

Book of Imaan and Aqaa'id

Hence, to take this verse to mean the reward not being received by the deceased is incorrect.³⁸¹

Allaah ﷻ knows best

17/10/1998

The different types of minor and major sins

69-QUESTION: What is the definition of minor and major sins? Which sins are major and which sins are minor?

ANSWER: Major sins are those bad actions regarding which severe warnings of punishment in Jahannam have been mentioned in the Quraan and Hadeeth or it is an action which is termed an act of Kufr.

Hadhrat Abdullaah Bin Masood ؓ has said that the major sins are about seventy. Hadhrat Saeed Bin Zubair ؓ has enumerated approximately seven hundred.³⁸²

The major sins are as follows:

To ascribe partners to Allaah ﷻ, to perpetually commit minor sins, to despair of the mercy of Allaah ﷻ, to give a false testimony, to level an accusation, to deliberately take a false oath, to take interest, to usurp the wealth of an orphan, to imbibe liquor, to do black magic, to fornicate, to disobey parents, to hurt the parents in any way. It is for this reason that under the

³⁸¹ Tafseer Qurtubi Vol.17 Pg.114; Ruhul Bayan Vol.9 Pg.247;

Maraaqil Falaah Pg.341; Durrul Mukhtaar with Shaami Vol.2

Pg.325

³⁸² Al Qawlul Jameel Pg.36

Book of Imaan and Aqaa'id

commentary of وبألوالدین إحصانا it has been mentioned that three things have to be taken into consideration while maintaining a good relationship with parents:

1. Do not harm your parents whether it be verbally or physically.
2. To serve them physically and monetarily.
3. Whenever they call for you, you should present yourself to be of service to them.

Also, not fasting in the month of Ramadhan without a valid reason, to break ties with relatives, deliberately missing Salaah, not giving Zakaah, forgetting the Quraan, accepting a bribe, causing harm to a Muslim unjustly, stopping a women from going to her husband's home without a valid reason in Shariah, backbiting, killing children (from the fourth month the soul enters the womb, hence, abortion after four months is considered as Murder)³⁸³

If a person sincerely repents then the major sins are forgiven. Or Allaah ﷻ can forgive him by his grace.³⁸⁴

Three conditions for Taubah to be accepted:

To leave out the sin, to regret having committed the sin and to make firm intention not to commit the sin again in future.

Hadhrat Muaaz Bin Jabal ؓ mentions that I asked Rasulullaah ﷺ that what is sincere repentance? Rasulullaah ﷺ replied that to have remorse for the past sins and seek forgiveness from

³⁸³ Ma'ariful Quraan Vol.8 Pg.682

³⁸⁴ Mirkaatul Mafaateeh Vol.1 Pg.384

Book of Imaan and Aqaa'id

Allaah ﷻ and make a firm intention not to repeat it in the future.³⁸⁵

Allaah ﷻ knows best

Waseelah in Dua

70-QUESTION: It is written in a certain book that according to Imam Abu Hanifa ؓ it is not permissible to make a Waseelah in Dua. Is it impermissible to make Waseelah in Dua?

ANSWER: Those things that are a means to acquire the pleasure of Allaah ﷻ and gain his closeness is called Waseelah.³⁸⁶

To take the Waseelah of the pious servants and the friends of Allaah ﷻ is permissible. To help restore the eyesight of a blind person Rasulullaah ﷺ told him to make Dua with his Waseelah. The Dua Rasulullaah ﷺ taught him was:

اللهم إني أسألك وأتوجه إليك بنبيك محمد صلى الله عليه وسلم

“Oh Allaah, I ask from you through the Waseelah of Rasulullaah ﷺ”

During the Khilafat of Hadhrat Umar ؓ whenever there was no rain they would make Dua to Allaah ﷻ through the Waseelah of the uncle of Rasulullaah ﷺ Hadhrat Abbas ؓ. They would say: “Oh Allaah ﷻ, previously we would make Dua through the Waseelah of Rasulullaah ﷺ and you would send down the

³⁸⁵ Tafseer Ruhul Ma'ani Vol.9 Pg.113

³⁸⁶ Ma'ariful Quraan Vol.3 Pg.128

³⁸⁷ Miskaat Pg.219

Book of Imaan and Aqaa'id

mercy of rain. Now that he is longer with us we ask you through the Waseelah of the uncle of Rasulullaah ﷺ. Pleases send down rain. Then it would rain.”³⁸⁸

Hafiz Ibn Hajar رحمه الله has written in Fathul Bari that it is permissible to ask through the Waseelah of pious people and the close servants of Allaah ﷻ especially the Waseelah of the Ahl-e Bait, rather it is Mustahab to do so.³⁸⁹

The reason why imam Abu Hanifa رحمه الله, Imam Abu Yusuf رحمه الله and Imam Muhammad رحمه الله prohibited Waseelah, that a person should not understand that by adopting Waseelah he has a right upon Allaah ﷻ and because of this right the Dua should be accepted. To adopt Waseelah while holding this belief will not be permissible.³⁹⁰

If a person directly makes Dua to the pious person that “O Peer Sahib, please fulfil a certain need of mine. It is not permissible to make a Dua like this. For this reason it is also not permissible to take a vow on anyone’s name expect Allaah ﷻ because a vow is also an act of worship. It is not permissible to worship anyone expect Allaah ﷻ. To hold a belief regarding the creation that they fulfil the needs of the servants when they exercise their volition and they can do as they wish are all beliefs that are contrary to the Quraan and is Kufr. Allaah ﷻ says:

قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ

³⁸⁸ Bukhari Vol.1 Pg.137; Mishkat Pg.132

³⁸⁹ Fathul Bari Vol.2 Pg.249

³⁹⁰ Sharh Fiqh Akbar

Book of Imaan and Aqaa'id

“Say (O Muhammad ﷺ), “**I have no power to effect any good, nor any harm to myself, except that (much of good or harm) which Allaah wills.**”³⁹¹

إن ظن أن الميت يتصرف في الأمور دون الله تعالى واعتقاده ذلك كفر³⁹²

Allaah ﷻ knows best

Summary regarding Hadhrat Mu'aawiya رحمه الله and Hadhrat Yazeed

71-QUESTION: One person says that Yazeed will go to Jannat and substantiates his claim with a reference to Bukhari that Rasulullaah ﷺ said the first army of my Ummah will attack the Roman city Constantinople and they will be forgiven. This person says that Yazeed was the first person to do Jihad with the Byzantine Empire. Hence, he has been forgiven and will go to Jannat. Can Yazeed be cursed? What was the reason that Hadhrat Mu'aawiya رحمه الله made his son Yazeed the Khalifah?

ANSWER: We can say regarding those people whom Rasulullaah ﷺ had given glad tidings of Jannat in this world that they will enter into Jannat. Apart from them, we cannot say regarding anyone else that they will enter in to Jannat. However, together with Imaan and good deeds we can hope for salivation. Allaah ﷻ says in the Quraan:

فَأَمَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا فَعَسَىٰ أَنْ يَكُونَ مِنَ الْمُفْلِحِينَ

³⁹¹ Surah A'raaf; Verse 188

³⁹² Al Bahrur Raiq Vol.2 Pg.298

Book of Imaan and Aqaa'id

“As for those who repent (from kufr), have Imaan and do righteous deeds, it is expected that they will be from the successful ones (on the Day of Qiyaamah)”³⁹³

For success in the hereafter good actions have to be carried out after seeking forgiveness from sins. Success cannot be achieved with sins (If Allaah ﷻ does not forgive)

إن دام على التوبة والعمل الصالح فإن المنقطع لا يجد الفلاح³⁹⁴

This person presented a reference of Bukhari to prove that Yazeed is a dweller of Jannat. The Ulama have wrote regarding this that although Rasulullaah ﷺ did give glad tidings for the army who attacked the Byzantine Empire first, but it is necessary for the person to be deserving of forgiveness. For example, if a person from the army becomes a renegade then there is unanimity of all the Ulama that he does not deserve to be forgiven. Hence, for a person to be forgiven it is necessary for him to be worthy of forgiveness. It is necessary for a person to have Imaan, implore Allaah ﷻ for forgiveness from sins and do good deeds in order to be forgiven.³⁹⁵

The Ulama have forbidden us from reviling and cursing Yazeed and Hajjaj Bin Yusuf because of their unjust killings of the Sahabah ﷺ and other pious people for this reason that there is no benefit in cursing them after they have passed away. If it possible that they repented before they died.

اما بعد: موتهما فلا فائدة فيه ولهذا امتنع الجمهور من لعن يزيد والحجاج³⁹⁶

³⁹³ Surah Qasas; Verse 69

³⁹⁴ Tafseer Ruhul Bayan Vol.6 Pg.422

³⁹⁵ Fathul Bari Vol.6 Pg.102; Umdatul Qaari Vol.6 Pg.49

³⁹⁶ Mirkaatul Mafaateeh Vol.2 Pg.360

Book of Imaan and Aqaa'id

Mufti Kifayatullaah ﷺ has written that whatever Yazeed did was for himself. The matter is between him and Allaah ﷻ. Caution is not to curse him when mentioning his name.³⁹⁷ Hadhrat Muaawiya ﷺ is a Sahabi of Rasulullaah ﷺ. All the Ulama have consensus that *الصحابه كلهم عدول* all of the Sahabah ﷺ were pious and just.³⁹⁸

Hadhrat Muaawiya ﷺ made his son a Caliph with a noble intention. After making him a Caliph Hadhrat Muaawiya ﷺ gave a speech to the people in which he mentioned that O Allaah ﷻ, if I have made Yazeed the Caliph becomes of his excellence then please assist him. And If I have made him a Caliph because he is my son and he does not have the capability to be a Caliph then do not give it to him. Due to this it is Haram to speak bad of Hadhrat Muaawiya ﷺ. It is necessary that we have respect and love for him in our hearts.

Rasulullaah ﷺ said: لا تسبوا أصحابي **“Do not curse my companions”³⁹⁹**

Hadhrat Shaikh Waliullaah Muhaddith Dehlawi ﷺ has written that it should be taken into consideration that Hadhrat Muaawiya Bin Sufyan ﷺ was a companion of Rasulullaah ﷺ. He held a status among the Sahabah ﷺ. Beware! Don't to harbour evil thoughts of him and do not indulge in Haraam by cursing him.⁴⁰⁰

Allaah ﷻ knows best

³⁹⁷ Kifaayatul Mufti Vol.3 Pg.51

³⁹⁸ Mirkaatul Mafaateeh

³⁹⁹ Abu Dawood Pg.604; Tareekhul Khulafa Pg.144; Fataawa Ashrafiyyah Pg.42; Imdaadul Fataawa Vol.5 Pg.423

⁴⁰⁰ Izaalatul Khafaa

72-QUESTION: It is written in the Tafseer of Mr Maududi regarding Surah Falaq and Surah Naas that Hadhrat Abdullaah Bin Masood ؓ did not consider Surah Falaq and Surah Naas to be part of the Quraan. He did not include these two Surah's in the copies of the Quraan that were compiled by him. He would also not recite them in Salaah. What is the reality regarding this?

ANSWER: Mu'awizatain (Surah Falaq and Surah Naas) form part of the Quraan. All the Sahabah ؓ have consensus of it being part of the Quraan. A person who denies them to be part of the Quran is a Kaafir and such a person is under the curse of all the angels and Muslims.⁴⁰¹

In the modern times, for publishing there is a printing press and other machinery. This was not found in the time of Rasulullaah ؐ. Whenever a verse of the Quraan would be revealed the Sahabah ؓ would write it down on a paper or on a piece of leather. According to the command of Rasulullaah ؐ the verses of the Quraan that Hadhrat Zaid ؓ wrote down, these two Surah's were part of it. Rasulullaah ؐ also recited these two Surah's in Salaah.⁴⁰²

Hadhrat Abdullaah Bin Masood ؓ also believed that these two Surah's were revealed from the heavens like the rest of the Surah's. He did not have any doubt of them regarding the two Surah's being the words of Allaah ؐ. He thought that these verses were revealed to cure and the purpose of the Quraan is to be recited in Salaah. Hence, to include them in the Quraan is not exercising caution. However, when it was proven with Tawaatur

⁴⁰¹ Tafseer Ruhul Bayan; Ruhul Ma'ani

⁴⁰² Abu Dawood

that these two Surah's are like the other portions of the Quraan then it was possible that he revoked his statement.⁴⁰³

Allaah ؐ knows best

Until when does the reward of the virtuous nights remain

73-QUESTION: Until when does the reward of Shab-e Qadr, Shab-e-Bara'at and Shab-e Mi'raj last till? Is it until true Dawn or sunrise?

ANSWER: The reward of all the virtuous nights lasts until Dawn. However, the day succeeding the night is also considered virtuous. One belief regarding Shab-e Qadr is that it is Masnoon to carry out acts of worship on the day that succeeds that night just as it Masnoon to Worship at night.

عن زر بن حبیش قال: سألت أبي بن كعب فقلت: إن أخاك ابن مسعود يقول: من يتم الحول يصب ليلة القدر... أخبرنا رسول الله صلى الله عليه وسلم أنها تطلع يومئذ لا شعاع لها رواه مسلم... قال ابن حجر وفائدة كون هذه علامة مع أنه يوجد بعد انقضاء الليلة لأنه يسن إحياء يومها كما يسن إحياء ليلها⁴⁰⁴

Allaah ؐ knows best

5 Muharram 1418

⁴⁰³ Fathul Bari Vol.5 Pg.

⁴⁰⁴ Mirkatul Mafaateeh Vol.2 Pg.562

BOOK OF KNOWLEDGE**Explaining a ruling without knowledge**

74-QUESTION: Who is qualified to issue a Fatwa. What is the ruling regarding a person who gives a reply without having the correct knowledge?

ANSWER: Rasulullaah ﷺ has said that one the signs of Qiyaamah is that knowledge will be taken away and ignorance will spread.⁴⁰⁵

In another Hadeeth Rasulullaah ﷺ said that the religious scholars will be taken away (the lives), then the people will take ignorant ones as their leaders, who, when asked to deliver religious verdicts, will issue them without knowledge. The result being that they will go astray and will lead others astray.⁴⁰⁶

It is proven from this Hadeeth that to explain a religious ruling without the correct knowledge is a sign of Qiyaamah. Those who this will go astray and are a means of leading others astray which is a sin.

Allaah ﷻ knows best

22/9/1998

⁴⁰⁵ Bukhari Pg.18

⁴⁰⁶ Bukhari Pg.20

Issuing a Fatwa despite not possessing the knowledge

75-QUESTION: A person is punctual with his Salaah and Fasts. He understands Gujarati and has also read a few books in Gujarati. When a religious topic is discussed immediately he is prepared to give an answer for any ruling. What is the ruling of the Shariah regarding such a person?

ANSWER: According to what has been mentioned in the question, it is necessary for such a person to avoid this. Rasulullaah ﷺ said that the one who gives a Fatwa without knowledge, he will bear the sin (consequence) of the incorrect Fatwa he issued.

قال رسول الله صلى الله عليه وسلم : من أفتي بغير علم كان إثمه على من أفناه⁴⁰⁷

If a person does not have the knowledge and there is no scholar in the gathering, he should not give a reply. The question should be handed over to the people of knowledge. This was the practice of the Sahabah ؓ that whatever they did not know they would immediately say that they do not have the knowledge and would not give the answer themselves. They would refer them to those who had more knowledge.

وكذا في العلم فإنهم كانوا لا يتكلمون إلا فيما يعينهم ويقولون فيما لا يدرون لا ندري وكانوا يتدافعون الفتوى عن أنفسهم ويشيرون إلى من هو أعلم منهم⁴⁰⁸

Hadhrat Moulana Ashraf Ali Thanvi ؒ has mentioned if the incorrect verdict is given to the laymen, they will be excused. The person who issued the Fatwa will be sinful.⁴⁰⁹

⁴⁰⁷ Mishkat Vol.1 Pg.35, Book of knowledge

⁴⁰⁸ Mirkaatul Mafaateeh Vol.1 Pg.214

⁴⁰⁹ Kalimatul Haq i.e. Malfoozat Ashrafiyyah

Book of Knowledge

Allaah ﷻ knows best

The difference between Deeni and contemporary education

76-QUESTION: A Morden educated person says that by acquiring contemporary education a person becomes a perfect human being. His knowledge also increases. What is the difference between Deeni and contemporary education? Please give a summary.

ANSWER: In the Quraan and Hadeeth the virtues mentioned are regarding Deeni knowledge. It is mentioned in the Noble Quraan:

يَرْفَعُ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ

“Allaah shall elevate the Mu'mineen among you and those given knowledge (of Deen) by many ranks.”⁴¹⁰

It is mentioned in the Hadeeth that the Ulama are the lanterns of the earth. They are the vicegerents of the messengers and their inheritors. Rasulullaah ﷺ said that whoever respects the Ulama has respected me. **Whoever met with them has met me.** Whoever respected them has indeed respected me, and whoever respected me has respected Allaah ﷻ.⁴¹¹

The true knowledge is that through which a person can differentiate between Halaal and Haraam, permissible and unacceptable because of which he can find the straight path. It is obvious that these two things can only be achieved through

⁴¹⁰ Surah Mujadalah; Verse 11

⁴¹¹ Kanzul Umaal

Book of Knowledge

Deeni knowledge because in contemporary education Allaah ﷻ and His Rasul ﷺ are not even mentioned.

Those people who have contemporary education but because of not having any Deeni education, despite them having a heart, eyes and ears, they do not ponder on the verses of the Quraan. And they do not pay attention for fear of having to practice on the command of Allaah ﷻ, they have been called animals. Nay, even worse than animals.

أُولَئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ

“(In fact,) they are like animals, but even more astray”⁴¹²

Therefore, it is proven that if a person only acquires contemporary education or Deeni knowledge but does not practice on it, he does not become a perfect human being. On the contrary, the Quraan has termed such a person more astray than the animals as well.

Rasulullaah ﷺ said the worst person on the day Qiyaamah in the sight of Allaah ﷻ will be that person who did not practice on his knowledge.

عن أبي الدرداء قال: إن من أشر الناس عند الله منزلة يوم القيامة عالم لا ينتفع بعلمه. رواه

الدارمي⁴¹³

In this Hadeeth together with that Alim who did not practice on his knowledge, non-Islamic education in which there is no benefit is also included in this warning.

⁴¹² Surah A'raf; Verse 179

⁴¹³ Mishkat Pg.37

Book of Knowledge

بأن تعلم علما لا ينفع أو تعلم علما شرعيا لكن ما عمل به فإنه شر من الجاهل وعذابه أشد من عقابه كما قيل ويل للجاهل مرة وويل للعالم سبع مرات وكما ورد أشد الناس عذابا يوم القيامة عالم لم ينفعه الله بعلمه⁴¹⁴

The fear of Allaah ﷻ can only be created with Deeni knowledge and with this fear a person is encouraged to carry out good actions.

It is mentioned in the Quraan:

إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ

“From Allaah’s bondsmen, it is only the learned ones (those who recognise Him) who fear Him”⁴¹⁵

It has been mentioned regarding these people that they practice upon the teachings of the Quraan, the saints and friends of Allaah ﷻ.⁴¹⁶

By acquiring contemporary education, worldly knowledge will increase and also excellence in worldly matters. However, without Deeni knowledge there is a strong possibility that the worldly knowledge will be used in the incorrect avenues. Hence, seeking religious knowledge is an obligation upon every Muslim.

Allaah ﷻ knows best

⁴¹⁴ Mirkaatul Mafaateeh Vol.1 Pg.255

⁴¹⁵ Surah Faatir; Verse 28

⁴¹⁶ Nasaai; Ibn Maajah; Minhaj Vol.8 Pg.98

Book of Knowledge

Is contemporary education also included in the Hadeeth “It is an obligation upon every Muslim to seek knowledge”

77-QUESTION: There is a famous Hadeeth

طلب العلم فريضة على كل مسلم و مسلمة the word “knowledge” that is used in this Hadeeth, what type of knowledge is it referring to? I have always seen that after the word “knowledge” in brackets, it always says Deen. My question is that is it only obligatory to seek religious knowledge? It is also mentioned in another Hadeeth that seek knowledge even if you have to travel as far as China. What religious knowledge was there in China at that time? Does Islaam take into consideration acquiring contemporary education? Knowledge is knowledge at the end of the day. By explaining “knowledge” in the above Hadeeth as religious knowledge keeps people away from acquiring contemporary education. Hence, what type of knowledge has been referred to in the Hadeeth? Is it all types of knowledge or Deeni knowledge?

ANSWER: The meaning of knowledge is “Everything that is known”. There are a lot of virtues of knowledge. It is mentioned in the Noble Quraan:

يَرْفَعُ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ

“Allaah shall elevate the Mu'mineen among you and those given knowledge (of Deen) by many ranks.”⁴¹⁷

Even though Allaah ﷻ informed Rasulullaah ﷺ that he is the most knowledgeable from the creation, he commanded him to make Dua to increase his knowledge.

رَبِّ زِدْنِي عِلْمًا

“O my Rabb! Increase my knowledge.”⁴¹⁸

⁴¹⁷ Surah Mujadalah; Verse 11

⁴¹⁸ Surah Taha; Verse 114

Book of Knowledge

Rasulullaah ﷺ said: “Allaah ﷻ makes the way of Jannah easy for him who treads the path in search of knowledge. The angels lower their wings over the seeker of knowledge, being pleased with what he does. The inhabitants of the heavens and the earth and even the fish in the depth of the ocean seek forgiveness for him.”

من سلك طريقا يطلب فيه علما سلك الله به طريقا من طرق الجنة وإن الملائكة لتضع أجنحتها
رضا لطالب العلم وإن العالم يستغفر له من في السموات ومن في الأرض والحيتان في جوف الماء

419

Mufti Shafi رحمه الله has written that there is consensus among the Fuqaha that to read books on Islaamic Jurisprudence is superior to performing Tahajjud Salaah.⁴²⁰

Hadhrat Moulana Abraarul Haq رحمه الله mentions that to learn a single injunction of Deen is better than performing one hundred Rakaats of Nafil Salaah.⁴²¹

Which type of knowledge are these virtues for? It is obvious that it is Deeni knowledge, not for worldly education.

Hadhrat Moulana Maseehulaah رحمه الله has written that it should be understood well that the virtues of knowledge that have been mentioned in the Quraan and Hadeeth refer to religious knowledge, not worldly education. It is obligatory upon a Muslim to acquire religious knowledge of those things that are compulsory upon him such as Salaah and discharging Zakaah for the wealthy.

This is also the meaning of the following Hadeeth:

⁴¹⁹ Mishkat Vol.1 Pg.34

⁴²⁰ Majaalis Mufti A'zam Pg.585

⁴²¹ Majaalis Abraar Pg.27

Book of Knowledge

طلب العلم فريضة⁴²²

Qaroon had wealth, kingdom, and an army. However, he did not have the knowledge that was given to Hadhrat Musa عليه السلام. Qaroon claimed:

إِنَّمَا أُوتِيْتُهُ عَلَىٰ عِلْمٍ عِنْدِي

“ I have been granted all of this (wealth) because of the knowledge I possess.”

Quroon then drowned in the Red sea.

The Shariah has not prohibited any person from acquiring any other education apart from religious education. Rasulullaah ﷺ himself told Hadhrat Zaid Bin Thabit رحمه الله to learn Hebrew so that they could correspond with the Jews in Hebrew. **Hadhrat Zaid رحمه الله learnt Hebrew in fifteen days.**

There is no prohibition to acquire that knowledge that a person needs to fulfil his worldly needs. Rather, the Shariah has said that it is Fardh Kifayah. Therefore, it is permissible to learn medicine, Maths, Grammar, and other skills.

أما فرض الكفاية من العلم ، فهو كل علم لا يستغنى عنه في قوام أمور الدنيا كالطب والحساب
والنحو واللغة... وأصول الصناعات⁴²³

However, worldly knowledge is called a means to fulfil a person's worldly needs. “Ilm” is that which includes beliefs and injunctions which is termed as religious knowledge.

When Moulana Abdul Majid Daryabadi رحمه الله and Moulana Sayyid Sulaiman Nadawi رحمه الله came to Hadhrat Ashraf Ali Thanvi رحمه الله in

⁴²² Durrul Mukhtaar with Shaami Vol.1 Pg.39; Risalah

Fadheelah Ilm Pg.10

⁴²³ Durrul Mukhtaar with Shaami Vol.1 Pg.39

Book of Knowledge

Thanabavan they saw that the reality was something else. This was Deen. They took Bay'at with Hadhrat Thanvi رحمہ اللہ.⁴²⁴

According to our understanding we discern that you do not see a difference between religious and contemporary education because it seems from the tenor of your question and from the Hadeeth you have presented that that “seek knowledge even if you have to travel as far as China.” That you want to know what Deeni knowledge was there in China at that time?

The meaning of this Hadeeth is that regardless of how far a person has to travel to seek knowledge he should go there to acquire it. The purport is not that a person should seek knowledge from the people of China.

Allaah ﷻ knows best

How much Deeni education should be given to children? Who is responsible for this?

78-QUESTION: How much education should be given to children? Who is responsible for this? A certain amount of money is taken from the locality according to their ability to pay for the education. Some people show that they are earning less and some do not even pay. Until these people do not pay their children are not enrolled in the Madrasah. How is it to make such a rule?

ANSWER: When a person is a Muslim then it is necessary for him to acquire the knowledge regarding Allaah ﷻ and His Rasul ﷺ. It is also necessary to learn the rulings of Salaah, Fasting, if he meets the threshold of Zakaah then learn the rulings pertaining to Zakaah, the rulings of menstruation and post natal

⁴²⁴ Majaalis Mufti A'zam Pg.331

Book of Knowledge

bleeding for after marriage. Likewise, the laws pertaining to Halaal and Haraam and also business rulings.⁴²⁵

Similarly, when a boy and girl are close to the age of puberty then it is necessary to educate them of necessary rulings of the issues that they will face. It is not correct to leave the children uneducated by not giving them religious education. In this case the parents will be sinful in the sight of Allaah ﷻ.

ان الصبي اذا قارب البلوغ يجب على ولي ان يعلمه ما يحتاج اليه بعد البلوغ ولا ينبغي ان يترك
مهملا لا يعلم شيئا من احكام الدين⁴²⁶

In the current times, when laws contrary to the Shariah are being enacted everywhere, those things that corrupt good manners and habits are coming into existence, in such a time filled with problems, it is necessary to impart Islamic education to the children and to treat each other with love. To enact laws which debars students from enrolling into the Madrasah is a cause for disputes and enmity among the people. It is mentioned in the Noble Quraan:

وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ

“And do not fall into dispute (*quarrels*) with each other, for then you will become cowardly (*weak*) and your strength will be lost.”⁴²⁷

Hence, instead of enacting harsh laws which will create enmity, the virtues of spending in the path of Allaah ﷻ should be explained to them. It is appropriate to take fees from them by telling them that it is a virtuous act.

Allaah ﷻ knows best

⁴²⁵ Ashatul Lam'aat Vol.1 Pg.173; Mirkaatul Mafaateeh Vol.1 Pg.233

⁴²⁶ Umdatur Riaa'yah

⁴²⁷ Surah Anfaal, Verse 46

How much knowledge of Deen is it necessary to acquire?

79-QUESTION: How much knowledge of Deen is it necessary for Muslim children to acquire? Who is responsible for this?

ANSWER: It is necessary for every Muslim to recognise Allaah ﷻ, His attributes, and the Nubuwwat of Rasul ﷺ. When it is time for Salaah, a person should know the rulings of Salaah. In Ramadhan the rulings of Fasting. The rulings of Zakaah when it is obligatory on a person. The rulings of menstruation and postnatal bleeding for after marriage. Likewise, the laws pertaining to Halaal and Haraam and also business rulings.⁴²⁸

In summary, it is obligatory for every Muslim to learn the necessary injunctions relevant to a Muslims everyday life. A person will be sinful if these injunctions are not learnt. The responsibility of the injunctions of Shariah for Salaah and Fasting only commence after puberty but it is the responsibility of the father to teach the children and educate them regarding these injunctions before they reach the age of puberty. It is not correct to keep the children ignorant of the rulings of Shariah. Or else, the father will be held responsible by Allaah ﷻ. Rasulullaah ﷺ said that “order your children to pray Salaah at the age of seven. And beat them (lightly) if they do not do so by the age of ten.”⁴²⁹

Allaah knows best

⁴²⁸ Ashatul Lam'aat Vol.1 Pg.173; Mirkaatul Mafaateeh Vol.1 Pg.233

⁴²⁹ Sharhul Wiqaayah Vol.2 Pg.22; Umdatur Riaa'yah

Bad environment and the responsibility of parents

80-QUESTION: In the current times, in the U.K. the Muslim children are being nurtured in an extremely bad environment. Due to the bad environment the young generation are facing great danger. If the children remain irreligious in this bad environment, will the parents be held responsible? What is the ruling of birth control when there is fear of the children being irreligious?

ANSWER: Allaah ﷻ has revealed the injunctions concerning weddings, Nikah, moral training of children, acquiring Halaal sustenance and the distribution of inheritance. It has been mentioned in the Quraan regarding the responsibility of Muslims:

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا

“O you who have Imaan! Save yourselves and your families from the Fire (*of Jahannam*)”⁴³⁰

مروا صبيانكم بالصلاة إذا بلغوا سبعا واضربوهم إذا بلغوا عشرة

Rasulullaah ﷺ said that “**order your children to pray Salaah at the age of seven. And beat them (lightly) if they do not do so by the age of ten.**”⁴³¹

We come to know from the above-mentioned verse of Quraan and Hadeeth that the responsibility of imparting the correct Deeni education to the children is the responsibility of the parents.

⁴³⁰ Surah Tahreem; Verse 6

⁴³¹ Tirmidhi Pg.54; Abu Dawood Pg.70

Book of Knowledge

The children remain far from Deen because of being brought up in a bad environment. The parents are responsible for the children. Therefore, birth control is not permissible. If we adopt this method then how can we practice on the commands of Allaah ﷻ and his Rasul ﷺ. How will the parents acquire the reward that has been mentioned for upbringing children and for their moral training. On one occasion Hadhrat Ali ؓ, Hadhrat Uthman Bin Mazoon and Hadhrat Abdullaah Bin Rawaha ؓ made Mashwarah with a noble intention that in order to carry out acts of worship with devotion they shall abandon the Dunya. They will not get married, continuously fast, and spend the nights in worship. Upon this intention of theirs Rasulullaah ﷺ expressed his displeasure and said:

انتم الذين قلتم كذا وكذا

“Are you the same people who said so and so, By Allaah ﷻ, I am more submissive to Allaah ﷻ and more afraid of Him than you; yet I fast (apart from Ramadhan) and break my fast. I perform Salaah at night and also sleep. I also marry women. So whoever aspires to other than my Sunnah is not from me (not one of my followers)”

وعن أنس قال جاء ثلاثة رهط إلى أزواج النبي صلى الله عليه وسلم يسألون عن عبادة النبي صلى الله عليه وسلم فلما أخبروا بما كانوا تفعلوها ، فقالوا : أين نحن من النبي صلى الله عليه وسلم وقد غفر الله له ما تقدم من ذنبه وما تأخر. فقال أحدهم : أما أنا فأصلي الليل أبداً. وقال الآخر : أنا أصوم النهار أبداً ، ولا أفطر. وقال الآخر : أنا أعتزل النساء فلا أتزوج أبداً ، فجاء النبي صلى الله عليه وسلم إليهم فقال : أنتم الذين قلتم كذا وكذا ؟ أما والله إني لأخشاكم لله ، وأتفاكم له ، لكني أصوم وأفطر ، وأصلي وأرقد ، وأتزوج النساء ، فمن رغب عن سنتي فليس مني. متفق عليه.⁴³²

Book of Knowledge

قوله: (جاء ثلاثة رهط) الرهط العصابة دون العشرة وقيل دون الأربعين وقيل هم علي وعثمان بن مظعون وعبد الله بن رواحة⁴³³

Rasulullaah ﷺ said: فإني مكاثر بكم الأمم رواه أبو داود والنسائي

“Marry the one who is fertile and affectionate”⁴³⁴

If the ability to procreate is completely removed for the fear of having disobedient children then how can Rasulullaah ﷺ be proud of his Ummah. Hence, it is grave sin to have permanent birth control done. It is necessary for the parents to make an effort for the reformation of their children. If they do not make an effort they will be sinful.

Allamah Thanvi ؒ has written that Allaah ﷻ has mentioned regarding the Kufaar:

خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ

“Allaah has placed a seal upon their hearts (so no good enters)”

Abu Jahal and Abu Lahab remained obstinate and did not accept Imaan because Allaah ﷻ also said: **“and for them awaits a mighty punishment”**. They cannot say that Allaah ﷻ has said, **“Allaah has placed a seal”** so we would not accept Imaan and we should not be punished. Their excuse will not be accepted because the spiritual malady of Kufir was not such that it had no cure.⁴³⁵

Likewise, this is not an illness which cannot be cured i.e. the children will not reform. Hence, Birth control is not permissible.

⁴³³ Mirkaatul Mafaateeh Vol.1 Pg.181

⁴³⁴ Mishkat Vol.1 Pg.267

⁴³⁵ Ashraful Jawaab Pg.2

Book of Knowledge

The reformation of the children is the responsibility of the father.

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَلَا كَلِّكُمْ رَاعٍ وَكَلِّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ وَالرَّجُلُ رَاعٍ عَلَى أَهْلِ بَيْتِهِ

Rasulullaah ﷺ said: “All of you are responsible, and all of you responsible for those who are entrusted under you. A man is responsible for his family”⁴³⁶

Allaah ﷻ knows best

The Shar’ee ruling regarding the education and moral training of children and what are the responsibilities of the parents

81-QUESTION: What is the ruling of the Shariah regarding the education and moral training of children? What are the responsibilities of the parents in this matter?

ANSWER: Children are a great blessing and a trust from Allaah ﷻ who have been entrusted to the parents. Hence, it is necessary for all parents to protect them. It is because of the children the parents and the family are given honour. Their success in this world and the hereafter is dependent on the children. In the Quraan it is mentioned:

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا

“O you who have Imaan! Save yourselves and your families from the Fire (of *Jahannam*)”⁴³⁷

⁴³⁶ Abu Dawood Pg.406

⁴³⁷ Surah Tahreem; Verse 6

Book of Knowledge

Under the commentary of this verse while explaining the way to be saved from Jahannam Allamah Alusi رحمه الله has mentioned that the parents should abstain from sin, be obedient to Allaah ﷻ, keep the family away from sin and also advise them. They should also teach the children manners.⁴³⁸

Rasulullaah ﷺ said: “The father cannot give a better gift to his children than imparting advice to them and teaching them good manners”⁴³⁹

Rasulullaah ﷺ said that a man is responsible for his family. He will have to give an account on the day of Qiyaamah. A woman is responsible to protect her husband’s house and she will have to give account on the day of Qiyaamah. They will have to give account for their worldly and religious responsibilities and their justice.

قوله صلى الله عليه وسلم كلكم راع وكلكم مسؤول عن رعيته قال العلماء الراعي هو الحافظ المحكم الملتزم صلاح ما قام عليه وما هو تحت نظره ففيه أن كل من كان تحت نظره شيء فهو مطالب بالعدل فيه والقيام بمصالحه في دينه ودنياه ومتعلقاته⁴⁴⁰

Just as a gardener gives special attention to the delicate buds. Similarly, if the children are given special attention and taught good manners and habits then our children will not get affected by the bad environment. Inshallaah.

There is an Arabic proverb:

الضرب للصبيان كالماء في البستان

“To hit children while training them is like watering a garden”

⁴³⁸ Tafseer Ruhul Ma’ani

⁴³⁹ Tirmidhi

⁴⁴⁰ Muslim Lin Nawawi Vol.2 Pg.122

Book of Knowledge

Rasulullaah ﷺ said:

مروا صبيانكم بالصلاة إذا بلغوا سبعا واضربوهم إذا بلغوا عشرة

Rasulullaah ﷺ said that **“order your children to pray Salaah at the age of seven. And beat them (lightly) if they do not do so by the age of ten.”**⁴⁴¹

We learn from this Hadeeth that the parents and the teachers can give a suitable (light) punishment to the children for their education and moral training.

⁴⁴² والمعلم يضربه بحكم الملك بتمليك أبيه لمصلحة الولد اه وهذا إذا لم يكن الضرب فاحشا

The method Rasulullaah ﷺ used for teaching

82-QUESTION: What method would Rasulullaah ﷺ employ for teaching? How did Rasulullaah ﷺ teach? Please explain in detail.

ANSWER: Rasulullaah ﷺ employed the best method to impart education. The listeners would understand and it would have an effect on their hearts. Some times Rasulullaah ﷺ would ask a question to the Sahabah ﷺ to make them completely alert then Rasulullaah ﷺ would answer the question himself. At times, when a question was posed to Rasulullaah ﷺ he would give a brief reply according to the questioner, and at times he would give a detailed answer taking into consideration the benefits.

It is mentioned in Bukhari Shareef that Rasulullaah ﷺ asked the Sahabah ﷺ that tell me about a tree which has resemblance with humans. The Sahabah ﷺ began to think of the trees of the

⁴⁴¹ Tirmidhi Pg.54; Abu Dawood Pg.70

⁴⁴² Durrul Mukhtaar with Shaami Vol.3 Pg.261

Book of Knowledge

forest. Then Rasulullaah ﷺ himself gave the answer that it is a date-palm tree because people take benefit from its branches, leaves and fruits. Its fruit is sweet. The Dates are a cure for stomach illnesses and weakness of the sight. Likewise, a complete person is he who benefits others. By asking these type of questions Rasulullaah ﷺ would train the Sahabah ﷺ.

It has been mentioned in a narration of Muslim Shareef that Rasulullaah ﷺ asked Hadhrat Ubay Ibn Ka'b ﷺ that which verse of the Quraan is the most virtuous. After Rasulullaah ﷺ asked him two times, Rasulullaah ﷺ himself gave the reply that the most virtuous verse is:

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ

(The complete verse of Ayatul Kursi). Then Rasulullaah said, May Allaah ﷻ grant you blessings in your knowledge. In the above mentioned verse the perfect attributes of Allaah ﷻ have been mentioned. This verse is considered the most superior because the perfect attributes of Allaah ﷻ have been mentioned.

If a person recites this before retiring to bed then the people of forty houses on his left and right side will be saved from calamities.

It is mentioned in Muslim and Abu Dawood that Hadhrat Jabir ﷺ narrates that Rasulullaah ﷺ came to the Masjid and he had twig from a date-tree in his hand. There was some sputum in the direction of the Qiblah so he scraped it off. Rasulullaah ﷺ then turned towards the people then said that who from among you would be pleased that Allaah ﷻ turns away from them (distances them from His mercy). When the Sahabah ﷺ heard this they lowered their gazes. Rasulullaah ﷺ repeated the question. The Sahabah ﷺ replied that no one from among us would be pleased that Allaah ﷻ is displeased with him. Rasulullaah ﷺ said that when any of you stands for prayer, he

Book of Knowledge

should not spit in front of him for Allaah ﷻ is in front of you when you pray. Do not spit to the right as well. If there is a need then he should spit to his left or under his foot. This was in the time when the Masjid area was unbaked. Now it is baked and there are beautiful carpets and mats. It is not appropriate to take out sputum in this manner. If there is a need he should use his clothes. After Rasulullaah ﷺ informed the Sahabah ﷺ he said that bring some fragrance. One Sahabi ﷺ from the locality heard this and presented a fragrance that he bought from home. Rasulullaah ﷺ put some fragrance on the tip of the stick and put it where the sputum was. Allaah ﷻ has mentioned:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ

“There is definitely an excellent example in Allaah’s Rasool

ﷺ”⁴⁴³

On one occasion Rasulullaah ﷺ saw a person burdened with worry. Seeing this condition of his Rasulullaah ﷺ realized that he has lost a valuable item. In this condition of his when he passed by Rasulullaah ﷺ, he said to him that have you lost something? This person replied that my expensive camel has got lost. Rasulullaah ﷺ said to him that I thought you must have forgotten a verse of the Quraan that you had memorized because of which you are so disturbed.

We should think, this person was troubled because he lost his expensive camel. By looking at the circumstance Rasulullaah ﷺ put the honour of the Quraan in his heart so he can realise the value of the Quraan.

On another occasion a women lost her child. She was running everywhere to search for her child. She was asking each person regarding her child. As time passed on her anxiety increased.

⁴⁴³ Surah Ahzaab; Verse 21

Book of Knowledge

Whenever she would see a child she would embrace it. Finally she found her child and embraced the child. She would cast a glance at the face of her child then she would look at his chest then embrace the child. Looking at this condition Rasulullaah ﷺ said to the Sahabah ﷺ that would this mother put her child into fire? The Sahabah replied let alone putting her child in the fire, even the thought of it would not cross her mind. Rasulullaah ﷺ said that Allaah ﷻ loves His servants more than this. Allaah ﷻ does not want His servants to burn in the fire of Jahannam.

May our lives be sacrificed for such a merciful Nabi ﷺ and for his teachings and moral training. Hence, in the month he was born we should try our utmost to practice on the Sunnats and make his teachings and moral training an integral part of our life.

Allaah ﷻ knows best

The virtues of knowledge

83-QUESTION: One Muslim brother has enrolled his children in the Madrasah for Deeni education. There is good education and moral training in the Madrasah. However, when the children come home they are not particular about the Shariah because of which the parents are worried. Please could you shed some light on this and also mention the virtues of knowledge which can be explained to the children.

ANSWER: It is mentioned in the Noble Quraan:

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا

“O you who have Imaan! Save yourselves and your families from the Fire (of Jahannam)”⁴⁴⁴

⁴⁴⁴ Surah Tahreem; Verse 6

Book of Knowledge

In the above verse every Muslim has been commanded to impart good advice and encouragement to carry out good actions to those with whom they have been entrusted with such as the wife, children, brother, sister, worker etc. Also, he should prevent them from all types of sin.⁴⁴⁵

When this verse was revealed Hadhrat Umar ؓ asked Rasulullaah ﷺ that O Rasul of Allaah ﷺ! We understand the way an individual should save himself from Jahannam by doing good actions and refraining from sin. But how can a person save his family members. Rasulullaah ﷺ replied that those things that Allaah ﷻ has prohibited us from, a person should stop his family members from perpetrating those actions. And those actions that Allaah ﷻ has commanded to do, a person should command his family members to do them. By doing this a person will be able to save his family members from Jahannam.⁴⁴⁶

Hence, it is necessary for the parents to pay attention for the education and moral training of their children. They should regularly advise them and make an effort for their reformation. In the question it has been mentioned that in the Madrasah the education and moral training given is good, but when the children come home they do not completely adhere to the Shariah. It is the responsibility of the parents that once the children come home they should advise them and ensure they are punctual with their Salaah. By acquiring knowledge, Inshallah, they will get the ability to practice. In return, they will get Jannat. It is mentioned in the Noble Quraan:

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا

⁴⁴⁵ Ruhul Bayan

⁴⁴⁶ Tafseer Ruhul Ma'ani

Book of Knowledge

“We shall definitely show Our avenues (of guidance and insight leading to Jannah) to those who exert themselves in Our cause (for Our Deen).”⁴⁴⁷

Under the commentary of this verse it has been mentioned that if a person practices on his knowledge he will remember it and he will be able to acquire that knowledge which he has not acquired as yet. And those who strive will be shown the way to Jannat.

Rasulullaah ﷺ said that if a person practices upon the knowledge that he has acquired then Allaah ﷻ will put in his heart and mind the knowledge of those things that he has not acquired.

Imam Ghazali ؒ has written that seeking knowledge is an act of worship and to remain engaged in it is equivalent to reading Tasbeeh. To contemplate about knowledge holds the virtue of Fasting. Conveying knowledge to others holds the same reward as Sadaqah. By acquiring knowledge the fear of Allaah ﷻ is created in the heart.⁴⁴⁸

If a person who is learning the Quraan, learning the meaning and explanation of it and one who practices upon it but does not make Zikr or Dua to Allaah ﷻ, Allaah ﷻ will still give them something more superior than those who do make Dua (i.e. one who is occupied in the acquisition of knowledge).

It has reported from Hadhrat Abu Saeed Khudri ؓ that Rasulullaah ﷺ said, Allaah ﷻ says, “the person who does not have the opportunity to remember Me and ask from Me because of him being occupied with the recitation of the Quraan, I will grant him more than those who ask of Me.”

⁴⁴⁷ Surah Ankaboot; Verse 69

⁴⁴⁸ Al Rushdul Ameen Pg.81

Book of Knowledge

Mullah Ali Qaari ؒ has written that the person who is occupied with the Quraan should not think that his needs will not be fulfilled because of not making Dua. Allaah ﷻ will fulfil the needs of whoever engages in His worship.⁴⁴⁹

Allaah ﷻ knows best

Can a lecture be delivered by reading only Urdu books?

84-QUESTION: I am a teacher of a Maktab and also do Imaamat but I am not a Hafiz nor an Alim. However, I have read a few Urdu books. I learnt Tajweed for three years. I study Ma'ariful Quraan and Ma'ariful Hadeeth. Can I deliver lectures by studying religious books or not?

ANSWER: You have explained your situation regarding lectures. Not everyone is suited to deliver lectures that a person wants to give a lecture so he stands up. It is very important that a person has the necessary knowledge. **The least amount of knowledge he should have is that he should not say incorrect things in the lecture. If a person has this amount of knowledge then it is fine, if not then there is no permission.** Delivering lectures is a very delicate matter.

قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ

Say, “Can those with (*spiritual*) knowledge be equal to those who do not have knowledge?”⁴⁵⁰

⁴⁴⁹ Mishkat Pg.186; Mirkaatul Mafaateeh Vol.2 Pg.590

⁴⁵⁰ Surah Zumar; Verse 9; Islaahi Khutbaat Vol.8 Pg.41

Book of Knowledge

It is necessary to be considerate for the masses in lectures. In what circumstance should something be said and the amount of times it should be said so the people do not get bored. Another condition for delivering lectures is that there should be no fear of problems. One person should not be singled out and cursed. The masses should not be given incorrect rulings and information or else the one who explained the ruling will be sinful.

ووجوبه بعد علمه شرطان احدهما ان يظن انه لا يصير موجبا لشورات فتنه والا لم يجب وثانيهما عدم التجسس والتفتيش عن احوال الناس لقوله تعالى ولا تجسسوا⁴⁵¹

قال رسول الله صلى الله عليه و سلم من أفنى بغير علم كان إثمه على من أفناه رواه أبو داود⁴⁵² وينبغي للأمر بالمعروف والنهي عن المنكر أن يرفق ليكون أقرب إلى تحصيل المطلوب فقد قال الامام الشافعي رضي الله عنه من وعظ أخاه سرا فقد نصحه وزانه ومن وعظه علانية فقد فضحه وشانه⁴⁵³

Allaah ﷻ knows best

Attending a lecture delivered by a follower of the Isma'ili sect

85-QUESTION: A follower of the Isma'ili sect delivers lectures. The things he says is similar to Islaamic teachings but he does not have a beard. The men and women gather in one place without segregation to listen to the lecture. Can we participate in lectures delivered by such people?

⁴⁵¹ Sharh Mawaaqif Pg.746

⁴⁵² Mishkat Pg.35; Book of knowledge

⁴⁵³ Nawawi Ala Muslim Vol.1 Pg.51

Book of Knowledge

ANSWER: Giving lectures and imparting advice is the way and Sunnah of the Abiyaa-Messengers. Allaah ﷻ while addressing Rasulullaah ﷺ said:

فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ

“So (O Muhammad ﷺ) give advice (to encourage people to accept and sincerely practise Islaam), for you are an advisor (and not one to force people).”⁴⁵⁴

There are five conditions for a preacher:

1. To be a scholar. 2. To practice on what you preach 3. The object must be to attain the pleasure of Allaah ﷻ and to propagate His commands 4. To explain to people politely and with love 5. To persevere and be patient regarding the comments people pass.

الأمر بالمعروف يحتاج إلى خمسة أشياء أولها العلم لأن الجاهل لا يحسن الأمر بالمعروف والثاني أن يقصد وجه الله تعالى وإعلاء كلمته العليا والثالث الشفقة على المأمور فيأمره باللين والشفقة والرابع أن يكون صبورا حليما والخامس أن يكون عاملا بما يأمره كي لا يدخل تحت قوله تعالى لم تقولون ما لا تفعلون⁴⁵⁵

Hence, it is necessary that a person practices on what he preaches. Those who advice others but do not practice on it themselves, Allaah ﷻ becomes displeased with them. It is mentioned in the Quraan:

يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ. كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ

“O you who have Imaan! Why do you say that (you have done things) which you did not do? It is indeed a most

⁴⁵⁴ Surah Gaashiyah; Verse 21

⁴⁵⁵ Fataawa Hindiyyah Vol.5 Pg.353

Book of Knowledge

hateful thing in the sight of Allaah that you say that (that you have done things) which you did not do.”⁴⁵⁶

One person asked Hadhrat Abdullaah Bin Abbas ؓ to deliver a lecture so he replied to him that have you pondered upon the above-mentioned verse of the Quraan? He replied in the negative. So Hadhrat Abdullaah Bin Abbas ؓ did not give him permission.⁴⁵⁷

Allaah ﷻ told Rasulullaah ﷺ to command his family members to perform Salaah and also adhere to it himself.

وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا

“Instruct (encourage) your family to perform salaah and (you) yourself (must) remain steadfast on it.”⁴⁵⁸

Rasulullaah ﷺ said that on the night of Miraj that he saw people who whose lips were being slashed with shears. When enquired for the reason Hadhrat Jibrail ؑ replied these people would impart advice to others but would not practice on it themselves. Hence, it is not permissible to attend the lectures delivered by the speaker of the Isma'ili group who does not adhere to the Shariah. Also, men and women gather in one place without segregation to listen to the lecture so it would not be permissible to attend.

Rasulullaah ﷺ said that towards the end of time there will be great tricksters and falsifiers. They will explain incorrect beliefs and injunctions thereby creating false beliefs in the hearts of people. They will bring to you narrations that you or your fathers

⁴⁵⁶ Surah Saf; Verse 2

⁴⁵⁷ Tafseer Kashfur Rahman

⁴⁵⁸ Surah Taha; Verse 132

Book of Knowledge

have ever heard, so beware of them so that they do not misguide you and tempt you.

عن أبي هريرة رضي الله عنه قال : قال رسول الله صلى الله عليه وسلم يكون في آخر الزمان دجالون كذابون يأتونكم من الأحاديث بما لم تسمعوا أنتم ولا آباؤكم فإياكم وإياهم لا يضلونكم ولا يفتنونكم . رواه مسلم ⁴⁵⁹

Rasulullaah ﷺ said: “Never a Nabi-Prophet had been sent before me by Allaah ﷻ to his people but he had, among his people, (his) disciples and companions, who followed his ways and obeyed his command. Then there came after them their successors who proclaimed what they did not practice, and practiced what they were not commanded to do. And (he) who strove against them with his hand is a believer; he who strove against them with his heart is a believer; and he who strove against them with his tongue is a believer”⁴⁶⁰

عن عبد الله بن مسعود قال رسول الله صلى الله عليه وسلم ما من نبي بعثه الله في أمة قبلي إلا كان له من أمته حواريون وأصحاب يأخذون بسنته ويقتدون بأمره ثم إنها تخلف من بعدهم خلوف يقولون ما لا يفعلون ويفعلون ما لا يؤمرون فمن جاهدكم ببلده فهو مؤمن ومن جاهدكم بلسانه فهو مؤمن ومن جاهدكم بقلبه فهو مؤمن وليس وراء ذلك من الإيمان حبة خردل. رواه مسلم

Hence, it is the responsibility of every Muslim to prevent people from attending such gatherings. If the audience do not have the ability to discern between good and bad in the lecture then there are not allowed to even listen to his lecture.

وأما إذا لم يعلم حسنه وقبحه لا يجوز أن يتعلم إلا ممن عرف دينانه وصلاحه ⁴⁶¹

Allaah ﷻ knows best

⁴⁵⁹ Mishkat Pg.28; Mirqaatul Mafaateeh Vol.1 Pg.190

⁴⁶⁰ Mishkat Pg.29

⁴⁶¹ Mirqaatul Mafaateeh Vol.2 Pg.583

Book of Knowledge

The virtues of the month of Muharram and actions of joy during Muharram

86-QUESTION: What are the virtues of the month of Muharram? Is it appropriate to hold joyous occasions such as Nikah and Marriage? Please could you explain in detail?

ANSWER: The virtues of the month of Muharram are proven from the Quraan and Hadeeth. Allaah ﷻ says:

إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ مِنْهَا أَرْبَعَةٌ حُرُمٌ

“Indeed the number of months (in a year) according to Allaah is twelve months (as specified) in the Book of Allaah (the Lowhul Mahfoodh), (on) the day He created the heavens and the earth. Of these, four are sacred”⁴⁶²

They are four months (1) Dhul Qadah (2) Dhul Hijjah (3) Muharram (4) Rajab.

In the previous nations it was forbidden to engage in war in these months. The Shariah has said that every? Nabi-Messenger that was sent has consensus on this. There is more reward for worshipping in these four months. However, if a person commits a sin the consequence will be more severe.⁴⁶³

Allaah ﷻ has said regarding Muharram that it is a month to be respected and revered. What more virtue can there be for this month. In the Hadeeth it has been mentioned that it is the month of Allaah ﷻ. Rasulullaah ﷺ said:

أفضل الصيام بعد رمضان شهر الله المحرم

⁴⁶² Surah Tawbah; Verse 36

⁴⁶³ Ma'ariful Quraan Vol.4 Pg.370

Book of Knowledge

“The best fasts after the month of Ramadhan are those of the month of Muharram”⁴⁶⁴

The first and most virtuous worship for the month of Muharram is the fast of 10 Muharram. Rasulullaah ﷺ said that keep a fast on the day of Aashura, it is a compensation for the fasts for the sins of the past year i.e. Allaah ﷻ will forgive the sins of the past year. It is Makrooh Tanzihi to only fast for one day. It is Mustahab to add another day to it, whether it be a day before or after 10 Muharram.

واستحب جماعة من العلماء ان يصوم التاسع والعاشر⁴⁶⁵

Rasulullaah ﷺ said that “whoever expands his expenditure on his family on the day of Aashura, Allaah ﷻ will give him Barakah in his sustenance for the rest of that year.” Hadhrat Sufyan Thauri رحمه الله says that we tested this and we found this to be the case.

إنا قد جربناه فوجدناه كذلك⁴⁶⁶

Hence, the virtue of the above mentioned two things are for the month of Muharram. Many people hold the belief regarding Muharram and Safar that they are months of ill fortune and there are no blessings in this month. However, every month has been fixed by Allaah ﷻ. In Islaam there is no room for such corrupted beliefs. It is not appropriate to think that joyous occasions such as weddings should not be hosted in this month.

It is incorrect to consider the month of Muharram as ill omened. The pious people have passed away in each of the months of the

⁴⁶⁴ Muslim Pg.368; Mishkat Pg.178

⁴⁶⁵ Tibi Sharh Mishkat Pg.88

⁴⁶⁶ Mishkat Pg.170

Book of Knowledge

year. If we have to consider this then it would be incorrect to celebrate any joyous occasion during the year.⁴⁶⁷

Some people distribute drink on 10th Muharram. They hold the belief that it quenches the thirst of the martyrs because they are thirsty. It should be understood that the drink does not reach them but surely they will receive reward if it is done with sincerity and according to the Shariah.

We should remember that Rasulullaah ﷺ has sounded warnings regarding people who participate in such gatherings or attend to observe. Rasulullaah ﷺ said:

عن عبد الله بن مسعود قال: سمعت رسول الله صلى الله عليه وسلم يقول من كثر سواد قوم فهو منهم ، ومن رضي عمل قوم كان شريكاً في عمله⁴⁶⁸

On one occasion when a person was walking during the festive of Holi (Hindu festival). There was colour on all the animals but one animal was not coloured. So for a joke he also put some colour on the donkey. After this person died he was punished because he participated in their Holi festival and increased their numbers. Hence, to attend and observe such gathering which are against the Shariah makes a person liable for punishment.

If mourning and gatherings of this nature were permissible then surely we would have convened one on the 21st Ramadhan because on this day the husband of Hadhrat Fatimah رضي الله عنها who was the mother of Hadhrat Hasan and Hussain رضي الله عنهما, the cousin of Rasulullaah ﷺ, the fourth Caliph, Hadhrat Ali رضي الله عنه was martyred. Similarly, when Hadhrat Hamza رضي الله عنه, who the uncle of Rasulullaah ﷺ was martyred, tears flowed from the eyes of Rasulullaah ﷺ. If mourning were permissible it would have been done on this day as well.

⁴⁶⁷ Aap Ke Masaail Aur Unka Hal Vol.1 Pg.360

⁴⁶⁸ Kanzul Umaal Vol.9 Pg.11, Hadeeth 24730

Book of Knowledge

However, Rasulullaah ﷺ nor the Sahabah ﷺ did any such thing.

The daughter of Rasulullaah ﷺ, Hadhrat Fatimah ﷺ got married to Hadhrat Ali ﷺ in Muharram 2 Hijri. The second daughter of Rasulullaah ﷺ, Hadhrat Umme Kulthoom ﷺ got married to Hadhrat Uthman ﷺ on 1st Muharram 2 Hijri. Likewise, Rasulullaah ﷺ himself got married to Hadhrat Safiyya ﷺ on 1st Muharram 7 Hijri.

Allaah ﷻ knows best
4 Muharram 1419

When did the Hijri calendar begin and what is the history behind it. The Masnoon actions of Muharram

87-QUESTION: What is the meaning of Hijri? When did it begin? Currently, it is 1420 Hijri. From Muharram it will be 1421 Hijri. What is the history behind it? What are the Masnoon actions of Muharram?

ANSWER: Muharram is the first month of the Hijri calendar. Until now it was 1420 Hijri, now 1421 Hijri has commenced. **The Hijrah calendar began with the migration of Rasulullaah ﷺ but the calendar only came into existence in 17 Hijri during the reign of Hadhrat Umar ﷺ.** The incident that took place was that when Hadhrat Abu Musa Ashari ﷺ who was the governor of Yemen said to Hadhrat Umar ﷺ that we receive your commands but they are not dated. If you can put a date on them it will be easier for administration purposes. Hence, Hadhrat Umar ﷺ gathered the Sahabah ﷺ and after consulting them he took to the opinion of Hadhrat Ali ﷺ who said that the year and dates should be according to the migration

Book of Knowledge

of Rasulullaah ﷺ. Rasulullaah ﷺ migrated from Makkah to Madinah on 12 Rabiul Awwal, but Muharram was fixed for the beginning of the year because in the thirteenth year of Nubuwwat, in the last few days of Zil Hijjah the decision was made for migration.

عن سهل ابن سعد قال : ما عدوا من مبعث النبي صلى الله عليه و سلم ولا من وفاته ما عدوا
إلا من مقدمه المدينة⁴⁶⁹

The Hijrah calendar holds great significance for the Muslims. Every day, in the world will be the birth date of some famous personality or it reminds of the joy of being part of society. The Christian calendar is from the birth of Hadhrat Isa ﷺ. The calendar of Jews is from the reign of Hadhrat Suleiman ﷺ over Palestine. The Roman calendar is from birth of Alexander. However, the year of Islaamic calendar begins by recalling an incident of Rasulullaah ﷺ. If a Muslim is surrounded by problems, the entire world become his enemies and the people of the town are ready to assassinate him, living life becomes very difficult, on this occasion Islaam has found a solution to this. A person should leave the locality and migrate to another place.

The Islaamic calendar begins with the migration of Rasulullaah ﷺ. We learn a lesson from Rasulullaah's ﷺ migration that how an oppressed person can be successful in his duty. And, how he can gain salvation and wear the golden crown of success on his head. In Muharram, instead of recalling the incident of Karbala and mourning and lamenting, the Masnoon act during the days of Muharram is to fast. It is mentioned in a Hadeeth that:

⁴⁶⁹ Bukhari Vol.1 Pg.560; Fathul Bari; Umdatur Ria'yah Vol.17 Pg.66

Book of Knowledge

“The best fasts after the month of Ramadhan are those of the month of Muharram”⁴⁷⁰

A lot of virtues have been mentioned regarding the fast of 10 Muharram. The fast of Aashura has been called the most virtuous fast. Rasulullaah ﷺ said it is a compensation for the fasts for the sins of the past year i.e. Allaah ﷻ forgive the sins of the past year.

لَقَوْلِهِ عَلَيْهِ السَّلَامُ: وَصِيَامُ يَوْمِ عَاشُورَاءَ أَحْتَسِبُ عَلَى اللَّهِ أَنْ يُكَفِّرَ السَّنَةَ الَّتِي قَبْلَهُ ⁴⁷¹

Allaah ﷻ knows best

Education for boys and girls mixed in a Muslim school, making it necessary to wear a tie, standing with folded hands in the opening assembly

88-QUESTION: 1. In the English medium school the girls and boys are made to sit together in such a way that in between two boys there is a girl. There are those who have reached puberty and those who have not. Is it appropriate to do this when they already have arrangements where the boys and girls can go to separate rooms or sit on separate benches?

2. It is necessary in this school for Muslim students to wear a tie which is a distinctive symbol of the Christians. It is worn to remember the incident of Hadhrat Isa ﷺ when he was put on the cross to be crucified. They also consider the tie to be a symbol of trinity. Is it appropriate to wear it? Is it permissible to pressurise Muslim students to wear it?
3. In the morning there is an assembly in the school. It has been made compulsory for all the students, even the

⁴⁷⁰ Mishkat Pg.178

⁴⁷¹ Muslim Vol.1 Pg.367

Book of Knowledge

Muslims to stand with their hands together. Is it permissible to oblige the students to do this?

ANSWER: 1. According to your question, if the boys and girls are made to sit together on one bench, and that too, one girl sitting in between two boys is very shameful and against the Shariah. It is the inception of a great Fitnah the consequence of which will be very destructive. The Shariah has told us to be very cautious in such matters and emphasized to abstain from those things which arouse temptations.

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَلِكَ أَزْكَى لَهُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ . وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ

“Tell the Mu'mineen men that they should lower their gazes (not look at non-Mahram women) and guard their chastity (not do or look at anything that may lead to adultery or fornication or homosexuality). This is purer for them (ensures their purity and the purity of society at large). Allaah is Informed of what they do (He knows the inclinations of the heart and the secretive glances that men cast). And tell the Mu'mineen women that they should lower their gazes (not look at non-Mahram men with lust) and preserve their chastity (not do or look at anything that may lead to adultery or fornication or lesbianism). They (women) must not expose (anything that reveals) their beauty”⁴⁷²

Rasulullaah ﷺ prohibited women from attending the gatherings of men. Rasulullaah ﷺ said, “the prayer of a women in her bedroom is more rewarding than her Salaah in the communal room of her house. And the Salaah she performs in the inner most portion of the bedroom (i.e. small room within the

⁴⁷² Surah Nur; Verse 30/31

Book of Knowledge

bedroom or a corner of her bedroom) is greater and more rewarding than the Salaah in her bedroom.”

عن ابن مسعود قال : قال رسول الله صلى الله عليه وسلم : " صلاة المرأة في بيتها أفضل من صلاتها في حجرتها وصلاتها في مخدعها أفضل من صلاتها في بيتها ⁴⁷³

Rasulullaah ﷺ said: “when a women leaves her abode, Shaytaan raises his glance at her. She cannot be closer to Allaah ﷻ than when she is in the inner part of her house.”⁴⁷⁴

Hadhrat Abdullaah Bin Umar ؓ never used the door that Rasulullaah ﷺ had specified for the women to use.

عن ابن عمر قال قال رسول الله صلى الله عليه وسلم لو تركنا هذا الباب للنساء. قال نافع فلم يدخل منه ابن عمر حتى مات.

قال أبو داود رواه إسماعيل بن إبراهيم عن أيوب عن نافع قال قال عمر وهذا أصح ⁴⁷⁵

Rasulullaah ﷺ said that when a boy and a girl reach ten years of age then separate them in their beds i.e. they should not sleep together with the father, mother and brother etc. under one bedding.

فرقوا بينهم في المضاجع لأن بلوغ العشر مظنة الشهوات ⁴⁷⁶

It is proven from the above-mentioned verse of the Quraan and the Hadeeth that the pristine Shariah has closed the door to those things which incite the carnal desires.

⁴⁷³ Abu Dawood Pg.84; Mishkat Pg.96

⁴⁷⁴ Tabrani; Kifaayatul Mufti Vol.2 Pg.33

⁴⁷⁵ Abu Dawood Pg.84

⁴⁷⁶ Abu Dawood Pg.71

Book of Knowledge

Hence, it is not permissible to make boys and girls sit together. It is necessary for the Muslim trust to put an end to this, especially when the members are Muslim because Rasulullaah ﷺ said that the person who invites to goodness is like its doer (in reward), and the person who spreads evil ways will get the sin similar to the doer of the evil.

الدال على الخير كفاعله ⁴⁷⁷

عن عقبة بن عامر: أن رسول الله صلى الله عليه وسلم قال: إياكم والدخول على النساء ⁴⁷⁸
عن عبد الله بن مسعود رضي الله عنه قال قال النبي صلى الله عليه وسلم لا تباشر المرأة المرأة فتنتعها لزوجها كأنه ينظر إليها ⁴⁷⁹

هذا اصل في سد الدرائع فان الحكمة في هذا خشية ان يعجب الزوج الوصف المذكور فيفضى ذلك الى تطبيق الواصفة او الى الافتتان بالموصوفة ⁴⁸⁰

2. Rasulullaah ﷺ said :

من تشبه بقوم فهو منهم

“Whoever imitates a people is one of them i.e. will be resurrected with them”

Many Ulama have presented this Hadeeth as proof that is Makrooh to adopt the ways of the non-Muslims. It is mentioned in Tirmidhi that Rasulullaah ﷺ said that a person who adopts the ways of other nations is not from us.

وبهذا احتج غير واحد من العلماء على كراهة أشياء من زي غير المسلمين وأخرج الترمذي ...

قال ليس منا من تشبه بغيرنا ⁴⁸¹

⁴⁷⁷ Annotations of Hidayah Pg.89

⁴⁷⁸ Bukhari Vol.2 Pg.787

⁴⁷⁹ Bukhari Vol.2 Pg.788

⁴⁸⁰ Fathu Hashiya Pg.8

⁴⁸¹ Aunul Ma'bood Sharh Abu Dawood Vol.4 Pg.78

Book of Knowledge

If resemblance is in clothing which is a symbol of non-Muslims and also their religious hallmark then it is Haraam to wear such clothes. If it worn because of fashion then still a person should abstain from this.⁴⁸²

Hence, in light of the mentioned Hadeeth it is not permissible for the students to wear a tie and it is the responsibility of the board members to put an end to this.

4. According to the question asked, Islaam does not give permission to stand with the hands folded. The Quraan has given us a command that do not walk with force on the ground. The condition to respect a person is that he should be worthy of respect.⁴⁸³

There are a lot of polytheistic words in the anthem. According to the Shariah it is not permissible to say this. The Muslims students should not be obliged to say this.⁴⁸⁴

Allaah ﷻ knows best
17 Rabiuth Thani 1419

To make a syllabus for Muslims with pictures

89-QUESTION: In the current times the Christian and Hindu missionaries are working hard. In order to propagate their teachings, the Christians, Hindus and people from other faiths pass on their beliefs through pictures during the education course in such a subtle manner that the innocent children do not even realise. This is completely against our Deen. The children then read this. These educational books are taught to children of all faiths. Many Muslim children are also educated in this

⁴⁸² Mazahir Haq Vol.3 Pg.16 and Pg.42

⁴⁸³ Durrul Mukhtaar with Shaami

⁴⁸⁴ Imdaadul Fataawa Vol.4;

Book of Knowledge

manner. In some places they are forced to learn in this way. Many Muslim children acquire their education in a bad environment like this. When they graduate then the bad environment has already affected them. As a consequence this also effects their hearts because of which the children show contempt for Islaam.

We have assessed the situation very deeply. We have prepared a syllabus for the children from Year 1 to year 9. In this syllabus we took into consideration the interest and inclination of the children, thereby used pictures to present rudimentary points and the necessary information in a simple manner so that the children do not lose interest and it also creates an awareness of Deen.

Our purpose is to tackle the modern day challenges and make then staunch believers of the oneness of Allaah ﷻ. There is no deficiency in our intention. Please could you go through this syllabus and tell us if it is correct to use this syllabus in Muslim schools. In light of the Quraan and Sunnah please could you explain the ruling of Shariah?

ANSWER: Your concern for the moral training of the Muslim children according to the teachings of Islaam and concern for them that from the inception the Muslim children should be trained according to teachings of Islaam so that they stay away from corrupted beliefs. Also, so that they practice firmly on the teachings of Islaam is indeed worthy of praise and appreciation. I make Dua from my heart that May Allaah ﷻ crown your efforts with success. Amin.

It should be remembered that the fervour of spreading Deen and the oneness of Allaah ﷻ and publishing such books can only be beneficial and a means of reward if it is done while staying within the boundary of Shariah. There will be no reward if an unlawful method is adopted. Rather, a person will be sinful if it is contrary to the Shariah. To make a picture of living things is

Book of Knowledge

Haraam. This has been explicitly prohibited in the Hadeeth. There is a warning of severe punishment for person who makes the picture.

عن عبد الله بن مسعود ان رسول الله صلى الله عليه و سلم قال إن أشد الناس عذابا عند الله
المصورون⁴⁸⁵

فيقال لهم احيوا ما خلقتم⁴⁸⁶

“Those who will receive the most punishment from Allaah ﷻ on the day of resurrection will be painters (of living objects)”

It is mentioned in another narration “the painters (of living objects) will be told to put a soul into it.”

It is mentioned in the famous book of Hanfi jurisprudence Shaami that:

وظاهر كلام النووي في شرح مسلم الإجماع على تحريم تصوير الحيوان ، وقال : وسواء صنعه لما
يتمهن أو لغيره ، فصنعه حرام بكل حال⁴⁸⁷

The apparent meaning of the text of Imam Nawawi رحمه الله is that there is consensus of the Ummah that the pictures of living things is Haraam whether the object has a shadow or not. The book that you have sent has a lot of coloured pictures of men, women, and children.

It is of great surprise that just one page before Surah Fatiha and Surah Ikhlas there are pictures (in this syllabus). It is as though there are pictures on top of the Quraan (May Allaah ﷻ protect

⁴⁸⁵ Bukhari Vol.2 Pg.880; Muslim Vol.2 Pg.201; Mishkat Pg.385

⁴⁸⁶ Fathul Bari, ibn Hajar Vol.4 Pg.411

⁴⁸⁷ Durrul Mukhtaar with Shaami Vol.1 Pg.647

Book of Knowledge

us). This is also an evil deed just as the coloured pictures of men, women, and children.

Hence, according to the Shariah it is not permissible to publish books with pictures (even though it may be for educational purposes). If there an incomplete picture i.e. without a head then there is some leeway.

Allaah ﷻ knows best

One glance at the blessed life of Rasulullaah ﷺ

1. Rasulullaah ﷺ was born on 9th Rabiul Awwal, Monday 20 April 571 after true dawn in Makkah.
2. Rasulullaah ﷺ was given Nubuwwat when he was forty-one years old, on the 17 Ramadhan, 1 February 610 Common era.
3. Rasulullaah ﷺ called towards righteousness for thirteen years in Makkah.
4. Due to increase in oppression and abuse the command for migration was issued in the fifth year of Nubuwwat. Fifteen companions of Rasulullaah ﷺ migrated to Abyssinia and stayed there.
5. In the seventh year the Muslims were boycotted in the valley of Abu Talib.
6. In the tenth year Rasulullaah ﷺ made a journey to Ta'if. In the same year on Monday 27 Rajab he was blessed with Mi'raj.
7. In the thirteenth year of Nubuwwat on Friday 27 Safar Rasulullaah ﷺ migrated from Makkah to Madinah. He stayed in Quba for fourteen days and came to Madinah on Monday 22 Rabiul Awwal.

Book of Knowledge

8. In 1 Hijri, the foundation of Masjid Nabawi was laid. (The five daily prayers were already made obligatory in Mi'raj).
9. In 2 Hijri, the command was revealed for Azaan. Fasts were made obligatory. The battle of Badr took place in which the truth was successful in the end.
10. In 3 Hijri, Zakat was made obligatory. Liquor was forbidden. The battle of Uhud took place.
11. In 5 Hijri, the command of Purdah was revealed. The battle of the trench took place.
12. In 6 Hijri, the treaty of Hudaibiyah took place.
13. In 7 Hijri, the kings throughout the world were invited to Islaam through letters.
14. In 8 Hijri, the conquest of Makkah took place. The battle of Hunain and the incident of Taif took place.
15. In 9 Hijri, the Muslims left for Tabuk but the Roman king did not take the courage to challenge the Muslims.
16. In 10 Hijri, Rasulullaah ﷺ performed his farewell Hajj with 124'000 Sahabah ﷺ and give a historic and comprehensive sermon.
17. In 11 Hijri, on Wednesday 28 Safar, at night Rasulullaah ﷺ went to Jannatul Baqi and prayed for the forgiveness of the deceased. On return, Rasulullaah ﷺ got a headache which was the starting of his Maradhul Wafat (last illness). He had a fever and it remained for thirteen days continuously.
18. On 12 Rabiul Awwal, when Rasulullaah ﷺ was 63 years and four days old, 8 June 632 Common era, at the time of Chast Rasulullaah ﷺ went to meet His creator.
19. On the evening of 13 Rabiul Awwal Rasulullaah ﷺ was buried in the room of Hadhrat Aisha ﷺ.
20. From birth till he left this world, Rasulullaah ﷺ lived a total of 22'330 days and six hours.

Allaah ﷻ knows best

Book of Knowledge

EDUCATION FOR WOMEN**Girl's institute**

91-QUESTION: In South India in many of the villages for the past few years there has been boarding Madrasahs set up for mature girls to acquire higher Islaamic education. However, some of the teachers, office workers, and board members are male. Sometimes such incidents occur that it is not even appropriate to speak of them. Sometimes the girl eats poison, some get burnt in a fire, and some even commit suicide. The government also investigates these matters. The incidents are published in the newspapers because of which the Deeni institutions, Deen, and the village itself is defamed. Hence, please could you give some religious guidance in this matter.

ANSWER: It is necessary for Muslim women and girls to acquire religious education just as it is for men. It is mentioned in the Hadeeth:

طلب العلم فريضة على كل مسلم

Just as it is necessary for men to save themselves from evil, likewise, it is also necessary for women to save themselves from evil. Just as it is obligatory upon men to perform Salaah, discharge zakaah and perform Hajj it is also obligatory upon women. For this reason the jurists have consensus that just as it is obligatory for men to learn about Wudhu, Ghusl, Salaah, Fast, Zakah, Hajj, it is also obligatory for women to acquire the knowledge.

Allamah Shaami ﷺ writes:

Book of Knowledge

تعلم علم الوضوء والغسل والصلاة والصوم ، وعلم الزكاة لمن له نصاب ، والحث ... يفرض عليه علمه⁴⁸⁸

It is mentioned in Bukhari:

عن أبي سعيد الخدري : قال النساء للنبي صلى الله عليه وسلم غلبنا عليك الرجال فاجعل لنا يوما من نفسك فوعدهن يوما لقيهن فيه⁴⁸⁹

The women came to Rasulullaah ﷺ and said: the men have beat us to your company so give us day from yourself, so he promised them a day (accepted their request) and met them (in a house) and explained the injunctions of Shariah to them.

It is mentioned in another Hadeeth:

أن النبي صلى الله عليه وسلم خرج ومعه بلال فظن أنه لم يسمع النساء فوعظهن وأمرهن بالصدقة

On the occasion of Eid Rasulullaah ﷺ gave a sermon in the Eidgah after the Salaah. Rasulullaah ﷺ thought that the women had not heard him (i.e. his sermon) so after the sermon he went to the place where the women were gathered with Hadhrat Bilal and explained to them to give alms.⁴⁹⁰

It is proven from the above-mentioned two Hadeeth that there is no difference between men and women for acquiring the necessary and Mustahab knowledge. Under the commentary of the above Hadeeth Allamah Aini رحمه الله has quoted from Allamah Nawawi رحمه الله that it is preferable to give women advice, remind them of the hereafter, explain to them Islaamic rulings and

⁴⁸⁸ Durrul Mukhtaar with Shaami Vol.1 Pg.39

⁴⁸⁹ Bukhari Vol.1 Pg.20

⁴⁹⁰ Bukhari Vol.1 Pg.20

Book of Knowledge

exhort them to give alms. The condition is that there should be no fear of temptation between the speaker and the audience.

وهذا إذا لم يترتب على ذلك مفسدة أو خوف فتنة على الواعظ أو الموعوظ⁴⁹¹

We come to know from the above that it is necessary to impart religious education to Muslim women and girls or else there will be delinquency and errors in their acts of worship and in the upbringing of children.

Bearing in mind a few conditions it will be permissible to establish a non-boarding Madrasah where the girls can acquire education locally. This is proven from the above Hadeeth. It is also permissible to setup a boarding facility to educate Muslim girls. However, there are a few conditions which have to be adhered to:

1. The location of the Madrasah should be in such a place where people are protected from trials and corruption or any possibility of the same. The place should only be for girls. The men should not be allowed at all.
2. There should have no contact with Non Mahrams. It should be in such a place where there is no fear of Fitnah.
3. Chaste women with good manners should be appointed for their education and moral training.

Even if one of the conditions are not met then it would not be permissible to receive education.⁴⁹²

Those Madrasahs that do not conform to the mentioned conditions, it will be Haraam to establish such Madrasahs and Haraam for mature girls to go there to acquire education. To set up such Madrasahs in not religious service, rather, it is opening an avenue to corrupt Deen.

⁴⁹¹ Umdatul Qari Sharh Saheeh Bukhari Vol.2 Pg.174

⁴⁹² Kifaayatul Mufti

Hadhrat Moulana Ashraf Ali Thanvi رحمہ اللہ has mentioned a wise saying regarding women's education that to educate women in schools is a fatal poison. He further says that I also do not proffer Madrasah for girls even though it may be run under the supervision of an Alim. I say it with experience that do not do this. If you do not listen to what I have to say then later you shall regret. Instead of giving education to women in schools and Madrasahs they should be taught at home.⁴⁹³

Allaah ﷻ knows best

What should the syllabus be in a Girls Madrasah

92-QUESTION: Is it permissible to keep the students of a girls Madrasah under the supervision of Non Mahram? If it is permissible then what are the limits? What should the syllabus be? Can a Non- Maharam teach the girls? Many non- Mahrams who are young teach by us. Those things that make Ghul compulsory and the famous ruling of Tuhr Mutakhalil in Sharh Wiqayah, which is closely linked to modesty and shame, are also taught. If this is allowed to be taught in the Madrasah and permissible then who will the sin fall on when girls go astray? Will the parents be sinful or the responsible people of the Madrasah? Who will be responsible if something untoward happens?

ANSWER: The pristine Shariah has made it compulsory upon every Muslim to learn the necessary knowledge of Deen and those rulings that effects a person.

⁴⁹³ Al Balagh

قال النبي صلى الله عليه وسلم : طلب العلم فريضة على كل مسلم و مسلمة كما في الرواية والمراد بالعلم بوحدايته ونبوة ورسوله وكيفية الصلوة فان تعلمه فرض عين... واما بلوغ رتبة الاجتهاد والفتيا ففرض كفاية⁴⁹⁴

Bearing in mind the question of education for girls and them going astray we cannot give permission for this. The parents and the responsible people will be sinful. The parents send their daughters for education. If they become aware of this then they would never send their daughters.

Hadhrat Moulana Ashraf Ali Thanvi رحمہ اللہ has mentioned a wise saying regarding women's education that to educate women in schools is a fatal poison. He further mentions that I also do not prefer Madrasah for girls even though it may be run under the supervision of an Alim. I say it with experience that do not do this. If you do not listen to what I have to say then later you shall regret. Instead of giving education to women in schools and Madrasahs they should be taught at home.⁴⁹⁵

Keeping in mind the current environment it is necessary to act upon the wise saying of Hadhrat Thanvi رحمہ اللہ. Suffice on the Maktab education. And that too, females should teach the girls. The mature girls should not be taught. سدا لباب الفتنة To seek further knowledge apart from the necessary and relevant injunctions is Fardh Kifaya.

Hence, Mufti Kifayatullaah رحمہ اللہ mentioned: To establish Madrasahs for girls and the girls attending for this purpose, teaching the women the relevant injunctions, skills and writing are all things in accordance with the Shariah. There is a chapter in Bukhari titled:

⁴⁹⁴ Mishkat Pg.34; Mirkaatul Mafaateh Vol.1 Pg.233

⁴⁹⁵ Al Balagh, August, 49, 1993

Book of Knowledge

هل يجعل للنساء يوم على حدة في العلم

Under this chapter Imam Bukhari رحمه الله has presented a hadeeth which shows that it is proven for women to gather in a house for the acquisition of knowledge. However, a method in which there is no evil associated with it should be adopted.⁴⁹⁶

In Bukhari Shareef, under the chapter heading:

باب سرعة انصراف النساء من الصبح

Imam Bukhari رحمه الله has mentioned the Hadeeth that Hadhrat Aisha رضي الله عنها narrates that Rasulullaah ﷺ used to perform Fajr Salaah in darkness. And because of the darkness the women would not be recognised. **Regarding this Allamah Badrud Deen رحمه الله (d: 855) has written that we can use this as proof that all means that lead to Haraam should be stopped.** It is necessary to keep ones thoughts clean. It is necessary to keep the thoughts clean because Allaah ﷻ has made the nature of man such that he is inclined towards women.

Allaah ﷻ knows best

Regarding a girls Madrasah

93-QUESTION: A girls Madrasah has started in our locality. Currently Persian and Arabic is taught. A four-year syllabus has been fixed. In the final year, they are taught the translation of specific Surah's of the Quraan and in Hadeeth they are taught Riyadhhus Saaliheen or Alfiyatul Hadeeth then they graduate. So that women adhere to this and teach others, the age of students is 28 years old and some are aged between 13-17. In one room there are students and in another room there is a male teacher

⁴⁹⁶ Kifaayatul Mufti Vol.2 Pg.35/36

Book of Knowledge

who is 26 years old. There is a veil in between. The teacher listens to the lesson every day. Is this method correct?

ANSWER: The method employed to teach the girls is that the teacher is a male 26 years of age and students are 13-17 years old and 28 year olds and there is a veil in between. The teacher listens to the lesson every day and there is no other teacher present there. This method is not at all appropriate for education. In the Hadeeth, the jurists and the pious have said to take a lot of precaution in this matter.

Rasulullaah ﷺ said:

لا يدخل عليها رجل إلا ومعها محرم

“No man may visit a woman except in the presence of a Mahram”⁴⁹⁷

It is Makrooh Tahrimi for man to lead the prayer for women in such a room in which there is no other male or a Mahram female of the Imam.

تكره إمامة الرجل لمن في بيت ليس معهن رجل غيره ولا محرم منه كأخته⁴⁹⁸

In the current times, the jurists dislike that a women attends lectures as well.

ولا يسعها الخروج ما لم يقع نازلة اما في زماننا منع الكل في الكل حتى في الوعظ ونحوه⁴⁹⁹

Hadhrat Thanvi رحمه الله has written that an uneducated woman should not tell another women to write a letter for her to her husband because it is possible that evil thoughts cross the mind

⁴⁹⁷ Bukhari Vol.1 Pg.250

⁴⁹⁸ Durrul Mukhtaar with Shaami Vol.1 Pg.529

⁴⁹⁹ Tahrawi Ala Durriil Mukhtar Vol.1 Pg.245

Book of Knowledge

of that women. Hence, the method used in your Madrasah is incorrect.⁵⁰⁰

Allaah ﷻ knows best

Teaching women how to write

94-QUESTION: There are Madrasahs and Darul Ulooms set up for women. In these Madrasahs women are taught how to write. According to the need of the time is it correct to teach women how to write?

ANSWER: There are two types of narrations (permissible and not permissible) mentioned regarding women learning how to write. It is mentioned in one narration:

لا تعلموا نساكم سورة يوسف ولا الكتابة

“Do not teach your women Surah Yusuf and do not teach them to write”

However, Rasulullaah ﷺ himself gave permission to Hadhrat Hafsa ؓ for this. Hadhrat Shifaa ؓ who is a Sahabi mentions that on one occasion Rasulullaah ﷺ said: **“Why do you not teach Hafsa ؓ Ruqwa (Islaamic incantation) like you taught her how to write.”**⁵⁰¹

The inclination of Hadhrat Umar ؓ regarding women was that keep them away from learning how to write.

Once Hadhrat Ali ؓ seen a person teaching his wife how to write so he said this is bad and do not commit evil. The reason

⁵⁰⁰ Al Balagh, 15 August 1993, 14 Rabiuth Thani 1419

⁵⁰¹ Abu Dawood

Book of Knowledge

why women have been prevented from learning how to write is because there is more fear of evil. However, it has also been proven that women learnt how to write. Even in the time of the Sahabah ؓ some would consider it bad, whereas the majority considered it as permissible.

Therefore, if there is no fear of Fitnah then it will be permissible. However, if there is Fitnah then it would not be permissible.⁵⁰²

Regarding women and Tablighi Jama'at

95-QUESTION: Many women come in Tablighi Jama'at come to our country, Fiji, from other countries. All the women come with their Mahram. The local women also spend three days in Jama'at with them because of which the environment is now more conducive to Deen and more women are veiling themselves. Some people raise objections on this but all the women are veiled. Is there leeway for this in the Shariah?

ANSWER: It is extremely necessary to veil themselves. The beauty and honour of women lies in donning the purdah. In the Quraan and Hadeeth a lot of emphasis has been put on veiling and there are severe warnings sounded for women leaving the house without veiling themselves, rather, leaving the house without a need.

It is mentioned in a Hadeeth that a women should be concealed. When a women leaves her abode, Shaytaan raises his glance at her (people are forced to look at her).

⁵⁰² Imdaadul Fataawa, Tatimmah Saaliha, Dowr Nabawi ka Nizame Hukumat Pg.42

Book of Knowledge

قال النبي صلى الله عليه وسلم إذا خرجت المرأة من بيتها استشرفها الشيطان⁵⁰³

It is mentioned in another Hadeeth that Rasulullaah ﷺ said: “After me I have not left any affliction more harmful to men than women”

عن أسامة بن زيد قال : قال رسول الله صلى الله عليه وسلم : ما تركت بعدي فتنة أضر على الرجال من النساء⁵⁰⁴

Hence, it is not appropriate for women to leave the house without a need. On the other hand, it is also necessary for women to learn the basics of Tauheed, Salaah, the method of performing Salaah just as it is obligatory upon men.

Hadhrat Anas ؓ has narrated:

طلب العلم فريضة على كل مسلم و مسلمة

“It is an obligation upon every Muslim to seek knowledge”

Mullah Ali Qari ؒ has written the meaning of “Ilm” is that it is necessary to seek the basic religious knowledge of Tauheed, Risalat, and the method of performing Salaah.⁵⁰⁵

Regarding the education of women the Quraan mentions:

وَادْكُرْنَ مَا يُتْلَىٰ فِي بُيُوتِكُنَّ مِنْ آيَاتِ اللَّهِ وَالْحِكْمَةِ

“And (O wives of Rasulullaah ﷺ) keep in mind the Aayaat (of the Qur'aan) and wisdom (Sunnah) recited (practised) in your homes.”⁵⁰⁶

⁵⁰³ Awjazul Masaalik Vol.2 Pg.345

⁵⁰⁴ Mishkat Pg.267

⁵⁰⁵ Mishkat Pg.34; Mirqaatul Mafaateeh Vol.1 Pg.233

⁵⁰⁶ Surah Ahزاب; Verse 34

Book of Knowledge

In the verse “wisdom” refers to Hadeeth. In Surah Nur the verse relating to women being chaste and veiling has been explained. Hence, Rasulullaah ﷺ has encouraged that the women should be taught Surah Nur.

Rasulullaah ﷺ said:

علموا نساءكم سورة النور

“Teach your women Surah Nur”

From this we understand the need to educate women. In essence, a Muslim women should learn Islaamic education from her Mahram. If their Mahram is not an Alim, as is generally the case, then the male should go to learn Deen or together with her Mahram while she is veiled it is permissible for the women to acquire the necessary knowledge from the Ulama. It is proven that some women would go to Rasulullaah ﷺ to enquire about some matters. **For example, it is proven that the wife of Hadhrat Abdullaah Bin Masood ؓ went to Rasulullaah ﷺ to enquire about Sadaqah.**

عن زينب امرأة عبد الله بن مسعود قالت : كنت في المسجد فرأيت النبي صلى الله عليه و سلم فقال تصدقن ولو من حليكن . وكانت زينب تنفق على عبد الله وأيتام في حجرها قال فقالت لعبد الله سل رسول الله صلى الله عليه و سلم أجزئي عني أن أنفق عليك وعلى أيتام في حجري من الصدقة فقال سلي أنت رسول الله صلى الله عليه و سلم فانطلقت إلى النبي صلى الله عليه و سلم⁵⁰⁷

⁵⁰⁷ Bukhari Vol.1 Pg.198

Book of Knowledge

It is proven that upon the request of the women Rasulullaah ﷺ went to teach them.

أن النبي صلى الله عليه وسلم خرج ومعه بلال فظن أنه لم يسمع النساء فوعظهن وأمرهن بالصدقة

On the occasion of Eid Rasulullaah ﷺ gave a sermon in the Eidgah after the Salaah. Rasulullaah ﷺ thought that the women had not heard him (i.e. his sermon) so after the sermon he went to the place where the women were with Hadhrat Bilal and explained to them to give alms.⁵⁰⁸

However, Rasulullaah ﷺ has never touched the hand of foreign women.

والله ما مست يده يد امرأة قط في المبايعه ما يبايعهن إلا بقوله قد بايعتك⁵⁰⁹

It should be taken into consideration that if married women do not have the necessary knowledge of purity, Salaah etc. then what other method can be employed to teach them? Even the husband is not aware of these injunctions. And, the home environment is not such that she can enquire the injunctions from anyone. There is a command in the Quraan:

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا

“O you who have Imaan! Save yourselves and your families from the Fire (of *Jahannam*)”⁵¹⁰

⁵⁰⁸ Bukhari Vol.1 Pg.20

⁵⁰⁹ Bukhari Vol.2 Pg.726

⁵¹⁰ Surah Tahreem; Verse 6

Book of Knowledge

What other method can be used to fulfil this responsibility that women go out in Tabligh with their Mahram taking into consideration Purdah (the condition is that there should be no fear of Fitnah). In this way the reformation of women also takes place as has been mentioned in the question.

Nonetheless, a very famous Alim Hadhrat Moulana Yusuf Ludhyanwi Shaheed رحمه الله has written that it is correct for women to go out in Tablighi Jama'at. He further writes: I had the opportunity to go out in Jama'at with my wife and daughter. I have personally seen the good work of the Mastoorat Jama'at in which the rules of Shariah are strictly adhered to. The conditions that the seniors have laid out for Tablighi Jama'at are according to the Shariah. According to my understanding, it is permissible for ladies to go out in Jama'at.⁵¹¹

This lowly servant was deeply involved with the elders of Tablighi Jama'at -those that delivered talks in the Ijtimaa- I had done research on the work of females in the Tabligh Jama'at. They (the elders) gave a satisfactory answer that whichever place the women go, it is with great caution and Purdah. They stay in the middle of the locality where there are no Non Mahramm. During the journey a Mahram accompanies them.

Hence, they should adhere to the Shariah and travel with precaution. Whichever place they go to they should stay in the middle of the locality. A Non- Mahram should not hear the voices of women doing Ta'leem and speeches. If these things are taken into consideration then it will be correct because with the reformation of one woman, Inshallah, the entire house will be reformed, nay, the entire locality. Regarding this one question and answer has been written in Fataawa Mahmudiyya.

⁵¹¹ Risalah Bayyinat 1419 Hijri

Book of Knowledge

Fatwa of Hadhrat Mufti Mahmood Hasan Gangohi ﷺ

QUESTION: The ladies Tabligh Jamaat has also started in our area. Is it allowed in this era that is full of Fitnahs? Has it been approved from the Hadeeth and the Sahabah ﷺ? Will those women who participate be sinful?

ANSWER: Upon the request of women Rasulullaah ﷺ fixed a day and venue to teach them. Then many women would also come to the blessed wives of Rasulullaah ﷺ to learn the injunctions of Deen. This is mentioned in the Hadeeth. Now that ignorance of Deen and shamelessness has become rife and the fathers, grandfathers and husbands do not teach the ladies Deen nor have they made arrangements for them. In such a case it is necessary that arrangements are made for the ladies to acquire Deen but the principles of the Shariah also have to be adhered to. For example, when she goes to learn Deen in her locality she should don the veil. She should not be accompanied by a non-Mahram. If a women reads a book or delivers a lecture it should not be given on the loud speaker. They should not gather unnecessarily.

If they have to travel to another locality their husbands or a Mahram should accompany them. If the rules of Shariah are not adhered to then it will create Fitnah. May Allaah ﷻ protect all.

Amin

Allaah ﷻ knows best

Written by: (Hadhrat Mufti) Mehmood (May Allaah ﷻ forgive him).

Darul Uloom Deoband - 13/8/1388

Note: It is necessary that women do not adorn and beautify themselves and use perfume when they leave the home. They

Book of Knowledge

should wear simple clothing. The route that they take should not be congested with men. The route should be free from Fitnah. There should be no fear of indulging in any Haraam act. Or else, it will not be permissible.

جاز خروج شابة لصلوة الجماعة بشرط عدم الطيب والزينة وان لا تكون خشية الفتنة وان تخرج

في خشن ثيابها وان لا تراحم الرجال وان تكون الطريق مأمونة من توقع المفسدة والا حرم⁵¹²

Allaah ﷻ knows best

23/11/1998

QURAAN AND RECITAL OF QURAAN**Is there any benefit for children to only memorize the Quraan**

96-QUESTION: Some people are of the opinion that there is no benefit in making children learn the Quraan by just repeating the words. The Quraan should be recited with translation and Tafseer. Please give a Summary of this.

ANSWER: It is proven from the Hadeeth that Rasulullaah ﷺ had so much love for the words of the Quraan that he would also recite the Quraan and listen to the Sahabah ﷺ read the Quraan. On one occasion Rasulullaah ﷺ said to Hadhrat Abdullaah Ibn Masood ﷺ “recite the Quraan to me.” Hadhrat Abdullaah Ibn Masood ﷺ said: O Rasul-Messenger of Allaah! Shall I recite to you when it was revealed to you?” Rasulullaah ﷺ said, “I would like to hear it from others.” Then Hadhrat Abdullaah Ibn Masood ﷺ began to recite Surah An Nisaa.

عن عبد الله بن مسعود قال : قال لي رسول الله صلى الله عليه وسلم وهو على المنبر : اقرأ علي
قلت اقرأ عليك وعليك أنزل قال إني أحب أن أسمعه من غيري فقرأت سورة النساء ⁵¹³

In another Hadeeth it has been reported that Rasulullaah ﷺ said to Hadhrat Ubay Ibn Kab ﷺ: “Allaah ﷻ has commanded me to recite the Quraan to you”

عن أنس قال: قال رسول الله صلى الله عليه وسلم لأبي بن كعب إن الله أمرني أن أقرأ عليك القرآن قال آله الله سماني لك قال نعم قال وقد ذكرت عند رب العالمين قال نعم فذرفت عيناه وفي رواية إن الله أمرني أن أقرأ عليك لم يكن الذين كفروا قال وسماني قال نعم فبكى متفق عليه ⁵¹⁴

⁵¹³ Mishkat Pg.190

⁵¹⁴ Mishkat Pg.190

Rasulullaah ﷺ memorized the Quraan and also knew the meaning of it. Rasulullaah ﷺ would recite himself and listen to the Sahabah ﷺ; this was because of the love he had for the words of the Quraan. The meaning and explanation of the Huroof Muqata’at was not known to anyone except Rasulullaah ﷺ but still a person is rewarded when he recites them. For every letter recited a person will be credited ten rewards. Rasulullaah ﷺ said: “Whoever recites a letter from the book of Allaah ﷻ, he will be credited with a good deed, and a good deed gets ten-fold reward. I do not say that Alif-Lam-Mim is one letter, but Alif is a letter, Lam is a letter and Mim is a letter.”

عن ابن مسعود يقول : قال رسول الله صلى الله عليه و سلم من قرأ حرفاً من كتاب الله فله به حسنة والحسنة بعشر أمثالها لا أقول آلم حرف ولكن ألف حرف ولام حرف وميم حرف ⁵¹⁵

It is permissible to give the Quraan for memorizing to small kids even though they are not particular about Wudhu and purity because if they are not given the Quraan they will be deprived of memorizing it. If they are forced to do Wudhu it will be difficult for them. ⁵¹⁶

لا بأس بدفع المصحف إلى الصبيان لأن في المنع تضییع حفظ القرآن وفي الأمر بالتطهير حرجاً بهم ⁵¹⁷

To hold the Quraan and to look at it is also an act of reward. It is permissible to recite it for Esaal-e-Thawaab, Barakah in sustenance, to achieve success in one’s objective and for protection when going to sleep. On these occasions, a person does not make intention to understand the meaning or explanation but he is still rewarded for his recitation. What can

⁵¹⁵ Tirmidhi Vol.2 Pg.115

⁵¹⁶ Hidayat Vol.1 Pg.48; Naful Mufti Wasaail Pg.125

⁵¹⁷ Hidayat Vol.1 Pg.49

Book of Knowledge

be a greater benefit for reciting the Quraan than the fact that Allaah ﷻ turns to the reciter with His mercy.

It is mentioned in the Hadeeth that the one who is proficient in the recitation of the Quraan will be with the angels on the day of Qiyaamah, and he who recites the Quraan and finds it difficult to recite, doing his best to recite it in the best way possible, will have a double reward. One reward for reciting, and the other for difficulty in reciting.

عن عائشة رضي الله عنها قالت قال رسول الله صلى الله عليه وسلم الماهر بالقرآن مع السفرة الكرام البررة والذي يقرأ القرآن ويتتعتع فيه وهو عليه شاق له أجران⁵¹⁸

Rasulullaah said that whoever recites Ayatul Kursi when retiring to bed then his house and forty houses on his right and left will be saved from all types of calamities.

عن علي رضي الله عنه قال سمعت رسول الله صلى الله عليه وسلم على أعواد هذا المنبر يقول من قرأ آية الكرسي في دبر كل صلاة لم يمنعه من دخول الجنة إلا الموت ومن قرأها حين يأخذ مضجعه آمنه الله على داره ودار جاره وأهل دويرات حوله⁵¹⁹

We can see from the above-mentioned Ahadeeth that reciting the Quraan without understanding it is also beneficial. Benefit does not only lie in reciting the Quraan with translation and explanation. To think in this manner is completely wrong.

Mufti Muhammad Shafi ﷻ has written that it is incorrect to say that it is futile to learn the Quraan by repeating it until a person does not understand the meaning. The reason Hadhrat has mentioned this is because many people draw an analogy from worldly education that as long as long as a person does not understand the meaning and explanation it will be a waste of time. However, with regards to the Quraan these thoughts are

⁵¹⁸ Mishkat Pg.184

⁵¹⁹ Mishkat Pg.90

Book of Knowledge

incorrect because Quraan is a combination of words and meaning. Just as it is obligatory and a Ibaadah to practice on the commands of the Quraan after understanding it, likewise, the recitation of the Quraan is also a great act of reward and an Ibaadah. It is also a means to acquire Nur and blessings.⁵²⁰

Allaah ﷻ knows best

Ruling regarding the recitation of the Quraan during the Makrooh times

97-QUESTION: Is it permissible to recite the Quraan in those times in which it is Makrooh to perform Salaah?

ANSWER: It is preferable not to recite the Quraan in the Makrooh times because the Quraan is a fundamental component for the Salaah to be correct. And it is not permissible to perform Salaah in the Makrooh times. Therefore, it is preferable not to recite the Quraan which is a fundamental component of Salaah. Hence, in the Makrooh times it is better to recite Durood and engage in Dua.⁵²¹

Allaah ﷻ knows best

Why have we been prohibited from reciting the Quraan during the Makrooh times

98-QUESTION: It has been written in the Fataawa section of the monthly periodical “Hope” that in the Makrooh times the Quraan should not be recited. After Fajr Salaah, people recite the Quraan. Is it prohibited to recite the Quraan during these

⁵²⁰ Talifaat Muslih Al Ummah Vol.3 Pg.326

⁵²¹ Al Bahrur Raiq Vol.1 Pg.251

Book of Knowledge

times? Is the practice of the people incorrect? Please explain regarding this matter.

ANSWER: It has been written in the monthly periodical “Hope” that in the Makrooh times the Quraan should not be recited. The explanation of this is that Makrooh times refers to those times in which it is not permissible to engage in any Salaah, whether it is Qadha or Nafl, or Sajdah Tilawat.

These are the three times:

1. At the time of sunrise
2. At the time of Zawaal
3. At the time of sunset

It is not permissible to engage in any Salaah during these times because doing Ibaadah will resemble the sun worshippers. A person who is not already reciting the Quraan, then instead of starting his recitation in these times it is better for him to engage in Durood or Tasbeeh.

The reason for this is that it has been mentioned in the reliable books of jurisprudence that it is obligatory to recite the Quraan in Salaah and a fundamental component of Salaah. When it is Makrooh to perform Salaah during the three times mentioned, it is preferable not to recite the Quraan during these times. However, it is not Makrooh to do so and a person will not be sinful.

عن البغية الصلاة فيها اى في الأوقات الثلاثة على النبي صلى الله عليه وسلم أفضل من قراءة القرآن وكأنه لأخا من أركان الصلاة فالأولى ترك ما كان ركنا لها (قوله : فالأولى) أي فالأفضل ليوافق كلام البغية فإن مفاده أنه لا كراهة أصلا ؛ لأن ترك الفضل لا كراهة فيه ⁵²² وفي البغية الصلاة على النبي في الأوقات التي تكره فيها الصلاة والدعاء والتسبيح أفضل من قراءة القرآن اه ولعله لأن القراءة ركن الصلاة وهي مكروهة فالأولى ترك ما كان ركنا لها ⁵²³

⁵²² Durrul Mukhtaar with Shaami Vol.1 Pg.347

⁵²³ Al Bahrur Raiq Vol.1 Pg.251

Book of Knowledge

Allaah ﷻ knows best
25 Jumaadal Ula 1413

Should the Quraan be recited collectively or individually when sending reward to the deceased

99-QUESTION: The Quraan that is recited especially when sending reward to the deceased, should it be recited collectively or individually?

ANSWER: It is mentioned in the Quraan:

وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا

“When the Quraan is recited, then listen attentively to it (stop talking) and remain silent”⁵²⁴

Some Fuqaha have said that it is only necessary to listen to the Quraan being recited on those occasions where it is specially recited for people to listen. For example, in Salaah and Sermons. If a person is reciting individually or a few people gather in one house to individually recite then it is not necessary to listen to the other person’s recitation and remain silent.⁵²⁵

On one occasion when Hadhrat Ali ﷻ heard the voice of the Sahabah ﷺ he said these people are worthy of being congratulated. These people are beloved to Rasulullaah ﷺ.⁵²⁶

⁵²⁴ Surah A’raf; Verse 204

⁵²⁵ Ma’ariful Quraan Vol.4 Pg.163/164

⁵²⁶ Tafseer Mazhari Vol.3 Pg.509

Book of Knowledge

Nonetheless, the Ulama have mentioned that it is preferable that they recite one after the other. It is also permissible to recite together.⁵²⁷

Allaah ﷻ knows best

Ruling pertaining to an old copy of the Quraan

100-QUESTION: What is the ruling regarding such a Quraan the pages of which are very old and difficult to read from it?

ANSWER: If the pages of the Quraan have become so old that it is not possible to read from it then with utmost respect it should be wrapped in a clean cloth and buried in a safe place where generally people do not pass. It is better to bury it in the same manner as Muslims are buried by making a Lahdi (the incision in the Qiblah side wall) grave. The Lahdi grave should be dug in such a manner that no soil falls on the Quraan because it is tantamount to disrespect. If the ground is soft and it is not possible to make a Lahdi grave, a box shape should be made and the Quraan should be buried the same way a deceased is buried. Planks of wood should be used as a covering and the soil should be put on top of the plank. Under no circumstances should the Quraan pages be burnt.

ولا يحرق بالنار

المصحف إذا صار خلقاً لا يقرأ منه ويخاف أن يضيع يجعل في خرقه طاهرة ويدفن ... ويلحد له

528

If the Quraan is tied to a heavy stone or put in a stream or reservoir it is possible that the pages of the Quraan are separated

⁵²⁷ Ruhul Bayan Vol.1 Pg.815; Tafseer Mazhari Vol.3 Pg.508

⁵²⁸ Fataawa Hindiyya Vol.5 Pg.323; Tahtawai Ala Durri Mukhtar Vol.1 Pg.100

Book of Knowledge

and begin to float on the water in which case there is fear of disrespect of the Quraan. Hence, it is better to bury it so that it is not trampled on.

In the newspapers and periodicals in which the name of Allaah ﷻ, Rasul ﷺ and the angels are mentioned, and those containing the subject matter of Quraan and Hadeeth, should be separated from the newspaper or periodical and buried. This is the best method.

الكتب التي لا ينتفع بها يمحي عنها اسم الله وملائكته ورسوله أو تدفن وهو أحسن⁵²⁹

Allaah ﷻ knows best

Ruling pertaining to an old copy of the Quraan

101-QUESTION: The copies of the Quraan that are in the Masjid are very old. They cannot even be used. What can be done for them?

ANSWER: It is written in Fataawa Hindiyya that when a Quraan becomes very old and cannot be used, and there is fear it will be disrespected then it should be wrapped in a clean cloth and buried in a clean place. It is better to bury it in the same manner as Muslims are buried by making a Lahdi (the incision in the Qiblah side wall) grave. In the same manner the Quraan should be placed in such a way that the soil does not fall on the Quraan. Instead of putting it in water it is better to bury it in such a way that it is not disrespected.⁵³⁰

⁵²⁹ Durrul Mukhtaar with Shaami Vol.5 Pg.

⁵³⁰ Fataawa Hindiyya Vol.6 Pg.216

Book of Knowledge

المصحف إذا صار بحال لا يقرأ فيه يدفن كالمسلم... ولا بأس بأن تلقى في ماء جار كما هي أو
تدفن وهو أحسن كما في الأشباه⁵³¹

It is not permissible to give it non-Muslims or show disrespect to it in any way whatsoever.

Allaah ﷻ knows best

Touching the verses of the Quraan and Hadeeth that are written in the newspapers without Wudhu

102-QUESTION: In the Urdu and Gujarati newspapers the verses of the Quraan are written. Can we touch these newspapers without Wudhu? What should be done with these newspapers?

ANSWER: It is prohibited to touch those places of the newspaper without Wudhu where the verses of Quraan or Ahadeeth are written. It is permissible to touch any other part of the newspaper. The verses of the Quraan and Hadeeth should be removed from these newspapers and buried.

الكتب التي لا ينتفع بها يمحي عنها اسم الله وملائكته ورسله أو تدفن وهو أحسن⁵³²

Allaah ﷻ knows best

Immature children holding the Quraan in their hands without Wudhu

103-QUESTION: Is it appropriate for immature children to hold the Quraan without Wudhu?

⁵³¹ Tahtawi Ala Durriil Mukhtar Vol.1 Pg.16

⁵³² Durrul Mukhtaar with Shaami Vol.5 Pg.

Book of Knowledge

ANSWER: It is correct for immature children to hold the Quraan without Wudhu to learn from it. If Wudhu is made compulsory for small children then it will be a problem. However, it is better to make them do Wudhu so that they can get the habit of it.

Allaah ﷻ knows best

Placing a Quraan on the steps of the pulpit

104-QUESTION: The lecturer delivers a sermon on the pulpit. The Quraan is placed on the same steps of the pulpit where the lecturer stands. Is this not against the etiquettes?

ANSWER: Generally, where the lecturer stands to deliver the sermon there is a piece of cloth laid out. After the sermon the cloth is removed. When the Quraan is placed the cloth is not laid out. In such a case, it will not be considered as disrespect to put the Quraan on the pulpit.

Allaah ﷻ knows best

Entering the toilet with verses of the Quraan

105-QUESTION: Due to work I often have to go on travels. On the way I also have to fulfil my necessities. Can I go to relieve myself while there is a verse of the Quraan on a piece of paper in my pocket? Or is it forbidden to keep a paper like this in my pocket?

ANSWER: It is Makrooh to go to the toilet with a piece of paper in the pocket which has a verse of the Quraan written on it. However, during the journey if a person goes to relieve himself

Book of Knowledge

in a clean open field then there is some leeway to keep it in the pocket.

سئل الفقيه أبو جعفر رحمه الله تعالى عن كان في كفه كتاب فجلس للبول أيكفه ذلك قال إن كان أدخله مع نفسه المخرج يكره وإن اختار لنفسه مبالا طاهرا في مكان طاهر لا يكره... وعلى هذا إذا كان عليه خاتم وعليه شيء من القرآن مكتوب أو كتب عليه اسم الله تعالى فدخل المخرج معه يكره وإن اتخذ لنفسه مبالا طاهرا في مكان طاهر لا يكره كذا في المحيط⁵³³

Allaah ﷻ knows best

Holding a competition of the Quraan

106-QUESTION: As the Muslims are moving further from the era of Rasulullaah ﷺ, their weakness in Deen and Shariah is also increasing. Especially with regards to the Quraan which is the fountainhead and foundation of the Pristine Shariah. Let alone deficiency in practicing on the teachings of the Quraan, people are deprived of the recitation and fulfilling the rights of recitation.

Allaah has mentioned in the Quraan:

وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا

“And recite the Quraan clearly (and steadily so that each letter is distinct and accurately pronounced).”⁵³⁴

The elite and the laymen are distancing themselves from this. In such a time, in order to make the teachings of the Quraan common, the bearers of the Quraan are hosting a Quraan

⁵³³ Fataawa Hindiyya Vol.5 Pg.385

⁵³⁴ Surah Muzammil; Verse 3

Book of Knowledge

competition. We intend to reward those participants that recite the Quraan correctly and with Tajweed and are deserving of a prize. The senior Ulama and the pious will also be attending. The participants are encouraged. Together with this those present in the gathering are encouraged and the rights of the Quraan and the necessary rulings are explain to them. What is the view of the Muftis? According to the Shariah are such gatherings allowed to be convened?

ANSWER: Competing has been proven from the Quraan and Hadeeth.

It is mentioned in the Quraan:

قَالُوا يَا أَبَانَا إِنَّا ذَهَبْنَا نَسْتَبِقُ

“They said, “O our father! We went racing”

There is a principle mentioned that as long as there has been no prohibition mentioned for a practice the previous Shariah, it can be practiced on in the Shariah of Rasulullaah ﷺ. (Nawawi) Horse racing competition is proven from the Hadeeth.

It is narrated in Muslim:

عن ابن عمر رضي الله عنه أن رسول الله صلى الله عليه وسلم سابق بالخيل التي قد أضممت من الحفباء وكان أمدّها ثنية الوداع وسابق بين الخيل التي لم تضم من الثنية إلى مسجد بنى زريق وكان ابن عمر فيمن سابق بها⁵³⁵

In Abu Dawood Vol.1 Pg.348 a few chapters that have been written regarding competitions. Hence, the Fuqaha and the Muhaditheen say that it is permissible to compete in everything without a monetary condition.

⁵³⁵ Muslim Vol.2 Pg.132

Book of Knowledge

Allamah Nawawi رحمه الله writes:

وأجمع العلماء على جواز المسابقة بغير عوض بين جميع أنواع⁵³⁶

Allamah Haskafi رحمه الله mentions that it is permissible to hold competitions for archery, horse racing, camel racing and running. There is no problem in this.

لا بأس بالمسابقة في الرمي والفرس والإبل و على الأقدام لأنه من أسباب الجهاد فكان مندوبا⁵³⁷

وكذا الحكم في المتفقهة (ايضا) قال العيني قال ابن التين انه صلى الله عليه وسلم سابق بين الخيل على حلل اتته من اليمن فاعطى لسابق ثلث حلل واعطى الثانية حليتين والثالث حلة والرابع دينارا والخامس درهما والسادس فضة وقال برك الله فيك وفي كلهم⁵³⁸

However, it is necessary that there should be no gambling in the competition. Yes, if a competition is held and the prizes are given to the winner from a third person then it will be permissible.

Allamah Kasani رحمه الله mentions that:

كذلك ما يفعله السلاطين وهو أن يقول السلطان لرجلين من سبق منكما فله كذا فهو جائز⁵³⁹

Allamah Abdul Hay Lucknowi رحمه الله after mentioning the permissible and impermissible cases mentions:

وكذا يجوز ايضا ما يفعله الأمر وهو ان يقول ايكم سبق فله كذا

⁵³⁶ Sharh Nawawi Muslim Vol.2 Pg.132

⁵³⁷ Durrul Mukhtaar with Shaami Vol.5 Pg.354

⁵³⁸ Anwaarul Mahmood Sharh Abu Dawood Vol.2 Pg.116

⁵³⁹ Badaa'I Sana'I Vol.6 Pg.206

Book of Knowledge

“This is also permissible where a person says whoever wins he will rewarded a certain amount”⁵⁴⁰

It is written in Fataawa Alamgiri that:

وما يفعله الأمراء فهو جائز أيضا بأن يقولوا لاثنين أيكما سبق فله كذا⁵⁴¹

It is extremely necessary to recite the Quraan with Tajweed and correctly. At times because of a big mistake the Salaah breaks. Reciting the Quraan is a means to attain closeness of Allaah ﷻ.

Hadhrat Shah Waliullaah رحمه الله has mentioned that:

ان الامام احمد بن حنبل حين رأى رب العزة جل جلاله في منامه فقال يا رب بما يتقرب اليك المتقربون قال بكلامي يا احمد قال قلت يا رب بفهم او بغير فهم فقال يا احمد بفهم او بغير فهم⁵⁴²

“Hadhrat Imam Ahmad Bin Hanbal رحمه الله seen Allaah ﷻ in a dream. He asked Allaah ﷻ that how can we attain your closeness? The reply was that Oh Ahmad! With my Kalaam i.e. by reciting the Quraan. He asked by understanding it and reading it or without understanding it? The reply was that O Ahmad! By understanding it and also without understanding it.”

Hence, a person should make an effort to recite the Quran with Tajweed and it is necessary to encourage others as well. There is no reason at all for it being prohibited, especially when the organisers of such gatherings are Ulama and honourable Muftis and pious people. And there is nothing which is contradicting the Shariah.

⁵⁴⁰ Khulasatul Fataawa Vol.4 Pg.378

⁵⁴¹ Fataawa Alamgiri Vol.5 Pg.324

⁵⁴² Talifaat Muslihil Ummah Vol.3 Pg.326

Book of Knowledge
Allaah ﷻ knows best
16/7/1998

To affix a verse of the Quraan on the tube light

107-QUESTION: How is it to affix a verse of the Quraan and the tube light? Is it similar to burning it in the fire?

ANSWER: The speciality of fire is that it burns things and turns it into ashes. By attaching a verse of the Quraan on the tube light does not burnt it. Rather, the purpose is to make it more visible and give it honour. Hence, it is correct to affix the verse in this manner. However, there is also fear of disrespect because of dust settling on it or the birds sitting on it and leaving droppings. Therefore, precaution is not to affix the verse to the tube light. It is similar to writing verses of the Quraan on the wall. Some Ulama have said it is permissible. And some Ulama have said it is Makrooh to do so because of disrespect.

Similarly, it will be Makrooh to write the name of Allaah ﷻ on graves, in the Mihrab and Dirham if it will be disrespected.⁵⁴³

Allaah ﷻ knows best

Keeping a verse of the Quraan or a song as a ringtone

108-QUESTION: Some people store verses of the Quraan and alarm tones with name of Allaah ﷻ in their mobile phones. When a phone call is received the verse of the Quraan or the name of Allaah ﷻ is heard. Is it permissible to keep such

⁵⁴³ Mirkaatul Mafaateeh Vol.2 Pg.378; Durrul Mukhtaar with Shaami Vol.1 Pg.847

Book of Knowledge
ringtones? Some people keep a song or some music as a ring tone. Is this permissible?

ANSWER: The Quraan and the names of Allaah ﷻ are very honoured. The name of Allaah ﷻ should be taken with honour and respect. Just as the being of Allaah ﷻ is pure and venerable, the attributes and names of Allaah ﷻ are profoundly honoured.

It is mentioned in the Quraan:

قُلْ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَىٰ

Say, “Call Allaah or call Ar Rahmaan. By whichever name (from His 99 names) you call to Him, (it makes no difference because) to Him belongs the most beautiful names.”⁵⁴⁴

Allaah ﷻ mentioned:

أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

“Behold! Hearts are contented with the Dhikr of Allaah”⁵⁴⁵

Hence, it is not permissible to use the name of Allaah ﷻ or verses of the Quraan for a worldly motive. The Fuqaha say that if a person says Allaahu Akbar to inform others of his presence while entering, this is Makrooh.

كره إذا قال الداخل : يا الله مثلاً ليعلم الجالس بمجيئه⁵⁴⁶

It is not appropriate to download such ringtones on the phone. It is against the respect of Allaah’s ﷻ name to use it to be informed of a call.

⁵⁴⁴ Surah Bani Israaeel; Verse 110

⁵⁴⁵ Surah Ra’d; Verse 28

⁵⁴⁶ Durrul Mukhtaar with Shaami Vol.6 Pg.431

It is mentioned in the Quraan:

وَمِنَ النَّاسِ مَن يَشْتَرِي نُهُو الْحَدِيثِ

There are some people who purchase futile discourse to deviate (others) from Allaah's path (Islaam)⁵⁴⁷

The meaning of الحديث هو is that those things that distract people from the worship of Allaah such as stories and jokes.

Hadhrat Abdullaah Bin Masood ؓ mentioned:

ان هو الحديث هو الغنى واشباهه

هو الحديث means to sing and those things that are similar to music and singing.

It is written in Shaami that all things of play and amusement are Haraam except for three things for which Rasulullaah ﷺ gave permission:

1. Practising archery
2. Horse racing competition
3. Joking with one's family

Hadhrat Abdullaah Bin Masood ؓ has said that futile talk and voices of singing creates hypocrisy in the heart just as water is used to grow trees. It is proven from the above mentioned verse of the Quraan, sayings of the Sahabah ؓ and the Fuqaha that all instruments of music and singing are Haraam and to listen to them is also Haraam. Hence, it is not permissible to store these things in the phone. A simple ringtone should be used.

Allaah ﷻ knows best

⁵⁴⁷ Surah Luqman; Verse 6

Collectively reciting the Khalimah and Dua

109-QUESTION: In the Madrasahs that are in the villages, when it is time to leave the students are gathered and made to recite verses of the Quraan, Dua and the Khalimah collectively. Some people are of the opinion that this is similar the opening assemblies (Prathana) in schools. What is the truth?

ANSWER: In the enquired scenario the purpose is to educate and make the children memorize. For this purpose, it is permissible if one child reads and the others then repeat together. **It is written in Fataawa Alamgiri that there is no problem if a group of people read together loudly for learning purposes.**

For this reason, to make teaching easier it is correct to make the children recite the Quraan against the sequence. However, to recite against the sequence intentionally in Salaah is Makrooh.

وإنما يصح للصغار أن يقرأوا من أسفل لضرورة التعليم ولو قرأ في الصلاة غير مرتب فهو غير الأولى وقيل يكره⁵⁴⁸

Allaah ﷻ knows best

⁵⁴⁸ Mirkaatul Mafaateeh Vol.2 Pg.124

MISCELLANEOUS FATAAWA**Is Hadhrat Khidr a Nabi or a Wali? Is he alive?**

110-QUESTION: Was Hadhrat Khidr a Nabi or a Wali? Is he still alive or has he passed away?

ANSWER: There is no clear information mentioned in the Quraan and Hadeeth regarding Hadhrat Khidr because of which it has always been a contentious issue among the Ulama. Some Ulama say that Hadhrat Khidr was a Nabi as has been written by Allamah Aini in the commentary of Bukhari Shareef that the authentic view is that he was a Nabi. One group are of this view. They also say that he is still alive and will remain alive till Qiyaamah. However, the general masses cannot see him.⁵⁴⁹

Some Ulama are of the opinion that he was not a Nabi. It is written in Tafseer Jami'ul Bayan that majority of Ulama say that he was not a Nabi, he was a close servant of Allaah ﷻ. It is written in Jalaalain that according to one view he was a Nabi but the majority are of the opinion that he was a close servant of Allaah ﷻ.

نبوة في قول وولاية في آخر وعليه أكثر العلماء⁵⁵⁰

In summary, there are two views of the Ulama. However, we cannot make a decision because it has nothing to do with beliefs.

Allaah ﷻ knows best

⁵⁴⁹ Aini Sharh Bukhari Vol.1 Pg.447/448

⁵⁵⁰ Tafseer Jalaalain Pg.249

Rasulullaah ﷺ saw Hadhrat Jibraeel ؑ in his original form

111-QUESTION: Did Rasulullaah ﷺ see Hadhrat Jibraeel ؑ in his original form? If yes, then where did he see him?

ANSWER: Rasulullaah ﷺ saw Hadhrat Jibraeel ؑ in his original form on two occasions. The first time was in this world in Makkah, in the cave of Hira which is also known as Jabal Noor. It is written under the commentary of the following verse:

وَهُوَ بِالْأُفُقِ الْأَعْلَى

“When he (Jibra’eel ؑ) was on the highest part of the horizon”⁵⁵¹

Under the commentary of this verse it has been written that after Hadhrat Jibraeel ؑ came down with five verses of “Iqra” the revelation stopped for some period because of which Rasulullaah ﷺ was extremely distressed and grieved. During this period, Hadhrat Jibraeel ؑ would secretly say that Oh Muhammad ﷺ, you are the true Rasul of Allaah ﷻ. I am Jibraeel! Rasulullaah ﷺ would then feel comforted. Rasulullaah ﷺ expressed his desire to see Hadhrat Jibraeel ؑ in his original form. One day Hadhrat Jibraeel appeared in his original form. He had six hundred wings spread out on the eastern horizon. They were so large that they even covered the western horizon.

The second occasion was in Miraj, in the seventh heaven near Sidratul Muntaha Rasulullaah ﷺ saw Hadhrat Jibraeel in his original form.

⁵⁵¹ Surah Najm; Verse 7

Book of Knowledge

عن عبد الله بن مسعود أن رسول الله صلى الله عليه وسلم لم ير جبريل في صورته إلا مرتين، أما واحدة فإنه سأله أن يراه في صورته ففسد الأفق. وأما الثانية فإنه كان معه حيث صعد، فذلك قوله: وهو بالأفق الأعلى⁵⁵²

Allaah ﷻ knows best

Have Ambiya come to Hindustan?

112-QUESTION: Allaah ﷻ sent Ambiya in every corner of the world to propagate Deen. Did any Ambiya come to Hindustan as well?

ANSWER: It is mentioned in the Quraan that “a warner (who cautioned people about the consequences of kufr) passed in every nation.” and in another verse “Every nation has a guide”. It is proven from this verse that a Nabi did come to Hindustan. It was Hadhrat Adam ﷺ and he also performed Hajj for forty years walking from Hindustan. It is said that Hadhrat Adam descended in Hindustan on Adams peak (A mountain peak in south central Sri Lanka). And the angels also gave him Ghusl, shrouded him, and buried him there.⁵⁵³

Allaah ﷻ knows best

⁵⁵² Tafseer Ibn Katheer Vol.4 Pg.218; Ruhul Bayan

⁵⁵³ Awjazul Masalik Vol.3 Pg.297; Kamaalain, Surah A'raaf Verse 53

Book of Knowledge

Rasulullaah ﷺ expressing that sometimes I perceive a veil over my heart and the meaning of the verse “and he also would have intended the same”

113-QUESTION: Allaah ﷻ created the Ambiya infallible i.e. there is no possibility of them committing a sin. The hearts of the all the Ambiya are pure and clean. It is mentioned in the Hadeeth that Rasulullaah ﷺ said “sometimes I perceive a veil over my heart, and I supplicate Allaah ﷻ for forgiveness a hundred times in a day”. Likewise, it is mentioned regarding Yusuf ﷺ that “and he also would have intended the same”. The thought also crossed Hadhrat Yusuf ﷺ to commit evil. Please provide a response for the above-mentioned Quraan verse and Hadeeth.

ANSWER: It is the principle belief of the Ahlus Sunnah Wal Jama'ah that all the Ambiya are infallible and free from sin. In the Quraan wherever there are words of sin, mistakes, or oppression referring to them is because of their lofty status due to the act not being suitable for their lofty status. (because of the lofty status of Nubuwwat even non preferable acts are termed with those words).

This is part of:

حسنات الابرار سيئات المقربين⁵⁵⁴

Some acts that are considered acts of virtue for some people are called non-preferable acts for the Ambiya.

It is mentioned in the Hadeeth:

⁵⁵⁴ Maariful Quraan Vol.8 Pg.66; Imdaadul Fataawa

Book of Knowledge

إنه ليغان على قلبي وإني لأستغفر الله في اليوم مائة مرة رواه مسلم⁵⁵⁵

While explaining this Hadeeth the commentator of Mishkat Mullah Ali Qaari ﷺ mentions that the Muhaditheen are baffled to explain this Hadeeth. While explaining this Hadeeth some Ulama have said that Rasulullaah ﷺ wanted that his heart be focussed on Allaah ﷻ all the time but when Rasulullaah ﷺ was busy in permissible acts such as food then his heart would not be focused completely so he perceived a veil over the heart and would ask for forgiveness:

كما قال افلا اكون عبدا شكورا

The second meaning of the Hadeeth is that he would seek forgiveness for his Ummah. Many other interpretations have also been given.⁵⁵⁶

Regarding Hadhrat Yusuf ؑ it has been mentioned “**and he also would have intended the same**”. This was said regarding the natural inclination that a person has. **A person is not responsible for those things that are beyond his control.**

Allaah ﷻ says:

لا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا

Allaah does not place on a soul a responsibility (duty) except what is within its capability⁵⁵⁷

The command of Allaah ﷻ:

⁵⁵⁵ Mishkat Pg.203

⁵⁵⁶ Mirkaatul Mafaateeh; Lam'aat

⁵⁵⁷ Surah Baqarah; Verse 286

Book of Knowledge

وَأَنْ تُبْدُوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبُكُمْ بِهِ اللَّهُ

Whether you make known what is in your hearts or hide it, Allaah will bring you to account for it (will remind you of it on the Day of Qiyaamah).⁵⁵⁸

When this verse was revealed the Sahabah ﷺ thought that they will have to account for even their thoughts. And that they do not have the ability to stop wrong thoughts coming into their hearts. Then with the grace of Allaah ﷻ the following verse was revealed:

لا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا

“Allaah does not place on a soul a responsibility (duty) except what is within its capability”⁵⁵⁹

عن أبي هريرة قال لما نزلت على رسول الله صلى الله عليه وسلم الله ما في السموات وما في الأرض وإن تبدوا ما في أنفسكم أو تخفوه يحاسبكم به الله ... قال فاشتد ذلك على أصحاب رسول الله صلى الله عليه وسلم فأتوا رسول الله صلى الله عليه وسلم ... وقد أنزلت عليك هذه الآية ولا تطبقها ... فأنزل الله عز وجل (لا يكلف الله نفسا إلا وسعها)⁵⁶⁰
مال كل واحد منهما الى الآخر بمقتضى الطبيعة البشرية والجملة الخلقية⁵⁶¹

کار پاکاں را قیاس از خود نگیر گرچه باشد ہم برابر دروشتن شیر و شیر

“Do not make an analogy of the work of the noble people on your own work. The word “Sher” (lion) and “Sher” (milk) are also written in the same way”

⁵⁵⁸ Surah Baqarah; Verse 284

⁵⁵⁹ Surah Baqarah; Verse 286

⁵⁶⁰ Muslim Vol.1 Pg.77

⁵⁶¹ Zubdatut Tafseer Pg.566; Maariful Quraan Vol.5 Pg.35

Book of Knowledge

جملہ عالم زیں سبب گمراہ شد کم کے زابڈال حق آگاہ شد

“Many people have gone astray because of this, very few people were able to recognise the true Abdaals”

ہمسری با انبیاء بر داشتند اولیاء را ہم چوں خود پنداشتند

“They consider themselves to enjoy the same status as the Ambiya, and consider the friends of Allaah ﷺ like themselves”

Allaah ﷻ knows best

15/4/2006

Are non-Muslims included among the Ummah of Rasulullaah ﷺ

114-QUESTION: One Alim says that Rasulullaah ﷺ is the Nabi of all humans till Qiyaamah and everyone is included in the Ummah of Rasulullaah ﷺ. Are the Kufaar also part of the Ummah of Rasulullaah ﷺ?

ANSWER: The Alim has indeed spoken correctly because the Ulama have mentioned that there are two groups among the Ummah.

1. Ummah of invitation
2. Ummah of acceptance

Rasulullaah ﷺ was sent for the guidance of all people till Qiyaamah. All those people that Rasulullaah's ﷺ invitation was directed towards are all called Ummah of invitation whether they are Jews or Christians or any other group. Those that accepted the invitation and guidance of Rasulullaah ﷺ and

Book of Knowledge

testified to Rasulullaah's ﷺ Nubuwwat such as the Muslims are called the Ummah of acceptance.

However, when we generally say that we are the Ummah of Rasulullaah ﷺ then only the Muslims are referred to.

Allaah ﷻ knows best

The total age of the world

115-QUESTION: How long has it been since Adam ﷺ was created till today? How can a person estimate the amount of years passed?

ANSWER: The total age of the world is approximately seven thousand six hundred and eighteen years. The way this was calculated is from Adam ﷺ till Rasulullaah ﷺ was six thousand one hundred and fifty five. From the birth of Rasulullaah ﷺ till Nubuwwat was forty years. From Nubuwwat till the period Rasulullaah ﷺ stayed in Makkah was thirteen years. From Hijra till today fourteen hundred and ten years have passed.⁵⁶²

Allaah ﷻ knows best

Rajab 1410; February 1990

Man is buried from where the sand came from

116-QUESTION: It is famous among the people that a person will be buried from where the sand came from. What is the reality of this?

⁵⁶² Duroosul Taareekh Vol.1 Pg.32; Seerah of Khatamul Ambiya Pg.10

ANSWER: It is mentioned under the commentary of the verse مِنْهَا خَلَقْنَاكُمْ that when a woman is pregnant, one angel goes to the place where this person will be buried and brings some sand from there and mixes it with the drop of fluid. **Hence, this is correct that man is buried in the place from where the sand was from.**

مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ عِنْدَ الْمَوْتِ بِالْذِّكْرِ فِي الْمَوْضِعِ الَّذِي أَخَذَ تَرَابَكُمْ مِنْهُ ⁵⁶³
 ثُمَّ أَنَّهُ يَعِجْنَ النُّطْفَةُ بِتَرَابِ قَبْرِهِ كَمَا وَرَدَ فِي تَفْسِيرِ قَوْلِهِ تَعَالَى مِنْهَا خَلَقْنَاكُمْ أَنَّ الْمَلِكَ يَأْخُذُ مِنْ
 تَرَابٍ مَدْفُونِهِ فَيَبْدُدُهَا عَلَى النُّطْفَةِ ⁵⁶⁴

Allaah ﷻ knows best

The virtues of Surah An'aam

117-QUESTION: What are the virtues of Surah An'aam? On which occasion should it be read?

ANSWER: The virtue of this Surah is that the entire Surah was revealed at once and there were seventy thousand angels who accompanied it with the sound of glorification. It was revealed at night. And at the same time Rasulullaah ﷺ instructed to have it written down. Rasulullaah ﷺ was also engaged in glorifying Allaah ﷻ.

It has been narrated from Hadhrat Ubay Ibn Kab ؓ that Rasulullaah ﷺ said for the one who recites Surah An'aam seventy thousand angels are appointed over him who seek forgiveness for the reciter one day and night for every verse

⁵⁶³ Tafseer Ruhul Bayaan Vol.5 Pg.396

⁵⁶⁴ Mirkaatul Mafaateeh Vol.1 Pg.125

recited. They make Dua for mercy upon him-until Qiyaamah. They continue writing the reward of his Ibaadah. An angel descends from the heaven with an iron rod in his hand. If Shaytaan tries to put thoughts in to the mind of the one who recited this Surah the angel strikes him with the rod and seventy thousand veils are put between the reciter and Shaytaan. It will be said to the reciter on the day of Qiyaamah that come beneath the shade of my throne and eat the fruits of Jannat. Drink the water of Haudh Kauthar and take a Ghusl in the stream of Sulsabeel. You are My special servant and I am Your Rabb. ⁵⁶⁵

Hence, without fixing a day this Surah should be recited, especially the beginning three verses.

Allaah ﷻ knows best

The virtues of Laylatul Qadr

118-QUESTION: Which night does Laylatul Qadr fall on? What are the virtues to do Ibaadah in this night? Why is this night called Laylatul Qadr? Is the entire night of Laylatul Qadr virtuous? Please explain in detail.

ANSWER: Qadr means honour and status. Honour and status lies in this night. That is why it is called Laylatul Qadr. Likewise, those that worship in this night their status and honour increases in the sight of Allaah ﷻ.

Another meaning of Qadr is narrowness. This is because on this night there are so many angels that come down that there is shortage of space in the earth. For this reason it is called Laylatul Qadr. Another reason why it is called Laylatul Qadr is that such incidents took place in this night which did not in other nights:

1. On this night the Quraan was revealed.

⁵⁶⁵ Al Saawi; Kamaalain

Book of Knowledge

2. The angels were born
3. The trees of Jannat were planted
4. This night was when the formation of Adam ﷺ began
5. Bani Israaeel were forgiven
6. Hadhrat Isa ﷺ was raised to the heavens
7. Repentance is accepted
8. Shaytaan is not chased with the stars of the heaven

Hadhrat Ibn Abbas ؓ says that on this day, the sustenance, those who will live and die, and the amount of people that will perform Hajj, the details of all the above are given to the angles.⁵⁶⁶

Whoever passes Laylatul Qadr in Salaah with faith and seeking His reward, all his past sins will be forgiven.⁵⁶⁷

Reason for the virtues:

Laylatul Qadr is the most virtuous from among all the nights. Ramadhan is the most virtuous among the months. The reason for its virtue is that the Quraan was revealed in it. The reason Laylatul Qadr is the most virtuous from the entire month of Ramadhan is because the Quraan was specifically revealed in this night.

The entire night of Laylatul Qadr is virtuous:

The above-mentioned virtues of Laylatul Qadr is for the duration of the entire night. It is mentioned in the Quraan:

هِيَ حَتَّىٰ مَطْلَعِ الْفَجْرِ

⁵⁶⁶ Ruhul Ma'ani

⁵⁶⁷ Bukhari

Book of Knowledge

“And (all of this) lasts (from sunset) until the break of dawn.
(The entire night is therefore blessed.)”⁵⁶⁸

Hence, the entire night should be spent in Ibaadah because the virtue is not limited to only a specific portion of the night. No moment should be allowed to go to waste. While waiting for the latter portion of the night or for Tahajjud the remainder of the night should not be allowed to go waste. Every moment should be valued and spent in Ibaadah.

Which night is Laylatul Qadr?

عن عائشة رضي الله عنها قالت : قال رسول الله صلى الله عليه وسلم تحروا ليلة القدر في الوتر من العشر الأواخر من رمضان رواه البخاري⁵⁶⁹

Rasulullaah ﷺ said “search for Laylatul Qadr in the last ten nights of Ramadhan.”

Hadhrat Umar ؓ gathered the Sahabah ؓ and asked them about Laylatul Qadr. The Sahabah ؓ has unanimity that this night is among the last ten nights of Ramadhan. It is mentioned in Abu Dawood that every year, Laylatul Qadr is in the month of Ramadhan, and that too, on the twenty-seventh night.

عن عبد الله بن عمر قال سئل رسول الله صلى الله عليه وسلم وأنا أسمع عن ليلة القدر فقال هي في كل رمضان⁵⁷⁰

Hadhrat Ubay Ibn Kab ؓ while taking an oath says that the night in which Rasulullaah ﷺ gave a command to perform Salaah was the twenty-seventh night.

⁵⁶⁸ Surah Qadr; Verse 5

⁵⁶⁹ Mishkat Pg.181

⁵⁷⁰ Abu Dawood with Annotation Vol.1 Pg.197

Book of Knowledge

عن معاوية بن أبي سفيان عن النبي صلى الله عليه وسلم في ليلة القدر قال ليلة القدر ليلة سبع

وعشرين⁵⁷¹

وبه جزم أبي بن كعب وحلف عليه⁵⁷²

The Masnoon Dua's of Laylatul Qadr:

Hadhrat Aisha ؓ mentions that Rasulullaah ﷺ said that if you come to know it is Laylatul Qadr then recite the following Dua:

اَللّٰهُمَّ اِنَّكَ عَفُوٌّ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّيْ

“Oh Allaah, You are most forgiving, and You love forgiveness; so forgive me”

عن عائشة رضي الله عنها قالت قلت : يا رسول الله أ رأيت إن علمت أي ليلة ليلة القدر ما

أقول فيها قال قولي اللهم إنك عفو تحب العفو فاعف عني⁵⁷³

In Laylatul Qadr after performing the Isha and Taraweeh Salaah the above Dua should be recited with punctuality. If possible, then it should be recited one hundred times in these nights.

Hadhrat Mirza Jan Jana ؓ mentions that if I come to know of Laylatul Qadr then I would make Dua that “Oh Allaah! Grant me the company of the pious.” In essence, the company is a great bounty and blessing.

یک زمانہ صحبت با اولیاء بہتر از صد سالہ طاعت ہے یا

“A short while in the company of the friends of Allaah ﷺ, is better than hundred years of Ibaadah carried out without ostentation”

⁵⁷¹ Abu Dawood with Annotation Vol.1 Pg.197

⁵⁷² Abu Dawood with Annotation Vol.1 Pg.197

⁵⁷³ Mishkat Pg.182

Book of Knowledge

Being deprived of the virtues of Laylatul Qadr and how to avoid this:

In the month of Ramadhan Rasulullaah ﷺ said “there has come to you a month. In it Allaah ﷻ has a night which is better than a thousand months; whoever is deprived of the goodness of this night is indeed deprived.”

In this Hadeeth a severe warning has been mentioned for the person who remains oblivious of the Ibaadah of Laylatul Qadr. Hence, the least a person should do is perform the Fajr and Isha Salaah with congregation. A person who performs Isha and Fajr with congregation will get the reward of Laylatul Qadr i.e. he will also be included among those who stayed awake to make Ibaadah. Nonetheless, those people that do not perform Isha and Fajr Salaah with congregation on this blessed night are indeed deprived.

The signs of Laylatul Qadr:

1. Hadhrat Abu Dawood Tayalisi ؓ mentions that on this night the number of angels that come down in the world exceed the particles of sand and stones.
2. Rasulullaah ﷺ said that this night is clear and bright as though it is studded with jewels. It is an extremely calm night. The temperature is moderate, not very cold, or very hot. In the morning of that night, there are no rays of the sun. The sun is clear.
3. Hadhrat Abu Dawood Tayalisi ؓ mentions that Rasulullaah ﷺ said that Laylatul Qadr is a calm night. It is not very cold or very hot. In the morning the sun will have a straight bright light and will come out reddish.

On this night, as much as possible, a person should engage in Nafl Salaah, recitation of the Quraan, Zikr, and Dua. The opportunity to make Ibaadah does not always come.

Allaah ﷻ knows best

The reality of Shab-e-Bara'at in the light of the Hadeeth

119-QUESTION: What are the virtues of Shab-e-Bara'at (15th Sha'baan)? Please explain in detail? Some people say that there is no virtue of this night at all, and the virtue of this night is not proven from the Hadeeth. Even if we say it's proven, the Hadeeth is classified as weak. Hence, please write a summary with references.

ANSWER: It is mentioned in the Quraan:

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةٍ مُبَارَكَةٍ

We have revealed it (*the Qur'aan*) on a blessed night (*the Night of Qadr*).⁵⁷⁴

According to the majority of Ulama, the blessed night refers to the night of Qadr. However, in Ruhul Ma'ani according to some narrations it is 15th Sha'baan.

The pious people have said that the most virtuous month is Ramadhan because the Quraan was revealed in it. Then, it is Rabiul Awwal in which Rasulullaah ﷺ was born. Then, it is Rajab because it is the month of Allaah ﷻ. Then, Sha'baan is the most superior because it is the month of Allaah ﷻ and His Rasul ﷺ. The deeds, time of birth, and death of people is determined. Some commentators have mentioned that the blessed night refers to 15 Sha'baan.

⁵⁷⁴ Surah Dukhaan; Verse 3

أفضل الشهور عندنا شهر رمضان أي لأنه أنزل فيه القرآن ثم شهر ربيع الأول أي لأنه مولد حبيب الرحمن ، ثم رجب ؛ أي : لأنه فرد الأشهر الحرم. وشهر الله ثم شعبان ؛ أي : لأنه شهر حبيب الرحمن ومقسم الأعمال والآجال⁵⁷⁵

Allamah Shabbir Ahmad Uthmani ﷻ mentions that it is possible that the details of everything have been written in the preserved tablet (Lauh Mafooz). Those tasks that the angels are deputed for, the details of those tasks are written for them there. **This starts on 15 Sha'baan and ends on Night of Qadr.**⁵⁷⁶

Hadhrat Ibn Abbas ؓ has also mentioned that Allaah ﷻ makes all the decisions on 15 Sha'baan and it is handed over to the angels on the night of Qadr.⁵⁷⁷

Regarding those people whom Rasulullaah ﷺ has mentioned as Khairul Quroon i.e. the time of Sahabah ؓ , Tabi'een and Tab Tabi'een, they were particular about acquiring benefits from this night. Hence, it is not appropriate to say it is baseless. The correct view is that it is a virtuous night. To worship in this night is a means of acquiring reward. There is significance attached to this night.⁵⁷⁸

The narrations mentioned regarding the virtues of this night have been mentioned in Tirmidhi, Ibn Majah, and many other books of Hadeeth with different chains of narration. It is proven from the Hadeeth to do Ibaadah at night and to fast during the day.

عن علي رضي الله عنه قال : قال رسول الله صلى الله عليه وسلم إذا كانت ليلة النصف من شعبان فقوموا ليلها وصوموا يومها

⁵⁷⁵ Tafseer Ruhul Bayan Vol.8 Pg.401/402

⁵⁷⁶ Fawaaid Uthmani

⁵⁷⁷ Tafseer Mazhari Vol.8 Pg.368

⁵⁷⁸ Wasiyyatul Irfaan Pg.97

Book of Knowledge

“When it is the night of the middle of Sha’ban, spends its night in worship and observe a fast on that day”⁵⁷⁹

Hadhrat Aisha رضي الله عنها mentions that Rasulullaah ﷺ said that Hadhrat Jibraeel عليه السلام came to me and said that today is the night of 15 Sha’baan. On this night Allaah ﷻ frees people from Jahannam equivalent to the hair on the goats of tribe of Bani Kalb. However, some people are not freed.⁵⁸⁰

Hadhrat Aisha رضي الله عنها mentions that on one occasion when Rasulullaah ﷺ started his Salaah he stayed in Sajdah for so long that I thought that he had passed away. After Rasulullaah ﷺ completed his Salaah he said that do you know which night it is? Rasulullaah ﷺ himself gave the answer that it is the 15 night of Sha’baan.⁵⁸¹

Hadhrat Abu Musa رضي الله عنه has narrated that on the night of 15 Sha’baan the special mercy of Allaah ﷻ descends on the people.

عن عائشة عن النبي صلى الله عليه وسلم قال هل تدريين ما هذه الليلة يعني ليلة النصف من شعبان قالت : ما فيها يا رسول الله فقال : " فيها أن يكتب كل مولود من بني آدم في هذه السنة وفيها أن يكتب كل هالك من بني آدم في هذه السنة ⁵⁸²

Hadhrat Aisha رضي الله عنها mentioned that Rasulullaah ﷺ said; “Do you know what happens in this night? Rasulullaah ﷺ himself then replied that the names of those will be born and will die in the following year are written down.”

⁵⁷⁹ Mishkat Pg.115

⁵⁸⁰ Targeeb Wat Tarheeb

⁵⁸¹ Targeeb Wat Tarheeb

⁵⁸² Mishkat Pg.115

Book of Knowledge

By looking at the Ahadeeth of Rasulullaah ﷺ the virtues of the night of Qadr have been made apparent. It is written in Wasiyatul Irfaan (January 1993 edition) that the following acts are proven:

1. To perform Salaah at night, to engage oneself in Zikr and recitation of the Quraan.
2. To supplicate to Allaah ﷻ for forgiveness, wellbeing and success and blessings in both the worlds.
3. To fast on the 15th
4. To occasionally visit the graveyard at night and to supplicate and seek forgiveness for the deceased.

Hence, it is incorrect to say that no virtues have been mentioned in the Hadeeth for this night and also to call it baseless. However, the narrations regarding it are classified weak. Nonetheless, Mufti Muhammad Shafi رحمته الله has written that because these Ahadeeth have been narrated with various chains and there are numerous Hadeeth proving the virtues then the narrations are bolstered and given support. It is for this reason many Mashaikh have accepted it.⁵⁸³

The Muhaditheen have consensus that weak narrations can be acted upon for the virtues mentioned for carrying out the actions. It is sufficient proof to be practised upon.

اتفق الحفاظ على جواز العمل بالحديث الضعيف في فضائل الأعمال ⁵⁸⁴

وعند الكل يعمل به في الفضائل ⁵⁸⁵

لما تقرر أن الضعيف حجة في الفضائل ⁵⁸⁶

⁵⁸³ Maariful Quraan Vol.7 Pg.757

⁵⁸⁴ Mirkaatul Mafaateeh Vol.1 Pg.253

⁵⁸⁵ Mirkaatul Mafaateeh Vol.2 Pg.605

⁵⁸⁶ Mirkaatul Mafaateeh Vol.2 Pg.240

Book of Knowledge

Moulana Taqi Uthmani (Damat BakaratuHum) has written that the virtues of this night have been narrated by ten Sahabah ﷺ. Hence, in the virtue of a night where ten Sahabah ﷺ have narrated, it is incorrect to say that it is baseless and not founded. He further writes that the Muhaditheen and Fuqaha have made a decision that if one narration has a weak chain of narrators but it is bolstered and supported by many other narrations then the weakness is removed. The Khairul Quroon era i.e. the time of Sahabah ﷺ, Tabi'een and Tab Tabi'een, they were also particular about acquiring benefits from this night and people would attach importance to doing Ibaadah in this night. The truth of the matter is that it is a virtuous night.

On this night Rasulullaah ﷺ also visited Jannatul Baqi. Regarding this, our father Hadhrat Mufti Shafi ﷺ would often mention a very useful point. He would say that when something has been established from Rasulullaah ﷺ at a certain level it should be kept at that level, we should not go further than that. **Hence, in the blessed life of Rasulullaah ﷺ it has been narrated that he went to Jannatul Baqi once, so if you also go once then it is fine.** However, to attach particular importance to go every Shab-e-Bara'at and to include it as one of the acts of Shab-e-Bara'at is pushing it higher than its status. Therefore, if a person goes to the graveyard because Rasulullaah ﷺ also went, and he wants to follow Rasulullaah, then Inshallah, he will be rewarded.⁵⁸⁷

Fatwa of Mufti Nizamuddeen from Darul Uloom Deoband

QUESTION: Is Laylatul Bara'at a festival-a night of worship- or is it futile and baseless. One person has said regarding it that there is no reality of it. The meaning of this is that the Hadeeth are classified weak in which mention is made of this. What is the ruling of this?

⁵⁸⁷ Islaahi Khutbat Pg.4

Book of Knowledge

ANSWER: The correct name for the night of 15 Sha'baan is Laylatul Bara'at. The entire night should be spent in Ibaadah. It is completely incorrect to disregard this night and to deny it, and it is also against the Quraan and Hadeeth to do the same. Many narrations have been mentioned regarding 15 Sha'baan. None of the narrations are fabricated. The most that can be said is that they are "Mursal" or "weak". **According to the majority of the Ulama and Muhaqqiqeen a "Mursal" can be used as a proof.** Likewise, the narrations mentioned regarding the virtues of this night have been mentioned in Tirmidhi, Ibn Majah, and many other books of Hadeeth with different chains of narration.⁵⁸⁸

It is mentioned in the Hadeeth that on the night of 13 Sha'baan Rasulullaah ﷺ got two third of the Ummah forgiven, and on the night of 15 Sha'baan the entire Ummah was forgiven.⁵⁸⁹

Furthermore, it has also been mentioned in the same book that there are many narrations mentioned regarding the virtues of Laylatul Bara'at in Tirmidhi, Ibn Majah, Bayhaqi Fi Shu'bil Imaan and Ibn Abi Shaybah.⁵⁹⁰

Allaah ﷻ knows best

Laylatul Bara'at is a virtuous night

120-QUESTION: In our Masjid, after Isha Salaah an Alim gave a lecture. He mentioned that the virtues of Laylatul Bara'at have not been mentioned in the Quraan or Hadeeth. And, in those Ahadeeth wherein something is mentioned they are all classified weak. So, many people went home and were deprived of Nafl, Recitation of the Quraan and Zikr. Is it Masnoon to do Ibaadah

⁵⁸⁸ Fataawa Nizaamiyya Vol.1 Pg.47/48

⁵⁸⁹ Tafseer Ruhul Ma'ani Vol.8 Pg.39

⁵⁹⁰ Tafseer Ruhul Ma'ani Vol.8 Pg.38

Book of Knowledge

and visit the graveyard on Laylatul Bara'at. Please give a detailed answer.

ANSWER: It is mentioned in the Quran:

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةٍ مُبَارَكَةٍ

We have revealed it (*the Qur'aan*) on a blessed night (*the Night of Qadr*).⁵⁹¹

قال بعض المفسرين المراد من الليلة المباركة ليلة النصف من شعبان⁵⁹²

“Some commentators have said the blessed night refers to the night of 15 Sha’baan.”

The narrations that have been mentioned regarding the virtues of this night are classified weak. However, the Muhaditheen have consensus that weak narration can be acted upon for the virtues mentioned of actions.⁵⁹³

Nevertheless, if a person performs Salaah alone at night it is still correct. It is written in Shaami:

وما روي من الصلوات في هذه الأوقات يصلى فرادى غير التراويح⁵⁹⁴

The Muhaditheen have consensus that a weak Hadeeth can be practiced upon.

اتفق الحفاظ على جواز العمل بالحديث الضعيف⁵⁹⁵
وعند الكل يعمل به في الفضائل⁵⁹⁶

⁵⁹¹ Surah Dukhaan; Verse 3

⁵⁹² Tafseer Ruhul Bayan Vol.8 Pg.402

⁵⁹³ Mirkaatul Mafaateeh

⁵⁹⁴ Durrul Mukhtaar with Shaami Vol.1 Pg.642

⁵⁹⁵ Mirkaatul Mafaateeh Vol.1 Pg.253

⁵⁹⁶ Mirkaatul Mafaateeh Vol.2 Pg.605

Book of Knowledge

لما تقرر أن الضعيف حجة في الفضائل⁵⁹⁷

ويعمل بالحديث الضعيف في فضائل الأعمال⁵⁹⁸

It is written in Majaalisul Abraar that it is permissible for a person to engage in different types of Ibaadah such as Salaah, recitation of Quraan, Zikr, and Dua. It is not Makrooh.⁵⁹⁹

Allaah ﷻ knows best
26 Dhil Qa’dah 1415

The Sunnat actions that should be carried out on Shab-e-Bara’at

121-QUESTION: What are the virtues of Shab-e-Bara’at? What are the Sunnah actions that should be carried out on this night? Please explain.

ANSWER: Rasulullaah ﷺ said that when the night of 15 Sha’baan comes then do Ibaadah at night and keep a fast because from sunset to sunrise the special mercies of Allaah ﷻ descend. Allaah ﷻ says “is there no one asking for forgiveness that I may forgive them. Is there no one asking sustenance that I may grant them sustenance? Is there no one under trial that I may relieve them? The entire night the mercy of Allaah ﷻ descends.”⁶⁰⁰

Hadhrat Aisha رضى الله عنها mentions that on this night, in the Sajdah of Nafl Salaah Rasulullaah ﷺ would pray the following Dua:

⁵⁹⁷ Mirkaatul Mafaateeh Vol.2 Pg.240

⁵⁹⁸ Mirkaatul Mafaateeh Vol.2 Pg.282

⁵⁹⁹ Majaalisul Abraar Pg.175

⁶⁰⁰ Ibn Majah Pg.99

Book of Knowledge

اللهم إني أعوذ بعفوك من عقابك و أعوذ برضاك من سخطك و أعوذ بك منك جل وجهك لا أحصي ثناء عليك أنت كما أثنيت على نفسك⁶⁰¹

“Oh Allaah, I seek refuge of Your forgiveness from Your punishment, and I seek refuge of Your pleasure from Your annoyance, and I seek Your refuge from Yourself. I cannot praise You as fully as You deserve. You are exactly as You have defined Yourself”

In another Hadeeth the following Dua is also proven from Rasulullaah ﷺ:

اللهم ارزقني قلبا نقيًا من الشرك برًا لا كافرًا ولا شقيًا

“Oh Allaah, give me a clean heart in which is free from Shirk, ungratefulness and wretchedness”

Hence, the following acts are Masnoon on Laylatul Bara’at:

1. Nawaafil at night, Recitation of the Quraan, engage in Zikr. If possible then Salaatus Tasbeeh.
2. Supplicate to Allaah ﷻ for forgiveness, well-being, blessings in sustenance, and to acquire blessings and be distant from evil. To include ones name in the list of the pious servants and to make Dua for success of both the worlds.
3. To occasionally visit the graveyard on this night and seek forgiveness for the deceased.
4. To fast during the day.

It is written in Madkal that the pious predecessors would respect this night and would prepare for it beforehand. Hadhrat Hasan Basri ؒ mentions that thirty Sahabah ؓ have narrated before me that that whoever performs Salaah on this night Allaah ﷻ will cast a glance of mercy on him seventy times. And at every

⁶⁰¹ Bayhaqi

Book of Knowledge

glance seventy needs will be fulfilled. The lowest need is that the person will be forgiven.⁶⁰²

روي عن الحسن البصري : أنه قال : حدثني ثلاثون من أصحاب النبي عليه السلام : "أن من صلى هذه الصلاة في هذه الليلة نظر الله إليه سبعين نظرة ، وقضى الله له بكل نظرة سبعين حاجة أدناها المغفرة

باش بيدار در دل شبها در لحد چشم خواب اگر داری

“If you want to enjoy a peaceful sleep in the grave, then wake up during the nights to remember Allaah ﷻ”

Allaah ﷻ knows best

It is a virtuous act to assist the newspaper that disseminates Deeni knowledge

122-QUESTION: What do the Ulama of Deen and Pristine Shariah have to say regarding Muslim periodicals such as the weekly or monthly ones? One of these publications is called “Hope”. The purpose of this periodical is to propagate the correct beliefs. Refutation on deviated sects. To guide the nation with the necessary rulings and Fataawa. To inform them of tragic incidents. To respond to those who spread negative information about Muslims and Islaam. To refute the false accusations against Muslims. The periodical is in need of a printing press, a building, and other necessities. This can be fulfilled by the donations of the pious wealthy people of the nation. Is it an act of reward to assist in the mentioned periodical and become a member and collect funds for the printing press and to take out time?

⁶⁰² Tafseer Ruhul Bayan Vol.8 Pg.403

Book of Knowledge

Many people of the nation who do not have the correct knowledge, do not consider this to be an act of reward. Please can you give us guidance in this matter.

ANSWER: Education makes a person distinguished and stand out in the creation. **There are two instruments for education. The tongue and the pen.** Information can be passed on to others by explaining with the tongue and by writing with the pen. Allaah ﷻ has counted both of them as a blessing in the Quraan.

Allaah ﷻ mentions:

خَلَقَ الْإِنْسَانَ . عَلَّمَهُ الْبَيَانَ

“He created man...and (in addition to this favour, He even) taught him to speak”⁶⁰³

الَّذِي عَلَّمَ بِالْقَلَمِ

“...Who taught (the literate ones) by the pen (through books).”⁶⁰⁴

We learn from the above that through the pen as well by the tongue the darkness of ignorance is transformed into the light of knowledge. There is a lot of emphasis in the Quraan and Hadeeth to convey knowledge to others.

Allaah ﷻ mentions:

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ

“...except those who have Imaan, who do good deeds, who encourage each other towards (remaining steadfast on and

⁶⁰³ Surah Ar Rahmaan; Verse 3-4

⁶⁰⁴ Surah Alaq; Verse 4

Book of Knowledge

*propagating) the truth and who encourage each other to exercise Sabr.”*⁶⁰⁵

Allaah ﷻ has emphasized regarding making an effort for Deen in the following verse:

وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ

“Strive for (the Deen of) Allaah as you ought to strive for Him (as is required of you, with total devotion, perfection and without any ulterior motives)”⁶⁰⁶

Hence, to strive for Deen with your energy, pen, tongue, and wealth are all included in the verse. Therefore, that periodical which explains to the nation the correct beliefs, Fataawa and rulings within the framework of Shariah, to assist in any way whatsoever whether it be physically assisting or through wealth, it will be considered as striving for Deen. Looking at the Deeni condition of the people, one method of reformation for the elderly people is Deeni periodicals. They can read it and reform themselves.

Hadhrat Moulana Ashraf Ali Thanvi رحمه الله has written that in Deeni matters a lot of change has occurred in people in the correct beliefs, Salaah, Nikah, Divorce, dealings, trade and commerce, inheritance, social conduct, eating and drinking, talking and greeting. The way this can be gauged by taking a Shar'ee law book and scrutinize the condition of people in the light of it. You will realize that they do not have any interest for Deeni rulings. **Hadhrat has written that the way for reformation is that give the children Islaamic education and the males should**

⁶⁰⁵ Surah Asr; Verse 3

⁶⁰⁶ Surah Haj; Verse 78

Book of Knowledge

keep contact with the Ulama, or a Deeni periodical should be selected and read regularly.⁶⁰⁷

The editor should have knowledge of Deen. Or the least is that he should be connected to the Ulama Haq. Or else, the periodical will cause harm instead of benefit.⁶⁰⁸

Allaah ﷻ knows best

⁶⁰⁷ Islaah Inqilaab Ummat Vol.1 Pg.20

⁶⁰⁸ Bawadirun Nawadir

Book of Purity

BOOK OF PURITY

MASAA'IL OF WUDHU

Purity is part of Imaan

123-QUESTION: What is the status of purity in Shariah?

ANSWER: عن أبي مالك الأشعرى قال قال رسول الله صلى الله عليه وسلم الطهور شرط الإيمان

Hadhrat Abu Maalik Ashari narrated that Rasulullaah ﷺ said “Purity is half of Imaan”⁶⁰⁹

Rasulullaah ﷺ mentioned in the above Hadeeth regarding the importance that Islaam gives to cleanliness and purity. There is no doubt that when Allaah ﷻ conferred Nubuwwat to Rasulullaah ﷺ the first command given was regarding purity:

يَا أَيُّهَا الْمُدَّثِّرُ (١) قُمْ فَأَنْذِرْ (٢) وَرَبَّكَ فَكَبِّرْ (٣) وَتَبَارَكَ فَطَهِّرْ

“O you wrapped in a blanket. Stand up (among the people) and warn (them about Allaah’s punishment for rejecting Imaan). Announce the greatness of your Rabb . Keep your clothing clean.”⁶¹⁰

Similarly, it has been made obligatory to wash the limbs before performing Salaah. It is mentioned in the Quraan:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا

⁶⁰⁹ Muslim Vol.1 Pg.118

⁶¹⁰ Surah Muddathir; Verse 1-4

Book of Purity

“O you who have Imaan! When you stand up to perform Salaah, wash your faces, your arms up to (and including) the elbows, pass wet hands over your heads and (wash) your feet up to (and including) your ankles. If you are impure (in need of Ghusl), then purify yourselves well.”⁶¹¹

The reason why a person has to be pure before performing Salaah is because a servant stands before Allaah ﷻ and converses with Allaah ﷻ. Hence, when making one's presence in the court of Allaah ﷻ together with purity of the heart external purity is also necessary. Therefore, before performing Wudhu for Salaah to use the Miswaak has been classified as a Sunnat. Rasulullaah ﷺ gave a command to cleanse the mouth with Miswaak.

Rasulullaah ﷺ said:

عن عائشة رضى الله عنها قالت قال رسول الله صلى الله عليه وسلم السواك مطهرة للفم ومرضاة للرب رواه النسائي⁶¹²

When man who has been created from soil stands before Allaah ﷻ then no matter how much effort he exerts to cleanse his mouth, it is less.

A pious person has said:

ہزار بار بشویم دہن زمشک و گلاب ہنوز نام تو گفتن کمال ہے ادبی است

Miswaak should not only be used for Salaah, but emphases has been given that it should also be used when waking up from sleep, when entering the home, at the time of reciting the Quraan and when one is silent for a long duration. The natural bristles

⁶¹¹ Surah Maa'idah; Verse 6

⁶¹² Mishkat Pg.44

Book of Purity

of Miswaak are also strong. Despite brushing the teeth with them they do not break and it cleans the dirt on the teeth in such a way that does not affect the gums. And with the bristles of the Miswaak the diseases of the teeth are cured. The emphasis that Islaam has laid on purity can also be seen from the following Hadeeth:

عن أبي هريرة رضى الله عنه قال قال رسول الله صلى الله عليه وسلم ... إذا استيقظ أحدكم من نومه فليغسل يده قبل أن يدخلها في وضوئه ، فإن أحدكم لا يدري أين باتت يده

“When you wake up from sleep, wash your hands before you put them in the Wudhu water, for you do not know where your hands have spent the night”⁶¹³

While sleeping a person does not know which portion of his body his hand touches. There is a possibility of the hand touching impurity. Therefore, the command was given that when one wakes up from sleep the first thing should be to wash the hands. Islaam has also taken into consideration the health of a person. For this reason a command was given to keep the eating and drinking utensils clean because of which the food and drink will also be clean.

Rasulullaah ﷺ said:

عن أبي هريرة رضى الله عنه ان رسول الله صلى الله عليه و سلم قال إذا شرب الكلب في إناء أحدكم فليغسله سبعا

“If a dog drinks from your vessel, wash it seven times”⁶¹⁴

If a person is unmindful of purity and cleanliness he is more likely to be afflicted with various diseases. There is a lot of bacteria that settles on the vessels and merely by water they

⁶¹³ Bukhari Vol.1 Pg.28

⁶¹⁴ Bukhari Vol.1 Pg.29

Book of Purity

cannot be cleaned. However, by cleaning them with earth the bacteria is removed. Hence, Rasulullaah ﷺ gave a command to clean the vessel with earth.

One English doctor accepted Islaam because of this command of Rasulullaah ﷺ because those things that cannot be seen without a microscope, Rasulullaah ﷺ explained it fourteen hundred years ago.

In the state of Janaabat (in need of Ghusl) it is better that a person takes a bath before he eats or the least he should do is perform Wudhu before eating because due to intercourse the heat in the body increases. Modern science has also accepted this fact. By making Wudhu the heat of the body returns to its normal temperature. Hence, if a person consumes food before the heat of the body is reduced to the normal temperature, there is fear of stomach and heart problems.

The purpose of this in Islaam is that human beings should stay clean, and they should not be a means of disturbing others because of their uncleanness. For this reason, it is Sunnat to take a Ghusl on the day of Jum'ah and Eid, wear a clean pair of cloths and to apply perfume so that (ones odour) does not trouble others.

Allaah ﷻ knows best

OBLIGATORY ACTS OF WUDHU

The extent of one hair breadth should not remain dry in Wudhu and Ghusl

124-QUESTION: A person did Wudhu or had a Fardh Ghusl. A portion of the body was left dry. Is it necessary to repeat the

Book of Purity

Wudhu and Ghusl? Or is it sufficient to wash the area that was left dry?

ANSWER: If water did not reach those areas that are necessary to wash in Wudhu and Ghusl i.e. the entire body in Ghusl, and some portion was left dry then there is no need to repeat the full Wudhu or Ghusl. It is sufficient to wash the portion that was left dry.

It is narrated from Hadhrat Anas ﷺ that one person came to Rasulullaah ﷺ. He had performed Wudhu but a small portion equal to the size of a nail on his foot was left dry. Rasulullaah ﷺ said to him: Go back and perform Wudhu well. It is written under the commentary of this Hadeeth that it will suffice to wash only the dry parts. There is no need to repeat the Wudhu.

قال حدثنا أنس أن رجلاً جاء إلى النبي صلى الله عليه وسلم وقد توضأ وترك على قدمه مثل موضع الظفر فقال له رسول الله صلى الله عليه وسلم ارجع فأحسن وضوءك⁶¹⁵
وقال في شرحه: يحصل لجرد أصابع غسل ذلك العضو⁶¹⁶

Allaah ﷻ knows best

Status of Wudhu when there is a blot of paint on the hands and feet

125-QUESTION: One person is a painter. There are blots of paint on his hands and feet. If he performs Wudhu in this condition will it be valid? Apart from paint, there is also oil grease on his hands. What is the ruling regarding this?

ANSWER: If there is paint on the hands and feet and it forms an impermeable layer i.e. it prevents water from reaching the

⁶¹⁵ Abu Dawood Pg.23

⁶¹⁶ Bazlul Majhood Vol.1; Kabeeri Pg.48

Book of Purity

skin beneath it then Wudhu and Ghusl will not be valid. However, if the paint is thoroughly washed and the paint itself is removed, only the trace of it remains then Wudhu will be valid. This is similar to women applying henna on their hands. After it is washed only the colour remains. In such a case Wudhu and Ghusl will be valid because the colour does not prevent the water from reaching the body. Likewise, if the paint is removed then Wudhu will be valid.

The grease of oil on the hands does not prevent water from permeating it when performing Wudhu. If a person performs Wudhu while there is grease on the hands, Wudhu will be valid.

لو بقي العجين في الظفر فاغتسل لا تجزى وفي الدرن تجزى... وكذا الصبغ بالحناء⁶¹⁷

Allaah ﷻ knows best

Wudhu and Ghusl will not be valid with nail polish on

126-QUESTION: In the current times women use nail polish for fashion. Is this permissible? Will Wudhu, Ghusl, and Salaah be valid in such a case?

ANSWER: Those parts of the body that have to be washed in Wudhu viz. the face, both the hands including the elbows and both feet including the ankles, it is necessary that the Water reaches thoroughly on these limbs. Even if a small portion is left dry because the water did not reach on that part, Wudhu will not be valid. The same ruling applies to Ghusl as well. Water does not reach the nails when nail polish has been applied because it slips off the nails. The water does not reach the body.

⁶¹⁷ Sharhul Wiqaayah Vol.1 Pg.73

Book of Purity

Will a person with a sound mind like to apply such a thing on the body because of which even Salaah is not valid? Likewise, by applying lipstick Wudhu and Ghusl will not be valid. Also, lipstick is used for fashion. Instead of increasing a women's beauty, an intelligent person will consider it to be against nature.

Allaah ﷻ has commanded women to beautify themselves but not in front of strangers. And that too, only those items should be used which are according to intelligence. It should not be to imitate other nations or else it will be Haraam.

In essence, the ruling is that if a women wears a ring that is so tight that water cannot reach beneath it without moving it, then it is necessary to move it about or remove it so water can reach the area below the ring. Similarly, if there is dough that dries on the nails because of which water does not reach the nails then Wudhu and Ghusl will not be valid. It is necessary to remove the dough and put water on the nails. This ruling also applies for nail polish.

امرأة اغتسلت وقد كان بقي في اظفارها عجن قد جف لم يجز غسلها وكذا الوضوء⁶¹⁸

Allaah ﷻ knows best

Wudhu will not be valid with nail polish on

127-QUESTION: Women use nail polish. The colour of it remains for a long time. Will Wudhu and Ghusl be valid?

ANSWER: The nail polish that women use forms an impervious layer. The water does not permeate to the nails. Therefore, Wudhu and Ghusl will not be valid. Salaah will also not be valid. Hence, for Wudhu and Ghusl it is necessary that the women remove the nail polish.

⁶¹⁸ Kabeeri Pg.46

Book of Purity

Rasulullaah ﷺ said “there is Janaabat (trace of sexual impurity) under every hair, so wash your hair and cleanse your skin.” It is written in Al Jauharatun Nayyirah that Wudhu will not be valid if water does not reach the body because of soil and dough drying (on the body).

Hence, if there is such a substance on the body, which forms an impermeable layer, then Wudhu and Ghisl will not be valid.⁶¹⁹

Allaah ﷻ knows best

It is necessary to wash the hair of the beard

128-QUESTION: If a person dyed the hair and beard, while performing Wudhu or Ghisl if the water passes over the hair, will Wudhu and Ghisl be valid? How is it to apply black hair dye? Is it necessary in Ghisl to pass water over the long dangling hair of the beard?

ANSWER: In essence, the ruling is that if a substance forms an impermeable layer on the body like nail polish does, and also Henna which forms an impervious layer because of which the water does not seep through, Wudhu and Ghisl will not be valid. If only the colour remains on the hands as is the case with henna or the colour of hair dye remains, Wudhu and Ghisl will be correct. **However, it is Makrooh Tahreemi to apply black hair dye. A person will be sinful. Rasulullaah ﷺ said that a person who uses black dye will be deprived of the fragrance of Jannat.**⁶²⁰

⁶¹⁹ Al Jaharatun Nayyira Pg.10; Mirqaatul Mafaateeh Vol.1

Pg.326

⁶²⁰ Abu Dawood Pg.578; Ahsanul Fataawa Vol. Pg.208

Book of Purity

However, if the dye is of such a nature that the water does not reach those parts of the hair which is necessary to wash in Wudhu and Ghisl, then Wudhu and Ghisl will not be valid and Salaah will also not be valid.

It is necessary to ensure water reaches the suspended hair of the beard in Ghisl. However, it is not necessary in Wudhu.⁶²¹

(والاحوط ان يجب) دلت على افتراض سائر اجزاء البدن الظاهرة والشعر المسترسل داخل فيها كيف لا قد امر الله فلما الغسل بما يقيد المبالغة ومن ثم اقتضى الاستنشاق والمضمضة ولو لا حديث ام سلمة وغيره من الاحاديث الدالة على سقوط المسترسل ووجوب نقض الذوائب من النساء لكان ذلك فرضا عليهن ايضا⁶²²

واما الخضاب بالسواد الخال فغير جائز لما اخرج ابو داود والنسائي وابن حبان والحاكم وقال صحيح الاسناد عن ابن عباس مرفوعا يكون قوم يخضبون في آخر الزمان بالسواد كحواصل الحمام لا يريحون رائحة الجنة...واما سنن ابن ماجه مرفوعا ان احسن ما اختضبت به هذا السواد ارغب لانسائك واهيب لكم في صدور احدائكم في سنده ضعفاء فلا يعارض الروايات الصحيحة واخذ منه بعض الفقهاء جواز في الجهاد⁶²³

Allaah ﷻ knows best

Ruling of Wudhu and Ghisl when hair dye has been applied

129-QUESTION: Some people apply black dye on their hair and beards because of which the white hair appears to be black. If such a colour is applied will Fardh Ghisl and Wudhu be valid or not?

⁶²¹ Umdatur Ria'ayah Vol.1 Pg.75

⁶²² Umdatur Ria'ayah Vol.1 Pg.75

⁶²³ Ta'leeq on Mu'aata Imam Muhammad by Moulana Abdul Hay ﷻ Pg.392, Chapter on hair dye

Book of Purity

ANSWER: It is not permissible to apply black dye on the beard or hair. It is Haraam. The prohibition of applying black dye has been mentioned in the Hadeeth.⁶²⁴

Despite this, if a person still applies black hair dye and only the colour of it is left, when the water passes on it Ghusl and Wudhu will be valid. However, if it forms an impermeable layer because of which those areas that have to be washed in Wudhu and Ghusl are left dry, then Wudhu and Ghusl will not be valid and Salaah will also not be valid.

ولو بقي العجين في الظفر فاغتسل لا يكفي وفي الدرن والطين يكفي لأن الماء ينفذ وكذا الصبغ والحناء⁶²⁵

والخضاب إذا تجسد وليس يمنع تمام الوضوء والغسل⁶²⁶

Allaah ﷻ knows best

THE SUNNATS, MUSTAHABAAT AND ETIQUETTES OF WUDHU

The virtues and benefits of Miswaak

130-QUESTION: What are the virtues and benefits of Miswaak and on which occasions have we been commanded to use the Miswaak? Is Miswaak a Sunnah of Wudhu or Salaah? What is the Sunnah method of holding the Miswaak?

ANSWER: Miswaak has a lot of significance. Miswaak is among the things we have been commanding to do in Islaam. Many Ahadeeth have been mentioned regarding the benefits and virtues of Miswaak. Rasulullaah ﷺ said four are from the

⁶²⁴ Imdaadul Fataawa Vol.4 Pg.207

⁶²⁵ Majma'ul Anhur Vol.1 Pg.21

⁶²⁶ Fataawa Hindiyya Vol.1 Pg.4

Book of Purity

Sunnats of the Ambiya. (1) Al-Hayat (2) using Atar (3) the Miswaak (4) Marriage⁶²⁷

It has been reported from Hadhrat Aisha ؓ that Rasulullaah ﷺ said: “Ten things are part of Fitrah (and the Sunnah of the Ambiya): Trimming the moustache, letting the beard grow, using the Miswaak, rinsing the nose (in Wudhu), pairing the nails, washing the joints, plucking the armpit hairs, shaving the pubes, and washing with water (after relieving oneself)”⁶²⁸

عن عائشة قالت قال رسول الله صلى الله عليه وسلم عشر من الفطرة ق الشارب وإعفاء اللحية والسواك واستنشاق الماء وق الأظفار وغسل البراجم وتنظيف الإبط وحلق العانة وانتقاص الماء⁶²⁹

In the Shariah, Fitrah are those things that are the Sunnah of all the Ambiyaa and they practiced on it, and we are also commanded to practice on the same.

It is proven from the Hadeeth that among the numerous benefits of Miswaak, one is that it is the Sunnah of the Ambiyaa. Those that use the Miswaak are fortunate because they get the reward of practising on the Sunnah of the Ambiyaa. Those that do not use it due to laziness are deprived of many of its benefits. And, also derived of the reward of the Sunnah of the Ambiyaa.

Hadhrat Aisha ؓ mentions that Rasulullaah ﷺ said that the Miswaak cleanses and purifies the mouth and pleases the Rabb.

عن عائشة قالت : قال رسول الله صلى الله عليه وسلم السواك مطهرة للفم مرضاة للرب⁶³⁰

⁶²⁷ Tirmidhi Pg.128

⁶²⁸ Abu Dawood Pg.8

⁶²⁹ Muslim Vol.1 Pg.129

⁶³⁰ Mishkat Pg.44; Bukhari Vol.1 Pg.259

Book of Purity

It has been narrated from Hadhrat Abdullaah Ibn Umar ؓ that Rasulullaah ﷺ said that make the miswaak compulsory upon yourself for it cleanses the mouth and pleases the Rabb.⁶³¹

In the above mentioned Ahadeeth two benefits of Miswaak have been mentioned. The worldly benefit is that it that it cleanses and purifies the mouth. The second is a benefit is for the hereafter, that Allaah ﷻ will become pleased.

The purpose as has been mentioned in the Quraan is:

وَرِضْوَانٌ مِّنَ اللَّهِ أَكْبَرُ

“The pleasure of Allaah is greatest”⁶³²

Importance of Miswaak:

عن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه و سلم قال لولا أن أشق على أمتي أو على الناس لأمرتهم بالسواك مع كل صلاة

Hadhrat Abu Hurayrah ؓ reported that Rasulullaah ﷺ said “Had I not thought it difficult for my Ummah, I would have commanded them to use the Miswaak before every Salaah.”⁶³³

عن أبي أمامة أن رسول الله صلى الله عليه وسلم قال ما جاءني جبريل عليه السلام قط إلا أمرني بالسواك لقد خشيت أن أحفي مقدم في رواه أحمد⁶³⁴

عن أبي أمامة : أن رسول الله صلى الله عليه و سلم قال تسوكوا . فإن السواك مطهرة للفم مرضاة للرب . ما جاءني جبريل إلا أوصاني بالسواك عند كل صلاة⁶³⁵

⁶³¹ Nasaa'i

⁶³² Surah Taubah; Verse 72

⁶³³ Bukhari Vol.1 Pg.122

⁶³⁴ Mishkat Pg.45

⁶³⁵ Ibn Majah Pg.25

Book of Purity

Hadhrat Abu Umaamah ؓ narrates that Rasulullaah ﷺ said “Use the Miswaak, it purifies the mouth and is pleasing to the Rabb. Hadhrat Jibraeel ؑ never came to me but he advised me to use the Miswaak, until I feared that it would be made obligatory for me and my Ummah. And I use the Miswaak until I fear that I may make the front of my mouth sore.”

عن عائشة قالت كان رسول الله صلى الله عليه وسلم يستن وعنده رجلان أحدهما أكبر من الآخر فأوحى إليه في فضل السواك أن كبر أعط السواك أكبرهما.

Hadhrat Aisha ؓ narrates that Rasulullaah ﷺ was using the Miswaak when two men, one older than the other, were with him. A revelation came to him about the merit of using the Miswaak. To show the merit of the Miswaak he was told to give it to the elder of the two.”⁶³⁶

It is proven from this Hadeeth that it is permissible for one person to use the Miswaak of another person that has already been used. However, permission has to be sought. It is better that it be washed before another person uses it.⁶³⁷

ثم أن السواك مستحب في جميع الأوقات ولكن في خمسة أوقات أشد استحبابا أحدها عند الصلاة سواء كان متطهرا بماء أو بتراب أو غير متطهر كمن لم يجد ماء ولا ترابا الثاني عند الوضوء الثالث عند قراءة القرآن الرابع عند الاستيقاظ من النوم الخامس عند تغير الفم وتغيره يكون بأشياء منها ترك الأكل والشرب ومنها أكل ما له رائحة كريهة ومنها طول السكوت⁶³⁸

Allamah Nawawi ؒ has written that it is Mustahab to do Miswaak at any time. However, on five occasions greater emphasis has been given: At the time of Salaah, while performing Wudhu, before reciting the Quraan, when waking from sleep and when the taste of the mouth changes and it emits a bad odour. Also, when consuming foods and drinks that

⁶³⁶ Abu Dawood Pg.7

⁶³⁷ Bazlul Majhood Vol.1 Pg.32; Al Wuroodul Mas'ood Pg.124

⁶³⁸ Sharh Nawawi Ala Muslim

Book of Purity

contain a foul odour which makes the mouth smell bad, or when remaining silent for prolonged periods and a foul smell is created.⁶³⁹

Upon Awakening from sleep whether it was during the day or night, Rasulullaah ﷺ would use the Miswaak. Likewise, when he would enter the house the first thing he would do was to use the Miswaak.⁶⁴⁰

1. The mouth is cleansed by using Miswaak
2. The teeth are strengthened
3. The pleasure of the Rabb is acquired
4. The angels become pleased
5. It removes phlegm
6. It strengthens the eyesight
7. It removes the dirt of the mouth
8. It protect the roots of the teeth from going bad
9. It helps in digestion
10. It whitens the teeth
11. It strengthens the stomach and gums
12. It increases the good deeds
13. It removes gall
14. It saves a person from pyorrhoea
15. It cures headaches
16. It enables all the veins to function properly.
17. The Salaah for which Miswaak was used is seventy times more superior to the Salaah for which Miswaak was not used.
18. The soul is extracted with ease at the time of death
19. It upsets Shaytaan
20. At person gets the Taufeeq to recite the Khalimah at the time of death
21. Miswaak is a cure for all illnesses except death
22. To cross the Siraat bridge is made easier

⁶³⁹ Nawawi Ala Muslim Pg.127

⁶⁴⁰ Abu Dawood Pg.8

Book of Purity

23. It increases wealth and sustenance
24. It removes the pain of the molars
25. The angels greet a person
26. A person stays healthy
27. It widens the grave
28. It is a companion for the user in the solitude of the grave
29. The gates of Jannah are open for a person
30. The user of the Miswaak departs the world free from sins and will not leave this world until he does drink from the fountain of Rasulullaah ﷺ (the water of which is very sweet)⁶⁴¹

(ومن منافعه إلخ) أن منها أنه يبطئ بالشيب ، ويجدد البصر . وأحسنها أنه شفاء لما دون الموت ، وأنه يسرع في المشي على الصراط . ومنها ما في شرح المنية وغيره أنه مطهرة للفم ، ومرضاة للرب ، ومفرحة للملائكة ، ومجلاة للبصر ، ويذهب البحر والحفر ، ويبيض الأسنان ، ويشد اللثة ، ويهضم الطعام ، ويقطع البلغم ، ويضعف الصلاة ، ويظهر طريق القرآن ، ويزيد في الفصاحة ، ويقوي المعدة ، ويسخط الشيطان ، ويزيد في الحسنات ، ويقطع المرة ، ويسكن عروق الرأس ، ووجع الأسنان ، ويطيب النكهة ، ويسهل خروج الروح . قال في النهر : ومنافعه وصلت إلى نيف وثلاثين منفعة ، أدناها إمطة الأذى ، وأعلىها تذكير الشهادة عند الموت⁶⁴²

The Sahabah ﷺ would always keep a Miswaak with them. It was the practice of Hadhrat Zaid Bin Khalid ؓ that he would always place the Miswaak on his ears. When it was time for Salaah he would use it then he would put it back in the same place.

زيد بن خالد يشهد الصلوات في المسجد وسواكه على أذنه موضع القلم من أذن الكاتب لا يقوم إلى الصلاة إلا أستن ثم رده إلى موضعه رواه الترمذى⁶⁴³

⁶⁴¹ Durrul Mukhtaar with Shaami Vol.1 Pg.107; Aini Sharh Bukhari Vol.6 Pg.182; Tahtaawi Ala Maraqil Falah Pg.38

⁶⁴² Durrul Mukhtaar with Shaami Vol.1 Pg.115

⁶⁴³ Tirmidhi Pg.5; Mishkat Pg.45

Book of Purity

According to the Hanafis, Miswaak is a Sunnah of Wudhu. Hence, Miswaak should be used at the beginning of Wudhu or when gargling.

It has been narrated by Hadhrat Abdullah Ibn Masood ؓ that the Miswaak should be held in such a manner that the small finger be placed towards the bottom of the Miswaak and the thumb just below the portion which is placed in the mouth and the remaining fingers at the top of the Miswaak.

The Miswaak when used should not be clasped in the palm for fear of it causing piles.⁶⁴⁴

It is Sunnah to use the Miswaak with the right hand, and to use it with the left hand is an act of Shaytaan. If the Miswaak is dry, then it is Mustahab to wet it.⁶⁴⁵

Allaah ﷻ knows best

The Miswaak twig

131-QUESTION: What size should the Miswaak be and from which trees should the twigs be? How was the Miswaak of Rasulullaah ﷺ?

ANSWER: When the Miswaak is new it is better if it is one hand span in length (while using it if the size decreases, it not against Istihbaab) and in width it should be equal to the small finger. The best is to use Miswaak from the Margosa (Peelu) tree. Thereafter, olive tree (Miswaak), if not then any other tree with soft twigs. Benefits of Miswaak from bitter trees have also

⁶⁴⁴ Durrul Mukhtaar with Shaami

⁶⁴⁵ Tahtawi Pg.39

Book of Purity

been mentioned because it removes phlegm and clears the chest and makes the food taste better.⁶⁴⁶

Miswaak from the Margosa tree is the best. Thereafter, the olive tree because it is a blessed tree. Rasulullaah ﷺ said: This is my Miswaak and that of the previous Ambiyaa. If a person does not have a Miswaak when performing Wudhu then it is sufficient to clean the teeth with the finger. Rasulullaah ﷺ said that the finger takes the place of the Miswaak when there is no Miswaak.⁶⁴⁷

The Mashaikh say that there are seventy benefits of using the Miswaak. One benefit is that at the time of death a person is blessed with the fortune of recited the Khalimah. And there are seventy harms of opium. One harm is that at the time of death a person is deprived of the Khalimah.

و ندب إمساكه بيمنه وكونه لنا مستويا بلا عقد في غلط الخنصر وطول شبر ... الظاهر أنه في ابتداء استعماله ، فلا يضرب نفسه بعد ذلك... وأفضله الأراك ثم الزيتون . روى الطبراني نعم السواك الزيتون من شجرة مباركة ، وهو سواكي وسواك الأنبياء من قبلي⁶⁴⁸ وأن يكون من شجر مر ليكون أقطع للبلغم وأنقى للصدر وأهنا للطعام وأفضله الأراك ثم الزيتون ويصح بكل عود إلا الرمان والقصب لمضرتهما⁶⁴⁹ قالت المشائخ: فيه سبعون فوائد منها تذكر الشهادة عند الموت وفي الأفيون سبعون مضرات منها نسيان الشهادات عند الموت⁶⁵⁰ السواك يعالج بإصبعه من حديث أنس رضي الله تعالى عنه أن النبي قال يجزىء من السواك الأصابع⁶⁵¹

⁶⁴⁶ Durrul Mukhtaar with Shaami Vol.1 Pg.106; Tahtawi Ala Maraqil Falah Pg.39

⁶⁴⁷ Aini Vol.6 Pg.181

⁶⁴⁸ Durrul Mukhtaar with Shaami Vol.1 Pg.114 (Maktabah Saeed Pakistan)

⁶⁴⁹ Tahtawi Pg.38

⁶⁵⁰ Awjazul Masaalik Vol.1 Pg.168

⁶⁵¹ Aini Sharh Bukhari Vol.1 Pg.181

Allaah ﷻ knows best

Ruling of Miswaak

132-QUESTION: What is the ruling of Miswaak while performing Wudhu? What are the virtues and benefits of Miswaak?

ANSWER: Rasulullaah ﷺ said “Had I not thought it difficult for my Ummah, I would have commanded them to use the Miswaak before every Salaah.”

عن أبي هريرة رضي الله عنه قال : قال رسول الله صلى الله عليه وسلم : " لولا أن أشق على أمتي لأمرتهم بتأخير العشاء وبالسواك عند كل صلاة ⁶⁵²

It is Sunnah to use the Miswaak. Rasulullaah ﷺ said that the Salaah for which Miswaak was used is seventy times more superior to that Salaah for which Miswaak was not used.

عن عائشة قالت : قال رسول الله صلى الله عليه وسلم تفضل الصلاة التي يستاك لها على الصلاة التي لا يستاك لها سبعين ضعفا. رواه البيهقي في شعب الإيمان ⁶⁵³

Seventy benefits of Miswaak have been mentioned in Mazaahir Haq. The least benefit is that at the time of death a person is blessed with the fortune of recited the Khalimah. It is written in Shaami that the Miswaak is a cure for all illnesses except death. With the blessings of Miswaak, crossing the Siraat Bridge is made easier. Allaah ﷻ and His angels become pleased. The mouth is cleansed. The use of the Miswaak also strengthens

⁶⁵² Mishkat Pg.44

⁶⁵³ Mishkat Pg.45

the eyesight. It facilitates digestion and strengthens the stomach and the bowels. It removes the phlegm.⁶⁵⁴

From a medical point of view as well there are many benefits of Miswaak. By not using the Miswaak a person can be afflicted with diseases such as pyorrhoea, and by using the Miswaak a person is protected against such illnesses.

Allaah ﷻ knows best

The size of the Miswaak

133-QUESTION: What should the length and width of the Miswaak be? From which tree should it be taken from? If a person does not have a Miswaak then will using the fingers fulfill the Sunnah?

ANSWER: In width the Miswaak should be equal to the small finger and in length one hand span. There is no problem if it gets shorter because of usage. If it is longer than a hand span then Shaytaan rides on it. It should be washed before using it and after it's used. Or else Shaytaan will use it. The Miswaak should be stored in an upright position. By putting it on the ground one may be afflicted with insanity.

It is narrated from Hadhrat Saeed Bin Zubair ؓ that the person who keeps his Miswaak on the floor and becomes insane, he should only curse himself because his own mistake was the cause of the sickness. **If a Miswaak is not available or a person does not have teeth, with the intention of Miswaak a thick cloth or the finger a person may be used and one will be rewarded of the Sunnah.**

⁶⁵⁴ Durrul Mukhtaar with Shaami Vol.1 Pg.107

Book of Purity

وعند فقدده أو فقد أسنانه تقوم الخرقه الحشنة أو الأصبع مقامه⁶⁵⁵

Allamah Badruddeen Aini ؒ has written that a person who does not have the Miswaak should clean his teeth with his finger. Miswaak from the Margosa (Peelu) tree is better and preferable. A Sahabi by the name of Abu Khair ؒ mentions that I was with a group of people. Rasulullaah ؐ prepared a Miswaak from the Margosa tree and said regularly use the Miswaak from the Margosa tree. Then, the Miswaak from the olive tree is better.

Rasulullaah ؐ said the Miswaak from the olive tree is indeed very blessed because it is my Miswaak and of the Ambiyaa before me.

ذلك وأفضله الأراك ثم الزيتون روى الطبراني نعم السواك الزيتون من شجرة مباركة ، وهو سواكي وسواك الأنبياء من قبلي⁶⁵⁶

Allaah ؒ knows best

Dua at the time of using the Miswaak

134-QUESTION: Which Dua should be read before using the Miswaak?

ANSWER:

اللهم طهر فمي ونور قلبي وطهر بدني وحرمني جسدي على النار

⁶⁵⁵ Durrul Mukhtaar with Shaami Vol.1 Pg.115 (Maktabah Saeed)

⁶⁵⁶ Durrul Mukhtaar with Shaami Vol.1 Pg.114 (Maktabah Saeed)

Book of Purity

“Oh Allaah, cleanse my mouth, enlighten my heart, purify my body and make my body forbidden on Jahannam.”

Allaah ؒ knows best

Regarding the Miswaak

135-QUESTION: What size should the Miswaak be? From which tree should it be taken from? What are the benefits of Miswaak? When should it be used?

ANSWER: When the Miswaak is new it is Mustahab that it is one hand span in length (while using it if the size decreases, it not against Istihbaab) and in width it should be equal to the small finger. The best is to use Miswaak from the Margosa (Peelu) tree. After the Margosa comes the Zaitoon in virtue. Rasulullaah ؐ said: the best Miswaak is Zaitoon (olive tree), this is my Miswaak and that of the previous Ambiyaa. If this is not available then apart from bamboo and grapevine (because it is harmful) a twig from any tree can be used.

The Deeni and worldly benefits are that Rasulullaah ؐ said that the Salaah for which Miswaak was used is seventy times more virtuous than the Salaah for which Miswaak was not used.⁶⁵⁷

Seventy benefits of Miswaak have been mentioned in Mazaahir Haq. The least benefit is that at the time of death a person is blessed with the fortune of reciting the Khalimah. It is written in Shaami that Miswaak is a cure for all illnesses except death. With the blessings of Miswaak, crossing the Siraat Bridge is made easier. Allaah ؒ and His angels became pleased. The mouth is cleansed. The use of the Miswaak also strengthens the

⁶⁵⁷ Mishkat Pg.45

Book of Purity

eyesight. It facilitates digestion and strengthens the stomach and the bowels. It removes the phlegm.⁶⁵⁸

However, on five occasions greater emphasis has been given for using Miswaak: At the time of Salaah, while performing Wudhu, before reciting the Quraan, upon awakening from sleep and when the taste of the mouth changes and it emits a bad odour. Rasulullaah ﷺ said “Had I not thought it difficult for my Ummah, I would have commanded them to use the Miswaak before every Salaah.”

عن أبي هريرة رضي الله عنه قال : قال رسول الله صلى الله عليه وسلم : " لولا أن أشق على أمتي لأمرتهم بتأخير العشاء وبالسواك عند كل صلاة متفق عليه ⁶⁵⁹

Allaah ﷻ knows best

Using Tooth paste instead of Miswaak

136-QUESTION: Is it permissible to use toothpaste? If permissible, then by using the toothbrush would it fulfil the Sunnah of using the Miswaak?

ANSWER: It is permissible to use a toothbrush provided it is not made from Haraam bristles. If a person does not have a Miswaak, then it is correct to use a toothbrush brush in place of it. However, by making this a continuous habit a person will be deprived of the virtues of Miswaak. Hence, together with the toothbrush the teeth should also be cleaned with Miswaak regularly.

Two points should be remembered on this occasion. The first is that using the Miswaak is Sunnah. And the other is to use the Miswaak the way it has been established from Rasulullaah ﷺ.

⁶⁵⁸ Durrul Mukhtaar with Shaami Vol.1 Pg.107

⁶⁵⁹ Mishkat Pg.44

Book of Purity

It has been mentioned in Hidaaya that if a person does not have a Miswaak then by rubbing the finger on the teeth the Sunnah of Miswaak will be fulfilled. However, the reward and virtues of Miswaak will not be acquired.

Allaah ﷻ knows best

Dua after Wudhu and raising the index finger to the sky

137-QUESTION: Which Dua should be read upon completion of Wudhu? What are the benefits of it? Some people raise their fingers towards the sky and read the Dua. Is this proven form the Shariah?

ANSWER: Rasulullaah ﷺ said “Whoever of you performs Wudhu carefully and then affirms

أشهد أن لا إله إلا الله وأن محمدا عبده ورسوله (on the day of Qiyaamah) all the gates of Jannah are opened for him. He may enter through whichever of these gates he desires (to enter)”

عن عمر بن الخطاب رضي الله عنه قال : قال رسول الله صلى الله عليه وسلم : ما منكم من أحد يتوضأ فيبلغ أو فيسبغ الوضوء ثم يقول أشهد أن لا إله إلا الله وأن محمدا عبده ورسوله وفي رواية : أشهد أن لا إله إلا الله وحده لا شريك له وأشهد أن محمدا عبده ورسوله إلا فتحت له أبواب الجنة الثمانية يدخل من أيها شاء... وزاد الترمذي : " اللهم اجعلني من التوابين واجعلني من المتطهرين ⁶⁶⁰

Hence, it is Mustahab to recite the Kalimah Shahadah immediately after performing Wudhu. The following Dua should also be recited:

⁶⁶⁰ Mishkat Pg.39

Book of Purity

اللهم اجعلني من التوابين واجعلني من المتطهرين. سبحانك اللهم وبحمدك أشهد أن لا إله إلا أنت أستغفرك وأتوب إليك

The Ulama have written that this Dua is also Mustahab for the one taking a Ghusl. The reason why we have been told to recite this Dua is because a person is making Dua to Allaah ﷻ that “Oh Allaah, purifying the external limbs was in my control which I have done. Oh Allaah, you also purify my internal organs (heart) from polytheism and ostentation.” When the person performing Wudhu recites this Dua with sincerity then Allaah ﷻ becomes pleased and forgives him. And on the day of Qiyaamah all the gates of Jannah are opened for him. He may enter through whichever of these gates he desires (to enter).

قال الطيبي قول الشهادتين عقيب الوضوء إشارة إلى إخلاص العمل لله وطهارة القلب من الشرك والرياء بعد طهارة الأعضاء من الحدث والخبث قال الإمام النووي يستحب أن يقال عقيب الوضوء كلمتا الشهادة وهذا متفق عليه وينبغي أن يضم إليهما ما جاء في رواية الترمذي اللهم اجعلني من التوابين واجعلني من المتطهرين ويضم إليه ما رواه النسائي في كتاب عمل اليوم والليلة مرفوعا سبحانك اللهم وبحمدك أشهد أن لا إله إلا أنت أستغفرك وأتوب إليك قال أصحابنا وتستحب هذه الأذكار للمغتسل أيضا ⁶⁶¹

It is proven from Rasulullaah ﷺ to look to the heaven while reciting the Kalimah Shahadah.

وأن يقول بعد فراغه سبحانك اللهم وبحمدك ، أشهد أن لا إله إلا أنت ، أستغفرك وأتوب إليك ، وأشهد أن محمدا عبدا ورسولك ناظرا إلى السماء ⁶⁶²

⁶⁶¹ Mirkaatul Mafaateh Vol.1 Pg.267

⁶⁶² Durrul Mukhtaar with Shaami Vol.1 Pg.128; Ahsanul Fataawa Vol.2 Pg.16

Book of Purity

In the Qa'dah of Salaah while praying “Ata hiyaat” the index finger should be raised on لا and lowered again on الله ﷻ. Likewise, on this occasion it is better to raise the finger.

Allaah ﷻ knows best

Is it proven to raise the index finger while reciting the Dua after Wudhu

138-QUESTION: Upon completion of Wudhu the second Kalimah and a Dua is recited. The index finger is raised and the eyes are focussed towards the heavens. One Alim says to raise the finger is not proven from the Hadeeth. Hence, please could you explain which method is according to the Shariah?

ANSWER: It is among the etiquettes of Wudhu to look towards the heaven while reciting the Shahadah and to raise the finger upon completion of Wudhu although it is not obligatory to do this.

In essence, the “La” in لا is to negate. When all other deities are negated with the tongue then the index finger is raised to affirm the oneness of Allaah ﷻ, just like in Qa'dah an indication is made with the index finger.

ذكر الغزنوي انه يشير بالسبابة حين ينظر الى السماء ⁶⁶³

وأن يقول بعد فراغه سبحانك اللهم وبحمدك ، أشهد أن لا إله إلا أنت ، أستغفرك وأتوب إليك ، وأشهد أن محمدا عبدا ورسولك ناظرا إلى السماء ⁶⁶⁴

⁶⁶³ Maraaqil Falaah Ala Tahtawi Pg.43

⁶⁶⁴ Durrul Mukhtaar with Shaami Vol.1 Pg.128; Ahsanul Fataawa Vol.2 Pg.16

Book of Purity

A person who does this will be rewarded and those that do not should not be criticised.

ادب: قيل الخصلة الحميدة... وفي شرح الهداية هو ما فعله النبي صلى الله عليه و سلم مرة أو مرتين ولم يواظب عليه وحكمه الثواب بفعله وعدم اللوم على تركه⁶⁶⁵

Allaah ﷻ knows best

THINGS THAT NULLIFY THE WUDHU

Wudhu will be nullified by the wetness of piles

139-QUESTION: I have a disease of piles. A greasy substance comes out. Will Salaah be valid or not?

ANSWER: The wetness that comes out due to piles is impure. Wudhu will be nullified when it comes out. When Wudhu will not be valid then of course Salaah will also not be valid. If this wetness touches the clothes then it will have to be washed of.

الدم والقريح والصدید وماء الجرح والنفطة وماء البثرة والتدي والعين والأذن لعله سواء على الأصح⁶⁶⁶

Allaah ﷻ knows best

Wudhu will not be nullified by looking at the Satr

140-QUESTION: If a person looks at the Satr after having performed Wudhu or Ghusl will it have an effect on the Wudhu and Ghusl?

⁶⁶⁵ Maraaqil Falaah Ala Tahtawi Pg.41

⁶⁶⁶ Durrul Mukhtaar with Shaami Vol.1 Pg.148

Book of Purity

ANSWER: If a person's eye falls on his Satr after he has performed Wudhu or Ghusl it will not have an effect on it. His Wudhu will not break because by merely looking at the Satr Wudhu is not affected.

لو كان محلول الجيب فنظر إلى عورته لا يعيد صلوته كذا في التبيين⁶⁶⁷

Allaah ﷻ knows best

Wudhu being nullified while performing Wudhu

141-QUESTION: A person was performing Wudhu. He washed his hands up to his wrist, gargled, rinsed his nose, and washed his face. While he was washing his hands up to the elbows he passed wind. Should this person repeat the Wudhu or continue to wash the remaining parts?

ANSWER: As far as your question is concerned, if a person passes wind after washing some of the limbs, it is necessary to wash them again because after passing wind they will not be considered. Hence, Wudhu will have to be repeated.

Allaah ﷻ knows best

Why does Wudhu break due to flowing blood

142-QUESTION: Why does Wudhu break because of urinating, passing wind, and flowing blood?

ANSWER: It has been mentioned in the Hadeeth that Wudhu breaks because of flowing blood and passing wind. One possible reason is that because of the smell of passing wind, urine, and faeces a spiritual impurity settles in the body because of which

⁶⁶⁷ Mirkaatul Mafaateh and Hashiya Mishkat Pg.73

Book of Purity

the angels distant themselves and Shaytaan comes closer. For this reason a command of Wudhu has been given. As far as flowing blood is cornered, it causes the body to become filthy. That is why we have been commanded to perform Wudhu when it flows out of the body.⁶⁶⁸

Allaah ﷻ knows best

9/12/1974

MAKROOH ACTS OF WUDHU

Engaging in worldly talk while performing Wudhu

143-QUESTION: What is the ruling of Shariah of engaging in worldly talk while sitting on the Haudh (pond) to perform Wudhu?

ANSWER: While performing Wudhu it is Makrooh to engage in worldly talk without a necessity. By engaging in worldly talk a person is deprived of reading the Masnoon Dua's that should be read when washing the different parts of the body. Another reason for it being Makrooh is because Wudhu is a key for Salaah. Therefore, Wudhu is also an Ibaadah just like Salaah. Hence, there should be no worldly actions should be mixed with it.

Some friends of Allaah ﷻ have said that if a person performs Wudhu with full attention, his heart will also be focussed in Salaah. If one does not give full attention in Wudhu then in Salaah too, he will not remain focussed.

⁶⁶⁸ Al Masaalihul Aqliyyah Pg.35/38

Book of Purity

ويكره التكلم بكلام الناس ما لم يكن حاجة تفوته بتركه لأنه يشغله عن الأدعية ولأجل تخلية
الوضوء من شوائب الدنيا لأنه مقدمة العبادة⁶⁶⁹

Allaah ﷻ knows best

Greeting a person performing Wudhu and replying

144-QUESTION: How is it for a person to make Wudhu in the Masjid? If a person gave Salaam then should the person performing Wudhu reply or not?

ANSWER: A person performing Wudhu is busy reciting the Masnoon Dua's. Hence, it is Makrooh to give Salaam. And a person who is performing Wudhu should only give the reply once he has completed his Wudhu. Similarly, Salaam should not be said when reciting the Quraan, while engaged in the acquisition of knowledge, at the time of Azaan and Takbeer. According to the authentic view, the reply should not be given at these times, only upon completion the reply should be given.

يكره السلام على مشغول بذكر الله تعالى بأي وجه كان⁶⁷⁰
يكره السلام عند قراءة القرآن جهرا وكذا عند مذاكرة العلم وعند الأذان والإقامة والصحيح أنه
لا يرد في هذه المواضع⁶⁷¹
وإن سلم فهو آثم تتارخانية وفيها والصحيح أنه لا يرد في هذه المواضع ... وعند أبي يوسف يرد
بعد الفراغ⁶⁷²

Allaah ﷻ knows best

22 Sha'baan 1403

⁶⁶⁹ Tahtaawi Pg.45;Umdatul Fiqh Vol.1 Pg.125

⁶⁷⁰ Durrul Mukhtaar with Shaami Vol.1 Pg.256

⁶⁷¹ Fataawa Hindiyya Vol.5 Pg.325

⁶⁷² Durrul Mukhtaar with Shaami Vol.6 Pg.415

GHUSL**Making intention for Ghusl of Janaabat and the method of making Ghusl**

145-QUESTION: When taking a Ghusl of Janaabat I made an intention in Urdu. I would like to make an intention in Arabic so what should I say? What is the method of Ghusl?

ANSWER: Before taking a Ghusl for Janaabat the intention should be made in the heart that I am making an intention to acquire purity. It is better to verbally make an intention. In Arabic the following can be said:

نويت الغسل لرفع الجنابة

The following is the method of performing Ghusl:

Wash both hands to the wrists. The private parts and the surrounding area must be washed. Wash the part of the body where there may be some impurity. Make a full Wudhu. After Wudhu, pour water over the head three times. Then, pour water over the right shoulder three times. Then, pour water over the left shoulder three times. Then, pour water over the entire body and rub well to ensure that no part of the body remains dry. The author of Hidayah and Quduri has mentioned this method. The authors of Fathul Qadeer and Al Bahrur Raiq has also preferred this method. In the Hadeeth as well, an indication has been made to do Ghusl in this manner.⁶⁷³

This is the Sunnah method. While performing Ghusl, it will also be correct if water is first poured over the right shoulder three times, then over the left shoulder three times, then over the head three times and then over the entire body, as is understood from the following text of Fataawa Alamgiri:

⁶⁷³ Umdatur Ri'ayah Vol.1 74; Bukhari Vol.1 Pg.39

(وسننه البداءة بغسل يديه وفرجه) وإن لم يكن به خبث... (وخبث بدنه إن كان) عليه خبث (ثم يتوضأ ثم يفيض الماء) على كل بدنه ثلاثاً (بادئاً بمنكبه الأيمن ثم الأيسر ثم رأسه) على (بقية بدنه مع ذلك)⁶⁷⁴

وكيفية الافاضة أن يفيض الماء على منكبه الأيمن ثلاثاً ثم على رأسه وسائر جسده ثلاثاً... وهو الأصح.. ويسن أن يبدأ بالنية بقلبه ويقول بلسانه نويت الغسل لرفع الجنابة⁶⁷⁵ وفي الجوهرة النيرة: السنة أن يبدأ بالنية بقلبه ويقول بلسانه نويت الغسل لرفع الجنابة⁶⁷⁶

Allaah ﷻ knows best

Is it necessary to make an intention for Ghusl

146-QUESTION: Is it necessary to make an intention before making Ghusl or will the Ghusl be complete once the three obligatory acts (Faraaidh) are washed.

ANSWER: The Ghusl will be complete once the three obligatory acts have been completed i.e. gargling, rinsing the nose, and pouring water over the entire body. For the Ghusl to be valid it is not necessary to make an intention. However, to say the following “I am performing Ghusl to get rid of Janaabah” is a Sunnah.

يسن أن يبدأ بالنية بقلبه ويقول بلسانه نويت الغسل لرفع الجنابة⁶⁷⁷

Allaah ﷻ knows best

Taking a Ghusl naked

⁶⁷⁴ Durrul Mukhtaar with Shaami Vol.1 Pg.57-59

⁶⁷⁵ Fataawa Hindiyyah Vol.1 Pg.14

⁶⁷⁶ Si'ayah Fi Kashfi Ma Fi Sharhil Wiqayah Vol.1 Pg.288

⁶⁷⁷ As Sia'ayah Pg.288; Fataawa Hindiyyah

Book of Purity

147-QUESTION: Will one's Ghusl be valid if he performs an obligatory Ghusl naked in the bathroom? Will his Wudhu be in order? Please provide a reply. Is it correct to take a Ghusl wearing knickers in an open public bath where there is no veil?

ANSWER: There are three obligatory acts of Ghusl: To gargle, to rinse the nose with water and to pour water over the entire body. It is preferable and among the etiquettes to take a Ghusl in such a place where a person cannot be seen by anyone.

وهي ثلاثة المضمضة والاستنشاق وغسل جميع البدن ... وان يغتسل في موضع لا يراه أحد⁶⁷⁸

Rasulullaah ﷺ saw a person taking a Ghusl in a public place so he said: Allaah ﷻ is characterized by modesty and concealment, and He loves modesty and concealment. So when you take a Ghusl, you should conceal yourself.

إن رسول الله صلى الله عليه وسلم رأى رجلاً يغتسل بالبراز ... ثم قال : " إن الله عز وجل حيي ستر يحب الحياء والتستر⁶⁷⁹

Even if there is no one looking at a person, the angels remain with a person. Hence, one should not take a Ghusl without covering themselves. If a person still takes a Ghusl in a public place the Ghusl will be valid because the three obligatory acts of Ghusl are carried out. However, it is better to wear knickers or shorts when taking a Ghusl.

Allaah ﷻ knows best

⁶⁷⁸ Fataawa Hindiyyah Vol.1 Pg.13/14

⁶⁷⁹ Mishkat Pg.49

Book of Purity

The husband and wife taking a Ghusl in front of each other unclothed

QUESTION: How is it for the husband and wife to take a Ghusl in front of each other unclothed?

148-ANSWER: It is Makrooh for a husband and wife to take a Ghusl in front of each other unclothed. Without a need they should not look at each other's private parts. While taking a Ghusl it is best to cover the Satr with some cloth because Allaah ﷻ sees His servants at all times. Therefore, the Satr should be covered while taking a Ghusl.

Imam Bukhari رحمه الله has included a chapter in Sahih Al Bukhari regarding taking a Ghusl naked.

والتستر افضل⁶⁸⁰

أصحها أنه مكروه لكل واحد منهما النظر إلى فرج صاحبه من غير حاجة⁶⁸¹
أن الأولى أن لا ينظر كل واحد منهما إلى عورة صاحبه⁶⁸²

The correct ruling is that it is Makrooh for a couple to expose their private parts in front of each other while taking a Ghusl because it is Makrooh to look at another person's private part without a necessity.

Allaah ﷻ knows best

⁶⁸⁰ Bukhari Vol.1 Pg.42

⁶⁸¹ Nawawi Sharh Muslim Vol.1 Pg.154

⁶⁸² Fataawa Hindiyyah Vol.5 Pg.327

THOSE THINGS THAT MAKE GHUSL WAAJIB**A blot on the clothes or remembering the dream but there no stains on the clothes**

149-QUESTION: After waking up from sleep a person sees semen on his clothes but he does not remember if he ejaculated. Is Ghushl necessary? Likewise, a person remembers his dream but does not remember seeing any stains on the clothes. What is the ruling?

ANSWER: If a person ejaculates while sleeping then Ghushl will be compulsory whether he remembers the dream or not. However, if he remembers the dream but there are no stains on the clothes then Ghushl is not necessary.

Similarly, if a person remembers ejaculating and there are also stains on the clothes, but a person is not certain if it is semen or pre seminal fluid, then it is necessary to take a Ghushl. If he has full certainty that it was pre seminal fluid then Ghushl will not be compulsory but precaution is to do Ghushl.

مجبب الغسل ... ففما إذا ففقفن أنه مفف ففذكر فففلا فف لا ففجب الغسل فففها لا فففد فف

فوسف رففه الله ففما إذا ففك انه مفف أو مفف⁶⁸³

إذا ففك أنه مفف أو مفف ففجب ففبه الغسل⁶⁸⁴

Allaah ﷻ knows best

⁶⁸³ Tahtaawi Ala Maraaqil Falaah Pg.54

⁶⁸⁴ Durrul Mukhtaar with Shaami Vol.1 Pg.163/164 (Maktaba Saeed)

Due to an illness if merely by thoughts a greasy fluid comes out Ghushl will not be Waajib (compulsory) and the method of purification

150-QUESTION: Due to weakness while a person is in Salaah, in Taraweeh or when reciting the Quraan, sometimes merely by thoughts a greasy fluid comes out from the private organ (front). Does a person have to repeat the Salaah?

ANSWER: Due to an illness or weakness, just by mere thoughts if a greasy fluid comes out from the private organ (front) without lust and force then Ghushl will not be necessary.

لو اففل بلا شهوة لا ففجب الغسل⁶⁸⁵

However, it will nullify the Wudhu, and if he is in the middle of Salaah he will have to repeat it. If the greasy fluid (impurity) touches the clothes to the extent of one Rupee, the cloth will become impure and it is necessary to change it. If Salaah is performed without washing the impurity of, Salaah will not be valid.

If the impurity is less than one Rupee in extent, despite this if Salaah is performed intentionally with the impurity, it will be Makrooh Tahreemi.⁶⁸⁶

Allaah ﷻ knows best

Putting medicine in the private organ (front)

151-QUESTION: Will Ghushl be necessary by putting medicine in the private organ (front)?

⁶⁸⁵ Sharh Wiqaayah Pg.75

⁶⁸⁶ Imdaadul Ahkaam Pg.264

Book of Purity

ANSWER: Ghushl will not be necessary by putting medicine in the private organ (front).

Allaah ﷻ knows best

JANAABAT

Is Ghushl of Janaabat Waajib if a women experiences her menstrual cycle after having intercourse?

152-QUESTION: After intercourse, before taking a Ghushl if a women experience her menstrual cycle will she have to do Ghushl of Janaabat?

ANSWER: A women has a choice in this case. She can take a Ghushl in the state of menses or upon completion of her menstrual cycle she can take a Ghushl for both (for Haidh and Janaabat) because it is permissible to delay the bath of Janaabat until the Salaah time sets it. **During this period Salaah is not obligatory on the women experiencing menses so Ghushl is not necessary as well.**

⁶⁸⁷ فان اجتنبت المرأة ثم ادركها الحيض ان شاء اغتسلت وان شاء اخر حتى تطهر

Allaah ﷻ knows best

Reciting Dua's and invocations in the state of Janaabat

⁶⁸⁷ Khulasatul Fataawa Vol.1 Pg; Mabsoot Vol.1 Pg.49

Book of Purity

153-QUESTION: Can Dua's be read without taking a Ghushl of Janaabat?

ANSWER: A person in need of a Fardh bath (Junubi), women in menses can read Dua's and invocations without taking a Ghushl.

ويجوز للجنب والحائض الدعوات وجواب الأذان ونحو ذلك كذا في السراجية⁶⁸⁸

Eating and drinking in the state of Janaabat

154-QUESTION: Is it permissible to eat and drink in the state of Janaabat?

ANSWER: In the state of Janaabat, after performing Wudhu it is permissible to eat. However, it is Makrooh Tanzihi if a person eats and drinks without performing Wudhu.

المنقول في فتاوى قاضيخان الجنب إذا أراد أن يأكل أو يشرب فالمستحب له أن يغسل يديه وفاه وإن ترك لا بأس⁶⁸⁹

Allaah ﷻ knows best

Is the Ghushl of Janaabat necessary if a women experiences menstruation before taking this Ghushl

155-QUESTION: Is the Ghushl of Janaabat necessary if a women experiences menstruation before taking this Ghushl?

⁶⁸⁸ Fataawa Hindiyyah Vol.1 Pg.38

⁶⁸⁹ Al Bahrur Ra'iq Vol.1 Pg.176/177

Book of Purity

ANSWER: If a women's menstrual cycle starts before she takes a Ghusl of Janaabat then it is not necessary for her to take a Ghusl. There will no problem even if she takes her Ghusl after she becomes clean.

قلت رأيت المرأة تصيبها ثم تحيض قبل أن تغتسل هل عليها غسل الجنابة قال إن شاءت لم⁶⁹⁰ تغتسل حتى تطهرت

وفيه دليل الجمهور أن مقتضى الطهرين واحد فكفى لهما غسل واحد كما في الحيض والجنابة .
باب الغسل: فصل اول تحت قول عن ابن عباس رضي الله عنهما قال قالت ميمونة وضعت
للنبي صلى الله عليه وسلم غسلا فسترته⁶⁹¹

Allaah ﷻ knows best

Which Dua should be recited before having intercourse

156-QUESTION: Which Dua should be recited before having sexual intercourse?

ANSWER: Hadhrat Ibn Abbas ؓ narrates from Rasulullaah ﷺ said that if anyone intends to have (sexual intercourse) with his wife, he should recite:

بِسْمِ اللَّهِ اللَّهُمَّ جَنِّبْنَا الشَّيْطَانَ وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا

“In the name of Allaah, O Allaah! Keep us away from Shaytaan and keep Shaytaan away from what You have bestowed upon us. After reciting this Dua if Allaah ﷻ has ordained a child for them, Shaytaan will never harm him.”⁶⁹²

⁶⁹⁰ Mabsoot Vol.1 Pg.49; Fataawa Darul Uloom Vol.1 Pg.39

⁶⁹¹ Mirqaat Sharh Mishkat Pg.324; Mishkat Pg.48

⁶⁹² Bukhari Pg.26

Book of Purity

عن ابن عباس يبلغ به النبي صلى الله عليه و سلم قال لو أن أحدكم إذا أتى أهله قال بِسْمِ اللَّهِ
اللَّهُمَّ جَنِّبْنَا الشَّيْطَانَ وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا فَقَضِيَ بينهما ولد لم يضره⁶⁹³

The meaning of harm is the children will not fall into Kufr and Shirk. The Ulama have written that with the blessings of Allaah's ﷻ name his intellect and body will not be harmed in any way.⁶⁹⁴

The clothing should be worn when this Dua is recited.

Allaah ﷻ knows best

PURE AND IMPURE WATER

Will the water be considered as used (Must'amal) when the hand is put in the container to take the water out

157-QUESTION: While making Wudhu is it appropriate to put the hands in a vessel to take the water out to wash the wands, to gargle and to wash the face. By repeatedly putting the hands in the vessel will the water remain pure?

ANSWER: When a person who does not have Wudhu, if he takes water out from the vessel for Wudhu or a person who has Wudhu but takes out water with the intention of making Wudhu, when the limbs are washed as soon as the water separates from the limb it will be considered as used water.

⁶⁹³ Bukhari Pg.26

⁶⁹⁴ Aini Sharh Bukhari

Book of Purity

If the hands are put in the vessel so water can be taken out and the limbs washed out of the vessel, then by putting the hands inside the vessel will not make the water to be considered as used (Must'amal) water. However, the water that touches a limb and separates from the body will be considered as used water.⁶⁹⁵

Hence, the water will not be impure because of taking it out from the vessel.

وهو ما استعمل في الجسد لرفع حدث أو لقربة فلو غسلها لوسخ وهو متوضى ولم يقصد القربة لا يصير مستعملاً لعدم إسقاط فرض أو إقامة قربة وكذا لو توضأ بنية التعليم لأن التعليم وإن كان قربة إلا أنه لم يتعين بالفعل بل يصح بالقول⁶⁹⁶ حتى لو لم يكن جنباً وقصد بغسل الفم والأنف ونحوهما مجرد التنظيف لا إقامة القربة لا يصير مستعملاً⁶⁹⁷

Allaah ﷻ knows best

⁶⁹⁵ Imdaadul Ahkaam Pg.293

⁶⁹⁶ Maraaqi and Tahtaawi Pg.14

⁶⁹⁷ Durrul Mukhtaar with Shaami Vol.1 Pg.183

Book of Purity

RULINGS OF THE WELL

A well that is “Ten by Ten”

158-QUESTION: When can a well be considered as 10 by 10?

ANSWER: If the well is circular, the circumference must measure 36 yards to be considered 10 by 10.

أفتى به المتأخرون الأعلام أي في المربع بأربعين وفي المدور بستة وثلاثين ... بذراع الكرباس⁶⁹⁸

Allaah ﷻ knows best

A well that is not enclosed in the field

159-QUESTION: Are the small wells that are not enclosed in the fields clean?

ANSWER: The water of the well will remain pure until there is no certainty of impurity falling in. The well not being enclosed not does not render it impure.

How much distance should be kept between a sewage tank and a well

160-QUESTION: In our courtyard we have a well for domestic use. At a distance of approximately 24 feet a ditch has been dug for the sewage until water emerged. Now the question arises that because the ditch dug for the toilets is so close to the domestic well, will it have any effect on the purity of the water?

⁶⁹⁸ Durrul Mukhtaar with Shaami Vol.1 Pg.192/193 (Maktaba Saeed)

Book of Purity

ANSWER: The well should be at such a distance that it does not change the smell, taste, and colour of the water. The sewage ditch has been dug 24 feet away from the domestic well. As long as there is no change to the smell, taste, and colour of the water, it will be pure. It will not have an effect on the purity of the water.

بئر الماء إذا كانت بقرب البئر النجسة فهي طاهرة ما لم يتغير طعمه أو لونه أو ريحه كذا في الظهيرية ولا يقدر هذا بالذرعان حتى إذا كان بينهما عشرة أذرع وكان يوجد في البئر أثر البالوعة فماء البئر نجس وإن كان بينهما ذراع واحد ولا يوجد أثر البالوعة فماء البئر طاهر كذا في المحيط وهو الصحيح هكذا في محيط السرخسي⁶⁹⁹

قال الحلواني : المعتبر الطعم أو اللون أو الريح ، فإن لم يتغير جاز وإلا لا ولو كان عشرة أذرع والحاصل أنه يختلف بحسب رخاوة الأرض وصلابتها⁷⁰⁰

Allaah ﷻ knows best

How much distance should be kept between a well and a toilet

161-QUESTION: We have a toilet in the courtyard of our house which currently is in use. Now our intention is to dig a well. What distance should it be kept from the toilets?

ANSWER: In light of the authentic view the well should be at such a distance from the toilets that there is no visible sign of impurity in the well, i.e. as long as the smell, taste, and colour of the water does not change. The distance will, however, depend on the land because the hardness of the ground varies from place to place. If a distance of 15 feet is kept then, Inshallaah, it will not effect of the purity in the well.

⁶⁹⁹ Fataawa Hindiyyah Vol.1 Pg.20

⁷⁰⁰ Durrul Mukhtaar with Shaami Vol.1 Pg.221 (Maktaba Saeed)

Book of Purity

بئر الماء إذا كانت بقرب البئر النجسة فهي طاهرة ما لم يتغير طعمه أو لونه أو ريحه كذا في الظهيرية ولا يقدر هذا بالذرعان حتى إذا كان بينهما عشرة أذرع وكان يوجد في البئر أثر البالوعة فماء البئر نجس وإن كان بينهما ذراع واحد ولا يوجد أثر البالوعة فماء البئر طاهر كذا في المحيط وهو الصحيح هكذا في محيط السرخسي⁷⁰¹

قال الحلواني : المعتبر الطعم أو اللون أو الريح ، فإن لم يتغير جاز وإلا لا ولو كان عشرة أذرع والحاصل أنه يختلف بحسب رخاوة الأرض وصلابتها⁷⁰²

Allaah ﷻ knows best

2/6/1971

Dogs urinating near the well

162-QUESTION: There is a well close to the Masjid that people use to drink water from and to wash clothes etc. Dogs also urinate near the well. Will the water of the well be considered pure or not?

ANSWER: Until there is no certainty of impurity falling into the well, the Fuqaha have not given any consideration to a doubt regarding purity.

وقد مر أنهم لم يعتبروا احتمال النجاسة⁷⁰³

According to your question, impurity did not fall into the well. The dogs urinate near the well and the ladies also wash clothes there. If the vessel used to extract water from the well was placed on that specific place where the dogs urinated then indeed it will make the water of the well impure. If there is only

⁷⁰¹ Fataawa Hindiyyah Vol.1 Pg.20

⁷⁰² Durrul Mukhtaar with Shaami Vol.1 Pg.221 (Maktaba Saeed)

⁷⁰³ Durrul Mukhtaar with Shaami Vol.1 Pg.214 (Maktaba Saeed)

Book of Purity

a doubt of the vessel being impure, then in light of this principle the water of the well will not be impure.

Allaah ﷻ knows best

What is the ruling if a person takes a Ghusl in the well

163-QUESTION: What is the ruling of a well and pond in which Muslims and non-Muslims take a bath in? Clothes are also washed from this water. What is the ruling regarding the clothes?

ANSWER: If there is some impurity on the clothing or body of those people that bath in the well and if the well is less than 10x10 it will be impure. Also, the clothes washed from this water will not be clean.

تنزح البئر لوقوع نجس ما لم تكن عشرا في عشر لأنها لو كانت عشرا في عشر لا يتنجس بشيء
ما لم يتغير لونه أو طعمه أو ريحه⁷⁰⁴

إذا وقعت نجاسة ولو مخففة أو قطرة بول أو دم... في بئر دون القدر الكثير... ينزح كل ما فيها⁷⁰⁵

Allaah ﷻ knows best

Is it necessary to remove the mud to clean the well

164-QUESTION: If a person fell in a well and died and the entire water of the well was taken out, is it necessary to remove the mud as well?

⁷⁰⁴ Majmaul Anhur Vol.1 Pg.33

⁷⁰⁵ Durrul Mukhtar with Shaami Vol.1 Pg.211/212 (Maktaba Saeed)

Book of Purity

ANSWER: When a person fell into the well and died and the entire water of the well was removed, the water of the well will now be clean. There is no need to remove the mud.

ولا يجب نزح الطين لمكان الحرج⁷⁰⁶

Allaah ﷻ knows best

A non-Muslim falls into the well

165-QUESTION: A Muslim women jumped into the well with the intention of suicide. While taking her out a non-Muslim fell into the well and took her out alive. The purity of a disbeliever holds no status. Will the well be pure or impure?

ANSWER: The non-Muslim fell into the well while taking out the Muslim women. If there was no impurity on his clothes or body then the well will remain pure. If there was any impurity on his clothes or body then the well will become impure and it will be necessary to take out all the water from the well. **If there is a doubt to whether the non-Muslim was pure or not, the well will remain pure.** However, in this case for ease of mind, it will be better if 20 to 30 buckets of water is removed.

ولا ينجس الماء بوقوع آدمي ولو جنبا أو كافرا إذا خرج حيا ولم يكن على بدنه نجاسة متيقنة⁷⁰⁷
أما الآدمي الطاهر إذا انغمس في البئر لطب الدلو أو للتبرد ليس على أعضائه نجاسة وخرج حيا
فانه لا يفسده والماء طاهر وطهور الخ.⁷⁰⁸

Allaah ﷻ knows best

⁷⁰⁶ Fataawa Khaniyyah Vol.1 Pg.11

⁷⁰⁷ Tahtaawi Ala Maraaqil Falaah Pg.23

⁷⁰⁸ Fataawa Khaniyyah Vol.1 Pg.8

If slippers or shoes fall into the well

166-QUESTION: What is the ruling of the water in a well if slippers or shoes fell in and it could not be taken out?

ANSWER: When the shoes fell into the well if a person was certain that there was impurity on them, the well will become impure. It is necessary to remove all the water of the well. However, when the shoes fell in if a person was not certain as to whether there was impurity on them, then if the shoes were made from skin that was tanned they will be pure because there was no certainty of impurity on the shoes (skin is considered pure after tanning). The Fuqaha have mentioned a principle:

اليقين لا يزول بالشك

Therefore, the water of the well will be pure.⁷⁰⁹

Allaah ﷻ knows best

Will the well remain pure or will it become impure if the droppings of a crow falls into it

167-QUESTION: Droppings of a crow fell in to the well that is close to us. Will the well remain pure if the crow is not dirty? Or else, how many buckets of water have to be extracted?

ANSWER: The Ulama have written that if the droppings of a Haraam bird fall into a well, the well will be not impure because it is difficult to be safe from the droppings of flying birds. Hence, the water of the well will not be impure because of the crow droppings.

ولا نزع الطين بخرء حمام وعصفور وكذا السباع الطير في الاصح لتعذر صولها عنه

⁷⁰⁹ Tatimatul Ula, Imdaadul Fataawa

Allaah ﷻ knows best

How much water should be taken out from the well if a mouse falls into it and dies

168-QUESTION: If a mouse dies in a well how much water should be taken out?

ANSWER: If a mouse falls and dies in a well then by removing 30 buckets of water will purify the water. However, if it had swollen and decomposed, the entire water of the well has to be removed.⁷¹⁰

وان ماتت فيها فأرة... نزع منها عشرون دلوا إلى ثلاثين... اي بعد اخراج الفأرة

Allaah ﷻ knows best

What is the ruling if a hen falls into a well

169-QUESTION: In the well of our village a hen fell into it. When the Imam Sahib was asked regarding this he told us to remove 60 buckets of water. Some people are saying the hen must have left droppings in the well so the water will not be pure. So when the Imam Sahib was asked again he replied that 300 buckets of water should be removed. What is the ruling?

ANSWER: If the hen was taken out alive from the well, the well will be pure. There is no need to remove any water. But, for ease of mind it is Mustahab to remove 40 buckets of water. However, you have already taken out 360 buckets of water, so the water has definitely been purified. The idea that the hen must have left dropping in the well is merely a doubt. It is not certain. Hence, the water will not be impure because of a doubt.

⁷¹⁰ Hidaayah Vol.1 Pg.26; Khulaasatul Fataawa Vol.1 Pg.10

Book of Purity

لو أخرج حيا وليس بنجس العين ولا به حدث أو خيث لم ينزح شيء... نعم يندب عشرة في المشكوك لأجل الطهورية كذا في الحانية زاد في التاترخانية وعشرين في الفارة وأربعين في سنور ودجاجة مخلاة... وقد مر أنهم لم يعتبروا احتمال النجاسة في الشاة ونحوها⁷¹¹

Allaah ﷻ knows best

It is necessary to remove all the water from a well if a dog falls into it.

170-QUESTION: In our village a dog fell into a well that people drink water from. It was taken out alive. How much water should be removed? Will it be correct if we use a machine to extract the water?

ANSWER: The well is impure because a dog fell into it. Therefore, all the water of the well should be extracted whether the dog died in it or was taken out alive. The ruling for both cases is the same. If it is not possible to remove all the water with a bucket and it is possible with a machine, then the water should be removed using the machine. If it is difficult to remove the water even by using a machine, **then after removing 300 buckets the well will be pure.**

وكذا ينزح جميع الماء ان استخرج الكلب والخنزير حيا وان لم يصب فيه الماء⁷¹²
قال قاضيخان في فتاواه في الكلب يقع في البئر تنزح كلها وإن لم يصب فيه الماء⁷¹³
لو خرج حيا وليس بنجس العين بخلاف الخنزير ، وكذا الكلب على القول الآخر فإنه ينجس البئر مطلقا⁷¹⁴

⁷¹¹ Durrul Mukhtaar with Shaami Vol.1 Pg.213/214 (Maktaba Saeed)

⁷¹² Kabeeri Pg.159

⁷¹³ Fathul Qadeer Vol.1 Pg.92

⁷¹⁴ Durrul Mukhtaar with Shaami Vol.1 Pg.196

Book of Purity

وإن تعذر أي تعسر نزح كلها لكونها معينا يفتى بمائة إلى ثلاثمائة وهذا أيسر وذلك أحوط⁷¹⁵
تكلّموا في نزح كل الماء عن أبي حنيفة مأتان وعن محمد مأتان أو ثلث مائة والفتوى على ثلث مائة تنزح وجوبا مأتا دلو وسط اهو المستعمل كثيرا في تلك البئر⁷¹⁶
ويستحب زيادة مائة عليه الفتوى وهو المختار ورجحه في النهر وتبعه الحموي⁷¹⁷

Allaah ﷻ knows best

⁷¹⁵ Durrul Mukhtaar with Shaami Vol.1 Pg.196

⁷¹⁶ Khulasatul Fataawa Vol.1 Pg.10

⁷¹⁷ Tahtaawi Ala Maraaqil Falaah Pg.21

RULINGS OF A HOWDH (POND)**The size of a Howdh (pond) in terms of Shariah**

171-QUESTION: In our Masjid we have construction work on going. We have a plan to make a pond for the Masjid. What should be the length and width?

ANSWER: According to the latter latter-day Ulama the length and width has to be at least 10x10 to qualify as a large pond in terms of the Shariah. In terms of Shariah the preferred and authentic view is that one-yard is 24 fingers or 6 hands. The hand is from the elbows to the fingers. Hence, in terms of the Shariah a yard is 1.5 feet. **According to these measurements it is necessary that the pond measure 15 feet by 15 feet.** It will be better if it a bit bigger than this. According to the correct view a specific measure has not been stipulated for the **depth** of it. **However, it need be only that much that after taking a handful of water the surface below does not expose.** Such a pond will be in the category of flowing water. When an impurity falls in, as long as there is no change to the smell, taste, and colour of the water, it will be pure. It is permissible to do Wudhu and Ghusl with it.

وأنت خير بأن اعتبار العشر أضبط ولا سيما في حق من لا رأي له من العوام فلذا أفتى به
المتأخرون الأعلام⁷¹⁸

والمعتبر في العمق أن يكون بحال لا ينحسر بالاغتراف هو الصحيح⁷¹⁹

تنبيه لم يذكر مقدار العمق إشارة إلى أنه لا تقدير فيه في ظاهر الرواية وهو الصحيح⁷²⁰

وصحح في الهداية أن يكون بحال لا ينحسر بالاغتراف : أي لا ينكشف وعليه الفتوى⁷²¹

⁷¹⁸ Durrul Mukhtaar with Shaami Vol.1 Pg.182

⁷¹⁹ Hidaayah Vol.1 Pg.20

⁷²⁰ Badaa'i Sanaa'i

⁷²¹ Durrul Mukhtaar with Shaami Vol.1 Pg.178

How wide and deep should a pond be

172-QUESTION: The ponds that are generally made in the Masjid, do they have the same ruling as flowing water does? If so, what is the proof of this? How many feet should the pond be? What is the measurement in arm's length?

ANSWER: A pond that is 10x10 yards will fall in the category of flowing water. According to the Fataawa of the Mutakhireen, in terms of yards the preferred and authentic view is 24 fingers which is commonly known as an arm's length, which is equal to 1.5 feet.

If you want to construct a pond it should be 15x15 feet on each side so the total can be 60 feet. The depth should be such that after taking a handful of water the surface below the pond does not expose. A 10x10 has the same ruling as flowing water. The author of Sharh Wiquayah and Sadrus Shariah have proven this from the Hadeeth:

من حفر بئرا فله أربعون ذراعا

The full details have been mentioned in Sharh Wiquayah.

إذا كان عشرة أذرع في عشرة أذرع، ولا ينحسر أرضه بالغرف فحكمه حكم الماء الجاري... وإنما
قدر به بناء على قوله عليه السلام من حفر بئرا فله حولها أربعون ذراعا فيكون لها حريمها من كل
جانب عشرة⁷²²

فلذلك قدر الفقهاء الحوض بالعشر في العشر⁷²³

Allaah ﷻ knows best

⁷²² Sharh Wiquayah Pg.80/81

⁷²³ Sia'ayah Pg.390; Maqadeer Shariah

What should be the size of the Haudh (pond)

173-QUESTION: Please explain the length and width of a Haudh (pond) in terms of the Shariah?

ANSWER: According to the relied upon (Mufta bihi) view the pond should be 15x15 feet. Although, more than this is better. The depth of the pond is optional.

قدروا بالمساحة عشرا في عشر بذراع الكرباس توسعة للأمر على الناس وعليه الفتوى⁷²⁴

Allaah ﷻ knows best

9/11/1979

Is a 9x24 Haudh (pond) a proper pond according to the Shariah

174-QUESTION: The Haudh (pond) in a Masjid measures 9x24 feet. The Masjid is of the Shafi'ee school of thought but the Musallees are predominantly Hanafis. Now the question arises that does this pond qualify to be 10x10. If a Hanafi performs Wudhu from the pond will it be valid?

ANSWER: A Haudh (pond) which measures 15 by 15 feet gives a total area of 225 square feet. **In whichever way this measurement is achieved it will be considered as a proper pond in terms of Shariah.** As far as your question is concerned, the pond is 9 feet in length and 24 feet in width which gives a total of 216 square feet. Hence, this pond will not fall in the

⁷²⁴ Hidaayah Vol.1 Pg.20, Maqadeer Shariah

category of 10x10. According to the Hanafis this is not considered as a proper Haudh (pond) in terms of Shariah.⁷²⁵

It will be correct to perform Wudhu with this Haudh if the water being used is less than the water not used.

كمستعمل فبالأجزاء فإن المطلق أكثر من النصف جاز التطهير بالكل وإلا لا⁷²⁶

ولو له طول لا عرض لكنه يبلغ عشرا في عشر جاز تيسيرا⁷²⁷

Allaah ﷻ knows best

The water of the Haudh (pond) should remain separate from the cover

175-QUESTION: We have an intention to cover the water of the Haudh (pond) in our Masjid, Please give us some guidance.

ANSWER: After the Haudh (pond) has been covered from the top, the water should not mix with the covering. It should remain apart. If the water of the pond touches the top covering, and the open place stipulated for Wudhu is reduced to less than 10x10, it will be incorrect.

ولو جمد ماؤه فثقب إن الماء منفصلا عن الجمد جاز لأنه كالمسقف وإن متصلا لا لأنه كالقصة

حتى لو ولغ فيه كلب تنجس⁷²⁸

Allaah ﷻ knows best

⁷²⁵ Kifaayatul Mufti Vol.2 Pg.248

⁷²⁶ Durrul Mukhtaar with Shaami Vol.1 Pg.182 (Maktaba Saeed)

⁷²⁷ Durrul Mukhtaar with Shaami Vol.1 Pg.193 (Maktaba Saeed)

⁷²⁸ Durrul Mukhtaar with Shaami Vol.1 Pg.194 (Maktaba Saeed)

Book of Purity

The size of a Haudh (pond) and what is the ruling if the water of the pond mixes with the top covering

176-QUESTION: In our locality the size of the Haudh (pond) is 27.5x14.25 which gives a total of 391 square feet. A portion of it is covered and a portion is left open. The water underneath the covering touches the top in such a way that there is no space left between the water and the covering. There is no space for even wind to pass. The water used for Wudhu is from the open section which measures 19x8 giving a total of 140 square feet. Will the pond be considered 10x10?

ANSWER: A pond which is 10x10 (15x15 feet) giving a total of 225 square feet, in whichever way this measurement is met it will be a proper pond in terms of Shariah.⁷²⁹

After the covering is placed on the pond, the water should remain separate from it. If the water does stay in contact with the covering (at the time of performing Wudhu if the effect of the water i.e. ripples does not reach the opposite side) and the place fixed for Wudhu is not 10x10 then it will not be permissible to cover it. A pond which is 10x10 (15x15 feet on each side) giving a total of 225 square feet, if this measurement is met, it will be called a proper Haudh (pond) in terms of Shariah. According to the information provided in the question the open space which is not covered is 140 square feet. Hence, it will not be considered as a Haudh in terms of Shariah.

Allaah ﷻ knows best

What is the minimum litres of water required in a Haudh (pond) so that no odour is produced

⁷²⁹ Durrul Mukhtaar with Shaami Vol.1 Pg.193; Kifaayatul Mufti

Book of Purity

177-QUESTION: The length and width of the Haudh in our Masjid is 35x7 feet and the depth is 8 feet. (35x7x8). On many occasions the water of the Haudh (pond) is affected and emits an odour. We intend to reduce the depth. Some people are of the opinion that by reducing the depth the water will be affected quickly (become dirty) and emit a smell. Hence, according to the Shariah what should the length, width, and depth be of a pond? What is the minimum amount of water required in a Haudh so that no odour is produced?

ANSWER: A Haudh (pond) which is 10x10 is a Shar'ee Haudh i.e. 225 square feet. If this measurement is met then it will be a proper pond in terms of Shariah.

وان كان مدورا او مثلثا او نحو ذلك يعتبر فيه ان يكون بحيث لو ربع صار عشر في عشر⁷³⁰

The ruling for such a pond is that as long as there is no change to the smell, taste, and colour of the water, it will be pure. If there is a change in any of the attributes of the water it will be rendered impure. If the smell emitted from the water is not because of an impurity, rather due to using it, the water will not be considered impure. It is permissible to use such water for Wudhu.

يجوز التوضؤ في الحوض الكبير الممتن إذا لم تعلم نجاسته كذا في فتاوي قاضيخان⁷³¹

The depth of the pond should be such that after taking a handful of water the surface below should not expose. For a Shar'ee pond only the length and width are taken into consideration. All four sides should be 15x15, a total area of 225 square feet. **The Shariah has not determined the depth. For the Hanafi Mazhab the minimum amount of litres has not been specified, however, the pond should be at least 10x10.**

⁷³⁰ Sharhul Wiquayah Hashiya Umdatur Ria'ayah Vol.1 Pg.80

⁷³¹ Fataawa Hindiyyah Vol.1 Pg.181

Book of Purity
Allaah ﷻ knows best
26 Safar 1422

All the water of a small Haudh (pond) will be impure if some impurity falls into it

178-QUESTION: A Masjid has a Jamaat Khana. The section at the bottom is used for the Madrasah for the past two years. In close proximity there is a small pond for animals to drink water from. The length is 5 feet and the width is 3.5 feet. Students also wash their clothes and take a Ghusl there. Splashes from impure water also fall into the well. Impure water gathers around the well. Water is taken out from the well using a vessel. What is the ruling of the water of the Haudh (pond)?

ANSWER: A pond that is 10x10 and the depth is such that after taking a handful of water the surface below the pond does not expose is in the category of flowing water. A pond which is not 10x10 will fall under the category of small amount of water (Maa Qaleel). Even if a small amount of impurity falls in a small amount of water, it will render it impure. If impure clothes are washed in it will become impure. Hence, the pond in question which is 5x3.5 feet is in the category of a small quantity of water because of which if some impurity falls into it, it will be rendered impure. It will not be permissible to do Wudhu, Ghusl or wash clothes from the water.

Allaah ﷻ knows best

The ruling of a Haudh (pond) from which a dog has drank water from

179-QUESTION: A dog drank water from the Haudh (pond) of the Masjid. Will the water become impure? If the water is impure then how much water has to be taken out?

Book of Purity

ANSWER: If the Haudh (pond) meets the criteria of a Shar'ee pond which is 10x10 giving a total of 225 square feet, if a dog drank water from such a pond and it did not change the smell, taste and colour of the water, it will be pure. Wudhu will also be in order.

حوض فيه عصير فوقع البول فيه أن كان عشرين في عشر لا يفسده وإن كان أقل افسده كما في الماء ⁷³²

والفتوى في الماء الجاري انه لا يتنجس ما لم يتغير طعمه أو لونه أو ريحه من النجاسة... وإذا سد كلب عرض النهر ويجري الماء فوقه... وعند أبي يوسف لا بأس بالوضوء إذا لم يتغير أحد أوصافه كذا في شرح الوقاية وفي النصاب وعليه الفتوى ⁷³³

Allaah ﷻ knows best

Ruling of a water tank if a bird died, bloated and decomposed in it. How many days of Salaah has to be repeated with Wudhu made from this water.

180-QUESTION: In our village there is a tank for Wudhu. It is 5 feet in length and 4 feet in width and 6 foot deep. A bird fell in and died, bloated and decomposed. What is the ruling of the Salaah that was performed after making Wudhu using this water?

ANSWER: In your question you have mentioned that a bird died, bloated, and decomposed in the water tank of the Masjid. Only then it was discovered. It is obvious that all the water in the water tank has become impure. However, Wudhu was made from water out of unawareness. After a person comes to know, it is better to repeat the Salaah of the previous three days. This is the view of Imam Abu Hanifa (رحمته الله) although the Fatwa is on

⁷³² Fataawa Hindiyyah Vol.1 Pg.25

⁷³³ Fataawa Hindiyyah Vol.1 Pg.17

Book of Purity

Sahibains (Imam Abu Yusuf and Imam Muhammad) view that there is no need to repeat any Salaah.

ويحكم بنجاستها من وقت الوقوع إن علم ، وإلا فمذ يوم وليلة إن لم ينتفخ ولم يتفسخ وهذا في حق الوضوء والغسل... ومذ ثلاثة أيام بلياليها إن انتفخ أو تفسخ استحساناً . وقالوا : من وقت العلم فلا يلزمهم شيء قبله ، قيل وبه يفتى (لا يلزمهم شيء) أي أصحاب البئر من إعادة الصلاة أو غسل ما أصابه ماؤها كما صرح به الزيلعي وصاحب البحر والفيض وشارح المنية⁷³⁴

Allaah ﷻ knows best

⁷³⁴ Durrul Mukhtaar with Shaami Vol.1 Pg.218/219 (Maktaba Saeed)

Book of Purity

TAYAMMUM

Can a person do Tayammum if he is unable to take a Ghusl with cold water?

181-QUESTION: If a person has to take a Ghusl during a journey and there is fear of becoming ill by taking a Ghusl in cold water because of the cold weather, instead of Ghusl, is it permissible to do Tayamum? If there is sufficient water for Wudhu what should one do?

ANSWER: During a journey if arrangements cannot be made for hot water to take a Ghusl and one does not have money as well, and if one takes a Ghusl with cold water there is fear of becoming ill or dying, or the illness increasing and a person has also experienced this, or an intelligent practicing Muslim doctor advices to then it is permissible do Tayamum instead of Ghusl. Mere speculation and doubts is not sufficient for Tayamum to be allowed. If one does not have the ability to take a Ghusl with cold water but can perform Wudhu with the cold water, so instead of Ghusl one should do Tayaamum and for Wudhu it will be necessary to use the cold water.

وفي المنية وشرحها الغنية المريض اذا خاف زيادة المرض بسبب الوضوء او بالتحرك او بالاستعمال للماء او خاف بقاء البرأ من المرض بسبب ذلك جاز له التيمم ويعرف ذلك اما بغلبة الظن عن اماره او تجربه ويقول طبيب حازق مسلم غير ظاهر الفسق وقيل عدالته شرط⁷³⁵ ولذا اشترط في اباحه التيمم بخوف البرد عدم القدرة على تسخين الماء ولا على اجرة الحمام في المصر وان لا يجد ثوبا يتدفى به ولا مكانا يايويه كما ذكره صاحب البدائع وقاضيه خان في شرح الجامع الصغير وبالجمله متى قدر على استعمال الماء بوجه متيسر لايباح له التيمم⁷³⁶ اختار اباحه التيمم الشرنبلالي حيث قال في مراقى الفلاح ومن الأعذار برد يخاف منه بغلبة الظن التلف لبعض الأعضاء أو المرض إذا كان خارج المصر يعني العمران⁷³⁷

⁷³⁵ Sia'ayah Pg.495

⁷³⁶ Sia'ayah Pg.496

⁷³⁷ Sia'ayah Pg.496

Allaah ﷻ knows best
4 Rabiuth Thaani 1406

Can a person do Tayammum if there is fear of the illness being aggravated by taking a Ghusl? The method of performing Tayammum

182-QUESTION: A husband had sexual intercourse with his wife. Before she could take the bath of Janaabat (major ritual impurity) she became ill. Now if she takes bath of Janaabat there is fear of aggravating the illness. Can this woman do Tayammum? What is the method of Tayamum?

ANSWER: If there is fear of aggravating the illness if an ill person performs Wudhu or Ghusl or if a person in the state of major ritual impurity (Junubi) uses water and there is fear of him dying or becoming ill, if hot water is not available it is valid to do Tayamum.

ولو كان يجد الماء إلا أنه مريض يخاف إن استعمل الماء اشتد مرضه يتيمم ... ولو خاف الجنب
إن اغتسل أن يقتله البرد أو يمرضه يتيمم بالصعيد⁷³⁸

It is mentioned in Bukhari that Rasulullaah ﷺ sent Hadhrat Amr Bin Aas ؓ for some work. The need arose for him to take a Ghusl. It was very cold at night so he performed Tayammum instead. When Rasulullaah ﷺ asked him regarding this he read the verse:

وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا

“Do not kill yourselves. Indeed Allaah is Most Merciful towards you”⁷³⁹

When Rasulullaah ﷺ heard his reply he laughed and did not say anything.

ويذكر أن عمرو بن العاص أجنب في ليلة باردة فتيمم وتلا { وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا } فذكر ذلك للنبي صلى الله عليه وسلم فلم يعنف⁷⁴⁰
عن عمرو بن العاص قال احتملت في ليلة باردة في غزوة ذات السلاسل فأشفقت أن اغتسل أن فاهلك فتيممت ثم صليت بأصحابي الصبح فذكروا ذلك لرسول الله صلى الله عليه وسلم فقال يا عمرو صليت بأصحابك وأنت جنب فأخبرته بالذي منعني من الاغتسال وقلت إني سمعت الله يقول (ولا تقتلوا أنفسكم إن الله كان بكم رحيما) فضحك رسول الله صلى الله عليه وسلم ولم يقل شيئا⁷⁴¹

The method of Wudhu and Tayamum is the same apart from the difference in the intention. When Tayammum is performed for Wudhu, the intention should be to remove impurity (not Wudhu), and in Janaabat (major ritual impurity) the intention should be to remove Janaabat. It is permissible to perform Tayamum on sand or stone whether it has any dust or not. Also, Tayamum is permissible on those things which cannot be burnt. Tayammum is not permissible on those things that can be burnt like wood or clothes or things that melt like gold and silver.

ويجوز التيمم بكل ما كان من جنس الأرض كالتراب والرمل والحجر والج والنورة والكحل والزرنيخ وقال تحته في الحاشية: بكل ما كان من جنس الأرض (مراده) لا يحترق ولا يصير رمادا ولا يلين ولا يتطبع⁷⁴²

⁷³⁹ Surah Nisaa; Verse 29

⁷⁴⁰ Bukhari Vol.1 Pg.49

⁷⁴¹ Abu Dawood Pg.48

⁷⁴² Hidaayah Vol.1 Pg.34

Book of Purity

The method of performing Tayammum is that: First one must make an intention. Strike both hands on the clean earth and then rub the hands on the face completely (without leaving any space). Then strike both the hands on clean earth and then rub both the hands completely including the elbow (without leaving any space). Tayaamum is complete. If there is a doubt during Tayammum that the hands did not touch the area in between the fingers then strike the hands a third time on clean earth and pass the fingers between the fingers.

والتييم ضربتان يمسح بإحدهما وجهه وبالأخرى يديه إلى المرفقين لقوله عليه الصلاة والسلام
التييم ضربتان ضربة للوجه وضربة لليدين... ولا بد من الإستيعاب... والحدث والجنابة فيه سواء
وكذا الحيض والنفاس⁷⁴³
وقال صدر الشريعة ثم إذا لم يدخل الغبار بين أصابعه فعليه أن يخلل أصابعه فيحتاج إلى ضربة
ثالثة لتخليها⁷⁴⁴

Allaah ﷻ knows best

IMPURITIES (NAJAASAT) AND THE METHOD OF PURIFICATION

The method of purifying oil if a mouse falls into it and dies

183-QUESTION: What is the ruling if a mouse falls and dies in 8 kilograms of oil?

ANSWER: If a mouse fell in 8 kilograms of oil it will render it impure. However, if a person wants to make it suitable for using then it must be purified first. **The method of purification that the Fuqaha have mentioned is that in 8 kilograms of oil the**

⁷⁴³ Hidaayah Vol.1 Pg.34

⁷⁴⁴ Majmaul Anhur Vol.1 Pg.20

Book of Purity

same amount of water (8 kilograms) should be added and boiled until the water evaporates and only the oil is left. The oil will become pure if this method is repeated three times.⁷⁴⁵

Allaah ﷻ knows best

The method of purifying milk or butter if some impurity falls in it

184-QUESTION: If impurity falls in milk or butter then what method can be used to purify it?

ANSWER: If impurity falls into flowing items such as milk, butter, drink and yoghurt, if the impurity is dry then as long as there is no change to the smell, taste and colour of the item, once the impurity is taken out it will be pure. It is appropriate to use the item. However, if the impurity has an effect on it then it is better not to use it. Despite this, if a person still wants to use it then firstly it should be purified. The method of purification is that the amount of butter or milk there is, the same amount of water should be mixed with it and should be boiled to such an extent that the water evaporates and the original quantity of butter or milk is left. If this method is repeated three times it will become pure.

يطهر لبن وعسل ودبس ودهن يغلي ثلاثا⁷⁴⁶

Allaah ﷻ knows best

⁷⁴⁵ Durrul Mukhtaar with Shaami

⁷⁴⁶ Durrul Mukhtaar with Shaami Vol.1 Pg.334 (Maktaba Saeed)

Book of Purity

What is the ruling of urine dripping on to the clothes after urinating and the method to avoid this

185-QUESTION: After a person urinates, about 15 to 30 minutes later a few drops of urine still drip. Is it necessary to wash the effected part of the clothes? Can a person perform Salaah in this condition? Please provide a solution?

ANSWER: After urinating if a few drops of urine drip and touches a person's clothing to the amount of the inside of a palm i.e. urine to the extent of a one Rupee coin spreads on to the clothes it should be washed three times. Salaah performed without washing it will not be valid.⁷⁴⁷

The method that can be used to save the cloths from becoming soiled and the wudhu remaining intact is that cotton wool should be placed in the hole of the private organ (front). Now when the urine will drip it will be absorbed by the cotton wool on the inner side. **However, if the effects of urine become visible on the outer layer of the cotton, Wudhu will break.**⁷⁴⁸

Allaah ﷻ knows best

Method of cleaning drops of urine that dripped on the clothes

186-QUESTION: If drops of urine emerge after urinating will the clothes be clean by passing water over it three times or will it remain impure?

ANSWER: If the dropping of urine was certain and it spreads to the extent of one rupee in size i.e. the amount of the inside of

⁷⁴⁷ Hidaayah Vol.1 Pg.58; Maraaqil Falaah

⁷⁴⁸ Durrul Mukhtaar with Shaami Vol.1 Pg.138

Book of Purity

a palm, it will be necessary to wash it. Without washing it Salaah will not be valid. When equal to or less than a one-rupee coin, it will be Makrooh to perform Salaah without washing it. The clothing should be washed until there is certainty that it has become pure. For the sake of ease the jurists have mentioned to wash three times.

وقدر الدرهم وما دونه من النجس المغلظ كالدم والبول... جازت الصلاة معه وإن زاد لم تجز...

ثم يروى اعتبار الدرهم من حيث المساحة وهو قدر عرض الكف في الصحيح⁷⁴⁹

وما ليس بمبرئي فطهارته أن يغسل حتى يغلب على ظن الغاسل أنه قد طهر.. وإنما قدروا بالثلاث

لأن غالب الظن يحصل عنده فأقيم السبب الظاهر مقامه تيسيراً⁷⁵⁰

وعفي قدر الدرهم وزنا في المتجسدة.. ومساحة في المائعة وهو قدر مقعر الكف داخل مفاصل

الأصابع⁷⁵¹

Allaah ﷻ knows best

6/12/1982

What is the ruling if a person has doubts of urine dripping after urinating

187-QUESTION: After making Istinjaah, a person has a doubt that few drops of urine still drip after taking a few steps. What is the ruling?

ANSWER: Once a person completes Istinjaah he merely has a doubt of urine dripping. There is no certainty. Due to it being merely a doubt the ruling of it being impure will not be an issue although it is better to wash the clothes.

⁷⁴⁹ Hidaayah Pg.58

⁷⁵⁰ Hidaayah Pg.62

⁷⁵¹ Maraaqil Falaah

ولو شك في الأصل الطهارة⁷⁵²

Allaah ﷻ knows best

If urine drops come out after urinating then it is necessary to wash them

188-QUESTION: If a few drops of urine still drip after urinating will the clothes become pure by passing water over it three times or will it remain impure?

ANSWER: If the dripping of urine was certain and it spreads to the extent one rupee in size, it will be necessary to wash it. Salaah will not be valid if is not washed. When equal to or less than a one-rupee coin, it will be Makrooh to perform Salaah without washing it. It should be washed three times.

Allaah ﷻ knows best

Milk will remain pure if a mouse fell into it and immediately came out

189-QUESTION: A vessel was filled with milk when a mouse fell in and then immediately came out and went away. Will the milk be pure or impure?

ANSWER: The mouse fell into the milk and immediately came out and went away. It did not die in the milk. If the body of the mouse was not impure i.e. it never came from an impure drain, the milk will be pure. However, some Ulama are of the opinion

⁷⁵² Durrul Mukhtaar with Shaami Vol.1 Pg.17; Fataawa Darul Uloom Vol.1 Pg.383

that it is possible that the mouse urinated out of fear. Hence, precaution would be not to use this milk.

فأرة إذا استخرج حيا لا يوجب التنجس⁷⁵³

في النوادر هرة أخذت فأرة فوقعت في بئر....ان خرجنا حين لا ينح شيء الا على القول بانها

تبول عن الخوف⁷⁵⁴

ما لا يؤكل لحمه من سباع الوحش والطير لا يتنجس الماء إذا اخرج حيا ولم يدخل فاه في

الصحيح⁷⁵⁵

Allaah ﷻ knows best

An impure place will become pure when it becomes dry

190-QUESTION: If the floor is tiled or there are stones on it and it becomes impure, what is the method to clean it? Many time small children also urinate on it.

ANSWER: The best method is to pour water over it three times. If it is not washed with water but it becomes dry by the sun or wind in such a way that the effect of the impurity does not remain such as the smell, taste and colour, it will be considered pure. Salaah can also be performed on it although it cannot be used for Tayammum.⁷⁵⁶

Allaah ﷻ knows best

⁷⁵³ Hahiya Hidayah Vol.1 Pg.26

⁷⁵⁴ Aini Vol.1 Pg.249

⁷⁵⁵ Fataawa Hindiyyah Vol.1 Pg.109

⁷⁵⁶ Durrul Mukhtaar with Shaami Vol.1 Pg.286/287; Sharh Wiquayah Vol.1 Pg.138

Using utensils made from impure earth

191-QUESTION: Non-Muslim ceramists make earthen items such as jars, jugs, and cups. They mix dung with earth and some of the unbaked items are put in a furnace which is also used to burn dung. Can such pots be used or not?

ANSWER: As long as the jars, jugs, and cups made from impure earth are unbaked- not put in the furnace- they will be impure. **Once they are baked in the furnace they will be considered pure.** It will be permissible to use them.

الطين النجس إذا جعل منه الكوز أو القدر فطبخ يكون طاهرا⁷⁵⁷

Allaah ﷻ knows best

A mud clod used for Istinjaah will be not become pure after it dries

192-QUESTION: In the Masjid, will a used Mud clod become pure once it dries or is it necessary to wash it? Please provide references with the answer.

ANSWER: A used mud clod cannot be used again for Istinjaah without washing it first. It does not become pure once it's dried. It is necessary to wash it.

الآجرة إن كانت موضوعة تنقل وتحول لا بد من الغسل.. وكذا الحجر واللبنة⁷⁵⁸
وأما اللبن والاجر فإن كانا موضوعين ينقلان ويحولان فإنهما لا يطهران بالجفاف لأخما ليسا بأرض

759

⁷⁵⁷ Fataawa Hindiyyah Vol.1 Pg.44

⁷⁵⁸ Fataawa Hindiyyah Vol.1 Pg.44

⁷⁵⁹ Al Bahrur Raiq Vol.2 Pg.385

Allaah ﷻ knows best

Will the clothes become impure if a fly sits on them

193-QUESTION: A fly came and sat on a person. Will the body and clothes remain clean? Can Salaah be performed wearing those clothes?

ANSWER: Rasulullaah ﷺ said: إذا وقع الذباب في شراب أحدكم فليغمسه ثم لينزعه فإن في أحد جناحيه داء وفي الأخرى شفاء⁷⁶⁰

In whichever vessel (water, tea, milk) a fly falls in, it should be fully dipped in three times and thrown away. It is proven from the above-mentioned Hadeeth that a fly is clean. Therefore, the body or the clothes will not be impure by the fly sitting on them. If this was not the case then Rasulullaah ﷺ would not have given permission to use that item. Also, there is no blood in it so there is no doubt of it becoming impure because of blood.

The reason why we have been commanded to dip the fly in water etc. is because there is disease in one of its wings and cure in the other, the fly dips its poisonous wing first in water and it leaves the other wing on top. So in order for both the wings to have been dipped so no harm is caused Rasulullaah ﷺ gave a command to dip the other wing. If the water would become impure by the fly dying in it then Rasulullaah ﷺ would not have given the command to dip it again.

عن أبي هريرة قال قال رسول الله صلى الله عليه وسلم إذا وقع الذباب في إناء أحدكم فامقلوه فإن في أحد جناحيه داء وفي الآخر شفاء وإنه يتقي بجناحه الذي فيه الداء فليغمسه كله⁷⁶¹

⁷⁶⁰ Bukhari Vol.1 Pg.468

⁷⁶¹ Abu Dawood Vol.2 Pg.537

Book of Purity

وما ليس له دم سائل كالق والذباب .. لان النجس هو الدم المسفوح.. فلو كان يفسده موته لما
امر بغمسه⁷⁶²

Allaah ﷻ knows best

Perspiration of a non-Muslim and his left over water

194-QUESTION: Is the perspiration and left over water of a non-Muslim pure or impure?

ANSWER: Non-Muslims because of their disbelief and polytheism have an internal impurity. Their perspiration will be pure if there is no impurity on their external body parts and their saliva also be considered clean if they have not consumed liquor.

إِنَّمَا الْمُشْرِكُونَ نَجَسٌ

“Verily the Mushrikeen are (spiritually) impure”⁷⁶³

The Mufasireen say the impurity refers to the heart. Rasulullaah ﷺ, the Sahabah رضى الله عنهم and Muslims till today maintain a relationship with non-Muslims. We clearly understand from this, that if there is no physical impurity on them then the perspiration from their body will also be pure like Muslims.

سُورَ الْآدَمِي طاهر ويدخل في هذا الجنب والحائض والنفساء والكافر⁷⁶⁴

The saliva of a human is pure. A person in the state of Junub (major ritual impurity), women experiencing menses, a women

⁷⁶² Sharh Wiqaayah and Umadtur Ria'ayah Vol.1 Pg.85

⁷⁶³ Surah Taubah Verse 28

⁷⁶⁴ Al Bahrur Raiq Vol.1 Pg.126; Fataawa Hindiyyah Vol.1 Pg.23

Book of Purity

experiencing bleeding after childbirth and non-Muslims all fall all under the same ruling.

لأن الحبث في اعتقادهم⁷⁶⁵

Allaah ﷻ knows best

Clothing that has been washed by a non-Muslim washer man

195-QUESTION: Will the clothing washed by a non-Muslim washer man be clean?

ANSWER: If clean clothes are given to wash, after they are washed they will remain clean. There is a principle in the Shariah:

اليقين لا يزول بالشك

If it was certain that the clothes were clean, a mere doubt of it being impure because of giving them to a non-Muslim will not make the clothes impure. However, if impure clothes were given to wash then it should be emphasized to the washer man that they should be washed with clean water. **When a washer man declares that he washed the clothes with clean water, it will be pure. Salaah is valid wearing them because in worldly matters the testimony of non-Muslims is accepted.**

خبر الكافر يقبل في المعاملات⁷⁶⁶

Allaah ﷻ knows best

⁷⁶⁵ Hidaayah Vol.4 Pg.458

⁷⁶⁶ Kanz

Book of Purity

The milk that a child vomits out after drinking it will be impure

196-QUESTION: What is the ruling if a suckling child vomits the milk out after drinking it? If the vomit touches the clothes will it be necessary to wash them?

ANSWER: If a small child vomits after drinking the mother's milk, if the milk was a mouthful of the child then according to the authentic view this milk is in the category of Najaasat Ghaleezah. Just as an older person tries to stop his vomit but he cannot control it is termed a mouthful. The same will be the ruling of the vomit of a child that if it touches the clothes it will make them impure. If the vomit is equal to the amount of the inside of a palm, Salaah will also not be valid with it. It is necessary to wash the affected part of the body or clothes. If it is not washed Salaah will not be valid.⁷⁶⁷

صبي ارتضع ثم قاء فأصاب ثياب الأم... فإذا زاد على قدر الدرهم منع⁷⁶⁸

Allaah ﷻ knows best
4 Jumaadal Ula 1420
17/8/1999

Can Salaah be performed if spirit touches the body or clothes?

197-QUESTION: When the doctor gives an injection if the spirit touches the clothes or body can Salaah be performed without washing it off?

⁷⁶⁷ Fataawa Mahmudiyah Vol.17 Pg.30

⁷⁶⁸ Durrul Mukhtaar with Shaami Vol.1 Pg.309 (Maktaba Saeed)

Book of Purity

ANSWER: If the alcohol from the spirit touches the body or clothes it will make it impure. The affected area has to be washed three times.

أن ما يستقطر من دردي الخمر وهو المسمى بالعرقى في ولاية الروم نجس حرام كسائر أصناف الخمر⁷⁶⁹

باب الأنجاس مطلب العرقى يستقطر (النجاسة والطهارة)⁷⁷⁰

Allaah ﷻ knows best

Will the water be considered impure if the chicken of "the people of the book" is immersed into it? Can Muslim immerse their chickens into that water?

198-QUESTION: The English people immerse their slaughtered chickens in a water boiler so the feathers can easily come off. There immerse it a few times. If we also immerse our slaughtered chickens in the same water boiler can we eat them? The chickens are immersed with their intestines in them but the chickens are not affected in any way?

ANSWER: If the chicken is boiled in warm water together with its intestines, according to Imam Abu Hanifa ﷺ the chicken becomes impure. Therefore, it is better to clean the intestines once the chicken is slaughtered and wash the congealed blood at the place of slaughtering. After this is done, it should be put in the warm water.

If the English people also take the name of Allaah ﷻ when slaughtering their chickens and immerse the chicken in the water

⁷⁶⁹ Durrul Mukhtaar with Shaami Vol.1 Pg.325

⁷⁷⁰ Imdaadul Fataawa Vol.4 Pg.90

Book of Purity

boiler once the intestines have been cleaned, then there is no problem for Muslims to put their cleaned chickens in the same water.

ولو ألقيت دجاجة حالة الغليان في الماء قبل أن يشق بطنها لتنتف قبل الغسل لا يظهر أبدا⁷⁷¹
 كذا دجاجة ملقاة حاله على الماء لتنتف قبل شقها⁷⁷²

فلأولى قبل وضعها في الماء المسخن ان يخرج ما في جوفها ويغسل محل الذبح مما عليه من من دم
 مسفوح تحميد⁷⁷³

وشرط كون الذابح مسلما.. أو كتابيا ذميا أو حريبا إلا إذا سمع منه عند الذبح ذكر المسيح وكذا
 عربيا أو تغلبيا لأن الشرط قيام الملة⁷⁷⁴

Allaah ﷻ knows best

HAIDH, NIFAAS AND MA'ZOOR

**A women who has a set pattern experiences
 blood for some days followed by no blood for
 some days**

199-QUESTION: A women has a habit of experiencing blood for 7 days. Blood appeared for four days followed by one or two days of no blood. When should she perform Salaah?

ANSWER: It is not necessary that the emergence of blood spans the entire menstrual period. Hence, if a woman has a fixed habit for blood coming out every month, after her normal habit finishes she will be considered pure, not before this period. After

⁷⁷¹ Fathul Qadeer Vol.1 Pg.186

⁷⁷² Durrul Mukhtaar with Shaami Vol.1 Pg.334; Al Bahrur Raiq Vol.1 Pg.239

⁷⁷³ Tahtaawi Pg.164

⁷⁷⁴ Durrul Mukhtaar with Shaami Vol.5 Pg.258

Book of Purity

this, she can perform Salaah and sexual intercourse is also permissible.

أن استيعاب الدم مدة الحيض ليس بشرط بالإجماع⁷⁷⁵
 ولو كان انقطع الدم دون عادتها فوق الثلاث لم يقربها حتى تمضي عادتها وإن إغتسلت لأن العود
 في العادة غالب فكان الاحتياط في الاجتناب⁷⁷⁶

Allaah ﷻ knows best

6/12/1981

An 85 year old women experiencing blood

200-QUESTION: My grandmother is 85 years old. For many years she never experienced menses. Currently, she sees a few drops of red blood weekly. After taking medicine it stops for 10 to 15 days. After stopping the medicine, it appears again once or twice a week. What is the ruling of this?

ANSWER: As far as your query is concerned, if the blood your grandmother is experiencing is the same colour as she did when she was younger, and after the medicine is stopped it only appears after a minimum of 15 days, this blood will be considered as Haidh (menstrual cycle). If the blood she is currently experiencing is not the same colour as she did when she was younger, and it appears before 15 days of stopping the medicine, this will not be Haidh. In such a case if this blood stains the clothes, it should be washed and Salaah should be performed. It is also permissible to touch the Quraan.

ومنهم من لم يتصرف فيه فقال إذا رآته على العادة الجارية وهو يفيد أنها إذا كانت عادتها قبل
 الإياس أصفر فرأته كذلك أو علقا فرأته كذلك كان حيضا⁷⁷⁷

⁷⁷⁵ Hidaayah Pg.50

⁷⁷⁶ Hidaayah Pg.48

⁷⁷⁷ Fathul Qadeer

Book of Purity

وتقدم عن الفتح أنه لو لم يكن خالصا وكانت عادتها كذلك قبل الإياس يكون حيضا⁷⁷⁸

إذا حكم به ثم رأت الدم انتقض ذلك⁷⁷⁹

Allaah ﷻ knows best

What is the ruling if a 60 year old women experiences blood

201-QUESTION: A women has reached the age of 60. After her menstrual cycle ended she saw a blot of blood. Is this menstrual blood?

ANSWER: For sake of easiness the Fatwa is that if a woman reaches the age of 50 and does not experience menstruation anymore, the law of Aaisaa will apply (women who does not experience menses due to old age). If blood appears again after it had stopped, the ruling of the Shariah is that if the blood experienced is the same colour and flows in the same manner as it did when she was younger, it will be considered as Haidh. If the blood experienced is less than this, it will not be considered as Haidh. As far as your question is concerned, the stain visible on the clothes will not be considered as Haudh.⁷⁸⁰

Allaah ﷻ knows best

What will the blood experienced during pregnancy be considered as? What is the Shar'ee ruling of having intercourse during pregnancy

⁷⁷⁸ Durrul Mukhtaar with Shaami Vol.1 Pg.304 (Maktaba Saeed)

⁷⁷⁹ Fathul Qadeer Vol.1 Pg.142

⁷⁸⁰ Durrul Mukhtaar with Shaami Vol.1 Pg.280; Hidaayah

Book of Purity

202-QUESTION: Can a women experience her menstrual cycles during pregnancy. Will the blood experienced during pregnancy be called Haidh? How does a women know if she is pregnant? If during pregnancy blood comes out can a woman have sexual intercourse or not? What is the ruling of Salaah etc.?

ANSWER: Generally a woman does not experience her menstrual cycles during pregnancy because the opening of the womb is closed. The doctors say that the womb is closed so tight that even a pin cannot be passed through. Hence, the blood experienced during pregnancy will be Istihaadah (dysfunctional bleeding). Apart from Allaah ﷻ no one knows for certain if the women has conceived. It is mentioned in the Quraan that apart from Allaah ﷻ no one knows what is in the wombs. The blood experienced during pregnancy is Istihaadah so it is permissible to have sexual intercourse. In such a case it will be necessary for the women to perform Salaah and Fast.

أن بالحمل ينسد فم الرحم كذا العادة⁷⁸¹

خروج الدم من الحامل نادر فقد لا يراه الإنسان في عمره فيجب أن يحكم في كل حامل بانسداد

رحمها اعتبارا للمعهود⁷⁸²

ويعلم ما في الأرحام (سورة لقمان) ودم الاستحاضة كالرعاف لا يمنع الصلاة والصوم ولا الوطى

⁷⁸³

فبدل على جواز وطء المستحاضة وإن تلتطخ دما⁷⁸⁴

Allaah ﷻ knows best

⁷⁸¹ Hidaayah Pg.52

⁷⁸² Fathul Qadeer Pg.130

⁷⁸³ Pg.50

⁷⁸⁴ Durrul Mukhtaar with Shaami Vol.1 Pg.294 (Maktaba Saeed)

If a child is born through an operation what will the blood experienced after the operation be considered as? What will the blood experienced after abortion be considered as?

203-QUESTION: Will the blood a women experiences after delivery through an operation be considered as Nifaas (blood experienced after child birth)? If an abortion is done while parts of the child were already formed but there was no soul in it, what will the blood experienced after abortion be considered as?

ANSWER: It is necessary to understand the definition of Nifaas. The author of Hidaayah mentions:

النفاس هو الدم الخارج عقب الولادة أو من خروج النفس بمعنى الولد⁷⁸⁵

The blood that emerges after the birth of a baby or during delivery is called Nifaas.⁷⁸⁶

Therefore, whether the child was born in the normal manner or through an operation, both fall under the definition of Nifaas. Hence, after the child is born, in both cases, the blood will be considered as Nifaas. Likewise, if there is a miscarriage or a woman does an abortion, if some limbs of the child were already formed such as the hands, feet and nails and it was aborted, or through medication it was aborted, as far as Nifaas is concerned, the Shariah equates such an unformed child with a child that is fully formed. The blood experienced after it will be considered as Nifaas. **However, if none of the body parts are formed and there is only congealed blood, it will not be considered Nifaas.**

السقط الذي استبان بعد خلقه ولد حتى تصير المرأة به نفساء⁷⁸⁷

⁷⁸⁵ Hidaayah Vol.1 Pg.52

⁷⁸⁶ Hidaayah Vol.1 Pg.52

⁷⁸⁷ Hidaayah Vol.1 Pg.54

وسقط ظهر بعض خلقه كيد أو رجل أو أصبع أو ظفر أو شعر.. ولد حكما فتصير به نفساء...

فإن لم يظهر له شيء فليس بشيء⁷⁸⁸

Allaah ﷻ knows best

The blood after an abortion

204-QUESTION: A women was three months into her pregnancy. She had a miscarriage. Will the blood experienced be Haidh or Nifaas? What is the ruling of having intercourse in this state?

ANSWER: After a miscarriage, if any part of the child was formed such as fingers, hair and hands etc., the blood experienced after this will be Nifaas. Upon completion of Nifaas, it will be permissible to have sexual intercourse, not before this period. If there was a miscarriage and the child was not formed, it was only a piece of flesh, the blood experienced after this will not be considered as Nifaas. If the blood continues for the full three days, it will be considered Haidh. Or else, it will be Istihaadah (dysfunctional bleeding).

المرأة إذا أسقطت سقطاً، فإن كان استبان شيء من خلقه كاصبع مثلاً فهي نفساء فيما رأت الدم، وله حكم الولد النام وإن لم يستبين شيء من خلقه فلا نفاس لها ولكم ان امكن جعل المرأة من الدم حيضاً بان يتقدمه طهر تام يجعل حيضاً وإن لم يمكن جعله حيضاً فهو استحاضة⁷⁸⁹

Allaah ﷻ knows best

⁷⁸⁸ Durrul Mukhtaar with Shaami Vol.1 Pg.302 (Maktaba Saeed)

⁷⁸⁹ Nihayah Ala Hashiyah Hidaayah Pg.54; Durrul Mukhtaar with Shaami; Fataawa Hindiyyah

Book of Purity

Women touching the Quraan in the state of Haidh or reciting the verses of the Quraan, reciting Durood Shareef or Tasbeeh

205-QUESTION: In the state of Haidh can a woman verbally recite the verses of the Quraan, Durood Shareef, or Tasbeeh? Can she touch the Quraan Shareef?

ANSWER: It is not permissible for a woman experiencing her menstrual cycle to recite the Quraan. The preferred view is that it is not permissible to recite one verse or even less. During menses, a teacher should separate each word of the Quraan by breaking her breath in between while teaching. However, she should not recite any verse with the intention of recitation. It should be recited with the express intention of Dua such as Surah Faatiha and Ayatul Kursi. Zikr and Tasbeeh are also permissible. In Haidh and Nifaas it is not permissible to hold the Quraan without a cloth. However, it is permissible to hold it using a cloth that is not attached to the body.

ولا تقرأ: أى يحرم على الحائض ان تقرأ القرآن . سواء كان آية او ما دونها عند الكرخي وهو

المختار... والمعلمة إذا حاضت فعند الكرخي تعلم كلمة كلمة وتقطع بين كلمتين... ولا تمس

هؤلاء أى الحائض والنفساء والمحدث مصحفا الا بغلاف متجاف أى منفصل عنه ⁷⁹⁰

لا بأس لحائض وجنب بقراءة أدعية ومسها وحملها وذكر الله تعالى ، وتسيحه فلو قرأت الفاتحة

على وجه الدعاء أو شينا من الآيات التي فيها معنى الدعاء ولم ترد القراءة لا بأس به ⁷⁹¹

Allaah ﷻ knows best

⁷⁹⁰ Sharhul Wiqaayah Vol.1 Pg.116/117

⁷⁹¹ Durrul Mukhtaar with Shaami Vol.1 Pg.293 (Maktaba Saeed)

Book of Purity

A women experiencing menses entering the Masjid

206-QUESTION: Can a woman experiencing menses enter the Masjid and pray there?

ANSWER: The first thing to note is that women have been prevented from going to the Masjid. The Fuqaha have prevented women going for Salaah as well.

عن عائشة رضي الله عنها: لو أن رسول الله صلى الله عليه و سلم رأى ما أحدث النساء لمنعهن المسجد كما منعت نساء بني إسرائيل ⁷⁹²

It is not permissible for women to enter the Masjid in the state of menses. Rasulullaah ﷺ has not permitted for a menstruating women or one who is Junub (sexually impure) to enter the Masjid.

لا تدخل المسجد وكذا الجنب لقوله عليه الصلاة والسلام فإني لا أحل المسجد لحائض ولا جنب ⁷⁹³

A woman is not allowed to visit the graveyard because of Fitnah. Also, she is not allowed to visit the Masjid.

Allaah ﷻ knows best

Having sexual intercourse after the menstrual cycle

207-QUESTION: What is the ruling of having sexual intercourse after the menstrual cycle is over?

⁷⁹² Abu Dawood

⁷⁹³ Hidaayah Vol.1 Pg.48

Book of Purity

ANSWER: It is important to remember that the minimum amount of days of menstruation is 3 complete days and the maximum is 10 complete days. Hence, the blood experienced less than three days and more than ten days is Istihaada (dysfunctional bleeding). Once the menstrual cycle is over the Fuqaha have mentioned that there are three possibilities:

1. Menstruation stopped in less than ten days but stopped according to her monthly habit. As long as she does not take a bath it is not permissible for her to have sexual intercourse. If she does not take a bath but one Salaah time passes after her period i.e. just before the expiry of the Salaah time she has enough time to take a bath, wear her clothes and say Allaahu Akbar, if this much time passes then it will be permissible to have sexual intercourse.
2. If the blood stopped in less time than her regular monthly periods, it will not be permissible to have sexual intercourse until her normal habit is over even though she may have already performed a Ghusl already because it is possible that the blood will still be experienced during the normal habit. لان العود في العادة غالب
3. The menstruation period spanned complete ten days, then as soon as the bleeding stops, it will be permissible for her to have intercourse. It will be preferable to take a bath first then have intercourse.

(ولأقله لا حتى تغتسل أو يمضي عليها أدنى وقت صلاة) اعلم أن هذه المسألة على ثلاثة أوجه
لأن الدم إما ينقطع لتمام العشرة أو دونها لتمام العادة أو دونها ففيما إذا انقطع لتمام العشرة
يجل وطؤها بمجرد الانقطاع ويستحب له أن لا يطأها حتى تغتسل وفيما إذا انقطع لما دون
العشرة دون عادتها لا يقر بها وإن اغتسلت ما لم تمض عادتها وفيما إذا انقطع للأقل لتمام عادتها
إن اغتسلت أو مضى عليها وقت صلاة حل وإلا لا ⁷⁹⁴

Allaah ﷻ knows best

Book of Purity

How can a women teach during Haidh

208-QUESTION: If a woman who teaches children menstruates, how can she teach the children?

ANSWER: A person who is Junub (major ritual impurity), a woman menstruating and a woman on Nifaas should teach word by word without the intention of recitation herself. She should break her breath after each word then recite the next word. According to the preferred view it is not correct to even recite one word with the intention of recitation. However, it is permissible to recite Dua's, give a reply to the Azaan, recite Bismillaah before eating, and say Al Hamdulillaah to show gratitude.⁷⁹⁵

والمعلمة إذا حاضت فعند الكرخي تعلم كلمة كلمة وتقطع بين كلمتين... ان تقول شكرا للنعمة
الحمد لله رب العالمين فلا بأس به ⁷⁹⁶
وإذا حاضت المعلمة فينبغي لها أن تعلم الصبيان كلمة كلمة وتقطع بين الكلمتين ⁷⁹⁷

Allaah ﷻ knows best

Wudhu of a Mustahadah (a woman experiencing non menstrual vaginal bleeding) and her Salaah

209-QUESTION: A women continually experiences blood. She does not become pure. In such a case can she perform Salaah or not?

⁷⁹⁵ Fataawa Hindiyyah; Sharh Wiqaayah Vol.1 Pg.116

⁷⁹⁶ Sharh Wiqaayah Vol.1 Pg.116

⁷⁹⁷ Fataawa Hindiyyah Vol.1 Pg.38

Book of Purity

ANSWER: The maximum duration of Haidh is ten days according to the Hanafis. The duration between two menstrual cycles is minimum of fifteen days. Hence, the blood a woman continuously experiences is not Haidh. It is non-menstrual vaginal bleeding which is called Istihaadah in Fiqh, and the women suffering this problem is called Mustahaadah. The ruling for Haidh and Istihaadah are different. A Mustahaadah can perform Wudhu at the time of Salaah and perform Salaah, recite the Quraan and keep fasts. The ruling for a Mustahaadah and a woman who is clean are the same. In the state of Haidh Salaah is not permissible. However she can recite Tasbeeh, Zikr, Dua, Ayatul Kursi when retiring to bed and recite Bismillaah before commencing any task. The menstrual blood is expelled from the womb. The blood of Istihaadah comes out from a vein called "Aazil". A Mustahaadah should perform Wudhu after the Salaah time sets in and as long as the Salaah time remains she can perform Nafl, Fardh and Qadha (missed) Salaah.

When the time of the Salaah for which Wudhu was made for expires then Wudhu will be nullified, a fresh Wudhu has to be made when another Salaah time sets in. It is preferable for a Mutahaadah to take a bath before performing each Salaah, which means five times for the five Salaah. Or she can take one bath for two Salaah such as bath for Zohar and Asr and one bath for Maghrib and Isha. And take a bath for Fajr Salaah. The method to be adopted is that she should take a bath in the end time of Zohar, perform Zohar then when the time of Zohar expires she should perform Wudhu for Asr Salaah and then offer Asr. The same method should be adopted for Maghrib and Isha. This bath is not obligatory but a remedy. After taking a bath the body becomes cool which lowers the blood flow and Salaah can be performed with ease. It also removes the smell of blood.

In summary, during Haidh no Salaah should be performed. After Haidh is completed an obligatory bath should be taken. Thereafter, until the next time of her Haidh the blood that is seen

Book of Purity

will be Istihaadah. Salaah should be performed during Istihaadah.

When Fatimah Bint Abu Hubaysh asked a question to Rasulullaah ﷺ he replied: The blood that flows is only due to a vein that opened. It is due to sickness. Look, when your menstruation comes, do not pray; and when your menstruation ends, wash yourself and then offer Salaah during the period from one menstruation to another.

أن فاطمة بنت أبي حبيش حدثته أنها سألت رسول الله صلى الله عليه وسلم فشكت إليه الدم فقال لها رسول الله صلى الله عليه وسلم إنما ذلك عرق فانظري إذا أتى قرؤك فلا تصلي فإذا مر قرؤك فتطهري ثم صلي ما بين القرء إلى القرء⁷⁹⁸

Hadhrat Abu Hurayrah رضى الله عنه was asked whether it is permissible for a woman to recite سبحان الله والحمد لله ولا إله إلا الله والله أكبر in the state of Haidh. He replied it is permissible.⁷⁹⁹

Similarly, other invocations and Dua's are also permissible. However, it is Haraam to recite the Quraan.⁸⁰⁰

Allaah ﷻ knows best

Rulings of a Ma'zoor

210-QUESTION: A person experiences drops of urine dripping. What is the ruling of Salaah in such a case?

⁷⁹⁸ Abu Dawood Pg.38; Bukhari Vol.1 Pg.47; Muslim Vol.1 Pg.151; Hidaayah Pg.50; Durrul Mukhtaar with Shaami

⁷⁹⁹ Sunan Darimi

⁸⁰⁰ Fataawa Muhammadi Pg.97

Book of Purity

ANSWER: If urine drips continuously the complete duration of a Salaah time, not enabling one to make Wudhu and perform the Salaah with purity, then one will be classified as a Ma'zoor in terms of the Shariah. **After qualifying as a Ma'zoor, one will remain a Ma'zoor as long as this state of impurity lasts for one complete duration of a Salaah time.** It is not necessary for the excused impurity to be continuous in the succeeding Salaah time, it will suffice if it was for just a moment. The ruling of a Ma'zoor is that Wudhu should be made at the time of every Salaah. Then it does not matter if urine drips even in Salaah. If the urine drips continually to such an extent that there is not sufficient time to wear a fresh pair of clothes and perform Salaah in them, Salaah should be performed wearing the same clothes. Salaah will be valid. However, if it is possible to perform Salaah wearing clean clothes without it become polluted again in Salaah, then it is necessary to wear them before performing Salaah. It is not correct to perform Salaah in such impure clothes.⁸⁰¹

Allaah ﷻ knows best

How will a person who person who experiences drops of urine or semen after urinating perform Salaah

211-QUESTION: How should a person perform Salaah if he experiences drops of urine ten to fifteen minutes after urinating, and thereafter a few drops of semen also come out?

ANSWER: In the enquired situation drips of urine fifteen minutes after urinating. It is necessary to clean the clothes before performing Salaah. In your case it is not permissible to perform Salaah with the drop of urine. If the urine drips only for a short period of time, then a piece of cotton can also be put inside the

⁸⁰¹ Durrul Mukhtaar with Shaami Vol.1 Pg.305; Kabeeri Pg.132

Book of Purity

front organ. As long as the drops remain in the cotton Wudhu will not break. However, if the drops of urine become visible on the outer layer of the cotton, Wudhu will break.

ينقض لو حشا إحليله بقطنة وابتل الطرف الظاهر... بأنه ما كان عاليا عن رأس الإحليل أو مساويا له : أي ما كان خارجا من رأسه زائدا عليه أو محاذيا لرأسه لتحقيق خروج النجس بابتلاله... وإن متسفلة عنه لا ينقض أي غائبا فيه لم يحاذه ولم يعمل فوقه ، فإن ابتلاله غير ناقض إذا لم يوجد خروج فهو كابتلال الطرف الآخر الذي في داخل القصبة⁸⁰²

If drops of semen come out before or after urinating, if it comes out with lust then Ghusl will be compulsory. If it due to an illness then Ghusl will not be necessary. Only Wudhu will be nullified.

رجل بال فخرج من ذكره مني ، إن كان منتشرا فعليه الغسل ؛ لأن ذلك دلالة خروجه عن شهوة⁸⁰³

Allaah ﷻ knows best

What is the ruling of Wudhu and Salaah for a person who continuously bleeds?

212-QUESTION: A woman experiences discharge. Should she perform Salaah or not?

ANSWER: If discharge here refers to drops of semen coming out without lust due to an illness or it refers to non-menstrual vaginal blood. If these drops are continuously experienced the complete duration of a Salaah time, not enabling one to make Wudhu and perform the Salaah with purity, then one will be classified as a Ma'zoor in terms of the Shariah. After qualifying as a Ma'zoor, one will remain a Ma'zoor as long as this state of

⁸⁰² Durrul Mukhtaar with Shaami Vol.1 Pg.138

⁸⁰³ Durrul Mukhtaar with Shaami Vol.1 Pg.149

Book of Purity

impurity lasts for one complete duration of a Salaah time. It is not necessary for the impurity to be continuous in the succeeding Salaah time, it will suffice if it was for just a moment. The ruling of a Ma'zoor is that Wudhu should be made at the time of every Salaah. Then it does not matter if drops come out even in Salaah. If the drops are continuous to such an extent that one does not find sufficient time to perform Salaah with clean clothes on, the Salaah will be valid if it is performed wearing the same clothes. However, if it is possible to perform Salaah wearing clean clothes without it become polluted again, then it is necessary to wear clean clothes before performing Salaah. It will not correct to perform Salaah in such impure clothes.

وصاحب عذر... إن استوعب عذره تمام وقت صلاة مفروضة بأن لا يجد في جميع وقتها زمناً يتوضأ ويصلي فيه خالياً عن الحدث ولو حكماً لأن الانقطاع السير ملحق بالعدم وهذا شرط العذر في حق الابتداء وفي حق البقاء كفي وجوده في جزء من الوقت ولو مرة⁸⁰⁴
إذا علم أنه إذا غسله لا ينتجس ثانياً قبل أداء الصلاة فيكون الغسل مفيداً ولو كان بحال لو غسله ينتجس قبل الفراغ من الصلاة ثانياً جائز له أن لا يغسل هذا هو المختار للفتوى⁸⁰⁵

Allaah ﷻ knows best

Will a person be considered as a Ma'zoor if he experiences urine drops 15 minutes after urinating?

213-QUESTION: A person suffers from an illness of urine dripping. Fifteen minutes after urinating he experiences drops of

⁸⁰⁴ Durrul Mukhtaar with Shaami Vol.1 Pg.305 (Maktaba Saeed)

⁸⁰⁵ Kabeeri Pg.132

Book of Purity

urine. What is the ruling? At times while reciting the Quraan and in Salaah urine drips. Will the Salaah have to be repeated?

ANSWER: The first condition to qualify as a Ma'zoor is that one experiences the continuous exiting of ritual impurity from the body in a way that it remains for the complete duration of a Salaah time and that one does find sufficient time wherein Salaah can be offered. Such a person is a Ma'zoor. However, as far as your query is concerned, urine drips only fifteen minutes after urinating so one will not qualify as a Ma'zoor because one can do Wudhu and perform Salaah in fifteen minutes without the exiting of ritual impurity. If the clothes become soiled in this case then according to the view chosen for Fatwa the impurity has to be washed of the clothes. It is not permissible to touch the Quraan or do Sajdah Tilawat without Wudhu. If the urine drips in Salaah then it will have to be repeated.

إنما يصير صاحب عذر ابتداء إذا لم يجد في وقت الصلاة زمناً يتوضأ فيه ويصلي خالياً عن الحدث الذي ابتلى به⁸⁰⁶

Allaah ﷻ knows best

19/12/1979

⁸⁰⁶ Al Bahrur Raiq Vol.1 Pg.217; Durrul Mukhtaar with Shaami Vol.1 Pg.305

ISTINJAA**Using mud clods and water after urinating**

214-QUESTION: To attain purity is it necessary to use water after urinating or can one suffice on mud clods?

ANSWER: It is better to use water and mud clods after urinating to attain purity. Although if one suffices only with water or mud clods it will be correct. It is necessary to clean oneself with mud clods. To use both is better. After mud clods, water is the best.⁸⁰⁷

Allaah ﷻ knows best

Doing Istinjaah with a used mud clod

215-QUESTION: A mud clod that has been used once already for Istinjaah, can it be used again?

ANSWER: If a mud clod was used for Istinjaah and the effects of the urine dries and one cannot differentiate if it is pure or impure, the principle is that it is prohibited to make Istinjaah with impurity. So, according to Qiyas (deduction by logical reasoning) a mud clod used for Istinjaah should have been impure and prohibited to use. However, if someone uses the mud clod, once it's dried it will be permissible to use although Makrooh.

وكره تحريماً بعظم وروث يابس كعذرة يابسة وحجر استنجي به إلا بحرف آخر ولو فعل أجزاء مع الكراهة

⁸⁰⁷ Durrul Mukhtaar with Shaami Vol.1 Pg.336 (Maktaba Saeed)

It is Makrooh Tahreemi to do Istinjaah with bones and dried droppings just like it is Makrooh to do Istinjaah with dried impurity. However, it will be permissible to use the other side which was not used. Despite this if someone used the mud clod once its dried it will be permissible although Makrooh.⁸⁰⁸

Allaah ﷻ knows best

How the drops of urine should be cleaned after urination?

216-QUESTION: If a person has a doubt of urine dripping, what is the method of completely expelling the drops?

ANSWER: The jurists have mentioned three methods to expel the residual urine drops. Walk a few steps with the mud clod or slightly squeeze the private part with the left hand in a way that does not cause pain. It should not be squeezed tightly because it could cause pain. Hence, the above methods can be used to expel the residual drops of urine. However, if it is only doubts then one should pay any attention to it.

يلزم الرجل الاستبراء حتى يزول أثر البول (خصه لأن الغالب أن يتأخر أثر البول) على حسب عادته إما بالمشي أو التثنيح أو الاضطجاع وما قيل أنه يجذب الذكر بعنف مرة بعد أخرى فيه نظر لأنه يورث الوسواس ويضر بالذكر كما في شرح المشكاة⁸⁰⁹

Allaah ﷻ knows best

⁸⁰⁸ Durrul Mukhtaar with Shaami Vol.1 Pg.339/340 (Maktaba Saeed)

⁸⁰⁹ Tahtaawi Pg.24

What should a paralysed person do if he is incapable of making Istinjaah?

217-QUESTION: One person has become paralysed because of which he cannot be particular about purity and impurity. At times he goes to relieve himself unknowingly. What is the method of Istinjaah? Should he perform Salaah or leave it?

ANSWER: At times due to paralysis, a person relieves himself unknowingly. The impure clothes should be changed. If one is able to do Istinjaah himself then water should be used or mud clods. If he cannot do so, he should take help from his wife. If this is not possible then he should leave out Istinjaah but he should not leave out Salaah.

الرجل المريض إذا لم يكن له امرأة ولا أمة وله ابن أو أخ وهو لا يقدر على الوضوء فإنه يوضئه ابنه أو أخوه غير الاستنجاء فإنه لا يمس فرجه وسقط عنه الاستنجاء⁸¹⁰

Allaah ﷻ knows best

Permission to urinate while standing if there is fear that the entire body will become impure

218-QUESTION: What is the ruling of urinating while standing? There is fear the entire body will become impure if a person sits and urinates. Please provide references with the answer.

ANSWER: It is Makrooh to urinate while standing. If there is fear the entire body or the clothes will become impure by sitting and urinating then if a person is forced to it will be permissible

⁸¹⁰ Fatawaa Hindiyyah Vol.1 Pg.49; Durrul Mukhtaar with Shaami Vol.1 Pg.341 (Maktaba Saeed)

to stand and urinate. However, it is Makrooh Tahreemi without an excuse because of emulating other nations.

قال عامة العلماء البول قائما مكروه الا لعذر وهو مذهبن الحنفية⁸¹¹
عن حذيفة قال : أتى النبي صلى الله عليه وسلم سباطة قوم فبال قائما متفق عليه قيل : كان ذلك لعذر⁸¹²

قيل فعل ذلك صلى الله عليه وسلم كان لعذر وهو إما أنه لم يجد مكانا للوقوف... ورخ بعض الناس بأن يبول الرجل قائما وكرهه بعض الناس إلا من عذر وبه نقول⁸¹³

Allaah ﷻ knows best

Urinating while standing because of a doubt with the English toilet

219-QUESTION: I often have to travel abroad. The only toilets available are the English toilets. When sitting down to urinate a doubt remains. What should be done? If the place to sit is dry can I clean it with a tissue paper and sit? The second thing is that it is difficult to use water for Istinjaah. In some hotels and airports they do not keep a vessel for water. Can Istinjaah be made with tissue paper? Is there any truth to this that Rasulullaah ﷺ urinated while standing?

ANSWER: The place to sit in the toilet should be cleaned thoroughly by wetting the tissue with water. Once the toilet seat is cleaned three times with tissue paper it will be clean. There is no problem to sit on it. Once the impure place is cleaned properly with tissue it will become clean. Just as mud clods are used for Istinjaah, tissue paper is also used to clean the nose and perspiration.

⁸¹¹ Bazlul Majhood Vol.1 Pg.17

⁸¹² Mishkaatul Masabeeh Pg.43

⁸¹³ Mirkaatul Mafaateeh Vol.1 Pg.296

Book of Purity

In the authentic books of Hadeeth such as Sahih Bukhari and Muslim it has been proven that Rasulullaah ﷺ stood and urinated. However, many reason have been mentioned for this action of Rasulullaah ﷺ. Rasulullaah ﷺ had some swelling on his feet, or the place was a rubbish tip, if Rasulullaah ﷺ sat if would have made his clothes and body impure, or there was fear of falling because it was a slope. Hence, Rasulullaah stood while urinating. In the current times, standing while urinating is emulating the other nations because of which it is Makrooh Tahreemi to do so without a valid excuse.

قال عامة العلماء البول قائما مكروه الا لعذر وهو مذهبنا الحنفية⁸¹⁴

عن حذيفة قال : أتى النبي صلى الله عليه وسلم سباطة قوم فبال قائما متفق عليه قيل : كان ذلك لعذر⁸¹⁵

قيل فعل ذلك صلى الله عليه وسلم كان لعذر وهو إما أنه لم يجد مكانا للقعود... ورخ بعض الناس بأن يبول الرجل قائما وكرهه بعض الناس إلا من عذر وبه نقول⁸¹⁶

Allaah ﷻ knows best

What should the distance be between the Jamaat Khana and the toilets?

220-QUESTION: The tank for the toilets is 10 feet away from the Jamaat Khana. There is a strong possibility of the smell reaching the Jamaat Khana. How much distance should be kept between it?

ANSWER: Just as it is forbidden to bring a bad smell or things that emit bad odour into the Masjid, likewise, it is forbidden to

⁸¹⁴ Bazlul Majhood Vol.1 Pg.17

⁸¹⁵ Mishkaatul Masabeeh Pg.43

⁸¹⁶ Mirkaatul Mafaateeh Vol.1 Pg.296

Book of Purity

keep things with a bad smell in close proximity to the Masjid because it causes the angels and congregation inconvenience. Toilets are not from among the necessities of the Masjid.

ان بيت الخلاء ليس من مصالح المسجد⁸¹⁷

Hence, the toilets should be made at such a distance that the smell does not reach the Jamaat Khana, nay, it should not even reach the courtyard of the Masjid. It is necessary to take great precaution in matters of the Masjid and Salaah. Therefore, it will be appropriate to construct the toilets at such a distance that there is no doubt of smell reaching. If it necessary to make the toilets then consult the intelligent ones to stipulate a distance. **Rasulullaah ﷺ gave a person a command to move away as far as the graveyard of Madinah Munawarah viz. Jannatul Baqi because a foul odour was emitting from his mouth.**

وعن جابر قال قال رسول الله صلى الله عليه وسلم: من أكل من هذه الشجرة المنتنة فلا يقربن

مسجدنا فإن الملائكة تتأذى مما يتأذى منه الانس

قال النووي في شرح مسلم عقيب حديث لقد رأيت رسول الله صلى الله عليه وسلم إذا وجد ريحا

من الرجل في المسجد أمر به فاخرج إلى البقيع⁸¹⁸

Allaah ﷻ knows best

The toilets should be built in such a way that the front and back must not be towards the Qiblah

221-QUESTION: We are building a new Masjid. We want to make toilets as well. The toilets are being made so they face the North West angle because of the position of the place. How

⁸¹⁷ Tahreerul Mukhtaar Pg.85

⁸¹⁸ Mirkaatul Mafaateeh Vol.1 Pg.455

Book of Purity

many degrees away from the Qiblah should the toilets be so in terms of Shariah it is not termed as facing the Qiblah?

ANSWER: In Salaah just as the command is to face the Qiblah because of the respect and honour of the Qiblah. Also, to ensure the front and back is not towards the Qiblah is because of the respect and honour of the Qiblah. The meaning of the Fuqaha's statement that it is not Makrooh for the back to face the Qiblah is negating Makrooh Tahreemi. Nevertheless, it will be Makrooh Tanzihi.

فلو للاستنجاء لم يكره اى تحرما اما التنزيهية فتأبى⁸¹⁹

If a person sits towards the Qiblah by mistake, as much as possible he should turn away from the Qiblah.

كما فى الحديث عن أبى أيوب رواية قال إذا أتيتم الغائط فلا تستقبلوا القبلة بغائط ولا بول ولكن شرقوا أو غربوا فقدمننا الشام فوجدنا مراحيض قد بنيت قبل القبلة فكنا ننحرف عنها ونستغفر الله⁸²⁰

فقال عليه السلام دع ما يريبك الى ما يريبك

Leave that which make you doubt for that which you are certain i.e. because of emphasis for the respect and honour of the Qiblah we have been prevented from spreading our legs and spitting towards the Qiblah. Even if there is a doubt that the Qiblah will be shown disrespect then the toilets should not be made in such a position.

كنا نجلس مستقبل القبلة نسينا على انق بنائا لمراحيض ثم ننتبه على ذلك الهيئة المكروهة فنحجر عنها⁸²¹

⁸¹⁹ Tahtaawi Ala Durr Vol.1 Pg.166

⁸²⁰ Abu Dawood Pg.3

⁸²¹ Bazlul Majhood Vol.1 Pg.7

Book of Purity

Allaah ﷻ knows best

Should the toilet be closed if a Ta'weez (amulet) falls into it?

222-QUESTION: An insane women threw two amulets in the toilet. There were verses of the Quraan written in them. Should this toilet be used or should it be closed?

ANSWER: An effort should be made to remove the amulets from the toilet. Despite making an effort if it cannot be taken out then, there is leeway to continue using the toilet.

Allaah ﷻ knows best

THE BOOK OF SALAAH

Proof of the five daily Salaah from the Quraan

223-QUESTION: One person says that Salaah has been mentioned on numerous occasions in the Quraan but where has it been mentioned to perform five Salaah? From which verses of the Quraan is the five daily Salaah proven?

ANSWER: The sayings of Rasulullaah ﷺ are the explanation of the Quraan. The Sahabah ؓ only narrated what they heard from Rasulullaah ﷺ. Hence, Allaah ﷻ mentions in Surah Rum chapter 21:

فَسُبْحَانَ اللَّهِ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ . وَلَهُ الْحَمْدُ فِي السَّمَاوَاتِ وَالْأَرْضِ وَعَشِيًّا وَحِينَ تُظْهِرُونَ

“So glorify Allaah’s purity as you spend the evenings and the mornings. All praise in the heavens and the earth belong to Him, and glorify His purity during the latter part of the day and during the afternoons”⁸²²

Under the commentary of this verse Hadhrat Abdullaah Ibn Abbas ؓ mentions that from the above mentioned verses the five daily Salaah have been proven. “The evenings” refers to Maghrib Salaah and Isha Salaah and “the mornings” refers to the Fajr Salaah. The “the latter part of the day” refers to the Asr Salaah and “during the afternoons” refers to the Zohar Salaah.⁸²³

⁸²² Surah Room; Verse 17/18

⁸²³ Ruhul Bayaan; Ruhul Ma’ani; Jalaalain

فَسُبْحَانَ اللَّهِ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ الخ. عن ابن عباس رضي الله عنهما أن الآية جامعة للصلوات الخمس ومواقيتها. تمسون صلاة المغرب والعشاء. وتصبحون صلاة الفجر. وعشيًا صلاة العصر. وتظهرون صلاة الظهر فالمعنى فصلوا في هذه الأوقات. واتفق الأئمة على أن الصلاة المفروضة في اليوم واللييلة خمس وعلى أنها سبع عشرة ركعة ، الظهر أربع ، والعصر أربع ، والمغرب ثلاثة ، والعشاء أربع ، والفجر ركعتان ⁸²⁴

فَسُبْحَانَ اللَّهِ حِينَ تُمْسُونَ الخ... جاء نافع بن الأزرق إلى ابن عباس رضي الله عنهما قال : هل تجد الصلوات الخمس في القرآن ؟ قال : نعم فقرأ فسبحان الله حين تمسون صلاة المغرب وحين تصبحون صلاة الصبح وعشيًا صلاة العصر وحين تظهرون صلاة الظهر وقرأ ومن بعد صلاة العشاء ⁸²⁵

فسبحان الله حين تمسون أي تدخلون في المساء وفيه صلاتان : المغرب والعشاء وحين تصبحون فيه صلاة الصبح وعشيًا فيه صلاة العصر وحين تظهرون فيه صلاة الظهر ⁸²⁶
أَقِمِ الصَّلَاةَ لَدُلُوكِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ وَهُوَ وَقْتُ صَلَاةِ الْعِشَاءِ الْآخِرَةِ وَالْمُرَادُ إِقَامَةُ كُلِّ صَلَاةٍ فِي وَقْتِهَا الْمَعِينِ لَا إِقَامَتَهَا فِيمَا بَيْنَ الْوَقْتَيْنِ عَلَى الْإِسْتِمْرَارِ وَقُرْءَانَ الْفَجْرِ أَيِ : صَلَاةِ الْفَجْرِ فَالْآيَةُ تَدُلُّ عَلَى تَفْسِيرِ الدُّلُوكِ بِالزَّوَالِ جَامِعَةً لِلصَّلَوَاتِ الْخَمْسِ ⁸²⁷
أَقِمِ الصَّلَاةَ لَدُلُوكِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ أَيِ الظُّهْرِ وَالْعَصْرِ وَالْمَغْرِبِ وَالْعِشَاءِ وَقُرْآنَ الْفَجْرِ صَلَاةِ الصُّبْحِ ⁸²⁸

وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ الْمُرَادُ صَلَاةُ الْفَجْرِ وَقَبْلَ غُرُوبِهَا يَعْنِي صَلَاتِي الظُّهْرِ وَالْعَصْرِ لِأَنَّهُمَا قَبْلَ غُرُوبِهَا بَعْدَ زَوَالِهَا وَمِنْ ءَانَاءِ اللَّيْلِ فَسَبِّحْ فَصَل الْمُرَادُ الْمَغْرِبَ وَالْعِشَاءَ ⁸²⁹

⁸²⁴ Tafseer Ruhul Bayaan Vol.7 Pg.16

⁸²⁵ Tafseer Ruhul Ma’ani Vol.6 Pg.434

⁸²⁶ Jalaalain, Surah Room Pg.342

⁸²⁷ Tafseer Ruhul Bayaan Vol.5 Pg.565

⁸²⁸ Jalaalain Pg.237

⁸²⁹ Tafseer Ruhul Bayaan Vol.5 Pg.445

Book of Salaah

وَسَبِّحْ بِحَمْدِ رَبِّكَ أَيَّ قَبْلِ طُلُوعِ الشَّمْسِ أَيَّ صَلَاةِ الْفَجْرِ وَقَبْلَ غُرُوبِهَا أَيَّ صَلَاةِ الْمَغْرِبِ وَمِنْ
 آتَاءِ اللَّيْلِ وَالْمُرَادُ مِنَ التَّسْبِيحِ فِي بَعْضِ آتَاءِ اللَّيْلِ صَلَاةُ الْمَغْرِبِ وَصَلَاةُ الْعِشَاءِ وَالْمُرَادُ مِنَ
 التَّسْبِيحِ اطِّرافُ النَّهَارِ عَلَى مَا أَخْرَجَ ابْنُ جَرِيرٍ وَابْنُ الْمُنْذِرِ وَغَيْرُهُمَا عَنْ قَتَادَةَ صَلَاةُ الظُّهْرِ⁸³⁰
 أَقِمِ الصَّلَاةَ طَرَفِي النَّهَارِ وَزُلْفًا مِنَ اللَّيْلِ وَالْمُرَادُ بِصَلَاةِ الْغَدَاةِ صَلَاةُ الْفَجْرِ. وَبِصَلَاةِ الْعِشَاءِ الظُّهْرِ
 وَالْعَصْرِ وَبِصَلَاةِ الزُّلْفِ الْمَغْرِبِ وَالْعِشَاءِ⁸³¹

Allaah ﷻ knows best

The obligation of the five daily Salaah and emphasis on the Sunnats

224-QUESTION: What do the Ulama of Deen have to say regarding the following Masalah. Three Muslim brothers stay with us. They are of the opinion that Isha Salaah is nine Rakaats. Four Fardh, two Sunnat and three Witr Waajib and there are only four Rakaats for Asr. Please explain the number of Rakaats of the five daily Salaah in light of the Quraan and Hadeeth.

ANSWER: The obligation of the five daily Salaah is proven from many verses of the Quraan such as the verse of the Chapter fifteen.

أَقِمِ الصَّلَاةَ لَدُلُوكِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ

“Establish Salaah from the decline of the sun until the darkness of the night”⁸³²

⁸³⁰ Tafseer Ruhul Ma’ani Vol.6 Pg.317

⁸³¹ Tafseer Ruhul Bayaan Vol.4 Pg.497

⁸³² Surah Bani Israaeel; Verse 78

Book of Salaah

وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا وَمِنْ آتَاءِ اللَّيْلِ فَسَبِّحْ وَأَطْرَافَ النَّهَارِ لَعَلَّكَ تَرْضَى

“And glorify the praises of Your Rabb before the rising of the sun and before it sets and glorify Him during the hours of the night and at the ends of the day so that you become well pleased”⁸³³

The five Salaah have been established from many verses of the Quraan. Apart from Fardh Salaah there are also Sunnat Muakadah which if missed without a valid reason a warning has been mentioned. There are a total of twelve Rakaats Sunnat Muakadah. It is mentioned in the Hadeeth that whoever persists in performing twelve Rakaats from the Sunnah, a house will be built for him in Jannah. Four Rakaats before Zohar, two Rakaats after Zohar, two Rakaats after Maghrib, two Rakaats after Isha and before Fajr.

عن عائشة قالت : قال رسول الله صلى الله عليه و سلم من ثابر على ثنتي عشرة ركعة من السنة بنى الله له بيتا في الجنة أربع ركعات قبل الظهر وركعتين بعدها وركعتين بعد المغرب وركعتين بعد العشاء وركعتين قبل الفجر⁸³⁴

Hence, together with Fardh the Sunnah should also be performed. A lot have of emphasis has been given to perform them. Apart from this, before or after each Fardh Salaah there are also Nafl and Sunnah Ghair Muakadah. They should also be performed. Performing the Nafl Salaah will make up the shortcomings in the Fardh Salaah.

It is mentioned in the Hadeeth that the first of man’s deeds for which he will be called to account will be Salaah. If any shortcoming is found in the Fardh Salaah, Allaah ﷻ will

⁸³³ Surah Taaha; Verse 130

⁸³⁴ Tirmidhi Vol.1 Pg.55

Book of Salaah

command the angels to see whether His slave has offered any Nafil Salaah so that the Fardh Salaah may be made up by it.

عن أبي هريرة رضي الله عنه قال: سمعت رسول الله صلى الله عليه وسلم يقول إن أول ما يحاسب به العبد يوم القيامة من عمله صلاته فإن صلحت فقد أفلح وأنجح وإن فسدت فقد خاب وخسر فإن انتفت من فريضته شيء قال الرب عز وجل انظروا هل لعبدي من تطوع فيكمل بها ما انتفت من الفريضة ثم يكون سائر عمله على ذلك⁸³⁵

Time for Fajr Salaah

225-QUESTION: When does the time for Fajr Salaah begin and until when does the time of Sehri last till?

ANSWER: The time of Fajr begins at true dawn (Subh Sadiq). There are two types of Subh.

1. Subh Saadiq (true dawn)
 2. Subh Kaazib (evanescent light before dawn)
1. **Subh Kazib (evanescent light before dawn) appears first.** It is a pillar like whiteness in the sky. After a while this whiteness vanishes and darkness spreads which is called Subh Kaazib. The time of Isha does not exit by this and the ruling of day does not apply to it. It is permissible for those keeping a fast to continue eating during this time.
 2. **Subh Saadiq (true dawn)** is the light which appears in the sky (in the east) and gradually spreads the whole sky. When this light appears the day has begun in terms of the Shariah and the rulings of the day apply.

The time of Fajr begins at true dawn. From this time it is Haraam for a fasting person to eat.⁸³⁶

⁸³⁵ Tirmidhi Vol.1 Pg.55

⁸³⁶ Fataawa Qadhikhan Vol.1 Pg.35; Durrul Mukhtaar with Shaami Vol.1 Pg.332

Book of Salaah

Allaah ﷻ knows best

Mustahab time for Fajr Salaah

226-QUESTION: When should Fajr Salaah be performed? What is the Mustahab (commendable) time for Fajr Salaah?

ANSWER: It is correct to perform Salaah when the time begins at true dawn. However, offering Fajr Salaah at the time when the light of dawn has spread well is Mustahab.

Rasulullaah ﷺ said:

أسفروا بالفجر فإنه أعظم للأجر

“Perform Fajr at Is-Faar, for indeed its reward is greater”

To stipulate the Fajr Jamaat time according to this is Mustahab. The Masnoon Qiraat should be recited in Salaah. The Salaah should be started at such a time that if Salaah were to become invalid, before sunrise it could be easily repeated with the Masnoon Qiraat. In summary, it is Mustahab to perform Salaah at such a time that if there is a need to repeat the Salaah there is enough time left to repeat it with the Masnoon Qiraat in congregation.⁸³⁷

However, it is Mustahab for the women to perform Salaah in darkness because it is more concealing for them.

ان المرأة يستحب له التغليس لان الظلام استر في حقها⁸³⁸

⁸³⁷ Kabeeri 232; Durrul Mukhtaar with Shaami Vol.1 Pg.339

⁸³⁸ Umdatul Ria'ayah

Allaah ﷻ knows best

Performing Fajr Salaah early in Ramadhan

227-QUESTION: In our Masjid in the month of Ramadhan, Fajr Salaah is performed immediately after dawn. What is the ruling of Shariah?

ANSWER: In Shariah, the purpose of stipulating a time for Salaah is that people can attend the Jamaat and acquire its rewards so that they are not deprived of the rewards for Jamaat. It is for this reason that it is Mustahab for men to perform Salaah when the light of dawn has spread well. However, in Ramadhan after Sehri people go to sleep. They cannot wake up for Salaah because of which many people are deprived of the rewards of Jamaat. Some people even miss the Salaah. By stipulating the time of Fajr Salaah earlier the people can attend the Jamaat and the congregation will be more. Hence, in Ramadhan there is no problem to stipulate the time of Fajr Salaah earlier than in normal days, rather it is better to do so. The purpose of Jamaat is also achieved when the time is kept earlier.

Hadhrat Jabir ؓ mentioned that if a lot of people gathered for Isha Salaah Rasulullaah ﷺ offered it early, but if there were a few people he would offer it later. And the Fajr Salaah was offered when it was still dark.

عن جابر بن عبد الله... والعشاء إذا كثرت الناس عجل وإذا قلوا أخر والصبح بغلس⁸³⁹

In another Hadeeth Hadhrat Anas ؓ mentions that Rasulullaah ﷺ and Hadhrat Zaid ؓ ate the 'Suhur' together and after finishing the meal, Rasulullaah ﷺ stood up and prayed the Fajr

⁸³⁹ Mishkaatul Masaabeeh Pg.60

Salaah. Hadhrat Anas ؓ was asked that how long was the interval between finishing their 'Suhur' and starting the Salaah. He replied it was equal to the time taken by a person to recite fifty verses of the Quraan. It is proven from this if the all the people are gathered and there is no one who will miss the Jamaat, it is correct to perform the Salaah earlier.

عن أنس: أن النبي صلى الله عليه وسلم وزياد بن ثابت تسحروا فلما فرغا من سحورهما قام نبي الله صلى الله عليه وسلم إلى الصلاة فصلى. قلنا لأنس كم كان بين فراغهما من سحورهما ودخولهما في الصلاة قال قدر ما يقرأ الرجل خمسين آية⁸⁴⁰

Allaah ﷻ knows best

Performing Fajr Salaah early in Ramadhan

228-QUESTION: In Ramadhan after Sehri some people gather in the Masjid. Is it correct to call out the Azaan as soon as the time of Fajr sets in and perform Salaah? Is there any problem with this?

ANSWER: Hadhrat Shah Waliullaah ؒ mentions that it is commendable and better to perform Fajr Salaah when the light of dawn has spread well. Rasulullaah ﷺ give a command of this. However, Rasulullaah ﷺ has also performed Salaah when it was still dark. **The reason for this was because the Sahabah ؓ were punctual with Tahajjud Salaah and would remain in the Masjid after Tahajjud Salaah. Hence, Rasulullaah ﷺ would offer the Fajr Salaah early.** Therefore, as soon as Fajr time begins if the Musallees are already gathered in the Masjid, according to the Hanafis it is commendable to perform the Fajr Salaah early.⁸⁴¹

⁸⁴⁰ Mishkaat Pg.60

⁸⁴¹ Dars Tirmidhi Vol.1 Pg.406; Mazaahir Haq

Book of Salaah

Allaah ﷻ knows best

Performing Fajr Salaah five minutes before sunrise

229-QUESTION: Can Fajr Salaah be performed five minutes before sunrise?

ANSWER: Fajr Salaah should be performed at such a time that before sunrise it has to be completed. Hence, if the Salaah is complete before sunrise then Salaah will be valid.⁸⁴²

Allaah ﷻ knows best

Time for Zohar and Asr Salaah

230-QUESTION: When does the Zohar time begin? When does the Asr time begin? The Ghair Muqallideen offer Asr Salaah before the Hanafis do. Can Asr Salaah be offered in the time the Ghair Muqallideen perform it? If one does perform it then what is the ruling of Shariah?

ANSWER: The time for Zohar Salaah begins immediately after Zawaal or mid-day. The sign of this is the direction the sun rises from, it shifts from that position towards the west. The method to identify Zawaal is that a stick should be placed on a flat surface, the shadow of the stick will be more at sunrise. Thereafter gradually it will decrease. When the sun is directly above the head (meridian) the shadow will come to a standstill. When the shadow now increases in the opposite direction it is called noon. **When the shadow increases then understand**

⁸⁴² Ahsanul Fataawa Vol.2 Pg.131

Book of Salaah

that the Sun is shifting. It is called Zawaal. The time for Zohar Salaah begins immediately after Zawaal.

According to the relied upon preferred view (Mufta Bihi) of the Hanafis, the time of Zohar lasts until the length of the shadow of an object becomes twice the size of the object plus the size of the shadow which was cast at the time of Zawaal. The time of Asr Salaah begins at where the Zohar time ends i.e. the length of the shadow of an object becomes twice the size of the object plus the size of the shadow which was cast at the time of Zawaal. For example, if a stick is placed in an upright position exactly at noon, the shadow will be 5 inches. When the shadow of the stick reaches four feet and ten inches the time of Asr begins.

To be saved from the difference of opinion among the Mujtahideen, Zohar Salaah should be performed before one Mithl (when the length of the shadow of an object becomes equal to the size of the object plus the size of the shadow which was cast at the time of Zawaal). It should not be delayed more than this. The Asr Salaah should be performed after two Mithl. According to all the Mujtahideen the Zohar and Asr Salaah will have been performed in the correct time. **Those Hanafis that perform Asr Salaah after one Mithl, an authoritative ruling cannot be given to repeat the Asr although it is better to repeat it.**⁸⁴³

Allaah ﷻ knows best

⁸⁴³ Umdatur Ria'yah Vol.1 Pg.147; Durrul Mukhtaar with Shaami Vol.1 Pg.132; Al Bahrur Raiq Vol.1 Pg.245; Kabeeri Pg.225; Tahtaawi Vol.1 Pg.173; Imdaadul Fataawa Vol.1 Pg.150

Time of Asr Salaah

231-QUESTION: Please inform us of the correct time of Asr. Currently Azaan is at 4:20 and the Jamaat time is 4:40. Are these times correct?

ANSWER: The time of Asr Salaah changes depending on the season. Hence, it is difficult to give a fixed time. This principle should be understood that the time for Asr begins after the length of the shadow of an object becomes twice the size of the object plus the size of the shadow which was cast at the time of Zawaal. For example, if a stick is put upright exactly at noon, the original shadow will be 5 inches. When the shadow of the stick reaches four feet and ten inches in the evening, the time of Asr has set in. The time for Asr lasts until sun-set. Currently here in Rander, the Asr Azaan is called out at 5:00 PM and the Jamaat time is 5:15 PM. However, Asr should not be delayed until the eyes can stare at the sun. It should be performed before the sun's rays become yellowish and dim.

وتأخير العصر ما لم تتغير الشمس في الصيف والشتاء والمعتبر تغير القرص وهو أن يصير بحال لا
تخار فيه الأعين هو الصحيح والتأخير إليه مكروه⁸⁴⁴

Allaah ﷻ knows best

Asr Salaah may be performed when the shadow of an object becomes equal to it

232-QUESTION: In our place we have three Hanafi Masjids and one Masjid for the Ahle-e-Hadeeth. In the Hanafi Masjids the Asr Salaah is performed after two Mithl and the Ahle-e-Hadeeth perform it after one Mithl. Now the question arises that according to the Shariah will Asr be valid after one Mithl. The second question is that if a follower of the Hanafi Mazhab

⁸⁴⁴ Hidaayah Vol.1 Pg.66

performs Asr Salaah behind the Ahle-e-Hadeeth in their Masjid, will Salaah be valid? The third question is that if Salaah is not valid then will it have to be repeated? The fourth question is that the Shafi'ee and the Hanbalis also perform Salaah after one Mithl, will those who perform Salaah behind them have to repeat their Salaah?

ANSWER: The Mufta Bihi view is that the time for Asr begins when the length of the shadow of an object becomes twice the size of the object plus the size of the shadow which was cast at the time of Zawaal i.e. Asr time begins immediately upon the expiry of Zohar time.

خروج وقت الظهر عند صيرورة الظل مثلي المقياس رواية عن أبي حنيفة وهو الذي رجحه
صاحب البحر الرائق وقال في الغيائية هو المختار وقال في البدائع والخيط هو الصحيح وهو
الذي اختاره أكثر أرباب المتنون⁸⁴⁵

It is mentioned in 'Ma La Budda Minhu' that the time of Zohar remains until the length of the shadow of an object becomes twice the size of the object plus the size of the shadow which was cast at the time of Zawaal. Asr time begins immediately upon the expiry of Zohar time according to both the views.

إذا تعارضت الآثار لا ينقض الوقت بالشك.. او ينقض ولا يدخل بالشك⁸⁴⁶

Therefore, in the enquired situation a person who performs Asr Salaah at one Mithl, a categorical ruling to repeat the Salaah cannot be issued although it is better to repeat it.⁸⁴⁷

⁸⁴⁵ Umdatur Ria'yah Vol.1 Pg.47; Durrul Mukhtaar with Shaami Vol.1 Pg.232; Al Bahrur Raiq Vol.1 Pg.245

⁸⁴⁶ Naqaaih Sharh Mukhtasarul Wiqaayah Vol.1 Pg.85; Hidaayah

⁸⁴⁷ Imdaadul Fataawa Vol. Pg.150

Book of Salaah

A Hanafi who performs Asr Salah after one Mithl behind a Shafi'ee or a Hanbali, it will be better and commendable for him to repeat the Salaah.

وانظر هل إذا لزم من تأخيره العصر إلى المثلين فوت الجماعة يكون الأولى التأخير أم لا ، والظاهر الأول بل يلزم لمن اعتقد رجحان قول الإمام تأمل ⁸⁴⁸

قال المشايخ ينبغي أن لا يصلي العصر حتى يبلغ المثلين ولا يؤخر الظهر إلى أن يبلغ المثل يخرج من الخلاف فيهما ⁸⁴⁹

Allaah ﷻ knows best

Can Asr Salaah be performed behind a Shafi'ee Imam in the Shafi'ee time?

233-QUESTION: In a Masjid where the Musallees follow the Shafi'ee Mazhab, what should the Hanafis do? Should they also perform the Asr Salaah in the Shafi'ee time with them or should the Hanafis perform Asr Salaah in the Hanafi time?

ANSWER: The famous and correct view of Imam Abu Hanifa ﷺ regarding Zohar Salaah is that it lasts until the length of the shadow of an object becomes twice the size of the object plus the size of the shadow which was cast at the time of Zawaal. The time of Asr Salaah begins when the Zohar time ends i.e. after Mithlain. It is mentioned Badaa'i Sanaa', the Hanafi book of jurisprudence that this is the correct view.

According to Imam Shafi'ee ﷺ and Imam Malik ﷺ the time of Zohar only remains till Mithl i.e. when the length of the shadow

⁸⁴⁸ Durrul Mukhtaar with Shaami Vol.1 Pg.359 (Maktabah Saeed)

⁸⁴⁹ Kabeeri Pg.225; Tahtaawi Ala Durr Vol.1 Pg.173; Majmuatul Fataawa Vol.3 Pg.43

Book of Salaah

of an object becomes the size of the object plus the size of the shadow which was cast at the time of Zawaal. After this, time of Asr begins. Hence, the Hanafis should perform Salaah according to the Hanafi time.

وقال أبو حنيفة، رحمه الله تعالى: لا يدخل وقت العصر حتى يصير الظل قاتنين فإذا صار الظل قاتنين دخل وقت العصر ⁸⁵⁰

والصحيح قولنا كما روي في حديث أبي هريرة رضي الله عنه في وقت العصر ⁸⁵¹

Allaah ﷻ knows best

28/12/1989

Hanafis performing Asr Salaah in the Shafi'ee time

234-QUESTION: In the Shafi'ee Masjid of Mumbai, the Asr Salaah is performed approximately 1 hour thirty minutes before the Hanafi Mazhab. Can the Hanafis go to the Shafi'ee Masjid to perform Salaah with Jamaat? In Makkah Mukarramah and Madinah Munawarah everyone performs Salaah with Jamaat. Can one perform Salaah according to the Shafi'ee Mazhab in Mumbai or not?

ANSWER: It is necessary for the follower of the Hanafi Mazhab to practice according to the Hanafi Mazhab. The famous and correct view of Imam Abu Hanifa ﷺ regarding Zohar Salaah is that the time lasts until the length of the shadow of an object becomes twice the size of the object plus the size of the shadow which was cast at the time of Zawaal. After this, the time of Asr sets in. Hence, the Hanafis should perform Asr Salah after the length of the shadow of an object becomes twice the size of the object plus the size of the shadow which was cast at

⁸⁵⁰ Kitaabul Asal Vol.1 Pg.144

⁸⁵¹ Badaa'i Sanaa'l Vol.1 Pg.123

Book of Salaah

the time of Zawaal. It is better to delay until Mithlain even if a person misses Jamaat so that the Salaah can be performed according to the Hanafi Mazhab. **In Makkah Mukaramah and Madinah Munawarah, the reason why we have been commanded to perform Salaah is because of the virtues and reward of performing Salaah in both places. The Jamaat should not be missed in these Blessed places.**⁸⁵²

وقت الظهر من زواله إلى بلوغ الظل مثليه هذا ظاهر الرواية عن الإمام نهایة وهو الصحيح بدائع ومحیط وینایع ، وهو المختار غیائیة⁸⁵³
هل إذا لزم من تأخيره العصر إلى المثلين فوت الجماعة يكون الأولى التأخير أم لا والظاهر الأول بل يلزم لمن اعتقد رجحان قول الإمام تأمل⁸⁵⁴

Allaah ﷻ knows best

10 Rabiul Awwal 1414

Time for Maghrib Salaah

235-QUESTION: When does the time for Maghrib remain until? When does the Isha time begin?

ANSWER: The time of Maghrib Salaah begins immediately after sunset and lasts till the setting of ‘Shafaq’. According to Sahibain (Imam Abu Yusuf and Imam Muhammad) ‘Shafaq Ahmar’ is the redness in the sky after sunset. Imam Abu Hanifa ﷺ says that ‘Shafaq’ is the whiteness which spreads in the sky after the redness has set in which is called Shafaq A byadh. Hence, according to Imam Abu Hanifa ﷺ the time of Maghrib lasts till the setting of ‘Shafaq Abyadh’ and Isha time starts when the whiteness on the western horizon disappears after the redness. Precaution is to act on this view. However,

⁸⁵² Ahsanul Fataawa Vol.2 Pg.445

⁸⁵³ Durrul Mukhtaar with Shaami Vol.1 Pg.332

⁸⁵⁴ Durrul Mukhtaar with Shaami Vol.1 Pg.333

Book of Salaah

Imam Abu Hanifa ﷺ retracted his view and concurred with the view of Sahibain.

Hence, the unanimous view for Maghrib Salaah in the Hanafi Mazhab is that after sunset until the redness disappears the time of Maghrib will remain. This is also the Mufta Bihi view. The Ulama of Ahnaaf have written that precaution is to complete the Maghrib Salaah before the redness disappears and Isha should be performed after the white glow of twilight disappears so that both the Salaah can be performed according to the Hanafi Mazhab.⁸⁵⁵

Allaah ﷻ knows best

Delaying Maghrib Salaah after sunset

236-QUESTION: There is a Masjid near the Municipal Corporation of Surat. During office hours there are approximately fifteen people who perform Salaah with Jamaat. Currently it is the winter season so work finishes at 6:10 PM. The time for Maghrib Salaah is 6:05 because of which the workers cannot attend the Jamaat. There are only four to five local Musallees. In order for the workers to participate in the Jamaat can the Maghrib Salaah be delayed by 10 minutes in light of the Shariah?

ANSWER: It is Mustahab to perform Maghrib Salaah immediately after sunset. It is Makrooh Tahreemi to delay the Maghrib Salaah without a valid reason in Shariah until the appearance of stars in the sky. If it is delayed this much because of a valid reason in Shariah then it will be Makrooh Tanzeehi. In the enquired situation it will not be Makrooh for the workers

⁸⁵⁵ Hidaayah Vol.1 Pg.66; Durrul Mukhtaar with Shaami Vol.1 Pg.335

Book of Salaah

of the municipal corporation to delay Maghrib by 10 minutes so they can perform Salaah with Jamaat.⁸⁵⁶

تأخيره قدر ركعتين يكره تنزيهاً أن ما في القنية من استثناء التأخير القليل محمول على ما دون الركعتين ، وأن الزائد على القليل إلى اشتباك النجوم مكروه تنزيهاً ، وما بعده تحريماً إلا بعذر⁸⁵⁷ والظاهر أن السنة فعل المغرب فوراً وبعده مباح إلى اشتباك النجوم فيكره بلا عذر... واشتباكه أن يظهر صغارها وكبارها حتى لا يخفى منها شيء ، فهو عبارة عن كثرتها⁸⁵⁸

Allaah ﷻ knows best

12 Jumaadath Thani 1412

Can Maghrib Salaah be performed at the time of sunset?

237-QUESTION: According to the calendar sunset is at 6:45. I have to leave for the 7:00 train. Without waiting for the Azaan if I commence my Maghrib Salaah at 6:45 according to the Masjid clock will my Salaah be valid?

ANSWER: The calendar or the clock does not determine the rulings of the Shariah. They are determined by sighting with the eye. Due to a necessity of travelling, if one cannot perform Salaah with Jamaat, Salaah should be performed when one is certain that that sun has fully set.⁸⁵⁹

Delaying Maghrib Salaah by fifteen minutes in Ramadhan

238-QUESTION: In our village, in the month of Ramadhan, a siren is sounded at Iftaari time. After eight to ten minutes the

⁸⁵⁶ Imdaadul Fataawa

⁸⁵⁷ Durrul Mukhtaar with Shaami Vol.1 Pg.343

⁸⁵⁸ Durrul Mukhtaar with Shaami Vol.1 Pg.342

⁸⁵⁹ Vol.2 Pg.138

Book of Salaah

Azaan is called out. Thereafter, the Salaah is performed after another five minutes. Hence, from sunset till the Maghrib Salaah commences, there is a time gap of approximately fifteen minutes. Is it correct to have a 15-minute delay after sunset before performing the Maghrib Salaah?

ANSWER: It is permissible although Makrooh to delay Maghrib to such an extent that two Rakaats of the Maghrib Salaah can be performed during that time. It is Makrooh Tahreemi to delay more than this period until a lot of stars also appear in the sky. Delaying less than this time is permissible according to some Ulama without it being Makrooh. Some Ulama are of the opinion that if two Rakaats can be performed before stars appear in number in the sky, it will be Makrooh Tanzihi. **However, in the month of Ramadhan there is no problem in delaying Maghrib Salaah by fifteen minutes so that it can be performed with composure.**⁸⁶⁰

Rasulullaah ﷺ said that my Ummah will remain on goodness as long as they do not delay the Maghrib Salaah until the stars shine brightly.

لا يزال أمتي بخير ما لم يؤخروا المغرب إلى أن تشتبك النجوم⁸⁶¹

Hence, it is Makrooh Tahreemi to delay Maghrib after sunset until a lot of stars appear in the sky because to delay so much it resembling the Jews. Maghrib Salaah is supposed to be performed at a time when there is no resemblance with the Jews.

ويستحب تعجيل المغرب لأن تأخيرها مكروه لما فيه من التشبه باليهود⁸⁶²

It is correct to delay the Maghrib Salaah by 10 minutes after the Azaan in Ramadhan so that the fasting people can break their

⁸⁶⁰ Ahsanul Fataawa Vol.2 Pg.138

⁸⁶¹ Abu Dawood Pg.60

⁸⁶² Hidaayah Vol.1 Pg.66

Book of Salaah

fast at home and come to the Masjid and perform Salaah with Jamaat.

Allaah ﷻ knows best

4/5/1994

The end time for Maghrib and the beginning time for Isha

239-QUESTION: Until when does the time of Maghrib remain till? When does the time of Isha begin?

ANSWER: The time of Maghrib Salaah begins immediately after sunset when there are no rays left of the sun. The relied upon (Mufta Bihi) view is that the time of Maghrib remains until the redness disappears and Isha time begins after the redness disappears. The Ulama of Ahnaaf have written that precaution is to complete the Maghrib Salaah before the redness disappears and Isha should be performed after the white glow of twilight disappears.

وقت المغرب منه إلى غروب الشفق وهو الحمرة عندهما وبه قالت الثلاثة وإليه رجع الإمام...

لكن لكن تعامل الناس اليوم في عامة البلاد على قولهما ، وقد أيدته في النهر تبعاً للنقاية

والوقاية... مصرحين بأن عليه الفتوى⁸⁶³

وللمغرب منه إلى مغيب الشفق وهو الحمرة عندهما وبه يفتى وعند أبي حنيفة الشفق وهو البياض

⁸⁶⁴

المعتبر في غروب الشمس سكوت قرص الشمس بأن لا يرى شيء من شعائنها على أطراف البنين

⁸⁶⁵

⁸⁶³ Durrul Mukhtaar with Shaami Vol.1 Pg.334;

⁸⁶⁴ Sharhul Wiquayah Pg.130

⁸⁶⁵ Umdatur Ria'ayah

Book of Salaah

ذكروا ان الاولى ان يصلى الظهر قبل المثل والعصر بعد المثليين والمغرب قبل ذهاب الحمرة

والعشاء بعد ذهاب البياض⁸⁶⁶

ذهب المحققون من أصحابنا إلى ترجيح القول يجوز تأخيرها (أي المغرب) ما لم يغيب الشفق وأنه

يجوز ابتداءها في كل وقت من ذلك ولا يَأْتُم بتأخيرها عن أول الوقت وهذا هو الصحيح

والصواب الذي لا يجوز غيره⁸⁶⁷

Allaah ﷻ knows best

1st Dhul Qadah 1411

When should Isha Salaah be performed?

240-QUESTION: How long after Maghrib Salaah should the Isha Azaan be given? Is it commendable to perform Isha Salaah in the beginning time or at the last time?

ANSWER: The Mufta Bihi view is that Isha time begins after sunset when the redness disappears.

وقت المغرب منه إلى غروب الشفق وهو الحمرة عندهما وإليه رجع الإمام⁸⁶⁸

Precaution is to perform Isha Salaah when the whiteness on the western horizon disappears after the redness i.e. after the white glow of twilight disappears. **The time of Maghrib remains one hour twenty minutes to one hour thirty-five. It varies depending on the season.** It does not remain less than one hour twenty minutes and does not exceed one hour thirty-five minutes.⁸⁶⁹

⁸⁶⁶ Umdatur Ria'ayah Vol.1 Pg.130

⁸⁶⁷ Tuhfatul Ahwazi

⁸⁶⁸ Durrul Mukhtaar with Shaami Vol.1 Pg.334

⁸⁶⁹ Kifaayatul Mufti Vol.3 Pg.29

Book of Salaah

Currently, in October there remains one hour twenty minutes. In November it increases to one hour thirty minutes. Isha should be performed after the white glow of twilight disappears.

Allaah ﷻ knows best

20/10/1999

The Mustahab time for performing Isha Salaah

241-QUESTION: What is the best time to perform Isha Salaah with Jamaat?

ANSWER: It is Mustahab to offer Isha Salaah after one-third of the night has passed and till mid night it is Mubaah (permitted). Rasulullaah ﷺ said that were it not that I would impose too much difficulty on my Ummah, I would have delay the Isha Salaah till one third of the night. If the Sahabah ﷺ were gathered Rasulullaah ﷺ would offer the Isha Salaah early, but if there were a few Sahabah ﷺ he would offer it later.

يستحب تأخير العشاء إلى ما قبل ثلث الليل لقوله عليه الصلاة والسلام لولا أن اشق على أمتي
لأخرت العشاء إلى ثلث الليل⁸⁷⁰

كان النبي صلى الله عليه وسلم يصلي... العشاء: إذا كثرت الناس عجل وإذا قلوا أخر⁸⁷¹

Allaah ﷻ knows best

16 Shabaan 1423

⁸⁷⁰ Hidaayah Pg.66

⁸⁷¹ Anwaarul Baari Sharh Bukhari Pg.80; Hidaayah Pg.66;
Fataawa Darul Uloom Vol.2 Pg.41

Book of Salaah

The time for Isha Salaah in the U.K

242-QUESTION: (a) Can Isha Salaah be performed before the setting of Shafaq Ahmar?

(b) Is it permissible to stipulate a fixed time for the entire year such as one hour or one hour thirty minutes after sunset even though the time of Shafaq Ahmar and Shafaq Abyadh varies daily?

(c) It is certain that the Shafaq Ahmar and Shafaq Abyadh will disappear. However, when the sun sets later can a person stipulate a time such as one hour or less after sunset and perform Isha Salaah because of fear that sleep will overcome a person and the Isha Salaah will be left out. In such a case will Isha Salaah be valid or not?

ANSWER: It is mentioned in the famous books of Hanafi Jurisprudence that the time of Maghrib Salaah begins immediately after sunset and lasts till the setting of 'Shafaq' (evening twilight). According to Sahibain (Imam Abu Yusuf and Imam Muhammad) 'Shafaq Ahmar' is the redness in the sky after sunset. Imam Abu Hanifa ﷺ says that 'Shafaq' is the whiteness which spreads in the sky after the redness has set in. However, Imam Abu Hanifa ﷺ revoked his view and concurred with the view of Sahibain. Hence, the unanimous view for the time of Maghrib in the Hanafi Mazhab is immediately after sunset until the redness disappears. The time of Maghrib will remain during this time. This is also the Mufta Bihi view. The Ulama of Ahnaaf have written that precaution is to complete the Maghrib Salaah before the redness disappears and Isha should be performed when the whiteness on the western horizon disappears after the redness i.e. after the white glow of twilight disappears.

It is written in the question that can Isha Salaah be performed earlier because of fear of falling asleep before the redness disappears. If this is the purpose of the question then it is not correct to perform Isha Salaah until the redness (Shafaq Ahmar)

Book of Salaah

disappears because it is still time of Maghrib. The time of Isha does not even begin according to any Imam. Hence, because of the fear of people falling asleep it is not permissible to perform Salaah before the time enters. In this case the time of Isha has not yet entered.

وقت المغرب منه إلى غروب الشفق وهو الحمرة عندهما وبه قالت الثلاثة وإليه رجع الإمام كما في شروح الجمع وغيرها فكان هو المذهب⁸⁷²

وللمغرب منه إلى مغيب الشفق وهو الحمرة عندهما وبه يفتى وعند أبي حنيفة الشفق وهو البياض⁸⁷³

وعند أبي حنيفة الشفق هو البياض الذي يلي الحمرة هكذا في القدوري وقولهما أوسع للناس وقول أبي حنيفة رحمه الله أحوط... كذا في الكافي⁸⁷⁴

It is written in Ahsanul Fataawa that according to the relied upon view the time of Maghrib lasts until the redness in the sky disappears and the time for Isha begins. This is the final view of Imam Abu Hanifa رحمه الله and also that of the other three Imams.⁸⁷⁵

ان الاولى ان يصلى الظهر قبل المثل والعصر بعد المثلين والمغرب قبل ذهاب الحمرة والعشاء بعد ذهاب البياض⁸⁷⁶

Allaah ﷻ knows best

28 Muharram 1422

⁸⁷² Durrul Mukhtaar with Shaami Vol.1 Pg.334

⁸⁷³ Sharhul Wiqaayah Pg.130

⁸⁷⁴ Fataawa Hindiyyah Vol.1 Pg.51

⁸⁷⁵ Ahsanul Fataawa Vol.2 Pg.301

⁸⁷⁶ Umdatur Ria'ayah Vol.1 Pg.130

Book of Salaah

The time for Isha Salaah in Britain

243-QUESTION: People say that in Britain it is difficult to find out 'Shafaq' and the time of true dawn. This can be correct as far as November, December and January is concerned. However, for the remaining months this is not true. No effort is made to sight it. The timings of sunset and true dawn given by the climatologist are taken into practice. Firstly, they calculated the time according to 12 Degrees and informed us. All the Muslims of Britain were practicing accordingly. However, the people had to wait very long for Isha Salaah and were facing great difficulty. Then the respected Muftis gave a Fatwa to alleviate their difficulty that after the redness disappears (Shafaq Ahmar) the Isha Salaah can be performed because of which the Isha Salaah is now offered one hour or one hour fifteen minutes after the redness disappears (Shafaq Ahmar). However, in 1982 the rumour spread that the time of 12 degrees is incorrect. The correct time is 18 Degrees. Then this was practised on because of which people experienced difficulty waiting extremely long for Isha Salaah. They had to wait up to three and a half hours.

The question now arises that (1) Can Isha Salaah be performed after the setting of Shafaq Ahmar? (2) If it is difficult to wait for the proper time of Isha Salaah to begin then can one hour and fifteen minutes be fixed for the Isha Salaah for the entire year. Is there any prohibition of the Shariah for this? (3) If there is a difference in the time calculated according to the degrees and one's personal experience then which of the two times will be considered correct. Is it the time of the climatologist or one own experience?

ANSWER: Rasulullaah ﷺ would offer the Isha Salaah after the setting of Shafaq Ahmar. Hadhrat Numan Bin Basheer رضي الله عنه mentions that I am the one who is best informed of the time of Isha Salaah. Rasulullaah ﷺ used to perform it when the moon set on the third night of the month.

Book of Salaah

Allamah Ibn Hajar Asqalani رحمه الله mentions that the moon on the third night mostly sets close to the setting of Shafaq Ahmar.

عن النعمان بن بشير قال أنا أعلم الناس بوقت هذه الصلاة صلاة العشاء الآخرة كان رسول الله صلى الله عليه وسلم يصليها لسقوط القمر لثالثة⁸⁷⁷
قال ابن حجر والقمر غالبا يسقط في تلك الليلة قرب غيبوبة الشفق الأحمر⁸⁷⁸

It is easier for your people to perform Isha Salaah after the setting of Shafaq Ahmar so you do not have to wait too long and there is no fear of missing Salaah with Jamaat as well. This is also the view of Sahibain and the three Imams. Imam Abu Hanifa was also inclined to this view. The community of England have also acted on this view and have experience. Allamah Shaami رحمه الله has said that most places are practicing on this view. **Isha Salaah can be performed after the setting of Shafaq Ahmar.**

اختلاف الأئمة يوجب التخفيف

(2) The duration between sunset and the redness in the sky disappearing varies. At times it increases or decreases. Hence, it is not correct to stipulate one hour thirty minutes for the entire year. Isha Salah should only be performed after Shafaq Ahmar.

لأن الأصل في باب الصلاة أن لا يثبت فيها ركن ولا شرط إلا بما فيه يقين⁸⁷⁹
لكن تعامل الناس اليوم في عامة البلاد على قولهما ، وقد أيدته في النهج تبعاً للنقابة والوقاية والدرر والإصلاح ودرر البحار والإمداد والمواهب وشرحه البرهان وغيرهم مصرحين بأن عليه الفتوى . وفي السراج : قولهما أوسع وقوله أحوط ، والله أعلم⁸⁸⁰

⁸⁷⁷ Abu Dawood Pg.60

⁸⁷⁸ Mirkaatul Mafaateeh Vol.1 Pg.406

⁸⁷⁹ Fataawa Hindiyyah Vol.1 Pg.51;

⁸⁸⁰ Durrul Mukhtaar with Shaami Vol.1 Pg.361 (Maktaba Saeed)

Book of Salaah

(3) **The calculations of the climatologist are not reliable in terms of Shariah.** They cannot be used to determine the Salaah and Fasting times. It should be sighting according to the Shariah or testimony given. Hence, only experience will be taken into consideration. The times determined by the climatologist will not be practiced on.

There is a principle of jurisprudence: لا يؤخذ بقول المنجمين⁸⁸¹ and لا عبرة بقول المنجمين⁸⁸²

Allaah ﷻ knows best
13 Rabeel Awwal 1408

Following a fixed calendar. Until when can Fajr, Zohar and Maghrib be performed?

244-QUESTION: Nowadays, the Masjids are situated in a highly populate area. In the surroundings of the Masjid there are big buildings because of which the sunrise and sunset cannot be seen. In all the Masjids the timings of dawn, sunrise and sunset have already been written down, such as the time of dawn at 4:55, sunrise 6:14, Zawaal 12:42 and sunset at 7:12. How long does Zawaal last? Until when can Fajr, Zohar, and Maghrib be performed?

ANSWER: The size of the days varies according to the season, such as in summer and winter because of which the Salaah time also changes. Hence, we cannot give a fixed time when the five daily Salaah should be performed. The timings of Salaah depend on the sun. When there is a difference in the times of sunset and

⁸⁸¹ Al Ashbah Wan Nazaair Vol.1 Pg.228

⁸⁸² Qawaaid Fiqh Pg.108; Durrul Mukhtaar with Shaami Vol.1 Pg.393 (Maktaba Saeed)

Book of Salaah

sunrise, Salaah times also changes accordingly. If a reliable person prepared the calendar of Salaah, then one should complete his Fajr Salaah about three minutes before the time shown on the calendar.⁸⁸³

Zohar should be offered before the shadow of everything is one Mithl in the afternoon even though the view of Imam Abu Hanifa رحمہ اللہ is that the time of Zohar lasts until the length of the shadow of an object becomes twice the size of the object plus the size of the shadow which was cast at the time of Zawaal. The Makrooh time of Asr, at the most is 17 minutes before sunset. Asr should be performed before this.⁸⁸⁴

The Mufta Bihi view is that after sunset until the redness disappears the time of Maghrib will remain. It lasts approximately 45 minutes from sunset. Maghrib should be performed before this time. After the redness disappears the time of Isha begins.⁸⁸⁵

Note: The Isha time begins after all the redness disappears in the sky which is approximately 45 minutes from sunset.

The time of Zawaal is when the sun is at its zenith at midday until it shifts from this position. The method to identify Zawaal is that a stick should be placed on the ground. The shadow of the stick will not decrease. Now when the shadow moves towards the west is the time of Zawaal. **Salaah should not be performed ten minutes prior to Zawaal.** Salaah can be performed after Zawaal.

⁸⁸³ Ahsanul Fataawa Vol.2 Pg139/140

⁸⁸⁴ Ahsanul Fataawa Vol.2 Pg143

⁸⁸⁵ Durrul Mukhtaar with Shaami Vol.1 Pg.334; Ahsanul Fataawa Vol.2 Pg146

Book of Salaah

واختلف في وقت الكراهة عند الزوال ، فقليل من نصف النهار إلى الزوال.. لأن وقت الزوال لا تتركه فيه الصلاة إجماعاً... لأنه يدخل به وقت الظهر⁸⁸⁶

Determining Salaah times using a calendar

245-QUESTION: Is it correct to perform the Salaah according to the times given by the climatologist for sunrise and sunset? The climatologist are saying that from their 80 years of experience they can say that there has not been a difference in the sunrise and sunset times. Can we rely on them and fix the Salaah time according to their observations?

ANSWER: In essence, the signs of the sky should determine the Salaah and fasting timings. However, if the watch or observations concur with the signs of the sky whether with certainty or preponderantly then it will be permissible to use these times.⁸⁸⁷

Allaah ﷻ knows best
7/3/1970

Time of Tahajjud Salaah

246-QUESTION: What is the best time to perform Tahajjud Salaah? When does the time end?

ANSWER: If a person cannot wake up for Tahajjud Salaah, if he performs two Rakaats with the intention of Tahajjud after Isha Salaah he will still be rewarded for Tahajjud Salaah. The best time to perform Tahajjud Salaah is in the last third of the night. The time lasts till dawn.

⁸⁸⁶ Durrul Mukhtaar with Shaami Vol.1 Pg.371 (Maktaba Saeed); Al Bahrur Raiq Vol.1 Pg.251

⁸⁸⁷ Imdaadul Fataawa Vol.1 Pg.103

Book of Salaah

Rasulullaah ﷺ has mentioned in the Hadeeth that a slave becomes nearest to his Rabb in the latter portion of the night. Rasulullaah ﷺ said to Hadhrat Amr Bin Abasah ؓ that if you have the strength to worship Allaah ﷻ and attain His closeness in this time then surely do Ibaadah in this time.

عن عمرو بن عبسة قال : قال رسول الله صلى الله عليه وسلم أقرب ما يكون الرب من العبد في جوف الليل الآخر فإن استطعت أن تكون ممن يذكر الله في تلك الساعة فكن رواه الترمذي⁸⁸⁸

While explaining this Hadeeth Mullah Ali Qari ؒ has written that the latter portion of the night begins when two third of the night has passed. This is the time for Tahajjud Salaah although it is correct to offer Tahajjud anytime during the night but the special mercies of Allaah ﷻ descend in the last third of the night. The Dua's are also accepted at this time. Hence, it is commendable to perform Tahajjud in this time.

الآخر... على أنه ينصف الليل ويجعل لكل نصف جوفاً والقرب يحصل في جوف النصف الثاني فابتدأه يكون من الثلث الأخير وهو وقت القيام للتهجد⁸⁸⁹

Allaah ﷻ knows best

When does the time of Tahajjud end?

247-QUESTION: What is the best time to perform Tahajjud Salaah? When does this time end?

ANSWER: The best time to perform Tahajjud Salaah is the latter portion of the night. The time remains till dawn.

⁸⁸⁸ Mishkaat Pg.109

⁸⁸⁹ Mirkaatul Mafaateeh Vol.2 Pg.140

Book of Salaah

فابتدأه يكون من الثلث الأخير وهو وقت القيام للتهجد قاله الطيبي ولا يبعد أن يكون ابتداءه من أول النصف الأخير⁸⁹⁰

Allaah ﷻ knows best

Should Tahajjud Salaah be performed after awakening from sleep or can it be performed before going to sleep?

248-QUESTION: Zaid is of the opinion that it is better to perform Tahajjud Salaah after waking up from sleep whereas Amr says that sleeping is not a condition for Tahajjud. The time of Tahajjud begins after performing the Fardh of Isha Salaah. The best time is the latter third of the night. Who is correct? Please provide an answer with references.

ANSWER: According to the explanation given by Allamah Shaami ؒ, Amr is correct in his view. The reward and virtue of Tahajjud Salaah can also be acquired when it is performed after Isha Salaah before going to sleep. However, the best time is the latter third of the night. Rasulullaah ﷺ would mostly offer Tahajjud Salaah in the latter portion of the night.

وما كان بعد صلاة العشاء فهو من الليل وهذا يفيد أن هذه السنة تحصل بالتنفل بعد صلاة

العشاء قبل النوم⁸⁹¹

قالت (عائشة رضي الله عنها) : كان ينام أول الليل ويجيء آخره⁸⁹²

⁸⁹⁰ Mirkaatul Mafaateeh Vol.2 Pg.140

⁸⁹¹ Durrul Mukhtar with Shaami Vol.1 Pg.23 (Maktabah Saeed)

⁸⁹² Sunanun Nasa'I Vol.1 Pg.186

Book of Salaah

وعنها اى (عائشة رضى الله عنها) قالت كان النبي صلى الله عليه وسلم يصلي من الليل أي آخره... يصلي الركعتين أي سنة الفجر متصلا بتهجده ووتره⁸⁹³

Allaah ﷻ knows best

Times for performing Chaasht and Ishraaq Salaah

249-QUESTION: What is the time for the Chaasht and Ishraaq Salaah? How many Rakaats should be performed for each one? Can they be performed in the house?

ANSWER: After sunrise, when the sun rises about one or two hands the time of Ishraaq begins. The time remains till the heat of the sun intensifies. When the sun rises considerably and the atmosphere also becomes hot and the floor is also hot, it is better to perform Chaasht Salaah at this time. **The time for Chaasht ends at Zawaal. The meaning of this is that the best time to offer Chaasht Salaah is after a quarter of the day has passed.** Chaasht Salaah consists of up to twelve Rakaats although it is best is to offer eight Rakaats.⁸⁹⁴

The Chaasht and Ishraaq Salaah can be performed at home because these are Nafil Salaah. **It is better to offer the Nafil Salaah at home than in the Masjid.**

واما صلاة الضحى من الركعتين الى اثنتى عشرة ركعة... ووقتها من ارتفاع الشمس الى ما قبل الزوال قال صاحب الحاوى: وقتها المختار اذا مضى ربع النهار⁸⁹⁵

⁸⁹³ Mirkaatul Mafaateeh Vol.2 Pg.120

⁸⁹⁴ Kabeeri Pg.373; Mirqaat; Durrul Mukhtaar with Shaami

Vol.1 Pg.639

⁸⁹⁵ Kabeeri Pg.373/374

Book of Salaah

وأما السنن التي بعد الفريضة ان تطوع بها في المسجد فحسن وتطوعه بها في البيت افضل.. وهذا غير محتمل بما بعد الفريضة.. بل جميع النوافل.. ما عدا التراويح وتحية المسجد.. الافضل فيها المنزل لما روى عن النبي صلى الله عليه وسلم انه كان يصلي جميع السنن والوتر في البيت⁸⁹⁶

Allaah ﷻ knows best

⁸⁹⁶ Kabeeri Pg.382

MAKROOH TIMES**What are the Makrooh times?**

250-QUESTION: In which times is it Makrooh to perform Salaah?

ANSWER: There are two categories of Makrooh times:

1. There are three times during which no Salaah can be performed whether it Fardh, Qadha, Sajdah Tilawat, the two Eid Salaah, two Rakaats after Tawaaf or the two Rakaats of Ihraam.
 - a. **From sunrise.** When the sun starts to rise till it rises one arm's length no Salaah can be performed. The sign of this is that the eye will be dazzled when looking at the sun.
 - b. When the sun is at its **Zenith** at midday until it shifts from this position.
 - c. During **sunset** when the redness appears and human eye can look directly at it. When the sun turns yellowish until it sets. No Salaah can be performed except for the Asr Salaah of the same day if it has not yet been offered.
2. It is Makrooh to perform any Nafl Salaah, Tahiyatul Masjid, Tahiyatul Wudhu, Salaah of an oath, two Rakaats after Tawaaf. However, during this time Qadha Salaah, Witr Salaah, Janazah Salaah and Sajdah Tilawat can be performed.

Below are the three times:

- a. From true dawn till after Fajr Salaah is performed.
- b. After offering Fajr Salaah until sunrise
- c. After the Fardh of Asr has been fulfilled until redness appears in the sky

لا تجوز الصلاة عند طلوع الشمس ولا عند قيامها في الظهيرة ولا عند غروبها... ولا صلاة جنازة ولا سجدة تلاوة إلا عصر يومه عند الغروب... ويكره أن يتنفل بعد الفجر حتى تطلع الشمس وبعد العصر حتى تغرب... ويكره أن يتنفل بعد طلوع الفجر بأكثر من ركعتي الفجر⁸⁹⁷

Allaah ﷻ knows best

Extra explanation for the above question

251-QUESTION: You explained two categories of Makrooh times. I did not understand the second category. Please could you expound? Is it prohibited to perform Salaah in the Makrooh times of both categories? What is the reason for this?

ANSWER: There are two categories of Makrooh times. In the first category it is not permissible to perform any Salaah whatsoever whether it is Fardh, Waajib or Nafl. These are the three times:

- a. At sunrise.
- b. At midday (Zawaal)
- c. At sunset. However, the Asr of that day can be performed.

منع عن الصلاة وسجدة التلاوة وصلاة الجنازة عند الطلوع والاستواء والغروب⁸⁹⁸

It is not permitted to perform any Salaah during these times. The reason why it is not allowed is so as to avoid any resemblance to the Kufaar because during these three times Shaytaan stands near the sun.

Rasulullaah ﷺ said that the sun rises between the two horns of Shaytaan. And when it has risen, Satan parts from it. When it is

⁸⁹⁷ Hidaayah Vol.1 Pg.68/70; Durrul Mukhtaar with Shaami Vol.1 Pg.370 (Maktabah Saeed); Fataawa Hindiyyah Vol.1 Pg.53

⁸⁹⁸ Al Bahrur Raiq Vol.1 Pg.249

Book of Salaah

in the middle of the sky he accompanies it, then when it has crossed the zenith he parts from it. When it is about to set, he accompanies it, when it has set he parts from it. So we understand from the above that performing Salaah at these times resembles the sun worshippers. Hence, it is not permitted to pray at these three times.

قوله صلى الله عليه وسلم إن الشمس تطلع بين قرني شيطان فإذا ارتفعت فارقتها ثم إذا استوت قارنها فإذا زالت فارقتها فإذا دنت للغروب قارنها وإذا غربت فارقتها... رواه مالك في الموطأ والنسائي فإنه أفاد كون المنع لما اتصل بالوقت مما يستلزم فعل الأركان فيه التشبه بعبادة الكفار وهذا المعنى بنقصان الوقت⁸⁹⁹

إذا اصفرت الشمس فكانت بين قرني شيطان.. والمراد أن يجاذبها بقرنيه عند غربها وكذا عند طلوعها لأن الكفار يسجدون لها حينئذ فيقرنها ليكون الساجدون لها في صورة الساجدين له⁹⁰⁰

The second category has three times:

- From dawn till the Fajr Salaah has been performed.
- After performing Fardh until sunrise.
- After offering Asr Salaah till after sunset.

In the above three times the reason Nafl Salaah is Makrooh is because the entire duration is limited to Fardh Salaah. Hence, it is not Makrooh to perform the Fardh Salaah and the Ibaadah that has been made Waajib (compulsory) by Allaah ﷻ such as missed Salaah and Sajdah Tilawat during the above times. However, during the above times it is Makrooh to perform the Ibaadah that human beings have made compulsory upon themselves such as Salaah for an oath, the two Rakaats for Tawaaf, Tahiyatul Wudhu and Tahiyatul Masjid.

ويكره أن يتنفل بعد الفجر حتى تطلع الشمس وبعد العصر حتى تغرب لما روي أنه عليه الصلاة والسلام نهي عن ذلك ولا بأس بأن يصلي في هذين الوقتين الفوائت ويسجد للتلاوة ويصلي على

⁸⁹⁹ Fathul Qadeer Vol.1 Pg.161

⁹⁰⁰ Abu Dawood Pg.60; Hashiyah Hawalah Nawawi

Book of Salaah

الجنابة لأن الكراهة كانت لحق الفرض ليصير الوقت كالمشغول به لا لمعنى في الوقت فلم تظهر في حق الفرائض وفيما وجب لعينه كسجدة التلاوة وظهرت في حق المندور لأنه تعلق وجوبه بسبب من جهته وفي حق ركعتي الطواف⁹⁰¹

Allaah ﷻ knows best
4 Rabiul Awwal 1413

Time of Zawaal

252-QUESTION: Currently the time of Zawaal is at 12:44. How long does the Makrooh duration last? Many people only stop performing Salaah during the written times. They continue performing Salaah before and after these times. How long does the Makrooh time last such as during Sunrise and sunset? Please give an answer in light of the Hadeeth?

ANSWER: There are three times in which no Salaah can be performed whatsoever whether it is Fardh, Waajib or Nafl.

- From sunrise to after it has risen (approx. 20 minutes) even Fajr Salaah cannot be performed during this time.
- When the sun is at its Zenith at midday until it shifts from this position. **Salaah should not be performed 10 minutes prior to this and 10 minutes after this time.**
- At sunset when the redness appears in the sky and the sun turns yellowish until it sets. No Salaah can be performed. However the Asr of that day can be performed although it is Makrooh to delay it so much.⁹⁰²

⁹⁰¹ Hidaayah Pg.68,70

⁹⁰² Durrul Mukhtaar with Shaami Vol.1 Pg.344; Umdatul Fiqh Vol.1 Pg.21; Fataawa Raheemiyah Vol.4 Pg.284

Book of Salaah

Some people perform Nafil Salaah at the time of Zawaal on the day of Jumuah. It is not correct to perform Nafil Salaah during this time.⁹⁰³

Allaah ﷻ knows best
30 July 1995

Time of Zawaal

253-QUESTION: The time of Zawaal written in the calendar is 12:40. What is the duration that Salaah cannot be performed? Is it permissible to offer Salaah about 10 to 15 minutes after this period?

ANSWER: From the time the sun is at its zenith at midday **until approximately ten minutes Salaah should not be performed which is five minutes before** and after the time written in the calendar. The Shadow before Zawaal varies according to place and time. **Hence, precaution would be not to offer any Salaah 10 minutes before and after Zawaal.**

Allaah ﷻ knows best

Performing Nafil Salaah on the day of Jumuah at the time of Zawaal

254-QUESTION: Is it permissible to perform Nafil Salaah, Tahiyatul Masjid or Tahiyatul Wudhu on the day of Jumuah at the time of Zawaal?

ANSWER: It is narrated from Hadhrat Uqbah Bin Amir ؓ that there were three times when Rasulullaah ﷺ forbade us to pray: When the sun begins to rise till it is fully up, when the sun is at

⁹⁰³ Fataawa Darul Uloom Vol.2 Pg.71

Book of Salaah

its height at midday till it passes over the meridian, and when the sun draws near to setting till it sets.

عن عقبة بن عامر الجهني قال : ثلاث ساعات كان رسول الله صلى الله عليه و سلم ينهانا أن نصلي فيهن أو نقبر فيهن موتانا حين تطلع الشمس بازغة حتى ترتفع وحين يقوم قائم الظهيرة حتى تميل وحين تضيف الشمس للغروب حتى تغرب⁹⁰⁴

Therefore, at sunrise, at Midday (Zawaal) and at sunset no Salaah can be performed whether it is Fardh, Nafil or Sajdah Tilawat.

لا تجوز الصلاة عند طلوع الشمس ولا عند قيامها في الظهيرة ولا عند غروبها... ولا صلاة جنازة ... ولا سجدة تلاوة ... إلا عصر يومه عند الغروب⁹⁰⁵
كره تحريماً مطلقاً مع شروق واستواء⁹⁰⁶

According to Imam Abu Yusuf ؓ it is permissible to perform Nafil Salaah at the time of Zawaal on the day of Jumuah. However, in the Zaahirur Riwaayah of the Hanafi books of jurisprudence, it is forbidden to perform Nafil Salaah at the time of Zawaal on the day of Jumuah. Hadhrat Abu Masood ؓ narrates that we were prohibited from performing Salaah at the time of Zawaal on the day of Jumuah.

Hadhrat Saeed Maqbari ؓ mentioned that he has seen many people who would forbid people from performing Salaah at the time of Zawaal on the day of Jumuah.⁹⁰⁷

The Hadeeth in which it has been mentioned regarding offering Salaah on the day of Jumuah, Allamah Shaami ؒ has written in

⁹⁰⁴ Tirmidhi Vol.1 Pg.122; Abu Dawood Pg.454

⁹⁰⁵ Hidaayah Pg.68; Majmaul Anhur Vol.1 Pg.37

⁹⁰⁶ Durrul Mukhtaar with Shaami Vol.1 Pg.370/371 (Maktaba Saeed)

⁹⁰⁷ Aini Sharh Hidaaya Vol.1 Pg.518

Book of Salaah

response to this that in authentic Ahadeeth it has been forbidden to perform Salaah at the time of Zawaal. **There is a principle, which says when Halaal and Haraam come together, Haram is given dominance.** The Hadeeth in which it has been proven to perform Salaah at the time of Zawaal, one narrator by the name of Uwais Bin Muslim has been classified as a weak narrator.⁹⁰⁸

Hence, this proof is sufficient proof for the Hanafis to stop performing Salaah at the time of Zawaal.

Allaah ﷻ knows best

Ruling of performing missed Salaah in the Makrooh times

255-QUESTION: Is it permissible to perform Qadha Salaah in the Makrooh times?

ANSWER: From true dawn till sunrise, after performing Asr Salaah until sunset, Qadha Salaah is permissible. One may pray as much Qadha Salaah as he wishes. However, Nafl Salaah is not allowed during these times.

ويكره أن يتنفل بعد الفجر حتى تطلع الشمس وبعد العصر حتى تغرب⁹⁰⁹

Allaah ﷻ knows best

⁹⁰⁸ Durrul Mukhtaar with Shaami Vol.1 Pg.435; Aini Sharh

Hidaaya Vol.1 Pg.518

⁹⁰⁹ Hidaayah Pg.68

Book of Salaah

Is it permissible to perform the Qadha (missed) Salaah before and after Fajr Salaah?

256-QUESTION: Before the Sunnats of Fajr and after the Fardh of Fajr Salaah, Is it permissible to perform Qadha of another Salaah? After offering the Fardh of Asr is it permissible to do Sajdah Tilawat and Qadha Salaah?

ANSWER: After true dawn and after performing the Fardh of Asr Salaah, it is Makrooh to offer Nafl Salaah. However, Qadha Salaah and Sajdah Tilawat are permissible during these times.

تسعة أوقات يكره فيها النوافل وما في معناها لا الفرائض.. فيجوز فيها قضاء الفائتة وصلاة الجنازة وسجدة التلاوة كذا في فتاوى قاضي خان منها ما بعد طلوع الفجر قبل صلاة الفجر كذا في النهاية والكفاية.. ومنها ما بعد صلاة الفجر قبل طلوع الشمس هكذا في النهاية والكفاية...⁹¹⁰ ومنها ما بعد صلاة العصر قبل التغير هكذا في النهاية والكفاية⁹¹¹ اما الوقتان آخران من الخمسة فانه يكره فيهما التطوع فقط ولا يكره فيهما الفرض يعني الفوائت وصلاة الجنازة وسجدة التلاوة وهما اى الوقتان المذكوران ما بعد طلوع الفجر إلى ان ترتفع الشمس وما بعد صلاة العصر إلى غروب الشمس⁹¹¹

Allaah ﷻ knows best

Performing Janazah Salaah after Asr Salaah

257-QUESTION: Is it permissible to perform Janazah Salaah After offering Asr Salaah?

ANSWER: It is permissible to perform Janazah Salaah after the Asr Salaah.

⁹¹⁰ Fataawa Hindiyyah Vol.1 Pg.52/53

⁹¹¹ Halabi Kabeer Pg.236

ومنع عن التنفل بعد صلاة الفجر والعصر لا عن قضاء فائنة وسجدة تلاوة وصلاة جنازة⁹¹²

Allaah ﷻ knows best

If one's habitual practice of the night is left out, can it be completed some other time?

258-QUESTION: If one's habitual practice of the night such as Tahajjud Salaah or some invocation (Wazaaf) is left out can it be completed some other time?

ANSWER: If one misses Tahajjud Salaah or a habitual practice then it should be completed before Zawaal the following day. A person will be rewarded the same as he would have if he fulfilled it in its normal time. The benefit will also be the same.

Hadhrat Umar ؓ has narrated that Rasulullaah ﷺ said that if ones entire or part of his habitual practice is missed out then on the following day if one recites it between Fajr and Zohar, he will be rewarded the same as the reward of the night.⁹¹³

وَهُوَ الَّذِي جَعَلَ اللَّيْلَ وَالنَّهَارَ خِلْفَةً

“It is He Who has appointed the night and the day in succession”⁹¹⁴

(خليفة) من فاته في الليل عمل أدركه بالنهار ومن فاته بالنهار أدركه بالليل⁹¹⁵

Allaah ﷻ knows best

⁹¹² Al Bahrur Raiq Vol.1 Pg.251

⁹¹³ Abu Dawood; Muslim

⁹¹⁴ Surah Furqan; Verse 62

⁹¹⁵ Bukhari Vol.2 Pg.701

AZAAN

Reward of Azaan and Iqaamah

259-QUESTION: What is the reward for Azaan and Iqaamah?

ANSWER: Rasulullaah ﷺ said that on the day of Qiyaamah the Muazzin will enjoy a lofty status to others because of elevating the name of Allaah ﷻ in this world. He will be the leader. The rest of the people will be in worry and sorrow on the plains of resurrection. The Muazzins will be at ease with no worries and will be awaiting the command of Allaah ﷻ to be given for entry into Jannat raising their necks. In another Hadeeth it has been mentioned that the Muazzin will be far away from Jahannam and will be on a throne of pearls on the day of Qiyaamah.⁹¹⁶

Iqaamah is more superior to Azaan. Hence, the one calling out the Iqaamah will also be rewarded equal to the Muazzin.

وفي الخلاصة والإقامة أفضل من الأذان⁹¹⁷

Allaah ﷻ knows best

12 Muharram 1404

Tone of Azaan

260-QUESTION: Should the Azaan be called out quick and short or should it lengthened like Qiraat?

ANSWER: To call out the Azaan by stretching the words a lot and saying it in a song tone because of which instead of a

⁹¹⁶ Mishkatul Masaabeeh Pg.65

⁹¹⁷ Al Bahrur Raiq Vol.1 Pg.257

Book of Salaah

‘Zabar’ one reads ‘Alif’, ‘Waw’ instead of a ‘Pesh’ and a ‘Yaa’ instead of a ‘Zair’. Indeed it is extremely bad and abominable to stretch the words in this manner. Hence, it is not correct to stretch the words of Azaan.

ولا لحن فيه أي تغني بغير كلماته فإنه لا يحل أي زيادة حركة أو حرف أو مدا وغيرها في الاوائل والواخر⁹¹⁸

If the words of the Azaan are being reduced or increased then it is necessary to leave out stretching the Azaan. A famous Tabi’ee, Hadhrat Umar Ibn Abdul Azeez ؓ said to the Muazzin of his Masjid:

وقال عمر بن عبد العزيز أذن اذان سمحا والا فاعتزلنا⁹¹⁹

Give a simple Azaan or else leave from this place. The reason for this is because the Muazzins would give Azaan in a singing tone. Under the commentary of this Hadeeth Hafiz Ibn Hajar Asqalani ؓ has mentioned that:

أن مؤذنا أذن فطرب في أذانه فقال له عمر بن عبد العزيز أذن أذاناً سمحاً والا فاعتزلنا⁹²⁰

The meaning of this is not that give a completely simple Azaan without making the voice beautiful. Regarding the recitation of the Quraan Rasulullaah ﷺ said:

زينوا القرآن بأصواتكم

“Make your voices beautiful when you recite the Quraan”

⁹¹⁸ Durrul Mukhtaar with Shaami Vol.1 Pg.387 (Maktaba Saeed)

⁹¹⁹ Bukhari Vol.1 Pg.85

⁹²⁰ Fathul Baari Vol.2 Pg.88

Book of Salaah

This Method should be adopted during Azaan. This is not only permissible but also preferable because the purpose of Azaan is to inform people who are at home and far away of the time of Salaah. The voice travels a far distance. Hence, the Azaan should be called out clear and the voice should be made beautiful while calling it out. There is no problem in this. The Azaan should be given with a beautiful voice and with clear words.

وتحسين الصوت لا بأس به من غير تغن كذا في الخلاصة.. في فتح القدير وتحسين الصوت مطلوب⁹²¹

لا بأس بالتقريب في الاذان وهو تحسين الصوت

There is no problem in calling out the Azaan in a beautiful tone. However, it is necessary to ensure that the words should do not change.⁹²²

Allaah ﷻ knows best

Placing the finger in the ears while giving Azaan

261-QUESTION: The Azaan was being called out before the Khutbah of Jumuah. At that instance, the lecturer told the Muazzin to place the fingers in the ear and keep the palm towards the Qiblah. Is this the correct method? It is very difficult to face the palm towards the Qiblah while the fingers are in the ears. What is the correct ruling?

ANSWER: It is better to place the fingers in the ears while calling out the Azaan before the Khutbah. If the fingers are not placed in the ears but on the ear, it is also correct. **Hence, it is**

⁹²¹ Al Bahrur Raiq Vol.1 Pg.256

⁹²² Fataawa Khaniyyah Vol.1 Pg.87

Book of Salaah

not correct to give the command to make the palm face the Qiblah while the fingers are in the ears.

وإن جعل يديه على أذنيه فحسن لأن أبا محذورة رضي الله عنه ضم أصابعه الأربعة ووضعها على أذنيه⁹²³

Allaah ﷻ knows best

Placing the hands on the ears during Azaan

262-QUESTION: In our Masjid there is one person who always gives the Azaan while placing the hands on the ears. We told him that Azaan should be called out with the fingers inside the ears. He says that there is no problem if the ears are covered while calling out the Azaan.

ANSWER: It is better to place the fingers in the ears while calling out the Azaan although it is not necessary. The reason for this is because the Azaan can be called out louder so the voice can travel further. Despite this, if a person does not put the fingers in the ears but only puts the hands on the ears, there is no problem in this.

أن رسول الله صلى الله عليه وسلم أمر بلالا أن يجعل أصبعيه في أذنيه وقال إنه أرفع لصوتك⁹²⁴ ويجعل أصبعيه في أذنيه وإن لم يفعل فحسن لأنه ليس بسنة أصلية وإنما شرع لأجل المبالغة في الإعلام وإن جعل يديه على أذنيه فحسن⁹²⁵
هدايه: باب الاذان ويجعل ندبا أصبعيه في صماخ أذنيه فأذانه بدونه حسن وبه أحسن⁹²⁶

Allaah ﷻ knows best

⁹²³ Durrul Mukhtaar with Shaami Vol.1 Pg.360

⁹²⁴ Mishkaat Pg.64

⁹²⁵ Fataawa Hindiyyah Vol.1 Pg.56

⁹²⁶ Durrul Mukhtaar with Shaami Vol.1 Pg.360

Book of Salaah

Reciting Durood Shareef before the Azaan and Takbeer

263-QUESTION: What is the ruling of reciting Durood Shareef before the Azaan? Similarly, what is the ruling of reciting Durood Shareef before and after the Takbeer?

ANSWER: When Shariah has given a command to do a certain thing at a certain time and place, to change this from one's own side is going against the Shariah. For example, to recite Durood Shareef in the second Qa'dah, if a person recites it in the first Qa'dah then he has gone against the practice of Rasulullaah ﷺ and Sajdah Sahw will also be necessary. Hence, it is not proven to recite Durood Shareef after Azaan before the Takbeer. Rather, while calling out the Azaan and Takbeer it is forbidden to recite Durood Shareef when the blessed name of Rasulullaah ﷺ is called out. It is Makrooh Tahreemi. **Rasulullaah ﷺ has commanded to recite the Durood Shareef after the full Azaan is called out.**

والسنة في الصلاة أي في قعود أخير مطلقا ، وكذا في قعود أول في النوافل غير الرواتب مكروهة في الصلاة غير التشهد أخير فلذا استثنى ما في تشهد أول أي في غير النوافل فإنه وإن ذكر فيه اسمه صلى الله عليه وسلم فالصلاة فيه تكره تحريما... ونال العلماء في استحبابها في مواضع.. اعقب اجابة المؤذن⁹²⁷

مطلب في مواضع تكره الصلاة... إذا سمعتم المؤذن فقولوا مثل ما يقول ثم صلوا على⁹²⁸
وفيه استحباب الصلاة على رسول الله صلى الله عليه وسلم بعد فراغه⁹²⁹

The words of Azaan and Takbeer are fixed. If Durood Shareef is recited before Azaan and Takbeer, the ignorant people will consider it to be part of Azaan and Takbeer. Hence, it should be

⁹²⁷ Durrul Mukhtaar with Shaami Vol.1 Pg.483

⁹²⁸ Muslim Vol.1 Pg.166

⁹²⁹ Sharh Nawawi Ala Muslim

Book of Salaah

kept the way it was proven from Rasulullaah ﷺ and the Sahabah رضي الله عنهم. It is not permissible to add or remove from one's own side.

Allaah ﷻ knows best

Reciting Durood Shareef before Azaan and Iqaamah

264-QUESTION: Is it correct to recite Durood Shareef before Azaan and Iqaamah?

ANSWER: It is correct to recite Durood Shareef before Azaan and Iqaamah silently. However, it should not be read loudly.

ونذ العلماء على استحبابه الصلاة على النبي صلى الله عليه وسلم في مواضع يوم الجمعة..

وعند الإقامة ، وأول الدعاء وأوسطه وآخره⁹³⁰

ومن المكروهات الصلاة على النبي صلى الله عليه وسلم في ابتداء الإقامة لأنه بدعة⁹³¹

Allaah ﷻ knows best

Reciting Ta'awwuz, Tasmiyah and Durood Shareef before Azaan

265-QUESTION: In our village, before the Azaan is called out and **and** Durood Shareef is recited then Azaan is called out. This is a fairly new practice which has never happened in the past. Is this practice correct? The Durood Shareef is recited aloud during the Khutbah of Jumuah. Please give a detailed answer.

⁹³⁰ Durrul Mukhtaar with Shaami Vol.1 Pg.483

⁹³¹ Tahtaawi Ala Maraql Falaah Pg.198

Book of Salaah

ANSWER: It is mentioned in the Quraan:

فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

“When you recite the Quraan, then seek Allaah’s protection from the accursed Shaytaan”⁹³²

In light of the above verse it is necessary to recite Ta'awwuz before recitation. Apart from the Quraan, it is Makrooh and forbidden to recite Ta'awwuz before starting any other book. Azaan and Takbeer is a form of Zikr. It is not recitation. Hence, Ta'awwuz should not be recited before Azaan. It is not permitted. It is written in Shaami that in terms of Shariah it is correct to recite Ta'awwuz before reciting the Quraan. Ta'awwuz should not be recited before reading a book or giving a normal talk.

أن الاستعاذة لم تشرع إلا عند قراءة القرآن أو في الصلاة... وكذا إذا تكلم بغير ما هو من

القرآن فلا يسن التعوذ بالأولى⁹³³

Durood Shareef and Ta'awwuz can be read silently before the Azaan. Considering it as necessary to recite it loudly is contrary to Shariah. Durood Shareef should be read silently in the heart.⁹³⁴

ومن المكروهات الصلاة على النبي صلى الله عليه وسلم في ابتداء الإقامة لأنه بدعة⁹³⁵

وعند الإقامة...مطلب نذ العلماء على استحباب الصلاة على النبي صلى الله عليه وسلم⁹³⁶

⁹³² Surah Nahl; Verse 98

⁹³³ Durrul Mukhtaar with Shaami Vol.1 Pg.456/457

⁹³⁴ Durrul Mukhtaar with Shaami Vol.1 Pg.483

⁹³⁵ Tahtaawi Ala Maraql Falaah Pg.108

⁹³⁶ Durrul Mukhtaar with Shaami Vol.1 Pg.483

Book of Salaah

When the name of Rasulullaah ﷺ is recited during the Khutbah, the listeners should think of Durood in their hearts. It is not permissible to recite the Durood Shareef loudly. On this occasion, it is Waajib (compulsory) to give attention to the Imams Khutbah.⁹³⁷

لو ذكره أو سمعه في القراءة أو وقت الخطبة لوجب الإنصات والاستماع فيهما⁹³⁸
 إذا ذكر النبي صلى الله عليه وسلم لا يجوز أن يصلوا عليه بالجهل بل بالقلب وعليه الفتوى⁹³⁹

Allaah ﷻ knows best
 25/12/1989
 25 Jumaadal Ula 1410

To recite Salaat-o-Salaam before Azaan and after the completion of Fardh Salaah

266-QUESTION: In some Masjids, Salaat-o-Salaam is recited before Azaan and after the completion of Fardh Salaah, and in some Masjids it is not read at all. What is correct?

ANSWER: To recite Durood on Rasulullaah ﷺ and to recite the words of Salaat-o-Salaam according to the method that Rasulullaah ﷺ has mentioned in the Hadeeth is very beneficial and a means of blessings. Rasulullaah ﷺ said that whoever supplicates to Allaah exalting my name, Allaah will send down ten mercies.

One acquires blessing in sustenance by reciting Durood. A person will be deserving of the intercession of Rasulullaah ﷺ. **However, the Shariah has informed us of the times for each Ibaadah. If done correctly it will be beneficial. To change**

⁹³⁷ Durrul Mukhtaar with Shaami Vol.1 Pg.768

⁹³⁸ Durrul Mukhtaar with Shaami Vol.1 Pg.484

⁹³⁹ Durrul Mukhtaar with Shaami Vol.1 Pg.768

Book of Salaah

this from one's own side is contrary to the Shariah. When one goes against the Shariah, instead of reward one will be sinful. Salaah is the best form of Ibaadah.

Rasulullaah ﷺ said:

الصلاة خير موضوع

Salaah is a form of Ibaadah. However, there are three times when it is not permitted to perform Salaah: At sunrise, at midday and at sunset.

Fasting is an excellent form of Ibaadah. Allaah ﷻ mentions;

الصوم لي وأنا اجزى به

“The fast is for Me so I will give the reward for it”

However, during the year there are five days in which fasting is not permitted. It is mentioned in the Hadeeth that one person sneezed and said ‘Alhamdulillah Was Salaamu Ala Rasulillaah’ instead of only Alhamdulillah. So ibn Umar ﷺ said ﷺ Rasulullaah ﷺ taught us to say Alhamdulillah.

عن نافع : أن رجلا عطس إلى جنب ابن عمر فقال : الحمد لله والسلام على رسول الله صلى الله عليه وسلم قال ابن عمر : وأنا أقول : الحمد لله والسلام على رسول الله وليس هكذا . علمنا رسول الله صلى الله عليه وسلم أن نقول : الحمد لله على كل حال . رواه الترمذي⁹⁴⁰

Under the explanation of this Hadeeth it is written that only Zikr and Dua should be recited because it is proven from Rasulullaah ﷺ. One should not interject or remove words from his own side

⁹⁴⁰ Mishkaat Pg.406; Abu Dawood Pg.686

Book of Salaah

because by adding from one's own side there is harm such as adding لا اله الا الله after محمد الرسول الله at the end of Azaan.

واما الذى علمنا فيها ان نقول الحمد لله على كل حال فقط من غير زيادة السلام فيه على انه ينبغي في الذكر والدعاء والاقتصار على المأثور من غير ان يزداد او ينقص فان الزيادة في مثله نقصان في الحقيقة كما لا يزداد في الاذن بعد التهليل محمد رسول الله صلى الله عليه وسلم⁹⁴¹

As far as your question is concerned, you have mentioned that when Salaat-o-Salaam is recited before Azaan and after Fardh Salaah and also other occasions, those that do not recite it are considered bad. Reciting in this manner is not proven from the Sahabah رضي الله عنهم, Tabi'een, Tab Tabi'een or the pious people.

It is written in Fataawa Bazaaziyah that when Hadhrat Abdullaah bin Masood رضي الله عنه seen some people **in the Masjid raising their voices while reciting Kalimah Tayyibah and Durood Shareef, he went to them and said this is not what happened in the time of Rasulullaah ﷺ. I consider you innovators.** He kept on saying this until they were taken out from the Masjid.

وفي فتاوى القاضى رفع الصوت بالذكر حرام وقد صح عن ابن مسعود انه سمع قوما اجتمعوا في مسجد يهللون ويصلون عليه عليه الصلاة والسلام جهرا. فراح اليهم. فقال ما عهدنا ذلك على عهدك عليه السلام وما اراكم الا مبتدعين فما زال يذكر ذلك حتى اخرجهم عن المسجد⁹⁴²

There are many things against the Shariah that take place when reciting Salaat-o-Salaam in congregation after Salaah.

1. A certain time is fixed to recite Salaat-o-Salaam.
2. A place is specified.
3. Reciting in congregation is specified.

⁹⁴¹ Lam'aat Hashiya Mishkaat Pg.406

⁹⁴² Bazaaziyah with Hindiyyah Vol.6 Pg.378

Book of Salaah

4. To consider all of the above as necessary.⁹⁴³

Rasulullaah ﷺ said he who does something contrary to our way will have it rejected.

أخبرتني عائشة أن رسول الله صلى الله عليه وسلم قال من عمل عملا ليس عليه أمرنا فهو رد⁹⁴⁴

The famous Muhaddith Allamah Nawawi رحمته الله has mentioned under the commentary of this Hadeeth that this Hadeeth is very clear to reject all innovations and is the foundation of Islaam.

وهذا الحديث قاعدة عظيمة من قواعد الاسلام...فانه صريح في رد كل البدع والمخترعات⁹⁴⁵

Hence, the Salaat-o-Salaam that is recited before the Azaan and after the Fardh Salaah is contrary to the Shariah. Instead of this, one should recite Durood as much as possible in the heart. The demand of the love of Rasulullaah ﷺ is that without fixing a time a person should continuously recite Durood Shareef in the heart. Insha Allaah, a person will surely be rewarded.

Allaah ﷻ knows best

19 Shawwal 1420

Should the hands be passed over the face after reciting the Dua after the Azaan?

267-QUESTION: Should the hands be passed over the face after reciting the Dua after the Azaan?

⁹⁴³ Ahsanul Fataawa Vol.1 Pg.364

⁹⁴⁴ Muslim Vol.2 Pg.77

⁹⁴⁵ Nawawi Ala Sharh Muslim Vol.2 Pg.77

Book of Salaah

ANSWER: After Azaan it is Mubaah (permitted) to raise the hands although it is better not to raise them.⁹⁴⁶

If the hands are raised after Azaan to make Dua then Rasulullaah ﷺ has instructed that the hands should be passed over the face after every Dua so the mercy of Allaah ﷻ and the Anwar can reach the face and acquire its blessings. So it will be better to pass the hands on the face.

فإذا فرغتم فامسحوا بها وجوهكم⁹⁴⁷

اى تبركا كانما فاض من انوار الاجابة وايصال لها بالوجه الذى هو اشرف الاعضاء واقربها⁹⁴⁸

Allaah ﷻ knows best

25 Jumaadal Ula 1415

Replying to the Azaan. What is the ruling for a women replying to the Azaan?

268-QUESTION: Is it Waajib (compulsory) to reply to all five Azaans or is it Sunnat? Do the men and women have to reply or only men?

ANSWER: It is Mustahab (praise worthy) for both men and women to reply to the Azaan verbally. However, after a person hears the Azaan it is Waajib (compulsory) to prepare for Salaah and to go towards the Masjid. If a person replies to the Azaan verbally but does physically go the Masjid, it will not be considered as a reply to the Azaan.

⁹⁴⁶ Imdaadul Fataawa Vol.1 Pg.164

⁹⁴⁷ Mishkaat Pg.195

⁹⁴⁸ Lam'at Hashiya Mishkaat Pg.195

Book of Salaah

والسامع للأذان يجيب فيقول ما يقول الى قوله وقول الحلواني الإجابة بالقدم فلو أجابه بالسانه ولم يمش لا يكون مجيبا حاصله نفى وجوب الاجابة باللسان وبه صرح جماعة⁹⁴⁹
ولو كان في المسجد حين سمعه ليس عليه الإجابة ولو كان خارجا أجاب بالمشي الى بالقدم ولو أجاب باللسان لا به لا يكون مجيبا وهذا بناء على أن الإجابة المطلوبة بقدمه لا بلسانه⁹⁵⁰

Allaah ﷻ knows best

Which Azaan should one reply to if Azaan is called out in many Masaajid?

269-QUESTION: If a person walking on the street hears the Azaan, does he also have to give a reply to the Azaan? If a person hears the Azaan of many Masaajid then which Azaan should he reply to?

ANSWER: It is Mustahab (praise worthy) to reply to the Azaan verbally and Waajib to reply physically by preparing to go to the Masjid. Hence, it is Mustahab for the person walking on the street to verbally reply to the Azaan and Waajib (compulsory) to physically reply. **When the Azaan is being called out in many Masaajid, the reply should be given to the closest Masjid i.e. the one in the locality.**

إنما يجيب أذان مسجده اى بالقدم.. فإن سمعهم معا أجاب معتبرا كون إجابته لمؤذن مسجده⁹⁵¹

Allaah ﷻ knows best

⁹⁴⁹ Kabeeri Pg.363

⁹⁵⁰ Durrul Mukhtaar with Shaami Vol.1 Pg.398

⁹⁵¹ Durrul Mukhtaar with Shaami Vol.1 Pg.400 (Maktaba Saeed)

What reply should be given to the Azaan?

270-QUESTION: What reply should be given to the Azaan? If Azaan is called out in many Masaajid then which Azaan should one reply to?

ANSWER: Rasulullaah ﷺ said that when the Muazzin calls out the Azaan the listener should also repeat the same words apart from **لا حول ولا** **حي على الفلاح** and **حي على الصلاة**. When these are said **لا حول ولا** **حي على الفلاح** should be recited. Whoever says this from his heart will enter Jannat. This is when one verbally replies and has firm conviction in the heart.⁹⁵²

Hence, it is Mustahab for the person walking on the street to verbally reply to the Azaan. When the Azaan is being called out in many Masaajid, the reply should be given to the closest Masjid i.e. the one in the locality. It is Mustahab to reply to the Azaan verbally and Waajib to physically reply by preparing to go to the Masjid.⁹⁵³

The wisdom behind saying **لا حول ولا قوة الا بالله** is that the person listening to the call of the Muazzin should place his trust in Allaah ﷻ to be saved from sin and ask for the ability to carry out good actions. Likewise, he asks Allaah ﷻ to give him the ability to perform Salaah. Once a person has replied to the Azaan according to the Sunnah method, he should also be punctual to recite Durood once and then the Dua of Waseelah i.e. the Dua for after Azaan.

Mullah Ali Qari رحمه الله has written that Rasulullaah ﷺ has given glad tidings for the person who recites the Dua of Waseelah and he will die with Imaan, Insha Allaah.

⁹⁵² Mishkaat Pg.65

⁹⁵³ Durrul Mukhtaar with Shaami Vol.1 Pg.371

It is mentioned in the Hadeeth that Rasulullaah ﷺ said **that Waseelah is a rank in Jannat fitting for only one of Allaah's servants, and I hope that I may be that one.** If anyone who asks that I be given the Waseelah, he will be assured of my intercession. I will intercede on behalf of him on the day of Qiyaamah.

Allaah ﷻ knows best

It is Waajib to prepare for Salaah after hearing the Azaan?

271-QUESTION: What is the ruling if a person listens to the Azaan but does not go for Salaah? If one goes for Salaah can he greet people on the way?

ANSWER: Azaan is an invitation from Allaah ﷻ and a call for Salaah. It is necessary for each person to accept the invitation which is called Ijaabat (accepting).

There are two categories of it:

1. To accept with the tongue i.e. to repeat the words of Azaan the Muazzin calls out is Mustahab. It is called verbally accepting.
2. To proceed towards the Masjid after hearing the Azaan and prepare for Salaah such as making Wudhu. It is called physically accepting.⁹⁵⁴

Hence, it is sin to remain engaged with some work after hearing the Azaan and not preparing for Salaah. It is mentioned in the Hadeeth that someone asked Hadhrat Aisha رضي الله عنها that what did Rasulullaah ﷺ do in the house. She replied, when Rasulullaah

⁹⁵⁴ Ma'arif Madaniyyah Vol.4 Pg.57

Book of Salaah

ﷺ would come home he would become occupied with his work, he would assist his Noble wives in their work such as milking the goat, patching garments and sewing. But when it was time for Salaah he would go for it.

عن الأسود قال سألت عائشة ما كان النبي صلى الله عليه وسلم يصنع في بيته قالت كان يكون في مهنة أهله تعني خدمة أهله فإذا حضرت الصلاة خرج إلى الصلاة⁹⁵⁵

Hence, after hearing the Azaan all the work should be stopped and one should prepare for Salaah. It is Waajib (compulsory) to proceed towards the Masjid. If a person delays after hearing the Azaan, he will be considered as going against the practice of Rasulullaah ﷺ.

Allaah ﷻ knows best

Leaving the Masjid after the Azaan

272-QUESTION: What is the ruling regarding a person who is present in the Masjid but after the Azaan is called out he leaves the Masjid without performing Salaah?

ANSWER: The purpose of the Azaan is that the Muazzin calls Muslims towards Allaah ﷻ. It is Mustahab to verbally reply to the Azaan and Waajib to reply physically by preparing to go to the Masjid. If a person is already present in the Masjid then it is Makrooh to leave the Masjid without performing Salaah. Only a person who does not fear of Allaah ﷻ in his heart can do such a thing. Hence, such a person will be sinful.

On one occasion Hadhrat Abu Hurayrah ﷺ was in the Masjid and the Asr Azaan was called out, at that time one person left

⁹⁵⁵ Bukhari Vol.1 Pg.93; Aini Vol.5 Pg.200; Fathul Bari Vol.2 Pg.129

Book of Salaah

the Masjid. Hadhrat Abu Hurayrah ﷺ said that this person has disobeyed Abul Qasim ﷺ.

عن أبي الشعثاء قال كنا مع أبي هريرة في المسجد فخرج رجل حين أذن المؤذن للعصر فقال أبو هريرة أما هذا فقد عصى أبا القاسم عليه السلام.⁹⁵⁶

However, if a person leaves to relieve himself after Azaan with the intention to return to the Masjid then he can leave the Masjid after the Azaan. Similarly, if a person has a responsibility to do Imaamat or call out the Azaan in another Masjid then it is permitted for such people to leave the Masjid.⁹⁵⁷

This applies when one has not performed the Fardh Salaah. If a person has already performed the Salaah for which Azaan was called for then before Iqaamah is called out one may leave the Masjid in Zohar and Isha Salaah. However, if Iqaamah has already commenced it will be Makrooh to leave the Masjid without performing the Salaah. A person should pray behind the Imam with the intention of Nafil. However, in Fajr, Asr, and Maghrib it is permissible to leave the Masjid without performing Salaah because in during these three times it is not correct to perform Salaah with the intention of Nafil. Even if the Jamaat is in progress it is Makrooh to remain seated there because the people will consider him to be opposing the Jamaat. **One should save himself from places of accusation even though one may have a valid excuse.**

Hadhrat Abdullaah Bin Umar ﷺ narrates that Rasulullaah ﷺ said when you have performed Salaah at home and the same Salaah is being performed in the Masjid then you should join the

⁹⁵⁶ Abu Dawood Pg.79

⁹⁵⁷ Ma'arif Madaniyyah Vol.4 Pg.56

Book of Salaah

Jamaat. However, one cannot join in Fajr, Asr, and Maghrib Salaah.⁹⁵⁸

Going to relieve oneself at the time of Azaan

273-QUESTION: What is the ruling if a person intentionally goes to relieve himself while Azaan is being called out?

ANSWER: If a person has a pressing need to go and relieve himself while the Azaan is being called out then one is allowed to do so. However, if there is no urgent need to go, then it is better to go upon completion of the Azaan because it is not appropriate to talk or be occupied in any other work apart from replying to the Azaan.

ولا ينبغي أن يتكلم السامع في خلال الأذان والإقامة ولا يشتغل بقراءة القرآن ولا بشيء من الأعمال سوى الإجابة ولو كان في القراءة ينبغي أن يقطع ويستغل بالاستماع والإجابة كذا في البدائع⁹⁵⁹

وهو بمشي فالأفضل أن يقف للإجابة ليكون في مكان واحد⁹⁶⁰

Allaah ﷻ knows best

Performing Salaah or reciting the Quraan whilst Azaan is being called out

274-QUESTION: Is it permissible to perform Qadha Salaah, Nafl Salah or recite the Quraan whilst Azaan is being called out? If the Azaan is called out while a person is reciting the Quraan

⁹⁵⁸ Mirkaatul Mafaateeh Vol.2 Pg.108; Fathul Qadeer Vol.1 Pg.412

⁹⁵⁹ Fataawa Hindiyyah Vol.1 Pg.57

⁹⁶⁰ Durrul Mukhtar with Shaami Vol.1 Pg.397 (Maktaba Saeed)

Book of Salaah

should the recitation be continued or stopped? What is the ruling if Azaan is called out while a person is performing Wudhu?

ANSWER: If the Qadha (missed) Salaah or Nafl Salaah was started before the Azaan was called out then one should continue with the Salaah. If Azaan was being called out before a person started the Salaah then it is better not to commence the Salaah during the Azaan. One should reply to the Azaan. After the Azaan is complete, one should recite the Dua then start the Salaah. If the Azaan is called out while a person is reciting the Quraan, it is better to pause the recitation and reply to the Azaan. Upon completion of Azaan one should recite Ta'awwuz and continue reciting.

ولا ينبغي أن يتكلم السامع في خلال الأذان والإقامة ولا يشتغل بقراءة القرآن ولا بشيء من الأعمال سوى الإجابة ولو كان في القراءة ينبغي أن يقطع ويستغل بالاستماع والإجابة كذا في البدائع⁹⁶¹

If Azaan is called out while a person is already making Wudhu, then Wudhu should be completed and one should continue replying to the Azaan. It is Mustahab to verbally reply to the Azaan and Waajib (compulsory) to prepare for Jamaat.

ويجب وجوبا وقال الحلواني ندبا والواجب الإجابة بالقدم من سمع الأذان... أن أصل الإجابة مستحبة⁹⁶²

Allaah ﷻ knows best

1/2/1993

⁹⁶¹ Fataawa Hindiyyah Vol.1 Pg.57

⁹⁶² Durrul Mukhtar with Shaami Vol.1 Pg.396/399; Ahsanul Fataawa Vol.2 Pg.288; Fataawa Darul Uloom

Book of Salaah

Performing Salaah or reciting the Quraan whilst Azaan is being called out

275-QUESTION: Is it permissible to recite the Quraan or perform Salaah while the Azaan is being called out. One person made intention for Salaatus Tasbeeh on the day of Jum'ah after Zawaal and when he completed two Rakaats the Azaan was called out. What should this person do? Should he terminate his Salaah when Azaan starts or should he complete the four Rakaats? Similarly, one person was reciting the Quraan before Azaan, during his recitation the Azaan started. Should this person continue with his recitation or terminate and reply to the Azaan?

ANSWER: It is Mustahab to verbally reply to the Azaan. When the Azaan is called out it is Mustahab to stop the recitation and reply to the Azaan. **However, if a person does continue his recitation he will not be sinful.** It is Waajib (compulsory) to physically reply by preparing to go to the Masjid. If the Azaan is called out while one is engaged in Salaah then he should continue his Salaah.

ويجب وجوبا وقال الحلواني ندبا والواجب الإجابة بالقدم من سمع الأذان... أن أصل الإجابة
مستحبة⁹⁶³

Allaah ﷻ knows best

Azaan on a tape recorder

276-QUESTION: When it is time for Azaan and the Muazzin does not call out the Azaan, will Azaan be valid if a tape recorder

⁹⁶³ Durrul Mukhtaar with Shaami Vol.1 Pg.396/399; Ahsanul Fataawa Vol.2 Pg.288; Fataawa Darul Uloom

Book of Salaah

is placed on the mike and the Azaan is played? Or will Azaan have to be repeated?

ANSWER: If Azaan is not called out by anyone and a tape recorder that has a recording of Azaan is played on the mike to inform people of the Salaah time, the Azaan of the tape recorder will not be accepted for Salaah. A person will be sinful for leaving out the Sunnat of calling out the Azaan.

From the time of Rasulullaah ﷺ till this day, the people have been calling out the Azaan. The Sunnah method will come to an end if a tape recorder is used. Hence, it is not permissible to inform people of Salaah time using the Azaan on the tape recorder. It is Mustahab for the person calling out the Azaan to know the timings of Salaah and is a pious person. It is for this reason that the Azaan of small children who do not fully understand is not correct because the children do not have the ability to discern between good and bad. **The tape recorder is a lifeless object.** Any person can play it whenever they wish. Hence, the Azaan of a tape recorder will not be correct.

يكبره بل لا يصح أذان صبي لا يعقل ولا مجنون ومعتوه وسكران لفسقه وعدم تمييزه بالحققية⁹⁶⁴

Allaah ﷻ knows best

Calling out the Azaan and Iqaamah to perform Salaah with congregation in such a locality wherein there is no Masjid

277-QUESTION: Is calling out the Azaan and Iqaamah necessary when a person is alone or a few people gather together to perform Salaah with congregation and there is no Masjid in the village, jungle or a farm or can Salaah be performed without calling out the Azaan and Iqaamah?

⁹⁶⁴ Maraakil Falaah Pg.46

ANSWER: In a jungle, village or in such a locality wherein there is no Masjid and a few people are performing Salaah together with Jamaat, it is better to call out the Azaan and Iqaamah. It will also be correct if only the Iqaamah is called out. However, it is Makrooh to leave out both the Azaan and Iqaamah. If a person is alone then he may call the Azaan loud enough that he can hear himself.

و يسن أن يؤذن ويقيم لفائنة رافعا صوته لو بجماعة أو صحراء... أما إذا كان منفردا ويؤذن بقدر ما يسمع نفسه فلا⁹⁶⁵

فإن كان مسافرا يكره له تركها معا وإن ترك الأذان واكتفى بالاقامة جاز⁹⁶⁶

Allaah ﷻ knows best

Calling out the Azaan and Iqaamah for a second Jama'at

278-QUESTION: After the Jamaat is over and some people want to perform a second Jamaat, should they call out the Azaan and Iqaamah?

ANSWER: In the Masjid of the locality when Salaah has already been performed once with Azaan and Iqaamah in congregation then it is not permissible to perform a second Jamaat. It is also not permissible to call out the Azaan and Iqaamah. There is a possibility that people misunderstand this situation and begin harbouring evil thoughts. However, if the locality does not have a Masjid, rather it is a Masjid of the station where people come and go, in such a place Iqaamah should be

⁹⁶⁵ Durrul Mukhtaar with Shaami Vol.1 Pg.390/391

⁹⁶⁶ Kabeeri Pg.358

called out for second Jamaat. This second Jamaat should be performed outside the Jamaat Khana in a separate place.⁹⁶⁷

Allaah ﷻ knows best

Calling out the Azaan before the time

279-QUESTION: Can Azaan be called out before the time sets in?

ANSWER: The Azaan that is called out before the time has set in will not be correct. Azaan should be repeated at the time of Salaah.

فتجب إعادة الأذان إن اذن قبل الوقت وكذا لو قدم بعض كلماته على الوقت ووقع بعضها في وقت يلزم استئناف الكل⁹⁶⁸

Allaah ﷻ knows best

Calling out the Maghrib Azaan immediately after sunset

280-QUESTION: In the Masjid in our village, the Azaan is called out immediately one or two minutes after sunset. It is written in the calendar published by the Ulama that Azaan should be called out five minutes after sunset, only then will the Maghrib Azaan and Fasting be correct. Many times the Muazzin calls out the Azaan and another person calls out the Iqaamah. Is this correct?

⁹⁶⁷ Durrul Mukhtaar with Shaami Vol.1 Pg.367

⁹⁶⁸ Umdatur Ria'ayah Pg.134

Book of Salaah

ANSWER: The time of Maghrib begins immediately after sunset. The sign of this is that the rays of the sun are no longer visible. Rasulullaah ﷺ said that when the night approaches from this side (east) and the day retreats on that side (west), and the sun sets then he who fasts has reached the time to break it.

ابن عمر عن أبيه قال قال النبي صلى الله عليه وسلم إذا جاء الليل من ها هنا أى من جهة المشرق وذهب النهار من ها هنا أى من جهة المغرب وغابت الشمس فقد أفطر الصائم⁹⁶⁹

The sign that the sun has set is that the west becomes dark. When this darkness equals to the height of a person the sun has set. It is Mustahab to perform Salaah immediately after sunset. Rasulullaah ﷺ said that my Ummah will remain on goodness as long as they do not delay the Maghrib Salaah. **Despite this, it is permissible to delay Maghrib to the extent that one can perform two Rakaats after sunset. Delaying this much does not make the Salaah Makrooh.**⁹⁷⁰

وقت المغرب من غروب الشمس إلى غروب الشفق⁹⁷¹

المعتبر في غروب الشمس سكوت قرص الشمس وهذا ظاهر في الصحراء وما في البنيان وظلل الجبال فبان لا يرى شيء من شعائنها على أطراف البنيان وظلل الجبال وإن يقبل الظلال من المشرق

972

Allaah ﷻ knows best

Many Masjids calling out the Azaan at the same time in the village

⁹⁶⁹ Abu Dawood Vol.1 Pg.321

⁹⁷⁰ Ahsanul Fataawa Vol.2 Pg.145

⁹⁷¹ Al Bahrur Raiq Vol.1 Pg.145

⁹⁷² Umdatul Ria'ayah Pg.130

Book of Salaah

281-QUESTION: In our village we have four Masjids. In the month of Ramadhan, the Muazzin of one Masjid says “Allaahu Akbar” then pauses then the Muazzin from the second Masjid says the same, the third and then the fourth also says “Allaahu Akbar” in turns. In this manner the entire Azaan is called out. What is the ruling of this?

ANSWER: The purpose of Azaan is to make the voice reach a far distance. For this reason on the day of Jumuah if the voice of one Muazzin does not reach the outskirts of the city, then more than one Muazzin can give the Azaan concurrently. Hence, instead of taking turns to call out each words of Azaan the Muazzins of both the Masjids should call out the Azaan at the same time. The purpose of Azaan that is to make the sound of Azaan travel further is achieved by this.

ويؤذن ثانيا بين يديه قال في العناية ذكر المؤذنين بلفظ الجمع إخراجا للكلام مخرج العادة ، فإن المتوارث في أذان الجمعة اجتماع المؤذنين لتبلغ أصواتهم إلى أطراف المصر الجامع⁹⁷³

Allaah ﷻ knows best

Calling out the Azaan in the Mike

282-QUESTION: Is it correct to call out the Azaan in the mike?

ANSWER: The purpose of Azaan is to make an announcement and inform people of the time of Salaah. Hence, there is leeway to give the Azaan using the mike.

Allaah ﷻ knows best

⁹⁷³ Durrul Mukhtaar with Shaami Vol.2 Pg.161 (Maktaba Saeed); Inayah Vol.2 Pg.38

Book of Salaah

Azaan being called out from the loud speaker in the Masjid

283-QUESTION: How is it to put a loud speaker in the Masjid then call out the Azaan?

ANSWER: Firstly the purpose of Azaan should be understood. The purpose of Azaan to inform people that it is time for Salaah. In order to inform people of the Salaah time it is Sunnat to give Azaan from the minaret or an elevated platform so the voice can travel a further distance. It is commendable for the Muazzin to call out the Azaan in a loud voice and put the fingers in the ear. It is mentioned in the Hadeeth that a woman from Banu an-Najjar said: My house was the loftiest of all the houses around the Masjidun Nabawai. Hadhrat Bilal ؓ used to call out the Azaan for Fajr Salaah from it. He would come there before the break of dawn and wait for it. He would then thank Allaah ﷻ for bounty of Islaam and for the service of Azaan. He then would call out the Azaan.

عن امرأة من بنى النجار قالت كان بيتي من أطول بيت كان حول المسجد فكان بلال يؤذن عليه الفجر فيأتي بسحر فيجلس على البيت ينظر إلى الفجر فإذا رآه تخطى ثم قال اللهم إني أحمدك وأستعينك على قريش أن يقيموا دينك قالت ثم يؤذن⁹⁷⁴

The purpose of Azaan is to notify people of the time of Salaah. Hence, if a person who is performing Salaah alone or if all the Musallees are present then it is not Sunnat to call out the Azaan from a high place.⁹⁷⁵

The purpose of Azaan is achieved by using a loud speaker as well i.e. informing people of the time of Salaah. **Rasulullaah** ﷺ

⁹⁷⁴ Abu Dawood Pg.77; Durrul Mukhtaar with Shaami Vol.1

Pg.360

⁹⁷⁵ Durrul Mukhtaar with Shaami Vol.1 Pg.357

Book of Salaah

said the Masjid is for the remembrance of Allaah ﷻ, for Salaah and for reciting the Quraan.⁹⁷⁶

Hence, it is permitted to place a loud speaker in the Masjid and call out the Azaan.

Allaah ﷻ knows best

Calling out the Azaan in a Jamaat Khana

284-QUESTION: How is it to call out the Azaan using a mike or loud speaker in one corner of the Jamaat Khana?

ANSWER: The purpose of Azaan is to notify people of the time of Salaah. Therefore, it is Mustahab to call out the Azaan from an elevated place. Hence, this objective is achieved by keeping a mike in one corner of the Jamaat Khana and calling out the Azaan. It is correct to do this.

الأذان للإعلام بدخول وقت الصلاة المكتوبات⁹⁷⁷

ان الأذان على موضع عال مستحب⁹⁷⁸

Allaah ﷻ knows best

It is correct to call out the Azaan in the Jamaat Khana of a Masjid. On which occasions can the Azaan be called out?

⁹⁷⁶ Mirkaat Pg.52

⁹⁷⁷ Bada'i Vol.1 Pg.152

⁹⁷⁸ Sia'ayah Fi Hal Sharhil Wiqayah Pg.18

Book of Salaah

285-QUESTION: Is it permissible to call out the Azaan the Jamaat Khana of a Masjid? On which occasions can the Azaan be called out?

ANSWER: The purpose of Azaan is to inform people of the time of Salaah so they can proceed to the Masjid after they hear the Azaan. Hence, it is Mustahab to call out the Azaan from a minaret or outside the Masjid. It is stated in Kabeeri that ان الاذان (the Azaan is called out to gather people for Salaah). It is written in Fataawa Hindiyyah and Khaaniyah that:

وينبغي أن يؤذن على المئذنة أو خارج المسجد

In the time of Hadhrat Uthman ؓ when the Muslim population increased he gave a command to give another Azaan at the place called Zaura together with the Azaan that was already being called out.

فلما كان عثمان وكثر الناس زاد النداء الثالث على الزوراء

Imam Bukhari ؓ has written that Az Zaura is a place in the bazar of Madinah.

It is clear that the Masjid is for Tasbeeh, Takbeer, and recitation of Quraan. The remembrance of Allaah ﷻ and recitation of the Quraan are meritorious acts. Nowadays there are loud speakers everywhere because of which the Azaan is heard easily. Hence, it is permissible to call out the Azaan in the Masjid. It is mentioned in Ahsanul Fataawa that nowadays the Azaan is called out on loud speakers because of which even if the Azaan is called out in the Masjid or in low area the voice is amplified. Therefore, there seems to be no reprehensibility to call out the Azaan on the loud speaker in the Masjid. However, calling out the Azaan extremely loudly especially in the roofed area of the Masjid appears to be disrespect. If arrangements cannot be made

Book of Salaah

with ease then there is no problem to call out Azaan in the Masjid.⁹⁷⁹

On which occasions should Azaan be called out? It is Sunnat to call out the Azaan to inform people of the time of Salaah. Apart from Salaah, according to the Hanafis it is not Sunnat to call out Azaan for other things. However, in light of some Hadeeth there is permission to give Azaan for on some instances.

Shaytaan runs away when the Azaan is called out for Salaah. It is mentioned in the Hadeeth that by calling out the Azaan Shaytaan would run to a place called Rauha which is 36 miles from Madinah. The purpose of Azaan is to inform people of the time of Salaah. **When a child is born we have been told to call out the Azaan in the right ear and Iqaamah in the left ear. When a fire breaks out the Azaan should be called out. If Jinn affect a person then by calling out the Azaan the effects of jinn will be removed.**

It is mentioned in Muslim Shareef that a person named Suhail says that his father sent him to Banu Haritha along with a slave. Someone called him by his name from an enclosure. He says when I made mention of this to my father he replied that whenever you hear such a call pronounce the Azaan.

عن سهيل قال أرسلني أبي إلى بني حارثة قال ومعى غلام لنا أو صاحب لنا فناداه مناد من حائط باسمه قال وأشرف الذى معى على الحائط فلم ير شيئا فذكرت ذلك لأبي فقال لو شعرت أنك تلقى هذا لم أرسلك ولكن إذا سمعت صوتا فناد بالصلاة فإني سمعت أبا هريرة يحدث عن رسول الله صلى الله عليه وسلم أنه قال إن الشيطان إذا نودى بالصلاة ولى وله حصاص⁹⁸⁰

Imam Malik ؓ has mentioned that Zaid Ibn Aslam was sent as a governor over Bani Salim. They complained about Jinns. Zaid Ibn Aslam advised them to call out the Azaan. **When they**

⁹⁷⁹ Ahsanul Fataawa Vol.2 Pg.294/295

⁹⁸⁰ Muslim Vol.1 Pg.167

Book of Salaah

called out the Azaan the Jinn stopped teasing them. Hence, it is proven to give Azaan on such occasions. Calling out the Azaan to get rid of Jinn is extremely beneficial.⁹⁸¹

Allaah ﷻ knows best

Can the Azaan be called out in an office which is only a short distance away from the Masjid?

286-QUESTION: A new Masjid is being built near the Madrasah. Between the office of the Madrasah and the Masjid there is a bazaar which is thirty feet wide. Can the office be made an Azaan room for the Masjid so the Azaan can be called out in the office and a mike is placed on top of the Masjid and another on top of the Madrasah? Is it correct to do this? Or does Azaan have to be called in the boundaries of the Masjid?

ANSWER: It is not a condition for the validity of Azaan for it to be called out in the boundary of the Masjid. Even if Azaan is called out at another place it will be valid. The third Azaan that was called out upon the instruction of Hadhrat Uthman ؓ was at a place called Zaura. Az Zaura is a place in the bazar of Madinah. The Muazzin would stand on the roof and call out the Azaan.

زاد النداء الثالث على الزوراء... قال التوريشي ذكر تفسيرها في سنن ابن ماجه وهي دار في

سوق المدينة يقف المؤذنون على سطحها⁹⁸²

فلما كان خلافة عثمان وكثر الناس أمر عثمان يوم الجمعة بالأذان الثالث اى باعتبار الإقامة

فأذن به على الزوراء⁹⁸³

⁹⁸¹ Fataawa Saeediyah Pg.25

⁹⁸² Mirkaatul Mafaateeh Vol.2 Pg.229

⁹⁸³ Abu Dawood Pg.155

Book of Salaah

One woman's house was the loftiest of all the houses around Masjidun Nabawi in Madina. Hadhrat Bilal ؓ would call out the Fajr Azaan while standing on the roof of the house.

عن امرأة من بنى النجار قالت كان يتي من أطول بيت حول المسجد وكان بلال يؤذن عليه
الفجر...⁹⁸⁴

However, now the practice is to give the Azaan within the boundaries of the Masjid so this practice should not be left out. Azaan is also a hallmark of Islaam like Salaah and the Masjids. So the Azaan should also be called out from the Masjid so the reverence can remain. The Fuqaha also say that Azaan should be called out from the Minaret.

قال ابن حجر ثم نقل هشام هذا الأذان إلى المسجد⁹⁸⁵

وقال ابن سعد بالسند إلى أم زيد بن ثابت كان يتي أطول بيت حول المسجد فكان بلال يؤذن

فوقه من أول ما أذن إلى أن بنى رسول الله صلى الله عليه وسلم مسجده فكان يؤذن بعد على

ظهر المسجد⁹⁸⁶

Allaah ﷻ knows best

What type of person should the Muazzin be?

287-QUESTION: The Muazzin of our Masjid resides in the Masjid house. He has been appointed to call out the Azaan but he does not call it out. He sleeps during the time of Fajr Azaan. He also collects money for the Masjid because the income of the Masjid is low. For every Rupee collected he charges a

⁹⁸⁴ Abu Dawood Pg.77; Durrul Mukhtaar with Shaami Vol.1 Pg.360

⁹⁸⁵ Mirkaatul Mafaateeh Vol.2 Pg.229

⁹⁸⁶ Durrul Mukhtaar with Shaami Vol.1 Pg.387 (Maktaba Saeed)

Book of Salaah

commission of forty Paisa. What is the ruling of the Shariah to appoint such a person as a Muazzin?

ANSWER: It is Mustahab for the person calling out the Azaan and Iqaamah to know the Masaail of Salaah especially the times of Salaah and he should be a trustworthy person.⁹⁸⁷

Rasulullaah ﷺ said the best among you should call out the Azaan.⁹⁸⁸ Rasulullaah ﷺ also said: المُوْذِنُ مَوْثِقٌ “the Muazzin is trusted”.⁹⁸⁹

Therefore, the responsibility of calling out the Azaan at the correct times lies on the Muazzin. The fasting and Salaah of the Musallees depend on his Azaan. For this reason Rasulullaah ﷺ has said they are trusted. According to what you have mentioned in the question it seems as though the Muazzin does not perform Salaah. He sleeps during Salaah time. Even though he has been appointed to call out Azaan, he does not fulfil this responsibility. It is not correct to appoint such a person as a Muazzin.⁹⁹⁰

It is necessary for the trustees to emphasize to him to be punctual with Azaan and Salaah. If he is also responsible for collecting funds for the Masjid together with Azaan, then apart from his salary it is not permissible for him to take any commission from the funds. If the responsibility of collecting funds is a separate task, then the trustees may stipulate some remuneration. However, it is not correct to charge forty Paisa for every Rupee.⁹⁹¹

Allaah ﷻ knows best

⁹⁸⁷ Nurul Idaah

⁹⁸⁸ Ibn Maajah

⁹⁸⁹ Abu Dawood

⁹⁹⁰ Kifaayatul Mufti Vol.3 Pg.9

⁹⁹¹ Imdaadul Fataawa Vol.3 Pg.310

Book of Salaah

A Faasiq (open sinner) calling out the Azaan and Iqaamah

288-QUESTION: Can a person who shaves his beard call out the Azaan and Iqaamah?

ANSWER: A person who shaves his beard or trims it less than a fist length is a Faasiq (open sinner) in terms of the Shariah. It is Makrooh Tahreemi for a Faasiq to call out the Azaan and Iqaamah. Despite this, **if he does call out the Azaan then it is Mustahab to repeat the Azaan. There is no need to repeat the Iqaamah.**

⁹⁹² يكره اذان الفاسق و يكره اذان الجنب لا اقامة وزادو الفاجر

Allaah ﷻ knows best

2 Rajab 1421

Azaan and Iqaamah called out by a person who is clean shaven

289-QUESTION: Can a clean-shaven person call out the Azaan and Iqaamah? The people are saying that because he only started to perform Salaah and has the zeal to call out the Azaan thus he should not be prevented from doing so or else he will miss Salaah. In this case can a clean-shaven call out the Azaan and Iqaamah?

⁹⁹² Durrul Mukhtaar with Shaami Vol.1 Pg.365

Book of Salaah

ANSWER: It is Mustahab for the person calling out the Azaan and Iqaamah to know the rulings of Shariah and practice on the Shariah.

ان المستحب كون المؤذن عالما بالسنة⁹⁹³

ان المستحب كونه عالما عاملا⁹⁹⁴

If a clean-shaven person calls out the Azaan and Iqaamah it will be valid. However, he will not be rewarded. This should be remembered that for another person to call out the Azaan and Iqaamah without the happiness of the Muazzin is Makrooh. Hence, those who have just recently started to perform Salaah should be made aware of the rulings of Shariah in a polite manner. By not adhering to the Shariah one will not be rewarded for Azaan and Iqaamah.

Allaah ﷻ knows best

Azaan called out by a person who trims his beard

290-QUESTION: One person shaves his beard or trims it less than a fist length. When such a person hears the virtues and reward for calling out the Azaan then has the desire to do so, if he calls it out will it be Makrooh?

ANSWER: It is mentioned in the Hadeeth that the Muazzin should be a pious person. It is Makrooh for the person who shaves his beard or trims it less than a length to call out Azaan and Iqaamah. Despite this, if a person calls it out it will not make the Salaah Makrooh.

⁹⁹³ Hidaayah Vol.1 Pg.74

⁹⁹⁴ Fathul Qadeer Vol.1 Pg.172

Book of Salaah

ليؤذن لكم خياركم⁹⁹⁵

ويكره اذان الفاسق ولا يعاد⁹⁹⁶

Allaah ﷻ knows best

Calling out the Azaan without Wudhu

291-QUESTION: What is the ruling of Calling out the Azaan without Wudhu? Some people call out the Azaan without Wudhu. What is the ruling in this regard?

ANSWER: Azaan is a Dhikr of Allaah ﷻ. It is not Salaah. The Azaan will be valid if called out without Wudhu. **However, it is Mustahab and preferable to call out the Azaan with Wudhu.** To continuously make it a habit to call out Azaan without Wudhu is Makrooh. It is written in the famous book of Hanafi Jurisprudence, Hidaayah: It is Mustahab to call out Azaan in the state of Wudhu. If Azaan is called out without Wudhu it will also be permissible because **Azaan is a Dhikr. It is not Salaah.**

وينبغي أن يؤذن ويقيم على طهر فإن أذن على غير وضوء جاز لأنه ذكر وليس بصلاة فكان

الوضوء فيه استحبابا⁹⁹⁷

باب الاذان يكره اقامة محدث لا اذانه على المذهب⁹⁹⁸

Allaah ﷻ knows best

2 Safar 1420

⁹⁹⁵ Ibn Maajah Pg.52

⁹⁹⁶ Fataawa Hindiyyah Vol.1 Pg.54; Kifaayatul Mufti

⁹⁹⁷ Hidaayah Pg.74

⁹⁹⁸ Durrul Mukhtaar with Shaami Vol.1 Pg.364; Fataawa Darul Uloom Vol.2 Pg.29

Book of Salaah

Calling out the Azaan in the state of Janaabat (major ritual impurity)

292-QUESTION: Can the Azaan and Iqaamah be called out in the state of Janaabat? Will it have an effect on the Salaah of the congregation?

ANSWER: There is consensus among all the Imams of Fiqh that it is Makrooh Tahreemi to call out the Azaan and Iqaamah in the state of Janaabat (major ritual impurity). It is better to repeat the Azaan. There is no need to repeat the Iqaamah. If Azaan is not repeated Salaah will still be correct.

كره اذان الجنب واقامته بالتفريق الروايات والاشبه ان يعاد الاذان دون الاقامة لان تكرار الاذان مشروع دون الاقامة وقوله ان لم يعد اجزأه يعنى الصلاة لانها جائزة بدون الاذان والاقامة⁹⁹⁹
الأشبه ان يعاد اذان الجنب دون اقامته لان تكرار الاذان مشروع في الجملة كما في الجمعة و
تكرار الاقامة غير مشروع .. كذا في الحماديه¹⁰⁰⁰

Allaah ﷻ knows best

Can a person call out the Azaan if he cannot pronounce the words correctly?

293-QUESTION: The Muazzin of our Masjid does not attend the Fajr Salaah because of an excuse. There is no one to replace him so can the worker of the Masjid call out the Azaan?

ANSWER: The Muazzin should have a loud and beautiful voice. In the absence of the Muazzin, I have heard the Azaan called out by the caretaker. Some of the words were not pronounced correctly. It is necessary to rectify this. The Imam

⁹⁹⁹ Hidaayah Pg.74

¹⁰⁰⁰ Naful Mufti Wasaail Pg.63

Book of Salaah

Sahib of the Masjid was also present on this occasion. He can also correct the caretaker.

According to your question there is no one else in Fajr Salaah apart from the caretaker then who should call out the Azaan? The caretaker is making a big mistake in لا اله الا الله so this mistake should be corrected. In case of necessity his Azaan will be correct.

Allaah ﷻ knows best

The Azaan is not correct

294-QUESTION: The Muazzin in our Masjid is absent at times. In place of him the caretaker of the Masjid calls out the Azaan and Iqaamah but he does not pronounce the letters correctly. In terms of Shariah will our Salaah be correct?

ANSWER: The Muazzin is a representative of Hadhrat Bilal ؓ and it is a lofty position. The name of Allaah ﷻ is heard far away by the Azaan. It is a hallmark of Islaam. The person calling out the Azaan should be pious and should read by making the voice beautiful so that Islaam is not mocked at. According to what you have mentioned in the question that the person who calls out the Azaan does not pronounce the letters correctly, such a person should not be allowed to call out the Azaan or he should be told to practice to correct his pronunciation. Despite this, Salaah will be valid. It will not be Makrooh.

Allaah ﷻ knows best

28/6/1997

The Muazzin being absent

295-QUESTION: The Muazzin in our Masjid only calls out the Azaan once or twice. The rest of the Azaans are called out by another person who sells liquor and drink it himself. Can this person call out the Azaan?

ANSWER: The Muazzin has been appointed to call out the Azaan so he should do it with punctuality. According to the Shariah, without an excuse frequently being absent is not allowed. In such a case it will not be permissible to take a salary.¹⁰⁰¹

Azaan of a person whose actions are contrary to the Shariah is Makrooh.¹⁰⁰²

Allaah ﷻ knows best
4/7/1983

IQAAMAH AND TATHWEEB (REMINDER OF SALAAH AFTER AZAAN)

What is the reward of Iqaamah?

296-QUESTION: Please mention the reward for Iqaamah?

ANSWER: There is tremendous reward for Azaan. It is mentioned in the Hadeeth that the one who calls out the Azaan will be saved from Jahannam and on the day of Qiyaamah he will sit on a throne made of pearls.

¹⁰⁰¹ Fataawa Darul Uloom Vol.8 Pg.119

¹⁰⁰² Durrul Mukhtaar with Shaami Vol.1 Pg.274

عن ابن عمر قال قال رسول الله صلى الله عليه وسلم ثلاثة على كتمان المسك يوم القيامة
ورجل ينادي بالصلوات الخمس في كل يوم وليلة¹⁰⁰³

Iqaamah is even more meritorious than Azaan. So if one calls out the Iqaamah with the intention of reward he will get the reward equal to Azaan.

وفي الخلاصة والإقامة أفضل من الأذان¹⁰⁰⁴

Allaah ﷻ knows best
12 Muharram 1404

The difference of opinion among the Imams of Fiqh in the words of Iqaamah

297-QUESTION: Over here in Saudi Arabia, one person is saying that the Iqaamah should not be called out in the same manner as the Azaan. The words should only be called out once. Hence, what is the method of Iqaamah? Is it correct to call out the words of Iqaamah only once?

ANSWER: There is a difference of opinion among the Imams. Imam Shafi'ee ﷺ and Imam Ahmad ﷺ mention that eleven sentences are Sunnat in the Azaan. Imam Malik ﷺ mentions ten sentences are Sunnah. Imam Abu Hanifa ﷺ mentions seventeen sentences are Sunnah. There are numerous Ahadeeth in this regard. The illustrious Imams have kept the Ahadeeth as their basis and used their Ijtihaad (deduction by Shaari logical reasoning). **Imam Abu Hanifa ﷺ took the Hadeeth of**

¹⁰⁰³ Mishkaat Pg.65

¹⁰⁰⁴ Al Bahrur Raiq Vol.1 Pg.257

Book of Salaah

Hadhrat Abu Mahzura ؒ wherein he mentions that Rasulullaah ﷺ taught me seventeen sentences of Iqaamah.

عن أبي محذورة : أن النبي صلى الله عليه وسلم علمه... والإقامة سبع عشرة كلمة¹⁰⁰⁵

Imam Abu Hanifa ؒ would practice on this Hadeeth. Hadhrat Bilal ؒ would also call out the Iqaamah the same way as he would call out the Azaan until the end.¹⁰⁰⁶

The difference of opinion regarding the phrases of Iqaamah is to do with regards to it being Sunnah. There is no difference in permissibility.

فأتم اجتهدوا في متابعة السنة¹⁰⁰⁷

Allaah ﷻ knows best

Turning the face to the right and left during ‘Hayalatain’

298-QUESTION: Should the face be turned while saying **حي** in Iqaamah? Please explain the correct method.

ANSWER: There is a difference of opinion among the Mujtahideen regarding turning the face left and right while saying **حي** on the **الفلاح** and **حي** on the **الصلاة** viz. Imams of Fiqh forbade this.¹⁰⁰⁸

¹⁰⁰⁵ Mishkaat Pg.63

¹⁰⁰⁶ Ma’arif Madaniyyah Vol.4 Pg.33

¹⁰⁰⁷ Awjazul Masaalik Vol.1 Pg.187

¹⁰⁰⁸ Naf’ul Mufti Was Saail Pg.64

Book of Salaah

Hence, if the person calling out the Iqaamah does not turn his face it will not affect the Iqaamah.

لا يحول الوجه عند الحيعلتين في الإقامة ويحول في الأذان لانه الاعلام الغائبين فيستدبر في صومعته¹⁰⁰⁹

والإقامة مثله الأذان في كونه سنة للفرائض (في كونه) إشارة الى دفع ما يورد عليه من الإقامة ليست كالأذان.. في وجوه.. منها وضع الأصبعين في الأذن... وكذا لا تحويل فيها¹⁰¹⁰

Allaah ﷻ knows best

18/4/1983

Muazzin is considerate towards the Shafi’ee followers and calls out the Iqaamah according to the Shafi’ees, the Imam pauses in Fajr Salaah for Qunoot

299-QUESTION: Can the Hanafi Muazzin while being considerate towards the Shafi’ee followers call out the Iqaamah according to the Shafi’ee method? If the Imam is a Hanafi but the followers (Muqtadi) are predominantly Shafi’ee, can the Imam pause for some time in Qaumah being considerate towards the Shafi’ees so they can recite the Qunoot? Is this permissible?

ANSWER: The difference of opinion among the Mujtahideen regarding the words of Iqaamah is not a difference of permissibility or impermissibility. The difference is that is it Sunnah or not? Imam Abu Hanifa ؒ says that it is Sunnah to repeat each sentence of the Azaan twice. The other Imams of Fiqh say it is Sunnah to call it out once. Hence, there is leeway for the Hanafi Muazzin to call out according to the way of the other Imams.

¹⁰⁰⁹ Naf’ul Mufti Was Saail Pg.64

¹⁰¹⁰ Hashiya Sharh Niqaayah Pg.61

According to the Ahnaaf the Dua Qunoot is recited in the Witr Salaah. It is not permissible to recite it in Fajr Salaah because Rasulullaah ﷺ only recited it for one month then left it. Hence, reciting Qunoot in Fajr Salaah has been abrogated. **It is not permissible for anyone to follow an abrogated command.**

لما انه منسوخ ولا متابعة فيه ¹⁰¹¹

If the Hanifa Imam is considerate for the Shafi'ees and remains silent in Fajr Salaah the duration that the Shafi'ees can recite the Qunoot, he will also be considered as one who recites it.

لان الساكت شريك الداعي ¹⁰¹²

If the Hanafi Imam remains silent in consideration for the followers it will be against the principle of Imaamat. The principle is that the followers should follow the Imam in the postures. If the Imam remains silent until the Muqtadee's recite the Dua Qunoot, it be considered as though the Imam had followed the Muqtadee's. Hence, it is not permissible for the Hanafi Imam to delay to this extent in Fajr Salaah while being considerate for the Musallees.

ولا يقنت في غيره أي في غير الوتر لما رواه الإمام أبو حنيفة عن ابن مسعود رضي الله عنه أن رسول الله لم يقنت في الفجر قط إلا شهرا واحدا لم ير قبل ذلك ولا بعده ¹⁰¹³
ان وضع المقتدى ان يتبع امامه في افعاله لو سكت الامام لفرض قراءة المقتدى يلزم كون الامام تابعا للمقتدى.. وهو وضع الموضوع ¹⁰¹⁴

Allaah ﷻ knows best

¹⁰¹¹ Hidaayah Pg.125

¹⁰¹² Hidaayah Pg.125

¹⁰¹³ Al Bahrur Raiq Vol.2 Pg.44

¹⁰¹⁴ Umdatur Ria'ayah Vol.1 Pg.170

In the absence of the Muazzin can another person call out the Iqaamah?

300-QUESTION: Is it permissible for one person to call out the Azaan and another person the Iqaamah? If the Muazzin is absent what should be done?

ANSWER: If the Muazzin is present then another person should not call out the Iqaamah without the Muazzin's permission. If the Muazzin is absent then anyone can call out the Iqaamah.

أقام غير من أذن بغيبته أي المؤذن لا يكره مطلقا وإن بحضوره كره إن لحقه وحشه أي بأن لم يرض به.. من أذن فهو يقيم والحديث محمول على ما إذا لحقه الوحشة باقامة غيره ¹⁰¹⁵

Allaah ﷻ knows best

Can the Iqaamah be called out without the permission of the Muazzin?

301-QUESTION: When the Imam Sahib comes to the prayer mat, can a person call out the Iqaamah without the permission of the Muazzin? Zaid is of the opinion that when the Imam Sahib is on the prayer mat (Musalla) then there is no need to take permission from the Muazzin. The Iqaamah should be called out immediately. Is this correct?

ANSWER: It is mentioned in the Hadeeth that once during a journey Rasulullaah ﷺ gave Hadhrat Zaid Bin Sadai رضي الله عنه the responsibility to call out the Fajr Azaan. He called out the Azaan. At the time of Jamaat Hadhrat Bilal رضي الله عنه intended to call

¹⁰¹⁵ Durrul Mukhtaar with Shaami Vol.1 Pg.367; Mirqaat; Hashiya Ibn Majah Pg.52

Book of Salaah

out the Iqaamah so Rasulullaah ﷺ said that Brother Sadai called out the Azaan, so the one who calls the Azaan should also say the Iqaamah.

عن زياد بن الحارث الصدائي قال أمرني رسول الله صلى الله عليه وسلم أن أؤذن في صلاة الفجر فأذنت فأراد بلال أن يقيم فقال رسول الله صلى الله عليه وسلم إن أخا صداء قد أذن ومن أذن فهو يقيم¹⁰¹⁶

We learn from the above mentioned Hadeeth that the person who calls out the Azaan has a right to call out the Iqaamah. Hence, if the Muazzin is present, it will be Makrooh for another person to say the Iqaamah if the Muazzin will be upset by this. However, if the Muazzin will not get upset then it is fine for another person to call it out. If the Muazzin is not present then another person can out the Iqaamah.

زياد بن الحارث الصدائي قال لما كان أول أذان الصبح أمرني يعني النبي صلى الله عليه وسلم فأذنت فجعلت أقول أقيم يا رسول الله فجعل ينظر إلى ناحية المشرق إلى الفجر فيقول لا حتى إذا طلع الفجر نزل فيرز ثم انصرف إلى وقد تلاحق أصحابه يعني فتوضأ فأراد بلال أن يقيم فقال له نبي الله صلى الله عليه وسلم إن أخا صداء هو أذن ومن أذن فهو يقيم قال فأقمت¹⁰¹⁷

2 Safar 1407

Allaah ﷻ knows best

The Imaan calling out the Iqaamah

302-QUESTION: Is it correct for the Imam to call out the Iqaamah and also lead the Salaah?

ANSWER: If the person leading the Salaah calls out the Iqaamah and also leads the Salaah, the Salaah will be correct.

¹⁰¹⁶ Mishkaat Pg.64

¹⁰¹⁷ Abu Dawood Pg.76

Book of Salaah

But the norm is that the Imam and the person calling out the Iqaamah should be different. It will be against the general principle.

ولا يمشى في الاذان ولا في الاقامة لمخالفة التوارث فان مشى الى مكان الصلاة فلا بأس ان كان هو الامام¹⁰¹⁸

فلو غيره (اي الامام) يتمها في موضع البدانة بلا خلاف¹⁰¹⁹

وان كان المؤذن والامام واحد فإن أقام في المسجد فالقوم لا يقومون ما لم يفرغ عن الإقامة¹⁰²⁰

Allaah ﷻ knows best

Calling the people after Azaan for Fajr Salaah

303-QUESTION: After the Fajr Azaan on the way to the Masjid one person invites people door to door for Salaah. What is the ruling of Shariah with regards to waking up the people loudly in this manner?

ANSWER: It is correct to call people to Salaah at the time of Jamaat after the Azaan has been called out. Due to laziness especially for Salaah the latter-day Ulama have said it is commendable to do this.

It is mentioned in the Quraan:

وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا

¹⁰¹⁸ Kabeeri Pg.361

¹⁰¹⁹ Durrul Mukhtaar with Shaami Vol.1 Pg.396 (Maktaba Saeed)

¹⁰²⁰ Fataawa Hindiyyah Vol.1 Pg.57

Book of Salaah

“Whose speech can be better than the one who calls (others) towards Allaah who (practises what he preaches when he also) performs righteous deeds”¹⁰²¹

One view is that this verse was revealed with regards to the Muazzin. The one who calls out the Azaan and invites others towards Allaah ﷺ, and in general, all those who invite towards righteousness.

وحكم الآية عام لكل من جمع ما فيها من الخصال الحميدة التي هي الدعوة والعمل والقول وإن نزلت في رسول الله صلى الله تعالى عليه وسلم أو في أصحابه رضي الله عنهم أو في المؤذنين فإنهم يدعون الناس إلى الصلاة¹⁰²²

He who calls others to follow the right guidance will have a reward equal to the reward of those who follow him (in righteousness).

عن أبي هريرة أن رسول الله صلى الله عليه وسلم قال من دعا إلى هدى كان له من الأجر مثل أجور من تبعه لا ينق ذلك من أجورهم شيئاً¹⁰²³

Hadhrat Abu Bakrah ؓ mentions that on one occasion he came out to offer Fajr Salaah with Rasulullaah ﷺ. Whichever man Rasulullaah ﷺ would pass by he would call him for Fajr Salaah or moved him with his foot. Mullah Ali Qari ؒ mentions that from this Hadeeth it is proven to call people after the Azaan for Salaah. Hence, is permissible to invite others for Salaah. Rather, those that will attend the Jamaat because of being called, the person who called them will also be rewarded for each of their Salaah.

وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا

¹⁰²¹ Surah Hameem Sajdah; Verse 33

¹⁰²² Ruhul Bayan Vol.8 Pg.257

¹⁰²³ Mishkaat Pg.29

Book of Salaah

“Whose speech can be better than the one who calls (others) towards Allaah who (practises what he preaches when he also) performs righteous deeds”¹⁰²⁴

ممن دعا إلى الله أي إلى توحيده وطاعته والظاهر العموم في كل داع إليه تعالى¹⁰²⁵
قالت عائشة وعكرمة ومجاهد : نزلت في المؤذنين وينبغي أن يتأول قولهم على أنهم داخلون في الآية¹⁰²⁶

من دعا إلى هدى كان له من الأجر مثل أجور من تبعه لا ينق ذلك من أجورهم شيئاً¹⁰²⁷
والمناخرون استحسنوه في الصلوات كلها لظهور التواني في الأمور الدينية¹⁰²⁸
عن أبي بكر قال خرجت مع النبي صلى الله عليه وسلم لصلاة الصبح فكان لا يمر برجل إلا ناداه بالصلاة أو حركه برجله رواه أبو داود¹⁰²⁹
ويؤخذ منه مشروعية التنويب في الجملة على ما ظهر لي¹⁰³⁰

Allaah ﷻ knows best

A short booklet regarding Salaah

All praises is for Allaah ﷻ who gave us the ability to accept Islaam and sent Ambiya in the world for the guidance of mankind. May peace and solutions be upon our noble Guide, Muhammad ﷺ on whom the Quraan was revealed. Rasulullaah ﷺ passed the Quraan on to the people. May mercies descend on Rasulullaah's ﷺ family, his companions, and all his followers.

¹⁰²⁴ Surah Hameem Sajdah; Verse 33

¹⁰²⁵ Ruhul Ma'ani

¹⁰²⁶ Ruhul Ma'ani

¹⁰²⁷ Mishkaat Pg.29

¹⁰²⁸ Hidaayah Pg.72

¹⁰²⁹ Mishkaat Pg.64

¹⁰³⁰ Mirkaatul Mafaateeh Vol.1 Pg.421

Book of Salaah

Salaah is Fardh (obligatory) on every male and female. It is a very important form of Ibaadah. The Shariah of all the previous messengers-Rasul had some form of Salaah. Allaah ﷻ made Salaah obligatory in all the previous Sharia's. It is not only obligatory for humans, but even the Jinns and the angels in the heaven perform Salaah. In Surah Al Ma'arij Allaah ﷻ has mentioned eight qualities of the pious people. The first quality and the last quality mentioned was for emphasis on Salaah. On the day of Qiyaamah, after Imaan the first thing a person will have to account for among the actions is Salaah. If the Salaah has been offered perfectly one will be successful. If it is defective a person will lose hope and will be at loss. Hence, to be successful and attain salvation on the day of Qiyaamah, it is necessary for every mature male and female to perform Salaah. In this short treatise Salaah, the method of performing Salaah and the necessary rulings of Salaah have been mentioned. May Allaah ﷻ accept this and make it beneficial for the people.

This lowly servant
(Hadhrat Moulana Mufti) Ismail Wadiwala (Sahib)
May Allaah ﷻ forgive him

Hadeeth regarding Salaah

1. Rasulullaah ﷺ said: Allaah ﷻ has made five Salaah obligatory. If anyone performs Wudhu for them well, offers them at their right time, and observes perfectly their Ruku and Sujood, it is the guarantee of Allaah ﷻ that he will pardon him; if anyone does not do so, there is no guarantee for him on the part of Allaah ﷻ; He may pardon him if he wills, and punish him if he wills.

Book of Salaah

فقال عبادة بن الصامت... أشهد أني سمعت رسول الله صلى الله عليه وسلم يقول خمس صلوات افترضهن الله تعالى من أحسن وضوءهن وصلاهن لوقتهن وأتم ركوعهن وخشوعهن كان له على الله عهدا أن يغفر له ومن لم يفعل فليس له على الله عهد إن شاء غفر له وإن شاء عذبه¹⁰³¹

2. Hadhrat Abu Hurayrah رضى الله عنه reported that Rasulullaah ﷺ said: the five Salaah, and from one Jumuah Salaah to the next Jumuah Salaah, and the fasting of Ramadhan to the next Ramadhan, is expiation of the sins committed in between them, so long as Major sins are avoided.¹⁰³²

The meaning of this Hadeeth is that the sins committed in between the two Salaah will be forgiven by performing Salaah, and from one Jumuah Salaah to the next Jumuah Salaah the sins committed in between them will be forgiven by performing Salaah.

3. Rasulullaah ﷺ said that the first thing about which the people will be called to account of their actions on the day of Qiyaamah is Salaah. If the Salaah has been offered perfectly one will be successful. If it is defective a person will lose hope and will be at loss. Allaah ﷻ will say: see if there are Nafl Salaah offered by My servant. If there are Nafl Salaah to his credit, Allaah ﷻ will say: compensate the Fardh Salaah by the Nafl Salaah for My servant. Likewise, the deficiency in Fast and Zakaah will be compensated.¹⁰³³

¹⁰³¹ Abu Dawood Vol.1 Pg.61

¹⁰³² Muslim

¹⁰³³ Abu Dawood

Book of Salaah

Conditions for the validity of Salaah

There are some conditions that need to be fulfilled for the validity of Salaah. Some conditions have to be fulfilled before Salaah.

Before commencing Salah seven factors are necessary:

1. Purity of the body
2. Purity of the clothing
3. Purity of the place of Salaah
4. Satre Aurah (navel to knee for men and complete body for women)
5. Presence of time of Salaah
6. Facing towards the Qiblah
7. Niyyat (intention) of the Salaah that one is going to offer

These seven conditions will now be explained in detail.

The Masnoon method of performing Ghusl

If there is a need to have a bath to clean the body then one should take a bath. The method of performing Ghusl is:

Wash both hands to the wrists. First the right hand then the left hand should be washed. The private parts and the surrounding area must be washed. Wash the part of the body where there may be some impurity. Make a full Wudhu. If one is not fasting then one should gargle. Then, pour water over the right shoulder three times. Then, pour water over the left shoulder three times. Then, pour water over the head three times. Then, pour water over the entire body.

There are three obligatory acts of Ghusl: To gargle, taking water into the nostrils to the limit of the tender or fleshy part of

Book of Salaah

the nose and to pour water over the entire body. Ghusl will not be valid if this is not done.¹⁰³⁴

The Masnoon method of performing Wudhu

If there is no need to have a bath to clean the body then one should make Wudhu. The method of performing Wudhu is that wash the hands as far as the wrists three times. Thereafter, use the Miswaak. In the absence of a Miswaak, use the index finger of the right hand to clean the teeth. Thereafter, rinse the mouth thrice. Thereafter apply water thrice into the nostrils with the right hand and clean the nose with the left hand. Wash the entire face thrice. The limit of the face for Wudhu purpose is from the limits of the hair at the forehead until below the chin, and from ear to ear. If even a hairbreadth space is left dry Wudhu will not be valid. Both the hands including the elbow should be washed thrice. Taking fresh water and making Masah of the whole head follow this; masah of the ears and masah of the nape (i.e. back of the neck) lastly wash both the feet including the ankles thrice. A person should not talk while performing Wudhu.

2. Purity of the clothing is obligatory for Salaah. The cloths should be clean. They should not emit odour and should not be dirty because angels accompany a person. If the clothes and body smell then the fellow companions are also caused inconvenience. Similarly, the angels are also caused inconvenience.

3. Purity of the place where Salaah will be performed is obligatory. A clean cloth should be spread on the ground. Salaah should not be performed near impurity. Salaah will not be valid on impure ground.

4. It is obligatory to cover the Satr. Appropriate clothing should be worn for Salaah. It is necessary for men to cover from

¹⁰³⁴ Hidaayah and Shaami

Book of Salaah

navel to knee and for the females it is obligatory to cover the entire body except her face and hands to the wrist and feet to the ankles.

5. It is necessary that the time for Salaah has set in. Salaah must be performed in the time stipulated by the Shariah. If a person performs Salaah before the time has set in it will not be valid. It will have to be repeated. After the Salaah time passes, the Salaah becomes Qadha. If Salaah is performed after the time, the reward will not be the same as if it was performed in the correct time and one will also be sinful for not performing the Salaah in the correct time without a valid excuse.

6. If is necessary to face the Qiblah while performing Salaah.

If during a journey a person does not know the direction of the Qiblah, he should ask someone. If there is no one to inquire from, apply the mind (tahriri) and the direction the heart is inclined to Salaah should be performed in that direction. If Salaah was performed without applying the mind (tahriri) it will not be valid even though Salaah was performed in the direction of Qiblah.¹⁰³⁵

Like all Ibaadah it is also Fardh to make intention for Salaah. If Salaah is performed without intention, it will have to be repeated. The meaning of this is that it should be clear in the mind which Salaah a person is performing, the amount of Rakaats and for whom one is offering it. This should be present in the heart and mind. It is not necessary to make a verbal intention.

¹⁰³⁵ Hidaayah

Book of Salaah

Intention for Salaah

For example: the intention for Fajr Salaah should be “I make intention to perform 2 Rakaats of Fajr Salaah for Allaah ﷻ with Jamaat behind this Imam”.

Intention for Waajib Salaah

For example: the intention for Waajib Salaah should be “I make intention to perform 3 Rakaats Witr Waajib for Allaah ﷻ”. Three Rakaats of Witr is Waajib every day. Witr is performed after Isha Salaah.

Intention for Sunnat Salaah

For example, the intention for Sunnat Salaah should be “I make intention to perform 2 Rakaats of Sunnat Muakadah of Fajr for Allaah ﷻ. The intention of Nafl is also the same. The only difference is the word Sunnah will be replaced by the word Nafl.

There are some acts which are obligatory, Waajib, Sunnat and Mustahab in Wudhu. Some things are Makrooh because they should not be carried out. All of these things will be mentioned separately.

The Fardh acts of Wudhu

1. Washing the entire face
2. Washing both hands and arms including the elbows once.
3. Making Masah (i.e. wiping with the moist hands) of one quarter of the head once.
4. Washing both feet, including the ankles, once.

The Waajib act of Wudhu

If the ring is tight it should be moved about so the water reaches beneath it.

The Sunnat acts of Wudhu

1. Niyyat for Wudhu.
2. Tasmiyah i.e. reciting Bismillaah
3. Washing every part thrice.
4. Rinsing the mouth thrice.
5. Applying water in the nostrils thrice.
6. Making Masah of the whole head.
7. Khilal of the beard.
8. Khilal of the fingers and toes.
9. Masah of the ears
10. To rub each part while washing.
11. Observing Tarteeb
12. Washing the various parts in quick succession i.e. washing the next part before the previous part dries.

The Mustahab factors of Wudhu

1. Commencing to wash from the right side.
2. Masah of the nape (i.e. the back of the neck)
3. Performing Wudhu before the time.
4. Facing the Qiblah.
5. Sitting on a clean and elevated place.
6. Not to take assistance from others.

The Makrooh factors of Wudhu

1. Indulging in worldly talks while engaged in Wudhu.
2. To use water excessively i.e. more than what is necessary.
3. Performing Wudhu at a place which is dirty.
4. Using the right hand while cleaning the nose.
5. Performing Wudhu in a manner which is contrary to Sunnat.
6. Washing each part more than thrice. However, despite washing thrice if there is doubt of water reaching the washed parts then for ease of mind there is no problem to wash more than thrice.

Ghusl:

The Ghusl has three things which are Fardh (obligatory):

1. Rinsing the mouth thoroughly.
2. Taking water into the nostrils to the limit of the tender or fleshy part of the nose.
3. Drenching the whole body thoroughly.

The Sunnats of Ghusl

1. It is Sunnat to make Niyyat that one is taking a Ghusl to remove impurity.
2. First wash both hands to the wrist.
3. Then wash the private parts even if there is no impurity.
4. Make Wudhu.
5. Pour water over the entire body thrice.

Specific to women

Masalah: The minimum period of Haidh is 3 days and 3 nights. The maximum period is 10 days and 10 nights. The blood that flows for less than three days or more than 10 days is not Haidh, but is known as Istihaadhah i.e. dysfunctional bleeding.

Masalah: The maximum period of Nifaas (blood that flows after child birth) is forty days. There is no minimum period of Nifaas.

Masalah: It is prohibited to perform Salaah and recite the Quraan during the state of Haidh and Nifaas. Dua and invocations are permissible.

During the state of Istihaadhah women should perform Salaah even though the blood may be flowing. Salaah should not be missed.

Masalah: If a woman has a habit of menstruating less than ten days every month, and in one month she experiences Haidh for

Book of Salaah

entire ten days, all the days will be considered as Haidh. If she bleeds for more than 10 days, the days after her habit will be considered as Istihaadhah i.e. dysfunctional bleeding. She should start to perform Salaah after her normal habit. The same ruling applies to Nifaas.

Masalah: During Haidh it is Mustahab at the time of Salaah to make Wudhu and sit for a while in the place she performs Salaah and engage in Dhikr of Allaah ﷻ so the habit of Salaah remains.

Salaah

Before commencing Salaah seven factors are necessary:

1. Purity of the body
2. Purity of the clothing
3. Purity of the place of Salaah
4. Satre Aurah (navel to knee for men and complete body for women)
5. Presence of the time of Salaah
6. Facing towards the Qiblah
7. Niyyat (intention) of the Salaah

While commencing Salaah it is also Fardh to say “Allaahu Akbar”.

The Fardh acts during Salaah are

1. Qiyaam (standing)
2. Qiraat
3. Ruku
4. Both the Sajdahs
5. To sit in Qa’dah Akhirah the duration of Tashahud.

Waajib acts of Salaah

1. To recite in the first 2 Rakaats of Fardh.
2. Surah Fatiha in 2 Rakaats of Fardh.

Book of Salaah

3. Reciting any short surah or three short verses after Surah Fatiha in the first two Rakaats of Fardh Salaah and in all Rakaats of the Witr, Sunnah and Nafil Salaah.
4. Recitation of Surah Fatiha first.
5. Tarteeb
6. To stand erect after the Ruku
7. To sit in Jalsah between the two Sujood.
8. To perform the first sitting after two Rakaats (Qa’dah Ula) to recite Tashahud.

Note:

If any of the Fardh constituents are left out or not fulfilled whether intentionally or by mistake, Salaah will have to be repeated. If a Musalli omits any of the Waajib constituents or there is a delay in a Fardh constituent or it is repeated unintentionally, the error will be rectified by the performance of Sajdatus Sahw in the last Qa’dah. If one forgets to do Sajdatus Sahw Salaah will have to be repeated.

The method of performing Sajdatus Sahw is that after reciting only tashahud in the Qa’dah Akhirah make one Salaam only to the right then perform two Sujoods as usual. Sit in Qa’dah then recite tashahud, Durood and Dua then make Salaam.

There are Five Salaah that are obligatory for day and night. Together with the five Fardh Salaah, there also Sunnats and Nafil that is to be performed before or after the Fardh. The details will be mentioned below.

Book of Salaah

The details of the Fardh and Sunnats

Salaah	Sunnah Muakadah	Fardh a Muakadah	Sunnah Muakadah	Nafal l	W N i a t f r l	Total Rakaats
Fajr	2	2				4
Zohar	4	4	2	2		12
Asr	4 G.M	4				8
Maghrib		3	2	2		7
Isha	4 G.M	4	2	2	3 2	17
Jumuah	4	2	2+4	2		14

G.M refers to Sunnat Ghair Muakadah

It is Makrooh to perform any Nafl Salaah after the Fardh of Fajr until sunrise.

The two Rakaats after Nafl as well as all the other Nafl Salaah should be performed while standing. Rasulullaah ﷺ would always offer the Nafl Salaah while standing. Rasulullaah ﷺ said one who sits and performs Salaah would get half the rewards of the person who stands and offers Salaah. Rasulullaah ﷺ offered Nafl Salaah sitting because of a valid excuse. Rasulullaah ﷺ would be rewarded in full even while sitting and performing Salaah. Hence, for the common people it better to perform Nafl Salaah standing.

Book of Salaah

عن عبد الله بن عمرو قال حدثت أن رسول الله صلى الله عليه وسلم قال صلاة الرجل قاعدا نصف الصلاة قال فأتيت فوجدته يصلي جالسا فوضعت يدي على رأسه فقال مالك يا عبد الله بن عمرو قلت حدثت يا رسول الله أنك قلت صلاة الرجل قاعدا على نصف الصلاة وأنت تصلي قاعدا قال أجل ولكني لست كأحد منكم رواه مسلم...ويقبل ربي مني قاعدا مقدار صلوتي قائما¹⁰³⁶

The benefits of performing the Sunnah

The deficiency in the Fardh Salaah will be compensated on the day of Qiyaamah with the Nafl Salaah.¹⁰³⁷

Hence, it is necessary to be punctual with all the Sunnah Salaah as much as possible and one should also perform Nafl Salaah. To leave out Sunnats is cause to upset Rasulullaah ﷺ.

Performing the Sunnah Salaah before the Fardh creates liveliness and frees the heart for the performance of the Fardh Salaah.

Masalah: There are three times during which no Fardh, Nafl, Sajdah Tilawat and Qadha Salaah can be performed:

1. From sunrise to after it has risen.
2. When the sun is at its Zenith at midday until it shifts from this position.
3. When the sun turns yellowish until it sets. However, the Asr of the same day can be performed.

It is Makrooh to perform Nafl Salaah during the following two times:

1. After the rise of true dawn till sunrise.

¹⁰³⁶ Mishkaat with annotation Pg.111

¹⁰³⁷ Nawawi Pg.242; Mishkaat Pg.117

Book of Salaah

2. After performing the Fardh of Asr till sunset.

However, in the above times Qadha Salaah, Sajdah Tilawat and Janazah Salaah can be offered.¹⁰³⁸

The method of performing Salaah

When a person intends to perform Salaah he should first make Wudhu. If he is in need of Ghusl then he should take a Ghusl. If it is time for Jamaat then go to the Masjid to perform Salaah. There are a lot of virtues of performing Salaah with Jamaat. Salaah offered with Jamaat is 27 times more virtuous than Salaah offered alone.

A person performing Salaah alone should stand facing the Qiblah. The intention should be made for Salaah. It is not necessary to verbally make an intention but it is better to do so. He should raise both hands upwards in such a manner that the **palm of both hands face the Qiblah and fingers neither spread nor close together.** The hands should be raised to a height where the thumbs are in line with the lobes of the ears. Thereafter both the hands should be folded below the navel after saying Takbeer Tahreema. While folding the hands the Musalli should ensure that the right hand is on top of the left hand. The palm of the right hand should be placed on the palm of the left hand. The right hand should clasp the left hand in such a manner that the thumb and little finger of the right hand encircle the left hand wrist, and the other three fingers of the right hand should be spread horizontally along the left forearm immediately above the wrist.

Once the hands have been folded as explained above, the Musalli should recite: سبحانك اللهم الخ. After reciting this the Musalli recites Ta'awwuz بسم الله الرحمن and اعوذ بالله من الشيطان الرجيم

¹⁰³⁸ Hidaayah

Book of Salaah

After Tasmiyah recite Surah Fatiha, and thereafter recite Bismillaah then any Surah. For example قُلْ يَا أَيُّهَا الْكَافِرُونَ. At the end of the Qiraat the Musalli should say الله أكبر and go into Ruku.

In this posture the Musalli clasps both knees with his hands, the fingers being outspread. The head and back should be in line. The gaze should be fixed between the feet. The space between the two feet should be four fingers. The Tasbeeh of Ruku سبحان ربّي العظيم should be recited a minimum of three times.

After reciting the above Tasbeeh in Ruku the Musalli should say ربنا سمع الله لمن حمده then rise out of Ruku and stand erect and recite ربنا لك الحمد If one is a Muqtadee (follower) then only recite الحمد

After reciting ربنا لك الحمد the Musalli utters الله أكبر and goes down in the posture of Sujood. As the Musalli goes down in Sujood, he places on the ground firstly his knees, then both hands, then the nose should touch the ground then the forehead. It is necessary to keep the forehead on the ground during Sujood or else Salaah will not be valid. The head should be placed on the ground between the two hands in such a way that the thumb being in line with the ears. **The palms should be kept open. The fingers should be kept in their natural position and the back should be raised.** Both arms must be kept away from the sides of the body and the stomach. Both feet should be planted firmly on the ground with the toes bent in the direction of the Qiblah. In this posture it is necessary that the thumb of one feet at least stays firmly on the ground. If during Sajdah both feet were not kept on the ground or one toe is kept off the ground for some time and does not touch the ground Salaah will not be valid. In this posture the Musalli should recite سبحان ربّي الاعلى three times.

Jalsah: As the Musalli raises his head from the Sujood he says الله أكبر and enters the Jalsah. When sitting in Jalsah the left foot is

Book of Salaah

spread out horizontally on the ground, the Musalli resting on it. The right foot is placed on the ground in a perpendicular (standing up) position with the toes facing the Qiblah. After sitting with composure then he says الله اكبر and goes into the second Sujood and the Musalli should recite سبحان ربى الاعلى three times.

After completing the second Sujood of the first Rakaat the Musalli says الله اكبر and enters the Qiyam posture and stands erect. The best method to come up from Sajdah is that first the forehead should be raised, then the nose and finally both the hands. Then place the hands on the knees then stand erect. The end of the second Sujood heralds the end of the first Rakaat. The second Rakaat should be performed in the same way.

In the second Rakaat, Bismillaah, Surah Fatiha and a Surah should be added on. The Qiraat in the second Rakaat should not exceed more than three verses of the amount recited in the first Rakaat.

The Qa'dah:

Once the second Sujood of the second Rakaat is completed the Musalli should sit in the kneeling position (Qa'dah). During the Qa'dah the Musalli recites Tashahud, then Durood then the following Dua: اللهم انى ظلمت نفسى

Salaam:

After the Dua the Musalli terminates his Salaah by making what is called Salaam i.e. السلام عليكم ورحمة الله and simultaneously turning the head towards the right side in such a way that the people in the row behind, their right cheek can also be seen. The Salaam is then recited a second time, turning the face to the left side. Thereafter the following Dua should be recited:

Book of Salaah

اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ . تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Or a Dua equivalent to this may be read.

Salaah with three or four Rakaats

If the intention is made to perform three or four Rakaats, the Musalli, after reciting only Tashahud stands up by saying Takbeer, reciting Bismillaah then a Surah. However if the Salaah is a Fardh Salaah then in the third and fourth Rakaat only surah Fatiha is recited. If it a Waajib or Sunnat Salaah, it is necessary to add on a surah after surah Fatiha. After this, the Musalli should proceed to do Ruku and Sajdah. After the Rakaats for which intention was made for are completed, making two Salaams will complete the Salaah. Then Dua should be made.

Note:

In the first Rakaat after Takbeer Tahreema, Thana, Ta'awwuz, Tasmiyah and Surah Fatiha should be recited first. In the second Rakaat only recite Bismillaah, the Thana and Ta'awwuz should not be recited. In the second Rakaat after the Ruku and Sujood it is Waajib so sit to recite Tashahud. This sitting is called Qa'dah. In a three or four rakaats Salaah there are 2 Qa'dah. The first Qa'dah is in the middle of Salaah and the second Qa'dah at the end of Salaah after which the salaam is made. The last Qa'dah after which salaam is made is also Fardh.

Apart from the Fardh Salaah, it is Waajib to recite a surah after surah Fatiha in the Waajib, Sunnat and Nafl Salaah.

A woman should consider the following points when offering Salaah

1. While starting Salaah, during the takbeer Tahreema, she should raise her hands only to shoulder level, and keep them concealed in her outer garment (Burqah).

Book of Salaah

2. When folding the hands, a woman places both palms on the chest-the right palm on top of the left palm.
3. To stand up straight. It is not correct to bow the chest without an excuse. She should stand erect and her gaze should be fixed at the place of Sajdah.
4. In Ruku, both ankles should touch each other. The gaze should be on the feet. The toes should face the Qiblah. It is against the Sunnah to turn them left or right. There should be no gap in between the feet.
5. The Ruku of a female is a slight bow until the tips of the fingers can reach the knee. The arms should be placed together with the sides of the body.¹⁰³⁹
6. In Sajdah, her feet will be placed horizontally on the ground, pointing towards the right towards the Qiblah as much as possible. She should draw her body inwards as much as possible, the stomach touching the thighs. Her elbows must be placed flat on the ground.
7. In both the Qa'dah, she rests her posture on the ground with both her feet spread out on her right side horizontally on the ground. Both hands should be placed on the thighs with the fingers joined to one another. The gaze should be in the lap.
8. During Salaah apart from the face, hands up to the wrist and feet up to the ankles, **if any other portion of her body is exposed the duration of three سبحان ربى العظيم Salaah will not be valid.**
9. The method of Dua is that the hands should be kept parallel to the chest. A small space between the two hands.

Performing Salaah with Jamaat

The method of performing Salaah with Jamaat is a unique method in the world. It is such a method which exhibits the grandeur of Islaam. This also affects people of other faiths.

¹⁰³⁹ Durrul Mukhtaar with Shaami Pg.6

Book of Salaah

Through the medium of a pious person in the Jamaat the Salaah of others is also accepted. Day and night five Salaah are performed with Jamaat. In the month of Ramadhan twenty Rakaats taraweeh and three Rakaats Witr are also offered with Jamaat.

1. The follower (Muqtadi) must make an intention for performing Salaah behind the Imam. For example, "I am performing two Rakaats Fardh for Allaah ﷻ behind the Imam."
2. The Muqtadi should only recite the Thana and remain silent thereafter. In Salaah with Jamaat the Imam recites the Qiraat.
3. While rising out of Ruku, the Imam will say سمع الله لمن حمده but the Muqtadi will only recite ربنا لك الحمد. A person performing Salaah alone should say both.
4. In the final Rakaat, after the Tashahud, read Durood and Dua then make Salaam with the Imam.

Masbook:

The Masbook is a latecomer who joins the Jamaat after a Rakaat or more has been performed. He should immediately perform Wudhu and make intention to join behind the Imam and participate in the Jamaat. In the last Qa'dah only the Tashahud should be recited. The Durood should not be read. He should remain silent. When the Imam makes Salam then he should say the Takbeer and rise up fully. The missed Rakaats should be performed in such a manner as though he is starting the Salaah i.e. first the Thana should be recited, then Ta'awwuz, Tasmiyah, Surah Fatiha and any Surah should be added on. After this, proceed into Ruku and Sajdah. If the Rakaats add up to two including the Rakaat performed with the Imam, one should sit

Book of Salaah

after Sajdah and read Tashahud. However, if it is the third Rakaat and one stands after Sajdah and reads Surah Fatiha and a Surah, after completing four Rakaats, Tashahud, Durood and Dua should be recited and Salaam should be made.

A person misses three Rakaats. The method to offer it after the Salaam of the Imam

If a person joins the Jamaat and the Imam has already offered three Rakaats of Asr, for example, and the Imam stood for the fourth Rakaat, the Musalli should recite Takbeer Tahreema and join the Jamaat. He should make Ruku and Sujood with the Imam. When four Rakaats are completed the Imam will make Salaam. When the Imam makes both Salaams then one should say Takbeer and stand up erect. Thereafter recite Thana, Ta'awwuz, Tasmiyah and Surah Fatiha then a Surah. Then proceed into Ruku and Sajdah. Now two Rakaats have been completed. Hence, sit in the first Qa'dah and recite Tashahud. Thereafter, stand up erect while saying the Takbeer. Recite Surah Fatiha and a Surah in this Rakaat as well because this is the second Rakaat (in terms of Qiraat) which was not performed with the Imam. After doing the Ruku and Sujood one should stand up without sitting. In this Rakaat only surah Fatiha should be recited. Then one should proceed into Ruku and Sajdah. Now four Rakaats have been completed. So one Rakaat was performed with the Imam and three individually.

Hence, after the Sujood recite Tashahud, Durood and Dua then make Salaam.

In the Maghrib Salaah, a person joins who joins the Imam in the last Rakaat, after Ruku and Sujood, in the Qa'dah one should recite only Tashahud then remain silent. When the Imam makes both Salaams then one should say Takbeer and stand up erect. Thereafter recite Thana, Ta'awwuz, Tasmiyah and Surah Fatiha then a Surah. Then proceed into Ruku and Sajdah then sit in

Book of Salaah

Qa'dah. Only recite Tashahud then stand up for the third Rakaat while saying takbeer. In this Rakaat as well, recite a Surah after Surah Fatiha. Perform Ruku and Sujood then in the last Qa'dah recite Tashahud, Durood, and Dua then make Salaam. In this manner one Rakaat was performed with the Imam without reciting any Surah, and two Rakaats were offered with Surah Fatiha and an additional Surah individually.

In summary, the Masbook should recite Qiraat in those rakaats in which the Imam recited, viz. the first two Rakaats, thereafter perform the remaining Rakaats with no Qiraat. With regards to the Qa'dah, the Masbook must include in his calculation the Rakaats performed with the Imam. If any of the Fardh constituents or conditions of Salaah are not fulfilled Salaah will be rendered Faasid (null and void).

It is Makrooh to cough loudly, to yawn and burb in Salaah. The clothing worn for Salaah should be appropriate and clean. It is Makrooh to perform Salaah wearing such clothes that a person would not want to wear when attending a noble gathering. It is Makrooh to perform Salaah with the elbows exposed. Salaah will be Makrooh Tanzihi if a half sleeve shirt is worn.¹⁰⁴⁰

Masalah: It is Waajib (compulsory) to repeat the Salaah which was performed while it was Makrooh Tahreemi. And Salaah performed while it is Makrooh Tanzihi, it will be commendable to repeat it.¹⁰⁴¹

Do not cross a person performing Salaah because it diverts his attention. The sin will be on the passer by.

¹⁰⁴⁰ Fataawa Hindiyyah

¹⁰⁴¹ Fathul Qadeer

Book of Salaah

Rasulullaah ﷺ said if the one who passes in front of a man praying knew what burden of sin there is on him he would wait in that place for one hundred years.

Salaatul Mareedh or Salaah of the sick

The Salaah should not be missed in any condition. If due to illness the Musalli finds that he is unable to stand and perform Salaah then he must sit and perform it. Sit and make Ruku. If he is unable to make Ruku and Sujood sitting, he should make the Ruku and Sujood by means of signs of the head viz. bending the head for Ruku and lowering it a bit more for Sujood. If he is unable to even sit and perform his Salaah, he may lie down and discharge the obligation of Salaah. Pillows should be placed under the head enabling the head to face the Qiblah. **The legs should be drawn up so they do not face to the Qiblah.** Salaah should be performed in this position making Ruku and Sujood by the indications of the head.

Salaatul Musaafir or the Salaah of one on a journey

A Musaafir in the terminology of the Shariah is one who undertakes a journey of 48 miles with the express intention of travelling. Instead of Four Rakaats Fardh of Zohar, Asr and Isha he makes only two Rakaats. Fajr, Maghrib, and Witr Salaah has to be performed in full. The ruling of Sunnats is that he should perform them if there is sufficient time and he is not in a hurry. They should be performed in full, they are not reduced. If one is in a hurry, the companions will be caused inconvenience by waiting, or the train will be missed, the Musaafir is entitled to discard the performance of the Sunnah. He will not be sinful. However, the Sunnah of Fajr should be performed because the Shariah lays great emphasis on them.

Book of Salaah

Masalah: It is necessary for a Musaafir to do Qasr (reduce the Salaah). If he performed the Salaah in full, if he sat for Qa'dah Ula, Salaah will be discharged. If the full Salaah was performed intentionally one will be extremely sinful. He should make Taubah and Istighfaar. In this case two Rakaats will be Fardh and the other two Rakaats will be regarded as Nafil.

However, if the Musaafir did not sit in the Qa'dah after the second Rakaat, the entire four Rakaats thus performed will be Nafil. The Fardh Salaah will have to be repeated.¹⁰⁴²

Masalah: When Salaats, which were missed on a journey, are fulfilled (Qadha) at home, these should be performed Qasr. If Salaats were missed at home, and the Musaafir decided during his journey to make Qadha of these, he has to perform them in full.¹⁰⁴³

Masalah: A person who undertakes a journey of forty-eight miles, he will have to perform Qasr Salaah on the way even though his intention is to stay more than fifteen days at his destination.¹⁰⁴⁴ **Masalah:** If a person intends travelling 48 miles for business or for propagation of Deen, and he traverses 48 miles by travelling from town to town, he will have to do Qasr.¹⁰⁴⁵

Masalah: If a businessman or a worker or employee travels close to his village in the surrounding villages for work, when he left his house without the intention of travelling 48 miles but by travelling village to village he covered this distance, he will still be considered as a Muqem. He has to pray Salaah in full. He is not a Musaafir in terms of the Shariah.

¹⁰⁴² Durrul Mukhtaar with Shaami

¹⁰⁴³ Hidaayah

¹⁰⁴⁴ Durrul Mukhtaar with Shaami

¹⁰⁴⁵ Hidaayah

Jumuah Salaah:

There are many reasons for the name Jumuah. Among them are:

1. The Muslims gather on this day to make Ibaadah.
2. It is the Eid for Muslims among the seven days.

It is Sunnah to take a bath for the Jumuah Salaah and Mustahab to apply perfume and to wear clean and nice clothes.

It is mentioned in the Hadeeth that if a man takes a bath on Friday, purifies himself as much as he can, oils his hair, applies perfume and sets forth for the Masjid, performs Sunnah and Nafil Salaah of Jumuah, remains silent when the Imam speaks, his sins between that Friday and the following Friday will be forgiven.¹⁰⁴⁶

Masalah: If there is space available in the first row it is permissible for one to go there before the Khutbah commences without causing inconvenience to anyone. During the Khutbah it is not permissible to walk over peoples backs to go to the front. It is an act of sin.¹⁰⁴⁷

It is commendable to pair the nails and remove the unwanted hair of the body each week. It is Mustahab to do this before Jumuah Salaah.¹⁰⁴⁸

Note: If a person recites Surah Kahaf on the day or eve of Jumuah, Allaah ﷻ will protect him from trials and calamities from one Jumuah to the next Jumuah. His heart will be

¹⁰⁴⁶ Bukhari

¹⁰⁴⁷ Fataawa Hindiyyah Vol.1

¹⁰⁴⁸ Fataawa Hindiyyah Vol.5

enlightened with Imaan and guidance. He will shine on the day of Qiyaamah.¹⁰⁴⁹

Rakaats of Jumuah

Firstly, there are four Sunnat Muakadah, two Fardh, then four Sunnat Muakadah, then two Sunnat and two Nafil.

Masalah: Just like other days, it is not permissible to perform any Salaah at the time of Zawaal whether it is Qadha Salaah, Tahiyyatul Wudhu, Tahiyyatul Masjid or Nafil Salaah.¹⁰⁵⁰

It is not permissible to perform any Salaah or recite Durood from the time the Imam proceeds to give the Khutbah till after he has completed the Khutbah. When the lecturer recites ان الله وملائكته the Durood should be recited in the heart. It should not be recited aloud.¹⁰⁵¹

The Sunnats of the day of Eid

The Eid Salaah is Waajib (compulsory). Before proceeding to the Eidgah on both the Eid's, a person should: use Miswaak, take a bath, use perfume, according to ones ability wearing nice clothes is also Sunnat. On Eidul Fitr, before going to the Eidgah it is Sunnat to eat something sweet, and on Eidul Adha, it is Mustahab to eat the meat of Qurbani after the Eid Salaah. It is Sunnat Muakadah to go to perform the Eid Salaah in the Eidgah. Without a valid excuse if a person performs the Eid Salaah in the local Masjid, he will be sinful for leaving out this Sunnat.

Despite the reward of performing Salaah in Masjidun Nabawi being 50'000 times more rewarding for each Salaah, Rasulullaah ﷺ would always go out of Madinah to perform Eid

¹⁰⁴⁹ Mishkaat Pg.189; Ma'ariful Quraan Vol.8 Pg.309

¹⁰⁵⁰ Hidaayah

¹⁰⁵¹ Durrul Mukhtaar with Shaami

Book of Salaah

Salaah in an open field. Due to rain, only once or twice did Rasulullaah ﷺ perform Eid Salaah in Masjid Nabawi.

While going to the Eidgah on the occasion of Eidul Fitr the Takbeer should be recited softly and with a loud voice while going for Eidul Adha.

The following should be read:

الله أكبر الله أكبر لا إله إلا الله والله أكبر الله أكبر والله الحمد

A person should use one route to go and another route when returning because of which the trees, stones and all the things of both the routes shall testify for him on the day of Qiyaamah.

It is Waajib to recite this Takbeer aloud once after every Fardh Salaah starting after the Fajr Salaah of the day of 9th Dhul Hijj and ending after the Fardh Salaah of Asr on the 13th Dhul Hajj.

Masalah: On the occasion of both the Eid's, it is not permissible to perform Nafl Salaah before or after the Eid Salaah in the Eidgah. It can be performed at home.¹⁰⁵²

¹⁰⁵² Durrul Mukhtaar with Shaami Vol.1

Book of Salaah

How to perform the Eid Salaah

Niyyat: "I intend to perform two Rakaats Eidul Fitr Salaah with six Waajib Takbeers behind this Imam."

After Niyyat the Imam will proclaim "Allaahu Akbar". Reciting "Allaahu Akbar" (silently) the Muqtadi raises his hands to the ears and folds them as usual. Recite Thana in this position.

After Thana, the Imam will proclaim "Allaahu Akbar" thrice each time raising the hands to the ears and then releasing them along the sides. After the third Takbeer the hands are folded as usual, and the Imam will commence the Qiraat so pay attention.

After Qiraat, the Rakaat will be completed as usual. In the second Rakaat first the Qiraat will be read, thirstier, the Imam will proclaim "Allaahu Akbar" and raise the hands to the ears and release them. The Muqtadi should do the same. The Imam will recite altogether three Takbeers after the Qiraat in the second Rakaat. When the Imam says "Allaahu Akbar" the fourth time then do not raise the hands, but go immediately into Ruku. Then complete the Salaah with the Imam. **Thereafter, listen to the Khutbah. It is Waajib to listen to it.**

Nafl Salaah

The **Ishraaq Salaah** has been mentioned in the Hadeeth: Whoever prays Fajr in congregation, then sits remembering Allaah ﷻ (Zikr, Durood, Tasbeeh) until the sun has risen, he does not engage in any worldly talk, then he prays two Rakaat Nafl, **for him is the reward like that of a Hajj and Umrah.** Rasulullaah ﷺ also said: complete reward.¹⁰⁵³

Chaasht Salaah

¹⁰⁵³ Tirmidhi

Book of Salaah

Rasulullaah ﷺ said that a human being has three hundred and sixty joints for each of which he must give alms. A person who cannot do so, two Rakaats of Chaasht **will be the alms for the three hundred and sixty joints.**¹⁰⁵⁴

Chaasht consists of up to twelve Rakaats. The time starts when the sun rises considerably and the rays also become hot.

Salaatul Awaabeen

Rasulullaah ﷺ said that whoever performs six Rakaats after Maghrib Salaah in such a manner that that he does not talk in-between the units of Salaah, these six Rakaats **will be equivalent to twelve years of Ibaadah.**

Salaatut Tasbeeh

Make Niyyat to perform four Rakaats Salaatut Tasbeeh.

First Rakaat: After reciting Surah Fatiha and a Surah, remain standing and recite the following Tasbeeh 15 times:

سبحان الله والحمد لله ولا إله إلا الله والله أكبر

Thereafter, make Ruku. After the normal Ruku Tasbeeh recite the above Tasbeeh ten times. After Ruku, recite the Tasbeeh ten times in Qauma (i.e. standing position after Ruku) In Sajdah recite the Tasbeeh ten times after the normal Sajdah Tasbeeh. In Jalsah (i.e. sitting position between two Sajdah) recite the Tasbeeh 10 times. In the second Sajdah recite the Tasbeeh 10 times after the normal Sajdah Tasbeeh. After the second Sajdah do not stand up immediately. Sit and recite the Tasbeeh 10 times. Thereafter commence the second Rakaat.

¹⁰⁵⁴ Mishkaat

Book of Salaah

The Tasbeeh is recited 75 times in one Rakaat. The same procedure will be followed in every in every Rakaat.

Janazah Salaah

The following Niyyat should be made: I make Niyyat for performing Janazah Salaah behind the Imam for Allaah ﷻ and as a Dua for the deceased with four Takbeers.

After Niyyat recite “Allaahu Akbar” and raise the hands to the ears and fold as usual. The Imam and the Muqtadi should recite the following Dua:

سبحانك اللهم وبحمدك وتبارك اسمك وتعالى جدك وجل ثنائك ولا إله غيرك

After Thana, recite again “Allaahu Akbar” once, but do not raise the hands. After this Takbeer recite Durood-e-Ibrahim:

اللهم صلى على محمد وعلى آل محمد كما صليت على ابراهيم وعلى آل ابراهيم انك حميد مجيد. اللهم بارك على محمد وعلى آل محمد كما باركت على ابراهيم وعلى آل ابراهيم انك حميد مجيد

After Durood-e-Ibrahim recite “Allaahu Akbar” for a third time but do not raise the hands. The Imam and the Muqtadi should recite the following Dua for the deceased:

اللهم اغفر لحينا وميتنا وشاهدنا وغائبنا وصغيرنا وكبيرنا وذكرنا وأنثانا اللهم من أحييته منا فأحيه على الإسلام ومن توفيته منا فتوفه على الإيمان

“Oh Allaah, forgive our living and dead, present and absent, big and small, men and women. Oh Allaah, whoever among us, is kept alive, by You, be kept alive on the path of Islaam and to whom You cause to die, let him die with Imaan”

If the deceased is a Na-baaligh (under age) boy, the following should be recited after the third Takbeer:

Book of Salaah

اللهم اجعله لنا فرطا واجعله لنا ذخرا وأجرا واجعله لنا شافعا ومشفعا

“Oh Allaah, make this child a source of our salvation and the pain of his parting a source of reward and benefits for us. Make him a recommendation for us and the recommendation which You have accepted”

If the deceased is a Na-baaligh (under age) girl, the following should be recited after the third Takbeer:

اللهم اجعلها لنا فرطا واجعلها لنا ذخرا وأجرا واجعلها لنا شافعة ومشفعة

After the Dua, recite “Allaahu Akbar” a fourth time but do raise the hands. After this fourth Takbeer, the Imam will make the Salam loudly and the Muqtadi softly will say:

السلام عليكم ورحمة الله

First Salaam will be made on the right then on the left.

Masalah: If a person arrived late to the Janazah Salaah after the Imam had already called out some of the Takbeers, the latecomer should not immediately join the Salaah. He should wait for the Imam to call out the next Takbeer. After the Imam calls out the Takbeer he should also say “Allaahu Akbar” and join the Imam (if one knows the Dua the Imam is reciting he should recite the same). This is the first Takbeer of the latecomer. **The missed Takbeers should be recited immediately after the Imams Salaam before the Janazah is lifted from the ground.** (The latecomer should not make Salaam with Imam). If a person arrives when the Imam has called out the fourth Takbeer, according to the authentic and relied upon view he should say الله أكبر and join the Imam. The missed Takbeers should be made up for after the Imam makes

Book of Salaah

Salaam. Thereafter, the latecomer should also make Salaam after he has made up for the missed Takbeers.¹⁰⁵⁵

¹⁰⁵⁵ Fathul Qadeer; Hindiyyah