

AskFatwa

your weekly islamic advice

Contents

Having difficulty concentrating in Salaah/Taraweeh?	5
The Fiqh of the people of Iraq and their knowledge of the Ahaadeeth....	8
Dates of the Fuqaha (jurists) and Muhadethoon	12
Sunnats of Jumuah	13
Harms of evil glances	15
Duas for protection against calamites and Jadoo etc	25
The new islamic year: 1435!	29
What is the Darse Nizaami which is taught at the Darul Ulooms?	33
We are what we eat! Machine slaughtering	36
Four Imaams	43
Istinjaa	50
Tajweed	52
Masah on nylon and cotton socks	54
Fuqaha	64
Sajda for women	69
Importance of Isnaad	72
Bliss of marriage	76
Importance of Halaal Food	82
Role of Women & the Waajib Beard	94
Four actions to acquire the friendship of Allah	85
Rekindle the flame of marriage	91
Signs of Qiyamah	106

Depressed ? 111

The effort of Tabligh 115

Dua for Shukr 119

Pride the mother of all sicknesses 121

As you are, so will your rulers be placed over you 126

The Fatal Touch 130

Munaajaate Maqbool 134

Qira'ah behind the Imaam 138

3 advices of the mashaikh 145

The Khutbah in Arabic 154

Al Muhanad Alal Mufannad 181

Youth our present and future 185

Ikhtillat in Islaam 189

Music and Nazams 201

Writing a will in Islam 210

Sulh (reconciliation in Islaam) 218

IVF in Islaam 223

Isaale- Thawaab 226

Smoking in Islaam 235

insurance in Islaam 274

Understanding the Qur'aan 278

Feet to Feet in Salaah 326

Taqleed 342

Is your Salaah correct?	362
Lockowns.....	372
Contagious Sicknesses.....	379

Note: Ask Fatwa was a weekly online newsletter which discussed various topics. Certain articles were gathered and placed in one book in the year 2014. The Darul Ifta has revised certain portions and added a few more articles.

Disclaimer : *Please note, we Darul Ifta N.Z – Darul Uloom Arabia Islamia N.Z are not an Islamic Shari’ah Law Court; hence, the opinions provided are not intended to be a decree as one would expect to receive from a Shari’ah Court. The aim is to provide a better understanding of issues from an Islamic perspective. We also take no responsibility if our answers are used out of their intended context, nor of any party who may or may not act upon them. Therefore, we are hereby exempted from loss or damage howsoever caused. This answer may not be used in as evidence in any Court of Law without prior written consent from Darul Ifta N.Z. The views expressed by the Darul Ifta are not necessarily the views of the organisation.*

Revised Edition 1443/2021

www.darulifta.org.nz

Having difficulty concentrating in Salaah and especially Taraweeh? 4 helpful tips *inshallah*.

Part 1

Hereunder are a few points from the book "*Anwaarus Salaah*" which *Inshallah* will assist in our concentration:

1) The Zikr (remembrance) of Allah Ta'ala

Unourtunately, our Salaah has become a routine, whereby we rattle away the words and our minds traverse across the globe and journey through all eras and times without any Visa. We need to exercise our minds in order to keep our minds focused. The Mashaaiikh have mentioned that the Zikr of Allah Ta'ala helps in this tremendously. By making the Zikr of Allah Ta'ala in solitude our hearts becomes spiritually charged which in turn leaves an effect on the outer limbs. One may outwardly place a lot of stress in gaining concentration in Salaah, however if ones heart is turned elsewhere then one is fighting a losing battle.

Nabi *Sallahu alai wa salam* has said that if the heart is corrected then the entire body will be like wise. Therefore effort is required on the heart

"The hearts find solace with the Zikr of Allah"

(Surah Ra'ad- Verse 28)

Together with this, whenever a person makes the Zikr of Allah Ta'ala then a Noor is created in the persons heart, he will be blessed with the ability to navigate his mind and body. The reason why a person suffers from stress, anxiety and depression is because one does not have the capability of restraining ones emotions. The person fears and worries about an abstract

thought which then leads him to drown deeper and deeper into his thoughts until he sees no light. Zikr is that light which pulls one out of this darkness.

2) Ponder that my Allah Ta'ala is looking at me.

When we pray our Salaah then we should think for a few seconds that my Allah Ta'ala is watching me.

أَلَمْ يَعْلَم بِأَنَّ اللَّهَ يَرَى

"Is he not aware that Allah is watching him?"

An employee's quality of work dramatically changes when he knows his employer is observing his work. When we stand in front of Allah Ta'ala we are not fulfilling some burden, but rather we are conversing with our beloved nourisher and creator. When one realises that Allah Ta'ala's attention is towards one, one can imagine the value there will be in the Salaah! Thereafter, ponder deeply that I am standing in the state of Imaan, and I am performing my Salaah in this state, and that Allah Ta'ala has commanded that I perform Salaah, and that I am fulfilling this duty. The value of this Salaah performed with this contemplation will be much, much greater than one made without this thought in mind.

3) Ponder over what posture you are in.

Think about what posture you are in and what ruling it plays in Salaah. Ponder that I am in the Qiyaam posture, this is Fard. I am now proceeding to the Rukoo posture which is Fard etc. This will save a person's mind from roaming around.

4) Meanings.

Try to learn the basic translation or at least the subject matters of the Surahs we usually read in our Salaah **under the guidance of an Aalim**. Together with this, we should try to learn the meanings of the Thanaa, Tasbeehat of Ruku

and Sajda, Tashahud, Durood and Dua. If this is too difficult for one, then at least a person should think that I am listening or reciting the Kalaam (speech) of Allah Ta'ala. Even this contemplation will assist one greatly

(Adapted from Anwaarus Salaah of Shah Ahmad Shaheed Rahimahullah)

Shawwaal 15, 1434 / Aug 23, 2013

Ask Fatwa Weekly Advice

The Fiqh (Jurisprudence) of the people of Iraq and their knowledge of the Ahaadeeth

Shaykh Muhammad Zāhid al-Kawtharī (or Mehmet Zahit Kevsari) was a brilliant scholar who was a master of various Islamic sciences. Allama Kawthari *rahimahullah* mentions in his *Fiqhu Ahlel Iraq Wa Hadeethuhum (The Fiqh of the people of Iraq and their Hadeeth)* that the first person to reject Qiyas (analogical deductions) and *Ijtihad* was Ibraheem Nazzaam, he attributed certain remarks to the Sahabah *radiyallahu anhum* which were in conflict with what Allah Ta'ala had mentioned in the Noble Qur'an. Shaikh Abdul Fattah Abu Ghudda *Rahimahullah* writes that Imaam Abu Mansoor Baghdadi *Rahimahullah* mentions in his *Al-Farq baenal Firq* under the discussion of the *Nizaamiyaa* sect that Ibraheem Nazzaam was brought up in a nation of idol worshippers, thereafter he became attached with the Mulhid (renegade) philosophers which ultimately lead him to initiate a Mazhab of idol worship and innovation in the philosophy of Islaam.

The *Fuqaha* (Islamic jurists) such as Imam Aw'zaa'ee, Sufyaan Thawri and Maalik bin Abbass *Rahimahumullah* were blessed with a deep understanding of *Deen* and they were capable to derive laws directly from the Noble Qur'an and Blessed Ahadeeth.

However, there were some that had rejected the authority of Qiyas such as Ibn Hazm *Rahimahullah*. Nevertheless, many reliable Ulama have written responses to his view, Imam Salahudeen Kekaldy has compiled over one hundred and fifty Ahadeeth which prove the authority of Qiyas.

The position of Ijtihad in Kufa

Without a doubt, the virtue of Madina Munawwarah is in its place, it is the blessed land of revelation and the land wherein the galaxy of Sahabah *radiyallahu anhum* resided in till the end of the third Khaleefa's era. However, when Hadrat Umar *Radiyallaahu anhu* was appointed as the Khaleefa and Iraq was conquered at the hands of Hadrat Saad bin Abi Waqaas *Radiyallaahu anhu*, Hadrat Umar *Radiyallaahu anhu* ordered the development of Kufa. This was in the 17th year of Hijri. Around the city of Kufa were many Arab tribes that were well versed in the Arabic language. Hadrat Abdullah bin Masood *Radiyallaahu anhu* was sent to

Kufa in order to teach the Noble Qur'an and Deen to its people. The words of Hadrat Umar *Radiyahallaahu anhu* bear testimony to the great rank of Hadrat Abdullah bin Masood *Radiyahallaahu anhu* "I have given preference to Abdullah over myself (for your guidance)"

It has been reported that Hadrat Abdullah bin Masood *Radiyahallaahu anhu* had been equated to a utensil full of Fiqh.

It is reported in a Hadeeth that Nabi *sallallahu alai wa sallam* has said "One should learn the Noble Qur'an from four persons..." From amongst these four, Nabi *sallallahu alai wa sallam* mentioned Hadrat Abdullah bin Masood *Radiyahallaahu anhus* name at the top of the list. Hadrat Abdullah bin Masood *Radiyahallaahu anhu* taught the Noble Qur'an (to the masses) for a lengthy period of time, from the development of Kufa till the end of the Khilafat of Hadrat Uthman *radiyallahu anhu*. The outcome of this effort was that the city of Kufa became full of Qurra, Fuqaha and Muhadethoon. Allama Kawthari *rahimahullah* has mentioned that the number of Fuqaha in Kufa numbered over four thousand!

Another point that needs to be kept in mind is that many great Sahabah *radiyallahu anhum* were residing in Kufa at that time. Some of these companions were Hadrat Saad bin Maalik, Hadrat Huzaiifa, Hadrat Ammaar, Hadrat Salmaan, Hadrat Abu Musa *Radiyahallaahu anhum*. Thus, the city of Kufa was the hub of Islamic knowledge in the Islamic world.

When Hadrat Ali *Radiyahallaahu anhu* went to Kufa and witnessed that Kufa was full of Fuqaha, he exclaimed "May Allaah Ta'ala have mercy on Hadrat Abdullah bin Masood *Radiyahallaahu anhu*, he has filled this city with knowledge!" According to one narration, Hadrat Ali *Radiyahallaahu anhu* said "The students of Hadrat Ibn Masood *Radiyahallaahu anhu* are the lanterns of Kufa".

Kufa became the fountain head of knowledge in the Islamic world. A town full of Fuqaha, Muhadethoon, experts in the field of Arabic language and the sciences of the Noble Qur'an. This led Hadrat Ali *Radiyahallaahu anhu* to make the city of Kufa the new capital of the Khilaafat.

It was in this blessed era that many great luminaries emerged, such as Hadrat Ibraaheem Nakha'ee *Rahimahullah*. He was that fortunate Taa'biee who found Hadrat Abu Saeed Khudri, Hadrat Aishah and other Sahabah *Radiyahallaahu*

anhum. Hadrat Ibraheem Nakha'ee *Rahimahullah* is of such a high calibre that the Ulams have accepted his Maraaseel¹.

Great personalities such as Imam Sha'bi and Imam Abu Dhuha *rahimahumallah* would gather in the Masjid and narrate *Ahaadeeth*, however when a verdict was required than their eyes would fall on none other than Hadrat Ibraheem Nakha'ee *Rahimahullah*. He was of such a high calibre that to produce someone similar to him is near to impossible. Furthermore, his opinion was always supported with *Ahaadeeth*.

Thereafter, this luminary was succeeded by the ocean of knowledge Hadrat Hammaad bin Abu Sulemaan *Rahimahullah*. Who was in turn the Ustaadh of Imaam Abu Haneefah *Rahimahullah*.

Hadrat Ibn Jauzy *Rahimahullah* writes that there is no disagreement amongst the people concerning the understanding and *Faqaahat* of Hadrat Imam Haneefah *Rahimahullah*. Hadrat Sufyan Thawry *Rahimahullah* and Hadrat Abdullah bin Mubarak *Rahimahullah* would say that from amongst all the people, Imam Abu Haneefa *Rahimahullah* is the most knowledgeable. It is narrated that Imam Sha'fee *Rahimahullah* has said that the people are in need of the Fiqh of Imam Abu Haneefa *Rahimahullah*!

The *Mazhab* (school of thought) of Imam Abu Haneefah *Rahimahullah* is that fortunate group which are the followers of a student of the Sahaba *Radiyallaahu anhum*. Thus, being a *Hanafi* means that one is following the understanding² of a person who was present in the glory days of Islam, a person who is regarded as one of the most knowledgeable persons of his time and was a disciple of the Sahabah *radiyallahu anhu*³!

It has been recorded that Imam Abu Haneefah *Rahimahullah* had forty men who were mountains of knowledge who assisted in the codification of the Hanafi Mazhab. People of great calibre such as Imam Abu Yusuf, Imam Zufar bin Huzail, Imam Daawood Taa'ee, Asad bin Amr, Yusuf bin Khaalid Assamtee, Yahya bin

¹ Those Ahadeeth in which the name of the Sahabi is not mentioned.

² Some people claim that a Muqallid is following a human being, and one should rather follow the Qur'an and Sunnah. This is fallacy, the Muqallid of one of the four Imams follows the Qur'an and Hadeeth in accordance to the understanding of the great luminaries of the blessed era close to the Sahabah *radiyallahu anhum*.

³ Imam Abu Haneefah *rahimahullah* had seen Hadrat Anas *radiyallahu anhu*. Refer to Qawaa'id fee Uloomel Hadeeth of Hadrat Maulana Zafar Ahmad Thanwi *rahimahullah* for more detail

Zakaria bin Abi Zaaidaa *Rahimahumullah* were part of this group. Sometimes they would discuss an issue for months, and finally the decision would be recorded.

Many people are also unaware of the calibre of Imaam Abu Haneefah *Rahimahullah* in the field of Ahaadeeth. It has been reported from Hasan bin Ziyaad *rahimahullah* that Imaam Abu Haneefah *Rahimahullah* had narrated more than four thousand Ahaadeeth.

Similarly, all the other Imaams; Imaam Maalik, Imam Sha'f'iee and Imaam Ahmad bin Hanbal *Rahimahullaah* were mountains of knowledge. May Allah Ta'ala grant us all the true respect for these great personalities.

Ask Fatwa Weekly Advice

Could you please mention the dates of when the famous Fuqaha (jurists) and Muhadithoon were born and passed away?

There were many Fuqaha and Muhadithoon *rahimahumullah*, however we will suffice on mentioning those that are well known.

- Imaam Abu Haneefa (Nu'maan bin Thaabit) - 80-150 AH
- Imaam Malik - 90-179 AH
- Imaam Shaafee (Muhummad bin Idress) 150-204 AH
- Imaam Ahmad bin Hanbal - 164-241 AH
- Imaam Bukhaari (Muhammad bin Ismaael) - 194-256
- Imaam Muslim (Muhammad bin Hajjaaj)-206-261 AH
- Imaam Tirmidhi - 209-279 AH
- Imaam Nasai - 215-303 AH
- Imaam Abu Dawood - 202-275 AH
- Imaam Ibn Majah - 209-273 AH

(There are slight differences according to the different records of dates. The above dates are taken from Raddul Muhtaar and Bustaanul Muhadetheen.)

(Taken from Al Haq - Volume 2 - No. 1 December 2012)

There is a misunderstanding amongst many that personalities such as Imaam Bukhaari and Imaam Muslim Rahimahumallah lived many years before the four Imaams, however in reality Imaam Bukhaari Rahimahullah was born 44 years after the death of Imaam Abu Haneefa Rahimahullah.

Zul Qa'dah 14, 1434 / September 20, 2013

Ask Fatwa Weekly Advice

Sunnats of Jumuah

1. To take a bath. *(Bukhari, Tirmidhi, Ibne Majah)*
2. To wear nice and clean clothes. *(Abu Dawood, Chapter of Ghusl on the day of Jumu'ah)*
3. To proceed early to the Masjid. *(Tirmidhi, Ibne Majah)*
4. To go to the Masjid on foot. *(Ibne Majah)*
5. To try to sit as close as possible to the Imaam. *(Ibne Majah, Tirmidhi)*
6. If the Saffs (rows) are already filled, one should not jump over the shoulders of the musallies in order to get to the front. *(Abu Dawood)*
7. One should not do any futile action eg. One should not fiddle with one's clothes or fingers. *(Ibne Majah)*
8. To listen to the Khutba attentively. *(Tirmidhi, Ibne Majah)*
9. The person who recites Surah Kahaf on Friday will be bestowed with a Noor (Spiritual light) from under the Arsh (The Throne of Allah Ta'ala) which will extend from the earth till the sky and will benefit him in the darkness of the Day of Qiyaamah. All his (minor) sins which he had committed from the previous Jumu'ah up to this Jumu'ah will be forgiven. *(Behishti Zewar)*
10. Rasulullah Salaahu alai wa salam is reported to have said, "Recite Durood upon me in abundance on the day of Jumua'h since they are presented to me." *(Ibne Majah)*
11. On the day of Jumua'h it is Sunnat to apply oil to the hair and to use itr or any other sweet smelling fragrance. *(Bukhari)*

Source: Pyare Nabi (Sallahu alai wa salam) ki pyari sunnatain

By: **Shaikh ul Arab Wal Ajam, Arif Billah Hazrat Maulana Shah Hakeem Muhammad Akhtar Saheb (rahimahullah)**

If one recites the following Durood **80** times after Asr Salaah and before a person stands from ones place then ones sins of 80 years will be forgiven and

one will attain the reward of 80 years of worship (Daar Qutni, Kitabul Azkaar, Al-Qawlul Badee).

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدِ بْنِ النَّبِيِّ الْأُمِّيِّ وَعَلَى آلِهِ وَسَلِّمْ تَسْلِيمًا

*Allaahumma Sallee Alaa Muhammadenen Nabeyyel Umme Wa Alaa Aaalehe wa
Sallem Tasleemaa*

Zul Qa'dah 21, 1434 September 27, 2013 till 19th Zul Qa'dah , 1434 25th October, 2013

Ask Fatwa Weekly Advice

The Harms of Lustful Glances

In this time and age, due to the shamelessness and immodesty, which has spread through pornography, television, videos, internet, cell phones, cinema, novels, etc., so many people's lives have been destroyed. Young people have ruined their youth in illicit sexual intercourse and masturbation. Life-long marriages have been broken due to unlawful love affairs. On a social level, society is plagued with problems such as rape, prostitution, child molestation and pedophilia, AIDS and other sexually transmitted diseases.

The question arises as to what is the root of all these problems. May Allah Ta'ala reward our *Masha'ikh* and pious predecessors, who look at the world with the eye of the heart, enlightened by the light of the *Qur'aan*, *Hadith* and the burning love of Allah Ta'ala. They have diagnosed all these sickness to be brought about by one deadly disease. The root of all these problems is the SIN OF THE EYES, casting evil glances, looking at the opposite or same sex with lustful gazes. Unfortunately, today, people do not even consider casting evil glances to be a sin, when in actuality it is the root of innumerable vices and sins. Another reality which people are totally unaware of is that by protecting one's eyes from lustful glances, one is promised the taste of the sweetness of *Imaan*.

Once the sweetness of *Imaan* enters the heart, it will never be taken back. Thus by protecting the eyes, one is given the glad tidings of a good death. Rasulullah Sallallahu alai wa salam said:

"Verily the evil glance is a poisonous arrow from the arrows of Iblees. He who abstains from casting evil glances, he will be granted such Imaan, that he will feel

the sweetness of it in his heart".

(Narrated by Ibn Mas'ud in Tabarani and Kanzul-Ummaal; Vol. 5, pg. 228), (Ibn Katheer; Surra Nur, Ayat 30)

Hafiz ibn Katheer Rahimahullah mentions in his *Tafseer*:

"He who protects his eyes from unlawful gazes, Allah Ta'ala will grant him the light of the heart."

Maulana Shah Hakeem Muhammad Akhtar *Rahimahullah* has written a book entitled "14 Harms of evil glances" which has benefited many people and has changed many lives of stress, depression into lives of happiness and ease. Ease and happiness comes from Allah Ta'ala, if we please him then our heart will be in a state of peace and tranquility.

Harm No. 1: Disobedience of Allah

Casting evil glances is clearly forbidden by Nas Qatee (Decisive proof) clear and explicit text of the Qur'aan. Allah Ta'ala says:

"O Nabi Sallahu alai wa salam Tell the believing men to lower some of their gazes." (Sura Nur; Ayat 30, Juz 18)

(Meaning, do not look at *ghair mahram* women).

Therefore, he who casts evil glances is opposing the clear and explicit command of *Qur'aan*, and one who opposes the clear and explicit command of *Qur'aan* is guilty of committing a *HARAAM* act. Thus, to save oneself from this sin, it is sufficient to meditate upon the fact that the one who casts evil glances is opposing a commandment of the *Qur'aan*.

In other words, he is disobeying Allah Ta'ala. If one is disobeying his beloved creator then he is earning his anger and wrath. May Allaah Ta'ala grant us the

true love of Allah, such love which helps us to refrain from his disobedience.
Aamen

Harm No. 2: Breach of Trust

The one who casts evil glances is breaching the trust of Allah Ta'ala. Allah Ta'ala says:

*He knows the mistrust of the eyes and that which the hearts conceal."
(Sura Mumin; Ayat 18, Juz 24)*

Allah Ta'ala uses the word *Kiyaanah* which means to commit mistrust. This indicates that we are not the owners of our eyes rather we have been entrusted with them. This is the reason why suicide is forbidden, because we are not owners of our bodies. Allah Ta'ala has entrusted us with our bodies. Since they are a trust from Allah Ta'ala, to use it against His pleasure, to harm it or to put an end to it is forbidden. If we were owners of our bodies then perhaps we would have the right to use them the way we desire. By not giving us the choice and freedom to utilize our bodies, the way we desire is the proof that this is a trust from Allah Ta'ala. To embezzle this trust of Allah Ta'ala is a great crime. The one who casts evil glances is breaching and embezzling the trust of sight which Allah Ta'ala has granted him. The breacher of this trust cannot become the friend of Allah Ta'ala.

Harm No. 3: Curses From Nabi Sallallahu alai wa sallam

The one who casts evil glances is cursed by Nabi Sallallahu alai wa sallam Nabi Sallallahu alai wa sallam says in a *Hadith* mentioned in Mishkaat Shareef:

*"May the curse of Allah be upon the one who casts evil glances and upon the one who presents him/herself to be looked at."
(Mishkaat; Pg. 270)*

The curse of Nabi Sallallahu alai wa sallam is clear proof that this is a very

despicable crime. Imaam Raaghib Isfahaani Rahimahullah in his Mufradaatul Qur'aan has explained that the meaning of being cursed is to become distant from the mercy of Allah. Thus, he who has become distant from the mercy of Allah Ta'ala, cannot gain salvation from the evils of his *Nafs*. Only he who is under the shade of Allah's mercy can attain salvation from the evils of the *Nafs*. Allah Ta'ala says:

The Nafs abundantly commands evil."
(Sura Yousuf; Ayat 53, Juz 13)

So how is it possible to be saved from the evils of *Nafs*?

Allah Ta'ala further says:

"Except by the mercy of my Lord."

From this, we understand that the only way to be saved from the evils of the *Nafs* is to come under the shade of Allah's mercy. Allah Ta'ala who is the Creator of this *Nafs* Himself has proclaimed that those who are in His mercy will be saved.

From this we conclude that the reward of guarding the eyes is that the private parts become safeguarded. On the contrary, if a person does not guard his eyes then he cannot guard his private parts either and curses which descends upon him is a separate punishment on its own.

Allah Ta'ala grant us all the ability to guard our gaze from what has been forbidden. Aameen

Allah Ta'ala states in the Noble Qur'aan

إِنَّ اللَّهَ خَيْرٌ مِمَّا يَصْنَعُونَ

"Indeed Allah is fully aware of what they do."

Allaama Aalosi Rahimahullah explains in his Tafseer Ruhul Ma'ani under four headings:

باجالة النظر

Allah is aware of how you turn your eyes around to cast evil glances

باستعمال سائر الحواس

The one who casts evil glances uses all five senses. By using the sight, he tries to look at the unlawful beauty,

بتحريك الجوارح

Allah is fully aware of the movements of all the limbs. Allah is watching how he uses his hands, legs and other limbs

بما يقصدون بذلك

Allah Ta'ala is fully aware of his final aim and that is fornication. This is actually an informative sentence that has a warning concealed in it, that is:

I AM FULLY AWARE OF YOUR EVERY MOVE. IF YOU DO NOT ABSTAIN, THEN THERE WILL BE SEVERE PUNISHMENT!

Thus in this verse there is an indication that he will be punished if he does not repent. Casting evil glances is the first stage towards fornication and illicit

sexual intercourse, in which a person becomes shameless, makes himself naked and then humiliates and degrades himself in both worlds. This is why Allah Ta'ala forbade the very beginning stage of casting evil glances. The example of this sin is like an escalator which automatically takes a person to the final stage, as soon as he puts his foot on the first step. That action whose beginning is evil, what can be expected of the end result?

Therefore, we should guard our gazes and special care should be taken at public gatherings, shops, work places, schools, functions etc.

Together with this extreme care should be taken with guarding our eyes from Ghair Mahaarim on the day of Eid when we visit families, we should avoid gatherings and functions which men and women freely mix.

Allah Ta'ala grant us all [practice and acceptance

Harm No. 8: Premature Ejaculation

By casting evil glances the sexual desires increase due to which the heat and temperature of the body rises. This in turn, makes the semen thin and watery by which a person gets the sickness of premature ejaculation. Such a person is unable to properly fulfill the rights of his wife due to which their marital relations and eventually their family life is destroyed.

Harm No. 14: Leads to Masturbation

Casting evil glancing causes the seminal fluid to come out of its place. And once the semen leaves its place then it cannot go back. The semen cannot reverse like a car. Just as in the case of a goat or cow's udder it cannot go back, because the udder is a place of discharge not intake. Similarly semen cannot go back into its place after being released. It has to be discharged one way or the other, whether it be lawful or forbidden. The curse of casting evil glances is such that a person does not remain conscious of lawful or unlawful. He will either fulfill his lust by having illicit sexual intercourse with some women or by

committing sodomy. If he does not get any man or woman then he will fulfill his lust by masturbating. Just as it is unlawful and forbidden to commit sexual intercourse with a strange man or woman, it is likewise forbidden to masturbate.

Unfortunately, this sin has become widespread in this day and age. In some narrations of *Hadith* there are severe warnings against this sin. It has been mentioned that the person who masturbates shall be resurrected on the Day of Judgment with a pregnant hand. It has also been mentioned that the *ناكح اليد* (the one who masturbates) is under the curse of Allah. Fulfilling one's sexual desires in an unlawful manner is obviously impermissible.

Therefore the spiritual harms are manifest; however the physical harms are also present:

PHYSICAL HARMS OF MASTURBATING

Undoubtedly, masturbation causes physical harm -although some have exaggerated its harms – nevertheless, medical science has proven that masturbation is a cause of a number of diseases. Amongst them are:

1. It weakens the sexual organs and creates partial looseness in it.
2. It weakens the nerves generally – a result of the exertion caused by this action.
3. It affects the growth of the limbs especially the outer part of the urethra (duct through which urine is discharged from the bladder and the testicles). Hence it does not reach the limit of its normal growth.
4. It creates seminal (spermatic) inflammation in the testicles which causes quick ejaculation of sperm.
5. It causes pain in the vertebra column, the spinal column from which semen is ejaculated. This pain creates crookedness and twisting in the back.
6. It causes some limbs like the legs to shake and shiver.
7. It creates weakness in the cerebral glands of the brain which, in turn,

weakens the power of perception and reason. Similarly, it leads to the weakness of memory.

8. It weakens the eye-sight and reduces its normal limit of vision.

9. It causes a person to become old before time.

10. It weakens the very delicate and fine nerves and veins of the sexual organs resulting in sexual impotency.

11. It causes an excessive loss of sperm by way of nocturnal emission (wet dreams).

12. It decreases the natural resistance of the body.

13. It causes harm to the four principal organs in the body viz, the heart, brain, liver and stomach.

14. It decreases the natural animal heat in the body, heat which strengthens the soul and body.

15. It causes an excessive loss of blood. Remember it takes 80 drops of blood to produce one drop of sperm. (Tajjus Sihat, pg 11)

16. It weakens the bladder

Therefore we should guard our gazes and special care should be taken at public gatherings, shops, work places, schools, functions etc.

Therefore we should avoid gatherings and functions which men and women freely mix.

Allah Ta'ala grant us all the ability to guard our gaze and private parts.

Maulana Shah Abrarul-Haq Saheb Rahimahullah has formulated some very important guidelines for protecting the gaze. I will present them here. Read them once daily with the intention of reformation. The harms of evil glances are so numerous that sometimes one's *Deen* and worldly life are both destroyed. The evil effects of this spiritual disease are spreading rapidly nowadays. Accordingly, it seems appropriate to mention the cure and remedy to all the harms which have been mentioned. Consequently, one can protect

one's gaze by adhering to the following practices:

1. When women are passing by, keep the gaze low no matter how much one has an urge to look. If your gaze accidentally falls on someone, immediately lower it no matter how difficult it is, even if there is fear of losing your life.
2. Perform a minimum of two *Rakaats* for every evil glance and also give some money in charity according to your means. Repent excessively.
3. Completely abstain from intermingling with the opposite sex or anyone to whom one is sexually attracted to.
4. Do not read love poems or novels. Abstain completely from cinema, television, videos, unnecessary "surfing" on the Internet and all pornography.
5. Stay away from the environment of nudity and disobedience. Do not adopt the company of those who are involved in the disobedience of Allah.

By practicing the above mentioned guidelines, Insha- Allah, your *Nafs* will come under control. In this way you will be cured of the love of all beings other than Allah Ta'laa. Your heart and soul will perceive such rewards that will bring ecstasy to your soul all the time. The heart will experience such tranquility that even the kings do not dream of. It will seem as if a life of hell has been changed into a heavenly life.

Hafiz Ibn Katheer quotes a *Hadith* regarding the virtue of guarding the eyes from lustful glances in his *Tafseer: Ibn Abi Dunya* narrates on the authority of *Abu Hurairah Radiyalaahu anhu* that *Rasulullah Sallallahu alai wa salam* said:

"Every eye shall weep on the Day of Judgment expect for the eye which was lowered from unlawful glances and that eye which stayed awake in the path of Allah and that eye which shed tears in the fear of Allah (even if the tear be as small as the head of a fly)."

(Tafseer Ibn Katheer: Sura Nur, Ayat 30)

May Allah Ta'ala grant us the ability to practice upon what has been mentioned. Aameen

(Adapted from the book "14 harms of evil glances")

Ask Fatwa Weekly Advice

26th Dhul Qa'dah, 1434

1st November, 2013

Duas for protection against harms of Jadoo and Jinn

In this world people are confronted with different kinds of problems, collectively or individually, some in their business, some in their homes, whilst others in their families etc. These problems don't end but differ from time to time. It should be borne in mind that whatever problems and conditions befall us; they are all from no other being besides Allah Ta'ala. We should accept it to be from Allah Ta'ala and at the same time have full conviction that the solution will also come from Allah Ta'ala

Acting on Deen is the only solution. Once a person turns his attention towards Allah Ta'aala then Allah Ta'ala will solve all his problems from the unseen. So turn to Allah Ta'ala, perform Salaat-ul-Haajat and beseech His help for our solutions to our problems.

Everyone desires to live in peace and comfort without any problems but this is virtually impossible for one to attain in this temporary world and life. Allah Ta'ala has kept complete success, salvation, peace and comfort in following our beautiful Deen of Islam that will ultimately lead to Jannah, where there will be no worries, difficulties, problems or depression but rather total happiness and satisfaction. Allah Ta'ala has promised this for those servants who have perfect Imaan and do righteous deeds.

However, many a time, difficulties and problems are a means of elevation in the eyes of Allah Ta'ala.

Hazrat Maulana Ashraf Ali Thanawi *Rahimahullah* has mentioned a Hadeeth

that on the plains of Qiyaamat, a person will see the bounties bestowed upon those people who endured difficulties in this world, and they will only wish that they endure a tribulation were they be cut with scissors, in this world, so that they may be also bestowed with such bounties. *(Attargeeb-vl.4-pg.282)*

Hadrat Mus'ab bin Sad narrates from his father that he asked the Nabi of Allah Ta'ala that who is the most tested? Rasulullah Sallallahu alaihi wa sallam replied that the messengers of Allah Ta'ala are the most tested (with difficulties e.t.c) then after them is those that are similar to them. A man is tested in proportion to his Deen. If his Deen is strong then in the same way will be his test. However if a person is weak in his Deen then accordingly he will be tested. The slave of Allah Ta'ala is constantly put through difficulties until he walks on the earth free from sins.

(Attargeeb-vl.4.pg.281)

For this reason we should never despair, but rather our focus should be directed towards Allah Ta'aala.

Below are some Dua's which one can practice upon. These are Ayats which the pious Ulama had practiced upon and through experience they had been given Shifaa from Allah Ta'ala, Allah Ta'ala says in the Noble Qur'aan that the Qur'an is a Shifaa (cure) for one. Therefore, we should read them with the correct Yaqeen (conviction) that Allah Ta'ala will grant one Shifaa. One should practice on these Duas and totally avoid going to Hindu Gurus who recite incantations.

Also one should try to wake up in the last portion of the night and ask Allah Ta'ala for Shifaa and ask forgiveness for ones sins and also one should try to give some Sadaqa.

Lastly we should remember that conditions will come on all of us as they came

upon Nabi Sallallahu alai wa salam. We should exercise Sabr (patience) and keep our focus on Allah Ta'ala.

For Jaadu, Jinn and Bad Nazri recite:

a) Surah Fatihah 7 times

b) Aayatul Kursi 7 times

c) Recite these Aayaat of Surah Yunus seven times:

فَلَمَّا أَتَقَوْا قَالَ مُوسَىٰ مَا جِئْتُمْ بِهِ السِّحْرُ إِنَّ اللَّهَ سَيُبْطِلُهُ إِنَّ اللَّهَ لَا يُصْلِحُ عَمَلَ الْمُفْسِدِينَ (٨١) وَيُحِقُّ اللَّهُ الْحَقَّ بِكَلِمَاتِهِ وَلَوْ كَرِهَ الْمُجْرِمُونَ

d) Recite these Aayaat of Surah Mu'menoon seven times:

افْحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ (١١٥)
فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْكَرِيمِ (١١٦)
وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا بُرْهَانَ لَهُ بِهِ فَإِنَّمَا حِسَابُهُ عِنْدَ رَبِّهِ إِنَّهُ لَا يُفْلِحُ الْكَافِرُونَ (١١٧) وَقُلْ رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّاحِمِينَ (١١٨)

e) Recite these Aayaat of Surah Qalam seven times:

وَإِنْ يَكَادُ الَّذِينَ كَفَرُوا لَيُزْلِقُونَكَ بِأَبْصَارِهِمْ لَمَّا سَمِعُوا الذِّكْرَ
وَيَقُولُونَ إِنَّهُ لَمَجْنُونٌ (٥١) وَمَا هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ (٥٢)

f) Surah Falaq seven times

g) Surah Naas seven times

Ask Fatwa Weekly Advice

3rd Muharram, 1434

8th November, 2013

THE NEW ISLAMIC YEAR; 1435!

THE ISLAMIC CALENDAR USE OF THE LUNAR CALENDAR

The Islamic Calendar is based on the Lunar Calendar consisting of 354-355 days annually and is 10-11 days shorter than the Western Solar Calendar. The Lunar month is based on the time it takes the moon to complete a single orbit around the earth. There are many advantages to the Lunar calendar. For example, the various dates in the Islamic Calendar such as *Ramadan* and *Hajj* rotate every year and are not fixed like the Solar Year. People, therefore, will perform acts of worship in various climatic conditions and in different length of hours in submission to the will of Allah Ta'ala where human imagination plays no part.

The new moon marks the beginning of each new lunar month and it is easy for people to see the new moon and know that a new month has begun. This probably explains why most ancient civilizations such as the Babylonians, the Jews, the Greeks and the Egyptians in the Middle East, the Aztecs and the Incas of the West, and the Hindus and the Chinese of the East used this system. Interestingly, the English word 'month' is derived from the word 'moon'.

Origin and Significance of the Hijri Calendar

The Islamic Calendar was started by the second Caliph Umar *Radiyallahu*

anhu in 16 AH/ 637 CE. The event of the *Hijrah*, the migration of the Messenger Muhammad *Sallallahu alai wa salam* from Makkah to Madinah in 622 CE, was chosen to begin the Islamic Calendar because it was the first major sacrifice made by the whole *Ummah* for the preservation of Islam in its formative period. The Caliph Umar *Radiyahallahu anhu* is reported to have remarked: "The *Hijrah* has separated truth from falsehood, therefore, let it become the Epoch of the Era". The *Hijrah* year reminds Muslims every year of the sacrifices made by the first Muslims and should prepare them to do the same. The constant use of the *Hijri* Calendar for acts of worship and as a frame of reference to major historical events will help Muslims keep links with their roots and further enhance their knowledge of their religion and history.

Months of the Islamic Calendar

There are twelve months in the Islamic Calendar. As the Noble Qur'an says:

"Surely the number of months in the sight of Allah is twelve, in accordance with His decree from the day He created the heavens and the earth, out of which four are sacred" (9:36).

The four Sacred Months (*al-Ashhur al-Hurum*) are *Rajab*, *Dhul Qa'dah*, *Dhul Hijjah* and *Muharram*. The sanctity of these months was also accepted in the Pre-Islamic era when fighting was forbidden and there were cease-fires where battle was ongoing. Because *Rajab* is a sacred month, it was customary for people in pre-Islamic times to perform *'Umrah* during it as they were guaranteed safety and security. *Dhul Hijjah* is the month when people from far away places go to perform the Pilgrimage (*Hajj*). The two other Sacred Months come before (*Dhul Qa'dah*) and after (*Muharram*) this month, so that people's journeys to and from the Ka'bah to distant places are safe.

The twelve months of the Islamic Calendar are as follows:

Muharram

Safar
Rabi' al-Awwal
Rabi' al-Thani
Jumada al-Ula
Jumada al-Ukhra
Rajab
Sha'ban
Ramadan
Shawwal
Dhul Qa'dah
Dhul Hijjah

Determining Islamic Dates

Islamic dates are determined by the actual visibility of the moon as the Messenger *Sallallahu alai wa salam* said:

عن ابن عمر رضي الله عنه قال قال رسول الله صلى
الله عليه و سلم: الشهر تسع و عشرون ليلة فلا تصوموا حتى تروه فإن
غم عليكم فأكملوا العدة ثلاثين - متفق عليه
وعن أبي هريرة رضي الله عنه قال قال رسول الله صلى الله عليه و سلم:
صوموا لرؤيته و أفطروا لرؤيته فإن غم عليكم فأكملوا عدة شعبان ثلاثين
- متفق عليه

"Fast by seeing it (the moon) and end the fast by seeing it".

The starting of the month is **not** declared by the birth of the moon, as Shari'ah orders us to sight the Hilal (crescent); and the crescent can only be sighted approximately 18 hours after the birth of the moon.

From here, it is understood that the command of beginning and ending an Islamic month (Ramadhaan, Shawwaal, Zul-Hijjah or any other month) is based on **sighting** the crescent (Hilaal) after 29 days, failing in which 30 days should be completed.

Hence, scientific calculations are not taken into consideration as a means of determining the new month.

لا عبرة بقول المؤقتين في الصوم- أي في وجوب الصوم علي الناس بل في المعراج لا يعتبر قولهم بالإجماع . وعن شمس الأئمة الحلواني: أن الشرط في وجوب الصوم ولإفطار الرؤية. در مع رد المحتار ٢١٣٨٧

Therefore, we should use the Islamic Hijri calendar and be aware of all our important dates such as our birth date etc according to the Islamic Hijri Calendar (this can be ascertained through certain programs found on the Internet).

What is the Darse Nizaami which is taught at the Darul Uloom?

Previously, if a student wished to pursue the highest form of knowledge i.e. the sciences of Deen then one would be forced to travel far distances, town to town, country to country in order to learn the Deen, one would be required to learn under different Mashaikh which were scattered in various Masaajid.

Through the mercy of Allah Ta'ala the famous institute "Darul Uloom Deoband" was initiated in which assisted a student of knowledge to learn all the different sciences under one roof.

The Dars-i-Nizami is the core syllabus followed by Darul Uloom Deoband and the majority of Islamic institutions from where Ulama graduate, especially those connected to the founding Madaaris of the Indian subcontinent. The Dars-i-Nizami is taught in the Madaaris in India, Pakistan, Bangladesh, South Africa, England, America and across the globe.

The Dars-i-Nizami is a rigorous course which takes approximately 6-8 years to complete. Classes are intense, starting from early as Fajr right till Asr with a break in the afternoon, Thereafter studies continue in the late hours of the night.

It is a comprehensive course in which the classical books of the different sciences of Islaam are taught in the Arabic language, the excellent choice of such intricate books create a capability in the student of Deen whereby he grasps the different sciences of Deen and through these tools he is able to dive into the ocean of knowledge.

There are are plenty of books taught in the syllabus, however below is a few of

the main books. The student firstly masters the foundation sciences which are the means of unlocking the other sciences.

Some of these primary sciences are: Nahw (Syntax), Sarf (Etymology), Balaagah (Rhetoric's), Mantiq (Logic).

Students study various texts in literature whereby they master the Arabic language and apply the foundational sciences.

The deeper meanings of the Quraan and its principles are taught, Tafaasir such as Jalaalaen and Baidhaawi are taught.

Students study various books on Islamic Jurisprudence and the principles of Islamic Jurisprudence such as Noorul Eedhaah, Mukhtasarul Qudoori, Kanzud Daqaaiq, Sharhul Wiqaayah, Hidaayah. Usoolul Shaasy, Nurool Anwaar etc. The books of Aqeedah (Islamic Beliefs) are taught such as Aqeedah Tahaawi and Sharhu Aqaaid Nasafiyah.

The six books of Ahaadeeth are completed cover to cover. Other books of Ahaadeeth such as the Muwatta of Imaam Maalik *Rahimahullah* and the Muwatta of Imaam Muhammad *Rahimahullah* are taught. The Ahaadeeth book of Imaam Abu Ja'far Tahaawi *Rahimahullah* "Sharh Maaniul Aathar" and the famous book "Mishkaatul Masaabeeh" is also taught.

The Ahaadeeth are taught in such a way that one learns which narrations have been given preference of others, which have been reconciled and which are abrogated.

Students are made to prepare the lessons through their own effort before attending the class (Mutala), in this way their Arabic capability is enhanced tenfold. Thereafter, the students are made to repeat the lessons (Takrar) by which the knowledge is firmly embedded in their hearts.

This syllabus has created giants which have produced such brilliant literature in the Arabic language that has made the famous scholar Allaama Zaahid Kauthari *Rahimahullah* write lofty words and praises concerning personalities such as Allamaa Shabbir Ahmad Uthmaani, Maulana Ashraf Ali Thanwi, Maulana Anwar Shah Kashmeri, Maulana Zafar Ahmad Thanwi *Rahimahumullah*.

In which he had concluded with the words:

كثّر الله سبحانه من امثال هؤلاء الرجال

“May Allah Ta’ala increase the examples of such Men!”
(Maqaalaat Kauthari- Pg 69)

Ask Fatwa Weekly Advice

17th Muharram , 1435

22nd November, 2013

WE ARE WHAT WE EAT!

By way of introduction it is worthy to note that consumption or usage of Haraam is indeed a very grave sin. A Hadith makes mention of a person who is in a pitiful state on a journey, very much in need, and he raises his hands in this condition to Allah Ta'ala making Dua but his Dua is rejected; the reason being that his food, drink and clothing are all Haraam. Therefore, it is imperative that we only eat and use that which we are confident of it being Halaal.

Matters relating to Halal and Haram are very sensitive in Islam. A single Haram morsel could cause devastating effects to ones Imaan and spiritual health. It is mentioned in a Hadith:

عن أبي هريرة، قال: قال رسول الله صلى الله عليه وسلم:

" أيها الناس، إن الله طيب لا يقبل إلا طيبا، وإن الله أمر المؤمنين بما أمر به

المرسلين،

فقال: {يا أيها الرسل كلوا من الطيبات واعملوا صالحا، إني بما تعملون عليم}

[المؤمنون: ٥١] وقال: {يا أيها الذين آمنوا كلوا من طيبات ما رزقناكم} [البقرة:

١٧٢] ثم ذكر الرجل يطيل السفر أشعث أغبر، يمد يديه إلى السماء، يا رب، يا

رب، ومطعمه حرام، ومشربه حرام، وملبسه حرام، وغذي بالحرام، فأنى يستجاب
لذلك؟ "

Rasulullah Sallallahu Alayhi Wa Sallam mentioned "O people! verily Allah Ta'ala is pure and does not accept but pure. Verily Allah Ta'ala has ordered the Muslims as he has ordered the Messengers (Alayhimusallam)" Allah Ta'ala said "O Messengers! Eat from that which is pure and do good deeds, verily I am aware of what you do." And He said "O you who believe eat from the pure things that we have provided you." Then he mentioned a person that had travelled at lengths and is in a dishevelled and dusty state, he spreads his hands towards the sky's and says O my Lord! Oh my Lord! when his food is Haram and his drink is Haram and his clothes are Haram and he has been nourished by Haram. How will is supplication be accepted? (Muslim-1015)

It is mentioned in another hadith:

عن النعمان بن بشير، قال: سمعته يقول: سمعت رسول الله صلى الله عليه وسلم، يقول: - وأهوى النعمان بإصبعيه إلى أذنيه - «إن الحلال بين، وإن الحرام بين، وبينهما مشتبهات لا يعلمهن كثير من الناس، فمن اتقى الشبهات استبرأ لدينه، وعرضه، ومن وقع في الشبهات وقع في الحرام، كالراعي يرعى حول الحمى، يوشك أن يرتع فيه، ألا وإن لكل ملك حمى، ألا وإن حمى الله محارمه، ألا وإن في الجسد مضغة، إذا صلحت، صلح الجسد كله، وإذا فسدت، فسد الجسد كله، ألا وهي القلب

Rasulullah Salallahu Alayhi Wa Sallam said: Verily Halal is clear and verily Haram is clear and in between them are doubtful things that most of the people don't know. The one that stays away from doubtful things will protect his Deen and his honour, and the one that falls into doubtful things will fall into Haram.... (Muslim-1599)

From the above Hadith we understand the importance of consuming only Halal and staying far away from things that are not only Haram but even doubtful.

Furthermore, there are many factors that need to be considered before consuming anything. For example, we should avoid food items which have been contaminated with Haraam products. We should avoid food items which contain Cochineal⁴ and we should ensure that all the ingredients should be Halal, such as the cheese, sauces, yogurts etc. With regards to poultry, we should only consume chickens which have been hand slaughtered.

Countless Islamic scholars and Halaal organisations across the globe **only approve of Hand slaughtered meat.**⁵ Numerous Islamic scholars have

⁴ The Darul Ifta has published an article regarding Carmine/E 120, and various products which contain E 120 have been listed. Contact the Darul Ifta for a soft copy.

⁵ (To the best of our knowledge, the following are some organizations and scholars who do not approve Machine slaughtering. We are unaware of any retractions; therefore, we are not responsible for any amendments:

1) SANHA (South Africa Halaal committee) do not approve machine slaughtering

2) HMC (Halal Monitoring Committee U.K) <https://halalhmc.org/about/hmc-criteria-for-halal>

3) Halaal advocates of America – Accept only Hand slaughtering (<http://halaladvocates.org/site/our-issues/machine-slaughter/>)

4) Head scholar of Gujarat-India, Mufti Abdur Rahim Lajpuri *rahimahullah* says Machine Slaughtering is not permissible. (Fataawa Rahimiyyah v. 9 pg. 330)

5) Head scholar of Islamic Institute Deoband- Mufti Mahmood Gangohi *rahimahullah* says machine slaughter is not permissible. (Fataawa Mahmudiyyah v. 17, pg. 232)

6) Mufti Ahmad Khanpoori *damat barakatuhu* does not approve of machine slaughter. (Mahmoodul Fatawa pg 763, VI 4)

7) Maulana Abdul Haqq says machine slaughter is not permissible. (Fataawa Haqqaniyya v. 6 pg. 445)

8) HMA (Halal Monitoring Authority Canada) <https://hmacanada.org/slaughter-criteria/>

9) Mufti Mahmood Multaani *rahimahullah* (Pakistan) says Machine Slaughtering is not permissible. He has also not approved of semi-mechanical. Refer to Fatawa Darul Uloom Zakariya pg. 177, VL 6.

stated that it is obligatory to recite the *Tasmiyah* (*Bismillah Allahu Akbar*) on **each and every** goat, sheep and chicken before it is slaughtered.

This is clearly understood from the following Ayat. Allah Ta'ala mentions:

“Do not eat of that upon which the name of Allah has not been mentioned, for indeed it is grave disobedience” {6:121}

This condition i.e. the recital of *Tasmiyah* on each and every animal is not fulfilled in machine slaughter. In certain abattoirs the slaughterman recites the *Tasmiyah* and presses a button, whilst at other abattoirs the slaughterman merely places his hand on each chicken and recites the *Tasmiyah*! We should not jeopardise our hereafter by consuming such poultry. Especially when hand slaughtered chickens are easily available.

Furthermore, the **person who is carrying out the act of slaughtering** must recite the *Tasmiyah*. Hence with regards to chickens, if the person who starts the machine recites the *Tasmiyah* on each press of the button and thereafter another person who is supervising the whole process

10) From a reliable source we have been informed that the world renowned scholar of Syria; Shaikh Ramadhan Bhuti Shaafee *rahimahullah* was against machine slaughter.

11) Mufti Shabbir Ahmad Qasimi (Anwar Rahmat pg. 369)

12) One of the head scholars of Pakistan, Mufti Taqi Usmani *damat barakaatuhu* states that there are issues with regards to reciting the name of Allah Ta'ala during machine slaughter, and currently there is no need to start using machine slaughter when it can be done by hand by four Muslims.

13) Refer to Fatwa (verdicts) books of Grand Mufti Pakistan Muhammad Shafi, Mufti Rasheed Ludhyaanwi, Mufti Nizaamudeen (May Allah Ta'ala have mercy on all of them) for more detail.

14) Similar is the view of the India Fiqh Academy

(Mufti Shabbir Ahmad Qasmi, Muradabad, MI. Badr Ahmed Mujeebi, Patna, MI. Mujeebul Ghaffar Asad Azmi, Varanasi, MI. Abul Hasan Ali, Gujarat)

15) Mufti Ebrahim Desai of South Africa writes that Machine slaughter is not permissible

16) Madrasah Arabia Islamia Azaadville South Africa has given the verdict that machine slaughter is not permissible and many other institutes in South Africa and England (2010 Newsletter Halal News states that after a survey, 95% of Ulama of the U.K do not accept machine slaughtering)

17) Majlisul Ulama South Africa do not approve of Machine Slaughtering.

recites *Tasmiyah* before each chicken passes the blade, this *Tasmiyah* will **not** be effective so as to render the chicken Halaal according to countless Islamic Scholars.

In South Africa and many other abattoirs across the globe which are completely mechanised **save for the slaughter itself**. At the point of slaughter there are (for example) four slaughterers who each **manually** slaughter every fourth chicken. The line speed is 150 chickens a minute. Together with this, the length of each shift is reasonable which removes any difficulty for those that are slaughtering.

Furthermore, the same instruments, place, packaging and freezing facilities, transport, displaying counters, etc. of Haraam animals should not be used with Halal animals.

Another issue of concern is the de-feathering that takes place after a chicken is slaughtered, after a bird is slaughtered than it is generally immersed into hot water for de-feathering. Many scholars have mentioned that the following are two scenarios which result in rendering the chicken Haram (impermissible) to consume:

[a] If the water is at boiling point or substantially *hot* (not merely lukewarm), and the chicken is immersed into the water immediately after slaughtering (i.e. prior to cleaning out its waste matter), this will render the entire chicken impure and thus unfit for consumption according to many scholars. The reason is that the heat of the water causes the waste matter within the chicken to break up and spread out into the skin, meat and flesh, thus contaminating it with impurity. Such a chicken will hence *not* be permissible to eat. However, if the water is *not* very hot, but merely mildly hot or lukewarm, there is a possibility that contamination of the meat with impurities does not take place; in which case it would be permissible for Muslims to eat such a chicken. However, it is possible that mildly heated water is insufficient for achieving the object of facilitating the removal of

feathers, etc. The boiling point of water under normal atmospheric pressure is 100° C. Whether 42° C (which is less than half the boiling point) will also cause contamination of the meat with impurities or not, is something that we cannot commit to judge. This is something that an expert in the field of biomedical technology or food technology will know best. If an expert in the field mentions that 42° is *not* hot enough to cause contamination with impurities, then it will be permissible to eat the chicken, otherwise according to many it will not.

[b] Even if the blood stopped running out from its neck, the fact that waste matter (excreta, etc.) is still within the chicken's body, the chicken could still get contaminated with internal impurities if it is immersed in very hot or boiling water. Such contamination would still result in the chicken being prohibited for consumption according to many scholars. ⁶

Therefore, in conclusion, we should always opt for the opinion which has no doubt and avoid all meat products which are not completely hand slaughtered. In this way we will be safeguarding our Dunya and Akhirah. We are all individually responsible to consume Halal food, we will all have to answer to Almighty Allah Ta'ala on the day of Qiyamah, we will not be able to shift the blame on anyone else. If we adopt a lax approach in this regard, and follow our whims and desires than this will have a devastating effect on our future generations.

And Allah Ta'ala knows best

Muhammad Irshad Motara
5th Rabiul Aakhir 1442
21st November 2020

⁶ {References: *As-Shaami*, Vol.2, Pg. 309; *Fathul-Qadeer*, Vol. 1, Pg. 210; *Tahtaawi*, Pg. 86; *Fataawa Mahmoodiyya*, Vol. 17, Pg. 336, *Fataawa Rahimiyya*, Vol. 2, Pg. 96}

The following Ulama (Islamic Theologians) concur with the information furnished in the above article:

Maulana Sarfaraz Sher Ali

Maulana Muhammad Rayhaan Diwaan

Maulana Qays Buksh

Maulana Muhammad Ashfaaq Motara

Maulana Idrees Dadi-Patel

Maulana Abdul Shakoor

Ask Fatwa Weekly Advice

24th Muharram, 1435

29th November, 2013

Imaam Abu Haneefah *Rahimahullah*

About the Imaam and Faqeeh Imaam Abu Haneefah *Rahimahullah*, Imaam Shaafi *Rahimahullah* is reported to have stated:

" *People are entirely dependent upon Imaam Abu Haneefa *Rahimahullah* in Fiqh*".

Allaama Thahabi *Rahimahullah* (D:748) states " He (Imaam Abu Haneefah) met Anas *Radiyah* *anhu* on a number of occasions when he visited them in Kufa" (Which makes Imaam Abu Haneefa *Rahimahullah* from among the Taa'beyeen).

Allaama Thahabi *Rahimahullah* (D:748) states that Imaam Abu Haneefah *Rahimahullah* performed Fajr with the same Wudhu of Isha for twenty years.

Allaama Khatib Baghdaadi *Rahimahullah* states "It has been recorded about Imaam Abu Haneefah *Rahimahullah* that he performed Salaatul Fajr and Isha with the same wudhu for forty years...and it is also recorded that he completed seven thousand Khatams (complete recitals) of the Qur'aan on the very spot where he passed away"

The Ulama that adhere to the understanding of the Fuqaha Ahnaaf (Hanafi Jurists) are in Subcontinent, Syria, Palestine, Lebanon, Jordan, Egypt, Yemen, Makkah, Madina, the two Iraq's since 150 A.H until this day!

Imaam Abu Haneefah *Rahimaullah* was born in the year 80 A.H and passed away in the year 150 A.H.

Imaam Maalik ibn Anas *Rahimahullaah*

Abu Nu'aim narrates from Abu Mus'ab who says : I heard Imaam Maalik *Rahimahullah* say " I never passed a fatwa until seventy scholars bore testimony to the fact that i was worthy of it (i.e the task of issuing Fatwa)".

Abu Nu'aim and Al-Khatib Al-Baghdaadi *Rahimahumallaah* narrates from Khalaf ibn Umar who said " I heard Imam Malik ibn Anas *Rahimahullah* saying: " I never entered into Fatwa until i asked those who were more proficient in knowledge than me whether they felt I was worthy of it. I asked Rabi'ah, and I asked Yahya ibn Sa'id. They both ordered me to proceed." So i (Khalaf ibn Umar) asked him: O Abu Abdullaah (agnomen of Imam Malik)! What if they forbade you? He said : "Then I would have abstained. **It is not correct for a person to regard himself worthy of anything until he asks those who are more knowledgeable than him**".

Abdullah bin Mubaarak *Rahimahullah* narrates to the effect that: Once during the course of a lesson wherein the Hadeeth of Rasulullah *Sallaahu alai wa salam* was being imparted, a scorpion bit Imaam Malik *Rahimahullah* (on his back) several times. As it bit him, Imaam Maaliks *Rahimahullah* face changed colour to yellowish red. Nevertheless, Imaam Maalik *Rahimahullah* did not disrupt the lesson nor did he show any sign of distress. When the lesson terminated and the gathering had dispersed, (and it was discovered that a scorpion bit him), I (came to him and) said : " I noticed the colour of your face changing?" The Imaam said "Yes. you have spoken the truth". and narrated to me the incident. He further added: " My Sabr was not because of my own strength, but solely due to respect for the Hadeeth of Rasullaah *Sallaahu alai wa salm*"

Imaam Malik was born in the year 95 A.H and was 15 years younger than Imaam Abu Haneefah *Rahimahullah*. He passed away on the 11th of Rab'ul Awwaal . 179 A.H.

Next week Inshaalaah a brief glance at the lives of Imaam Shaafee *Rahimahulah* and Imaam Ahmad bin Hanbal *Rahimahullah*

"The Fuqaha (Islamic jurists) are more knowledgeable with regards to the meanings of the Ahaadeeth" (Imaam Tirmidhi)

Ask Fatwa Weekly Advice

Safar, 1435

13th December, 2013

Imaam Shaafi'i *Rahimahullah*

Imaam Ahmad *Rahimahullaah* said: "Anyone who used a pen and ink (for the knowledge of Deen) is undoubtedly indebted to Imaam Shaafi'i *Rahimahullaah* , in some way or the other".

Imaam Ahmad *Rahimahullaah* also said: "For forty years i have been supplicating for Imaam Shafi'i *Rahimahullaah*. Once my son asked "What type of a person was Imaam Shaafi'i *Rahimahullaah* , that he causes you to supplicate for him so excessively?" I replied: "O my beloved son! Imaam Shaafi'i *Rahimahullaah* was like the sun to the people of this world and a means of safety for them. Thus what else has been left (but for me to make dua for him)?".

Imaam Shaafi'i *Rahimahullaah* was titled in Baghdad as "Naasirus Sunnah" (The saviour of the sunnah).

Ibn Katheer *Rahimahullaah* says: " He memorized the Noble Qur'aan when he was only seven, the Mu-atta of Imaam Maallik *Rahimahullaah* when he was ten , and his Shaikh Muslim ibn Khallaad ZANJI *Rahimahullaah* permitted him to pass verdicts (fatwa) when he was only fifteen. (Some narrations state eighteen).

Imaam Maalik *Rahimahullaah* used to say: " No one more intelligent and more outstanding came to me to seek knowledge than Muhammad ibn Idris Ash-

Shaafi'i".

It is said that whenever he led the congregation in Salaah, people would weep due to the effect of his tone. Sometimes people would sob uncontrollably upon hearing his recital.

Imaam Shaafi'i *Rahimahullaah* used to divide his night into three portions. One-third for Ilm (acquiring Islamic knowledge), the second third for Ibadah (worship) and the last third for resting.

Rabi *Rahimahullah* says: "In the month of Ramadhaan Imaam Shaafi'i *Rahimahullaah* used to complete the recitation of the Noble Qur'aan and this was accomplished in Salaah"

Imaam Shaafi'i *Rahimahullaah* name was Muhammad ibn Idrees. He was born in the year 150 A.H. (the very same year Imaam Abu Haneefah *Rahimahullaah* passed away)

Imaam Shaafi'i *Rahimahullaah* passed away in the month of Rajab, 204 A.H

Next week Inshaalaah a brief glance at the life of Imaam Ahmad bin Hanbal *Rahimaahullah*

"The Fuqaha (Islamic jurists) are more knowledgeable with regards to the meanings of the Ahaadeeth" (Imaam Tirmidhi)

Imaam Ahmad ibn Hambal *Rahimahullah*

A reputed *Muhaddith* Ibrahim Al-Harbi *Rahimahullaah* (D.285 A.H) says: " I had the opportunity of seeing Imaam Ahmad bin Hambal *Rahimahullah*. It seemed as if his heart was a treasure-chest containg all the knowledge granted to

human beings, past and present. He could reveal whatever he saw relevant, and held back what he did not desire to divulge".

Allaama Thahabi *Rahimahullaah* quotes a contemporary of Imaam Ahmad *Rahiamhullah* as follows: "I have not seen the poor and lowly being given more preference anywhere else, than in the discourses of Imaam Ahmad *Rahimahullaah*. He used to be attentive to the poor and indifferent to the affluent. He was a man of great dignity, simple habits yet serious and never hasty. His appearance signified weightiness and sublimity. He used to arrive for his lectures after Asr prayers, but remained quite until he was requested to speak".

Imaam Ahmad ibn Hambal *Rahimahullaah* led a very plain, abstentious and simple life, which was envied by even the pious people. The rule of the first two (i.e. Mu'tasim and Waathiq) of the three Abbasid kings of his time was a great test for Imaam Ahmad *Rahimahullaah*. Each one of these two rulers was bent on harming him. He was unimaginably harassed and tortured by them, which eventually led to his death.

The physician who treated the wounds caused by his torturer says that while operating on Imam Ahmad *Rahimahullaah* the Imaam continued seeking forgiveness on behalf of Musta'sim (the Caliph) until the operation was over. The physician then asked him : " When people experience adversity on account of someone else, they normally curse the latter, but you were making Du'a of divine blessings for the Caliph Musta'sim?" He replied: " I too thought of it, but because Musta'sim is a descendant of Rasulullah *Sallaahu alai wa salams* uncle, and i do not wish to be involved in an argument with one of the relatives of Rasulullah *Sallaahu alai wa salam* when i face him on the day of Qiyaamah. I therefore decided to forego my calim against him".

Imaam Ahamd was born in the year 164 AH, and passed on the morning of

Friday, the 12th of Rabi ul Awwal, 241 AH at the age of 77.

"The Fuqaha (Islamic jurists) are more knowledgeable with regards to the meanings of the Ahaadeeth" (Imaam Tirmidhi)

Ask Fatwa Weekly Advice

Safar, 1435

27th December, 2013

Istinja

(Cleansing the Private Parts after answering the Call of Nature)

Many a time we put a lot of emphasis on intricate aspects of Deen, however we are neglectful of basic topics such as Istinja, Wudhu.

It is compulsory that one ensures that the drops of urine have ceased, (which is called istibra' in Shariah) and that one's heart is content according to one's general habit, either by walking, coughing, lying down or any other method. [Other methods, which may be used, are to gently press one's private part or place a tissue under one's lower garment and take a brisk walk; methods may vary in accordance with the severity of one's problem].

It is unlawful to perform wudu' until one is content that the drops of urine have ceased

[If Satan is continually creating doubts about the leakage of urine and no urine is actually coming out, then these doubts should be ignored].

Etiquette of relieving oneself

- a. One should enter the toilet leading with the left foot.
- b. Before entering and uncovering oneself read the Duaa.

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبْثِ وَالْخَبَائِثِ

Allahumma inni a`udhu bika min al-khubuthi wal khaba'ith

[O Allah I take refuge in you from demons, male and female];

- c. One should sit leaning upon the left foot;
- d. Do not speak, except out of necessity.
- e. It is makruh tahrimi, whilst relieving oneself, to have one's face or back towards the Qibla, even though one is in a building. [It is also makruh to hold a child to urinate towards the Qibla].

It is makruh to urinate or defecate in water; under some shade; in a hole; on the path; under a fruit tree; or urinate standing without an excuse; or to enter the toilet wearing anything with the name of Allah Ta'ala.

- g. One should leave the toilet with one's right foot then recite:

غُفْرَانَكَ أَحْمَدُ لِلَّهِ الَّذِي أَذْهَبَ عَنِّي الْأَذَى وَعَافَانِي

Ghufaranak alhamdulilla hilladhi adhaba `annil adha-wa- `afani

"[O Lord] Your forgiveness. Praise be to Allah who rid me of the filth and gave me health."

Ask Fatwa Weekly Advice

Rabi'ul Awwal, 1435

4th January, 2014

According to the Gregorian calendar we have entered into another year, however it is even more important for us to be aware that according to our Hijri calendar we have already passed two months! For a Muslim every single day is a day to make a change in one's life, a resolution, an intention. We don't need to wait for the first of Muharram or the first of Ramadhan to make a change in our lives, rather we can start right now!

We can increase in our worship, recitation of the Noble Qur'aan, leave sins and learn our Deen from the Ulama!

However, the difference between a believer and a disbeliever is that a believer asks Allah Ta'ala to assist him in completing his intention. We do not have the ability in achieving our aims and objectives without the help of Allah Ta'ala.

Tajweed

Allah Ta'ala states in the Qur'aan Majeed:

"And recite the Qur'aan with measure"

In the commentary of this Ayat (verse), Hadhrat Ali *Radiyallahu anhu* explains that Tarteel means to recite the letters with Tajweed and to recognise the places of Waqf (pausing).

At another place, Allah Ta'ala says

"And with measure have we revealed it (the Qur'aan)".

In a Hadeeth it has been mentioned:

"Allah desires that the Qur'aan be recited in the manner it was revealed".

Since the Noble Qur'aan was revealed with Tajweed, it is compulsory upon us to recite the Qur'aan with Tajweed. We also realise from the above that, it is necessary to have the knowledge of Tajweed, so that the Qur'aan be recited correctly. Therefore, if we do not acquire the knowledge of Tajweed and do not recite the Qur'an correctly, we will be sinful, especially for those who do display a non-care attitude. It is narrated that many are those who recite the Qur'an, while the Qur'an curses them.

Tajweed means to recite every letter correctly, from its Makhraj, with all its qualities. The purpose of Tajweed is to recite the Qur'aan in the manner it was revealed, and recited by Nabi Sallallahu alai wa salam.

The benefits of learning and reciting the Qur'aan with Tajweed is that a person will be honoured in this world and the hereafter.

Note: It is compulsory (Fard) to learn Tajweed.

(Extracted from Tajweed for beginners by Hadratul Ustaadh Qaari Ismaael Ishaq Rahimahullaah).

Therefore, we should approach our Ulama and Qurraa who are learned in the field of Tajweed and correct our recitation.

Next week InshaAllah some of the major mistakes made in the recitation of the Qur'an will be mentioned.

Ask Fatwa Weekly Advice

Rabi'ul Awwal, 1435

24th January, 2014

Question: Will ones Wudhu be complete if one makes Masah on normal cotton, nylon and woolen socks?

No, ones Wudhu will **not** be complete if one makes Masah on normal cotton, nylon and woolen socks.

Allamah Kaasaani (rahimahullah) writes in Bada'e us Sana'e, first volume, page 10:

"If they (the socks) are so thin that water seeps (penetrates) through them, then it is not permissible to make masah over such socks by the consensus of the scholars."

And Allamah ibn Nujaim (rahimahullah.) writes:

"And it is not permissible to make masah over thin socks made from yarn or hair. There are no differences of opinion on that. However, if the socks are thick, to the extent that one can walk one Farsakh (three miles) or more, then the jurists have differences of opinion." (Al-Bahr-ur-Ra'iq, first volume, p.192). From the above it is clear that to perform masah on the following types of thin socks is not held permissible by any of the Imaams of the madhaahib (Schools of Thought)

Actually, the Qur'an has ordered us to perform ablution (wudu) in a particular way and has expressed and explicitly commanded the washing of the feet in Surah Al-Ma'idah, verse 6, not the performing of masah (wiping) of the feet. Allah says, "Oh Believers, when you stand up for prayer (i.e. when you intend

to pray and are not in the condition of wudu) then (perform wudu and) wash your faces and (wash) your arms including your elbows, and wipe your heads (with wet hands) and (wash) your feet including the ankles". (Al-Maidah, 5:6).

In the above verse Allah commands us to wash our feet. Therefore to perform masah of the feet should not be permissible in any situation, even if the socks are made of leather. However, permissibility of performing masah over leather socks has been approved by the **consensus** of the Ummah. The consensus is based on the certainty of the matter by Tawaatur (overwhelming number of authentic narrations from the Prophet (صلى الله عليه وسلم)). Had there been only two or three narration's from the Prophet (صلى الله عليه وسلم), then such a few Hadith (narration's from the Prophet (صلى الله عليه وسلم)) would not have been sufficient to specify (or limit, taqyeed) the generality of this Qur'anic verse, due to Akhbaar-e-Ahaad (a few narration's from the Prophet (صلى الله عليه وسلم)) not being influential enough to specify or abrogate the generality of the verse).

On the contrary, the narrations in regards to masah 'alal khuffain (performing masah on leather socks) are established by Tawaatur (overwhelming number of narrations), thus being influential in elaborating and specifying the verse in Surah Al-Ma'idah, that is, washing of the feet is only specific in the case that a person is not wearing leather socks. In regards to this, Imaam Abu Hanifah (R.A) said, "I did not declare the validity of performing masah on leather socks until its evidence was clear to me as daylight" (Al-Bahr-ur-Ra'iq, vol. 1, p. 173.)

Moreover, masah 'alal khuffain is proven and established in narrations from more than eighty companions of the Prophet (صلى الله عليه وسلم). Hafiz Ibn Hajar (RA) says in Fathul-Baari, (Naylul Awtaar, vol. 1, p.176). "An overwhelming group of the Huffaz (Experts in Hadith who had memorized large number of ahadith) have declared that masah 'alal khuffain is established by Tawaatur, and some of them have mentioned that they collected and enumerated the narrations

from the companions of the Prophet (صلى الله عليه وسلم) and found them to be more than eighty in number, from which ten of them are narrated by the Asharah-e-Mubasharah (the ten companions that were given glad tidings of Paradise in a single gathering from the Prophet (صلى الله عليه وسلم))." (Naylul-Awtaar, vol. 1, p. 176). Hasan Al- Basri (R.A.) says, "I met seventy companions who participated in the Battle of Badr, all of whom believed in the performing of masah 'alal khuffain." (Talkheesul-Habeer, vol. 1, p. 158, and Bada'e us-Sana'e, vol, 1, p.7).

If the masah of the leather socks was not established from the Tawaatur or Istifaadhah (overwhelming number of narration's) then Takhsees (specification) could not have been applied on the verse of the Qur'an, which orders us to wash our feet during wudu. In this regards, Imaam Abu Yusuf (R.A.) says, "The command of the Qur'an can be abrogated by the Sunnah (traditions of the Prophet (صلى الله عليه وسلم)) only if it has reached the level of Tawaatur or Istifadhah, such as the level of narration's of masah 'alal khuffain." (Ahkaamul-Qur'an Lil-Jassaas, vol. 2, p.425). In summary, Allah commands us in the Qu'ran to wash our feet when performing wudu.

This ruling can't be specified (limited) by any condition or limited on the basis of a few narrations from the Prophet (صلى الله عليه وسلم) It is necessary to have a continuous chain of authentic narrations, like in the case of masah 'alal khuffain. It has reached the level of Tawaatur. Also, in regards to "KHUFFAIN" (leather socks), Tawaatur has been established that the Prophet (صلى الله عليه وسلم) himself performed masah over them, and he also gave permission to others to practice upon it. Apart from leather socks, to perform masah on other types of socks is not established by Tawaatur. The meaning of "KHUFF" in Arabic applies only to socks made out of leather. Socks made from cloth are not called "KHUFF" in Arabic.

Therefore, the permission of making masah is only specific with the leather

socks. Regarding other types of socks the command of the Qur'anic verse of washing the feet must be implemented. However, if the material of the socks is so thick that is equal or better than leather socks, that is (a) water does not penetrate through them, (b) they do not have to be tied with something in order for them to stay upright, and (c) it is possible to walk with them at least one mile. 4. It must not be so thin that the foot can be seen through it.

In such types of socks there are differences of opinions among the Jurists. Some say, since they have retained the same qualities of leather socks, therefore it should be permissible to make masah over them. Others say that Tawaatur is established only for wiping over leather socks, thus it is not permissible to wipe over any other type of socks.

Socks are of three types:

1. KHUFFAIN, (Leather socks), it is permissible to make masah over them based on consensus supported by Tawaatur.
2. Thin socks, not made of leather, nor having the qualities of leather, but are like the regular socks made from **cotton, wool, or nylon**. It is **not** permissible to make masah on such socks as it is not established with enough evidence that would enable one to take leave from the order of washing the feet as mentioned in the Qur'an.
3. Thick socks, not made from leather, but have the qualities of leather. According to some Jurists, it is permissible to make masah over such socks, while others say it is not permissible.

In conclusion, socks not having the qualities of leather are not a point of disagreement among the Jurists. They all agree on its impermissibility. The reason being that the Qur'anic command (washing of the feet) can't be left until the establishment of performing masah is at the level of Tawaatur, as in the case of masah 'alal khuffain. Therefore, the conditions that are mentioned by the Fuqaha (Jurists) are not their own made up specifications. They have

verified a level to meet the standard of leather socks.

Ahaadith on Masah Over non-leather Socks (Jowrab)

After explaining the fundamental principle and its application to the reality of this issue, let us consider the Ahaadith concerning wiping over (non-leather) socks (Jowrab). From all the collections of Ahaadith, there are only three Hadith. One Hadith is narrated by Bilal, Radi-Allahu anhu, the second by Abu Musa Ash'ari, Radi-Allahu anhu, the third by Mughirah ibn Shu'bah, Radi-Allahu anhu. The narration of Bilal has been recorded in M'ujam Sagheer Tabraani, and the narration of Abu Musa in Ibn Majah and Baihaqi.

However, Hafiz Zayla'ee (a far renowned Muhaddith) in his famous works, Nasbur-Raaya, Vol. 1, pp. 183-184. has proven that both the Sanads (chain of narrators) are defective and weak. In regards to Abu Musa's narration, Imaam Abu Dawood Sajastaani (R.A.), in his works of Abu Dawood, being one book from the Sihaah Sittah (six most authentic books of Ahaadith) has written: "It (the Hadith's sanad) is not continuous, nor is it reliable (strong)." (Bazhlul-Mujhood, Vol. 1, p.96) Therefore, both these narrations do not need to be further discussed.

The remaining Hadith of Mughirah ibn Shu'bah is mentioned by Imaam Tirmizi as being a good and sound Hadith. Some other eminent Muhadditheen have disagreed with Imaam Tirmizi. Imaam Abu Dawood (R.A.), after recording this narration states, "And Abdur-Rahman ibn Mahdi should not narrate this Hadith, because the authentic famous narration from Mughirah ibn Shu'bah is that the Prophet (صلى الله عليه وسلم) used to perform masah 'alal khuffain." (Bazhlul-Majhood, Vol. 1, p.96) Imaam Nasai (R.A.) writes in Sunan Kubra', "Apart from Abu Qais no one else has narrated this Hadith, and I don't know of any other narrator who supports this narration.

Although with certainty, Mughirah ibn Shubah's narration about masah 'alal

khuffain is sound (Sahih)." (Nasbur-Raaya, Vol. 1, p. 183)

Many Imaams, for example, Imaam Muslim, Imaam Baihaqi, Imaam Sufyaan Thawree, Imaam Ahmed, Imaam Yahya ibn Mu'een, Imaam Ali ibn Madinee, and others have declared this narration as weak, due to Abu Qais and Huzail ibn Shurjeel being defective narrators. Allamah Nawawi (R.A.), Commentator of Sahih Muslim, (Nasbur-Raaya, Vol. I, p. 183) writes,

"If all the Muhadditheen who criticized this Hadith as being weak were separate in their statements (i.e. not voiced together), even then, they would be correct over the ruling of Imaam Tirmizi, as the fundamental principle is that criticism prevails over approval. All the Huffaz of Hadith agree that the narration is weak.

Therefore, the statement of Imaam Tirmizi, 'This Hadith is Hasan, Sahih', is not acceptable." (Nasbur-Raaya, Vol. I, p.183)

Assuming the statement of Imaam Tirmizi is correct, then too it is only one Hadith from the entire collection of Ahaadith. Again the same question arises, can we leave the clear command from Allah Ta'ala to wash our feet while performing Wudhu on the basis of one Hadith? As mentioned previously, the establishment of masah 'alal khuffain reached the level of Tawaatur, and that Imaam Abu Yusuf said that if it hadn't reached that level then we would not have the flexibility of specifying (limiting) the command of Allah Ta'ala, of washing the feet. The Ahaadith about masah 'alal jowrabain do not reach the level of Tawaatur.

In fact, in all the collections of Ahaadith we find only three narrations, from which two are unanimously weak, and the third is criticized by majority of the Muhadditheen. So to leave, restrict, or define the command of Allah Ta'ala on the foundation of such weak narrations is not acceptable in the Shari'ah. Imaam Abu Bakr Jassaas writes in Ahkaamul-Qur'an Lil-Jassaas, (vol. 2, p.428) "As mentioned previously the real objective in the verse of wudu is to wash

the feet. In fact, even performing masah over leather socks would have never been made permissible, had it not been established by Mutawaatir Ahaadith." So due to the fact that the narrations of masah 'alal jowrabain are not on the same scale as the narration's of masah 'alal khuffain, the main objective of washing of the feet must be applied.

The statement that the Sahaba (Companions of Prophet (صلى الله عليه وسلم) were reported to have wiped over their socks and permitted others to do so, is incorrect. It is not proven in any narration or practice of the Sahaba that they wiped over thin socks of cloth, etc.

From this, it is even more apparent that the Sahaba used to wipe over either leather socks, or thick socks that would match attributes of leather socks.

In regards to this there is a narration in Musannaf ibn Abi Shayba, vol. 1, pl88, "Sayed ibn Musayyab and Hasan Al-Basri used to say that it is permissible to wipe over socks, with the condition that they are thick." Note, that the word, "SAFEEQ" in Qaamoos and Mukhtaar As-Sihaah (the names of two Arabic dictionaries, means, "VERY THICK AND STRONG CLOTH". Both of the above mentioned men were eminent Tabi'een, and they used to issue fatawa (Shariah decrees) after seeing the practice of the Sahaba. Therefore, the Fatwa (Shariah decree), that the socks must be thick matching the attributes of leather is nothing new. For convenience, I have repeated the conditions of the thickness of the socks below:

- a. water proof (water should not be able to seep through them),
- b. so thick that they can stand upright without having to tie them,
- c. possible to walk in continuously for at least a mile (without tearing)
- d. It must not be so thin that the foot can be seen through it.

With these three conditions in thick socks, they now share the same quality as

leather socks. Most of the fuqaha (Jurists) have permitted making masah over such socks. See the following:

1. Dalaalatun-Nass, (the derived objective) from the Hadith in masah 'alal khuffain, also applies to thick socks. Dalaalatun-Nass remains in the category of Qat'ee-uth-Thuboot (established on the basis of certainty), and is not the same as Qiyaas, as mistakenly understood by some.
2. Aathaar (practices) of the Sahaba Based on the above two proofs it would be permissible to wipe over thick socks. Allamah ibn Hamaam (R.A.) writes in Fathul-Qadeer, vol. 1, p. 109, "There is no doubt that the permission to wipe on the khuff is Khilaaful Qiyass (contradictory to reasoning and analogy). Therefore, to compare another thing with it (the khuff), would be incorrect, except by using Dalaalatun-Nass, being that the same characteristics of the khuff be present for it to be in the same category of the khuff." Principally, one may leave the act of washing the feet by performing Masah over them only if the narrations reach the level and standard of Tawaatur. Masah 'alal khuffain satisfies condition. On the other hand, masah 'alal jowrabain is not at that level.

Therefore, it is not permissible to make masah on the jowrabain. However, if jowrabain have characteristics similar to those of leather socks, through Dalaalatun-Nass and the practices of the Sahaba and pious ancestors, most of the Fuqaha allow masah on such socks. After elaborating on the attributes of the leather socks, all the Imaams of Ijtihad have reached a consensus about this issue. As to the opinions of Ibn Hazam, Haafidh Ibn Taymiyyah, and Haafidh Ibn Qayyim, with due respect of their status and position, they have differed from the Jumhoorul-Fuqaha on many issues. Among others one is this issue. We are bound to follow the ruling of the majority Fuqaha, Muhadditheen and all of the Mujtahideen. How daring it is for one to even leave washing of the feet, as it is the order of Allah! If someone wraps his foot in cloth and performs masah over it, will this be permissible too?

One must always understand and stick to the conditions of the Fuqaha. They were more closer to the time of Nabi sallallahu alaihiwasallam compared to us and had deep understanding of deen.They gave their life for the acquisition of knowledge and gave such sacrifices which can never be even imagined in today's times.Take for example the famous kitaab Shaami, Allama Ibn Aabideen compiled this kitaab after deeply studying and understanding over a thousand kitaabs!!! Imagine in today's times one reads a few kitaabs, regards himself as the one who understands the Hadith of Rasulullah sallallahu alaihi wasallam better than the Fuqaha and differs with them. Imaam Tirmizi rahmatullah, a great muhaddith of his time whose compilation is regarded in one of the six most authentic compilations of Hadith says:

The Fuqaha have said like this (and this will be the decree because) they have more understanding of the Hadith. (Vol.1 Pg.193 Jame`e Tirmizi.)

Conclusion

Therefore all reliable Fuqaha and Mujaahideen agree that thin socks that allow water to seep through them, do not stand upright without support, and cannot be walked in continuously, are not permissible to make masah on. Shoes are also not allowed to be wiped over. Thin socks of today that are made out of cotton, wool, nylon, etc., do not have the features of leather socks, therefore, it is **not** permissible to make masah over them. If someone does, their wudhu will **not** be valid, according to Imam Abu Hanifah, Imam Malik, Imam Shafi, Imam Ahmed ibn Hanbal Rahimahullaah, or any other Mujaahideen.

(The above is adapted from the research of Mufti Ebraheem Desai rahimahullah ASKIMAM).

Other references:

Badaa'i V1/P82: Hidiyyah V1/P31 {Fatawa-Mahmudiyya (vol. 17 pg. 32 & vol. 20 pg. 117)}, {Fatawa-Darul-Uloom-Deoband (Imdadul-Mufteen) (vol. 2 pg. 247)}, {Aap-Ke-Masail (vol. 2 pg. 66)}, {Ahsanul-Fatawa (vol. 2 pg. 61)}

Vol.4 Pg.280 Fataawa Rahimiyya

Vol.1 Pg.262 Shaami.

„ 270 „

„ 277 „

„ 266 Fataawa Tatarkhania.

„ 268 „

And Allah Ta'ala knows best.

Ask Fatwa Weekly Advice

Rabi'ul Thaani, 1435

7th February, 2014

عن العرباض بن سارية قال: صل لنا رسول الله صلى الله عليه و سلم صلاة الصبح ثم أقبل علينا فوعظنا موعظة وجلت منها القلوب و ذرفت منها العيون فقلنا: يا رسول الله كأنها موعظة مودع فأوصنا قال: أوصيكم بتقوى الله و السمع و الطاعة و إن أمر عليكم عبد حبشي فإنه من يعش منكم فسيري اختلافا كثيرا فعليكم

بسنتي و سنة الخلفاء الراشدين المهديين عضوا عليها بالنواجذ و إياكم و محدثات الأمور فإن كل بدعة ضلالة

*Once Nabi Salallaahu alahi wasalam delivered a speech in which the hearts were shaken and the eyes began to shed tears. We said "O messenger of Allah Ta'ala it is as if you are delivering a farewell sermon". Thereafter Nabi Salallaahu alaihi wasallam said: "I advise you to adopt Taqwa and to be obedient to the ruler even though he maybe an Abyssinian slave, for verily whosoever lives amongst you will soon see plenty of disputes, therefore you must adopt my Sunnah **and the Sunnah of the rightly guided caliphs**, hold on firmly to this with your teeth and beware of innovations as all types of innovations are deviations"*

(Mishkaat- Pg 31- Chapter on holding firm on to the Qur'aan and Sunnah)

The above Hadeeth emphatically explains that we should follow the Sunnah of the rightly guided Caliphs. Rasulullaah Salallaahu Alaihi Wasallam mentioned

the subject of following the Khulafa and the issue of Bid'ah individually, so that one with understanding may realise that the way of the Sahaabah is not an innovation.

رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ الْفَوْزُ الْعَظِيمُ

"Allah Ta'ala is pleased with them and they are pleased with him that is the real success"

Thereafter, the Sahabah taught the Taabeoon , and the Taabeoon had taught their students. This is the method in which Deen has come to us. The great Fuqaha (Islamic Jurists) and Imaam's had learnt the Deen directly from the Sahabah or via their students. However it is very unfourtante that in the modern world of self research we live in, a person unqualified in the different sciences of Deen deduces his own rulings, holds his own opinions and disputes over the statements of the giants of the past!

Matters which the ummah had accepted for centuries, such as the following of one of the four imams, performance of twenty Rakaats of Taraweeh, three Talaqs constituting three Talaqs etc have been rejected!

Allaah Ta'ala says:

وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ
نُؤَلِّهِ مَا تَوَلَّىٰ وَنُصَلِّهِ جَهَنَّمَ وَسَاءَتْ مَصِيرًا

..... Whosoever follows a way contrary to the way of the believers then his abode is the hell fire.

(Surah Nisaa- Ayat 115)

ما رآه المسلمون حسن فهو عند الله حسن

Sayidina Abdullah bin Masood Radhiyalaahu anhu relates that whatever the Muslims regard as good then Allah Ta'ala also regards that to be good. (Ahmad)

It is of utmost importance (especially in these times) that a person surrenders his understanding of Deen to one of the four Imaam's so that one is saved from following ones desires. The Muhadethoon were those giants who painstakingly learnt and memorised the Ahaadeeth, however the Fuqaha (jurists) were those who together with having the knowledge of the Ahaadeeth were also well versed in deducing rulings from the Ahaadeeth. Imaam Abu Haneefah, Imaam Maalik, Imaam Shaafee, Imaam Ahmad (*May Allah Ta'ala be pleased with all of them*) were all high ranking Fuqaha (jurists).

The following are some quotations which expound on the importance of placing ones reliance on the Fuqaha.

قال عبدالله بن وهب كل صاحب حديث ليس له امام في الفقه فهو
ضال و لولا ان الله انقذني بمالك و الليث لضللت
(ترتيب المدارك قاضى عياض)

Abdullah ibn Wahb Rahimahullah said: "Every scholar of Hadeeth that does not have an Imaam in jurisprudence (to guide him) will be lost. If Allah had not rescued me by (giving me the company of) Imaam Maalik and Imaam Layth Rahimahumullaah I would have been misguided

Abdullah bin Wahb *rahimahullaah* was a very high ranking Muhaddeth; a scholar who had memorised thousands of Ahaadeeth. However, he states that if it were not for the guidance of the Fuqaha then he would have been lost. If a person reads the English translations of Saheeh Bukhaari and Saheeh Muslim

and feels that he can derive rulings (directly from the text) then he will be baffled. The Fuqaha and Imaams have explained which narrations should be given preference over others.

الحديث مضلة الا للفقهاء- ابن عيينة

The Ahaadeeth will lead one to be lost, except for the Fuqaha.

The above words are the words of the famous Imaam Sufyaan bin Uyaynaa *Rahimahullaah*. An Imaam who was born many years before Imaam Bukhari *Rahimahullah*

One needs to surrender to the experts in the field. In medicine and health we turn to the doctors, in law we turn to the lawyers, then why is it that we do not refer to the Fuqaha and Ulama in the matters pertaining to our Deen?

التسليم للفقهاء سلامة في الدين (سفيان بن عيينة اثر الحديث ١١٧)

To hand ones understanding over to the Fuqaha is to safeguard ones Deen

نسلم ما سمعنا و نكل ما لا نعلم الى عالمه و نتهم رأينا لرأيهم

سفيان ثورى

“Sufyaan Thawri Rahimahullah: We follow what we know, and hand over what we do not know to those who do know. We will even question our understanding in favour of theirs”

سلموا للأئمة و لا تجادلوهم فلو كنا كلما جاءنا رجل اجلد من رجل
اتبعناه لحفنا ان نفع في رد ما جاء به جبريل عليه السلام

“Imaam Maalik Rahimahullah would say: Hand oneself to the Imaams and do not argue with them, if we were to accept every single man who could argue better than I fear that we will end up negating what Jibraeel alaehisalaam had brought”

أنتم الأطباء و نحن الصيادلة

Imaam A'mash Rahimahullah had said that the Fuqaha are doctors and we (Muhadethoon) are the pharmacists.

The Fuqaha truly knew the intricate details with regards to the traditions and were able to deduce rulings. However, the Muhadethoon would primarily focus on narrating Ahadeeth without delving into Istimbaat (deducing of rulings).

و الفقهاء اعلم بمعاني الحديث

Imaam Tirmidhi rahimahullah has said that the Fuqaha are more knowledge with regards to the Ahaadeeth

Therefore, a person should surrender ones understanding of Deen to **one** of the four Imaams and save oneself from following ones desire and ones own research. This was the practice of the Ummah over the centuries.

And Allah Ta'ala knows best.

Ask Fatwa Weekly Advice

Rabi'ul Thaani, 1435

14th February, 2014

Q: Could you please explain the method in which a woman should make Sajda?

A: Some people have a misconception that a women will perform the postures of Salaah same as that of a man, this is **incorrect**. The author of Musannaf Ibne Abi Shaybah has narrated the following Athar of Ibn Abbas *radhiallhu anhu*:

Ibn Abbas radhiallhu anhu was asked regarding the Salaah of a woman. He replied: She must draw herself close together and contract herself.

(Musannaf Ibn Abi Shaybah Vol 2 Pg 505).

Allamah Baihaqi *rahmatullahi alaih* writes in his Sunanul Kubra:

The distinguishing factor between the Salaah of men and women is that a woman is to conceal herself and she is instructed to perform her Salaah in the most concealing manner.

(Sunanul Kubra lil Baihaqi Vol 4 Pg 422)

From the above we understand the manner in which a woman is to perform her Salaah and that the Salaah of a woman is different to the Salaah of a man. Rasulullah *sallallahu alaihi wasallam*, while once passing by two women performing Salaah said:

“When you make sajdah, join parts of your body to the ground, verily a woman does not resemble a man in these aspects.”

(Al Marasil of Abu Dawud Pg 118)

When this principle has been understood, the same principle will apply to all aspects of a woman’s Salaah.

Together with this, a women should take out her feet to the right in Sajdah.

The proof of this is the Hadith of Ibn Umar *radhiallhu anhu* mentioned in **Sunanul Kubra** of Imam Baihaqi *rahmatullahi alaihi*, Ibn Umar *radhiallhu anhu* narrates that Rasulullah *sallallahu alaihi wasallam* said:

“When a woman sits in Salaah, she should place one thigh on the other and when she prostrates she should join her stomach with her thighs as these postures will be most concealing for her. Allah Ta’aala looks at this woman and says: “O My Angels! Bear witness that I have forgiven her sins.”

(Sunanul Kubra Vol 4 Pg 423)

If a woman does not take her feet to the right in sajdah, she will not be completely drawing herself close together and joining her body parts to the ground as she has been ordered to do.

Therefore, the demand of the Hadith is that a woman takes her feet out to the right. This is why the Fuqahah have written in their Kitaabs regarding the Sajdah of a woman:

والمرأة لا تنصب القدمين

Trans: A woman will not keep upright her feet in Sajdah.

(Imdadul Ahkaam)

Thus, we understand that the text of the Fuqahah is in correspondence with the Ahadith and the method of a womens sajdah as mentioned in the above texts is totally correct.

And Allah Ta'ala knows best.

Ask Fatwa Weekly Advice

Rabi'ul Thaani, 1435

22nd February, 2014

عن عثمان بن عفان رضي الله عنه عن النبي صلى الله عليه وسلم
قال خيركم من تعلم القرآن وعلمه

Uthmaan *Radiyahallahu anhu* narrates that Nabi *Sallahau alai wa salam* said:

*"The best from amongst you is the one who learns the Qur'aan and teaches it
"(Saheeh Bukhaari)*

However, the real question which we need to ask ourselves is that do we really believe that the one who devotes himself to the learning and teaching of the Noble Qu'raan is the best person? Do we really regard it as the best profession? Or do we regard the profession of a Doctor, Lawyer or an Accountant as superior?

Islamic knowledge is a spiritual light which guides a person out of the darkness of ignorance. However, the acquisition of this knowledge is dependent on *Rijaalullaah* (Ulama and Sulaha) and not merely through *Kitaabullah* (books). For this very reason, Allah Ta'ala did not suffice with sending a book from the sky but rather Almighty Allah Ta'ala had sent the Anmbiya *Alehemus salaam* in order to teach and explain to their nations the commandments of Allah Ta'ala within the Kitaab.

Nabi *Salallahu alai wa salam* has mentioned that one of the signs of the final

hour is that Ilm (Islamic knowledge) will be extracted from this world. Nabi *Sallallahu alai wa sallam* did not say that the books will be Lifted, but rather he *Sallallahu alai wa salam* had mentioned that the Ulama will leave this temporary abode. To such an extent, that no Aalim will remain and men will make their leaders the ignorant ones, they will be asked questions and the ignorant leaders will pass verdicts without knowledge. Nabi *Sallallahu alai wa salam* had said that these ignorant entities are astray and will lead others astray ! (Tirmidhi).

Shaikh Muhammad Awwamaah *Hafizahullah* is a high ranking Hanafi Sheikh residing in Madeenah Munawarah, he mentions in his masterpiece “*Al Ma’alimul Irshaadeya lesana’ate taalebel ilm*” that just like heart specialists are a need (in accordance to the demands), in the same way, the production of Ulama is a greater need.

For this very reason, Darul Uloom’s have been initiated, places whereby Ulama are manufactured, servants of Almighty Allah Ta’ala who’s mission is to serve the Ummah.

This is why Hadrat Umar *Radiyahallahu anhu* had appointed specific people with the responsibility of teaching the Noble Qur’aan, and he would take care of their expenditure from the Baitul Maal so that they had no other concerns except the propagation of Deen (Fataawa Mahmoodiya Faarooqiya Jadede Pg 25. VI 17).

Maulana Abul Hasan Nadwi *Rahimahullah* has similarly mentioned in his Taarekh Da’wat wa Azeemat that Hadrat Umar bin Abdul Azeez *Rahimahullah* would also take care of the expenditure of the Ulama so that they would be dedicated to the service of Deen without busying themselves in earning a livelihood. This dispels the misconception of those who opine that there is no need for people who specially dedicate themselves to the service of the Deen of Allah Ta’ala and no other occupation.

Furthermore, we should not forget that this knowledge is learnt from heart to heart and sitting for years in front of qualified Shuyookh and not merely through self research of books and websites.

Shaikh Muhammad Awwamaah *Hafizahullah* also writes:

كان كل من أخذ العلم عن السطور ضالاً مضالاً

Any person who learns Ilm through reading books without the company of the Ulama will go astray.

Ibn Abdul Barr *Rahimahullah* mentions the statement of the Sahabi Abu Dardaa *Radiyallahu anhu* :

من فقه الرجل ممشاه و مدخله و مخرجه مع اهل العلم

It is from the Fiqh of a man that all his affairs rotate around the people of knowledge.

The absence of Ulama leads to a lack of quality Asaatizah for the Makaatib and Madaaris. Children are deprived of the Suhbah and Tarbiyah of the Mashaaiikh. It is a misconception that Ta'leem (education) is the only purpose, but rather the companionship of the Ustadh and the Tarbiyah (spiritual nurturing) of the student is of utmost importance. The famous Taabe'ie Ibn Seereen *Rahimahullah* mentions about the Kibaar-e-Taabeyeen (senior successors of the Sahaba):

انهم كانوا يتعلمون الهدى كما يتعلمون العلم

They would learn manners and conduct as they would learn Ilm

Hadrat Abdullah bin Mubaarak *Rahimahullah* was once asked where he was intending to journey? He replied : I intend to learn Ilm in Basra. The questioner further asked who was he intending to learn from in Basra. He replied that he was intending to go and learn from Ibn Awn *Rahimahullah* and he further said:

آخذ من اخلاقه آخذ من آدابه

"I will take from his character, I will take from his etiquettes"

(Pg 211- Ma'alemul Irshaadiya)

Across the globe Ulama are being produced from the Darul Uloom, Ulama who have been made Waqf for the service of the Ummah in various ways such as Imaamat, teaching, lecturing, publishing, Daw'ah work and welfare work etc. It is the advice of our Mashaaikh and elders that we too progress in this field and make Qurbaani (sacrifice) of our children for the Deen of Allah Ta'ala whereby they can also become torch bearers of Islaam and be a means of our Sadaqah Jaariyah (perpetual good deed).

To learn more about Darul Uloom Arabiya Islamia go to our website.

www.ait.org.nz

Ask Fatwa Weekly Advice

Rabi'ul Thaani, 1435

28th February, 2014

A Blissful Marriage

In the modern monotonous life we live in and the exhausting hustle bustle we are experiencing, we sometimes forget the countless bounties and blessings our creator showers upon us. One of these great blessings is the blessing of marriage.

We should try to keep in mind that marriage is a great bounty from Allah Ta'ala. It has been given the status of being half of Imaan. Not everyone is fortunate enough to be given this bounty by Allah Ta'ala, and from amongst those who are fortunate enough to be married, only a minority truly fulfil the requirements and demands that a marriage requires.

Marriage is a two way road which requires dedication and input from both sides. If there is a deficiency from one of the sides then this will have a negative effect on the marriage. If this does happen then the other party should guide, help and assist the other spouse wisely rather than attack and confront him/her. There will always be trials and tribulations in a marriage, but the true and ideal marriage is that marriage which can stand up to and overcome the challenges encountered. The spouses in a marriage are united by a sacred bond and they should endeavour to remain united by that bond. They should work hand in hand in aiding each other in the case that one of them falters.

Both spouses have rights over each other and these rights can never be over emphasized. The wife comes into the care of the husband through the sacred

union of Nikaah. Everyone has his/her faults and weaknesses, therefore the spouses should work hand in hand to achieve mutual harmony. It is also the joint duty of the partners to create within the home such an Islamic environment which will be conducive to the Nikaah and the Islamic upbringing of the children.

Coming close to Deen is the only solution. Once a person reforms his/her own self, Allah Ta'ala will solve all ones problems from the unseen. So turn to Allah Ta'ala, perform Salaat-ul-Haajat and beseech His help to have the problems that are plaguing your marriage to be solved.

In this world people are confronted with different kinds of problems, collectively or individually, some in their business, some in their homes and families etc. These problems don't end but fluncuate from time to time. It should be borne in mind that whatever problems and conditions befall us are the result of our actions and deeds. We should accept it to be from Allah Ta'ala and at the same time have full conviction that the solution will also come from Allah Ta'ala.

Likewise, we should understand that every marriage will have problems, some on a lighter scale and some on a greater scale.

Together with all of this, it is very important that we turn towards Allah Ta'ala, make Dua that Allah Ta'ala helps and assists us and removes the barriers and obstacles from our way and grants us *Aafiyat* (i.e. peace, well-being and prosperity).

We also advise you to make an effort to bring Deen into the house and create a healthy Deeni environment in the family. By doing this, the understanding of Deen will come into the hearts of the family members resulting in a peaceful and happy life with understanding. Implement the Sunnah of our beloved Nabi (salallahu alaihi wasallam) in the house (e.g. make salaam the household

norm, each time that you come and go from the house). Likewise, you can establish Ta'leem (household members getting together and reading out Islamic literature such as the Fadhaa'il-e-A'maal/Virtues of Deeds and also books that explain the rights of the spouses in a marital relationship) if not yet prevalent. The establishing of Ta'leem at home is a very effective way of bringing Deen into the home. Take out some time during the day for example after Maghrib and read out a Kitab loudly and invite the family members to take part in the Ta'leem. And frequently give Sadaqah (charity). If done on a daily basis, even if little in quantity, it will prove very beneficial. Insha-Allah these acts will create a Deeni environment at home, will attract and invite the mercy of Allah Ta'ala, ultimately resulting in a happy and blissful life.

Everyone desires to live in peace and comfort without any problems but this is virtually impossible for one to attain in this temporary world and life. Allah Ta'ala has kept complete success, salvation, peace and comfort in following our beautiful Deen of Islam that will ultimately lead to Jannah, where there will be no worries, difficulties, problems or depression but rather total happiness and satisfaction. Allah Ta'ala has promised this for those servants who have perfect Imaan and do righteous deeds.

Allah Ta'ala says:

و عاشروهن بالمعروف فان كرهتموهن فعسى ان تكرهوا شيئا و يجعل الله
فيه خيرا كثيرا

Live with them (wives) in kindness. If you dislike anything in them, then perhaps you dislike something whereas Allah (Ta'ala) places abundant good in it.

Moulana Idrees Khandelwi *Rahimahullaah* says in his Ma'ariful Quran, the gist of which is, that if you dislike your spouse in anyway then too you should treat each other with good character and you should have a soft temperament. He further on says that the objective of this Ayah is that if you dislike something

in your spouse then you should force yourself to be patient. If there is some aspect that you dislike then there will always be something else that you would like.

Can you please mention the importance of Halaal and Haram food in Islaam?

Matters related to Halal and Haram are very sensitive in Shariah. A single Haram morsel could cause devastating effects to ones Imaan and spiritual health. It is mentioned in a hadith:

عن أبي هريرة، قال: قال رسول الله صلى الله عليه وسلم: "أيها الناس، إن الله طيب لا يقبل إلا طيبا، وإن الله أمر المؤمنين بما أمر به المرسلين، فقال: ﴿يا أيها الرسل كلوا من الطيبات واعملوا صالحا، إني بما تعملون عليم﴾ [المؤمنون: ٥١] وقال: ﴿يا أيها الذين آمنوا كلوا من طيبات ما رزقناكم﴾ [البقرة: ١٧٢] ثم ذكر الرجل يطيل السفر أشعث أغبر، يمد يديه إلى السماء، يا رب، يا رب، ومطعمه حرام، ومشربه حرام، وملبسه حرام، وغذي بالحرام، فأني يستجاب لذلك؟

Rasulullah Sallallahu Alayhi Wa Sallam mentioned:

"Oh people! verily Allah Ta'ala is pure and does not accept but pure. Verily Allah Ta'ala has ordered the Muslims as he has ordered the Messengers (Alayhimusallam)" Allah Ta'ala said "Oh Messengers eat from that which is pure do good deeds verily I am aware of what you do." And He said "Oh you who believe eat from the pure things that we have provided you." Then he mentioned a person that had travel at lengthens and is in a dishevelled and dusty state he spreads his

hands towards the skys and says Oh my Lord Oh my Lord when his food is Haram and his drink is Haram and his clothes are Haram and he has been nourished by Haram. How will is supplication be accepted? (Muslim-1015)

It is mentioned in another hadith:

عن النعمان بن بشير، قال: سمعته يقول: سمعت رسول الله صلى الله عليه وسلم، يقول: - وأهوى النعمان بإصبعيه إلى أذنيه - «إن الحلال بين، وإن الحرام بين، وبينهما مشبهات لا يعلمهن كثير من الناس، فمن اتقى الشبهات استبرأ لدينه، وعرضه، ومن وقع في الشبهات وقع في الحرام، كالراعي يرعى حول الحمى، يوشك أن يرتع فيه، ألا وإن لكل ملك حمى، ألا وإن حمى الله محارمه، ألا وإن في الجسد مضغة، إذا صلحت، صلح الجسد كله، وإذا فسدت، فسد الجسد كله، ألا وهي القلب

Rasulullah *Salallahu Alayhi Wa Sallam* said : *Verily Halal is clear and verily Haram is clear and in between them are doubtful things that most of the people don't know. The one that stays away from doubtful things will protect his Deen and his honour and the one that falls into doubtful things will fall into Haram.* (Muslim-1599 Darul Fawaid)

From the above Hadith we understand the importance of consuming Halal and staying away from things that are not only Haram but even doubtful.

Together with this, it is very important to note that it will **not** be permissible to consume fries or any consumable items that have been fried and entered in the same oil wherein Haraam meat was fried. The reason is that when the Haraam cow meat etc was fried therein, it rendered the oil as Najis (impure).

Many people have this misconception that one needs to only worry about the food itself, whether it is permissible to eat such as fish and chips, rather their are other factors that need to be considered such as **contamination** with Haraam food. Contamination with Haraam will also render foods such as potatoes and fish as in-consumable. Such an important matter should not be brushed aside.

قال العلامة التمرتاشي رحمه الله إذا وقعت نجاسة في بئر دون القدر الكثير أو مات فيها حيوان دموي وانتفج أو تفسخ ينزح كل مائها بعد إخراجها -در المختار ولا يأكلون من أطعمة الكفار ثلاثة أشياء : اللحم والشحم والمرق ولا يطبخون في قدورهم حتى يغسلوها

{النتف في الفتاوى باب ما لا يؤكل من أطعمة الكفار ص ٤٣٥}

وهذا إذا لم يعلم بنجاسة الأواني فإذا علم فإنه لا يجوز أن يشرب ويأكل منها قبل الغسل ولو شرب أو أكل كان شارباً وآكلاً حراماً
الفتاوي الهندية ج ٥ ص ٣٤٧ رشديه

Therefore, extreme caution is necessary that the food we consume is 100% Halal and that there is no contamination from any Haram source.

And Allah Ta'ala knows best

Ask Fatwa Weekly Advice

Jumaadal Ulaa, 1435

7th March, 2014

A Woman's Role in the Ummah

Sisters, your role in society is like the role of the archers in the expedition of Uhud. They were not at the forefront or in the thick of the action, BUT they held the most important position. They guarded the army. If they moved, the whole army would be uncovered and defeated. In the same way, if you leave your most important position, you leave the Ummah uncovered.

You are the silent heroes,

You are the foundational structure of great generations,

You are the mothers who look after the family,

You are the first of the teachers of this Ummah,

You are the ones who teach the Muslim men courage, truthfulness, kindness, perseverance, and patience,

You are the carer's of the men of this Ummah,

The success of this Ummah lies upon your shoulders.

Allah states that a woman's primary abode is her home. This does not mean she plays no role in society. She is like the engine of a car hidden in the bonnet. Everything of the car is meaningless without the engine. The engine being concealed does not mean it is insignificant. Infact, being concealed reveals its real value.

A woman is like a live wire tucked away. If it is exposed it will shock people. It is concealed yet provides the current for electricity. A woman is like the

battery in a mobile phone. All the features of the mobile phone mean nothing if the battery is not there. It is concealed but provides the main function.

Being concealed and doing what Allah wants us to do reveals the real value of women.

(Ideal woman.org)

The Beard in Islaam.

Proof of its obligation::

Rasulullah [sallallaahu alayhi wasallam] has commanded the Ummah to lengthen the beards. Allah Ta'ala has mentioned in the Noble Qur'an,

'Those who disobey (Rasulullah – Sallallaahu Alayhi Wasallam) should beware of a trial or painful punishment that will afflict them.' (Surah Noor 63)

There are various Ahaadith of Rasulullah [sallallaahu alayhi wasallam] in which the keeping and lengthening of the beard have been ordered. We will just mention a few that prove the above claim.

عن ابن عمر عن النبي صلى الله عليه وسلم قال خالفوا المشركين وفروا
اللحي وأحفوا الشوارب
(صحيح البخاري، 7 / 73، الفكر)

The Prophet (SallAllahu Alayhi Wasallam) has mentioned: "Oppose the Polytheists; lengthen the beards and trim the mustaches."(Bukhari)

1) Imaam Bukhari (Rahimahullaah) reports on the authority of Imaam Naafi' [rahimahullah] who narrates from Sayyiduna Abdullah ibn Umar (Radhiallaahu Anhu) that Rasulullah (Sallallahu Alayhi Wasallam) said, 'Oppose the Mushrikeen (polytheists); **lengthen the beards** and trim the moustaches.' The verbs used in the above Hadeeth to issue this command are all in the imperative sense. Imperative verbs normally denote the obligatory nature of an action and the obligation of that action can only be demoted to an optional level if some Hadeeth or Shar'ie proof is found to negate its obligation. This is an established fact in Usool-ul-Fiqh (principles of jurisprudence). In this case, there is no such proof, because IF lengthening of the beard was a Sunnat and not a Waajib (compulsory) act, there would have been at least one occasion mentioned in the Ahaadeeth wherein an action contrary to the above injunction could be found. Not one such Hadeeth can be found, hence we may safely deduce that to lengthen the beard is (Waajib) compulsory (and a Sunnah practice of Nabi Sallallahu alai wa sallam).

Allamah Nawawi (rahimahullah) has explained that this Hadith has been reported with various wordings:

- The word, 'Waffiroo' is mentioned in Sahih Bukhari (Hadith 5892)
- In another narration of Bukhari. The words 'Ufoo' is mentioned (Sahih Bukhari Hadith 5893)
- The word 'Arkhoor' is mentioned in Sahih Muslim (Hadith 602)
- The word 'Awfoo' is mentioned in Sahih Bukhari (Hadith 5892) and Sahih Muslim (Hadith 601).

All these words imply the same meaning, and that is to lengthen and to increase the growth of the beard.

(Fathul Bari vol.10 pg.429, 431; Sharh al-Nawawi alaa Saheeh Muslim vol.2 pg.143)

There is another fundamental principle of Shari'ah and that is: when Shari'ah uses an imperative verb to make some action obligatory upon us (and the obligation is not anywhere negated), then, whilst CARRYING out that action becomes compulsory, DISCARDING that action would become HARAAM. Take the example of Salaah; that Allah Ta'aala commands us: "Establish Salaah". This command makes Salaah obligatory upon us. Thus, any action to the contrary; i.e. the action of neglecting and discarding Salaah would become Haraam. Similarly, when we have been COMMANDED to LENGTHEN the beard, then shaving and SHORTENING the beard to less than the size of a fist would become HARAAM and result in a major sin.

2)

وكان ابن عمر إذا حج أو اعتمر قبض على لحيته فما فضل أخذه
(صحيح البخاري، ٧٣ / ٧، الفكر)

Imaam Naafi' (rahimahullah) further states, 'And ibn Umar (Radhiallaahu Anhu) during Hajj or Umrah used to hold on to his beard with his fist and cut off whatever was in excess of that.' (Bukhari vol.2 pg.875; Kitaab-ul-Libaas no.5892)

Note: This Hadith has also been narrated by Sayyiduna Abu Hurayra [Radhiallaahu anhu] and he is also reported to have trimmed his beard upto one fist.

3) When the two messengers of Kisraa (Khusru – the Persian King) came to Rasulullah [sallallaahu alayhi wasallam], they had long moustaches and shaved beards. Rasulullah [sallallaahu alayhi wasallam] turned his face away in disgust and asked them, 'Who commanded you to do this (despicable deed)?' They replied, 'Our Lord, (i.e. King)' At this, Rasulullah [sallallaahu alayhi wasallam] mentioned, 'But my Lord has commanded me to **lengthen my beard** and shorten my moustache.' (Tabaqaat ibn Sa'ad vol.1 pg.147; Taareekh

Tabari vol.2 pg.267-266; Bidaaya wan Nihaaya)

4) Furthermore, the Wujoob is further emphasized by the fact that Rasulallah (Sallallaahu Alayhi Wasallam) did practice on this in his entire life. Know well that Rasulallah (Sallallaahu Alayhi Wasallam) did not trim his beard in his life. In fact, the beard of Rasulallah [sallallaahu alayhi wasallam] was dense and almost covered his blessed chest. (Shamaail Tirmidhi Hadith8; Dalaail al-Nubuwwah of Imaam Bayhaqi vol.1 pg.235)

عن ابن عباس رضى الله عنهما قال قال النبي صلى الله عليه و سلم لعن
الله المتشبهين من الرجال بالنساء والمتشبهات من النساء بالرجال
(مشكوة شريف ص ٣٨٠)

“Nabi Sallallahu Alaihi Wasallam said that Allah’s curse be on those men who imitate women and those women who imitate men”.

It is clear from this Hadeeth that by cutting the beard one will be imitating women since women do not keep beards, because Allah has made the beard from amongst the distinctions between men and women, hence by cutting the beard one will be omitting this distinction which Allah has kept between men and women by imitating them thereby resulting one to fall in the curse of Allah.

Actions of the Sahaaba [radhiallaahu anhum]

The Sahaba were those personalities who learnt directly from Nabi Sallallahu alai wa salam. From the practice of the Sahaba Radiyalaahu anhum we learn that it was PERMISSIBLE to trim it upto a fist's length and NOT shorter than that. Hence, we learn from the books of Hadeeth that some Sahaba-e-Kiraam radhiallahu anhum used to trim their beards to the size of a fist if it grew beyond a fist. The Sahabah radhiallahu anhum then would appear in the

presence of Rasulullah sallallahu alaihi wasallam without being reproached for this, indicating that it was permissible to trim the beard upto a fist's length. The incident of Hadhrat Abdullah bin Umar radhiallahu anhu (who was a staunch and ardent follower of the Sunnah) is mentioned in Sahih that he himself trimmed his beard upto a fist's length, this implies that the Wujooob of keeping a beard is up to a fist length only.

Furthermore, this (trimming upto a fist length) has also been reported from Sayyiduna Abu Hurayra (Radhiallaahu Anhu) and other Taabi'een. (Tamheed of ibn Abdul-Barr al-Muntaqaa and Fathul Baari vol.10 pg.430). Bear in mind that Sayyiduna Abu Hurayra [radhiallaahu anhu] has also narrated a Hadith wherein we are commanded to lengthen the beards. (Sahih Muslim Hadith602)

Moreover, for the benefit of your knowledge, the sayings and actions of the Sahaaba (Radhiallaahu Anhum) is a Hujjah (proof). This is also an established principle in Usool-ul-Fiqh.

In short, trimming the beard to a fist's length and then not being rebuked by Rasulullah sallallahu alaihi wasallam, shows the permissibility of shortening to a fist's length. (Reference: Bazlul-Majhood under the discussion of the Hadeeth of "Khisaalul-Fitrah.")

Another proof that the beard should be grown to at least a fist's length, can be found even in the Qur'aan: When Hadhrat Moosa alaihis-salaam returned from the Mount of Toor and found that some of his people had transgressed the limits of Shari'ah in his absence, he became very angry and demanded an explanation from his brother Hadhrat Haroon alaihis-salaam as to why he was not able to maintain order while he (Hadhrat Moosa alaihis-salaam) was away. While talking to him, Hadhrat Moosa alaihis-salaam angrily grabbed his brother's head and beard. Hadhrat Haroon alaihis-salaam responded by saying: "O my mother's son, do not catch my beard nor my head." [Surah

Tahaa, 20:94]. It is obvious that Hadhrat Moosa alaihis-salaam could only have caught his brother firmly by the beard IF the beard was AT LEAST upto a fist's length. If the beard was a mere stubble and only a superficial cover as some people are wont to grow it nowadays, it would have been virtually impossible to grasp him by the beard. This incident also indicates that the other Ambiyaa alaihimu-salaam also kept long beards and that is what they expected from their Ummatis (followers) as well.

Therefore, we learn that this is the practice of and all Ambiya Alaihim-us-salaam, and this is that Auspicious group regarding whom Nabi Sallallahu Alaihi Wasallam ordered us to follow in their footsteps, whereby Allah mentions in the Quraan:

“Those are the people Allah has guided, So it is their guidance that you Shall follow”

Therefore those who shave and trim their beard's are openly acting against the Sunnah of Nabi Sallallahu Alaihi Wasallam and all the Ambiya Alaihim-us-salaam.

Those that argue that to keep a beard upto a fist's length is the act of a Sahaabi [- Sayyiduna Abdullah ibn Umar - radhiallaahu anhu – and Sayyiduna Abu Hurayra – Radhiallaahu anhu] and it is not the command of Rasulallah [sallallaahu alayhi wasallam]. Hence, the one who chooses not to do so will not be contravening any command of Rasulallah [sallallaahu alayhi wasallam], so why is such emphasis being put on the length of one fist?

This – unfortunately – is a result of a lack of understanding of the actual wording of the Hadith. Firstly, in the Hadith we have quoted, Rasulallah [sallallahu alayhi wasallam] has commanded us to **lengthen the beard** and not just to **'keep' a beard**. The difference between the two is quite clear. If

one just 'keeps' a shortened beard, he will not be fulfilling the command of Rasulullah [sallallaahu alayhi wasallam].

Hence, the French beard or Goatee (wherein only the hair of the chin is allowed to grow and the rest of the beard is shaved) is not acceptable in the Shariah.

The fashion which is in vogue nowadays of trimming the beard and forming different styles of the beard like a thin pencil line etc holds no place in Shariah and is in fact imitating the lifestyle of the kuffaar which is against the teachings of our beloved Nabi Sallallahu Alaihi Wasallam. In fact Nabi Sallallahu Alaihi Wasallam has stated that

من تشبه بقوم فهو منهم

جامع الصغير ص ٨ ج ٢

Whosoever imitates a nation will be from amongst them", May Allah save us. Therefore, the one who intentionally keeps a trimmed beard will not be fulfilling the command of lengthening the beard. **The lengthening is Waajib, not just having any sort of a beard.**

The statements of the Fuqaha (Islamic Jurists)

The following extract from "Durrul-Mukhtaar", an authentic reference work on Hanafi Fiqh also categorically points out the prohibition of trimming the beard to less than the size of a fist. It also states that shaving the whole beard is the way of the Yahood and fire worshippers whereas these are two of the many sects regarding whom we have been commanded in the Ahadeeth to avoid emulating:-

"Trimming the beard to less than a fist -such as is practised by some nations and also by men who mimic the ways of women- is an act that has not been allowed by ANY of the reliable scholars. As for shaving the whole beard, that is the way of the Yahood and fire worshippers." [Durrul-Mukhtaar, Vol 2, Pg. 174].

The author of *Al-Ibdaa' fi Madaarril Ibtidaa'* says that there is a consensus of all four Mazaahib that the lengthening of the beard is Waajib and to shave it is Haraam:

1. In *Addurrul Mukhtaar* it is written that it is haraam for a male to shave his beard.
2. In the *Sharh of Ar-Risaalah* of *Abul-Hasan* with the footnotes of 'Abdi it is understood that it is haraam to shave the beard.
3. As for the Shaafi'iyyah it is quoted in *Al-'Ubaab* that the preferred view is that it is haraam to shave the beard.
4. In *Al-Insaaf* of the Hanaabilah it is written that it is haraam to shave the beard with no difference of opinion as is evident from the *Sharh of Al-Muntahaa* and *Sharhu Manzoomatul-Aadaab* and other sources.

(Concised from the book Wujoobu-Ihfaaul-Luhaa of Al-Muhaddith Zakariyya Khandehlawi pg. 33-36)

Allamah Abdur-Rahman bin Muhammed Al-'Asimi Al-Hanbali says in his booklet called *Tahreemu-Halqilluhaa* quoting from Al-Iqnaa' in the Hanbali Mazhab that it Haraam to shave the beard. He also quotes Ibnu Hazm rahmatullâhi alaih saying that there is consensus of opinion that it is Fardh to lengthen the beard. He quotes the same from Al-Qurtubi and Ibnu Taimiyyah rahmatullâhi alaihima.

(Fatawa Mahmoodiya, 6/ 121-127, Farooqiyah)

(Fatawa Mahmoodiya, 19, 392-402, Farooqiyah)

ولذا يحرم على الرجل قطع لحيته

(رد المحتار ٦ / ٤٠٧ ، سعيد)

ولا بأس إذا طالت لحيته أن يأخذ من أطرافها ولا بأس أن يقبض على
لحيته فإن زاد على قبضته منها شيء جزه وإن كان ما زاد طويلة تركه
كذا في الملتقط والقص سنة فيها وهو أن يقبض الرجل لحيته فإن زاد
منها على قبضته قطعه كذا ذكر محمد رحمه الله تعالى في كتاب الآثار عن
أبي حنيفة رحمه الله تعالى قال وبه نأخذ كذا في محيط

السرخسي ولا يخلق شعر حلقه وعن أبي يوسف رحمه الله تعالى لا بأس

بذلك ولا بأس بأخذ الحاجبين وشعر وجهه ما لم يتشبه بالمنخنث

(الفتاوى الهندية، ٥ / ٤٣٨ ، العلمية)

The beard is also from amongst the salient features of Islam.

Shaving and trimming the beard is such a highly detestable sin so much so that it is Makrooh-e-tahreemi for such a person to be an Imaam and lead the congregational prayer. (فتاوى محمودية ص ٢٧١ ج ١٧)

Severity of the Sin

Furthermore, it is such a major sin that the Fuqahaa have written that when a person commits zina then the Noor of Imaan leaves such a person, but after this illicit and evil act it returns back to a person, But the sin of cutting the beard is such that it perpetually remains with a person all the time to such an extent that even whilst making Ibaadat, performing salaah, keeping fast, performing haj etc, then too this sin remains upon him.

(داڑھی کا جو ب ص ۴)

One should ponder over the narration that we have quoted concerning the two messengers of the Persian King. How Rasulullah [sallallaahu alayhi wasallam] turned his blessed face away from them in disgust. Remember, these were Kaafirs (disbelievers). Imagine if Rasulullah [sallallaahu alayhi wasallam] turns his face away from a Muslim on the day of Qiyaamat because he did not have a proper beard! Imagine the plight of that person, Allah forbid.

After all, what is it that stops us from at least adopting the outer features of Rasulullah [sallallaahu alayhi wasallam]. Why is it so difficult to make our faces resemble in some way the Mubaarak and blessed face of our beloved Nabi [sallallaahu alayhi wasallam]. The translation of an Arabic couplet is as follows: 'And resemble them if you cannot be identical. Verily the resemblance of the noble ones is also a form of success.'

Lastly, we hope that the above eradicates all misconceptions regarding the length of the beard. In fact, this would be sufficient for a sincere reader. May Almighty Allah grant each and every Ummati (follower) of Rasulullah (Sallallaahu Alayhi Wasallam) the ability to keep a beard that fulfils the requirements of the Shari'ah, Aameen.

(Note: a considerable amount of the above has been taken and adapted from the Darul Uloom Azaadville archives and research of Maulana Haarooon Abasamoor Hafidhahullah.)

And Allah Ta'ala knows best

Ask Fatwa Weekly Advice

Jumaadal Ulaa, 1435

14th March, 2014

Four actions to acquire the friendship of Allah

Hadrat Maulana Hakeem Muhammad Akhtar *Rahimahullaah* is a well renowned Aalim and spiritual leader of recent times, he has written a world wide well accepted book " **Four actions to acquire the friendship of Allah**". In this book Hadrat Maulana Hakeem Muhammad Akhtar *Rahimahullaah* has highlighted four practices which if are implemented in ones life then Inshallah one will acquire the friendship and a special connection with Allah Ta'ala.

The **first action** is for men to **keep a beard** to the length of one fist in length, this was explained in last weeks Ask Fatwa Weekly Advice.

The **second action** is to keep the **ankles exposed** i.e not to cover the ankles with the trousers, pants, jubbah etc.

In Saheeh Bukhaari Vol 2. Pg 861 it is mentioned:

"Whatever portion of the ankles is covered by any garment (such as pants, lungi, kurta, jubba, turban, sheet etc) will be in the fire"

Some people have a serious misconception that it is only necessary to expose the ankles in Salaah. Therefore, upon entering the Masjid they fold up their pants and expose their ankles and upon leaving (once again) unfold their pants. it should be remembered well that the prohibition of covering the ankles is not restricted to Salaah. The ankles must remain uncovered by ones

pants, kurta etc, while standing or walking or else one will be committing a major sin.

However, this command (impermissibility of covering ones ankle) applies to males and **not** females." (Bazl-ul-Majhood pg. 57)

Once a Sahabi (*Radiyahaaahu anhu*) said to Rasulullah (*Sallallahu Alaihi Wa Sallam*), "My shins have dried up." What he meant was that because his shins, including his ankles, were skinny, and thin, they seemed a bit unsightly, and he wanted to cover them up. However, Rasulullah (*Sallallahu Alaihi Wa Sallam*) did not permit him to do so. Instead He (*Sallallahu Alaihi Wa Sallam*) said, "Verily Allah does not love the one who covers the ankles." (Fath-ul-Bari Vol. 10 pg. 264)

Dear friends, think for a moment! Is it wise to deprive yourself of the love of Allah simply for covering the ankles? On another occasion, Rasulullah (*Sallallahu Alaihi Wa Sallam*) said to another Sahabi (*Radiyahaaahu anhu*) who had his shawl dragging on the floor, "Is there not an example for you in my way of life?" (Fath-ul-Bari Vol. 10 pg. 263)

The question is actually an affectionate warning. Thus, the mere claim of love is not sufficient. Love, in reality, causes one to follow the beloved. As the poet says, "Verily the lover is obedient to the beloved." The dictates of the love of Allah and His Messenger (*Sallallahu Alaihi Wa Sallam*) demand that we do not disobey them. If we are obedient to them, then our claim to love them is true.

The Third Action: Guarding the Gaze

In this day and age, there is a great negligence in this regard. Many people do not even regard the casting of evil lustful glances to be a sin whereas Allah Ta'ala has given the command of protecting the gaze in the Quran. Allah says,

“Say (O Nabi (Sallallahu Alaihi Wa Sallam) to the believers that they should lower their gazes.”

This verse refers to looking at non-mahrams (a person with whom one is permitted to marry). To guard the gaze is such an important issue that Allah has separately commanded the women to also guard their gazes. Allah says, *“And say to the believing women that they should lower their gazes” (Surah An-Noor)*

This issue is unlike the command of Salah, fasting, and other commandments where Allah has not given a separate commandment of the same issue to women. Rather the males have been addressed and the women have been included in those commandments because in Arabic, when a mixed gathering is addressed, the masculine form is used.

In a Hadith narrated by Imam Bukhari (*Rahimahullah*), Rasulullah (*Sallallahu Alaihi Wa Sallam*) has said, *“a Lustful glance is the fornication/adultery of the eyes.” (Bukhari vol. 2 pg. 923)*

The person who casts lustful glances and indulges in any form of fornication/adultery can never even dream of becoming a wali unless they sincerely repent from this evil.

In another Hadith, Rasulullah (*Sallallahu Alaihi Wa Sallam*) is reported to have said, *“May the curse of Allah be on the one who looks lustfully and on the one who is looked at with lust.” (Mishkaat, Book of Nikah, Chapter on looking at a woman for proposal)*

In the above mentioned Hadith, Rasulullah (*Sallallahu Alaihi Wa Sallam*) cursed both the person who casts lustful gazes and the one who is gazed at due to not adopting proper hijab etc. Those who fear curses of the saints and pious

people should be more fearful of the curse of Rasulallah (*Sallallahu Alaihi Wa Sallam*). Therefore, if an accidental gaze falls on a beautiful face, shift the gaze immediately. Do not allow the gaze to remain focused on that face even for a single moment.

It is understood clearly from the verses of the Quran and from the Hadith that the person who casts lustful glances has been given the following three evil titles:

1. Disobedient to Allah and Rasulallah (*Sallallahu Alaihi Wa Sallam*)
2. Fornicator/Adulterer of the eyes.
3. Cursed by Allah and Rasulallah (*Sallallahu Alaihi Wa Sallam*)

If a person is addressed with any of these titles, they would feel hurt and dishonored. So if a person wants to remain safe from these titles, it is necessary to guard the gaze.

When a person casts lustful glances, they become distanced from Allah that to such a degree no other sin pushes them so far away. The qiblah of the heart completely changes from being directed towards Allah Ta'ala, is not being directed towards the one this person is glancing at. The heart of this person has now turned its back on Allah Ta'ala. Now, whether this person is performing salah, reciting Quran, or performing any other act of worship, that beautiful face is constantly on his mind. Instead of the zikr of Allah, the zikr of that person is in the heart. The heart is not subject to such destruction by means of any other sin as compared to how it is destroyed by lustful glances. For example, if a person has missed salah or lied, then his heart will be diverted by 45 degrees. However, when he repents and asks Allah Ta'ala for forgiveness, his heart will once again be directed towards Allah. On the contrary, the sin of casting lustful glances will make a person completely unmindful of Allah Ta'ala, and the love of the person he has gazed at settles in his heart. As a result, some people have even lost their Iman at the time of

death.

Allah Ta'ala has declared in a Hadeeth qudsi, "Verily the lustful glance is a poisonous arrow from the arrows of shaytan. Whoever leaves the casting of lustful glances out of My fear, I will give him in return such Iman, the sweetness of which he will taste and feel in his heart." (Kanz-ul-'Ummaal Vol. 5 pg. 328)

In other words, he will physically acquire the sweetness of Iman in his heart. This is not a fantasy or part of someone's imagination. We have not been instructed to imagine the sweetness of Iman, but rather the word "*yajidu*" that has been used in the hadith is indicative of a physical experience of the taste of the sweetness of Iman.

Dear friends! Implement this advice and see the effects for yourself. The heart will experience such sweetness of Iman that as a result, the value for the kingdom of the whole world will perish from one's heart. Imam Qushairi *Rahimahullah* writes in his *Risalah* that by the injunction of guarding the gaze, Allah Ta'ala has taken away the pleasure of the eyes, but in return He has granted the non-perishable sweetness of Imaan. Mullah Ali Al-Qari *Rahimahullah* writes that it has been narrated that once the sweetness of Iman enters into the heart, it will never exit. This is an indication that the person will die with Iman. The reason for this is obvious since when Iman will never leave the heart after entering it, death will also come upon Iman. In today's time, this treasure of dying with Iman is being distributed in the shopping malls, at the airports and any other public place. Protect your gaze in these places and gather the sweetness of Iman. Thus, you will acquire the guarantee of death with Iman. Keeping this in mind, I say that if in these days there is an abundance of nudity, lewdness, and a lack of shame and modesty, then coupled with that there is also an abundance of opportunities to gather the sweetness of Iman. Guard your gaze and partake in the *halwah* of Iman.

This is for both men and women

4. Protecting the Heart and mind (thoughts)

Along with guarding the gaze, protecting the heart is also necessary. Some people guard their gaze, but they do not protect their hearts. They do not cast lustful glances but they do not protect the heart from fantasizing about beautiful women or men. They derive haram pleasure by fantasizing or imagining. We should realize that this is also haram.

Allah mentions, *“He knows the treacheries of the eyes, and that which you conceal in your hearts.”* (Surah Al-Mu’min) Allah Ta’ala knows of the haram pleasure that a person derives in their heart. If the sins of the past come to mind on their own, these in it of themselves are not wrong. It is wrong and sinful to bring these thoughts to mind on one’s own accord. If an evil thought comes to mind, one will not be held accountable for this. However, when an evil thought comes to mind, then to entertain that thought (by thinking further about it) is haram, or to deliberately think of previous sins and derive pleasure from it, or to plan to commit a sin in the future. These aspects will invite the displeasure of Allah. Another severe harm of thinking of these evil thoughts is that the desire to commit sins increases. The result of this is that a person might physically become involved in sin.

May Allah protect us and save us from all these haram acts. By the barakah of being protected from these sins, Insha Allah, it will become easy to abstain from all sins.

To gain taufeeq to practice on the above four actions, one should complete the following four tasbeehaat:

1) In the state of *wudhu*, clean clothes, faced towards the *qiblah*, meditate over the fact that your grave is before your eyes. Recite **100 times** لا اله الا الله

When you say لا اله الا الله then you meditate that all the beloved things of this temporary world and all the false idols (which have taken shape in the form of carnal desires in my heart) are being negated.

Meditate that a pillar of light from the 'Arsh of Allah Ta'ala and the love of Allah Ta'ala is entering your heart when you say لا اله الا الله

2) Make **zikh** of **ismuz-zaat** by saying الله the blessed name of Allah Ta`ala **100 times**. Imagine that with your tongue, the heart is also saying the name of Allah.

3.) Recitation of **Istighfaar 100 times**.

4.) Send prayers upon the beloved Messenger (Sallallahu alaihi wa Sallam) by reading **100 times**

صَلَّى اللهُ عَلَى النَّبِيِّ الْأَمِيِّ

(Adapted from the book, The Four Actions by Hazrat Maulana Shah Hakeem Muhammad Akhtar Sahib (Rahimahullaah)

Ask Fatwa Weekly Advice

Jumaadal Ulaa, 1435

21st March, 2014

How do I rekindle the flame in my marriage again?

When a couple get married then both husband and wife are over thrilled and over joyed. One feels the bliss of marriage everyday and one feels like one is in heaven. However, once the couple begin to settle down then the reality sinks in. The husband comes back from work exhausted, tired and hungry, in this condition he demands for the food, puts the dirty dishes in the sink and lies down on the sofa. He goes to bed and this is how his monotonous routine continues.

The wife on the other hand (initially) tries her best to please her husband, however as time passes and as she receives less praises with regards to her cooking and more criticism, she begins to also treat this as a monotonous, burdensome routine. In this manner the spark of marriage slowly deteriorates and leaves one utterly unsatisfied and depressed.

For one to keep the spark and flame then the only way is for both parties to follow the lifestyle and marriage life of our beloved role model Nabi *Sallallahu alai wa salam*.

One of the qualities of the marriage life of our Nabi *Sallallahu alai wa salam* was of **knowing ones spouses feelings**.

Nabi *salallahu alaihi wasallam* once told Sayyiditina Aisha *radiallahu anha* : "I know well when you are pleased or angry with me. Aisha *Radiyalaahu anha* replied: How do you know that? He said: When you are pleased with me you

swear by saying "By the Lord of Muhammad" but when you are angry you swear by saying "By the Lord of Ibrahim". She said: You are right, I don't mention your name."

Both parties should be able to gauge each other's feelings and know how to deal with each other when one's spouse is unhappy.

2) To console one's partner:

Sayyidatina Safiyah *radiallahu anha* was on a journey with Nabi *salallahu alaihi wasallam*. She was late so Nabi *salallahu alaihi wasallam* received her while she was crying. Nabi *salallahu alaihi wasallam* wiped her tears with his own hands and tried his utmost to calm her down. Each spouse should be there in the good and bad times of their partner.

3. Laying in the wife's lap

Nabi *salallahu alaihi wasallam* would recline in the lap of our beloved mother Sayyidatina Aisha *radiallahu anha* even in the state when she would be menstruating. Nabi *salallahu alaihi wasallam* would recite the Qur'an whilst reclining in his wife's lap.

4. Combing the spouse's hair:

Sayyidatina Aisha *radiallahu anha* would comb the hair of the Messenger *salallahu alaihi wasallam* and wash his hair.

5. Drinking and eating from one place:

Sayyidatina Aisha *radiallahu anha* would drink from a cup. Nabi *salallahu alaihi wasallam* would take this cup and search for the place where the lips of his beloved wife made contact. Upon finding the place where his wife drank from the cup, he would put his lips on the very same place so that his lips have touched the place where her lips touched. He would then drink the contents of the cup at the same time enjoying with his spouse. When there was meat to eat, Sayyidatina Aisha *radiallahu anha* would take a bite. Nabi *salallahu alaihi wasallam* would take the meat from her hand and again place his mouth

the very same place where his wife ate from. This would add the taste of love to his food.

7. Lifting the morsel to her mouth

Nabi *salallahu alaihi wasallam* said: If you spend an amount you will be rewarded for it, even when you lift the morsel to your wife's mouth."

8. Assisting in the housework:

Nabi *salallahu alaihi wasallam* would clean and help at home. He would see to his needs himself rather than demanding his wife. He would clean and see to his clothing himself.

9. Telling stories and to laugh with one's spouse

Discuss stories and events with your spouse. Engage in light hearted discussions with her, something to laugh and joke over. Nabi *salallahu alaihi wasallam* on many occasions would discuss stories, events and have light hearted discussions.

10. Racing with his wife: Nabi *salallahu alaihi wasallam* would exercise and play with his wife also. The famous incident of Nabi *salallahu alaihi wasallam* challenging his wife to race is well known. When a couple can have such good times together, it only ignites the love even more.

11. Calling her by a beautiful name:

Nabi *salallahu alaihi wasallam* would call his wife "Humairā" out of love. Linguistically it means the little reddish one, but the scholars state that it refers to someone who is so fair that due to the sun they get a reddish tan. This was the reason why the Messenger *salallahu alaihi wasallam* called her Humairaa'.

Call your spouse nice sweet names. One has to show his partner love and affection in every little thing. One needs to feed love constantly to his spouse to keep the flame burning. Once Nabi *salallahu alaihi wasallam* stared into his

wife's eyes. He was gazing at the world within his wife's eyes. He then said to Sayyidatina Aisha *radiallahu anha* in praise of her beauty, "How white are your eyes."

12. Dress for your spouse

Sayyiduna Ibn Abbās *radiallahu anhu* said: "As my wife adorns herself for me, I adorn myself for her. I do not want to take all of my rights from her so that she will not take all of her rights from me because Allah, the Exalted, stated the following: "And women shall have rights similar to the rights against them." (Qur'ān 2 :228.) This is another area where many spouses fail. The wife only dresses when it is a special occasion. The husband on the hand stays scruffy and does not take care to be neat and tidy. If the couple want their everyday to be a special occasion like their wedding day, they must dress to impress!

13. Utilizing perfume:

Nabi *salallahu alaihi wasallam* would have a container for perfume. He would use perfume constantly. One should make an effort to smell good for his wife all the time. Looking good, keeping clean, smelling nice compliments a relationship exceptionally. Make sure you hair and beard is tidy, your clothes are neat and you smell pleasant. This will attract your spouse always and inject affection into the marriage.

15. Do not talk about her private matters:

Nabi *salallahu alaihi wasallam* described the one who discloses his wife's affairs to others as among the worst of people.

Whatever occurs between yourself and your spouse should remain between you two. How unmanly and shameful is it when a husband discusses his wife to his friends? The secrets and issues of the spouse must not be narrated at all to anyone. Do not talk about your wife to others. Your wife is for you. You are for your wife. Your fidelity and loyalty should always be to your spouse.

16. Loving & respecting their families

Another great factor to contribute to a healthy relationship is to love and cherish the family of your spouse. The Messenger *salallahu alaihi wasallam* was once asked whom he loved the most. He replied, "Aisha." When the questioner rephrased his question and asked from amongst the men, he replied, "Her father." The Prophet could have easily said Abu Bakr. His answer displays such intelligence and ingenuity, that in one response he displayed his devotion to his wife and her family. He exhibited his fondness for his in-laws. Imagine how happy his wife Sayyiditina Aisha would have become upon hearing this response? Compliment your in laws in front of your wife. Compliment your wife to her family.

Never underestimate the importance of seemingly little things as putting food in your wife's mouth, opening the car's door for her, etc. Try to always find some time for both of you to pray together. Strengthening the bond between you and Allah Subhanahu wa Ta'ala is the best guarantee that your own marital bond would always remain strong. Having peace with Allah Subhanahu wa Ta'ala will always result in having more peace at home.

And Allâh Ta'ala Knows best

Ask Fatwa Weekly Advice

Jumaadal Ulaa, 1435

29th March, 2014

Some minor signs of the last day.

Hadrat Abu Hurairah *Radiyahlaahu anhu* reports that Rasulullah *Sallallahu alai wa salam* said, *“Such a time will pass upon my Ummah where the Qurra’ will be in abundance, the Jurists will be a few, knowledge will be seized and murder will become rife...”*

In a narration reported by Imam Ahmed *Rahimahullaah* that when Hadrat Abu Hurairah *Radiyahlaahu anhu* quoted the same Hadith above, Hadrat ‘Umar *Radiyahlaahu anhu* who was listening added an explanation to the words, *“knowledge will be seized,”* saying, *“It is not that it (knowledge) will be removed from the hearts of the ‘Ulama (scholars), rather the ‘Ulama will dwindle.”*

Hadrat ‘Umar *Radiyahlaahu anhu* in all probability heard the words of Rasulullah *Sallallahu alai wa salam* reported by ‘Abdullah bin ‘Amr *Radiyahlaahu anhu* *“Verily, Allah Ta’ala will not take knowledge by seizing it suddenly from men; rather He will lift knowledge by taking the ‘Ulama. Until when no ‘Alim (scholar) remains, people will make the ignorant their leaders. These leaders will be consulted and they will pass verdicts without knowledge. They will go astray and lead others astray.”* [This narration has been narrated by: Imam Ahmed, Imam Bukhari, Imam Muslim, Imam Tirmidhi, and Imam ibn Majah]

Imam Bukhari reports in his book *al-Adab al-Mufrad* wherein he narrates that Ibn Mas’ud *Radiyahlaahu anhu* said, *“You are witnessing such a time*

where the Jurists are in abundance, orators a few, questions are less, those qualified to answer are in abundance, deeds control desires, such a time will come after you where the Jurist will be few, orators in abundance, a lot of questions, few qualified to answer, desire will control the deeds..."

The disappearance of knowledge and the appearance of ignorance (Bukhari, Muslim, Ibn Majah, & Ahmad) .Books/writing will be widespread and (religious) knowledge will be low.

Abu Huraira (*RadiAllahu Anu*) narrates that Rasullah (*Sallallahu Alayhi Wa sallam*) is reported to have said; "When Amanat (trust) is misused then, wait for Qiyamah (Qiyamah is near) someone inquired how will trust be misused! He (*Sallallahu Alayhi Wa sallam*) replied when Command (of affairs) is handed over to the wrong people".

(Fath Al Bari)

Anas (*RadiAllahu Anu*) narrates that Nabi (*Sallahu Alayhi Wa Salam*) is reported to have said; "Verily, among the signs of Qiyamah is; Knowledge will be snatched away, ignorance will become wide spread, alcohol will be extensively used and Zina (adultery) will become common".

(Fath Al Bari)

Adultery and fornication will be prevalent (The Messenger, peace be upon him, said that this has never happened without new diseases befalling the people, which their ancestors had not known.) (Bukhari, Muslim, Ibn Majah)

When fornication becomes widespread among your leaders (Ibn Majah)

Adultery and fornication will be performed in the open

The consumption of intoxicants will be widespread (Bukhari & Muslim)

The nations of the earth will gather against the Muslims like hungry people going to sit down to a table full of food. This will occur when the Muslims are large in number, but "like the foam of the sea". (Mishkaat)

Paying Zakat becomes a burden and miserliness becomes widespread; charity is given reluctantly (at-Tirmidhi)

When a man obeys his wife and disobeys his mother; and treats his friend kindly while shunning his father (at-Tirmidhi)

The leader of a people will be the worst of them (at-Tirmidhi)

People will treat a man with respect out of fear for some evil he might do (at-Tirmidhi)

Men will begin to wear silk (at-Tirmidhi)

Female singers and musical instruments will become popular (at-Tirmidhi)

When singers become common (Al-Haythami)

When the last ones of the Ummah begin to curse the first ones (at-Tirmidhi)

Time will pass rapidly (Bukhari, Muslim, & Ahmad)

A man will pass by a grave and wish that he was in their place (Bukhari)

The appearance of false messengers (30 dajjals) (Bukhari)

When people begin to compete with others in the construction of taller

buildings (Bukhari)

Lost of trust (from the hearts of people). (Bukhari)

Interest (Riba) being widespread. (Tabrani)

Appearance of musical instruments. (Ibn Majah)

Extensive use of alcohol. (Muslim)

Competing with each other in decorating Masjids. (Ahmad)

Competing with each other in building (houses, building etc.) (Bukhari)

Extensive immorality, break of family relations and evil character among neighbors. (Ahmad)

The use of black dye by men. (Ahmad)

Widespread miserliness. (Tabrani)

Abundance of earthquakes. (Bukhari)

Extensive trade/business until a woman would accompany/join her husband in trade and business (Ahmad).

Removal of the pious (by Allah Ta'ala). (Ahmad)

Salam (to say Assalamu Alaykum) will be made by a person only to those whom he knows. (Ahmad)

Women would be clothed yet naked (due to their style of clothing). (Ahmad)

False oaths will be taken. (Ahmad)

The presence of more women than men. (Bukhari)

Unexpected and sudden deaths. (Tabrani)

Ask Fatwa Weekly Advice

Jumaadal Ukhraa, 1435

11th April, 2014

Depressed?

This is a vast topic and separate books have been written regarding the Islamic perspective on depression. We will attempt to summarize some of these concepts below:

There are two terms which are important to our discussion; grief and depression. These two terms mean the same thing but differ in terms of acuteness and duration. Grief is an emotional feeling which is inborn in humans and is experienced by everyone. There are many examples in the Qur'an which make mention of the grief of the mother of Musa *alaihis-salaam*, the grief of the Messengers *alaihumus-salaam*, and the grief of other people. The distinguishing characteristic of grief is that it is always a temporary state. It becomes a state of depression however when it is prolonged and becomes chronic. In this state one drowns in ones sorries and feels alone and secluded.

Perhaps the best way of treating depression in an Islamic manner is through 'tafweez,' (resigning oneself to the decisions of Allah Ta'ala). Maulana Yunus Patel *Rahimahullaah* of Asherville, Durban had delivered an excellent talk on this topic which has been compiled in a booklet form. Those who are interested should try to obtain a copy of this book (<http://yunuspatel.co.za/downloads/Tafweez.pdf>.)

We will now quote a few excerpts from his talk:

“What I wish to discuss very briefly is Tafweez. If we learn Tafweez, then we have indeed found the antidote for depression. We have to clearly understand that we cannot escape the decision of Allah Ta’ala with regard to any matter in our lives. Whatever Allah Ta’ala has decided will happen, no matter how much we may wish otherwise. Our anxieties, depression and worries are all created because we (want to) first make the decisions and then we expect Allah Ta’ala to conform; whereas what we plan and decide is subject to Allah Ta’ala’s confirmation.”

“The lesson of this Majlis is that we must not become despondent. If something does not work out or does not come our way, then we should not despair. If we had made certain decisions or plans which were not fulfilled or we expected some venture to be profitable and it was not, then we should not weaken to depression. Turn to Allah Ta’ala, make extra Zikrullah and you will find in your heart *sukoon* (tranquillity) and *chen* (peace). Depression and despondency will not be found in that person who adopts Tafweez.”

We will now quote other some other ways of dealing with depression in an Islamic manner:

1. Piety and righteous deeds

Piety and righteous deeds naturally keep one away from grief and depression. Allah Ta'ala says, “Whoever does righteous deeds, man or woman, and has iman, verily to him will We grant them a good and pure life, and We will bestow on them their reward according to the best of their actions.” (An-Nahl 16: 97) Therefore, we should do our utmost to

practice on all aspects of Islam and this should serve as a protection from depression.

2. Dua

There are many dua's narrated in the Ahaadith for protection from depression and for curing depression. We should refer to the appropriate books. One example of this is the following dua of Rasulullah *Sallallahu Alayhi Wa Sallam*: "O Allah, I take refuge in You from anxiety and sorrow, weakness and laziness, miserliness and cowardice, from the burden of debts and from being overpowered by men." (Sahih Al-Bukhari)

3. Submission to the decree of Allah

The first remedy is to have complete conviction on the divine decree of Almighty Allah and to realize that everything that happens is predestined by Allah. Rasulullah *Sallallahu Alayhi Wa Sallam* said, "And you should know that whatever has missed you was not to befall you and what has befallen you was not to miss you." (Sunan Abi Dawood) A person whose wholly submits to the decree of Allah will not be affected by the problems, straining circumstances, and other things which lead to depression.

4. Contemplating the worst cases

This is a technique generally used by psychiatrists, however the teachings of the Messenger Muhammad *Sallallahu Alayhi Wa Sallam* surpass the techniques and methods of any intellectual and professional. Khabbab *Radhiyallahu Anhu* narrates, "We complained to the Messenger of Allah *Sallallahu Alayhi Wa Sallam* of the persecution inflicted on us by the disbelievers] . . . He replied, "Among the nations before you, a man would be put in a ditch that was dug for him, a saw would be put

over his head, and he would be cut into two pieces; yet that would not make him give up his religion. . .”(Sahih Bukhari)

Ask Fatwa Weekly Advice

Jumaadal Ukhraa, 1435

17th April, 2014

The Effort of Tabligh

Allâh Ta'âlâ addresses Rasulullâh sallallâhu alaihi wasallam in the Qur'ân saying:

...بلغ ما أنزل إليك من ربك

“Propagate that which has been revealed unto you from your Lord...”

We can see that whatever Rasulullâh *sallallâhu alaihi wasallam* learnt he had to immediately propagate it. Allâh Ta'âlâ also told Rasulullâh *sallallâhu alaihi wasallam*:

قم فأندر

“Stand up and warn your people.”

This Ayah was revealed in the very initial stages of Islâm.

Rasulullâh sallallâhu alaihi wasallam said:

بلغوا عني ولو آية

“Propagate from me although it may be one Ayah.”

Furthermore, Rasullulah sallallahu alaihi wa sallam is reported to have said:

لا يؤمن احدكم حتى يحب لاخيه ما يحب لنفسه

“None of you will have complete Imaan until he loves for his Muslim brother what he loves for himself.”

When Imaan enters into the heart of a Mu'min it compels him to give Da'wat. As soon as Hadhrat Khadija radiallahu anha accepted Islām, she immediately started giving dawat. She went to the house of Umme Jamil, the sister of Umar radiallahu anhu, and gave her Da'wat on which she entered into the fold of Islaam and became the means of Umar *radiallahu anhu's* acceptance of Islam. So the Islam of Umar radiallahuanhu, his all Khidmat of deen, his Khilafat and spread of Islam in his era, are all in the accounts of the Masturaat (ladies like Hadhrat Khadija and Hadhrat Umme Jamil radiallahu anhuma). Similarly Hadrat Abu bakr radiallahu anhu's Islam also made him give Da'wat and six people entered the fold of Islaam the very first day.

Therefore, going out in Jamaa'at is most definitely in accordance to the dictates of the Qur'an and Sunnah and forms one of the paramount duties and obligations of a Muslim.

The Tabligh Jamaat is doing a very Mubaarak effort, by means of which Allah Ta'ala has changed the lives of many which is visible for all to see. By means of this effort, together with the Fikr for one's own Islaah the worry for the Islaah of the Ummah is created.

Since the revival of this effort by Hazrat Maulana Muhammad Ilyas Rahimahullah, time and again shown in innumerable places that doing this

effort according to the usool laid down by Hazrat Maulana Muhammad Ilyas Rahimahullah is very effective for deen and the effort of deen to come alive in the lives of the Awaam and Khawaas alike. Ulama explain that the reason for this is that Hazrat Maulana based this effort on the principles of the effort of the Ambiyaa Alaihimus Salaam and Rasulullah Salallahu Alaihi wa Sallam which were extracted from the Quraan-e-Kareem and Ahaadith.

Hazrat Mufti Mahmood Hasan Gangohi Rahimahullah writes that mention of amr bil ma'roof and nahi anil munkar are clear in the Quraan-e-Kareem. The greatest ma'roof is Iman and the greatest munkar is kufr. Every mu'min is responsible (to the extent of his capability), to propagate the deen of Allah Ta'ala according to the guidelines laid down by Rasulullah Salallahu Alaihi Wa Sallam.

The effects of Tabligh are before our eyes and that in itself is proof of progress and unity. Hence, those who are involved in Tabligh have experienced certain problems when doing Da'wah because of which they have adopted and developed certain principles. Thus, the reasons for these principles will only be understood if a person is actively involved, otherwise it is very easy to sit back and make comments.

Together with this, it should not be forgotten that just as there are principles and rules to be followed in every endeavour to gain maximum benefits there from and it is imperative that one always consults the experts in any field to gain correct guidance as to how should a person go about doing that action , similarly is the case with the activity of Tabligh as well.

Furthermore, it should be understood that the object of this Jamaat is not merely to travel from country to country but something much more concrete and deeper than that and that is for the purpose of self reformation and self rectification whereby the true awareness and consciousness of Deen comes

about in a person, the lofty norm of which may not be limited to any time period.

May Allah Ta'aala accept us for the guidance of entire mankind and may Allah Ta'aala accept all of us for His Deen and to actively participate in the activities of the Tableegh Jamaat. Aameen!

Jumaadal Ukhraa, 1435 / 25th April, 2014

Ask Fatwa Weekly Advice

Dua - Thanking Allah Ta'ala for every bounty

We have been blessed with unlimited bounties free of charge, bounties such as the blessing of Imaan, health and wealth etc. Despite our disobedience our beloved Allah Ta'ala continues to shower his unlimited blessings!

Recite the following in the morning in order to fulfill the gratitude for all the bounties of the morning:

اللَّهُمَّ مَا أَصْبَحَ بِي مِنْ نِعْمَةٍ أَوْ بِأَحَدٍ مِنْ خَلْقِكَ
فَمِنْكَ وَحْدَكَ لَا شَرِيكَ لَكَ فَلكَ الْحَمْدُ وَلَكَ الشُّكْرُ

Recite the following in the evening in order to fulfill the gratitude for all the bounties of the evening:

اللَّهُمَّ مَا أَمْسَى بِي مِنْ نِعْمَةٍ أَوْ بِأَحَدٍ مِنْ خَلْقِكَ
فَمِنْكَ وَحْدَكَ لَا شَرِيكَ لَكَ فَلكَ الْحَمْدُ وَلَكَ الشُّكْرُ

It is a sign of pride that one attributes ones Kamaal to ones intellect and efforts, this is a means of destruction for a person. By reciting the above Dua a person admits that all the bounties that he is enjoying is from Allah Ta'ala and he does not hold any share in it.

This Dua is also a cure for Jealousy which is also a disastrous disease. A jealous person burns when he sees another person enjoying some bounty of Allah Ta'ala. The envied person is enjoying the bounties of Allah Ta'ala yet the envier

is talking ill of him. Where will jealousy get you? By reciting the above Dua, a person realises that any bounty that being enjoyed is not one's personal achievement but a favour from Allah Ta'ala.

(Slightly adapted from the Kitab titled "Masnoon Duas")

Rajab, 1435 / 2nd May, 2014

Ask Fatwa Weekly Advice

PRIDE, THE MOTHER OF ALL ILLNESSES

Pride is known as the mother of all evils. Many other evils are offshoots of pride. The stomach is the mother of physical illnesses, if the stomach is not taken care of than the illness spreads throughout the body. Similarly, once pride enters a person it brings with it other illnesses. For example, it leads to unsubstantiated doubts and assumptions.

Allah Ta'ala states in the Noble Qur'aan:

يا ايها الذين امنوا اجتنبوا كثيرا من الظنّ، ان بعض الظنّ اثم

(سورة حجرات ، اية ١٢)

Oh you who believe, Refrain from excessive assumption, verily some assumptions are a sin.

اياكم والظن فان الظن اكذب الحديث

متفق عليه - رياض الصالحين حديث ١٥٧٣

Trans: Beware of suspicion! As suspicion is the worst of all tales.

Spiritual ailments such as to think of oneself as being great, and to desire name/fame and noble positions are all results of pride. Pride is so detrimental that one does not feel any sense of regret and guilt due to this disease lurking in the heart, contrary to sins such as adultery and stealing, wherein a servant turns back to Almighty Allah after committing such acts of transgression. This is why adultery is committed in secret. However, pride is such a spiritual ailment that at the time of boasting one is unaware of it, and at times one

regards it to be good, and as a result one does not repent from this great sin. Hence, great effort is required to remove pride from within us.

The remedy for pride is in Surah Taariq.

One should contemplate on the contents of Surah Taariq, as it will create humility within us. Once humility enters within us we will attain the true recognition of Allah Ta'ala.

Allah Ta'ala informs us that we should ponder over our beginning, this will assist in annihilating pride, . Allah Ta'ala says, "So let man consider from what he is created". Allah himself tells us, "Man is created from gushing fluid". Referring to the semen emitting from the male private organ he says, "That issued from between the loins and ribs".

Man has been created from such fluid that emerged from the male private organ and man was born through the private part of the female. What right has one to harbour pride? Having had to come out through two such parts. Further more, Allah Ta'ala mentions, "On the day when hidden thoughts shall search out". We have been told to contemplate over the day when all secrets will be revealed, this will instill humility. (Surah Taariq)

In Surah Dahr Allah Ta'ala mentions, "Was there not a time on the human being when he was nothing? Lo! We created man from a drop of thickened fluid". These verses should be pondered over in order for us to realise our reality and what our initial state was.

The other point to ponder over is our last moment. Allah Ta'ala says, "Why, then, when the soul comes up to the throat of the dying. And you are at the moment looking". (Surah Waqia) The moment when the pangs of death arrive, no word will come out of our throats; once again we will become as we were born. When moved we can move, when washed we can be cleaned. We will be able to do nothing in this state. We will be buried only when others bury us, if

not we will be left to rot. Specialists have mentioned that the odour of a decaying human body is worst than any other carcass. It is the grace of Allah that he has ordered us to be buried with so much respect.

By contemplating over the above, humility will slowly be instilled within us. Otherwise, remember that pride becomes a barrier between the servant and his lord.

Imam Ghazaali *rahimahullah* writes, “The cure for pride lies in knowing Allah and one’s self fully. This will show that man is a helpless creature and that pride befits Allah Ta’ala alone. One should contemplate about the origin of man. When one knows fully the nature of one’s self, one must continue to do acts which are the opposite of those which cause pride till one gets used to humility. The qualities possessed by a person’s forefathers too must not make him proud of himself. Let him consider the origin and the end of his forefathers as well. If he is proud of his beauty, let him think how full of filth his inside is. Beauty is transient. A donkey, an ox or an elephant is stronger than man. Even a minor sickness robs man of strength. Therefore, one should not be proud of it. Wealth, friendship and numbers of helpers are also unstable. They are lost easily. Wealth may be stolen; the friendship of powerful men cannot be depended upon. Knowledge has been praised by Allah, but the responsibilities it entails are great. A man who knows and then commits a sin receives greater punishment than an ignorant man does. Therefore, a learned man ought to fear Allah, and ought not to be proud of his learning.

Though self-knowledge is not enough to cure pride, yet it is necessary to be conscious of being proud, for without such awareness one will be unable to cure it. There are several tests for detecting pride in oneself. If a person quarrels with others and later discovers the opponent to be on the right, but finds it difficult to acknowledge the truth and to apologise to the opponent, then surely, there is pride in him. The remedy is to acknowledge the truth

publicly and apologise to the opponent. If a man finds himself with his equals in a gathering, and feels it unpleasant to give them preference over himself, he suffers from pride. The remedy is to sit with them with humility. If one finds it unpleasant to accept an invitation from a poor man or to go to the market for his poor companion, or to bring things for his household from the market, he suffers from pride.

Maulana Mia Saeyed Asghar Hussain Sahib *Rahimahullah* mentions that a sign of pride is that a person listens eagerly to Ghibah (backbiting). At times a person might even say "Don't make Ghibah!" however deep in his heart he yearns for his words to be ignored and that the backbiting continues. Hadrat Maulana *rahimahullah* continues to mention that another sign (which is difficult to identify) is that when a person uses different methods in order to acquire fame and honour; and one always avoids being Ghum Naam (anonymous, unknown). One always wishes for special treatment in ones speech, affairs and all activities, and when one does not receive such treated than one feels constraint and annoyed. A person concerns himself with serving the mass public however he is not concerned with the income of his home being Halaa and he is negligent about the affairs of his home. A person is ever ready in observing Nawaafil and other optional deeds; however one is negligent of the Faraidh and Wajibaat. A person finds it difficult to express ones ignorance to a simple question which one is ignorant of. One looks low at another person's opinions and looks. These are but a few of the many signs of Pride which the Mashaikh have mentioned.

Shaikhul Hadeeth Maulana Muhammad Zakariyah Sahib *Rahimahullaah* writes that one should be concerned about ones own self and introspect whether one suffers from the sickness of Pride rather than looking at others.

The most effective method in removing pride is by adopting the company of those who possess humility and to adopt the teachings and advices of those

Mashaaikh who have annihilated their pride.

One should also read the book "Ummul Amraadh" of Shaikhul Hadeeth Maulana Muhammad Zakariyah Saahib *Rahimahullaah*.

Ask Fatwa Weekly Advice

Rajab, 1435

9th May, 2014

AS YOU ARE, SO WILL YOUR RULERS BE PLACED OVER YOU (MISHKAAT)

Allâh Ta'ala states,

وَكَذَلِكَ نُؤَيِّبُ بَعْضَ الظَّالِمِينَ بَعْضًا بِمَا كَانُوا يَكْسِبُونَ

In this way, We let some of the evil doers have authority over others because of that which they earn. (An'am:129)

In Jalâlain, the meaning of this verse is mentioned that harsh rulers are placed over people because of the sins of people. Imâm A'mash (*rahimahullah*) says it means that when the deeds of people become bad, the worst cruel and unjust rulers are made to rule over them.

Hadrat Umar Radiyallaahu anhu said, "I have been told that either Nabî Mûsâ or Nabî Isâ *Alaehimusalaam* once asked Allah Ta'ala, "What is the sign of Your being pleased with people?"

Allâh Ta'ala replied, "The sign is that at the time of their sowing the fields, I send the rains; and at the time of harvesting, I keep the rains away. I place their administrative finances in the hands of soft people, and I allow their public finances to be controlled by generous ones."

They then enquired, "What is the sign of Your being displeased with people?" Allâh Ta'ala replied, "The sign is that at the time of their sowing the fields, I

withhold the rains; and at the time of harvesting, I send torrential rains. I place their administrative finances in the hands of foolish people, and I allow their public finances to be controlled by stingy persons.” (Durr Manthûr)

A Hadith states, “When Allâh Ta'ala desires the well being of a nation, He appoints tolerant good-natured rulers over them. The learned scholars (ulamâ) judge their case (justly and with knowledge). Their wealth lies in the hands of generous ones (so that all benefit by their generosity.) And when Allâh Ta'ala desires bad for a nation (because of their sin), He appoints fools to rule over them, the ignorant ones judge their cases and their wealth lies in the hands of the stingy ones.”

“When Allah Ta'ala is angry with a people – and the ultimate extreme punishment like the earth caving in upon them or transformation of men into animals does not descend upon them – He causes prices to rise high, rains to be withheld from them and the worst of people are made to rule over them.”

A narration of Tabrâni states, “Do not swear or curse the rulers. Instead pray to Allah Ta'ala for their goodness for indeed their goodness is your well-being.” In another Hadîth, we are told, “Do not occupy your hearts showering abuse on the kings and rulers. Instead draw close to Allah Ta'ala by making duâ for them. Allâh Ta'ala will cause their hearts to turn in kindness towards you.” (Jami As Saghîr)

Rasulullâh Sallallahu alai wa salam said, “As you are (as far as your actions are), so will be the rulers that will soon be set over you.” (Mishkât)

Hadrat Abû Dardâ Radiyallahu anhu reports that Rasulullâh Sallallahu alai wa salam said, “Allah Ta'ala states, “I am Allâh Ta'ala besides whom there is no deity, the Master of kings, King of kings. Verily the hearts of kings are under the control of My hands. When My servants obey Me, I turn the hearts of kings and rulers towards them so that they rule over them with mercy and kindness

and when My servants disobey Me, I turn the hearts of kings and rulers to treat them harshly, with anger and vengeance. Thereby they mete out oppression and torture. Hence do not occupy yourselves with cursing the kings. Instead turn to Me in remembrance and with humility so that I will protect you from the tyranny of your kings.”

Once, a person cursed Hajjaj, the great tyrant, in the presence of a pious man. The saint said, “Do not do that. What happens now is because of your actions. I fear the possibility that in the event of Hajjaj being dismissed from office or in the event of his death, monkeys or swine will be made to rule over you.” (Maqâsid al Hasanah)

There is a famous proverb in Arabic,

أَعْمَالُكُمْ عُمَّالُكُمْ

Your deeds are your rulers.

In other words: As your deeds are, so too will be your rulers. (Extracted from Al-I'tidâl)

CONCLUSION

1) We need to turn in repentance to Allâh Ta'ala. It is generally because of our sins that difficult conditions and evil rulers are placed upon us. An earnest effort should take place that we change our lives. Sins like missing of Salâh, fornication and all things leading to it, wine, drugs, music, imitating of non-believers, cutting of beards, non-observance of hijâb, interest, photography etc. have become widespread. All of these invite divine chastisement. We need to repent from these sins and endeavour to completely abstain from committing them.

2.) Enjoining righteousness and forbidding evil - Rasulullâh Sallallahu alai wa

salam said, "You people should continue to enjoin people towards the doing of righteous deeds and you should continue to prohibit them from evil; otherwise Allah Ta'ala will put into authority over you the worst of people to rule over you. At such time, the best from among you will make duâ to Allah Ta'ala for deliverance and your duâs will go unanswered." (Jami as Saghîr)

3.) We should make the following duâ earnestly:

اللَّهُمَّ لَا تُسَلِّطْ عَلَيْنَا بِدُنُوبِنَا مَنْ لَا يَرْحَمُنَا

O Allâh, do not because of our sins place in authority to rule over us those who will not show any mercy to us.

(Written by Madrasah Arabia Islamia Azaadville South Africa)

Ask Fatwa Weekly Advice

Rajab, 1435
24th May, 2014

THE FATAL TOUCH- YOUTH

Not long ago we were considered as the cute kid; mum and dad would cuddle us, play with us and even pinch our cheeks. Our Sundays would be spent in playing tag with the kids' next door or playing indoor games on rainy days but as we grew older, things started to change biologically as well as spiritually. We were no more the cute kids on the block. Now we became targets of each and every vice available on the market. Our friends changed, our hobbies transformed and we started looking at things with different perspectives. Suddenly the opposite gender started appealing to us more than ever. Even the general billboards started telling us different stories. We now became teenagers!

As a teenager our Ego paired with Shaitaan will constantly provoke us to do evil deeds and at times they will make it seem to us that it is okay to become involved in Haraam; looking at the opposite gender, flirting, touching or even chatting through the social media.

Hadhrat Yusuf Alaihis Salaam said: "Surely the soul insistently commands (a person to do) evil, except (the soul of those people) on whom Allaah showers mercy" {Surah Yusuf #52}

The next step after battling with our Ego is trying to somehow tell ourselves that so many people are undertaking what I am already involved in. How can there be something wrong with this? We start spending sleepless nights in trying to get to know the 'new someone' in our life. Amazingly this new

someone begins to have more feelings for us than ever before, however talking to this person we begin to have mixed emotions, "Am I doing the right thing? What if I get caught talking? What if someone reads my texts messages?" We fight the remaining good which was inside us and follow our passions. Filling in our best friends with everything we know about the new person in our life, even though we have never met the new 'someone' they have become our life line. We wake up in the morning, dress; have our hair done assuming that if only I have to meet my new 'someone' how will that 'someone' judge me. Over the next few days our concentration in Salaah deteriorates, we do not feel like reading the Noble Quraan anymore, we start back-chatting our parents, the smallest things in the world start to tick us off because nobody understands the world which we are living in. All we want is to meet our life line. We cannot bear to wait any longer.....

As the clock ticks by we become older we think that this is the 'special someone' I want to spend my entire life with and we go through all means to make this Nikaah happen. Excited is not the word which can express our true feelings. What can ever go wrong I am going to get my Nikaah done with my true love? Our parents try to get through to us that marriage is not all about looks and money rather it is about Deen - Islaam and practically bringing it inside one's self. Rasulullaah Salallaahu Alaihi Wasallam said: *"Whomsoever Allaah provides with a righteous wife, then He (Allaah) has helped him with half of his religion, then let him fear Allaah regarding the other half."*
{Mustadrak of Al- Hakim vol. 2 pg. 161}

Next thing we know we're married! Everything happened so fast, our teenage years are as vivid and clear as yesterday. However after the first few months we realise that this isn't the same person who we had dated for several years and things start to decline rapidly. The red roses had turned pale; the goodnight hugs were something to be dreamt about. Instead of Duas, abusive language was the common mode of communication in the home. The charisma was gone..... Eventually the inevitable had to be said "If only I had

done the right thing when I was young!!!”

Life isn't about your social life and the friends you hang out with rather, life is about giving up your passion and desires for the love of Allaah. Little do we realise, our life before marriage has an effect on our life after marriage. Love is instilled in the heart by Allaah if we try to introduce superficial love in our hearts it will result in a heart break.

Allaah Ta'ala says:

“And it is We who create love amongst them.” {Al- Quraan}

Rasulullaah Salallaahu Alaihi Wasallam said:

“The fornication of the eyes is to cast lustful glances”. {Bukhaari vol. 2 pg. 938}

By controlling your eyes from looking at Haraam, hands from touching Haraam and feet from walking towards Haraam you will experience such ecstasy which you have never felt in your life. A few moments of hardship endured for sake of Allaah results in everlasting bliss.

Once, the city of Delhi was afflicted by a severe drought. All the Ulama (scholars) of the area gathered in an open field to pray to Allaah Ta'ala for rain. Many men, women and children accompanied them, and their animals were taken along as well. From the early morning until Asr, they stood out in the burning sun and prayed, “O Allaah, we are in a drought, please send us rain through Your mercy.” But, there was no sign of rain.

A young man was passing by and saw the huge gathering. He stopped his conveyance and asked, “Why have you people gathered here?” They replied, “We have been here from early morning, praying for rain. We have cried and begged Allaah Ta'ala. Even the little children have been calling out in desperation. The entire day has passed like this, but, the mercy of Allaah has not descended upon us.”

The young man remarked, "I see. Allow me a few minutes to pray to Allaah Ta'ala as well." He proceeded to his conveyance, where he began to pray.

Immediately, the clouds gathered and it began to rain. The Ulama were astounded and hastened towards him to find out who he was. He was undoubtedly such a person whose Duas are readily accepted.

They asked the young man, "Please advise what prayer you made." The young man replied, "My mother is seated on this conveyance. She is such a pure and chaste woman, that no strange man has ever seen her and vice versa. I took hold of a corner of her garment and prayed to Allaah Ta'ala, 'O Allaah, I am the son of this pure woman. If her chastity holds any status in your sight, please send down the rains to your servants.' Due to this, Allaah Ta'ala sent down the rains."

Guarding ones chastity draws the divine help of Allaah The Most High The Great.

(Prepared by Mufti Musayab Sahib *Hafidhahullah* Imam of Airport Masjid).

MUNAAJAAT-E-MAQBOOL

As we enter the month of Sha'baan and draw near to the month of Ramadhan, it is imperative that we start our spiritual preparations.

One of the methods to increase our connection with Allah Ta'ala is to beg and make Dua (supplicate) to Allah Ta'ala.

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي
سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ

"And your Lord says: Call on Me; I will answer your (Prayer): but those who are too arrogant to serve Me shall soon enter Hell-in humiliation. (Ghaafir.40:60)

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ
فَلْيَسْتَجِيبُوا لِي
وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ

"And when My servants ask you concerning Me, surely I am very near; I answer the prayer of the suppliant when he calls on Me, so they should answer My call and believe in Me in order that they may be led aright.

(Al- Baqarah, 1:186)

The following are some Duas taken from the book *Munaajaat-e-Maqbool*. This is a book which contains more than 200 Dua's from the Qur'an and Ahadeeth.

The book is divided in seven sections, one set of Duas to be recited every

day of the week.

The book is compiled by Hakeemul Ummat Maulana Ashraf Ali Thanwi *Rahimahullaah* (1280-1362 AH/1863-1943 CE). Moulana *rahimahullah* was a giant of a scholar who had more than a thousand publications to his credit!

The following are six Duas taken from the Duas to be recited on Saturday.

1)

رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا

"Our lord, grant us the delight of our eyes in our spouses and our offspring and make us a model for the God-fearing" *Al-Furqaan.25;74*

2)

رَبِّ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِمَنْ دَخَلَ بَيْتِي مُؤْمِنًا وَلِلْمُؤْمِنِينَ
وَالْمُؤْمِنَاتِ

"O my Lord, forgive me, my parents, all who enter my house in a state of belief, and (all) believing men and believing women." (*Nuh,71:28*)

3)

اللَّهُمَّ اغْسِلْ خَطَايَايَ بِمَاءِ الثَّلْجِ وَالْبَرَدِ، وَنَقِّ قَلْبِي مِنَ الْخَطَايَا كَمَا
يُنْقَى الثَّوْبُ الْأَبْيَضُ مِنَ الدَّنَسِ، وَبَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا
بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ

"O Allah, wash away my sins with snow and hail water and purify my heart of sins as a white garment is cleansed of soil. And distance my sins as far away

from me as You have distanced the east from the west"
(Sahih Bukhaari)

4)

اللَّهُمَّ إِنَّا نَسْأَلُكَ مِنْ خَيْرِ مَا سَأَلَكَ مِنْهُ نَبِيُّكَ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ

*"O Allah, we ask You for every good that Your messenger Muhammad
Sallallahu alai wa salam asked You for." Tirmidhi.*

5)

اللَّهُمَّ مُصَرِّفُ الْقُلُوبِ صَرِّفْ قُلُوبَنَا عَلَى طَاعَتِكَ

*"O Allah, the Turner of hearts, keep our hearts turned to your obedience."
Sahih Muslim.*

6)

اللَّهُمَّ اصْلِحْ لِي دِينِي الَّذِي هُوَ عِصْمَةٌ أَمْرِي وَاصْلِحْ لِي دُنْيَايَ
الَّتِي فِيهَا مَعَاشِي، وَاصْلِحْ لِي آخِرَتِي الَّتِي فِيهَا مَعَادِي، وَاجْعَلْ
الْحَيَاةَ زِيَادَةً لِي فِي كُلِّ خَيْرٍ، وَاجْعَلْ
الْمَوْتَ رَاحَةً لِي مِنْ كُلِّ شَرٍّ

*"O Allah, put in order for me my religion, which is my protection. Put in order
for me my material world in which lies my livelihood. Put in order for me my
life to come to which is my return. Make life a means of increase for me in all
that is good, and death a respite for me from every evil." Sahih Muslim.*

(One can refer to the English translation of Munaajaat-e-Maqbool "The Accepted Whispers" of Khalid Baig for more detail)

Ask Fatwa Weekly Advice

Sha'baan, 1435

14th June, 2014

Qira'ah behind the Imaam

Reciting Qira'ah behind the Imaam is a very lengthy discussion, sadly some people have confused others via the internet and other means by only quoting one specific narration of Rasoolullah (Sallahu Alaihe Wassallam) while disregarding the other narrations. The following is a very brief look at this very important Mas'alah:

Imaam Abu Hanifah, Abu Yusuf and Muhammad *Rahimahullaah* are all are unanimous in their verdict regarding this issue. They state, "It is **forbidden** for the muqtadis to recite any portion of the Holy Qur 'an, be it Surah Fatihah or any other verse (behind the Imaam) in both Sirri (soft) and Jahri (aloud) prayers. This view of these illustrious personalities have been accepted from the the time of the Salaf (pious predecessors) right to this day! Uncountable great A'imma, Ulama, Awliyaa have been adopting this stance throughout the ages, however it is very sad that very recently in the 21st century some illuminated minds have been bold enough to claim that all these great giants have misunderstood the original texts!

For a normal person who has not studied the various Islamic sciences such as Nahw, Sarf, Balaagah, Mantiq, Qur'aan, Hadeeth, Fiqh, Aqaaid, Usool Tafseer, Usool Hadeeth, Usool Fiqh etc there is no need to worry about the evidences and proofs, rather a person should surrender oneself to the understanding of the illustrious Fuqaha (Islamic jurists) and follow

suit. However, we will mention a few words in order to remove the doubt and misconception that "the person who does not recite Fatihah behind the Imaam his Salaah is not correct". Together with this, through the following evidences we will establish that according to the Hanafi school of thought it is forbidden to recite behind the Imaam.

Evidence from the Holy Qur'an

1. "So, when the Qur 'an is recited, listen to it, and be silent that you may receive mercy [i. e. during the compulsory congregational prayers when the Imaam (of a Masjid), is leading the prayer.] "

This verse of the Holy Qur'an explains that there no Qira 'ah whatsoever should be recited by the muqtadi and it makes it obligatory for him to remain silent and listen attentively whilst the Imaam's Qira 'ah is in progress.

2. "So recite as much of the Qur 'an as may be easy (for you). "

This verse commands the recitation of absolutely any portion of the Holy Qur'an to be Fardh in Salaah. It does not confine the obligation to Surah Fatihah only, like some have asserted. They say that as the verse is referring to Surah Fatihah that it must be read in Salaah by everyone.

Evidence from Ahadith

3. Abu Hurayrah radiyallaahu anhu narrates, "Rasoolullah Sallallaahu alai wa salam informed, 'The Imaam has been appointed to be followed. Thus, when he says the takbeer, you also say it, when he recites, remain silent and when he says, 'Samiialla huliman hamidah 'say, 'Rabbana lakal hamd. "

4. Jabir (radiyallaahu anhu) narrates, "Whoever has an Imaam then his Imaam's qira 'ah is (sufficient) for him. "

5. Rasoolullah (Sallaho Alaihe Wassallam) informed, "Whoever prays behind the Imaam. the qira 'ah of the Imaam is qira 'ah for him (meaning it is sufficient for him). "

6. Abdullah Ibn Shaddad relates that, "Rasoolullah (Sallaho Alaihe Wassallam) lead the Asr Salaah. A person began reading behind him so another person close to him gave him a nudge. When he finished the Salaah, he asked, 'Why did you nudge me?' The second person replied, 'Rasoolullah (Sallaho Alaihe Wassallam) was in front of you therefore I did not approve of you reciting behind the Imaam. 'Rasoolullah (Sallaho Alaihe Wassallam) heard this and said 'Whoever has an Imaam, the qira'ah of the Imaam is enough for him "

7. A person asked Rasoolullah (Sallaho Alaihe Wassallam), "O Prophet of Allah (Sallaho Alaihe Wassallam)! Is there qira 'ah in every Salaah?" Rasoolullah (Sallaho Alaihe Wassallam) replied, "Yes!" Somebody from amongst the people said, "(That means) it is necessary. "Rasoolullah (Sallaho Alaihe Wassallam) replied, "I understand that the Imam's qira 'ah is sufficient (for the muqtadis). "

7. Abu Hurayrah (radiyallahu anhu) narrates that Rasoolullah (Sallaho Alaihe Wassallam) turned around (to us) after finishing a Salaah in which he had recited aloud. He asked, "Did anyone read along with me just now." A person replied, "Yes, O Prophet of Allah. " Rasoolullah (Sallaho Alaihe Wassallam) said, "I was wondering what was the matter with me that I am having to struggle in (reciting the) Qur 'an. " When the people heard that

from him they discontinued reading with Rasoolullah (Sallaho Alaihe Wassallam) during those prayers in which he used to recite loudly.

8. Rasoolullah (Sallaho Alaihe Wassallam) was performing the Zuhr prayer when a person began to recite, 'Sabbihisma rabbikal aa 'la' (a surah of the Qur 'an) behind him. Upon completing his prayers, Rasoolullah (Sallaho Alaihe Wassallam) asked, "Which one of you was reading?" A person answered, "I was. "Rasoolullah (Sallaho Alaihe Wassallam) replied, "I thought one of you was contending with me in the recitation. "

9. One other hadith informs us that it caused him confusion. Abdullah Ibn Mas' ood (radiyallaahu anhu) narrates that the Companions would recite behind Rasoolullah (Sallaho Alaihe Wassallam) so Rasoolullah (Sallaho Alaihe Wassallam) said, "You have caused me confusion in reciting the Holy Qur 'an. "

Words of the Sahaabah (radiyallaahu anhum)

Allamah Ayni writes in Umdatul Qari, his commentary of Sahih Al-Bukhari, that it was the opinion of approximately eighty Companions not to do qira 'ah behind the Imaam.

A few of their reports and comments are related here to understand the seriousness of this issue and to discover the stance of the Sahaabah.

1. Ataa Ibn Yasaar (radiyallaahu anhu) inquired from Zaid bin Thabit (radiyallaahu anhu) regarding qira'ah with the Imaam. He answered, "There is no qira 'ah with the Imaam.

2. Imaam Malik Rahimahullaah reports from Nafi' that Abdullah Ibn

Umar radiyallaahu anhumaa , was asked whether anyone should read behind the Imaam or not. He replied, "Whenever anybody performs Salaah behind the Imaam the qira 'ah of the Imaam is sufficient for him but when he prays alone then he should recite (himself). " The narrator says that, Abdullah Ibn Umar (radiyallaahu anhu) did not perform qira 'ah behind the Imaam.'

3. Ubaydullah Ibn Muqsim narrates that he asked Abdullah Ibn Umar, Zaid Ibn Thabit and Jabir Ibn Abdillah (radiyallaahu anhum) (regarding this issue). They told him that in no Salaah should anyone perform qira 'ah behind the Imaam.'

4. Alqamah relates that Abdullah Ibn Mas' ood (radiyallaahu anhu) said, "If only the mouth of the person reading behind the Imaam would be filled with soil (rubble).

5. Abu Jamrah says, "I asked Abdullah Ibn Abbas (radiyallahu anhu), 'Shall I recite when the Imaam is in front of me? , He replied, 'No."

6. Ibn Abbas (radiyallaahu anhu) informs that the qira 'ah of the Imaam is sufficient for you whether he recites silently or aloud."

7. Moosa Ibn Aqabah informed that Rasoolullah (Sallaho Alaihe Wassallam), Hadhrat Abu Bakr, Umar and Uthman (radiyallaahu anhum) would prohibit reciting behind the Imaam.

8. Moosa Ibn Sa'ad Ibn Zaid Ibn Thabit narrates from his grandfather that he said; "Whoever recites behind the Imaam there is no Salaah for him. "

9. Ibraheem Nakh'ay says, "The first action innovated (in the religion) was qira 'ah behind the Imaam. The Sahaabah did not recite behind the Imaam. "

10. Ibraheem An Nakh'ay states, "The first person to read behind the Imaam was an accused person (an innovator). "

Then Muhammad Ibn Sireen tells us,

11. "I do not recognise qira 'ah-khalfal-Imaam to be from the sunnah. "

12. Abdullah Ibn Zaid Ibn Aslam reports from his father that ten Companions of Rasoolullah (Sallaho Alaihe Wassallam) adamantly prohibited qira 'ahkhalfal-Imaam: Abu Bakr Siddique, Umar Farooq, Uthman Ibn Affan, Ali Ibn Abi Taalib, Abdur rahman Ibn Auf, Saad Ibn Abi Waqqas, Abdullah Ibn Mas' ood, Zaid Ibn Thaabit, Abdullah Ibn Umar and Abdullah Ibn Abbas (radiyallaahu anhum).

13. Hadhrat Ali (radiyallaahu anhu) states, "Whoever recites behind the Imaam, his Salaah is not valid. " In another hadith he says, "He has deviated from the correct disposition (nature). "

14. Sa'ad (radiyallaahu anhu) says, "I would like a burning ember to be in the mouth of the one who recites behind the Imaam. "

15. Umar Ibnul Khattab says, "If only there could be a stone in the mouth of the one who recites behind the Imaam. "

Aqly (Logical) dalaail; What does Common Sense say?

A part of Surah Fatihah constitutes a request which the reciter makes

whilst reading it. Everybody makes this invocation for themselves except the muqtadis in whose case the Imaam does it for them. Now as in a typical everyday situation, a group of people intending to submit a request or an appeal to a prime minister or president, etc., would not all do so individually but they would instead designate an individual as their representative or ambassador. He would undertake to fulfil all the obligations and required formalities. In return the group would not interfere with his actions as long as he follows the correct procedures. If some do-gooder was to interfere he would be frowned upon and maybe even regarded as ignorant and disrespectful.

If a person who, being delayed for some reason, arrives and finds the Imaam in ruku, the procedure he has to follow in order to join the congregation is that he will first say the takbeer, remain standing for a short while, if even for a second, then join the Imaam in ruku. This rak 'ah of his will be understood to be acquired. He will not have to perform an extra rak 'ah at the end to make up for this one.

If the Imaam makes a mistake in Salaah, all the muqtadis will perform the sajda-tut-sahw with him and when he reads an aayah of sajdah, the muqtadis will perform the sajda-tut-tilaawat also, although it may be in the midst of a Sirri prayer in which they do not even hear him recite. Likewise, if a single sutrah of the Imaam can be sufficient for the whole congregation, so why then should the Imaam's qira 'ah not be sufficient for them all as well?

<http://baytulhikma.files.wordpress.com/2012/03/fiqh-al-imam.pdf>

Ask Fatwa Weekly Advice

Shawaal, 1435

22nd August, 2014

3 Advices of the Mashaikh

Alhamdulillah it is only through the grace and mercy of Allah Ta'ala that this lowly slave was granted the opportunity to spend Ramadan in South Africa in the company of great Mashaikh, Asaatizah and Ulama.

During the stay this lowly slave was fortunate to receive countless and priceless pearls from these giants.

To mention and enumerate all the advises will be difficult, however the following are three advice's which will Inshallah benefit us all.

1) Mufti Rafee Uthmaani *daamat barakatuhu* the son of Mufti Shafee *rahimahullah* mentions that he and his father traveled to South Africa in the year 1966. At that time there were only a few Ulama and Huffadh, together with this, the quality of Qur'an recitation was very poor and the work of Tabligh had yet begun. However, some great Ulama began to visit the country such as the the principal of Darul Uloom Deoband Maulana Qaari Muhammad Tayyib Saahib *rahimahullah*. Merely by the visiting and coming of such great Mashaikh brings along great barakah and blessings.

The advice of Mufti Muhammad Shafee *rahimahullah* at that time was that whoever is blessed with many children should sacrifice at least one to travel overseas to become an Alim. He would emphasise that just as the father sets aside a portion of his wealth for those children who work on his business, he

should similarly set aside an amount for that son becoming an Alim, so that he also could have something to fall back on.

Through this effort, not only an abundance of Ulama were produced, but rather world renowned Darul Ulooms had commenced!

In the same way, we need to understand that Deen will spread with Barakah when it is conducted in accordance to the classical way of the Mashaaikh and not in the way of imitating the non believers. It is of utmost importance that we understand that Allah Ta'ala is in reality the being that will spread the Deen and we are only responsible to spread the Deen in its original method i.e the Sunnah of Rasulullah *Sallahu alai wa salam* which has been explained by our pious predecessors. This method is through inviting Mashaaikh to our country, participating in the blessed work of Tableegh, making our children Ulama and Huffaadh in our own country, establishment of Makaatib, Madaaris and Masaajid, attending lectures of the Ulama and Mashaaikh and the importance of the establishment of gatherings and Zikr Majaalis for our spiritual reformation.

2) The Noble Qur'aan, Ahaadeeth and statements of our elders are full of advice that our conditions are based on our actions.

اعمالكم عمالكم- اعمالكم احوالكم

How sad isn't it that a person spends his valuable time listening to information with regards to issues facing the world through the medium of non- believers and transgressors who are propagating their news through the medium of lies, backbiting and false information. A Muslim verifies everything before accepting anything, this is clearly mentioned in Surah Hujuraat.

Therefore, our efforts need to be focused on abandoning all sins. Sins invite

the wrath and anger of Allah Ta'ala and cause difficult situations to descend. Special attention needs to be focused on those particular sins which have become widespread in the Ummah such as the sin of the eyes; looking at the opposite gender. The sin of the ears; listening to Music, Gheebah (backbiting) and listening to other evil speech. The sins of the tongue: lying, backbiting, swearing etc.

The sins of the stomach; consumption of Haraam food such as machine slaughtered chickens.

The shaving of the beard, consumption of interest, not to practice upon Shar'i purdah (Hijaab), not to distribute ones inheritance according to shariah etc.

And when such sins become widespread then the effects of this darkness prevails on the entire community and nation, therefore together with this an effort needs to be made on others to leave sin. Faqeehul Ummah Mufti Mahmood Hasan Gangohi *rahimahullah* mentions that Shah Waliyullaah *rahimahullah* was inspired by Allah Ta'ala that the blood of the Muslims in India will be spilt if they do not change their ways, Shah Waleyullaah *rahimahullah* endured great difficulty and went door to door knocking and pleading to the people to change their lives before the anger of Allah Ta'ala descends, however the people did not take heed to his message, this led to the mass massacre of the Muslims.

Similarly Faqeehul Ummah *rahimahullah* mentions that when the Muslims had oppressed the Moguls during the ruling days of Baghdad, a old non Muslim Mogul man climbed a mountain and called out "O lord of the Muslims! these Muslims are oppressing us, and we have heard that you are a lord which orders justice, O lord of the Muslims assist us!" A voice from the skies was heard: "Go and attack the Muslims ! My help is with you" Allah Ta'ala could not tolerate the injustice that was taking place, even though it was on non believers.

History bears testimony that the non believers took the courage and attacked the Muslims and completely annihilated two thirds of the Muslim population! The Moguls realised that the lord of the Muslims was the true deity, therefore they accepted Islaam.

قوله تعالى: وان تتولوا يستبدل قوما غيركم ثم لا يكونوا امثالكم

However, together with the above we should remember that there is a way and method in forbidding the wrong, Shah Maulana Hakeem Muhammad Akhtar *Rahimahullah* would mention that a person should prevent a person from wrong in such a way that the person being advised does not even realise that he is being prevented. Hadrat Hakeem Akhtar *Rahimahullah* would prevent evil in such a way that the person would never be offended or feel bad, rather the person would be laughing and would happily accept the advice given to him. In this way a person should implement the Haq, with love, affection and with a real concern, otherwise one will turn people away from Deen rather than drawing them closer to Deen. And in reality such harsh form of speech indicates towards the pride hidden in that person, where he feels himself superior than the person being addressed. This is even a more serious disease lurking in a persons heart which needs to be cured. May Allah Ta'ala save us all.

3) We should be firm on the correct Mizaaj (ideology) which our Akabereen have shown to us. The Mizaaj which our Maktab Ustaadh and our senior Ulama have taught us is in reality is the Sunnah of Nabi *Sallahu alai wa salam* and the Sahabah *ridwanallahu alai ajmaeen* and not something alien to Deen.

Following their footsteps contains our safety from deviant isms and ideologies such as a modernism and an ideology which disrespects the Sahabah,

Mujtahideen and Fuqaha.

We need to be firm and strong on our Mizaaj and together with this we need to be soft on the people and not harsh. The example our Ulama cite is that of silk, a material which is a very strong yet is extremely soft.

May Allah Ta'ala grant us all the correct understanding and the ability to practice with Ikhlāas. Ameen.

Ask Fatwa Weekly Advice

Zhul Qa'dah, 1435

29th August, 2014

WHY THE KHUTBAH SHOULD BE IN ARABIC

Introduction

'Ibaadat (worship) in Islam has been passed down to us by Rasulullah *Sallallahu alaihi wasallam* in an exclusive manner, therefore one cannot use one's restricted intellect and logic to comprehend the infinite knowledge and wisdom of Allah *Ta'ala*. For this reason, all forms of worship such as *Salaat*, *Sawm*, *Zakaat*, *Hajj* etc. are carried out in specific ways which are unique from each other. These divine methods were revealed to this Ummat (nation) through the agency of revelation. Similarly, the Jumu'ah Khutbah is also of this nature, it is an act of *Ibaadat* which was shown to us by Rasulullah *Sallallahu alaihi wasallam*.

For this reason, it is a requirement that the Khutbah should be delivered in the Arabic language, this has been the standing practice for the past fourteen hundred years. It is without a doubt that Rasulullah *Sallallahu alaihi wasallam* delivered the Khutbah in Arabic. The Sahaaba *Radhiallahu anhum* and the Taabi'oon *Rahimahumullah* also delivered the Khutbah in Arabic despite their travels to many non-Arab countries, furthermore there was a dire need to educate the masses regarding the injunctions of Deen and the only means was discourses and lectures. Despite all of this, the Sahaabah *Radhiyallahu anhum*, Taabi'oon, Muhadithoon and the Fuqaha (jurists) never deliver the Khutbah in a language besides Arabic.

Mufti Muhammad Shafee *Rahimahullah*, the grand Mufti of Pakistan and author of the famous commentary of the Noble Quraan- Ma'arifur Qur'aan, has written an in-depth treatise regarding this topic.

The components of the Khutbah

Mufti Muhammad Shafee *Rahimahullah* writes that there are two Faraaidh (obligatory actions) in the Khutbah. One is the time of Jumu'ah and the second is the mere remembrance of Allah *Ta'ala* (Thikrullah). With regards to the latter, Imaam Abu Hanifah *Rahimahullah* did not stipulate a certain amount of Zikr which needs to be delivered, whereas the two famous students of Imaam Abu Haneefah i.e. Imaam Abu Yusuf and Imaam Muhammad bin Hasan Shaibaani *Rahimahumallah* are of the opinion that the Khutbah should be of such a duration which could be regarded as long according to 'Urf (general and prevalent custom and practice of a community). This has been mentioned in Hidaayah, Fathul Qadeer and Al-Bahr.

The Sunan and Aadaab actions of Khutbah are fifteen:

- (1) To be in the state of purity (Tahaarat). Without purity the Khutbah will be detestable (Makrooh). However according to Imaam Abu Yusuf *Rahimahullah*, Khutbah rendered without Tahaarat will be regarded as invalid.
- (2) To stand and deliver the Khutbah. Thus, to sit and deliver the Khutbah will be Makrooh.
- (3) To face the people when delivering the Khutbah.
- (4) The Khateeb should recite Ta'awwudh quietly before commencing the Khutbah. This is according to Imaam Abu Yusuf *Rahimahullah*.
- (5) The Khatheeb should deliver the Khutbah in a loud and clear voice so that everyone can hear him. It will be Makrooh to deliver the Khutbah in such a way that the people cannot hear him i.e., in a soft tone albeit the Khutbah will take place.
- (6) The Khutbah must be concise and it should comprise of the following points:
 - 1) To begin with Hamd and Thana, the praises of Allah *Ta'ala*.
 - 2) To recite the Two Shahaadah.
 - 3) To send salutations upon Rasullullah صلى الله عليه وسلم

- 4) To advise
- 5) To recite an Ayat from the Noble Qur'aan
- 6) To sit for a short while between the two Khutbahs.
- 7) To recite the Hamd and Thana for a second time in the second Khutbah.
- 8) To make Dua for all believing Muslim males and females.
- 9) The Khutbah should be concise i.e., it equals the length of a Surah from the Tiwaal-ul- Mufassal (any Surah from Surah Hujuraat till Surah Burooj).⁷

(واما سننها فخمسة عشر) احدھا الطهارة حتى كرهت للمحدث والجنب (وثانيھا) القيام هكذا في البحر الرائق ولو خطب قاعدا او مضطجعا هكذا في فتاوى قاضیخان(وثالثھا استقبال القوم بوجھ(ورابعھا) التعوذ في نفسه قبل الخطبة(وخامسھا)ان يسمع القوم الخطبة وان لم يسمع اجزا(وسادسھا)البداة بحمد الله (وسابعھا)الثناء عليه بما هو اھله و(ثامنھا) الشھادتان(وتاسعھا) الصلاة على النبي عليه الصلاة والسلام(وعاشرها) العظة والتذكير(والحادي عشر)قراءة القران وتاركھا مسمیء هكذا في البحر الرائق(والثاني عشر) اعادة التھميد والثناء على الله تعالى والصلاة والسلام في الخطبة الثانية(والثالث عشر)زيادة الدعاء للمسلمين والمسلمات(والرابع عشر)تحفيف الخطبتين بقدر سورة من طوال المھصل ويكره التھويل(والخامس عشر) الجلوس بين الخطبتين هكذا في السراج الوھاج ناقلا عن الفتاوى. ويكره للخطيب ان يتكلم في حال الخطبة الا ان يكون امرا معروفا كذا في فتح القدير. ويجرم في الخطبة ما يجرم في الصلاة حتى لا ينبغي ان يأكل او يشرب والامام في الخطبة هكذا في الخلاص. ويستحب ان يقعد فيها كما يقعد في الصلاة كذا في معراج الدرباية (139-140، مجمع الاثر في شرح ملئقى الاجر، دار الكتب العلمية)

فَأَمَّا الْفُرْصُ فَمَثْنَانِ الْوَقْتُ وَذَكَرَ اللَّهُ تَعَالَى وَأَمَّا سُنَّهَا فَخَمْسَةٌ عَشْرٌ أَحَدُهَا الطَّهَارَةُ حَتَّى كُرِهَتْ لِلْمُحَدِّثِ وَالْجَنْبِ وَقَالَ أَبُو يُوسُفَ لَا يَجُوزُ وَثَانِيهَا الْقِيَامُ وَثَالِثُهَا اسْتِقْبَالُ الْقَوْمِ بِوَجْهِهِ وَرَابِعُهَا قَالُ أَبُو يُوسُفَ فِي الْجُمُوعِ التَّعَوُّذُ فِي نَفْسِهِ قَبْلَ الْخُطْبَةِ وَخَامِسُهَا أَنْ يَسْمَعَ الْقَوْمَ الْخُطْبَةَ ، فَإِنْ لَمْ يَسْمَعْ أَجْزَاءَ وَسَادِسُهَا مَا رَوَى الْحَسَنُ عَنْ أَبِي خَبِيفَةَ أَنَّهُ يَخْطُبُ خُطْبَةً خَفِيفَةً وَهِيَ تَشْتَمِلُ عَلَى عَشْرَةٍ : أَحَدُهَا - الْبِدَاءُ بِحَمْدِ اللَّهِ وَثَانِيهَا - الثَّنَاءُ عَلَيْهِ بِمَا هُوَ أَهْلُهُ وَثَالِثُهَا - الشَّهَادَتَانِ وَرَابِعُهَا - الصَّلَاةُ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَخَامِسُهَا - الْعِظَةُ وَالتَّذْكِيرُ وَسَادِسُهَا - قِرَاءَةُ الْقُرْآنِ وَتَارِكُهَا مُسِيءٌ وَرَوَى { أَنَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَرَأَ فِيهَا سُورَةَ الْعَصْرِ وَمَرَّةً أُخْرَى } لَا يَسْتَوِي أَصْحَابُ النَّارِ وَأَصْحَابُ الْجَنَّةِ أَصْحَابُ الْجَنَّةِ هُمُ الْفَائِزُونَ { ، وَأُخْرَى وَتَادُوا بِمَا مَالِكٌ { وَسَابِعُهَا - الْجُلُوسُ بَيْنَ الْخُطْبَتَيْنِ وَثَامِنُهَا - أَنْ يُعِيدَ فِي الْخُطْبَةِ الثَّانِيَةِ الْحَمْدَ لِلَّهِ وَالثَّنَاءَ وَالصَّلَاةَ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَاسِعُهَا - أَنْ يُزِيدَ فِيهَا الدُّعَاءَ لِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَعَاشِرُهَا - تَخْفِيفُ الْخُطْبَتَيْنِ بِقَدْرِ سُورَةٍ مِنْ طَوْلِ الْمَفْصَلِ وَيُكْرَهُ التَّطْوِيلُ وَأَمَّا الْحَطِيبُ فَبَشَّرْتُ فِيهِ أَنْ يَتَأَهَّلَ لِلْإِمَامَةِ فِي الْجُمُعَةِ ، وَالسُّنَّةُ فِي حَقِّهِ الطَّهَارَةُ وَالْقِيَامُ وَالِاسْتِقْبَالُ بِوَجْهِهِ لِلْقَوْمِ وَتَرْكُ السَّلَامِ مِنْ خُرُوجِهِ إِلَى دُخُولِهِ فِي الصَّلَاةِ وَتَرْكُ الْكَلَامِ ، وَقَالَ الشَّافِعِيُّ إِذَا اسْتَوَى عَلَى الْمِثْرَةِ سَلَّمَ عَلَى الْقَوْمِ وَقَوْلُهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ { إِذَا خَرَجَ الْإِمَامُ فَلَا صَلَاةَ ، وَلَا كَلَامَ } يُبْطَلُ ذَلِكَ وَأَمَّا الْمُسْتَمْعُ فَيَسْتَقْبِلُ الْإِمَامَ إِذَا بَدَأَ بِالْخُطْبَةِ وَيُنصِتُ ، وَلَا يَتَكَلَّمُ وَلَا يُزِدُ السَّلَامَ ، وَلَا يُسَبِّحُ ، وَلَا يُصَلِّي عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَالَ يَصَلِّي السَّمْعُ فِي نَفْسِهِ ، وَفِي حَوَازٍ قِرَاءَةَ الْقُرْآنِ وَذَكَرَ الْبَيْهَقِيُّ وَالتَّطَرُّقُ فِيهِ لِمَنْ يَسْمَعُ الْخُطْبَةَ خِيَالَافَ الْمُنَاشِخِ وَيُكْرَهُ لِلْمُسْتَمْعِ الْخُطْبَةَ مَا يُكْرَهُ فِي الصَّلَاةِ كَالْأَلْفِ وَالشَّرْبِ وَالتَّعَبِثِ وَالْإِلْتِفَاتِ

(قوله وَسُنَّ خُطْبَتَانِ يَجْلِسُهُ بَيْنَهُمَا وَطَهَارَةُ قَائِمًا) كما روي عن أبي خبيفة أنه قال ينبغي أن يخطب خطبة خفيفة فيفتح بحمد الله تعالى وينفي عليه ويتشهد ويصلي على النبي صلى الله عليه وسلم ويخطب ويذكر ويفرأ سورة ثم يجلس جلسة خفيفة ثم يقوم فيخطب خطبة أخرى بحمد الله تعالى وينفي عليه ويتشهد ويصلي على النبي صلى الله عليه وسلم ويدعو للمؤمنين والمؤمنات كما في البدائع ، وقد علم من هذا أنه لا يعط في الثانية ؛ ولهذا قال في التجميع أن الثانية كالأولى إلا أنه يدعو للمسلمين مكان الوعظ وظاهره أنه يسر قراءة آية في الثانية كالأولى .

والحاصل كما في المنجني أن الكلام في الخطبة في أربعة مواضع في الخطبة والخطيب والمستمع وشهود الخطبة أما الخطبة فقدشتمل على فرض وسنة والجلوس بينهما، ويسن الجلوس قبلهما للاستراحة. نعم لا بد في أداء السنة وصحة الخطبة من الإسماع بالفعل والسماع ولو بالقوة كما تقدم في الجمعة، وكون الخطبة عربية، وكون الخطيب ذكراً على المعتاد. اسم الكتاب: نهاية الزين شرح قرة العين رقم الجزء: 1 رقم الصفحة: 8

أن ذكر قول الإمام في كفاية الحمد لله ونحوها في الخطبة وأن ذلك يسمى خطبة لعد، وإن لم يسم به عرفاً وأن العرف إنما يعتز به بين الناس ومحاوراتهم للدلالة على عرضهم فإما في أمر بين العبد وربّه فيعتز بحقيقة اللفظ لعد... وحاصله أن الدليل إنما دل على أن الشرط مطلق الذكر المسمى خطبة لعد غير مفيد بحضرة أحد يعتز فيه حقيقة اللفظ وهذا ظاهر في افضاضه صحتها وحده (البحر الرائق شرح كنز الدقائق باب شروط الجمعة 161/5)

(قوله الخطبة فيه) أي في الوقت وهذا أحسن من قول الكثر والخطبة قبلها إذ لا تنصيص فيه على اشتراط كونها في الوقت. تيمناً لم يفتد الخطبة بكونها بالعربية كفاً بما قدمه في باب صفة الصلاة من أنها غير شرط ولو مع القدرة على العربية عنده خلافاً لما حيث شرطها إلا عند العجز كالحلاف في الشروع في الصلاة (و) الحامس: (كونها قبلها) لأن شرط الشيء سابق عليه (بحضرة جماعة تنعقد) الجمعة (بهم ولو) كانوا (صلاً أو ينأما فلو) خطب وحده لم يجز على الأصح (كما في البحر عن الظهيرية لأن الأمر بالسعي للذكر ليس إلا لاستماعه والمأمور جمع) وخزم في الخلاصة بأنه يكفي حضور واحد (وكفت خميدة أو قليلة أو تسبيحة) للخطبة المفروضة مع الكراهة وقالوا: لا بد من ذكر طويل وأقله قدر التشهد الواجب (بينها) ...

(قوله: وكفت خميدة الخ) شروع في ذكر الخطبة بعد بيان شروطها وذلك لأن المأمور به في آية - { فاسعوا } - مطلق الذكر الشامل للقليل، والكثير المأمور عنه صلى الله عليه وسلم لا يكون بياناً لعدم الإجمال في لفظ الذكر (قوله مع الكراهة) ظاهر الفهستاني أنها تنزيهية تأمل (قوله وأقله الخ) في العنايه وهو مقدار ثلاث آيات عند الكرخي، وقيل مقدار التشهد من قوله: التجات لله إلى قوله عنده ورسوله (وتسئ خطبتان) خيفتان وتكره وتادعاً على قدر سورة من طوال المفصل (جلسة بينهما) بقدر ثلاث آيات على المذهب وتاركها مسيء على الأصح كتره قراءة قدر ثلاث آيات، ويجهز بالثانية لا بالأولى وينبأ بالتعود سراً. ويندب ذكر الحلقاء الراشدين والعتمين لا الدعاء للسلاطن وجوزة الفهستاني وتكره تحريماً وضمه بما ليس فيه، وتكره تكلمه فيها إلا لأمر مجزوف لأنه منها

(قوله: وتكره وتادعاً الخ) عبارة الفهستاني وزيادة التطويل مكرهمة (قوله كتره قراءة قدر ثلاث آيات) أي يكره الإفصاض في الخطبة على نحو تسبيحة وتقبلية بما لا يكون ذكراً طويلاً قدر ثلاث آيات أو قدر التشهد الواجب وليس المراد أن ترك قراءة ثلاث آيات مكرهة لأن المصترح به في الملتقى والمواهب ونور الإيضاح وغيرها أن من السنن قراءة آية، وقال في الإمداد وفي المحيط: يقرأ في الخطبة سورة من القرآن أو آية فالأخبار قد تواترت أن النبي صلى الله عليه وسلم كان يقرأ القرآن في خطبته { لا تخلو عن سورة أو آية ثم قال: وإذا قرأ سورة تامة يتعوذ ثم يسئ قبلها، وإن قرأ آية قبل يتعوذ ثم يسئ وأكثرهم قالوا يتعوذ ولا يسئ والاختلاف في القراءة في غير الخطبة كذلك أه ملخصاً، وبه علم أن الإفصاض على الآية غير مكره فتدبر. (قوله: فالفاظ كذلك) أشار إلى أنه لا يصح بالفارسية وإن علم أنه أذان وهو الأظهر. والأصح كما في السراج.

(وصح شروعه) أيضاً مع كراهة التخريم (بتسبيح وقليل) وتحميد وسائر كلم التثعظيم الخاصة له تعالى ولو مشركه كرجيم وكريم في الأصح، وخصه الثاني بالجزء وكبير منكرًا ومعرفةً.

زاد في الخلاصة والكناز حُفظاً وثقلاً (كما صح لو شرع بغير عربية) أي لسان كان، وخصه البردعي بالفارسية قوله ونظرًا عجزه وعلى هذا الخلاف الخطبة وجميع أذكار الصلاة وما ذكره بقوله... (أو قرأ بها عاجزا) فجانز اجماعاً قيد القراءة بالعجز لان الاصح رجوعه إلى قولهما وعليه الفتوى...

(قوله وجميع أذكار الصلاة) في التقارخانية عن المحيط: وعلى هذا الخلاف لو سبح بالفارسية في الصلاة أو دعا أو أتى على الله تعالى أو تعوذ أو هلل أو تشهد أو صلى على النبي صلى الله عليه وسلم بالفارسية في الصلاة أي يصح عنده، لكن سبأني كراهة الدعاء بالأعجمية (قوله قيد القراءة بالعجز) أشار إلى أن قوله عاجزا حال من فاعل قرأ فقط دون ما قبله (قوله وعليه الفتوى) وفي البداية وشرح المجمع لمصنفيه، وعليه الإغتماد (قوله وجعل) بالرفع مبتدأ خبره قوله لا سلف له فيه الخ (قوله كالفراءة) أي في اشتراط العجز فيه أيضاً وفي أن الإمام رجع بذلك إلى قولهما لأن العجز عندهما شرط في جميع أذكار الصلاة كما مر (قوله لا سلف له فيه) أي لم يقل به أحد قبله، وإنما المنقول أنه رجع إلى قولهما في اشتراط القراءة بالعربية إلا عند العجز.

وأما مسألة الشروع فالمذكور في عامة الكتب حكايته الخلاف فيها بلا ذكر رجوع أصلاً، وعبارة المنق كالكثير وغيره كالمصريح في ذلك حيث أثير العجز قيدياً في القراءة فقط (قوله ولا سند له يقويه) أي ليس له دليل يقوي مدعاه لأن الإمام رجع إلى قولهما في اشتراط القراءة بالعربية. لأن المأمور بقراءة القرآن، وهو اسم للمنتزل باللفظ العربي المنظوم هذا النظم الخاص، المكتوب في المصاحف، المنقول إلينا نقلاً متواتراً.

These are the fifteen Sunnat actions of the Khutbah; to leave out any of the above actions will render the Khutbah to become Makrooh, although the Khutbah will be valid and the Jumua Salaat will be valid. (*Al-Bahr-ur-Raa'iq*)

Furthermore, it should be kept in mind that there is also a sixteenth Sunnat, a practice which has been established via تعامل (prevalent practice) and مواظبت (consistency); that which was practiced from the time of Nabi صلى الله عليه وسلم till our times. The majority of the Sunan are established from these two proofs. From amongst these Sunan is the Sunnat of the Khutbah being delivered in the Arabic language.⁸

والأعجمي إنما بسَمَى قرآنًا مجازًا، ولذا يصح نفي اسم القرآن عنه فلقوة دليل قوتها رجع إليه. أما الشروع بالفارسية فالدليل فيه للإمام أقوى، وهو كون المطلوب في الشروع بالذكر والتعظيم، وذلك خاصية بأي لفظ كان وأي لسان كان، نعم لفظ الله أكثر واجب للمواظبة عليه لا فرض (قوله بل جعله في التنازخية كالتلوية) نص عبارتها: وفي شرح الطحاوي: ولو كثر بالفارسية أو سمي بالفارسية عند الذبح أو لئى عند الإخراج بالفارسية أو بأي لسان سواء كان بحسن العربية أو لا جاز بالإتفاق.

ا هـ.

(قوله كالمثني) حيث لم يقيد الشروع بالعجز كما قيده بالقراءة (قوله رجوعها إليه إلخ) أي أصما رجعا إلى قوله بصحة الشروع بالفارسية بلا عجز كما رجع هو إلى قولها بعدم الصحة في القراءة فقط، لا في الشروع أيضا كما توهمه العيني، لكن كونها رجعا إلى قوله في الشروع لم ينقله أحد، وإنما المنقول حكاية الخلاف كما قدمناه، وأما ما في التنازخية فعجز صريح في تكبير الشروع، بل هو محتتمل لتكبير التشريق أو الذبح، بل هذا أولى لأنه قرئته مع الأذكار الخارجة عن الصلاة، وأما عبارة المثني فهي منبئة على قول الإمام؛ فالخاص أن ما أوردته على العيني في دعوى رجوعه إلى قولها يرد عليه في دعواه رجوعها إلى قوله... وأعلم أن الشارح نفسه خفي عليه ذلك فتح العيني في شرحه على الملتقى. وفي الخبرين: بل خفي أيضا على الزهني الطرابلسي في منتهى مواهب الرحمن حيث قال: والأصح رجوعه إليهما في عدم جواز الشروع والقراءة بالفارسية لعجز العاجز عن العربية.

(قوله قرأ بالفارسية) أي مع القدرة على العربية (قوله أو التواتر إلخ) بالنصب عطفًا على مفعول قرأ المخدوف وهو القرآن ح (قوله إن قصة إلخ) احتراز هذا التفصيل في الفتح توفيقًا بين القولين وهما ما قاله في الهذاية من أنه لا خلاف في عدم الفساد إذا قرأ معه بالعربية ما تجوز به الصلاة. عدي بنينهما فرق، وذلك أن الفارسي ليس قرآنًا أصلاً لا نصراه في عرف الشرع إلى العربي، فإذا قرأ قصة صار منكملاً بكلام الناس، بإفلا الشاذ فإنه قرآن إلا أن في قرآنيته شكًا فلا تفسد به ولو قصة وفي القيص ويه يفتى وفي التهر عن السراج أن الإمام رجع إلى قولها وعليه الاعتماد

⁸Also refer to *Fatawa Fareediya-183/3* and *Fataawa Haqaaniya-403/3-Fataawa Mufti Mahmood- 579/2-Khairul Fataawa-VI 3- pg. 68*

The Khutbah is in actual fact a Zikr

Mufti Muhammad Shafee *Rahimahumallah* proves in his masterpiece *Jawaahirul Fiqh* that the original component of the Khutbah is that of Zikr and not of a lecture:

قال الله تبارك وتعالى فاسعوا الى ذكر الله قلت وقد صرح عامة المفسرين بان المراد من الذكر الخطبة وينيده ما رواه الشيخان عن ابي هريرة رضى الله تعالى عنه في حديث طويل فاذا خرج الامام حضرت الملائكة يستمعون الذكر (صحيح بخاري 1-121-787-1- از تفسير ابن كثير ص 456 ج 9) قال ابن كثير أي تركهم البيع واقبالهم الى ذكر الله و الى الصلوة وفي مبسوط السرخسي رحمه الله ولنا ان الخطبة ذكر و المحدث والجنب لا يمنعان من ذكر الله- مبسوط ص 26 ج 2 ثم بعد ذلك ولان المنصوص عليه الذكر قال الله تعالى فاسعوا الى ذكر الله وقد بينا ان الذكر بها أي بالخطبة ثبت بالنص والذكر تحصل بقوله الحمد لله مبسوط مصري ص 31 ج 2- و قال الحلبي في شرح المنية الكبير وقوله تعالى فاسعوا الى ذكر الله من غير فصل بين كونه ذكرا طويلا او قصيرا فالشرط الذكر الاعم بالقطعي غير ان المأثور عنه صلى الله عليه وسلم اختيار احد الفردين اعنى الذكر المسمى خطبة والمواظبة عليه فكان ذلك واجبا او سنة
(كبيرى- لاهورى-ص 470)

Translation: *Allah Ta'ala says: When the Adhaan of Jumuah is called out then proceed towards the Zikr of Allah Ta'ala. Most commentators are of the opinion that Zikr means the Khutbah in the above Aayat. This is supported by the Hadeeth narrated by Abu Hurairah in Saheeh Bukhari and Saheeh Muslim. It is narrated in a*

Hadeeth that when the Imaam comes out to deliver the Khutbah then the angels come inside in order to listen to the Khutbah. (Tafseer Ibn Katheer. Pg. 456 VI 9) It is also mentioned in Tafseer Ibn Katheer that one should leave one's transactions and proceed towards the Zikr of Allah and proceed towards Salaat. It is mentioned in 'Mabsoot' that according to us (Fuqahaa) the Khutbah is Zikr and one who is not in the condition of Wudhu or Ghusl is not prevented from Zikr (Mabsoot pg.26 vol. 1) It is then mentioned that the text of the Qur'aan has also mention of Zikr. We have already mentioned that Zikr refers to Khutbah. And that Zikr is achieved by saying Alhamdulillah. And in 'Halbee' the commentary of 'Munya' it is mentioned that the Aayat is used in general terms, the Zikr may either be long or short. Thus, the condition is only what the Qur'aan has mentioned. The lengthier zikr mentioned in the Ahaadeeth and its continuity can establish its Wujoob or Sunniyat but not Fard (Fard is only the non-restricted Zikr).⁹

Mufti Muhamamd Shafee' *Rahimahullah* states that the second factor one should take into consideration is that of the Sunnat actions and Aadaab of the Khutbah, those actions which have been proven by the practice of Nabi صلى الله عليه وسلم and the Sahaabah from which the Fuqahaa have extracted (laws). In Fataawaa Aalamgeery, Kitaab us Salaat Chapter 6, pg. 137 vol. 1 (Egyptian print) and Al-

⁹ Further references that the Khutbah is a Zikr:

ويدل على ان المراد بالذكر ههنا هو الخطبة ان الخطبة هي التي تلي النداء وقد امر بالسعي اليه فدل على ان المراد الخطبة (احكام القرآن لابي بكر احمد بن علي الجصاص م370هـ-باب وجوب الخطبة للجمعة-3-446ط: دار الكتاب العربي بيروت) فاسعوا الى ذكر، المراد بذكر الله الخطبة والصلاة واستظهر ان المراد به الصلاة وجوز كون المراد به الخطبة وهو على ما قيل مجاز من اطلاق البعض على الكل كاطلاقه على الصلاة او لأنها كاخلا له (روح المعاني لشهاب الدين محمود الألوسي م1270هـ-سورة الجمعة-28-102ط: ادارة الطباعة المنيرية) فاسعوا الى ذكر الله قوله ذكر الله أي الصلاة وقال سعيد بن المسيب فاسعوا الى ذكر الله قال هو موعظة الامام (معالم التنزيل المعروف بتفسير البغوي لأحمد بن محمد الحسين البغوي م516هـ-سورة الجمعة-4-342ط: دار المعرفة بيروت) فاسعوا الى ذكر الله قيل ذكر الله هو صلاة الجمعة وقيل هو الخطبة (بدائع الصنائع لعلاء الدين ابى بكر بن مسعود الكاساني-فصل في كيفية فرضية الجمعة-1-577,578ط-دار احياء التراث بيروت) قال تعالى إذا نودى للصلاة من يوم الجمعة فاسعوا الى ذكر الله، رب الامر بالسعي للذكر على النداء للصلاة فالظاهر ان المراد بالذكر الصلاة ويجوز كون المراد به الخطبة (فتح القدير لكمال الدين ابن همام م861هـ-باب صلاة الجمعة-2-21ط: مكتبة رشيدية)

Bahr-rur-Raa'iq pg. 159 vol. 2 a detailed explanation has been mentioned on this topic. We will suffice on an extract from Al Bahr-rur-Raa'iq for the sake of brevity:

اما الخطبة فتشتمل على فرض وسنة فاما الفرض فشيئان الوقت وذكر الله تعالى

واما سننها فخمسة عشر ثم شرحها مفصلا كما ذكرنا

Translation: The Khutbah comprises of two components, one is Fard and the other is Sunnat. The Faraaidh are two, the first is the time of Jumuah and secondly is of Zikrullah. The Sunan are fifteen, then the Sunan are mentioned with detail as has passed.

The above fifteen Sunnat actions are proven in the books of Fiqh and the sixteenth Sunnat i.e., the Khutbah being delivered in Arabic has been proven by Hadhrat Imaam Abu Yusuf, Imaam Muhammad, Shah Waliullaah, Imaam Nawawi and Imam Raafey *Rahimahumullah*. They have established its Sunneyat via the consistent practice of Nabi صلى الله عليه وسلم and the Sahaabah *radiyallahu anhum*. In addition to this, **the Khutbah was never ever delivered in a language besides Arabic.**

Furthermore, it should be kept in mind, that the Khutbah in Arabic was no customary action. The Ulama have mentioned that it is Wajib (obligatory) to follow an action which is practiced continuously by the pious predecessors and the various ranks of society. (Pg. 159/1 *Fataawa Raheemiyah*)

Another proof that the Khutbah is a Zikr is that the word 'Zikr' has been mentioned in the Ahaadeeth.

فاذا خرج الامام حضرت الملائكة يستمعون الذكر

(باب فضل الجمعة. 1/121/871 بخاري)

The Fuqahaa have mentioned:

ان الخطبة ذكر انتهى

(مبسوط السرخسي 2/26)

لا ينبغي للإمام ان يتكلم في خطبته بشيء من حديث الناس لأنه ذكر منظوم انتهى

(مبسوط للسرخسي 2/27)

Shah Waliullah Muhaddith Dehlawi *Rahimahullah* says: An analysis of the Khutbahs which were delivered by Rasulullah *Sallallahu alaihi wasallam*, the Khulaafa, Sahaabah, Taabi'oon, Mujtahidoon and others will reveal that there were certain factors which were common (amongst all their Khutbahs). These common factors were the praises of Allah Ta'ala, the Shahadatayn, Duood, mention of the Khulafah Raashideen and the fact that they were **all delivered in Arabic**.

The importance of the Arabic language is ascertained from the fact that although the audience did not understand Arabic, the Khutbahs were always delivered in Arabic throughout the ages. (*Musawwa 198/1*)

The above conditions make it crystal clear that the Khutbah is not a normal lecture and that delivering the Khutbah in a language other than Arabic conflicts with the Sunnah which has been practiced consistently throughout the ages (*Sunnat Mutawaatirah*) i.e., from the time of Rasulullah *Sallallahu alaihi wasallam* till our very day. Therefore, it will be Makrooh Tahreemi (practically impermissible) to do so i.e., give the Khutbah in a language besides Arabic (*Haashiya Sharhul Wifaayah 200/10*).

Furthermore, it is mentioned in Umdatul Riaayah:

لا شك في ان الخطبة بغير العربية خلاف السنة المتواترة من النبي صلى الله عليه

وسلم فيكون مكروها تحريما

"There is no doubt that for the Khutbah to be rendered in a language besides Arabic is contrary to the Sunnah which has been transmitted from Nabi Sallallaahu alai wa salam. Therefore, the non-Arabic Khutbah is strictly forbidden"

Sayiyyd Murtada Zabeedi *rahimahullah* has written in his commentary of Ihya that it is compulsory for the Khutbah to be delivered in Arabic, and if there is no one present who can recite Arabic then it will be Waajib for them to learn Arabic, if they do not, they are sinners. (N.B this is according to the Shaa'fee Mazhab- 326/3 Sharh Ihya Zabeedi)

During the time of the Sahaba *Radiyallaahu anhum* the entire Khutbah was in Arabic, it was not delivered partially in Arabic and partially in the local language. This a matter which is امر التعبد (An order in which the intellect does not play any role).

Another point that should be kept it mind is that the lengthening of the Khutbah is Makrooh. Thus, if one were to recite the Sunnah Khutbah and thereafter deliver an English translation, then this will elongate the Khutbah which is against the Sunnat.

تكره زيادتهما على قدر سورة من طوال المفصل
(فتاوى رحيمية 26 / 1 عن در المختار)

Question: What is the point of the Khutbah if no one understands?

The answer to the above question is that the same question could be posed regarding the Duas and other components of Salaah. Should we also pray in English because we don't understand Arabic? Or should a person rather learn Arabic?

In order to understand this even further, we will need to look at the following example; when a ruler delivers a speech to his subjects whilst some of them do not understand the language, then in such a case, the speech will be kept in the language of the leader and not in the language of the subjects. In the same way, the Khutbah should be left in the Arabic language, if the Arabic language is abandoned then soon its importance will be forgotten.

*(Imdaadul Ahkaam 803/804 Vol 1)*¹⁰

The Arabic language in Islam is afforded the same importance as a country's national language. This importance is still found today, wherein the Qur'anul Kareem is the constitution of Islam and every Muslims life is connected to the Qur'anul Kareem. At least we should keep that amount of connection with the language of the Qur'aanul Kareem that the Khutbah of the two Eids and Jumuah are also rendered in the same language.¹¹

¹⁰ Refer to Fataawa Bayinaat for more detail (Pg. 259/VL 2).]

Faqeehul Ummat Hadrat Mufti Mahmood Hasan Gangohi *Rahimahullah* has mentioned a detailed answer regarding the necessity of the Khutbah being in Arabic. Refer to *Fataawa Mahmoodia, Faaroqia* (254/8).

¹¹ Fataawa Raheemiya Pg. 260, VL 1

Delivering a talk before the Khutbah

If one argues, the public need to be educated, how can they be educated if they don't understand the talk?! The answer to this argument is straight forward, one may deliver a lecture before the Khutbah and in this way educate the masses. Furthermore, lectures before the Khutbah have been mentioned in some narrations:

A narration appears in the Mustadrak of Haakim wherein it is mentioned that Hadrat Abu Hurairah *radiyallahu anhu* would mention Ahadeeth before the Khutbah.

كان ابو هريرة رضي الله عنه يقوم يوم الجمعة الى جانب المنبر فيطرح اعقاب نعليه في ذراعيه ثم يقبض على رمانة المنبر يقول: قال ابوالقاسم قال محمد قال رسول الله (صلى الله عليه وسلم) قال الصادق المصدوق ثم يقول في بعض ذلك ويل للعرب من شر قد اقترب فاذا سمع حركة باب المقصورة بخروج الامام جلس.
(مستدرک للحاکم 108/1 کتاب العلم و صححه حاکم)

The following Sahaba *radiyallahu anhum* conducted Deeni talks before the Jumuah prayer:

قد روي ابن ابي شيبة جواز ذلك عن السائب وعبد الله بن بسر وابن هريرة رضي الله عنهم

(اتحاف سادة المتقين شرح احياء علوم الدين 277/3)

The talk delivered before the Jumuah prayer is not regarded as a Sunnat, however there is tremendous benefit in it.

واخرج ابن عساكر عن حميد بن عبد الرحمان ان تميما الداري استأذن عمر رضي الله عنه في القصص سنين فأبى ان يأذن له، فاستأذن في يوم واحد فلما أكثر عليه قال له ما تقول؟ قال: اقرا عليهم القران وامرهم بالخير وانهاهم عن الشر. قال عمر رضى الله عنه ذلك الذبح ثم قال: عظ قبل ان اخرج في الجمعة مكان يفعل ذلك يوما واحدا في الجمعة

(موضوعات كبير ص 20)

- 1) Hadrat Abu Hurairah *radiyallahu anhu* would stand on the pulpit before the Jumuah Khutbah and continue narrating Ahaadeeth until Ameerul Mu'mineen Hadrat Umar *radiyallahu anhu* arrived to deliver the khutbah
(Hakim 1/108 and 3/55)
- 2) Hadhrat Abu Daraari *radiyallahu anhu* reports that Hadrat Abu Dullah bin Basr used to give advises before the Khutbah and he would terminate his advices once the Khateeb would arrive.
(Haakim 288/1)
- 3) Hadhrat Tameem Daaari *radiyallahu anhu* used to deliver lectures to the people before the Khutbah during the Khilaafat of both Hadhrat Umar and Hadhrat Uthmaan *radiyallahu anhuma*.

(Ahmad 3/449, Iqaamatul Hujjah pg5, Isaabah 184, References from Fataawa Raheemiya 263/1- It'haafus Saadatel Mutaqeen Sharh Ihya 277/3-Kifayatul Mufti -214/3-Imdaadul Ahkaam-277/1-Fataawaa Mahmoodiya Faarooqiya- Pg 256/VL 8-Fataawa Uthmaani-VI-1, Pg. 512)

Allamah Abdul Hay Lakhnawi *Rahimahullah* mentions that Hadrat Tameem Daari رضي الله عنه would deliver a lecture twice (two days a week) in the time of Hadrat Uthmaan رضي الله عنه

(مجموعة رسائل الالكنتوي اقامة الحجة على ان الاكثر في التعبد ليس ببدعة)

(ص 13)

In *Fataawaa Bayinaat* a quotation from Ibn Asaakir is mentioned, regarding lectures taking place before the Jumuah Khutbah (*Fataawa Bayinaat -288/2-Taarikh Madeenah Dimashq Ibn Asaakir-321/5*)

Mufti Muhammad Shafi *Rahimahullah* states that if there was a need to educate the nation then a translation could have been given after the Khutbah, similar to when a translation is delivered after a speech is conducted by a delegation.

If the question is posed, perhaps the Sahabah *Radiyahallahu anhum* did not possess the command of other languages spoken in the different parts of the world. The answer to this question is that many Sahabah *Radiyahallahu anhum* were well-versed in various languages, such as Hadrat Bilal *radiallahu anhu* would speak the language of Africa, Hadrat Zaid bin Thaabit. *radiallahu anhu* possessed the ability to speak many languages. Furthermore, Hadrat Salmaan Faarsi *radiallahu anhu* was from Persia and could speak the language of Persia, and Hadrat Suhaib *radiallahu anhu* was from Turkey. Thus, there were many Sahabah *radiallahu anhum* which possessed a mother language besides Arabic.

Another interesting point is that Hadrat Abdullah ibn Abbaas *Radiyahallahu anhu* would have a translator who would assist him in translation when delegations would arrive. (Bukhari- Concerning the delegations.) Despite this, one will not find anywhere that Hadrat Abdullah ibn Abbaas *Radiyahallahu anhu* would appoint his translator to deliver a translation to the people after the Khutbah.

Throughout the pages of history.

Mufti Muhammad Shafee *rahimahullah* mentions that if the following question is posed (even though this question may not relate directly to the Shariat, however due to the present era, the importance of this question has been raised). The question is that if the Khutbah is only a Zikr and not a lecture then what is the need for one to face the listeners while delivering the Khutbah? Should one not rather face the Qibla? Facing the listeners is a proof that the real purpose of the Khutbah is to lecture.

Mufti Muhammad Shafee *rahmatullahi alai* writes that Allah Ta'ala is well aware of the wisdoms which are contained in his laws and the Shariah. However, what we are aware of is that there is a very great wisdom behind this (even though we may not be aware of the exact reasoning behind each action).

The language of a nation has a significant role in the community, character, intelligence and belief of the public. Moreover, all languages enjoy certain traits that begin to spread once a language becomes rife.

Mufti Muhammad Shafee *rahimahullah* further comments, that in his time, if one were to look back fifty years ago in India when the English language was not widespread then one will see that Dahreeyat (Atheism) and free thinking was no so rife. However, the English language has now become common due to the establishment of the government schools

If one were to page through the books of history then without a doubt one will see that the Arabic language had dominated the entire world in such a way that no portion of the world remains without experiencing the effects of the Arabic language, in addition to this, it has ruled for approximately a thousand years in such a way that to present the likes of such a ruler ship is not possible.

Hafiz Ibn Taymiyah *rahimahullah* has written the following:

اقتضاء الصراط المستقيم: واعلم ان اعتياد اللغة مؤثر في العقل والخلق والدين

تأثيرا قويا بينا

Translation: Understand well that to become habitual with a particular language has a great effect on one's mentality, character and religion which is evident.

Mufti Muhammad Shafee *rahimahullah* writes “Even though the English language has spread considerably in India, however if we were to look at the stats then we will come to the conclusion that not even five percent are English speakers. Despite this, we will notice that the train stations, post offices, court documents and in general all documents are in English. Due to this language becoming widespread, large amounts of money have been spent in translations and thus the public have been forced to learn English, otherwise life will become difficult. This was enacted by the government in order to brainwash the masses and to propagate their ideology. For this reason, our “intelligent” and “modern thinkers” who question the reasoning behind the Khutbah being in Arabic should contemplate over the reasons behind the transformation of all these documents into English.

In short, the symbols of Islam which are performed in public such as Salaat, Adhaan, Takbeeraat and Khutbah are rendered in Arabic for the very same reason, that is if the people do not understand the Arabic language in these open and frequent actions than they will be forced to learn the Arabic language, the language which is Fard Kifaayah on the Muslims to learn.

The retraction of Imam Abu Haneefah *rahimahullah* in the Mas’alah of Takbeer Tahreemah and other Azkaar.

A very important topic arises which Mufti Muhammad Taqi Uthmaani *rahimahullah* has discussed in detail, the issue of the retraction of Imam Abu Haneefah *Rahimahullah* in the Mas’alah of Takbeer Tahreemah and Azkaar in a language besides Arabic. He states, what is normally understood is that just like the Qira’ah of Salaat may be done in a language besides Arabic (according to Imam Abu Haneefah *rahimahullah* initially), in the same way, the Khutbah of Jumuah may also be conducted in a language besides Arabic. However, due to the retraction of Imam Abu Haneefah *Rahimahullah* on the issue of Qira’ah , the same ruling will apply to the ruling of the Khutbah i.e. it will be impermissible to deliver the Khutbah in Arabic. However, according to Mufti Muhammad Taqi Uthmaani *Hafidhahullah* this is actually two different Mas’alahs.

The first Mas'alah is with regards to whether ones Salaat can be in a language besides Arabic. Initially, Imaam Abu Haneefah *Rahimahullah* was of the view that Qira'ah in a language besides Arabic whilst one possesses the ability to articulate Arabic is Makrooh (in such a case the Fardiyat of the Salaat will be complete). However, on the other hand, Imaam Abu Yusuf and Imaam Muhammad *Rahimahumullah* are of the opinion that to recite Qira'ah in a language besides Arabic is Haraam and the Salaat will not be in order. In this Masalah, Imaam Abu Haneefah *Rahimahullah* retracted his view to that of Sahibaen. Now there is consensus that the Qira'ah of Salaat cannot be done in a language besides Arabic when one has the ability to articulate in Arabic.

The second Mas'ala is with regards to the components of Salaaat (besides the Qira'ah), such as the Takbeer Tahreemah, Tasbeehaat in Ruku and Sajdah, Tashahhud and the Khutbah.

In this Mas'alah, Sahibaen are of the opinion that one may **not** recite such Azkaar in any language besides Arabic when one possesses the ability of Arabic, whilst Imaam Abu Haneefah *Rahimahullah* is of the opinion that one may recite these Azkaar in a language besides Arabic, however, it will be Makrooh.

Some are of the opinion that Imaam Abu Haneefah *Rahimahullaah* had also retracted in this Mas'alah towards the view of Saahibaen. In this regards Allama Ayni writes:

(واما الشروع بالفارسية او القراءة بها فهو جائز عند ابي حنيفة رحمه الله مطلقا
وقالا: لا يجوز الا عند العجز وبه قالت الثلاثة وعليه الفتوى وصح رجوع ابي
حنيفة الى قولهما)

(شرح العيني على الكنز: 1/32)

ولا تجوز القراءة بالفارسية الا بعذر عند ابي يوسف ومحمد رحمهما وبه يفتى هكذا
في شرح النقاية للشيخ ابي المكارم، و تجوز عند ابي حنيفة رحمه الله الا بعذر عند

ابي يوسف ومحمد رحمهما الله وبه يفتى هكذا في شرح النقاية للشيخ ابي المكارم,
وتجوز عند ابي حنيفة رحمه الله بالفارسية و باي لسان كان وهو الصحيح ويروى
رجوعه الى قولهما وعليه الاعتماد هكذا في الهداية (1/69) افتاوى الهندية بيروت-

لبنان) 12

Imdaadul Ahkaam, Jawaahirul Fiqh and Ahsanul Fataawa have taken the view that Imaam Abu Haneefah *Rahimahullaah* retracted his view in the issue of Azkaar as well.

According to Mufti Taqi Uthmaani *Hafidhahullaah* the text of Allaama Ayni *Rahimahullaah* is not clear, in that which Masala is meant, did the retraction take place in the first Mas'alah? Or in the second Mas'alah? Or in both Masaail? According to Mufti Sahib *Hafidhahullaah*, Imam Abu Haneefah *Rahimahullaah* only retracted in the Mas'alah concerning Qira'ah and not in the Mas'alah of Azkaar. this is mentioned the following texts:

قُلْتُ: وَجَعَلَ الْعَيْنِي الشَّرْوعَ كَالْقِرَاءَةِ لَا سَلَفَ لَهُ فِيهِ وَلَا سَنَدَ لَهُ يَقْوِيهِ، بَلْ جَعَلَهُ
فِي التَّتَارْخَانِيَّةِ كَالتَّلْبِيَةِ يَجُوزُ اتِّفَاقًا، فَظَاهِرُهُ كَالْمَتَنِ رُجُوعُهُمَا إِلَيْهِ لَا هُوَ إِلَيْهِمَا
فَاحْفَظْهُ، فَقَدْ اشْتَبَهَ عَلَى كَثِيرٍ مِنْ الْقَاصِرِينَ حَتَّى الشُّرُنْبَالِي فِي كُلِّ كُتُبِهِ فَتَتَبَّهُ
(الدر المختار: 1/484 سعيد)

¹² Maulana Abdul Hay Laknawi *Rahimahullah* has quoted the following texts from Imaam Sarakhsi's *Rahimahullah* famous compilation "Muheet":

او خطب بالفارسية جاز عند ابي حنيفة على كل حال وروى بشر عن ابي يوسف انه إذا خطب بالفارسية وهو يحسن العربية لا يجوز به الا ان يكون ذكر الله في ذلك
بالعربية في حرف او أكثر (الفصل الخامس والعشرون بحث النوع الثاني)
ان الشروع بالفارسية كالتلبية يجوز اتفاقا الى غير العاجز فظاهره رجوعهما اليه الا هو اليهما وهذا عكس القراءة فانه رجعا اليهما (طحطاوي على المراقى)
الاصح ان الامام رجع الى موافقة صاحبيه في عدم جواز الشروع في الصلاة بالفارسية لغير العاجز عن العربية وعدم جواز القراءة فيها بالفارسية وغيرها من أي لسان
غير عربي لغير العاجز عن العربية (مراقى الفلاح 126)

ولو قال بالفارسية خدای ما بزرگ ست او قال خدای بزرگ او قال بنام خدای بزرگ يصير شارعا في الصلوة في قول ابي حنيفة رحمه الله وقال صاحبا لا يصير شارعا اذا كان يحسن العربية وعلى هذا الخلاف اذا قرأ القرآن في الصلوة بالفارسية عند ابي حنيفة رحمه الله يجوز وان كن يحسن العربية وعندهما اذا كان يحسن العربية لا يجوز وتفسد صلاته كذا ذكر شمس الائمة الحلواني رحمه الله وعلى هذا الخلاف جميع اذكار الصلوة من التشهد والقنوت والدعاء وتسيبحات الركوع والسجود فان قال بالفارسية يا رب بيا مرزما، اذا كان يحسن العربية تفسد صلاته وعنده لا تفسد وكذا كل ما ليس بعربية كالتركية ...

(الفتاوى القاضى الخان 1/42)

ولو كبر بالفارسية جاز. هكذا في المتون سواء كان يحسن العربية أو لا إلا أنه إذا كان يحسنها يكره وعلى قول أبي يوسف ومحمد رحمهما الله تعالى لا يجوز إذا كان يحسن العربية هكذا في المحيط وعلى هذا الخلاف جميع أذكار الصلاة من التشهد والقنوت والدعاء وتسيبحات الركوع والسجود وكذا كل ما ليس بعربية كالتركية والزنجية والحبشية والنبطية. هكذا في فتاوى قاضي خان.

(الفتاوى الهندية بيروت لبنان، 1/69)

لو كبر بالفارسية فقال خدای بزرگ است او قال بنام خدای بزرگ يصير شارعا في الصلاة عند ابي حنيفة رحمه الله وعندهما لا يصير شارعا الا إذا كان لا يجن العربية وعلى هذا الخلاف إذا قرأ القرآن بالفارسية في الصلوة يجوز عند ابي حنيفة رحمه الله وعندهما ان كان يحسن العربية لا يجوز وتفسد صلوته... وعلى هذا الخلاف جميع اذكار الصلوة من التشهد والتهليل والصلوات والقنوت والدعاء وتسبيحات الركوع والسجود حتى لو قال بالفارسية في الصلوة يا رب بيا مرزم وهو يحسن العربية تفسد صلوته عندهما وعنده لا تفسد

(1/84- خلاصة الفتاوى، رشيدية)

(قَوْلُهُ لَا سَلَفَ لَهُ فِيهِ) أَي لَمْ يَقُلْ بِهِ أَحَدٌ قَبْلَهُ، وَإِنَّمَا الْمَنْقُولُ أَنَّهُ رَجَعَ إِلَى قَوْلِهِمَا فِي اشْتِرَاطِ الْقِرَاءَةِ بِالْعَرَبِيَّةِ إِلَّا عِنْدَ الْعَجَزِ.
وَأَمَّا مَسْأَلَةُ الشُّرُوعِ فَالْمَذْكُورُ فِي عَامَّةِ الْكُتُبِ حِكَايَةُ الْخِلَافِ فِيهَا بِلَا ذِكْرِ رُجُوعِ أَصْلًا ، وَعِبَارَةُ الْمَثَلِ كَالْكَنْزِ وَعَيْزِهِ كَالصَّرِيحَةِ فِي ذَلِكَ حَيْثُ أُعْتَبِرَ الْعَجْزُ قَبْدًا فِي الْقِرَاءَةِ فَقَطْ (قَوْلُهُ وَلَا سَنَدَ لَهُ يُقْوَاهُ) أَي لَيْسَ لَهُ دَلِيلٌ يُقْوِي مُدْعَاهُ لِأَنَّ الْإِمَامَ رَجَعَ إِلَى قَوْلِهِمَا فِي اشْتِرَاطِ الْقِرَاءَةِ بِالْعَرَبِيَّةِ . لِأَنَّ الْمَأْمُورَ بِهِ قِرَاءَةُ الْقُرْآنِ ، وَهُوَ اسْمٌ لِلْمَنْزَلِ بِاللَّفْظِ الْعَرَبِيِّ الْمَنْظُومِ هَذَا النَّظْمِ الْخَاصِّ ، الْمَكْتُوبِ فِي الْمَصَاحِفِ ، لِلْمَنْقُولِ إِلَيْنَا نَقْلًا مُتَوَاتِرًا .

وَالْأَعْجَمِيُّ إِنَّمَا يُسَمَّى قُرْآنًا مَجَازًا، وَلَذَا يَصِحُّ نَفْيُ اسْمِ الْقُرْآنِ عَنْهُ فَلِقُوَّةُ دَلِيلِ
قَوْلِهِمَا رَجَعَ إِلَيْهِ.

أَمَّا الشُّرُوعُ بِالْفَارِسِيَّةِ فَالدَّلِيلُ فِيهِ لِلْإِمَامِ أَقْوَى، وَهُوَ كَوْنُ الْمَطْلُوبِ فِي الشُّرُوعِ
الدِّكْرَ وَالتَّعْظِيمَ، وَذَلِكَ حَاصِلٌ بِأَيِّ لَفْظٍ كَانَ وَأَيِّ لِسَانٍ كَانَ، نَعَمْ لَفْظُ اللَّهِ أَكْبَرُ
وَاجِبٌ لِلْمُوَاطَبَةِ عَلَيْهِ لَا فَرَضٌ

(1-484، الدر المختار، ايچ ايم سعيد)

Allaama Shaami *Rahimahullaah* has mentioned something similar in the Hashiya
of Al-Bahrur-Raa'iq- Minhatul Khaaliq (VL 1/Pg. 307)

(وقول العيني الفتوى على قول الصاحبين انه لا يصح الشروع بالفارسية إذا كان
يحسن العربية فيه نظر بل المعتمد فيه قول الامام ان الشروع كظائره مما اتفقوا عليه
ولهذا نقل في الدر عن التاتارخانية ان الشروع بالفارسية كالتلبية يجوز اتفاقا)

(فتح المعين على شرح الكنز ملا مسكين 1:182)

(وذكر العيني في شرح الكنز ثم الطرابلسي ثم الشرنبلالي رجوعه في مسألة التكبير
ايضا الى قولهما وهو خلاف ما عليه عامة الكتب من بقاء الخلاف في مسألة
التكبير والتلبية والتسمية وغيرها وهذا المبحث طويل الذيل كم زلت فيه الاقدام
وتحيرت فيه الافهام

(السعاية 155, 154/2)

Maulana Abdul Hay Lakhnawi *Rahimahullaah* has written a Risaalah entitled:

اكام النفائس في اداء الاذكار بلسان الفارس

The following *Ibarat* has been mentioned:

(والحق انه لم يرو رجوعه في مسألة الشروع بل هي على الخلاف، فان اجلة الفقهاء منهم صاحب الهداية وشراحها العيني والسغناقي والبارتي والمحبوي وغيرهم وصاحب الجمع وشراحه وصاحب البزازية والمحيط والذخيرة وغيرهم ذكروا رجوعه في مسألة القراءة فقط واكتفوا في مسألة الشروع بحكاية الخلاف)

(73- مطبوعة در مجموعة الرسائل الخمس، مطبع يوسفى 1337 هجري من فقهي

(مقالات)

Allama Abdul Hay Lakhnawi *Rahimahullaah* has also mentioned that the statement of Allama Ayni *Rahimahullaah* is not clear, because there is a possibility that the retraction of Imam Abu Haneefah *Rahimahullaah* may only be referring to the Mas'alah of Qira'ah, for this reason, it will be incorrect to say that Imaam Abu Haneefah *Rahimahullaah* had made Rujoo in both Masa'ail with certainty. It is also mentioned that the text of Taartkaaniya which mentions the Rujoo of both Masa'a'il refers to that of Zabah (slaughtering).

Allama Allaaudeen Haskafi, Allaama ibn Abideen Shaami, Abu Saoud and Maulana Abdul Hay Lakhnawi *rahimahumullah* are all of the opinion that Imam Abu Haneefah *Rahimahullaah* had retracted only in the Mas'alah of Qira'at and not in

the Masalah of Takbeer Tahreemah and other Azkaar. For this reason, it is written in the *Mutoon* of the Hanafi Mazhab, such as Kanz, Wiqaayah and Tanweerul Absaar etc. that it will be correct to say the Takbeer Tahreemah in another language besides Arabic.

ولو شرع بالتسبيح أو بالتهليل أو بالفارسية صح كما لو قرأ بها عاجزا
(البحر الرائق شرح كنز الدقائق 1/307)

وإذا أراد الدخول في الصلاة كبر ورفع يديه حذاء أذنيه ولو شرع بالتسبيح أو
بالتهليل أو بالفارسية صح
(وقاية)

وصح شروعه بتسبيح وتهليل كما صح لو شرع بغير عربية أو امن او لبى او سلم
او سمي عند ذبح او قراها عاجزا
(تنوير الابصار 1/158)

We come to learn from the above texts that one may recite the Takbeerah Tahreemah in a language besides Arabic.

Mufti Muhammad Taqi Uthmaani *hafidhahullah* writes that Allamah Fakhrudeen Zaylaee *Rahimahullaah* has also not mentioned the retraction of Imaam Abu Haneefah *Rahimahullaah* in the Mas'alah of Takbeer Tahreemah, rather he has only mentioned the retraction of Imaam Abu Haneefah *Rahimahullaah* in the Mas'alah of Qira'at.

Furthermore, the Khutbah is in the ruling of Takbeer Tahreemah and Azkaar and not in the ruling of Qira'at. Allama Ibn Nujaim *Rahimahullaah* writes:

(وعلى هذا الخلاف الخطبة والقنوت والتشهد)
(البحر الرائق 1/307)

Allama Alaa'udeen Haskafi *Rahimahullaah* has also mentioned something similar. Refer to the following text:

(وعلى هذا الخلاف الخطبة وجميع اذكار الصلوة)
(الدر المختار 1/157)

Allaama Zailae *Rahimahullaah* has also mentioned the following after discussing the Mas'alah of Takbeer Tahreemah.

(وعلى هذا الخلاف الخطبة والقنوت والتشهد)
(تبيين الحقائق 1/110)

In Fataawa Taatarkaaniyah the retraction of Imam Abu Haneefah *Rahimahullaah* has been mentioned with regards to the Mas'alah of Qira'at. (Taataarkaaniya 457/1). However, regarding the Khutbah, the following is mentioned:

(ولو خطب بالفارسية جاز عند ابى حنيفة على كل حال)
(تاتارخانية - كتاب الصلوة: شرائط الجمعة 2/60)

Also, after mentioning the difference between Imaam Abu Haneefah *Rahimahullaah* and Saahibaen *Rahimahullaah* regarding the issue of Takbeer Tahreemah, he mentions the following:

(والتشهد والخطبة على هذا الاختلاف)

(تاتارخانية 1/440)

Hadrat Maulana Abdul Hay Lakhnawi *Rahimahullaah* writes:

وفي الهداية وجامع المضمرة والمجتبى وغيرها ان الخطبة على الاختلاف يعني انه
يجوز عند ابي حنيفة بغير العربية للقادر والعاجز كليهما وعندهما لأحدهما
(أكام النفائس 91)

From all the above texts we come to learn that Imaam Abu Haneefah *Rahimahullaah* had only retracted his statement with regards to Qira'at and not that of the Takbeer Tahreemah and Azkaar.

Important point

However, the above does not mean that one should start reciting the Takbeer in a language besides Arabic due to Imam Abu Haneefah *Rahimahullaahs* opinion, but rather the meaning is that the Khutbah will principally take place, however it will still be Makrooh Tahreemi (which is the same as Haraam in practice). Thus, it is forbidden to conduct the Khutbah in any language besides Arabic.

(وصح شروعه مع كراهة التحريم بتسييح وتلليل... كما صح لو شرع بغير عربية)
(الدر المختار 1/357-356)

(فعلى هذا ما ذكره في التحفة والذخيرة والنهاية من أن الأصح أنه يكره الافتتاح
بغير الله أكبر عند أبي حنيفة فالمراد
كراهة التحريم؛ لأنها في رتبة الواجب من جهة الترك فعلى هذا يضعف ما صححه
السرخسي من أن الأصح أنه لا يكره)
(البحر الرائق 306-1)

It is mentioned in Fataawa Taatarkaaniya:

(ولو كبر بالفارسية بان قال: خدا بزرگ است... جاز عند أبي حنيفة سواء كان
يحسن العربية او لا يحسن العربية الا انه اذا كان يحسن العربية لا بد من
الكراهة (تاتارخانية 1/440)

Hadrat Maulana Abdul Hay Lakhnawi *Rahimahullaah* writes:

(والظاهر ان الصحة في هذه المسائل عند ابي حنيفة لا تنتفي الكراهة وقد صرحوا
به في مسألة التكبير)
(السعاية 2/155)

The term Makrooh refers to Makrooh Tahreemi in the books of Ahnaaf (contrary to the books of the Shawaa'fi), this is when it is mentioned without any specification. Thus, according to Imam Abu Haeefah *Rahimahullaah* it is Makrooh Tahreemi i.e., it will not be permissible to recite these Azkaar in a language besides Arabic.

Similarly, it is mentioned in Imdaadul Ahkaam that a person enquired about a certain text in Bahishti Gauhar, wherein it is mentioned that to recite the Khutbah in a language besides Arabic is Makrooh Tahreemi, whilst in Fataawa Ashrafiya volume one it is mentioned that to recite the Khutbah in a language besides Arabic is permissible and the Fatwa is on this. Which one of these Riwaayats is correct?

In answer to this question, Hadrat Maulana Zafar Ahmad Sahib Uthmani *Rahimahullaah* quotes a passage from Raddul Muhtar, and thereafter mentions the following:

We come to learn (from the text of Rddul Muhtar) that Imam Abu Haneefah *rahimahullah* is of the opinion that besides Qira'at, all other forms of Azkaar (in which the Khutbah is also included) can be performed in a language besides Arabic (even though one may possess the ability to recite the Arabic language). However, according to Sahibain, in order for this to be permissible i.e., the Khutbah in non-Arabic, the condition is that one is not capable to recite Arabic, for this reason, **if one does possess the ability to recite Arabic, then it will not be permissible to recite the Azkaar and Khutbah in a language besides Arabic.** Allamaa Tahaawi *Rahimahullaah* has regarded the opinion of Imaam Abu Haneefah *Rahimahullaah* as reliable. However, Allamaa Shaami *Rahimahullaah* has clearly stated in the chapter of Dua that permissibility and correctness does not necessitate that the action is not Makrooh. Hence, it will be Makrooh for one to render the Khubah in a foreign language i.e., non-Arabic if one has the ability to recite Arabic. For this reason, there is no actual contradiction, but rather what is meant is that Jawaaz (permissibility) refers to Sihhat, however this is not negate the action being Makrooh. (Imdaadul Ahkaam 724,725)

Therefore, in conclusion, *Amalan* (practically) there is no difference between the Tahqeeq of Mufti Muhammad Taqi Uthmaani *Hafidhahullah* and that which is written in Jawaahir Fiqh and Ahsanul Fataawa. Both term the Khutbah in non-Arabic as impermissible.

THE VIEW OF THE FOUR MADHAAHIB

Maaliki Mazhab

According to the Maaliki Mazhab, the Khutbah needs to be delivered in Arabic, and if this condition cannot be met then the obligation of Jumuah does not remain. This highlights the importance of the Khutbah being delivered in the Arabic language:

قَوْلُهُ وَكَوْنُهَا عَرَبِيَّةً) أَيَّ وَلَوْ كَانَ الْجَمَاعَةُ عَجَمًا لَا يَعْرِفُونَ الْعَرَبِيَّةَ فَلَوْ كَانَ لَيْسَ فِيهِمْ مَنْ يُحْسِنُ الْإِثْبَانَ بِالْخُطْبَةِ عَرَبِيَّةً لَمْ يَلْزَمُهُمْ جُمُعَةٌ هَذَا عَدْوِي
(حاشية الدسوقي على الشرح الكبير: 1/378)

(وبخطبتين قبل الصلاة... وكوئهما عربيتين والجهر بهما ولو كان الجماعة عجمًا لا يعرفون اللغة العربية أو صما فإن لم يوجد فيهم من يحسنهما عربيتين فلا تجب الجماعة عليهن ولو كانوا كلهم بكما فلا تجب عليهن الجمعة فالقدرة على الخطبتين من شروط وجوب الجمعة)
(شرح منح الجليل على مختصر العلامة خليل -1/260)

Similarly, in the other books of the Maaliki Mazhab it is mentioned that it is necessary that the Khutbah be delivered in the Arabic language. Some of these books are:

جواهر الاكليل للحطاب 1/95، والخرشى على مختصر خليل 2/28، و شرح
الزرقاني على مختصر خليل 2/56، والفواكة الدواني على رسالة ابن زيد
القيرواني 1/267

Shafi'ee Mathhab

The books of the Shaafi'ee school of thought also highlight the importance of the Khutbah being in the Arabic language.

Allaama Ramli Shaafi'ee' writes:

(ويشترط كونهما) أي الخطبة(عربية) لاتباع السلف والخلف ولأنها ذكر مفروض
فاشترط فيه ذلك كتكبيرة الاحرام
(نهاية المحتاج الى شرح المنهاج 2/304)

Allaama Shar'waani writes:

(ويشترط كونهما) أي الاركان دون ما عداها(عربية) للاتباع-نعم، ان لم يكن فيهم
من يحسنها ولم يكن تعلمها قبل ضيق الوقت خطب منهم واحد بلسانهم
وان أمكن تعلمها وجب على كل منهم فان مضت مدة امكان تعلم واحد
منهم ولم يتعلموا عصوا كلهم ولا جمعة لهم بل يصلوا الظهر
(حواشي الشرواني على تحفة المحتاج بشرح المنهاج 2/45)

It is also mentioned in other Shawaafi books.

زاد المحتاج بشرح المنهاج 1/327، واعانة الطالبين على حل الفاظ فتح المعين
68/2، والغاية القصوى في دراية الفتوى 1/340

Hanbali Mathhab:

The books of the Hanbali school of thought also highlight the importance of the Khutbah being in the Arabic language.

Allamma Booetie writes:

(ولا تصح الخطبة بغير مع القدرة) عليها بالعربية (كقراءة) فإنها لا تجزى بغير العربية
وتقدم (وتصح) الخطبة بغير العربية (مع العجز) عنها بالعربية لان المقصود
بها الوعظ والتذكير، وحمد الله والصلاة على رسوله صلى الله عليه وسلم،
بخلاف لفظ القران فانه دليل النبوة وعلامة الرسالة ولا يحصل بالعجمية
(غير القراءة) فلا تجزى بغير العربية لما تقدم (فان عجز عنها) أي عن
القراءة (وجب بدلها ذكر) قياسا على الصلاة
(كشف القناع عن متن الاقناع-2/37,36) (كتاب الفروع 114-2/113)

CONCLUSION

Thus in conclusion, to render the Khutbah in any other language besides Arabic will be forbidden, as it is against the Qur'aan, Ahadith and Ijmaa. According to the principles of Fiqh it will not be permissible to move towards Qiyaas (Analogy) when something is proven from the Qur'aan and Hadith. Those who falsely claim that the Khutbah is permissible in any language should present a clear proof to establish this point¹³, merely saying that the masses require education is not a genuine reason to change the laws of Islam.

¹³ البينة على المدعي واليمين على من أنكر

حديث حسن رواه البيهقي

May Allah Ta'ala grant us all the true understanding of Deen and make it easy for us to follow the way of our pious predecessors and avoid the innovations which will surface before the final hour. Ameen

والله تعالى اعلم وعلمه اتم واحكم

Muhammad Irshad Motara

6th Shabaan 1442

21st March 2021

The following Ulama (Islamic Theologians) concur with the information furnished in the above article:

Maulana Sarfaraz Sher Ali

Maulana Muhammad Rayhaan Diwan

Maulana Qays Buksh

Maulana Muhammad Ashfaaq Motara

Maulana Idrees Dadi-Patel

Maulana Abdushakoor Salim

Ask Fatwa Weekly Advice

Zhul Qa'dah, 1435
5th September, 2014

Al-Muhannad ala al-Mufannad

Al-Muhannad ala al-Mufannad (The Sword on the Disproved) also known as al-Tasdiqat li-Daʿ al-Talbisat (Endorsements Repelling Deceits) is a marvellous masterpiece authored by a prominent scholar of the various sciences of Deen and well renowned for his commentary on Sunan Abi Dawud entitled Badlul Majhood, Shaykh Mawlana Khalil Ahmad al-Saharanpuri *rahimahullah*. In this book, the author has mentioned some of the beliefs held by the Sunni scholars of the Indian Subcontinent. In the year 1323 A.H. certain doubts were raised and accusations were made against the Sunni Ulama of Deoband. This information reached the Ulama of Makka al-Mukarrama and Madina al-Munawwara (Hijaz). Shaykh al-Islam Mawlana Hussein Ahmad al-Madani Rahimahullah in those days would deliver lessons on Hadeeth in Masjid Nabawi. Shaykh al-Islam Mawlana Hussein Ahmad al-Madani Rahimahullah explained to the Ulama of Hijaz that these rumours are incorrect and that the Ulama of Deoband are firm adherents to the Sunni Islam as demonstrated and expounded by the Sahaaba, their successors and the Ulama over the centuries such as Imam Abu'l Hasan al-Ash'ari, Imam Abu'l Mansur al-Maturidi and others. He reinforced and reiterated that the Ulama of Deoband adopt the Maturidi (and Ash'ari) Schools in Aqida, the Hanafi School in Fiqh and the Chishtiyya, Naqshabandiyya, Qadiriyya and Suhrawardiyya orders in Tasawwuf.

The Ulama of Hijaz in order to investigate the matter sent a list of 26

questions to the Ulama of Deoband asking them to clarify their position with regards to various important issues such as:

- 1) The permissibility of using intermediaries in supplication to Allah (tawassul),
- 2) Visiting the grave of the Messenger of Allah (Allah bless him & give him peace),
- 3) The Ambiya being alive in their graves, sending blessings in abundance upon the Messenger of Allah Sallallaahu alai wa salam,
- 4) Following one of the four Sunni Schools of Islamic law
- 5) Sufism
- 6) Celebrating the Mawlid,
- 7) Knowledge of the Messenger of Allah Sallallaahu alai wa salam.
- 8) The Messenger of Allah Sallallaahu alai wa salam being the last and final Nabi of Allah, etc.

Allah Ta'ala accepted Maulana Khalil Ahmad al-Saharanpuri (Allah have mercy on him) to fulfil this tremendous task by compiling a comprehensive response to these questions in Arabic. Together with this, the answers written by him were verified and approved by 24 other major Scholars of Deoband such as Hakim al-Umma Shaykh Mawlana Ashraf Ali Thanwi rahimahullah and Shaykh al-Hind Mawlana Mahmud al-Hasan Deobandi rahimahullah.

Thereafter, the answers in the book were approved and endorsed by the Ulama of Hijaz and they also wrote short letters declaring that the answers and viewpoints penned by Shaykh Khalil Ahmad were in accordance with the beliefs of the Ahl al-Sunna wa al-Jama'ah. It was also sent to other Arab lands such as Egypt and Syria where it was approved and endorsed by numerous other Scholars. Below are the Arab Ulama who endorsed the work:

- 1) Shaykh Muhammad Sa'id Ba Busayl al-Shafi'i (Shafi'i Mufti of Makka)
- 2) Shaykh Muhammad Abid ibn Huseyn al-Maliki (Maliki Mufti of Makka)
- 3) Shaykh as-Sayyid Ahmad al-Barzanji (Mufti of the Shafi'is in Madina)
- 4) Shaykh Ahmad ibn Muhammad Khayr al-Shinquti al-Maliki (Madina)
- 5) Allama al-Imam Shaykh Saleem al-Bishri (Shaykh of al-Azhar in Egypt)
- 6) Shaykh Sayyid Muhammad Abu'l Khayr Ibn Abidin (Hanafi Faqih of Damascus)
- 7) Shaykh Mustafa ibn Ahmad al-Shatti (Hanbali Faqih of Damascus)
- 8) Shaykh Mahmoud Rashid al-Attar (Hanafi Faqih of Damascus)
- 9) Shaykh Mustafa al-Haddad (of Hama in Syria)
- 10) Shaykh Muhammad Sa'id al-Hamawi (of Hama in Syria)

Fourty Five Ulama of great calibre from the Indian Subcontinent, Hijaz, Egypt and Syria endorsed, signed and approved the answers compiled by Shaykh Khalil Ahmad al-Saharanpuri as being in accordance to the methodology of the Ahl al-Sunna.

Therefore, the book consists of the questions sent by the Ulama of Hijaz, the answers compiled by the Shaykh and the endorsements of the various Mashaaiikh form the basis of the book al-Muhannad ala al- Mufannad.

Refer to the following link for a copy of the book:

<https://archive.org/details/Al-Muhannad-Al-Al-Mufannad-Arabic-Urdu-Aqaid-ahle-Sunnat-wal-jamaat-Ulama-Deoban>

Translation of Al Muhannad alal al-Mufanannad rendered by The Majlis South Africa:

http://www.themajlis.co.za/books/Al-Muhannad_'ala_al-Mufannad_Translation.pdf

Ask Fatwa Weekly Advice

Zhul Qa'dah, 1435
13th September, 2014

YOUTH OUR PRESENT AND FUTURE

As our Masaajid continue to be flooded in Eid and Jumuah. As year after year passes, a question we need to really ask ourselves is that what is happening to our future flag bearers of Islam?

If we examine and analyse the condition of some countries then we will discover that even though such places might of entered into their third and fourth generation, however the Masaajid are full of youth donning the Sunnah libaas and their faces shine with the Sunnah. Together with this, the sisters feel honored to don the dress of modesty.

We are in our initial and infant stages, however the incidents that come to fore display (may Allah Ta'ala forbid) a grim future if we do not establish an attempt.

This message is not to outline the obvious condition, but rather some practical steps mentioned by our Mashaikh in order to bring a change through the grace of Allah Ta'ala in our community. The methods that need to be adopted are those which have been tried and tested by our Mashaikh in accordance to the Shariah. There is no need for us to implement such methods which are alien to Islam to suit our whims and desires rather we must adapt to Islam.

1) The most important aspect is the Tarbiyah (nurturing) from the parents, the

child is like dough in the hands of the parents, they may either mold the child into a practicing Muslim/ah or they may transform their child into the coal of Jahannum. As it is famously cited in English "**You will reap what you sow**"

A parent should not expect his child to be an angel if the parents themselves are guilty of not being practising Muslims. As is it said:

A bad tree does not yield good apples.

Quality time needs to be spent with the child every single day and the attention which they crave and thirst for should not be replaced with online chatrooms and the net of Shaytan. Love and affection needs to be presented to the child and not the iron fist. As it is well said, play with the child for 7 years, then discipline him for 7 years and then befriend him in the third 7 years. This does not mean that we do not discipline our children in the first seven years of their life, or that we do not play with our child in the second seven years of their life, but rather it is a lesson that we should take advantage of the different phases of our childrens life.

Together with this, the connection with the son/daughter must remain throughout the teen ages, hence keep the bond strong before one regrets.

We must try our best to understand the phases and chapters our children are moving through, wherein a youngster from the age of 12-15 is concerned with his/her body image, his/her groups and peers.

From the age of 15-18 his/her attitude becomes extreme, feels independent (desires responsibilities), experiences physical change, feels hungry and tired, and has social concerns.

Teenagers should not be treated like small children but rather they should be given some responsibilities and made to feel accepted. Younger ones should

have upright, well brought-up and senior role models.

Their feelings begin to revolve around the following (1) Individuality (2) Fulfilling desires (3) Enjoyment and fun (4) Physical indulgence and following fashion (5) This life only is the purpose (6) Dipped in high school culture.

Then between 18-20 he/she becomes more flexible, becomes better to siblings, peer pressure is not major, they become better planners and more organized, they begin to challenge the inconsistency in the parenting style adopted. Now they feel equal in relation to their parents.

One begins to search for an identity, one continues to ask the question to one's self "where do I fit?" "What am I going to do for work? What kind of lifestyle will I have?"

These issues need to be addressed by the parents in a loving manner and an effort needs to be made to inculcate in the child a strong personality where in he/she feels confident and positive with regards to Islaam as was in the case of Ibraheem alae his salaam and not that one suffers from an inferiority complex.

Below are a few more points that we should try to implement:

2) We need to make an effort in increasing the Makaatib/Madrasah's. These are the places wherein the child gets connected to the correct information of Islam and the seed of correct belief and practice are embedded in the heart of the child. Together with this, there should be a bond with the Ustadh and student, whereby the student feels that I can always express myself to my Ustadh and speak to him if I ever encounter a rough patch in life.

3) We need to involve ourselves and our children in the work of Tableegh and

Dawah, this has tremendous benefit. When a youngster is in the correct environment then the effects of Islaah (self rectification) immediately come to fore, as is evident in the incident of the youngsters in Surah Kahf.

4) Frequently take ones children to the villages of one's home country . The simplicity and humble lifestyle compared to the booming and busy city life will have a unique effect on the child.

5) One should try to read a book of Ahaadeeth in one's home and a book which has mention of the lives of the Sahaabah *radiyallahu anhum* (via the Mashwera of a reliable Aalim). The Sahabah and pious predecessors need to become the role models of our future generations etc rather than such people who earn the anger of Almighty Allah . Every house should echo with the recitation of the Noble Qur'aan, Salaam should be made when entering and exiting the house, we should try to eat from one plate. These A'maal have a tremendous effect on the household in comparison to the Duniyawi Asbaab (worldly means).

May Allah Ta'ala grant us all the ability to practice.

Muhammad Irshad Motara

Ask Fatwa Weekly Advice

October 04, 2014

Nabi *Sallallahu Alayhi Wasallam* has stated that a time will come upon the people that nothing will remain of the Qur'aan but its script, and nothing will remain of Islam except for its name, they will label (brand) things as Islamic, but they will be the furthest away from Islam. (Kanzul Ummaal-80/11)

Without a shadow of doubt, we are proceeding rapidly and expeditiously in that direction. Hence great efforts are made towards Islamization i.e. branding everything as Islamic, such as *Islamic* Television, *Islamic* Schools, *Islamic* Banks etc. whereas such endeavours are many a time, bereft of the true spirit of Islam.

In another Hadith Nabi *Sallallahu Alayhi Wasallam* is reported to have said:

“There will be people in my Ummah who will change the name of wine (by giving it some other fancy and deceptive name) and consume it. And at these drinking sessions music, singing and dancing will prevail. Allah Ta'ala will cause them to be swallowed into the earth and others among them will be transformed into apes and swine's.”

Hadhrat Mufti Muhammad Shafi Saheb *Rahmatullaahi Alayh* (the then grand Mufti of Pakistan), after quoting this Hadith states; “This practice (of changing the names of forbidden things in order to legalize them) which our Nabi *Sallallahu Alayhi Wasallam* has mentioned with regard to wine has today been employed for many other forbidden practices. Practices which Shariah has prescribed as Haram (prohibited) have today been painted in the colours of modernity and their names have been changed so that people could indulge in these forbidden practices without any restraint.

These people labour under the misconception that they have escaped the Divine prosecution by employing this self-deceptive trick.

If they had any insight they would have realized that by the employment of this deception they are guilty of two crimes, firstly the commission of the sin, the name of which they have changed, and secondly, being devoid of regret and shame for the crime thus perpetrated. These are such people who are forgetful of repentance.

Picture making has been named “photography” and has thus been declared as lawful, interest has been named “profit”, and has thus been legalized.

والى الله المشتكى ولا حول ولا قوة الا بالله العلي العظيم

My complaint is lodged with Allah Ta’ala. There is no strength and no power, but with Allah, the great, the majestic. (Mufti Muhammad Shafee Rahmatullaah Alayh)

Now, after the above brief prelude, we are compelled to mention an issue which has unfortunately become a widespread epidemic and noticed across the board. A matter which was universally frowned upon in the past has suddenly become a norm. A disease which has infiltrated and penetrated our worldly gatherings and sadly our religious functions, such as our Waleemah’s or Eid functions have also fallen prey to this malady. The disease which we are referring to is that of mixed gatherings.

Islam is a religion that promotes modesty and self respect; the Messenger of Allah (*sallallahu alaihi wa sallam*) has said:

«إِنَّ لِكُلِّ دِينٍ خُلُقًا، وَإِنَّ خُلُقَ الْإِسْلَامِ الْحَيَاءُ»

“Verily in every religion there is morality, the morality of Islam is modesty.”

[Sunan Ibn Majah, 4182, Book of Zuhd, Chapter of Hayā]

In another Hadith, the Messenger of Allah (*sallallahu alaihi wa sallam*) states:

«الْحَيَاءُ مِنَ الْإِيمَانِ، وَالْإِيمَانُ فِي الْجَنَّةِ»

"Modesty is part of faith, and faith will be in Paradise."

[Sunan Ibn Majah, 4184, Book of Zuhd, Chapter of Hayā]

Islam advocates respect and honor for both Males and Females, however to maintain this respect and honor Islam has blocked and restrained all evil from its very root. Islam does not allow people to become bill boards whereby hungry wolves fulfill their lustful appetites by gaping at them.

It is foolish to let a disease spread and grow and thereafter one becomes concerned with the remedy and solution. The beautiful teachings of Islam advocate the prevention of the sickness from the very beginning.

Allah Ta'ala cuts off adultery from the very root in the following Ayat :

وَلَا تَقْرُبُوا الزَّوْنَةَ إِنَّهُ كَانَ فَاحِشَةً

In this Ayah, we are strongly advised that we abstain from all things which would lead one towards fornication.

In another Ayat it is mentioned:

قُلْ لِلْمُؤْمِنِينَ يَعْضُوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَلِكَ أَرْكَى لَهُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ. وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ

زِينَتَهُنَّ - سورة النور، ٣١

Say to the believing men that they must lower their gazes and guard their private parts; it is more decent for them. Surely Allah is All-Aware of what they

do. [30] And say to the believing women that they must lower their gazes and guard their private parts, and must not expose their adornment. [31] [Al-Quran, 24:30-31]

In a gathering where there is free mixing of the opposite genders people gapes at each other, this directly opposes the above Ayat.

The Messenger of Allah (*sallallahu alaihi wa sallam*) said:

كُتِبَ عَلَى ابْنِ آدَمَ نَصِيْبُهُ مِنَ الزَّيْنَةِ، مُدْرِكُ ذَلِكَ لَا مَحَالَةَ، فَالْعَيْنَانِ زَيْنَاهُمَا النَّظْرُ،
وَالْأُذُنَانِ زَيْنَاهُمَا الْإِسْتِمَاعُ، وَاللِّسَانُ زَيْنَاهُ الْكَلَامُ، وَالْيَدُ زَيْنَاهَا الْبَطْشُ، وَالرِّجْلُ زَيْنَاهَا
الْحُطْأُ، وَالْقَلْبُ يَهْوَى وَيَتَمَنَّى، وَيُصَدِّقُ ذَلِكَ الْفَرْجُ وَيُكَذِّبُهُ

Allah has written for the children of Adan their share of zina which he commits inevitably. The zina of the eyes is the sight (to gaze at a forbidden thing), the zina of the ears is to hear, the zina of the tongue is the talk, the zina of the hands is to touch (that which is forbidden), the zina of the feet is to take steps (towards that which is forbidden) and the heart wishes and desires and the private parts testify all this or deny it.

[Sahih Muslim, 2657, Book of al-Qadr (Fate)]

عن أم سلمة أنها كانت عند

رسول الله صلى الله عليه و سلم و ميمونة إذ دخل ابن أم مكتوم فدخل عليه
فقال رسول الله صلى الله عليه و سلم احتجبا منه فقلت يا رسول الله أليس هو
أعمى لا يبصرنا فقال رسول الله صلى الله عليه و سلم أفعمياوان أنتما أستمنا
تبصرانه

*Trans: It is reported from Umme Salima (Radhiallâhu 'anhu) that once she and Maimoona (Radhiallâhu 'anha) were with Rasulullâh Sallallahu Alayhi wa Sallam when Ibn Umme Maktoom (Radhiallâhu 'anhu) entered. (Ibn Umme Maktoom was a blind Sahabi) Rasulullâh Sallallahu Alayhi Wasallam commanded both of them to veil/conceal themselves from Ibn Umme Maktoom (Radhiallâhu 'anhu). I (Umme Salima) said O The Rasul of Allah!, Is he not blind, thus he **cannot** see us? Rasulullâh Sallallahu Alayhi wa Sallam thus responded that, Are you two (also) blind? Can't you see him?*

قال رسول الله صلى الله عليه و سلم لعن الله الناظر و المنظور إليه

Rasulullâh Sallallahu Alayhi wa Sallam has said "May Allah's curse be on the one who looks (at a strange women) and the one which is looked at (the one who exposes oneself in front of others).

عن جابر بن عبد الله قال سألت رسول الله صلى الله عليه و سلم عن نظر
الفجاءة فأمرني أن أصرف نظري

Hadhrat Jaabir (Radhiallâhu 'anhu) reports that he asked Rasulullâh Sallallahu Alayhi wa Sallam about the gaze that suddenly falls (on a strange woman), so Rasulullâh Sallallahu Alayhi wa Sallam commanded him to immediately turn his gaze away from that strange woman.

قال رسول الله صلى الله عليه و سلم النظر سهم مسهوم من سهام إبليس فمن
تركها خوفا من الله أعطاه الله إيمانا يجد حلاوته في قلبه

Rasulullâh Sallallahu Alayhi wa Sallam has said: "A gaze on a strange woman is an arrow from the arrows of shaitaan. The one who immediately turns it

away from a strange woman, Allah Ta'ala will give this person such Imaan, the sweetness of which this person will taste in his heart at that very moment.

Allah Ta'ala states in the Noble Qur'an:

وإذا سألتموهن متاعا فاسئلوهن من وراء حجاب ط ذلكم اطهر لقلوبكم وقلوبهن

الخ (الأحزاب ٥٣)

And when you ask anything from them (the blessed wives of the Messenger), ask them from behind a curtain (Surah Ahzaab, Ayat 53)

عن عقبه بن عامر رضى الله عنه قال قال رسول الله صلى الله عليه وسلم ايّاكم والدخول على النساء فقال رجل يا رسول الله ارأيت الحموم؟ قال الحموم الموت!

(رواه البخارى - 4934)

(رواه مسلم - 2172)

Hazrat Uqbah bin Aamir (radhiyallâhu anhu) narrates that Rasulallah (sallallahu alaihi wasallam) has said that abstain from going to (Ghair mahram) woman, one person asked oh Rasulallah! What is the law pertaining to a brother in-law? Rasulallah (sallallahu alaihi wasallam) said: The brother-in-law is death!

قال ابن تيمية: (وكذلك معاشره الرجل الأجنبي للنسوة ومخالطتهن من أعظم المنكرات التي بعض البهائم فضلا عن بني آدم).¹⁴

جامع المسائل (٥/ ٢٢٩) از حكم اختلاط النساء بالرجال ص ٣١¹⁴

Hafidh Ibn Taymiyyah rahimahullah states: Similarly, it is from the gravest of evils that a ghair mahram man mingles with women, this is something which some animals do not do, forget about humans!

قال الحافظ أبو بكر محمد بن عبد الله العامري: (اتفق علماء الامة ان من اعتقد هذه المحظورات، وابطاحة امتزاج الرجال بالنسوان الأجانب، فقد كفر ... وان اعتقد تحريمه وفعله واقر عليه ورضي به، فقد فسق، لا يسمع له قول ولا تقبل له شهادة).¹⁵

Hafidh Abu Bakr Muhammad bin Abdullah Al-Aamori rahimahullah states: The Ulama of the Ummah are unanimous that whosoever believes such prohibitions and the mixing of males and females as permissible is undoubtedly a disbeliever, and whosoever regards the action as impermissible, however he engages in it and remains firm on it, and is pleased with it, than he has committed Fisq, his word will not be heard and nor will his testimony be accepted!

وعن ابي سعيد الخدري قال: قالت النساء للنبي صلى الله عليه وسلم غلبنا عليك الرجال، فاجعل لنا يوما من نفسك. فوعدهن يوما لقيهن فيه، فوعظهن وامرهن.

16

Hadrat Abu Saeed Khudri radiyallahu anhu states: The ladies said to Nabi Sallallahu alai wa sallam that the men have overpowered us i.e they are benefitting from the advices of Nabi Sallallahu alai wa sallam, whilst we are deprived. Thus they said "(Please) stipulate for us a day" Thus Nabi Sallallahu alai wa sallam

احكام النظر (ص ٨٣) ¹⁵

اخرجه البخاري برقم (١٠١) ¹⁶

promised a day for the ladies, in which he will meet them, advise and command them. (This narration shows that a separate program was initiated for the females, rather than having a mixed gathering for both genders. Furthermore, one can not make an analogy of a Messenger with a non-messenger)

قال احمد بن عبد الله الرؤوف القرطبي المالكي (٢٤٢ ت) في واجبات المحتسب:
(ويمنع من اختلاط النساء مع الرجال عند الصلاة وفي الأعياد وفي المحافل ويفرق
بينهم).¹⁷

Ahmad bin Abdullah Ra'oof Al-Qurtubi Al-Maaliki rahimahullah states : Mixing of genders is prohibited during Salaah, Eid and (other) gatherings. Men and Females will be separated.

وقال أبو الحسن الماوردي رحمه الله تعالى (ت ٤٥٠): (وللمحتسب ان يمنع ارباب
السفن من حمل ما لا تسعه ويخاف منه غرقها، وكذلك يمنعهم من المسير عند
اشتداد الريح، وإذا حمل فيها الرجال والنساء حجز بينهم بجائل)¹⁸

Abul Hasan Mawardi rahimahullah states: ...when women and males are boarded on a ship then a barrier/Pardah should be placed between them.

¹⁷ آداب الحسبة والمحتسب (ص ٣٨)

¹⁸ الاحكام السلطانية: (٣٠٦)

وقال أبو حامد الغزالي (ت ٥٠٥) عن منع الاختلاط في مجالس الذكر: (ويجب ان يضرب بين الرجال والنساء حائل يمنع من النظر، فان ذلك مظنة الفساد، والعادات تشهد لهذه المنكرات).¹⁹

Abu Hamid Ghazali rahimahullah states (with regards to the prohibition of genders mixing in the gatherings of Zikr): It is obligatory that a barrier/pardah is placed between the men and women, in order to prevent (males and females) looking (at each other). Undoubtedly, (a gathering of both genders) is a place wherein there is (great chance) of Fasaad! And Aadat bears testimony to its evi.

وقال الحافظ ابن حجر (ت ٨٥٢) في شرحه لحديث ام سلمة: (وفي الحديث مراعاة الامام أحوال المأمومين، والاحتياط في اجتناب ما قد يفضي الى المحذور. وفيه اجتناب مواضع التهم، وكراهة مخالطة الرجال للنساء في الطرقات فضلا عن البيوت).²⁰

Hafidh Ibn Hajar rahimahullah states: ...The Hadeeth (teaches us)...the detestability of men and women mixing in the roads,

Interaction with Ghair Mahrams and mixed gatherings disguised under Islamic names are not only contrary to the teachings of the Qur'an and Sunnah, but they also corrode the fine natural values Islam attempts to inculcate within us. As a result, these gatherings also become a reason for invoking the anger of Allah Ta'ālā.

احياء علوم الدين (٣/٤٣-٤٤) ¹⁹

فتح الباري (٢/٣٣٦) ²⁰

If a gathering does not exercise Hijab and allows men and women to freely intermingle with one another, then it is imperative for one to avoid attending such a gathering and function, and we should advise others to refrain from such gatherings.

Some people frivolously argue the point that Nabi *salallahu alayhi wasallam* also addressed a gathering of women after the Eid Salaah, thus there is nothing wrong in also doing so. [Ref Bukhari vol 1 pg 133]

Therefore, these “enlightened thinkers” claim that one is permitted to look at the opposite gender.

If we look in the commentary of this Hadeeth then we will see what Hafidh Ibn Hajar *rahimahullah* states in his Fathul-Bari:

وأما النووي فحمله على الاستحباب وقال لا مانع من القول به إذا لم يترتب على

ذلك مفسدة

والأولى أن يخص ذلك بمن يؤمن عليها وبها الفتنة ولا يترتب على حضورها محذور

ولا تزاحم الرجال في الطرق ولا في الجماع وقد تقدمت بقية فوائد هذا الحديث في

الباب المشار إليه من كتاب الحيض

وفي هذا الحديث من الفوائد أيضا استحباب وعظ النساء وتعليمهن أحكام

الإسلام وتذكيرهن بما يجب عليهن ويستحب حثهن على الصدقة وتخصيصهن

بذلك في مجلس منفرد ومحل ذلك كله إذا أمن الفتنة والمفسدة

Similarly, it is stated in Umdatul-Qari:

وقال ابن بطال أما إتيانه إلى النساء ووعظهن فهو خاص به عند العلماء لأنه أب

لهن

From both the commentaries we can understand that the lecturing at such gatherings would only be permitted when there is no fear of falling into Haraam, indeed this is very difficult to comprehend in the environment we are living in. Similarly, according to Ibn Battal *rahimahullah* the addressing of such gatherings is exclusive to the blessed being of Nabi *Sallallahu alayhi wasallam* as he is the father of the Mu'mineen.

Regardless of their claims, it is incumbent on us to adopt the understanding of the Fuqaha (Islamic Jurists) who have mentioned that in this day and age even to look at the face of strange women would not be permitted.

ولا الى الحرة الاجنبية الا الوجه والكفين ان امن وهذا في زماهم واما في زماننا

فمنع من الشابة الدرر المنتقى في شرح المنتقى ص 202 ج 4

Some of the great luminaries who have mentioned the impermissibility at looking at the face of a strange women are:

- 1) Abu 'l-Laith al-Samarqandi (d.373 AH)
- 2) al-Quduri (d. 428 AH)
- 3) al-Walwaliji (d. 540 AH)
- 4) Siraj al-Din al-Awshi (d. 575 AH)
- 5) al-Sunnami (d. after 700 AH)
- 6) 'Alim ibn al-'Ala (d. 786 AH)
- 7) al-Quhustani (d. 950 AH)
- 8) al-Birgivi (d. 981 AH)
- 9) Authors of *Al-Fatawa al-Hindiyyah* (completed in 1085 AH)
- 10) al-Khadimi (d. 1176 AH)

11) Ibn 'Abidin (d. 1252 AH)

We pray that Allah Taa'la gives us all the ability to stay steadfast on the right path and that He safeguards us from the evil of the Nafs and Shaytaan. Ameen.

MUSIC AND NAZAMS

Music in Islaam is completely forbidden by the Qur'an and Ahaadith. In the following Ayaat, the prohibition of music is mentioned:

وَمِنَ النَّاسِ مَن يَشْتَرِي لَهْوَ الْحَدِيثِ لِيُضِلَّ عَن سَبِيلِ اللَّهِ بِغَيْرِ عِلْمٍ قٍ وَيَتَّخِذَهَا هُزُوًا
ط أَلَيْكَ هُمْ عَذَابٌ مُّهِينٌ

“From the people are those who purchase vain talks to deviate from the path of Allah, and takes it as a mockery. For such there will be a humiliating torment.”

[Surah 31 Verse 6]

In this verse, the word “vain talk” refers to music, dancing, singing, etc. as is narrated by the majority of the commentators of the Qur'an.

[Ahkaamul Qur'an – Mufti Muhammad Shafi Vol. 3 Page 204]

وَاسْتَفْزِرْ مَنِ اسْتَطَعْتَ مِنْهُمْ بِصَوْتِكَ وَأَجْلِبْ عَلَيْهِم بِخَيْلِكَ وَرَجِلِكَ وَشَارِكْهُمْ
فِي الْأَمْوَالِ وَالْأَوْلَادِ وَعَدْهُمْ ط وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا غُرُورًا

“And befool gradually those whom you wish among them with your voice, make assaults on them with your cavalry and your infantry, share with them wealth and children and make promises to them. But Satan promises them nothing but deceit.”

[Surah 17 Verse 64]

In this verse, “your voice” i.e. Shaytaan's voice refers to music, etc.

[Ahkaamul Qur'an – Mufti Muhammad Shafi Vol. 3 Page 204]

أَفَمِنْ هَذَا الْحَدِيثِ تَعْجَبُونَ وَ تَضْحَكُونَ وَ لَا تَبْكُونَ وَ أَنْتُمْ سَامِدُونَ

“Do you wonder at this recitation? And you laugh at it and weep not, wasting your lifetime in pastime and amusements?”

[Surah 53 Verse 59, 60, 61]

In this verse, according to some commentators “*pastime and amusements*” refers to music.

[Ahkaamul Qur’an – Mufti Muhammad Shafi Vol. 3 Page 205]

وَ الَّذِينَ لَا يَشْهَدُونَ الزُّورَ لَا إِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا

“And those who do not bear witness to falsehood, and if they pass by some evil play or evil talk, they pass by it with dignity.”

[Surah 25 Verse 72]

In this verse, according to some Mufasssireen, including Imaam Abu Hanifah (rahmatullahi alayhi), the word “*falsehood*” refers to music.

[Ahkaamul Qur’an – Mufti Muhammad Shafi Vol. 3 Page 205]

In the following Ahaadith, the prohibition of music is mentioned:

عَنْ عَبْدِ الرَّحْمَنِ بْنِ غَنَمٍ قَالَ حَدَّثَنِي أَبُو عَامِرٍ أَوْ أَبُو مَالِكٍ الْأَشْعَرِيُّ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ سَمِعَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لَهُ: لِيَكُونَنَّ مِنْ أُمَّتِي أَقْوَامٌ يَسْتَحِلُّونَ الْحِرَّ وَالْحُرَيْرَ وَالْحُمَرَ وَالْمَعَارِفَ

“There will be people among my Ummah who will consider adultery, silk, liquor and musical instruments as permissible.” (Bukhaari)

[Ahkaamul Qur'an – Mufti Muhammad Shafi Vol. 3 Page 206]

عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : إِنَّ اللَّهَ
حَرَّمَ الْخَمْرَ وَالْمَيْسِرَ وَالْكَؤُوبَةَ وَكُلَّ مُسْكِرٍ حَرَامٌ

“Certainly, Allah prohibited liquor, gambling and drums. And every intoxicant is Haraam.” (Ahmad and Aboo Daood)

[Ahkaamul Qur'an – Mufti Muhammad Shafi Vol. 3 Page 207]

عَنْ أَبِي أُمَامَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : إِنَّ اللَّهَ عَزَّ
وَ جَلَّ بَعَثَنِي هُدًى وَ رَحْمَةً لِلْعَالَمِينَ وَ أَمَرَنِي بِمَحْقِ الْمَزَامِيرِ وَ الْأَوْتَارِ وَ الصَّلِيبِ وَ
أَمْرِ الْجَاهِلِيَّةِ

“Allah has sent me as a means of guidance and as a mercy for the worlds, and commanded me to destroy the clarinet, strings (of musical instruments), the cross and the habits of the era of ignorance.”

(Aboo Daood Tayaalisi and Ahmad)

[Ahkaamul Qur'an – Mufti Muhammad Shafi Vol. 3 Page 208]

عَنِ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : إِيَّاكُمْ وَ سِمَاعَ
الْمَعَارِفِ وَ الْعِنَاءِ فَإِنَّهُمَا يُنْبِتَانِ التَّفَاقَ فِي الْقَلْبِ كَمَا يُنْبِتُ الْمَاءُ الْبَقْلَ

“Beware of listening to musical instruments and music, because it causes hypocrisy to grow in the heart like the water causes greenery to grow.” (Ibn Safray and Daylami)

[Ahkaamul Qur'an – Mufti Muhammad Shafi Vol. 3 Page 211]

And there are many other Ahaadith with regards to this subject.

From the above-mentioned Qur'anic verses and Ahaadith, it is clearly understood that music is not allowed in Shariah.

Regarding musical instruments:

From the above mentioned Ahaadith can also be understood that the usage of musical instruments is not permissible.

Mufti Mahmood Hassan (*rahmatullahi alayhi*) quoted in his Fataawa (Vol. 1 Page 157) with the reference of Fataawa Bazzaaziyyah that all four Imaams are unanimous that the usage of musical instruments is not permissible.

Mufti Muhammad Shafi (*rahmatullahi alayhi*) mentioned in his Ahkaamul Qur'an (Vol. 3 Page 250) that, with consensus of opinion, to use musical instruments is not permissible.

Therefore, there is no school of thought known to have allowed the usage of musical instruments such as piano, guitar, drum, etc. Rare opinions which contradict the view of the majority are not taken into consideration.

Nazams and Nasheeds

Unfortunately, Nazams which are sung with Hindi/English song tunes, are becoming very common and widespread. Many people are buying these cassettes because of the "enjoyment" they get by listening to them. Some people claim that there is no harm in singing or listening to these Nazams. To state that there is "no harm at all is being a bit naive" because there are many apparent harms in it. Hereunder, we list a few harms, which would render the buying, selling and listening of such cassettes as questionable: -

(1) The person, who intends to sing a Nazam with the tune of a Hindi/English song, would have to listen to a song himself to learn the tune or he could learn it from someone else who would have learnt it by listening to a song. If it is said that it is possible that he knew the tune by previously listening to songs but then made Taubah, then too by singing Nazams with these tunes and people buying them, the urge to learn more tunes will be created. Thus, a person will be led into listening to Hindi/English songs with the excuse of learning their tunes, which obviously can never be condoned.

(2) A person's singing Nazams with these tunes will be the cause of other people thinking evil of him. People will think that he must have listened to an Indian/English song, so that's how he has learnt this tune, whilst in reality he may not have done so. So they will be sinning by thinking bad of him and he will be the cause of this sin, whereas Allah Ta'aala has prohibited us from being the cause of sin and transgression. Allah Ta'aala says: "And do not help each other in evil and transgression" (Maa'idah: 2). We have also been advised in Shari'ah to avoid all such factors that could lead to suspicion being created in the minds of observers.

(3) Some people who listen to these Nazams may have watched films and listened to prohibited music in their past lives. When they listen to these Nazams, they are reminded of the songs they used to listen to and the films they used to watch in the past. It is possible that they repented from these sins and put their past behind them, but now due to listening to these Nazams, they are reminded about those sins and are led into reliving those times of "enjoyment and pleasure". Similarly, they are led into discussing the movies, which contained these songs, as mentioned by you. According to Shari'ah, one should regret his sins and evil actions, whereas these Nazams (which are supposed to be a means of creating the fear and love for Allah and Rasulullah sallallahu alaihi wasallam in one) are the cause of enjoyment and pleasure over the past and of discussions about films which are totally contrary to Shari'ah.

(4) We have been prohibited by the Shari'ah from imitating the Kuffaar in any aspect of our lives. Rasulallah sallallahu alaihi wasallam is reported to have said that the one who imitates a certain nation is from amongst them. (Mishkaat) When it is incorrect for us to emulate them in eating, drinking, dressing, etc. then can it be correct for us to imitate their tunes in singing the praises of Allah and Rasulallah sallallahu alaihi wasallam and in other Nazams? Can we sing the praises of Allah with the tune of the majority of whom refute the very same Allah? Verily, this is gross injustice.

Mufti Taqi Uthmani برکاتہ دامت has enumerated the following conditions for Nasheeds to be permissible.

(a) The content being sung consists of wholesome and virtuous subject matter and is free of apostasy, polytheism and incitement to sin.

(b) No musical instruments or prohibited musical tunes are used. The singer does not follow the rules of music. He only provides a simple recital with a good voice.

(c) In the gathering there is no mixing of men and women.

(d) It must not contain any unlawful or undesirable speech such as backbiting, mocking others, or such a description of women that invites lust, etc.

(e) The purpose is not mere entertainment and killing time.

(f) It does not lead to distraction from discharging one's religious obligations.

(Ahkamul Quraan Vol 3 Pg 250-1, Slippery Stone Pg 282)

(g) Excessive involvement in listening to these Nazams should be avoided. i.e. it should not be such that these Nasheeds are made a regular practice like the reading of a part of the Quraan. Today a considerable part of one's time is spent in listening to these Nasheeds; in the process other essential aspects of Deen are not given their due regard.

(Also refer to Islam aur Museqi by Mufti Shafee pg 387 and Aap ke Masaail aur unka hal pg340 v17)

Hadhrat Mufti Mahmud Hasan Gangohi *rahmatullahi alaihi* was asked for a Shar'ee ruling with regards to teaching children how to sing Na'ats (i.e. poems containing the praises of Rasulullah *sallallahu alaihi wasallam*). He replied in the following manner: "To send salutations (Salaat-wa- Salaam) upon Rasulullah *sallallahu alaihi wasallam* is in itself an act of reward and virtue. It is permissible for everyone to do so, old and young. But respect and etiquette demands that each one should sit and do so individually. It should not be read in a chorus (i.e. one voice) wherein the tunes of (musical) songs and Qawaali are adopted. The same ruling goes for singing Na'ats. If it is sung with such tunes, it falls in the ambit of 'Lahwa La'ib (mere amusement-which is not permissible in Islam). Therefore, total precaution should be taken in this aspect." (*Fataawa Mahmudiyah 645/15*)

From this we learn that the Nasheeds and Nazams should not be in accordance to the way of musical tunes.

Mufti Kifayatullah (*rahmatullahi alaihi*) states, "It is Haram to listen to such people that sing songs (albeit without musical instruments), with distinct musical tunes and in a method that conforms to the rules and rhythms of musicians". (*Kifayatul Mufti 179/9 and 95/9*).

Hadhrat Moulana Noor Muhammad Jahnjanvi *rahmatullâhi alaihi* was once told that there is a certain person who has a beautiful voice and renders Nazams beautifully. Upon this Hadhrat Moulana replied, "I do not wish to listen to any Nazams, though they may be without music, as there is a difference of opinion within the scholars in the permissibility of listening to

all Nazams, even though they may not have musical accompaniment (i.e. instruments) [*Arwah-e-Thalatha*, Pg. 168].

If this is the case about general Islamic Nazams, sung in the correct and recommended manner, then what would be the condition of a rap Nazam following the laws of hip hop music!

Another point to remember is that to rap is a way foreign to Islam. Hadrat Ibn Umar رضى الله عنه narrates that Rasulullah *sallallahu alaihi wasallam* said: The one who imitates a certain nation is from amongst them. (*Musnad Ahmad-vl2-pg 50. Abu Dawood-vl-4-391pg*)

Ibn Abdil Barr *rahmatullâhi alaihi*, a leading authority in Hadîth, states, "It is permissible to render a Nazam (without musical instruments) in the tune of the Ancient Arabs. However, it is abhorrent according to the majority of the Scholars to render Nazams in the tune of the Non Arabs. (This obviously includes tunes of the English and Hindi songs) To mention all the scholars is not possible. However, amongst the Scholars that have disliked Nazams in Non Arab tunes are Saeed Ibn Musayyab *Rahimahullah* and Muhammad Ibn Sireen *Rahimahullah* and many others. (*At-Tamheed- VI.9 Pg.186*)

In his work *Al Istizkâr*, Ibn Abdil Barr claims that it is abhorrent to sing Nazams (Songs) in the tune of the Non Arabs according to the majority of the Scholars. (*Al-Istizkaar. VI.26. Pg 55.*)

It should also be kept in mind that the اشعار that are being rendered must not be in a melodious tune which is similar to the ways of the Fussaqa.

رد المختار 1/660

Also refer to *Fataawa Darul Deoband*-pg 616-vl, *Aadabul Masaajid*-pg 32.
Fataawa Haqaaniya-pg 93 and 78-vl-5.

Conclusion:

Shariah has allowed the rendering of Nazams, Na'ts, Ash'aar, nasheed, etc. and this is substantiated from the Hadith. Hazrat Hassaan bin Thaabit and other Sahabah used to render poetry.

[Fataawa Mahmoodiyyah Vol. 17 Page 284]

However, the above is permissibility is subject to the above and following conditions:

- The singer should not make it a profession, should not be a sinner, should not be a beardless boy, Faasiq (open sinner) or a woman;
- The topic of the verses should not be contrary to Shariah;
- There should be no use of musical instruments or any musical tune.

[Also refer to Aap ke massaail aur un ka hall Vol. 7 Page 346]

Writing a Will in Islaam

Writing and preparing a Will is undoubtedly very important, especially in non-Muslim countries, so that upon ones death, one's wealth and assets are distributed according to Shariah.

There are a number of verses and narrations both in the Qur'an and Sunnah, which point to the importance of making a Will, for example: Sayyiduna Abdullah ibn Umar *radiyallahu anhu* narrates that the Messenger of Allah (Allah bless him & give him peace) said: "It is not befitting for a Muslim who has something to make a Will of, to remain for two nights without having one's last Will and testament written and kept ready with one." (Sahih al-Bukhari, no: 2587)

The narrator of this Hadith (Abdullah ibn Umar) said after hearing this from the Nabi Sallallahu alai wa salam :

"I did not let even one night pass by except that my Will would be kept by me." (Musnad Ahmad, 2/4)

Making a Will becomes even more important in non-Muslim countries, such as New Zealand. The reason being is that when one does leave a valid written Will then this can result in the law of the land deciding on how your estate is to be distributed which will not be in accordance with Shariah (Islamic law).

Therefore, it is essential that all Muslims leave a valid written Will. Those who have, as yet, not made a Will should haste and prepare a Will. Writing a Will is not only for old people, rather all those who have reached puberty

should quickly get their Will prepared, for there is no guarantee of when one will die.

Below are simple and brief guidelines with regards to preparing and writing a Will in the West:

The **first** and foremost aspect worth noticing here is that many Muslims are mistaken in believing that, writing a Will means distributing one's wealth and estate amongst the inheritors during one's lifetime.

This is incorrect, as making a Will does not mean one must divide one's wealth amongst the various inheritors in one's life; rather, one must merely stipulate in the Will that "upon my death, my executors will distribute my wealth according to Shariah". One may also state that this will be determined by a local Muslim scholar or Mufti, who will be contacted and appointed by my executors upon my death.

The reason behind this is that the inheritance portions have been determined and allotted by Allah Most High in the Qur'an. These portions vary according to who is alive at the time of one's death. Death with leaving parents behind will differ from passing away after the parents have passed away, in that the inheritance portions will be different in both cases.

As such, one cannot determine in one's lifetime as to how much percentage of one's wealth will be exactly allocated to each individual, for one is unaware who will be alive at the time of one's death. Even the death of one person can make a big difference in the division and distribution of the estate.

The beauty of Shariah is its simplicity and certainty. When you are writing your Islamic Will, you do not have to try and figure out which of your relatives will still be alive when you die in order to make sure that they will receive something. Whoever administers your estate will ascertain (in collaboration with a knowledgeable scholar) which of your relatives are still alive and what fixed shares they are automatically entitled to inherit by applying the criteria of Shariah.

Moreover, it is unlawful and invalid to make a bequest (Wasiyya) in favour of an individual who automatically is entitled to receiving a share of the estate, such as one's spouse, children and parents, etc. The Messenger of Allah (Allah bless him & give him peace) said in his historic sermon (khutba) of his farewell hajj (haj al-Wada'): "Verily Allah has given each rightful person their right, thus there is no bequest in favour of an inheritor." (*Sunan Tirmidhi, no: 2120, narrated by Sayyiduna Abu Umama al-Bahili*)

The meaning of this Hadith is that Allah Almighty has already fixed and allotted the shares of those who are entitled to inherit from one's estate. As such, if one was to make a Will in their favour, one will be going against the shares fixed for them in the Qur'an and Sunnah.

However, if one wished to make a bequest/Will for a non-relative, or for a charity, then this would be allowed (and rewarded), but only up to a third of one's total wealth. The remaining two thirds will be left to be distributed amongst the relatives according to the fixed shares prescribed by Allah Most High. If one does not make a bequest of up to one third of the estate, then all of the estate will be divided between the surviving relatives. The Messenger of Allah (Allah bless him & give him peace) forbade from making a bequest of giving one's wealth in charity which is

more than one third, and regarding a third also, he stated: “And a third is also more (although permissible)”. (*Sunan Tirmidhi, no: 2116*)

The **second** point to remember here, which is very important, is that one must distinguish between a bequest/Will (*wasiyya*) and a gift (*hiba*). Many people fail to differentiate between the two, thus a grave error is committed.

What a person gives to another in one’s lifetime is considered a “gift” whilst attributing the giving of something after one’s death is a “bequest or Will (*Wasiyya*)”. For example, if I give my house to a friend whilst I am alive, then that will be a gift, but if I was to say that my friend will take ownership of my house after I pass away, then that is a bequest.

At times, one would like to distribute one’s estate amongst the children whilst one is alive. This will be valid provided it is given as a gift and not a bequest, because to make a bequest (or Will) for a relative who already qualifies to inherit is invalid, as mentioned previously. As such, if one desires to distribute the estate amongst the children whilst one is alive, then it does not have to be in accordance with the Shariah laws of inheritance, for it is merely a gift.

However, the question arises as to whether it is necessary to distribute the estate equally between the children? The answer to this is that it is permissible to give the male children twofold of that given to the female children, as it would have been distributed as inheritance. It is also permissible to give all the children, male and female, equal shares. However, to give less than this to the daughters or to completely deprive them of any share, or to be unjust in the distribution of the wealth among the sons, without a valid Shar’i reason, is considered to be blameworthy

and sinful. One will be sinful for favouring one child over the other, although the gift will stand as valid.

Yes, if there is an Islamically valid reason, such as one child being extremely disobedient or involved in open sinning, it would be permitted to give him/her less. (See: Radd al-Muhtar)

A point worth noting here is that Islamically a gift is only valid and complete when the one to whom the gift is given, takes full ownership and possession of the item. Merely, registering it on one's name is of no consequence in Shariah, hence the gift will be considered invalid.

The possession in houses and properties will be established by the giving of keys, removing of furniture, and leaving no obstacles for the one whom the gift is given to come and reside in the property. Many times it is observed that the father only verbally says that this is your house, but he himself resides in the house and it is considered to be his. This will not be a valid gift. A gift is such that if the son was to say to the father: you must move out, he moves out without any hesitation, and it is completely understood to be the son's house.

Thirdly, there is the issue of the husband and wife. If the house is solely owned by the husband, then upon his death, it would be distributed among all the inheritors. Many times it is observed that years pass by after the husband's death and the inheritance is not distributed. The deceased's wife and some children keep residing in the house without even thinking about distributing it. This is a grave sin committed by all those who overlook this great injunction of Shariah.

If the house was jointly owned by the couple, then in the event of one of

the spouse's death, half of the house will remain in the ownership of the other spouse, and the remaining half will be distributed. Thus, it would be wise for the couple to have joint ownership of the house. This also should be made clear to all the children, for being negligent in this regard brings about disputes and problems.

Note that if the inheritors give their consent in their mother or father residing in the house, then this is permissible. However, what is necessary is that the shares are distributed, and then they may give their consent in allowing their mother or father to reside. However, one must be extremely precautionous here, for all the inheritors must consent to this from their heart and must not be pressurised into it. If even one inheritor disagrees, his/her share will have to be given to him/her.

The **fourth** point to note with regards to inheritance is that at times the deceased makes an unlawful and invalid bequest, such as saying that, my eldest son will take such and such property, the other such and such, my daughter will take the house, etc.

In this case, it will be unlawful (Haram) and a grave sin for the relatives to distribute the inheritance according to the bequest made by the deceased. The estate must be distributed in accordance with the Qur'an and Sunnah.

Finally, one must make sure that one's Will meets the requirements of the law of the land i.e. New Zealand law, for failing to do this may well render one's Will invalid. So in order to ensure that one's assets are distributed in accordance with the Shariah after one's death, one must write a Will, and that "Will" must comply with the requirements of the country one is residing in. Therefore, it is advisable that one seeks the advice of an expert practicing Muslim solicitor.

Having understood the above general guidelines regarding Will-making, let us now look at how an Islamic Will is written. Normally when making a Will, one would stipulate the following:

1) Revoking of all previous Wills.

2) Naming the executors of the Will.

3) Payment of funeral and burial expenses.

4) Payment of all debts connected to the servants of Allah: After one's death, paying off one's debts is given primary consideration. Thus, one's leftover wealth will first be utilized in repaying the debts, and then the remainder, if any, will be distributed amongst the inheritors according to the Shariah. Note that this is with regards to debts payable to the servants of Allah (and not with regards to liabilities due by Shariah, such as unpaid Zakat, etc). Also, there is no condition here of it being from only one third of one's wealth.

5) Payment of any bequest (Wasiyya): This refers to any religious liabilities, such as unpaid Zakat, Fidyah for Salat, etc, and also anything that one would like to give in charity. However, the condition here is that this is only permissible from one third of one's wealth.

It is worth remembering here that along with one's written Will, one should have a separate document stipulating the number of unperformed prayers, missed fasts, unpaid Zakat, unperformed Hajj, any other religious obligations and debts payable to the servants of Allah.

One must strive in accomplishing these obligations in one's life, and make

the necessary amendments to the document whenever an obligation is fulfilled. For example: One had 500 unperformed prayers. In such a case one should stipulate this in the document. Thereafter, whenever, a prayer is made up, it should be deducted from the total of 500. This “important” document should be attached with the Will in order to let the relatives know of one’s obligations and liabilities after one’s death.

6) Distribution of the remaining two thirds of one’s estate (or full, if one does not include no. 5) among the inheritors in accordance with Sunni Islamic law, and in consultation with a qualified local scholar or Mufti.

7) Signing of the document by both the Will-maker and the relevant witnesses.

Finally, the responsibility of the relatives is that they haste in distributing the estate of the deceased as quick as humanely possible. Being negligent in this regard will be highly sinful. All the inheritors will be jointly responsible for this distribution.

Also, when totalling the deceased’s assets, the inheritors must include every big and small item left behind by the deceased at the time he/she passed away, which includes Properties, house, car, financial instruments, cash, gold, silver, clothes, furniture, etc.

At times, people overlook small items and give them away in charity without the prior consent of all the inheritors, which is unlawful (haram). The permission and full consent of all the inheritors must be sought before giving away any item to anybody.

(Adapted from the writings of Mufti Muhammad Ibn Adam Kauthari)

Sulh (reconciliation) in Islaam

In Islaam whenever a dispute arises then the first plan of action is that the dispute and disagreement should be mutually solved. To reconcile and solve the dispute is called Sulh (reconciliation) in Islaam.

If for some reason the dispute cannot be solved then they may present themselves to the Muslim Qaadi (Muslim judge).. Whereby the claimant will need to provide proof or evidence for his claim otherwise the defendant will be asked to take an oath (*Majmaul Anhur- 253/2- Beirut*)

Sulh has been categorically mentioned in the Noble Qur'aan and the Traditional narrations. There is also Ijmaa (consensus) of its permissibility. Allah Ta'ala says in the Noble Qur'aan:

الصُّلْحُ خَيْرٌ

"There is goodness in reconciliation"

إِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَى فَقَاتِلُوا
الَّتِي تَبْغِي حَتَّى تَفِيءَ إِلَى أَمْرِ اللَّهِ فَإِنْ فَاءَتْ فَأَصْلِحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا إِنَّ اللَّهَ يُحِبُّ
الْمُقْسِطِينَ (9) إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ

"If there is discordance between two groups of the Muslims then reconciliation should take place..."

Similarly, the Fuqaha have cited such narrations which mention the permissibility of Sulh.

(*Badaaius Sanaai- 47/5- Maktabatur Rasheedeya*)

Allaama Mugni *Rahimahulaah* has declared that there is Ijmaa (consensus) on the permissibility of Sulh. (*Al Mughne 308/4 adapted from Qaamoosal Fiqh 227/4*)

The chapter of Sulh is a very lengthy chapter which the Fuqaha (Islamic jurists) have expounded on.

We will therefore mention some of the basic principles of Sulh which have been mentioned in the renowned classical Hanafy masterpiece “Badaaius Sanaai” authored by Malikul Ulama Imaam Alaau Deen Abe Bakr bin Suood Alkaasaany Alhanafi *Rahimahullah* who had passed away in 587 Hijri.

Principle and Fundamental issues in Sulh:

There are two fundamental issues in Sulh as there is in other transactions. The fundamental principle of a transaction is of an offer and its acceptance. The offer will take place from the defendant and the other party will make the acceptance. (*Badaaius Sanaai- 48/5- Maktabatur Rasheedeya*)

Conditions for Sulh:

- 1) The person enacting the reconciliation will need to be of understanding (mentally capable). Therefore, Sulh will not take place from a insane person or a person whose intellectual capacity is unstable according to Shariah. An immature child who possesses sufficient understanding according to Islaam will be able to reconcile.
- 2) If the guardian of an immature child is enacting the reconciliation then there should be no apparent and blatant loss for the child.

3) The guardian who is enacting the reconciliation on behalf of the child should have the authority to regulate and administrate in the child's wealth. (*Bada'ius Sanaai- 48/5- Maktabatur Rasheedeya*)

Conditions relating to the exchanged commodity of Sulh:

1) The item should be regarded as wealth in Shariah. Therefore, Sulh cannot be done on items such as alcohol or a dead corpse (an animal which has died due to natural causes or is killed contrary to the dictates of Shariah) because these articles are not regarded as wealth or a commodity in Shariah. (*Badaaius Sanaai- 51, 59/5- Maktabatur Rasheedeya*)

2) If there is a need for the commodity which is being exchanged to be physically possessed. Then it will be necessary for the item to be stipulated. This stipulation will be in accordance to the norm of society. However if this is not the case and the taking of possession is not necessary then the stipulation of the item will not be necessary. (*Badaaius Sanaai- 51/5- Maktabatur Rasheedeya*)

3) It will be necessary that the item upon which the reconciliation is taking place should be in the ownership of the defendant. (*Badaaius Sanaai- 59/5- Maktabatur Rasheedeya*)

Conditions in relation to the rights:

1) The right which is being disputed about should be a right which is related to the mankind and the creation and not a right in relation to the creator ie Allah Ta'ala. For example rights of Allah Ta'ala are like the law in relation to theft, adultery, intoxication etc. (*Badaaius Sanaai- 59/5- Maktabatur Rasheedeya*)

2) The right must be of such a nature that an exchange can be taken in lieu of it. Sulh can not be enacted in such rights which one cannot take a exchange such as Shufah. (*Badaaius Sanaai- 61/5- Maktabatur Rasheedeya*)

3) The right of the reconciler should be considered to be a right. For example the husband denies the lineage of his child and the wife wishes to make Sulh in such a matter.

Reconciliation can be done in three ways. Either by Iqraar (confession), Inkaar (denial) or Sukoot (silence).

Reconciliation through confession, acknowledgement and affirmation:

In this case the defendant acknowledges the claim of the claimant. Thereafter a monetary portion is stipulated for reconciliation. This is permissible according to Shariah.

Reconciliation through refusal and rejection;

In this scenario the defendant genuinely denies the claim of the claimant. However the defendant reconciles in order to save himself the trouble of going through the court procedures. This is permissible according to the Fiqh of Imaam Abu Haneefa Rahimahullah (*Badaaius Sanaai- 48/5- Maktabatur Rasheedeya*).

Reconciliation through taciturnity and silence:

In this case the defendant does not refuse the claim nor accepts it. This is permissible according to the Fiqh of Imaam Abu Haneefa *Rahimahullah* (*Badaaius Sanaai- 48/5- Maktabatur Rasheedeya*)

From the above we come to learn that Sulh (reconciliation) is a practice which is considered in Shariah. Therefore it will be permissible to have a cash settlement outside the court. However due to the intricacies which the Fuqaha (Islamic Jurists) have mentioned one can not apply ones

situation on the above principles without consulting and mentioning ones specific scenario to a knowledgeable Aalim (scholar of Deen).

والله تعالى اعلم و علمه اتم و احكم

IVF in Islaam

One of the fundamental principles of Islamic Jurisprudence is that one should avoid imposing upon one's physical body actions that are usually considered to be unnatural and unconventional UNLESS there is a real dire necessity for doing so. For instance, the human body is accustomed to acquiring its food and drink orally through the gullet; but there are times when, due to certain ailments, food cannot be given to a patient orally. In such cases, the patient is then fed intravenously. Oral feeding is the conventional method whereas the intravenous one will be considered to be the unconventional one. But because man cannot usually survive without food and drink, Shari'ah (Islamic Law) will permit the intravenous method due to the dire necessity of the situation.

In the case where there is no such necessity, Shari'ah would NOT recommend the usage of unconventional methods of infusing objects into the body. That brings us to your question regarding artificial insemination. As all the modern methods of artificial insemination (GIFT, IVF, IVI and ICSI) are NOT conventional methods of inducing fertilization and, at the same time, these are NOT procedures upon which one's life depends (hence the absence of a dire necessity); as such, opting for these procedures would be against the principles of Shari'ah.

If a husband, personally artificially extracted eggs from his wife's ovaries and then mixed them with his own sperm before injecting them into his wife's fallopian tubes, OR if the husband himself implanted embryos into her uterus (as in the IVI and ICSI methods) then, provided that the husband does not acquire the sperm through masturbation (which is prohibited), but rather by collecting it in a condom during intercourse or into a container using the coitus interruptus method or in some other way such as by way

of extracting it with injection from the testicles; then although these methods would NOT be Haraam, they would still be discouraged and regarded as undesirable and abominable due to them being unnatural and unconventional methods of inducing fertilization.

However, in the case where one has these procedures carried out by a doctor (which will be the likely scenario), there would be many aggravating factors that would render such procedures totally prohibited in Shar'iah:-

First of all, one will probably be required to extract sperm by way of masturbation. As masturbation is a sin and prohibited in Shari'ah, one will NOT be permitted to remove the sperm in this manner.

Secondly, even if one can provide one's sperm without having to resort to masturbation, then too there is the stigma of the husband or wife or perhaps both being required to expose the "satar" (those parts of the body that one HAS to conceal from strangers) to the doctor. One is only allowed to expose one's "satar" to a doctor when there is a life or death situation or in cases of extreme necessity neither of which exists here, as the desire of having children is NOT an extreme necessity without which one cannot survive.

Thirdly, there is no guarantee that ONLY the husband's sperm will be used for the procedure. If the husband ends up being treated by some money-hungry unscrupulous doctor, and the husband's sperm is still found unsuitable (even after exhausting all avenues), then there is the likelihood that, in order to earn his money, the doctor could use someone else's sperm from the sperm bank to inject into your wife, which would obviously be HARAAM, as it is only the husband's sperm that can legally enter a woman's uterus. These factors would thus render artificial insemination to be totally prohibited.

Hadhrat Mufti Mahmood Hasan Saheb rahmatullahi alaih has also strongly condemned these unnatural and artificial insemination procedures, as can be noted from his Fataawaa [Ref: Fataawaa Mahmudiyya, Vol. 5, Pg. 151 & 162; also Vol.12, Pg. 345].

This process was used previously in animals, whereby they used high quality semen to acquire a high quality animal. Once Mufti Mahmood Saheb ﷺ was asked regarding this process for humans, he answered: "To make a woman like a mare, using this process to acquire children, can never be permissible. One must carry on trying for alternative treatments (apart from IVF , etc) and make dua."

[See: Fataawa Mahmoodiyyah vol. 5 pg: 162 & vol. 12 pg: 345, Fataawa Rahimiyyah vol. 6 pg: 281, Ahsanul Fataawa vol. 8 pg: 215, Jadeed Fiqhi Masail pg: 152]

Therefore one should rather consult a Hakeem for treatment as Hakeem-medicines have been found to be beneficial for these types of problems. One should keep making Du'aa to Allah Ta'aala for a solution and accept whatever Allah Ta'aala has decreed and destined for one. If acquiring children has not been destined for one, no amount of treatment (whether it be in the form of artificial insemination or Hakeem medicines or whatever) is going to make any difference. Of course, one must at least try to do something, but in doing something, one should opt for procedures that are not considered reprehensible and detestable in the eyes of Shari'ah.

(Taken from the writings of Mufti Ibraheem Desai and the Darul Uloom Archives)

Isaale-e Thawaab

Isaal-e-Sawaab (to perform a virtuous act and grant the reward to any person, alive or deceased) is permissible and in fact (Mustahabb) meritorious.

There are basically 2 forms of Isaal-e-Sawaab:

1. The conveying of the reward of charitable deeds.
2. The conveying of the reward of physical deeds that do not entail wealth, e.g. Salaat, fasting, Dhikr, recitation of the holy Qur'an, Tawaaf of the Ka'abah, etc.

The first form is unanimously acceptable by the Ahlus Sunnah Wal Jama'ah. The second form is correct according to the Hanafi and Hanbali Madhab and several Shaafi'ee and Maaliki scholars as well.

As for the reward of Du'aa (which is separate from the above), there is also unanimity of the scholars in its reward reaching and benefiting the deceased. (Refer al-Azkaar of Imaam Nawawi)

Hafiz ibnul Qayyim (rahimahullah) states that if one accepts the charitable form of Isaal-e-Sawaab and refutes the physical form, it would be said to him: 'What is the proof to show that the recitation of the Noble Qur'an does not reach the deceased?'

And Allamah Qurtubi states, 'Just as the reward of charitable deeds benefit the deceased, similarly, the recitation of the holy Qur'aan, Du'aa and Isghtifaar also do the same, because all of these are regarded as Sadaqah (charity) in Shari'ah.' (al-Tazkirah pg.71)

He, thereafter, mentioned 2 narrations recorded in Sahih Muslim which prove that even Salaat and Dhikr of Allah (Tasbeeh, Takbeer and Tahleel) were all classified as Sadaqah by Rasulullah (Sallallaahu Alayhi Wasallam). Hence, there remains no dispute in whether the reward of Qur'anic recital benefits and deceased or not.

Besides the above, we will now for academic reasons, mention some proofs that substantiate both forms of Isaal-e-Sawaab.

1. Rasulallah (Sallallaahu Alayhi Wasallam) slaughtered sheep during his farewell Hajj and made intention for himself and all those (alive, deceased and to come) who bring faith on his prophet hood. (Sahih Bukhari)
2. Imaam Bukhari has reported on the authority of Sayyiduna Abdullah ibn Abbaas (Radhiallaahu Anhu) that Sayyiduna Sa'ad ibn Ubaadah (Radhiallaahu Anhu) was away when his mother passed away. When he returned, he asked Rasulallah, 'Will it be of any benefit if I give charity on her behalf?' Rasulallah (Sallallaahu Alayhi Wasallam) replied in the affirmative. (Sahih Bukhari Hadith2762)

Hafiz ibn Hajar al-Asqalaani (RA) states in his monumental commentary of Sahih Bukhari entitled, 'Fath al-Bari', 'This Hadith proves the permissibility of charity on behalf of the deceased and that the reward will reach him.' (Fath al-Baari vol.5 pg.477 Hadith2761)

3. Sayyiduna Abdullah ibn Abbaas (Radhiallaahu Anhu) reports a man once asked Rasulallah (Sallallaahu Alayhi Wasallam), 'O Prophet of Allah! My father has passed away and he did not perform Hajj, can I perform Hajj on his behalf?' Rasulallah (Sallallaahu Alayhi Wasallam) enquired of him, 'If your father had any debt, would you have paid it.?' The man replied, 'Yes.' Upon this, Rasulallah (Sallallaahu Alayhi Wasallam) said, 'In that case, the Deen of Allah has more right.' (Sunan Nasaai Hadith26331)
4. A separate incident of a similar nature has been recorded by Imaam Bukhari in his Sahih (Hadith6698). Hafiz ibn Qayyim (rahimahullah), the famous student of Hafiz ibn Taymiyah (rahimahullah), after quoting the above Ahaadith, states: 'These quotations all concur with the fact that when the living carry out any deed on behalf of the deceased, the reward will reach him (benefit him).' (Kitaab Ruh pg.161)

5. Sayyiduna al-Lajlaaj (Radhiallaahu Anhu), a companion of Rasulullah (Sallallaahu Alayhi Wasallam), had bequeathed his son that after he leaves this world, he should recite the beginning and end of Surah al-Baqarah at the head side of his grave. Sayyiduna al-Lajlaaj (Radhiallaahu Anhu) then mentioned that he heard this from Rasulullah (Sallallaahu Alayhi Wasallam). (al-Mu'jamul Kabeer of Imaam Tabrani; Hafiz Haythami has regarded the narrators of this tradition as reliable - refer Majmauz-zawaaid vol.3 pg.44)
6. Such has also been recorded to be the practice of Sayyiduna Abdullah ibn Umar (Radhiallaahu Anhu). (Sunan al-Kubra of Imaam Bayhaqi vol.4 pg.56). This narration has been classified as Hasan (sound) by Imaam Nawawiy and Hafiz ibn Hajar (RA). (al-Azkaar pg.212 Hadith493; al-Futuhaat al-Rabbaaniyya vol.3 pg.194)
7. Allaamah al-Qurtubi [ra] states that, 'Some of our Ulama have based the permissibility of Isaal-e-Sawaab of the recitation of the Qur'aan on the Hadith of Sahih Bukhari (Hadith216, 1361) and Sahih Muslim wherein there is mention of Rasulullah [Sallallaahu Alayhi Wasallam] placing fresh branches on 2 graves and He [Sallallaahu Alayhi Wasallam] said, 'Perhaps their punishment will be lightened through it as long as the branches do not dry up.' (The Ulama explain the reason for this to be the Tasbeeh that those fresh branches will recite).

Allaamah al-Qurtubi rahimahullah further states, 'If the Tasbeeh of trees can benefit the deceased, then why not the recitation of the Qur'aan by a believer in Allah?' (Al-Tazkirah pg.70)

Hafiz ibn Hajar (rahimahullah) has mentioned in a reply to a query of whether the reward of recitation of the Qur'aan reaches the deceased, that; it is Mustahabb (meritorious) for one to do this form of (Isaal-e-Sawaab) abundantly. (refer Tawdehul Bayaan li wusooli thawaabil Qur'aan of Shaykh

Abdullah Siddique al-Ghumariy pg.2) Besides these there are numerous other narrations of this nature.

It thus becomes abundantly clear through the abovementioned Ahaadith that Isaal-e-Sawaab is totally permissible in all its forms and is in fact a very virtuous deed. This is the view of the overwhelming majority of the classical scholars (Muhadditheen and Fuqahaa) of Islam. (refer Kitaab al-Rooḥ of ibn Qayyim pg.153; Fathul Baari vol.5 pg.477 Hadith2761; Sharḥus-Sudoor of Allamah Suyuti pgs.402, 403 Dar ibn Kathir; al-Hidaaya vol.1 pg.296-297; Fathul Qadeer vol.3 pg.65-66; Shaami vol.2 pg.243 - HM Saeed)

Now with regards to Surah Yaaseen It is narrated in a Hadīth which is reported by Abu Da'ud, Nasaai, ibnu Maja, Ahmad, ibnu Hibbaan and Hakim from Ma'qal ibnu Yasaar radhiallāhu 'anhu that Rasulullāh sallallāhu alaihi wasallam said that: "Recite Yaaseen upon your dead."

In another narration which is narrated in Baihaqi by the same, Ma'qal ibnu Yasaar radhiallāhu 'anhu that Rasulullāh sallallāhu alaihi wasallam said that: "That person who recites Surah Yaseen seeking the pleasure of Allāh Ta'âlâ all his past sins will be forgiven, so recite it upon your dead."

Again, in another narration it is reported by Imâm Nasai and Ahmad by the same Ma'qal ibnu Yasaar radhiallāhu 'anhu that Rasulullāh sallallāhu alaihi wasallam said: "Yaseen is the heart of the Qur'aan. No person will recite it seeking Allāh Ta'âlâ's pleasure and the Hereafter except that he will be forgiven, recite it upon your dead!"

Commentary: Although all these narrations are weak because of some discrepancies in the chains of narrators, but narrations of this kind are acceptable to show virtue of an action. This is the reason that the first of these narrations has been deemed Sahih by Hakim, ibnu Hibban and Abu Dawood has kept silent after narrating this Hadīth in his Sunan which

indicates that it is acceptable as is mentioned by Ibnu Hajar rahmatullâhi alaih quoted in **Al-Futoohaat Al-Rabbaniyyah vol. 4 p. 119**.

There also exists a difference of opinion amongst the scholars of Hadîth whether the word **dead** in these respective Ahaadeeth refer to:

1. The person who is in the throes of death or,
2. The person who has passed away before being buried or,
3. Does it refer to the dead in the Qabrastaan?

Ibnu Hibaan rahmatullâhi alaih has opted for the first view Showkaani rahmatullâhi alaih says that this Hadîth is explicit with regard to a person who has passed away and it can refer to the person who is the pangs of death but we will not adopt the second meaning unless we have enough substance to leave the original meaning.

The third view is preferred by 'Allamah Shaami rahmatullâhi alaih and 'Allamah Haskafi rahmatullâhi alaih, and 'Allamah Shaami also quotes the same from Bahr, see **As-Shaami vol.2 p. 242-243**.

Manaawi rahmatullâhi alaih says that Ibnu Rafâh rahmatullâhi alaih has opted for the apparent meaning of the Hadîth which gives that it should be recited on the dead after he has passed away but it is better to say that it refers to both before and after the person has passed away. This view is also preferred by Ibnu 'Allaan rahmatullâhi alaih.

Allamah Murtadha Zabidee rahmatullâhi alaih quotes the teacher of Ibnu Hajar Al-'Asqalane, As-Shams Muhammed bin 'Ali rahmatullâhi alaihim saying that to say that these Ahaadeeth refer to the person who is in the throes of death is contrary to the apparent meaning of the Hadîth.(He also gives preference to the third meaning.) Al-Qurtubi rahmatullâhi alaih, the

celebrated Mufassir says that it can refer to the person who is in the throes of death or at the graveside.

Upon this Allamah Suyooti rahmatullâhi alaih says that the majority of the 'Ulema prefer the first view (i.e. it refers to the person in the pangs of death) and the latter view is preferred by 'Allamah As-Shams rahmatullâhi alaih (who was previously mentioned) and At-Tabari rahmatullâhi alaih said that it can refer to both the situations.

From Allamah Suyooti rahmatullâhi alaih's explanation we understand that there are only two views regarding the contention (i.e. either the first or last view) which will imply that the 'Ulema who do not view the first opinion are of the opinion that it can be read at the graveside.

In another Hadîth which is narrated by Abu Dardaa'and Abu Zar radhiallâhu 'anhuma which is reported by the author of Al-Firdous through the narrator Marwaan bin Saalim as is mentioned by Ibnu-Hajar rahmatullâhi alaih in **At-Talkhees vol. 2 p. 103**. The narration reads that Rasulullâh sallallâhu alaihi wasallam said that: "No person dies and Yaseen is read by him except that Allâh Ta'âlâ will make it easy for him."

Hafidh Ibnu Hajar rahmatullâhi alaih adds that this is narrated by Abu Zar radhiallâhu 'anhu alone also which is reported by Abu Sheikh in his Fadaail-ul-Qur'aan.

There is also a report whose chain of narrators leads upto the Tabi'een which is reported by Imâm Ahmad that they used to say that if Yaseen is read by the dead it makes it easy for him. Hafidh rahmatullâhi alaih says that the chain of narrators is Hasan. **Al Isaabah vol.5 p.190**.

There is also narration whose chain of narrators leads upto a Tabi'ee which reported by Baihaqi rahmatullâhi alaih in Shu'ab-ul-Imaan which is a long narration, part of which reads: "...and he who reads it by the dead it will be made easy for him..."

Baihaqi rahmatullâhi alaih says that: "This has been narrated to us with this chain of narrators from the saying of Abu Qilaabah, who was from the elderly Tabi'een, and he would not mention this- if this narration is correctly attributed to him-unless it had reached him from those above him."(Meaning Rasulullâh sallallâhu alaihi wasallam or the Sahaabah radhiallâhu 'anhum).

-Baihaqi rahmatullâhi alaih is indicating to the weakness of the narration.

It is narrated in Abu Dawood Shareef from Muhammed-Bin-Al-Ala'a and Muhammed-Bin-Makki-Al-Marwzee that they have said Ibn-ul-Mubarak has narrated to us from Sulaiman-At-Taymee from Abi-Uthmaan from his father from Maqil bin Yasaar who said that Rasullullah Sallallhu Alaihi Wa Sallam said, "*Read Ya- Seen on your dead.*" Because of this narration, it is commendable to recite Surah Ya Seen by a dying person. It will also be permissible in all conditions to recite the Quran-e-Kareem after bathing the deceased, with the intention of *Isaal-e-Thawaab* (conveying the reward).

{Abu-Dawood (vol. 2 pg. 89)}, {Bazlul-Majhood (vol. 4 pg. 185)}, {Sarhus-Sudoor pg. 37)}, {I'laus-Sunan (vol. 6 pg. 2506)}, {Shami (vol. 2 pg. 191)}, {Hashiyatut-Tahtawee (pg. 563)}

We conclude by saying that to recite Surah Yaseen after a person's death definitely has some base and virtue but on the other hand the narrations are not that strong to show that **only** Surah Yaseen should be recited. This will also expound to us the deep understanding of our Fuqahaa as they

mention that Surah Yaseen, Surah Ikhlāas, Surat-ut-Takaathur, a portion of Surah Baqarah, Aayatul-Kursi or any portion of the Qur'aan which may be easy for a person like Surah Fatihah could be recited in the Qabrastaan. **-As-Shaami vol.2 p.243.**

Hereunder are a few more narrations:

وفي شرح اللباب ويقرأ من القرآن ما تيسر له من الفاتحة وأول البقرة إلى المفلحون وآية الكرسي
(البقرة 225)

{ آمن الرسول } البقرة 285 وسورة يس وتبارك الملك وسورة النكاثر والإخلاص اثني عشر مرة أو عشرا أو سبعا أو ثلاثا ثم يقول اللهم أوصل ثواب ما قرأناه إلى فلان أو إليهم اه
(حاشية ابن عابدين, 243\2)

“He should recite that which is easy for him of the Quran from Surah Fatiha, the beginning of Surah Baqarah (till Muflihun), Aayatul Kursi, the last verses of Surah Baqarah (Aamanar Rasoolu), Surah Yaseen, Surah Tabaarak, Surah Alhaakumu Takaathur and Surah Ikhlāas eleven, ten, seven or three times; then say “Oh Allah, convey the reward of that which we recited to “this person” or “to them” (whoever he intends to convey the reward to). (Ibni ‘Aabideen vol.2. P243)

قال النووي: ويستحب إن يقرأ من القرآن ما تيسر ويدعو لهم عقبها
(المجموع, باب التعزية والبكاء علي الميت / شرح الصدور, 269, دار الفكر)

Imam Nawawi رحمه الله تعالى said “It is preferable to recite that which is easy of the Quran and thereafter, make Dua for them. (Deceased)
(Sharhus Sudur p269 Darul Fikr)

If one is not fluent in the recitation of the Quran, all of the above may be difficult to recite. In that case, one could just recite Surah Ikhlaas (*Qul huwal lahu ahad*) (as stated above).

In essence, any part of the Quran which is easy for recitation could be recited. The object is to convey reward to the deceased and this can be fulfilled by the recitation of any part of the Quran. Since the above verses are recorded in the books of Hadith and Fiqh, it will be advisable to recite them; however it is not necessary to recite them.

AND ALLÂH TA'ÂLÂ KNOWS BEST.

Smoking in Islaam

Smoking did not exist in the time of Rasulallah sallallahu 'alaihi wa sallam , but our magnificent deen has laid down general principles from which many laws are derived.

Allah Ta'ala describes the mission of Rasulallah sallallahu 'alaihi wa sallam in one verse:

'He commands them to do good and stops them from evil and makes halaal for them that which is pure and makes haraam upon them that which is impure.' (Al- A'araaf: 157)

An intelligent and sound-minded person would definitely regard smoking to be from among the impure things. The literal meaning of impurity is a bad thing whose taste and smell are disliked, and these two qualities are found in cigarettes.

In the same manner, the Qur'aan and Ahaadeeth have prohibited us from squandering wealth, and without doubt, in the purchasing of cigarettes is squandering and wastage of wealth, which is not permissible.

In one Hadeeth Rasulallah *sallallahu 'alaihi wa sallam* has prevented a person who consumes garlic and onion from getting close to the masaajid (till he gets rid of the smell of these two vegetables).

This is concerning the odour of these two vegetables, so what about the repulsive odour of cigarettes which harms the smoker and irritates other people?

The Qur'aan also prevents us from throwing ourselves into destruction with our own hands. Since smoking causes fatal sicknesses such as cancer and tuberculosis, then it is incumbent upon a person to discard it.

Some ulamaa have strictly rendered smoking to be haraam. The majority of our ulamaa mention that it is makroohe tahreemi, which is very close to being haraam. Rasulullah sallallahu 'alaihi wa sallam has even encouraged us to stay away from doubtful things, concerning which Rasulullah sallallahu 'alaihi wa sallam explained that the person who involves himself in these doubtful things, involves himself in haraam. If this is the case of doubtful things, then all the more reason that we should stay away from a vice as destructive as smoking. In a Hadeeth, Rasulullah *sallallahu 'alaihi wa sallam* has said:

'Halaal and Haraam are evident and between them there are doubtful things which many people are not aware of, whosoever abstains from doubtful things has protected his deen and whosoever indulges in doubtful things indulges in haraam.

The Ulama hold the view that smoking is Makrooh-e-Tahreemi. This view is substantiated by those verses of the Quraan and Ahadeeth of Rasulullah *sallallahu Alaihi Wasallam* which prohibits causing difficulty to others, squandering wealth and harming one's own body. These factors can be expounded. Let us look at each factor separately:

a) Causing harm to others

The repugnant odour that emits from the mouth of someone who just smoked causes immense difficulty to those who come in close proximity to him. The smell of cigarettes causes more difficulty to others than that of

raw onions or garlic (which after eating it, a person is not allowed to come to the Masjid without removing its stench)

b) Squandering of wealth

A smoker squanders and dissipates thousands of rands in shorts periods of time. Wastage is viewed despicably by the Shari'ah to such an extent that the Quraan terms those who waste as brothers of Shaytân.

c) Harming the body

A smoker destroys his body which is a trust from Allah Ta'ala. Essentially, it is forbidden to deliberately cause harm to one's body. Consequently, it causes fatal sickness such as cancer etc Allamah Nawaawi R.A has also stated the impermissibility of consuming those substances that harm one's body.

Together with this according to Shariah, it is not permissible to consume any substance that causes Futoor (weakness/feebleness).

Umme Salmah R.A narrates that Rasulullah (Sallallahu Alayhi Wasallam) prohibited every substance that intoxicates and causes weakness. (Abu Dawood-Suyooti states in Jaamius Sagheer that the Hadith is Sahih.)

Hadrath Moulana Yusuf Ludhyanwi Rahmatullahi Alayhi have issued the Fatwa of smoking being Makrooh Tahreemi. (Aap ke Masaail vol.8 page 279)

In the light of these three evils being committed by smoking, the Ulama hold the view that smoking is Makrooh-e-Tahremi, which in reality implies that is Haraam in practice. Furthermore, to persist in doing of an act which is Makrooh-e-Tahremi is a major sin.

Bear in mind, that in both Makrooh-e-Tahrimi and Haraam, one is deemed a **gross sinner** liable to **severe punishment**.

The basis for this difference is as in many other Furuu (particulars) of Shariat. In accordance to the strength of their proofs and evidences, similar will be the difference in terminology when labeling it as Haraam, Makrooh-e-Tahrimi, etc.

The response to your query will materialize by you understanding the definition of each of these terms, Haraam and Makrooh-e-Tahrimi.

الحرام : ما ثبتت حرمة بدليل مقطوع به (قاموس الفقهي ص 86)

فالمكروه تحريماً: نسبته الى الحرام كنسبة الواجب الى الفرض (حظر و اباحة ص 8)

انواع الادلة السمعية- الاول قطعي الثبوت والدلالة- كنصوص القران المفسرة الى المحكمة و السنة المتواترة التي مفهومها قطعي

الثاني- قطعي الثبوت ظني الدلالة- كالايات الموقولة

الثالث- قطعي الدلالة ظني الثبوت- كاخبار الاحاد التي مفهومها ظني

الرابع- ظني الثبوت والدلالة- كاخبار الاحاد التي مفهومها ظني

فبالأول يثبت الافتراض و التحريم وبالتالي والثالث يثبت الايجاب و كراهة التحريم و بالربع تثبت السنّة و

الاستحباب (الفقه الحنفى فى ثوبه الجديد ج 5 ص 309)

و كل مكروه كراهة تحريم حرام اى كالحرام فى استحقاق فاعله العقوبة بالنار (الفقه الحنفى فى ثوبه الجديد ج

5 ص 308)

الفرض : ما طلب الشارع فعله طلبا جازما و ثبت الطلب بدليل قطعى من القران والمتواتر من السنّة و هو

اعلى مراتب التكليف الشرعى كالامر بالصلاة والصيام (ص 37 مقدّمة هداية ج 1)

المكروه كراهة تحريمية - وهو ما ورد النهى عنه بدليل طئى فيه شبهة كتأخير صلاة العصر الى

الاصفرار (مقدمة هداية ص 37)

There are those Ulama that felt the impermissibility of smoking falls under the category number one thus their opinion of Haraam. Whereas, others for other reasons felt otherwise, thus they concluded smoking to be Makrooh Tahreemi . You may refer to the definitions above for clarity. It is also possible that certain Ulama have used the term Haraam to mean Makrooh-e-Tahrimi in this aspect, as Mahrooh-e-Tahrimi in *practice* (not in *Aqedah*), is a Haraam (forbidden) act.

Since the harmful effects of smoking could vary from person to person and in view of the fact that there is no explicit text in the sources of Shariah which prohibit smoking per se, other Ulama have adopted a more cautious stance and have there by desisted from branding it as Haraam Hence other Ulama have classified smoking as Makrooh Tahrimi which in reality implies that it is HARAAM in practice. Whichever ruling one applies, the end result is that smoking cigarettes is strictly prohibited.

The following books have also dealt with this issue; ***Hukmu Shurb-ud-Dukhaan*** by the well renowned Moulana Abdul Hay Lukhnawi and ***Islam Aur Tambako by Moulana Hifdur-rahman A'zami Nadwi***.

Hereunder are quotations of leading experts that prove the harms of smoking

(Below quotations of modern textbooks taken from the research of Mufti Ebraheem Desai Daamat barakatuhu)

Reprinted by permission from the Encyclopedia Americana.

Copyright © 2000 by Grolier Incorporated. All rights reserved.

No portion of this article may be copied or reproduced without the written permission of Grolier, Inc. SMOKING AND HEALTH, a topic, within the context of this article, rooted in the various physiological effects of tobacco. Although a number of psychoactive substances, including marijuana and opiate drugs, can be heated and inhaled in vapor form, in most cultures the term smoking refers, as it does in the following text, to the inhalation of tobacco smoke.

History. How and when humankind discovered the psychotropic properties of tobacco are unknown. Europeans were apparently introduced to tobacco smoking when 15th-century Italian explorer Christopher Columbus and his crew observed the practice among the indigenous peoples of the New World. One of the earliest descriptions of tobacco use was written in 1527 by Bartolome de las Casas, a Spanish bishop who accompanied later Spanish explorers to the Americas. The clergyman noted that "the natives wrap the tobacco in a certain leaf in the manner of musket formed of paper . . . and having lighted one end of it by the other they suck, absorb, or receive that smoke inside with their breath." Along with their consumption of tobacco in the form of cigars and

pipes, the New World's native inhabitants also inhaled tobacco in a ground or finely shredded form that came to be known as snuff.

Over the next century European explorers became a conduit for tobacco use, spreading the practice and bringing tobacco seeds to Europe, Africa, Asia, the Middle East, and islands of the Pacific. Believing tobacco to be an herbal health remedy, Jean Nicot, French ambassador to Portugal, sent tobacco plants to the queen of France, Catherine de Medicis, in 1561. Sir Walter Raleigh, a favorite of Queen Elizabeth I of England, is credited with having popularized smoking in Britain during the second half of the 16th century.

During the 16th and 17th centuries, tobacco was recommended as a cure for coughs, the pain of labor, headaches, rheumatism, inflammations of the nose and air passages, hoarseness, and pains in the stomach, lungs, and breasts as well as for the treatment of gonorrhea, epilepsy, cancer, and plague.

However, Queen Elizabeth's successor, James I, tried aggressively to discourage tobacco use in his now famous treatise *A Counterblaste to Tobacco* (1604). James described smoking as "a custom loathsome to the eye, hateful to the nose, harmful to the brain, dangerous to the lung, and in the black stinking fume thereof resembling the horrible stygian smoke of the pit that is bottomless." Despite such royal opposition, however, tobacco use continued to spread, and by the mid 17th century tobacco was being cultivated throughout the world.

Swedish naturalist Carl Linnaeus in 1753 placed the tobacco plant in its own taxonomic genus, *Nicotiana*, named in honor of Jean Nicot, and identified two of the eight species, specifically, *N. tabacum* and *N. rustica*. In 1828 two medical students at Heidelberg, Wilhelm Heinrich Posselt and

Ludwig Reimann, first isolated the tobacco alkaloid, which they called nicotine.

The most efficient form of nicotine consumption, the cigarette, was not invented until the 19th century. The first cigarette factories were set up in Cuba in 1853, London in 1856, and the United States in 1860. In 1884 the cigarette industry grew further, owing to the invention of the Bonsack cigarette machine, which, after subsequent improvements, had a daily output equalling that of 50 laborers working by hand, producing about 120,000 cigarettes a day.

Tobacco-grower James Buchanan Duke, in about 1890, bought out four competing cigarette manufacturers to establish the American Tobacco Company. Through corporate mergers Duke's firm soon became the largest privately owned cigarette and tobacco company in the world although in 1911 the U.S. government, by way of an anti-trust action, forced the enterprise to breakup into 16 smaller companies, one of which retained the original name. In some countries the production and sale of cigarettes and other forms of tobacco were limited to national monopolies almost from the time tobacco use was introduced. China's monopoly subsequently became the largest, marketing about 1.7 trillion cigarettes in 1993, enough to account for approximately 31% of the global market.

Until the early years of the 20th century, however, tobacco was consumed mainly in pipes and in the form of cigars and chewing tobacco, products that began to lose popularity in about 1913, when the R. J. Reynolds company introduced a milder cigarette. The company incorporated a sweetened form of the specifically bred Burley tobacco and employed a new curing (drying) process, flue curing, in which tobacco is dried in heated air without exposure to smoke or odors. Sold under the Camel

brand, the product became the archetype of the modern cigarette. The outbreak of World War I also boosted the popularity of cigarettes through their widespread use by soldiers on both sides of the conflict. (See CIGARETTE; TOBACCO).

Tobacco Products. Several types of tobacco are used commercially around the world, with harvesting and curing methods differing according to variety and intended use. Cigar tobacco, for example, tends to be air cured, with the leaves being dried under natural weather conditions. Other processing methods include curing under direct sunlight, or sun curing, used in Asia and other parts of the world, and fire curing, utilizing heat and smoke from open fires.

Most smoking-related tobacco products are made from *N. tabacum*, although *N. rustica* also is used for cigarette and pipe tobacco. In most parts of the world, commercially manufactured cigarettes are the most popular tobacco product, the typical variety being about 2.5 to 5 inches (6 to 12 cm) long and 0.8 to 1 inch (2 to 3 cm) in circumference with a weight of 0.02 to 0.04 ounces (0.5 to 1.2 g). Other types of cigarettes are often hand rolled and include clove-flavored varieties, called kreteks, which are smoked in Indonesia, and bidis, popular in India and other parts of Southeast Asia and usually made from a small amount of locally grown tobacco wrapped in a temburi leaf. These alternative types of cigarettes may deliver three times more tar (discussed below) and two to three times more puffs than an ordinary cigarette.

Cigars range widely in size from large, 0.35-ounce (10 g) cylinders, to cheroots (a type of small cigar), to cigarillos, which are not much larger than cigarettes. Pipe tobaccos are commonly a blend of 20 or more

different leaf (loosely packaged) tobaccos, often with added sweetening agents and flavorings.

Smokeless tobaccos include chewing tobacco, pan, and snuff. In dry form, snuff is inhaled through the nose, while moist snuff is often flavored with sweeteners and is held in the mouth between the cheek and gum. Pan, which, like the bidi cigarette, is popular in India and other regions of Southeast Asia, is also known as betel-quid and consists primarily of tobacco, areca nuts, and slaked lime wrapped together in a betel leaf. Areca nuts are the source of arecoline, a drug that acts as a mild stimulant for the central nervous system. Also popular in India is khaini, a mixture of tobacco and slaked lime used much like snuff. (See CIGAR; pipe, snuff.)

Tobacco is grown in more than 100 countries, with the 25 largest producers accounting for 90% of the world's production. Most tobacco manufacturing is under the control of multinational corporations and the aforementioned state monopolies. In addition to being the world's largest cigarette manufacturer internationally, China also produces more tobacco than any other nation, growing about 38% of the world's tobacco crop.

Smoking Prevalence. The World Health Organization (WHO) has estimated that by the early 1990s there were about 1.1 billion smokers world-wide, comprising 900 million men and 200 million women. The world's smokers together consumed some 6.05×10^{12} cigarettes annually, or 9 to 12×10^9 pounds (4.2 to 5.5×10^9 kg) of tobacco. These figures are only estimates, however, since the quality of tobacco-use data varies widely among countries and the information must often be extrapolated from sales and shipments of manufactured cigarettes, even though in some populous countries, such as India, much of the tobacco smoked is in the form of homemade cigarettes. It is also estimated that 15% to 35% of world

tobacco consumption is in non-cigarette form.

Internationally, WHO figures indicate remarkable variability in the estimated prevalence of smoking among persons over age 15. The numbers range, for example, from more than 60% among males in Korea, the Russian Federation, Turkey, and China to approximately 20% in Finland, the United States, Sweden, and New Zealand. The figures also reveal that little correlation exists between smoking prevalence among men and that among women. While the rates between males and females are almost equal in the United Kingdom, the United States, and Canada, they are dramatically lower among women in the more observant Islamic countries, in China, and in regions around the Pacific Rim.

Nicotine Pharmacology. About 2% to 8% of the *N. tabacum* plant consists of nicotine, the biological effects of which have been studied for more than 100 years. As early as the turn of the 20th century, researchers suspected that the compound, known chemically as 3-(methyl-2-pyrrolidinyl) pyridine causes tobacco cravings, but it was not until the 1970s that enough scientific evidence had been gathered to determine that nicotine is indeed responsible for the psychological and behavioral effects as well as many of the physiological changes linked to smoking. For this reason pharmacological research into smoking has become primarily a study of nicotine pharmacology.

The idea that nicotine acts by binding to specific receptors found on the surface of nerve cells is one of the oldest theories in pharmacology, having first been proposed in about 1859. Research has subsequently determined the molecular structure of these linkage areas in the membrane of the nerve cell. Known specifically as neuronal nicotinic cholinergic receptors, these exist widely in the brain and in both the

peripheral and the autonomic nervous system.

Nicotinic cholinergic receptors are composed of five subunits, which combine to form a channel. All nicotine receptors in the brain are not identical, instead varying according to the makeup of their subunits.

When a molecule known as a nicotine agonist binds to a nicotinic receptor, the channel opens, allowing ions (atoms or molecules with a positive or negative charge)—including those for sodium (Na^+), potassium (K^+), and calcium (Ca^{2+})—to flow in or out of the cell. Though the neurotransmitter acetylcholine, released from nerve cells, normally serves as the nervous system's nicotinic receptor ligand (a ligand being a molecule that binds to a receptor), some drugs or poisons, including nicotine, can bind to these receptors instead, either activating the channels or preventing receptor activation. Ligands that induce activation are called agonists, while those that prevent it are antagonists.

Dopamine Release. Owing to the locations of nicotinic receptors, nicotine interacts with neurons in many parts of the central, peripheral, and autonomic nervous systems, including those within a brain-stem region called the ventral tegmental area (VTA). Evidence suggests that nicotine is habit forming because of its effects on the VTA, which is one of the places where the body produces dopamine, a compound that, when released from neurons in the reward circuitry of the brain, can induce feelings of pleasure. Addictive drugs, including morphine and amphetamine, increase dopamine release from the VTA's neurons, producing euphoria. Nicotine also increases dopamine release from these neurons, with daily nicotine use apparently leading to sensitization, meaning that nicotine's ability to promote dopamine secretion is enhanced. This may partially explain why experienced smokers find cigarette use more rewarding than do novice

smokers.

Desensitization and Hormone Release. Smokers often say that smoking keeps them alert and calm and aids concentration. Laboratory studies show that nicotine does improve performance on tasks requiring sustained concentration, but the reasons behind this remain unclear. One theory is that repeated exposure to nicotine desensitizes certain neurons, producing a calming effect. The phenomenon may also be related to the stimulation of acetylcholine release in the brain, although the activation of nicotinic receptors releases many substances besides dopamine and acetylcholine. These include the neurotransmitter serotonin and the hormones vasopressin, growth hormone, adrenocorticotrophic hormone, cortisol, and, from the adrenal glands, epinephrine, also known as adrenaline. Some researchers assert that tobacco's calming effect simply results from alleviation of the nicotine withdrawal syndrome.

Antidepressant Effect. In addition to its other qualities, nicotine can, for some smokers, relieve depression, although again the cause is uncertain. This action could, however, help to explain findings that clinically depressed individuals are more likely to smoke and may subsequently experience severe depression when attempting to quit. One study has indicated that an unknown component of tobacco smoke seems to decrease the activity of the enzyme monoamine oxidase (MAO) in the brain, the same therapeutic action produced by antidepressant medications known as monoamineoxidase inhibitors. This same action on the MAO may increase nicotine's pleasurable effects because, when the MAO is inhibited, dopamine levels rise in neurons that are normally controlled by the MAO.

Tolerance. Although nonsmokers commonly experience dizziness or

nausea from smoking a single cigarette or cigar, such discomfort is rare among regular smokers, who develop a tolerance to many of nicotine's adverse effects. This change may stem from an increase in the number of the brain's nicotinic cholinergic receptors or from decreased sensitivity in these receptors.

As tolerance rises, so, typically, does a smoker's tobacco use, often to between 15 and 40 cigarettes per day. Some aspects of tolerance, however, rapidly wax and wane, which is why even a heavy smoker perceives the first cigarette of the day as far stronger than the rest.

Nicotine Metabolism. Nicotine is readily absorbed by all of the body's tissues, including the skin, the respiratory epithelium, and the mucous membranes of the mouth, nose, and intestines. The compound's absorption through the mouth also depends on the pH level—or, in effect, the acidity—of the saliva present, with a more acidic saliva changing nicotine molecules into an ionic form that is not well absorbed. Similarly, nicotine entering the acidic medium of the stomach cannot easily move across cellular membranes, again reducing absorption, while in the alkaline medium of the small intestine, the molecule reverts to a soluble, nonionic state, easily passing through the intestinal wall. From there nicotine undergoes extensive metabolism in the liver, the resulting products, or metabolites, of this process being primarily cotinine and nicotine n-oxide. Consequently, only about 30% of nicotine from the intestine reaches the bloodstream in unmetabolized form.

In contrast, inhalation of tobacco smoke allows a greater amount of active nicotine to pass into the circulatory system. (As much as 90% of the nicotine inhaled from a cigarette is absorbed into the bloodstream.) From the bloodstream the compound passes to the heart, which pumps a

significant portion of the nicotine directly to the brain; the transfer is so rapid, in fact, that nicotine in tobacco smoke reaches the brain more quickly than does nicotine injected directly into the bloodstream through a vein.

After a brief rise, the brain's nicotine concentration quickly falls as the compound is speedily redistributed to other parts of the body. Some researchers believe that the bolus of nicotine in each puff of tobacco inhaled from a cigarette reinforces the nicotine habit in the brain, probably by releasing a small amount of dopamine, so that hundreds of puffs per day reinforces the addiction hundreds of times per day. Nicotine readily crosses the placental barrier as well, resulting in fetal exposure to the compound when women smoke during pregnancy. Additionally, nicotine can pass into breast milk, albeit in very low levels.

Possessing a relatively short duration of action within the body, nicotine has a plasma half-life of between 30 minutes and 2 hours (meaning that half of the blood's nicotine levels disappear within this span of time). In nicotine-dependent cigarette smokers, who typically smoke every 30 to 45 minutes, blood nicotine levels rise cumulatively during the day before leveling off. Peak levels in the arteries, which deliver the drug to the brain, often reach approximately 40 micro-grams per milliliter of blood. Although most nicotine in the body is metabolized in the liver, the compound is also eliminated through excretion in urine, passing into it from the bloodstream according to changes in urinary acidity. Lowering of the pH, that is, making the urine more acidic, as happens in stressful situations or through an increased intake of vitamin C, increases nicotine excretion, decreasing the compound's levels more rapidly.

Because cotinine, nicotine's major metabolite, has a much longer half-life

than its parent compound, lasting from 10 to 40 hours, its presence in the body is commonly used to determine whether an individual's smoking cessation efforts have been successful. (See also NICOTINE).

Titration. As blood nicotine levels decline, the nicotine-dependent smoker begins to experience a sense of craving, this typically being a cue to reach for another cigarette. Because inhaled nicotine is absorbed so rapidly, smokers can adjust (titrate) their blood nicotine levels within a satisfying range not only by controlling the timing and number of cigarettes consumed but also by altering the way in which each cigarette is smoked, that is, the duration of each puff, the depth of smoke inhalation, and the length of time that smoke is held in the lungs. Consequently, although relatively high doses of nicotine may cause dizziness and nausea or, in extreme concentrations, actually prove lethal, smokers are able to titrate their nicotine intake to relatively safe levels and so rarely experience nicotine poisoning.

Such control also permits smokers to intensify their tobacco intake to the point of receiving almost as much tar, nicotine, and carbon monoxide from a cigarette advertised as low in tar and nicotine as from a standard one. The published tar and nicotine content of cigarettes is obtained using machines that mimic the inhalation of cigarette smoke but do not account for variations in smoking habits when nicotine levels in cigarettes are raised or lowered.

Composition of Tobacco Smoke. Tobacco smoke comprises both mainstream smoke, which tobacco users inhale directly into their lungs, and sidestream smoke, which escapes into the air from the end of a burning cigarette, cigar, or pipe. While smokers use tobacco primarily to obtain nicotine, they are inevitably exposed to the more than 4,000 other

chemicals, including many toxins, present in gaseous form or as particulate matter (tar) in cigarette smoke.

The tobacco plant itself constitutes a major source of these compounds, with the green tobacco leaf containing approximately 2,500 distinct chemicals, among which are the residues of fertilizers and insecticides. Other compounds are formed through curing or are added during the manufacture of tobacco products. Additionally, through pyrolysis (heat-induced chemical changes), as tobacco enters the vapor (smoke) phase, more compounds are generated. Although most of the known toxic substances exist in the particulate fraction, some of the gaseous chemicals—such as carbon monoxide, nitric oxide, ammonia, benzene, hydrazine, hydrogen cyanide, various aldehydes, and volatile nitrosamines—have also been linked to various adverse health effects. The tobacco-specific nitrosamines, which are found in tar, are particularly potent carcinogens.

According to the National Cancer Institute, some 60 compounds in tobacco smoke have been classified as carcinogens, tumor initiators (chemicals that can irreversibly change normal cells), or tumor promoters (compounds that encourage tumor growth after the initiation of cell changes). These include benzopyrene, nitrosamines, methylpyrene, and fluoranthene. Because it escapes without first passing down the tobacco column and through a filter, sidestream smoke differs in composition from mainstream smoke, containing higher concentrations of a number of constituents, including more than twice as much carbon monoxide, almost twice as much tar, and nearly 3 times as much nicotine, and 10 to 40 times the level of amounts and volatile nitrosamine. Sidestream smoke - also known as environmental, secondhand, or passive smoke - can prove unhealthy to individuals, even nonsmokers, who unintentionally inhale it

while in the vicinity of a smoker.

The composition of cigarettes differs from one country to the next. In general, since the 1950s, when reports of smoking's adverse health effects became widely available, the tar and nicotine content of the average cigarette has declined from about 35 milligrams of tar and 3 milligrams of nicotine to about 15 milligrams of tar and 1 milligram of nicotine. Further, in most developed countries, cigarettes with filter tips have become almost universal. In Japan, for example, 98% of cigarettes are sold with filters. France and Poland are exceptions among developed countries in that unfiltered cigarettes remain quite popular.

Effects of Smoking on Health. Controversy and concern regarding the dangers of tobacco use, as in the aforementioned admonitions of King James I, have existed almost since smoking's introduction into Western civilization.

Indeed, as early as the 16th century, medical writers were theorizing that pipe smoking caused cancer of the lip and mouth. Nonetheless, over the centuries those who characterized smoking as injurious were typically perceived as fanatical or puritanical. By the 20th century tobacco use was so popular that discussion of its adverse consequences was almost completely absent from standard medical texts.

Discovery of the Detrimental Qualities of Tobacco. Throughout the 20th century numerous researchers, working independently, provided scientific proof that tobacco poses a health threat. Even so, such evidence, in the form of several epidemiological and case-control reports from Germany, England, and the United States, was largely ignored during the century's

first few decades. The same had held true for reports issued as early as 1927 and 1939 by, respectively, British physician F.R. Tylecote and American chest surgeon Alton Ochsner in which both doctors noted the prevalence of smoking among their lung cancer patients. Smoking's popularity only increased with the provision of cigarettes to Allied and Axis troops during World War II. The number of male smokers continued to grow after the war, while the percentage of female smokers, which in previous years had been quite small, climbed during the 1940s at an even faster rate.

During the ensuing decade, however, evidence regarding the dangers of smoking began to accumulate. In 1950 two sets of scientists—British epidemiologists Richard Doll and Bradford Hill and American researchers Ernst Wynder and E. L. Graham—independently established a link between cigarette smoking and cancer, an association further supported by a subsequent report from the American Cancer Society. Conducted between 1952 and 1955, the latter study, by American epidemiologists E. Cuyler Hammon and Daniel Horn, consisted of data from some 188,000 men in 25 states. Analyzing patterns of cancer causation, the researchers found smoking to be the primary cause of lung cancer, with air pollution being responsible for only a fraction, perhaps less than 5%, of additional cases.

At about the same time other researchers reported that tobacco tar painted on the skin of mice produced cancers. The growing publicity about the possible harmful effects of tar led to the introduction of filter-tipped cigarettes during the 1950s, and, in the United States and many other countries, these soon outstripped unfiltered cigarettes in popularity.

By 1962, the same year that the Philip Morris Companies introduced the

"Marlboro Man" advertising figure in the United States, the Royal College of Physicians in Britain reported a strong correlation between smoking and lung cancer. In 1964 a seminal report from the U.S. surgeon general, based on evidence culled from more than 7,000 articles in the biomedical literature, not only linked smoking to lung and pharyngeal cancer but also demonstrated tobacco to be the major cause of chronic bronchitis. The report ultimately maintained cigarette smoking to be "a health hazard of sufficient importance in the United States to warrant appropriate remedial action."

Research reports linking tobacco usage to disease subsequently began to appear at an accelerating rate. These epidemiological studies, comparing the occurrence of illnesses among tobacco users with the incidence of the same disorders among nonusers, determined tobacco consumption, particularly cigarette smoking, to be the cause not only of various types of cancer but also of non-neoplastic (nontumor-related) diseases of the lung and a number of cardiovascular ailments. (Although smokeless tobacco does not appear to pose all of the risks associated with cigarette smoking, it has been shown to cause cancers of the mouth and throat).

By the 1970s, WHO, along with health authorities in the United States and several other countries, had declared tobacco smoking to be the world's single most important preventable cause of premature death. Public health experts have estimated the death rate for middle-aged smokers to be three times higher than that for non-smokers and in later years to be twice as high as that for nonsmokers. In 1995 WHO estimated that annually about 1.5 million men and 0.5 million women worldwide die from tobacco-related causes, figures that translate into 25% of all deaths among males and 13% of all female mortality. Although by the late 20th century the rate of increase in tobacco-related disease cases among men was

leveling off in more-developed nations, it continued to expand for women, among whom, during the 1950s, only 2% of all deaths could be linked to tobacco. The rising percentage of female morbidity apparently stemmed from the fact that increases in smoking-related mortality rates usually occur about 30 to 40 years after a rise in smoking prevalence.

Cancer. Malignancies arising at least in part from tobacco use include cancers of the larynx, tongue, mouth, esophagus, urinary bladder, kidney, and pancreas. Evidence also suggests a connection between tobacco and an increased risk of colorectal, cervical, and vulval cancers. Lung cancer, however, is probably the most recognized tobacco-related disorder, with smokers developing about a tenfold higher risk for this disease when compared with that of nonsmokers. Nonetheless, lung cancer does not pose the greatest health risk attributed to tobacco. Cardiovascular disorders linked to smoking, discussed below, occur more often and produce a higher mortality rate.

A smoker's potential for developing cancer is proportional to the individual's degree of tobacco exposure, that is, the number of cigarettes he or she consumes per day and the number of years involved in the product's use. Elevated risk for developing some cancers declines slowly following smoking cessation; for other cancers the risk never shrinks to the level found in nonsmokers.

Smoking also sharply increases the adverse health effects of other environmental health hazards. For example, nonsmokers who work with asbestos insulation are 5 times more likely to develop lung cancer than people who do not work with asbestos, but for asbestos workers who

smoke, the risk is 50 times higher than normal (See CANCER, LUNG, TUMOR).

Cardiovascular Disease. While not the direct cause of coronary atherosclerosis (gradual narrowing of the arterial blood vessels by fatty materials), smoking can amplify the effects of the disease's primary sources, such as diabetes, a high fat diet, or a metabolic disorder causing high levels of cholesterol in the blood. Further, smoking either causes or contributes to myocardial infarction (heart attack, that is, the death of heart muscle caused by a decreased blood supply); abnormal heart rhythm leading to sudden cardiac death; cerebral vascular disease (atherosclerosis affecting the blood vessels of the brain, sometimes leading to a stroke); hypertension (increased blood pressure); aortic aneurysm (a dilation along the aorta, which can prove fatal if it ruptures); and peripheral vascular disease (often a progressive narrowing of arteries in the legs, generally caused by atherosclerosis). In severe cases of the last condition, an affected leg may turn gangrenous, or in essence die, requiring amputation to prevent sepsis, the fatal spread of bacteria through the bloodstream.

The risk for some forms of cardiovascular disease begins to decline quickly after a smoker gives up tobacco, reverting within five years to that found in nonsmokers. For other types of cardiovascular disorders, such as stroke or aneurism of the aorta, the risk for former smokers can remain about twice that of people who never smoked. (See CARDIOVASCULAR SYSTEM.)

Pulmonary Disease. The third major category of diseases caused by smoking is noncancerous pulmonary disease. The two major chronic obstructive lung diseases (lung disorders that interfere with breathing), chronic bronchitis and emphysema, can result from exposure to certain

environmental agents, such as smoke, coal dust, and air pollution, but in most geographical areas tobacco smoking is the primary cause of these disorders (See BRONCHITIS; EMPHYSEMA.)

Metabolic Rate. Smoking can accelerate drug metabolism in the liver, although it is unclear which of the thousands of compounds in tobacco smoke triggers this effect. Nicotine is probably not the responsible component, however, since products used to help smokers give up tobacco, including nicotine gum (containing a specialized material from which the nicotine is slowly released) and transdermal patches (which are applied to the skin, through which nicotine is slowly delivered to the bloodstream), produce no such metabolic change. Among the common drugs that are more rapidly metabolized by smokers are caffeine, the antidepressant imipramine, the beta-blocking agent propranolol, and the asthma medication theophylline.

Because of their accelerated metabolism, smokers may require doses of medication 50% higher than normally needed in order to reach therapeutic levels. The effect on the liver is reversible, however, ending soon after exposure to tobacco ceases. Consequently, when people who have regularly been taking a medication quit smoking, blood levels of certain medications may rise to toxic concentrations within a week or two.

The effects of smoking on overall metabolism (a slight increase) and on the appetite for certain foods (a slight decrease) have been linked to the fact that smokers tend to weigh 7 to 9 pounds (3 to 4 kg) less than nonsmokers, typically gaining this amount of weight when they successfully give up smoking. Some researchers have proposed that an interest in weight control may motivate young women to take up smoking and deter some women from quitting. Nicotine replacement products

have been found to decrease the amount of weight gained by smokers who quit.

Other Health Effects. Smoking's adverse effects also include peptic ulcer disease, premature wrinkling of the skin, an increased risk of the skin condition psoriasis and the bone disease osteoporosis, decreased fertility, and a premature onset of menopause. Additionally, a number of studies show that, other conditions being equal, newborns of women who smoke during pregnancy weigh about 7 ounces (200 grams) less than do babies born to women who do not smoke, with male offspring apparently being at greater risk of developing behavioral conduct disorders.

Aside from the medication-related effects of an increased metabolism, smoking can influence drug interactions in other ways as well. For example, since both estrogens and smoking encourage the formation of blood clots (by causing the aggregation of platelets, which are essential to clotting, and by promoting hypercoagulability of the blood), female smokers using oral contraceptives may increase their risk of stroke and myocardial infarction.

Despite this extensive litany of adverse effects, epidemiological studies also indicate that smoking may afford some protection against the development of both Parkinson's disease, caused by the death of certain dopamine-containing brain cells, and Alzheimer's disease. There is also some evidence that smoking decreases the chance of developing ulcerative colitis, an inflammatory bowel disease, although the use of chewing tobacco actually increases the risk.

Environmental Tobacco Smoke. Although environmental tobacco smoke can be physically irritating to nonsmokers, true allergy to tobacco smoke is

uncommon. Several studies have, however, demonstrated a more insidious effect from passive smoke, associating it with the risk of lung cancer in nonsmokers. According to a 1993 report from the U.S. Environmental Protection Agency (EPA), secondhand smoke annually causes approximately 3,000 deaths from lung cancer in the United States among adults who are not themselves smokers.

Further, the EPA study states that an estimated 150,000 to 300,000 cases of bronchitis and pneumonia in young children up to 18 months of age result annually from passive exposure to smoke, with between 7,500 to 15,000 of these cases leading to hospitalization. The report estimates also children subjected to secondhand smoke consequently suffer from more frequent and more severe respiratory attacks. Owing to the existence of only a small number of pertinent studies, less certainty surrounds the data linking secondhand smoke to an increased likelihood of illness and death from heart disease. (See also ASTHMA.)

Effects of Nicotine. Medical risks related to smoking or the use of chewing tobacco must be considered separately from the effects associated with the intake of nicotine alone. Nicotine may be tied to the onset of cardiovascular disease, based on the ability of sharp increases in blood nicotine levels to encourage blood clotting, inflation of blood lipid levels, and stimulation of a portion of the nervous system, the sympathetic nervous system, essential to heart-rate control; nicotine accomplishes this last action by raising blood levels of catecholamine, comprising adrenaline and similar compounds. Yet direct evidence associating low levels of nicotine with cardiovascular disease is weak, and when the compound is absorbed slowly through nicotine replacement products, it does not appear to increase cardiovascular risk or cause adverse cardiac effects, even in patients with coronary artery disease.

Nicotine has not been directly linked to carcinogenic activity, although it is speculated that the body can produce nitrosamines from nicotine and that nitrosamines could contribute to cancer development. Studies of pulmonary toxicity suggest that by increasing levels of elastase, an enzyme that destroys alveoli, the air-filled sacs of the lungs, nicotine itself may contribute to emphysema. In smokers who already have lung disease, acute exposure to nicotine may worsen pulmonary function by inducing constriction of central and peripheral airways. Additionally, the substance may prove harmful during pregnancy by reducing blood flow from the uterus to the placenta, producing hypoxia (oxygen deficiency) in the fetus and impairing development of the brain.

Tobacco Dependence and Withdrawal. Smoking's addictive qualities were obvious to many observers even in the early 17th century. Over the next 350 years various writers, including James I, described tobacco's influence of behavior, noting similarities between tobacco cravings and addiction to drugs such as alcohol and opiates. These impressions were not universal, however. Since smokers, unlike alcoholics or opiate addicts, remained fully functional within society, there was often a reluctance to perceive tobacco dependence as a true addiction. Well into the 20th century the distress experienced by smokers attempting to give up tobacco was considered too trivial to call a withdrawal syndrome. Even the surgeon general's 1964 report referred to tobacco dependence as "habituation", in order to distinguish cigarette cravings from "addictions to drugs such as alcohol and morphine."

It was not until the 1970s, when the American Psychiatric Association listed the tobacco habit as a dependence disorder and formally described the tobacco withdrawal syndrome, that the preponderance of medical and

public opinion shifted toward acceptance of the fact that regular smoking represents more than just a habit or simply results from a freely made decision. (Tobacco or cigarette dependence is the typically observed effect but nicotine dependence is the inferred condition). The 1988 U.S. surgeon general's report provided extensive evidence that nicotine should be considered a dependence-producing drug. Even so, the tobacco industry argued that although smoking can be habit-forming, the habit is engaged in primarily for pleasure, unlike other drug addictions. The industry also denied the existence of a significant tobacco withdrawal syndrome.

Two compendia used by health practitioners through the world, WHO's International Classification of Diseases (ICD) and the American Psychiatric Association's Diagnostic and Statistical Manual of Mental Disorders (DSM) first classified patterns of tobacco use as indication of a psychoactive drug disorder in their 1978 and 1950 editions, respectively. The DSM's criteria for tobacco dependence are consumption of more than five cigarettes per day along with the existence of at least three additional conditions from among a total of seven, including (a) tobacco tolerance; (b) tobacco-related withdrawal; (c) the use of tobacco in larger amounts or over a longer period than intended; (d) a persistent desire for or unsuccessful efforts at reduction or cessation of smoking; (e) a great deal of time spent using tobacco; (f) the sacrifice of important social occupational or recreational activities because of substance use; and (g) continued use despite knowledge of medical problems related to tobacco. The ICD's criteria are similar. (See also DRUG ADDICTION AND ABUSE.)

Nicotine Withdrawal. During surveys conducted in industrialized nations, most participating smokers expressed a desire to give up tobacco and in many cases, revealed that they had tried to do so, with the first few attempts commonly ending in relapse. This relapse can be traced at least

in part to the nicotine withdrawal syndrome, which, according to criteria in the DSM's fourth edition (DSM-IV), exists when at least four of the following signs occur within 24 hours of an abrupt cessation of or a reduction in nicotine use: (a) a dysphoric or depressed mood; (b) insomnia; (c) irritability, frustration, or anger; (d) anxiety; (e) difficulty concentrating; (f) restlessness; (g) a decreased heart rate; and (h) an increased appetite or weight gain. Craving for tobacco is not listed because of some ambiguity in defining this phenomenon, although it is a frequent, if not invariable, symptom following tobacco abstinence.

Other effects of tobacco withdrawal not listed in the DSM-IV include a reduced pain threshold and a decreased sociability. Nicotine replacement therapy, which often involves the use of products such as nicotine gum and transdermal patches, reduces most abstinence effects, although some former smokers become dependent on the replacement products themselves, resulting in withdrawal symptoms once treatment ends. Moreover, replacement therapy works less predictably on the desire for conditioned or secondary reinforcers, such as the sensation of smoke passing down the throat, that accompany cigarette use and, although not directly related to nicotine addiction, contribute to the withdrawal symptoms caused by abstinence.

Onset and Duration of Withdrawal Symptoms. The smoking withdrawal syndrome typically begins less than 2 hours after the last cigarette is smoked and reaches its peak within 24 to 48 hours. During the next few days, as abstinence continues, symptoms gradually decline, although many smokers find that impaired concentration persists for a number of weeks. Cigarette cravings may be experienced for many months, becoming particularly strong during activities, such as drinking coffee or alcohol, using the telephone, or engaging in sexual relations, that were

previously accompanied by smoking. Tobacco users with a history of major depression may experience a return of depressive symptoms when attempting to give up cigarettes and are less likely to quit successfully.

Treatment of Tobacco Dependence. Ranging from behavioral and psychological treatments to hypnosis and acupuncture, many strategies have been employed to help smokers abstain from tobacco. Over the course of the 20th century, most medications administered for this purpose were unsuccessful, but by the 1950s researchers had begun taking a new approach to tobacco addiction, attempting to learn whether pure nicotine could alleviate a smoker's craving for cigarettes. Since the 1970s such research has given rise to a number of products for the administration of pure nicotine, including the aforementioned gum and skin patches as well as nicotine nasal sprays, sublingual tablets, and vapor-producing devices. Despite functioning impressively during the well-controlled studies, however, these pharmacological aids, even when combined with behavioral therapy, fail to prevent a high relapse rate among smokers who use them; research indicates that only about 25% of individuals who avail themselves of these devices are still tobacco free one year following treatment. Even so, without nicotine medication, the continued success rate for smoking cessation is usually less than half as high. Other drugs shown to have some effectiveness against tobacco addiction include certain antidepressant medications, such as bupropion and fluoxetine, although it is not clear whether these act by alleviating the depression experienced during attempts to quit smoking or by another mechanism.

Some tobacco companies have tried to develop less hazardous cigarettes by adding filters and increasing the dilution of smoke, but such efforts are limited by the tendency of smokers to titrate nicotine levels, as previously

discussed. In the late 1980s the R. J. Reynolds company tried to market a product that only heated, rather than burned, tobacco, producing a nicotine and glycerine vapor while eliminating the tar produced by pyrolysis. Because of poor flavor and an unpleasant odor, the product was not successful in the marketplace. The company's later attempt, sold in the United States under the brand name Eclipse, was introduced in the late 1990s. Producing little odor and only a small amount of sidestream smoke, the cigarette also heated tobacco rather than burning it and seemed to greatly reduce tar exposure by giving off only about 10% of the smoke emitted by regular cigarettes. Carbon monoxide levels were less substantially reduced (or, according to antismoking advocates, were actually increased beyond those of standard cigarettes).

Demographics of Smoking. Although the medical hazards of smoking are generally known, particularly in industrialized nations, nonsmokers, especially young teenagers, still cultivate the habit. A 1995 survey by the U.S. Centers for Disease Control and Prevention found that 34.8% of high school students had smoked sometime in the 30 days preceding the survey, compared to 27.5% in 1991. Cigarette use so often begins during the teen years, in fact, that a former director of the U.S. Food and Drug Administration described tobacco dependence as a pediatric disorder. Of course not every young person tries smoking, and not all of those who experiment with cigarettes become daily smokers; but about one-third of the teenagers who initially smoke more than five cigarettes ultimately do acquire a tobacco habit.

Researchers have sought to identify factors that predispose some individuals to tobacco dependence. Gender is one such determinant, although it seems to be a social rather than a genetic element; in countries where female smokers encounter strong public disapproval, such as the

People's Republic of China, Indonesia, and Singapore, male smokers may outnumber their female counterparts by as much as 10 or 20 to 1. Among young men and women in the United States, the percentages of smokers have become virtually equal.

An individual's mental state also appears to influence the decision to smoke. In countries where tobacco smoking is not accepted normative behavior, people who take up the practice are more likely to have a history of a psychiatric disorder such as major depression; a disruptive behavioral condition; or drug or alcohol dependence. Even within societies that consider smoking to be acceptable, smoking rates are substantially higher among adults suffering from mental disorders than among individuals in the general population.

Studies comparing smoking rates among monozygotic and dizygotic (identical and fraternal) twins show that genetics is another, albeit modest, factor in tobacco dependence. Since, however, genetics also contributes to an individual's predisposition to depression, alcoholism, and antisocial behavior, it remains unclear whether inheritance plays a direct role in tobacco addiction or acts indirectly through these other disorders.

Control Policies. Since the 1960s public health authorities and government agencies in the United States and other countries have sought ways to both encourage tobacco users to quit smoking and discourage nonsmokers from taking up the habit. Between 1970 and 1995 WHO adopted a number of resolutions urging nations to implement comprehensive tobacco-control programs and policies. According to the organization the elements of an effective smoking control program include the implementation of (a) measures to protect nonsmokers from involuntary exposure to tobacco smoke on public transportation and in

workplaces and public areas; (b) efforts to deter initiation of tobacco use, especially among children and young adults; (c) measures to encourage health personnel to set a good example for the general public by abstaining from tobacco; (d) a program to place prominent warnings about addiction and health risks on all types of tobacco products; (e) public information programs on smoking-related health issues and on ways to stop smoking; (f) a means of tracking trends in tobacco use, tobacco-related diseases, and the effectiveness of tobacco-use control programs; (g) measures to reduce or eliminate social and economic incentives that encourage tobacco use (such as advertising and the dispensing of free promotional cigarettes to young people); and (h) develop strategies that, in the absence of tobacco production, will prevent a loss of income for tobacco growers and tobacco produce manufacturers, advertisers, and retailers as well as for government entities that benefit from taxes levied on tobacco products.

When employed, several of these measures have had a substantial impact on tobacco use. For example, raising tobacco prices through taxation has been credited with producing measurable decreases in tobacco consumption, with research from several nations showing a 2% to 8% drop in tobacco consumption for every 10% price increase. In some countries, including Finland and Australia, tax revenues from tobacco products have been funneled into research and education projects addressing tobacco's harmful effects.

Advertising campaigns emphasizing the undesirable effects of smoking do have a demonstrable impact on smoking rates and also help to shape public attitudes toward smoking, reducing the habit's social acceptability. Such changes in public perceptions, along with new evidence of the dangers of environmental smoke, have in some nations, including the

United States, inspired government policies that require smoke-free workplaces and prohibit smoking in airplanes and many restaurants. By the late 1990s a few countries, again including the United States, had strengthened laws prohibiting cigarette sales to minors, with federal financial aid to local governments becoming contingent on enforcement of these laws. While only a few countries have incorporated most of the tobacco-control policies outlined by WHO into a comprehensive program, tobacco consumption in those nations that have - including Australia, Finland, France, Iceland, Norway, Singapore, New Zealand, Portugal, Sweden, and Thailand - has remained low or is falling.

In the United States, since the 1980s, civil lawsuits instigated by smokers or their families against the largest tobacco companies have sought financial compensation for health problems or deaths that the plaintiffs claim were caused by cigarette smoking. State governments also have sued the tobacco industry, demanding billions of dollars in compensation for the cost of providing health care to people with smoking-related diseases. In response to litigation from so many sources, the biggest tobacco companies, in the late 1990s, entered into historically unprecedented negotiations with the parties involved, offering, in return for immunity from future state and class-action lawsuits, to pay almost \$370 billion over a period of 25 years to state governments and existing class-action plaintiffs. The companies also agreed to constraints on advertising and to allow the U.S. Food and Drug Administration some control over cigarettes. As of mid-1998, however, legislation required to enact the settlement failed to win congressional support, owing to disagreements—within Congress as well as between the tobacco companies and the federal government—over the settlement's terms.

Murray E. Jarvik, M.D., Ph.D.
University of California at Los Angeles
Jerome H. Jaffe, M.D.
University of Maryland

Doctor Salahudeen Abdur-Rabbe Nabi, a nuero surgeon in Cairo says: ‘ when a person becomes enslaved to the habit of smoking, it has a very harmful effect on the smoker’s health, especially to his heart. As a result his heart-beat and blood circulation becomes unstable and he experiences drowiness from time to time due to the shrinking of his brain arteries. Sometimes during old age he suffers from high blood pressure and angina. Similarly his digestive and respiratory systems are harmed and the smoker loses his appetite. He is also afflicted by a cough which is known as the smoker’s cough. When his nervous system is affected the smoker feels a prickly sensation, a numbness in his limbs and also a pain in the nerves.’

Smoking also causes cancer. This fatal illness is the culmination of many illnesses which are the result of thin blood and other sicknesses which are related to the blood vessels. However, lung cancer is the most likely outcome of smoking.

Bibliography

American Psychiatric Association, Diagnostic and Statistical Manual of Mental Disorders,
4th ed. (American Psychiatric Assn. 1994).

Balfour, D.J.K. "Neural Mechanisms Underlying Nicotine Dependence, N.L.,
Addiction 89 (1994): 1419-1423.

Benowitz, N.L., "Pharmacological Aspects of Cigarette Smoking and Nicotine Addiction," *New England Journal of Medicine* 319 (1988), 1318-1331.

Benowitz, N.L., et al., "Pharmacokinetics, Metabolism, and Pharmacodynamics of Nicotine," in *Nicotine Psychopharmacology*, ed. by S. Wonnacott et al. (Oxford 1990).

Breslau, N., "Psychiatric Comorbidity of Smoking and Nicotine Dependence," *Behavior Genetics* 25 (1995); 95-101.

Corrigall, W.A., et al., "Self-Administered Nicotine Activates the Mesolimbic Dopamine System through the Ventral Tegmental Area," *Brain Research* 653 (1994); 276-284.

Dalack, G.W., et al., "Mood, Major Depression, and Fluoxetine Response in Cigarette Smokers," *American Journal of Psychiatry* 152 (1995); 398-403.

Fagerstrom, K.O., et al., "Nicotine May Relieve Symptoms of Parkinson's Disease," *Psychopharmacology* 116 (1994); 117-119.

Fiore, M.C., et al., "Methods Used to Quit Smoking in the United States: Do Cessation Programs Help?," *Journal of the American Medical Association* 263 (1990); 2760-2765.

Fiore, M.C., et al., "The Effectiveness of the Nicotine Patch for Smoking Cessation: A Meta-Analysis," *Journal of the American Medical Association* 271 (1993); 1940-1947.

Fowler, J.S., et al., "Inhibition of Monoamine Oxidase B in the Brains of Smokers,"

Nature 379 (Feb. 1996); 733-736.

Gritz, E.R., et al., "The Tobacco Withdrawal Syndrome in Unaided Quitters,"
British
Journal of Addiction 86 (1991); 57-69.

Gross, J., and M. L. Stitzer, "Nicotine Replacement: Ten-Week Effects on
Tobacco
Withdrawal Symptoms," Psychopharmacology 93 (1989); 334-341.

Heishman, S.J. et al., "Nicotine and Smoking: A Review of Effects on Human
Performance," Experimental and Clinical Psychopharmacology 2 (1994);
345-395.

Heishman, S.J., et al., "Conference Summary, Society for Research on
Nicotine and
Tobacco," Addiction 92 (1997); 615-633.

Hughes, J.R., "Combined Psychological and Nicotine Gum Treatment for
Smoking; A
Critical Review," Journal of Substance Abuse 3 (1991); 337-350.

Hughes, J.R., et al., "Symptoms of Tobacco Withdrawal: A Replication and
Extension,"
Archives of General Psychiatry 48 (1991); 52-59.

International Agency for Research on Cancer, "Tobacco Smoking," in IARC
Monographs
on the Evaluation of the Carcinogenic Risk of Chemicals to Humans, vol. 38
(World Health Organization 1996).

Jaffe, J.H., "Tobacco Smoking and Nicotine Dependence," in Nicotine
Psychopharmacology, ed. by S. Wonnacott et al. (Oxford 1990).

Jarvik, M.E., and J.E. Henningfield, "Pharmacological Adjuncts for the
Treatment of Nicotine Dependence," in Nicotine Addiction: Principles and
Management, ed. by C. T. Orleans and J. Slade (Oxford 1993).

Klesges, R.C., et al., "Smoking, Body Weight, and Their Effects on Smoking Behavior A Comprehensive Review of the Literature," *Psychological Bulletin* 106 (1989); 204-230.

Kozlowski, L.T., "Less Hazardous Smoking and the Pursuit of Satisfaction," *American Journal of Public Health* 77 (1989); 539-541.

Lopez, A., ed., *Tobacco or Health: First Global Status Report* (World Health Organization 1996).

Menchaca, J.R., et al., eds, *Guidelines for Controlling and Monitoring the Tobacco Epidemic* (World Health Organization 1996).

McCusker, J., "Landmarks of Tobacco Use in the United States," *Chest* 93 (1988, supp.); 345-365.

Newhouse, P.A., et al., "Intravenous Nicotine in Alzheimer's Disease: A Pilot Study," *Psychopharmacology* 95 (1988), 171-173.

Palmer, J.R., et al., "Low-Yield Cigarettes and the Risk of Nonfatal Myocardial Infarction in Women," *New England Journal of Medicine* 320 (1998); 1569-1573.

Pomerleau, O.E., et al., "Why Some People Smoke and Others Do Not: New Perspectives," *Journal of Consulting and Clinical Psychology* 61 (1998): 723-731.

Pontieri, F.E., et al., "Effects of Nicotine on the Nucleus Accumbens and Similarity to Those of Addictive Drugs," *Nature* 382; 255-257.

Robert, J.C. *The Story of Tobacco in America* (Univ. of N.C. Press 1967).

Rose, J.E., et al., "Role of Nicotine Dose and Sensory Cues in the Regulation of Smoke Intake," *Pharmacology, Biochemistry, and Behavior* 44 (1993); 891-900.

Russell, M.A.H., and C. Feyerabend, "Cigarette Smoking: A Dependence on High-Nicotine Bolt," *Drug Metabolism Reviews* 80 (1978); 29-57.

Schmitz, J. M., et al., "Nicotine," in *Substance Abuse: A Comprehensive Textbook*, 3d ed., ed. by J.H. Lowinson et al. (Williams & Wilkins 1997).

Schneider, N.G., et al., "Efficacy of a Nicotine Inhaler in Smoking Cessation: A Double-Blind, Placebo-Controlled Trial," *Addiction* 91 (1996); 1293-1306.

Shopland, D.R., et al., "Smoking-Attributable Cancer Mortality in 1991: Is Lung Cancer Now the Leading Cause of Death among Smokers in the United States?" *Journal of the National Cancer Institute* 83 (1991): 1142-1148.

Stolerman, L.P., et al., "Nicotine Psychopharmacology: Addiction, Cognition, and Neuroadaptation," *Medicinal Research Reviews* 15 (1995): 47-72.

Sutherland, C., et al., "Glycerol Particle Cigarettes: A Less Harmful Option for Chronic Smokers," *Thorax* 48 (1993); 385-387.

U.S. Department of Health and Human Services, Office on Smoking and Health, *The Health Consequences of Smoking: Cancer and Chronic Lung Disease in the Workplace: A Report of the Surgeon General*, pubn, no. (PHS) 85-50207 (1985).

U.S. Department of Health and Human Services, *The Health Consequences of*

Smoking:

Nicotine Addiction; A Report of the Advisory Committee to the Surgeon General, pubn. no. (CDC) 88-8406 (USGPO 1988).

Wakschlag, L.S., et al., "Maternal Smoking during Pregnancy and the Risk of Conduct

Disorder in Boys," Archives of General Psychiatry 54 (1997); 670-676.

Wilkins, J.N., et al., "Nicotine from Cigarette Smoking Increases Circulating Levels of

Cortisol, Growth Hormone, and Prolactin in Male Chronic Smokers," Psychopharmacology 78 (1982); 305-308.

World Health Organization, The ICD-10 Classification of Mental and Behavioral

Disorders: Clinical Descriptions and Diagnostic Guidelines (1992).

World Health Organization, "Tobacco Alert," Newsletter of the WHO Programme on

Tobacco or Health, special issue (1996).

Insurance in Islaam

All types of insurance nowadays, are interest based and constitute gambling both of which are not permissible in Shari'ah. for example: in a life insurance policy, a person insures 25 years of his life and pays 500 Dollars on a yearly basis. The insurance company will grant him a bonus of 50 Dollars every 5 years. At the end of the maturity period, his premium will be \$12750 (\$12500 plus \$250 bonus). If the person has to pass away before completing the premium period, his beneficiaries would still receive \$12500. In other words, even if he managed to pay only \$1000, his beneficiaries would still receive a sum of \$12500. This means that (i) Handsome dividends are being paid on the initial investment in spite of the paltry payments and (ii) There is no certainty as to what amount the policy holder will eventually pay in order to receive benefits; in fact, sometimes due to a default in some clause of the policy, a person could lose everything; which results in a win or lose scenario. The first instance will constitute riba (interest) and the latter qimaaar (gambling). Both of these (interest and gambling) are not at all permissible in Shari'ah, therefore insurance will not be permissible. Hazrat Mufti Muhammad Yusuf Ludhianwi Saheb (Rahmatullaahi Alaihi) mentions that the present insurance policies are based on interest, therefore it will not be permissible and in turn the money acquired thereof will not be permissible for the beneficiaries to use (*Aap ke Masaail Aur Un ka hal v 6 pg 259*). Mufti Muhammad Taqi Usmani Saheb (Daamat Barakaatuhu) mentions that in fact all forms of the commercial insurance prevalent in the traditional insurance companies are against the *Islamic* principles because they have either an element of interest or gambling or deception. Furthermore he mentions that it is a well settled principle of Shari'ah, that every transaction between two parties in which the payment by one party to the other is certain and mandatory while

payment by the other party depends on contingency (which may or may not occur) is included in gambling and deception and is therefore unlawful. *Qazi Mujaahidul Islam Saheb (Rahmatullaahi Alaihi)* mentions that insurance is such a transaction wherein a person who wants to take out insurance has to pay an agreed amount of monthly installments. If he has to die during the period, the entire amount will be given to his beneficiaries and if he does not die then at the end of the period, the entire amount plus the bonus will be given to the policy holder. However, if after two installments the person fails to pay the amount, he will lose the amount he has already insured. A minimum of three installments have to be paid to receive insurance (*Jadeed Fiqhi Mabaahith v 4 pg. 292*). This clearly indicates that insurance comprises of two aspects; firstly interest and secondly gambling. *Faqeehul Ummah, Hazrat Mufti Mahmoodul Hassan Saheb Gangohi (Rahmatullaahi Alaihi)* also mentions that life insurance comprises of interest and gambling which are not permissible therefore it will not be permissible.

However, if a person is in such a place or environment that besides insurance there is no means of protecting one's life and wealth, or it is a mandatory law of the government then insurance will be permissible. (*Fataawa Mahmoodiyyah v 4 pg. 240*). Mufti Abdur Raheem Lajpuri Saheb (*Rahmatullaahi Alaihi*) mentions that life insurance is not permissible under any circumstances, the wisdom is that it comprises of interest and gambling. (*Fataawa Rahimiyyah v 2 pg. 200*). *Mufti Mahmoodul Hassan Saheb (Rahmatullaahi Alaihi)* says that if a person has such a job that he cannot stay without it and is compelled by the law to insure, then in that case a person will be helpless and insurance will be permissible. However, at the same time he mentions that whatever amount in excess of the premiums is received, that should be given away in charity (*Fataawa Mahmoodiyyah v 13 pg. 399*).

In another place *Hazrat Mufti Saheb (Rahmatullaahi Alaihi)* says that life insurance will not be permissible because of 2 aspects; **1-** a person's life is priceless and **2-** there is interest (*Fataawa Mahmoodiyyah v 6 pg. 308*).

WARNING AND HARMS ON TAKING INTEREST

Hazrat Mufti Abdur Raheem Saheb (Rahmatullaahi Alaihi) mentions that life insurance is not permissible because of interest and gambling and these sins are very great. It is mentioned in a *Hadith*;

لعن رسول الله صلى الله عليه وسلم أكل الربوا وموكله وكتابه و شاهده و قال هم سواء
(مسلم ج 2 ص 27)

Translation: Nabi (Sallallaahu Alaihi Wasallam) has cursed the one who partakes in interest deals, the person who writes the transaction and those who witness it.

In another *Hadith Nabi (Sallallaahu Alaihi Wasallam)* says;

الربوا سبعون جزءاً أيسرها أن ينكح الرجل أمه (مشكوة ص 246 عن البيهقي)

Translation: Interest has 70 types of sins in it and the smallest is equivalent to getting married to one's own mother. Similarly it is mentioned in another Hadith that;

درهم ربوا يأكله الرجل و هو يعلم أشد من ستة و ثلاثين زنية
(مشكوة ص 246 عن أحمد و الدارقطني)

Translation: One Dirham of interest a person eats whilst knowing that it is of interest is worse than committing adultery 36 times.

In another *Hadith* it is mentioned; That body which has been nourished from interest, then the fire (of *Jahannam*) is better for it. *Nabi (Sallallaahu Alaihi Wasallam)* predicted that a time will dawn upon people that every

person will be involved in taking of interest somehow or the other so much so that if a person apparently will not be taking interest but will get the smoke thereof. Similarly *Allah Ta'aala* mentions that;

و لا تعاونوا على الإثم و العدوان (سورة المائدة: 2)

Translation: Do not help in sin and transgression. (Fataawa Rahimiyyah v 2 pg 200)

And by taking out insurance, whether it be life insurance or any other type of insurance, one will be assisting sin and transgression.

Similarly *Allah Ta'aala* mentions in the *Qur'an*;

و أحل الله البيع و حرم الربوا (سورة البقرة: 275)

Translation: Allah Ta'aala has permitted trading and forbidden Ribâ (usury).

Allah Ta'ala also says:

يايها الذين آمنوا اتقوا الله و ذروا ما بقي من الربوا إن كنتم مؤمنين (سورة البقرة: 278)

Translation: O you who believe! Be afraid of Allah and give up what remains (due upon you) from Ribâ (usury) (from now onwards) if you are really believers.

In conclusion, we would like to make it clear that all types of Insurance will not be permissible in any circumstances unless one is compelled by the government or there are extreme pressing circumstances. In that event too, when one takes out insurance, one should give the excess interest money as Sadaqah to the poor people.

We pray unto *Allaah* to guide us and safeguard us from all acts contrary to his commands and contrary to *Shari'ah*. *Aameen*.

AND ALLAH TA'ALAA KNOWS BEST

TAFSEER

A Brief Introduction

Nabi *Sallallahu alai wa salam* has said: Beware! I have been given the Qur'an and something like it (Sunnah), yet the time is coming when a man reclining on his couch will say: Keep (follow) the Qur'an; what you find in it to be permissible treat as permissible, and what you find in it to be prohibited, treat as prohibited. (Abu Dawud, Hadith Number 4587)

It is mentioned by Hadrat Muaaz bin Jabal *Radiyallahu anhu* that a time is coming which is a time of Fitna, wealth will increase and the Quraan will be prevalent. Until the hypocrite, the man, women, young and old, free and slave will recite the Quraan and will regard themselves as experts. A person will say that why is no one following me? He will say that I have read the Quraan, I will not be listened to until I formulate some new thoughts i.e. Tafseer according to my own opinion.
(Bazlul majhood commentary of Sunan Abu Daawood).

Thus in Fatawaa Raheemiya, Mufti Abduraheem Lajpoori *Rahimahullah* mentions that the one who takes out his personal opinions from the Noble Quraan has deviated (Pg 120/Vl 4).

We are living in an era wherein many people are reading and researching the Noble Quran which is undoubtedly a great deed, however when this takes place without scholarship and without the

understanding of the Sunnah, coupled with the statements and commentaries of the Ulama then one will misunderstand many verses of the Noble Qur'an. Sadly, we are witnessing such a calamity.

There are fifteen sciences which need to be learnt in order for one to commentate on the Noble Quraan (Ahsanul Fataawa)

The Principles of Tafseer

Firstly, I would like to mention some basic principles with regards to understanding the Noble Qur'aan. A very great Mufti of recent times, the Mufti of Pakistan, Mufti Muhammad Shafi Sahib *Rahimahullah* writes the following in his monumental Tafseer "Maariful Qur'aan".

1) The Noble Quraan

The first source of Tafseer is the Glorious Qur'aan itself. Many places an Aayah is explained by another Aayah. For example:

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

"Guide us in the straight path-the path of those on whom you have bestowed your grace"

Now it is not clear here as to who are those whom Allah Ta'ala has blessed. But in another verse, they have been identified very clearly where it is said:

عَلَيْهِمْ مِنْ وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ
النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَئِكَ رَفِيقًا

So these are the people whom Allah Almighty has blessed being the messengers their true followers, the martyrs (in the way of Allah) and the righteous.

Therefore, firstly one needs to have sound knowledge of the Noble Qur'aan.

2)The Ahaadeeth.

The words of *Nabi Sallallahu alai wa sallam* is the second criteria in understanding the Noble Qur'aan. *Nabi Sallallahu alai wa sallam* was sent in order to teach the Sahaba *Radhiyallahu anhum* the explanation of the Noble Qur'aan. Therefore, a thorough understanding of the Ahaadeeth is of utmost importance so that one actually understands what the Aayaat are intending and not just merely basing it upon one's own thoughts and ideologies. However, to ascertain the correct Hadeeth and what conditions are required is a very delicate task which those who have spent their years in mastering these fields of knowledge are well aware of.

The great Mufaseeroon (commentators of the Noble Qur'aan) had spent many years to learn the science of Hadeeth. How is then ever possible for the one who is merely aware of some translations of Sahih Bukhari and Sahih Muslim be able to give his opinion on the Noble Qur'aan?

3.The Reports of the Sahabah:

The Sahaba *Radiyallahu anhum* had received direct education from Nabi *Sallallahu alai wa sallam*. In addition to this they were present when the Wahy was revealed, they also witnessed the circumstances and background of the revelation of the Noble Qur'aan. Therefore, their explanations and statements are far more authentic and trustworthy in explaining the Noble Qur'aan in comparison to those that came many years after them.

Consequently, if there is a consensus of companions on the explanation of a certain verse, the commentators follow just that, and to explain it in any way other than that is not permissible. By the way, if the statements of the Companions differ in the interpretation (Tafseer) of a certain verse, then the commentators who came later examine them in the light of arguments and determine as to which interpretation or explanation can be given preference. In order to handle this situation, there is an important corpus of rules and regulations already codified under the sciences of Usulul Fiqh (principles of Islamic jurisprudence) Usulul Tafseer (Principles of Tafseer) Usulul Hadeth (Principles of Hadeeth).

*Such extensive knowledge is needed to explain the Noble Qur'aan!
Alas, many feel that they are qualified to explain the Noble Qur'aan
even though they may be oblivious of the basic laws of Arabic
grammar!*

4. Reports of the Taabi'een and Successors.

Those that had learnt the meanings of the Noble Qur'aan from none other than the Companions. Their explanations also hold weight in the light of Tafseer.

5. The Arabic Language.

Since the Noble Qur'aan is in the Arabic language then obviously one will need to know the Arabic language in order to understand it. There are several verses in which the background of which there happens to be just no circumstances of revelation, or any juristic or scholastic question, therefore in their Tafseer or explanation, the sayings of the Nabi *Sallallahu alai wasallam* or the statements of the Sahaba and Taabeen are not reported. For that reason, the only means through which these can be explained is that through the Arabic language, and it is on the basis of language alone that they are elucidated.

Therefore, one needs to know the laws of Arabic, Nahw (Syntax), Sarf (Etymology), Balaagah (Rhetoric's) etc. and not just merely the language itself.

6. Deliberation and Deduction.

This is when the Mufaseeroon delve deep in the vast knowledge of the Noble Qur'an. Whereby they take out pearls of wisdom. However, this also needs to be confirm the above principles and not contradicting the five above principles. Therefore, personal opinions which are against the basic principles will not be accepted.

This is mentioned in the well accepted book of Usool-ut-Tafseer Al Itqaan.

There are also other laws relating to the Israelite reports. This is another topic on its own. Haafiz Ibn Katheer *rahimahullah* has mentioned this in his introduction, one may refer to it.

A misconception about the Tafsir of Qur'an

From the above it has become clear as daylight that the Tafsir (exegesis or interpretation) of the Noble Qur'an is an extremely difficult undertaking for which understanding the Arabic language alone is not enough. In fact, it is necessary to have expertise in all related branches of knowledge. Therefore, scholars say that a Mufassir or a commentator of the Noble Qur'an must have vast and deep knowledge of syntax, etymology, rhetoric, and literature of the Arabic language, as well as, that of prophetic Traditions, principles governing jurisprudence and exegesis, doctrinal articles of belief and scholastics. The reason is that one cannot arrive at correct conclusions while explaining the Qur'an unless there be that adequacy in these fields of knowledge.

It is regrettable that a dangerous epidemic has overtaken Muslims lately whereby many people have started taking the sole reading ability of Arabic sufficient for the Tafsir (interpretation) of the Qur'an. As a result, anyone who gets to read ordinary Arabic starts passing out opinions in the domain of Qur'anic exegesis. Rather, it has been noticed on occasions that people having just passable familiarity with the Arabic language, and who have yet to master

their Arabic to perfection, take it upon themselves to engage in explaining the Qur'an. Following their whims, even going to the limit of finding faults with classical commentators. Bad come to worse, there are some subtle tyrants who would, by simply reading the translation, imagine that they have become scholars of the Qur'an, not even feeling shy of criticising commentators of great stature. It should be understood very clearly that this is a highly dangerous pattern of behaviour which in matters of religion leads to fatal straying. With regards to secular arts and sciences, everyone can claim to understand that should a person simply learn the English language and go on to study books of medical science, he would not be acknowledged as a physician by any reasonable person anywhere in the world, and certainly not trustworthy enough to take care of somebody's life unless he has been educated and trained in a medical college. Therefore, having learnt English is not all one needs to become a doctor. Similarly, should anyone knowing English hope to become an engineer just by reading through engineering books, it is clear that no sane person in this world would accept him as an engineer. The reason is that this technical expertise cannot be acquired simply by learning the English language. It would, rather, need a formal training in the discipline under the supervision and guidance of expert teachers.

When these stringent requirements are inevitable in order to become a doctor or engineer, how can the learning of the Arabic language alone become sufficient in matters relating to the Qur'an and Hadith? In every department of life, everyone knows and acts upon the principle that every art or science has its own particular method of learning and its own peculiar conditions. Unless these

are fulfilled, the learner's opinion in given arts and sciences will not be considered trustworthy. If that is so, how can the Qur'an and the Sunnah become so unclaimed a field of inquiry that there be no need to acquire any art or science in order to explain them, and anyone who so wishes starts passing out opinions in this matter?

Some people say that the Qur'an has itself stated that:

*'And surely We have made the Quran **easy** for the sake of good counsel.'*

And since the Noble Qur'an is a simple book, its explanation hardly needs much of a support from any art or science. But this argument is terribly fallacious, which is in itself based on lack of intellect and plenty of superficiality. The fact is that the verses of the Qur'an are of **two kinds**.

Firstly, there are the verses that offer general good counsel, relate lesson-oriented events and introduce subjects dealing with taking of warning and acting on sound advice. Examples of this are the mortality of the world, the accounts of Paradise and Hell, the discourses likely to create the fear of God and the concern for the Hereafter, and other very simple realities of life. Verses of this kind are undoubtedly easy and anyone who knows the **Arabic language** can benefit from their good counsel by understanding them. It is in relation to teachings of this kind that, in the verse cited above, it was said that 'We have made them easy'. Hence, the word Zikr itself is pointing out towards this meaning, the meaning of advice.

Contrary to this, the other kind consists of verses which include injunctions, laws, articles of faith and intellectual subjects. Understanding verses of this kind as they should be rightfully understood and deducing and formulating injunctions and rulings from them cannot be done by just any person unless one has the insight and permeating reach into the Islamic areas of knowledge. This is why the noble Companions, whose mother-tongue was Arabic and they did not have to go anywhere to get trained into understanding Arabic, used to spend long periods of time in learning the Qur'an from the Holy Prophet *Sallallahu alai wa salam* . Allamah al-Suyuti *rahimahullah* has reported from Imam Abu 'Abd al-Rabman Sulami *rahimahullah* that the Companions *Radyallaahu anhum* who formally learned the Qur'an from the Holy Prophet *Sallallahu alai wa salam* & such as Sayyidina 'Uthman ibn 'Affan *radiyallahu anhu* and Sayyidina 'Abdullah ibn Mas'ud *radiyallahu anhu* and others, have told us that, after having learnt ten verses of the Qur'an from the Holy Prophet *Sallallahu alai wa salam* , they would not proceed on to the next verses until such time that they had covered all that was intellectually and practically involved in the light of these verses. They used to say:

فتعلمنا القرآن و العلم و العمل جميعا

We have learnt the Quraan, knowledge and action all in one.

(al-Itqan)

Consequently as reported in Mu'atta' of Imam Malik *rahimahullah*, Sayyidna 'Abdullah ibn 'Umar *Radiyallahu anhu* spent full eight years memorizing Surah al-Baqarah alone and as in the Musnad of

Ahmad, Sayyidna Anas *Radiyallahu anhu* says that 'one of us who would learn Surah al-Baqarah and Surah Aale Imraan had his status enormously raised among us.' (Ibid)

Worth noticing is the fact that these noble Companions whose mother-tongue was Arabic, who had the highest degree of expertise in poetry and letters and who would have no difficulty in having very long Qasaa'id poems perfectly committed to their memories with the least of effort, why would they need, just to memorize the Qur'an and understand its meanings as long a time as eight years, and that too for mastering one Surah? The only reason for this was that proficiency in the Arabic language was not enough to have a learning of the noble Qur'an and areas of knowledge bearing on it. In order to do that, it was also necessary to seek the benefit of the teaching and the company of the Holy Prophet *Sallallahu alai wa sallam* .

Now this is so obvious that the noble Companions in spite of having an expertise in the Arabic language and notwithstanding them being direct witnesses to the revelation, still needed the process of going through formal education at the feet of the blessed master in order to become the 'Alims of the Qur'an, how then, after all these hundreds of years following the revelation of the Qur'an, just by cultivating an elementary familiarity with Arabic, or by simply looking at translations, can anyone claim to having become a commentator of the Qur'an? What a monstrous audacity and what a tragic joke with knowledge and religion! People who opt for such audacity should remember well that the Holy Prophet *Sallallahu alai wa sallam* has said:

من قال فى القرآن بغير علم فليتبوا مقعده فى النار

Whoever says anything about the Qur'an without knowledge, then he should make his abode in Hell. (Abu Daw'ud, as in al-Itqan)

And he has also said:

من تكلم فى القرآن برايه فاصاب فقد اخطأ

Whoever talks about the Qur'an on the basis of his opinion, and even if he says something true in it, still he has made a mistake. (Abu Daw'ud, Nasa'i)

Shaikhul Hind Hadrat Maulana Mahmoodul Hasan Rahimahullah

Hadrat Maulana Mahmoodul Hasan *Rahimahullah*²¹ has mentioned the following in the introduction of Tafseerul Uthmaani:

The various translations (of the Noble Qur'an) which have been written by the Ulama in simple language so that the masses may benefit should not be disregarded. However, definitely the one that is an expert in the Urdu or Farsi language but is unaware of the *Muhaawaraat* (The sayings, idioms, proverbs e.tc) of the Arabic language will benefit **to some degree**. This is due to the reason that sometimes the Aayat are linked to the Aayat preceding it and one will not be aware of this unless one (a scholar) informs him (this is

²¹ He was the first student of Darul Uloom Deoband and a very great Aalim of the subcontinent. He was the teacher of great luminaries such as Hadrat Maulana Anwar Shah Kashmeri, Hadrat Maulana Husain Ahmad Madani, Hadrat Maulana Ashraf Ali Thanwi *Rahimahumullah*.

because sentences in the Arabic language are linked together, this cannot be understood in a translation). Sometimes the subject matter cannot be understood due to some ambiguity in the translation. Sometimes the verse may contain *Dhamaair* (pronouns) which return to a specific noun, this cannot be ascertained in a translation, thus one will have an incorrect understanding of the Aayat. To take one's own meaning while disregarding the meanings of the pious predecessors is not acceptable. For this reason, one should not be lazy in learning the Noble Qur'an **under an Ustaadh**, and one should not rely on one's **own understanding and opinion** which will entail one earning the anger of Allah Ta'ala rather than reward. (Tafseer ul Utmaani-23pg-v11)

The Dhamaair (Pronouns):

The Noble Qur'an contains *Dhamaair*, for example: it, he, her, they etc. The Ulama have explained that sometimes there may be a verse which contains a pronoun and apparently the pronoun seems to be referring to a specific noun which is near to the verb, however in reality it may not be referring to it. If one merely knows Arabic or reads a translation, then he will be unaware of this. Therefore, as mentioned previously, one requires an Ustaadh to explain these issues. For this reason, books such as *Asbaabul Khata fet Tafseer* (The reasons why one may err in explaining the Noble Qur'an) have been written. ²²

²² Note: It is mentioned in Fataawa Uthmaani Volume one by Mufti Muhammad Taqi Uthmaani *Hafizahullah* that the translation of Pickhtaal has some errors.

Language:

The Arabic language is a very rich language; many a time there is one word which has different meanings. Even simple words like *Jalasa*, *Qa ada*, *Baraka*, *Rabadha*, *Hadhana*, *Jathama* and *Aq'aa* all mean to sit, however an expert in the Arabic language (such as the *Mufasiroon*) is well aware that each of the above words has a different meaning.

There are many other words like this in the Arabic language, such as the difference of *Tibyaan* and *Bayaan*, *Tafakkur* and *Tadabbur*, *Tawaadhu* and *Khusoo* etc. Hundreds of examples are found in *Fiqhul Lughaa* of Allaama Thalaby *rahimahullah*. The one who suffices on a translation will not be able to discern this difference and thus they may understand certain *Aayaat* incorrectly.

The final say of Mujaddide Millat Hadrat Maulana Ashraf Ali Thanwi Rahimahullah

The following has been mentioned in the discourses of Mujaddid-e-Millat Hakeemul Ummat Hadrat Maulana Ashraf Ali Thanwi *Rahimahullah*²³: To make *Tadabbur* (to give thought) in the Noble Qur'an does not only mean that one ponders in the text of the Noble Qur'an, but rather for one to ponder over the writings which

The translation of *Maariful Qur'aan* (Mufti Muhammad Shafi *rahimahullah*) or *Qur'an made easy* (Mufi Afzal Hoosen Elias *rahimahullah*) is better.

²³ He was a giant of recent times, author of around one thousand books. Allah Ta'ala had taken immense work from him, people continue to benefit from his books and his disciple's disciples till this very day.

contain topics and discussions of the Noble Qur'an are also termed as Tadabbur in the Noble Qur'an. Not everyone can become a scholar, this is very difficult; however, the method which is prevalent nowadays, wherein one reads the translations of the Noble Qur'an is **insufficient and one should leave this**. Many incidents have occurred wherein those that had read the translations of the Noble Qur'an were left perplexed, this is because many discussions are dependent on foundational knowledge. How will one understand these discussions when one is ignorant of the foundational sciences such as Syntax, Etymology, Rhetoric's, laws of abrogation, principles and jurisprudence etc?

Another disaster is that people don't have the habit of asking questions! Usually when people are in doubt, they try to find out the meaning (and dispel the doubt) by their own opinion and thus most people ruin their Aqeedah (beliefs)!

This does not mean that the masses cannot take benefit from the Qur'anic discussions, but as mentioned earlier, one should give thought over the works which are written in a simple manner and which mention the discussions of the Noble Qur'an.

In the same way, one should ponder over the talks of those Ulama who discuss Quranic discussions in their speeches.

Now with regards to the translations of the Noble Qur'an, there are some people who have ample time, they should learn the principles and then begin to look at the translations.

Secondly, there are those who do not possess so much free time. Such people should make Mashwera (consult) with a genuine Aalim-e-Deen with regards to which translation of the Noble Qur'an should they select, which translation is correct and reliable. One should not select a translation based on one's own opinion. Nowadays people have established their own requirements for what is regarded as a good translation (and what is not a good translation). A translation which has been written by a genuine Aalim is good. Thereafter, one should read it **together** with an Aalim.

Even knowing Arabic in itself is not insufficient. If a law book is studied by one who has mastered a language such as a poet but he was unaware of the actual law system, whilst on the other hand there is another person who is well acquainted with the law system, however he is not an expert in the language. If there happens to be a dispute, then obviously the latter's opinion will be taken over the former.

Now one should not object by saying that the Noble Qur'an has been translated, then why is there is a need for a teacher? The reason why a teacher is still required is that by the translation the apparent words are translated but the meanings are still misunderstood, until the meanings are not explained the Aayat will not be understood. The one who reads a translation of the Noble Qur'an and does not have a teacher may end up with the beliefs of the Mur'jiya or Qadriyaa (two deviant sects).

There is a poem which states “A true friend is the one who holds onto the hands of his friend when he is in difficulty”. Once a person read this poem and on one occasion witnessed his friend getting hit, he grabbed his hands while the other person continued to beat him with more ease. After the incident, his friend was furious and exclaimed “What kind of friend do you claim to be! You assisted him in beating me!” The man was perplexed and replied “I was only practicing on the poem: A true friend is the one who holds onto the hands of his friend when he is in difficulty”. He was in need of a teacher to explain to him the *Muhawaraat*.

If one poses the question “What was then the reason for writing translations of the Noble Qur’an?” The answer to this is that there is great benefit! One is saved from spending years in learning Nahw and Sarf etc. Now it is so easy! One just needs to get a translation and sit by an Alim!

In every field one needs a teacher, even in those occupations which are regarded as insignificant in society. However, how sad isn’t it, that to understand the words of Allah Ta’ala one does not need any help and nor a teacher! If one were to go over the entire translation (of the Noble Qur’an individually) and thereafter go over the entire Noble Qur’an with an Aalim, then one will realize how much was really understood (the first time)! And that mere “intelligence” is not enough!

The Qur'aan is easy:

Allah Ta'ala states in the Noble Qur'an:

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ

And We have certainly made the Qur'an easy for remembrance, so is there any who will remember? (54:17)

The Ulama explain that the word "Zikr" in the above Aayat has various meanings, one of which is to memorise. Thus the Aayat will mean that Allah Ta'ala has made the Noble Qur'an very easy to memorize. The other meaning of "Zikr" is to take lesson and heed and it does not mean **to extract laws** from the Noble Qur'an. Other Aayats also elude towards this by using words like لتبشر and لتنذر.

All these Aayat indicate that the Qur'an is easy in the aspect of taking lesson and not in the issue of laws.

The Ulama have explained that that Noble Qur'an is a book of Usool (principles). For example, Salaah, Zakaah and Hajj etc. have all been mentioned in the Noble Qur'an however they have not been mentioned in detail. These details are found in the Ahadeeth, therefore in order for a person to understand the laws of Islam by sufficing only on the Noble Qur'an is not possible.

Some examples which clearly demonstrate that self-study of the Noble Qur'an is insufficient

The following are some examples in which there is an **apparent** contradiction between two Aayats. In reality there is no contradiction in the Noble Qur'an, the Mufasiroon have explained these Aayats and dispelled the claims of the orientalist. However, if a person does not learn the Noble Qur'an under a scholar than there is a great fear that one will begin to consider that there are contradictions in the Noble Qur'an. For this reason we have presented some examples:

هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ
فَسَوَّاهُنَّ سَبْعَ سَمَوَاتٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

1) The above Aayaat mentions that the earth was created first and thereafter the skies were created. However, the following Aayah says that the skies were created before the earth.

أَأَنْتُمْ أَشَدُّ خَلْقًا أَمْ السَّمَاءُ بَنَاهَا (27) رَفَعَ سَمَكَهَا فَسَوَّاهَا (28)
وَأَغْطَشَ لَيْلَهَا وَأَخْرَجَ ضُحَاهَا (29) وَالْأَرْضَ بَعْدَ ذَلِكَ دَحَاهَا

2) The following Aayaat mentions that the one who murders someone intentionally and the one who does not pass a judgement in accordance to the laws of Allah Ta'ala will remain in the fire forever.

وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ
وَلَعْنَهُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا

وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ

وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا

يَا أَيُّهَا الَّذِينَ آمَنُوا تَوْبُوا إِلَى اللَّهِ تَوْبَةً نَصُوحًا

وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ
فِيهَا وَمَسَاكِنَ طَيِّبَةً فِي جَنَّاتِ عَدْنٍ وَرِضْوَانٌ مِنَ اللَّهِ أَكْبَرُ ذَلِكَ هُوَ
الْفَوْزُ الْعَظِيمُ

However, the Ahl Sunnah Wal Jamaat believe that a person who has Imaan will finally enter into Jannah forever. There are authentic Ahaadeeth in which Nabi *Sallallahu alai wa sallam* has said that if one recites the Kalimah and thereafter passes away then he will enter into Jannah even though he fornicates and steals i.e. that the Muslim will not go to Jahannum forever due to his sins however he will have to remain in Jahannum for a period of time due to his sins unless the Almighty forgives him. This is the Aqeedah (belief) of the Ahlus Sunnah wal Jamaat. Some have misunderstood from the above Aayaat that one comes out of the fold of Islam due to committing a sin.

3) The following Aayat mentions that Allah Ta'ala changes the Aayaat:

وَإِذَا بَدَّلْنَا آيَةً مَّكَانَ آيَةٍ وَاللَّهُ أَعْلَمُ بِمَا يُنَزِّلُ قَالُوا إِنَّمَا أَنْتَ مُفْتَرٍ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ

However, the following verse mentions that no change occurs in the words of Allah Ta'ala.

لَا تَبْدِيلَ لِكَلِمَاتِ اللَّهِ

4) The following verse mentions that whichever direction one turns then Allah Ta'ala is there.

فَأَيْنَمَا تُوَلُّوا فَثَمَّ وَجْهَ اللَّهِ

The following Aayat mentions that one should face one direction.

وَحَيْثُمَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ

Some had misunderstood the above verse and thus came to the conclusion that one does not need to face one direction due to the direction of Allah Ta'ala being everywhere?

5) The following Aayaat contain the word *Istiwa*. *Istiwa* has more than thirteen meanings. To take the literal meaning i.e. Allah Ta'ala is confined to the Arsh is against the Aqidah of the Ahlus Sunnah wal Jamaat. Allah Ta'ala is free from direction, space and limitations as mentioned by Imam Tahawi *rahimahullah*. Those that did not refer such verses to an Aalim began to understand these Mutashaabihat (ambiguous verses) in an incorrect manner.

ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ

ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُغْشِي اللَّيْلَ النَّهَارَ

ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُدَبِّرُ الْأَمْرَ

ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ

الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى
 ثُمَّ اسْتَوَى عَلَى الْعَرْشِ مَا لَكُمْ مِنْ دُونِهِ مِنْ وَلِيٍّ وَلَا شَفِيعٍ
 ثُمَّ اسْتَوَى إِلَى السَّمَاءِ وَهِيَ دُخَانٌ
 ثُمَّ اسْتَوَى عَلَى الْعَرْشِ يَعْلَمُ مَا يَلِجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا

The following Aayaat clearly illustrate that Allah Ta'ala is unique in every possible way and has no similarity with the creation.

لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ
 وَمَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ
 أَفَمَنْ يَخْلُقُ كَمَنْ لَا يَخْلُقُ أَفَلَا تَذَكَّرُونَ
 وَاللَّهُ مِنْ وَرَائِهِمْ مُحِيطٌ

6) The following verse apparently indicates that one should give Fidyah and that there is no need to fast.

عَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامٌ مَسْكِينٍ

The following verse commands us to fast

فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ

7) The following verse mentions that Iddat is four months and ten days

وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ

وَعَشْرًا

However, the following verse mentions that Iddat is one year?

الَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا وَصِيَّةً لِأَزْوَاجِهِمْ مَتَاعًا إِلَى

الْحَوْلِ غَيْرِ إِخْرَاجِ

8) In the following Aayat, Allah Ta'ala mentions that he only places on his bondsmen that which he can withstand:

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا

However, if this is the case, then why does one need to ask Allah Ta'ala to not be burdened?

رَبَّنَا وَلَا تَحْمِلْنَا مَا لَا طَاقَةَ لَنَا بِهِ

9) Does the following Aayat mean that one can be a Muslim and be void of Imaan?

قَالَتِ الْأَعْرَابُ آمَنَّا قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ
الْإِيمَانُ فِي قُلُوبِكُمْ

10) The following Ayat mentions three days without speech?

قَالَ رَبِّ اجْعَلْ لِي آيَةً قَالَ آيَتُكَ أَلَّا تُكَلِّمَ النَّاسَ ثَلَاثَةَ أَيَّامٍ إِلَّا رَمْرًا

The following Ayat mentions three nights?

قَالَ آيَتُكَ أَلَّا تُكَلِّمَ النَّاسَ ثَلَاثَ لَيَالٍ سَوِيًّا

11) The following Ayat mentions that one should fear Allah Ta'ala how he ought to be feared

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ

The following Ayat mentions that one should fear Allah Ta'ala in accordance to ones ability:

فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ وَأَسْمِعُوا وَأَطِيعُوا

12) The following Ayat mentions that one should be equal to ones wives:

فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً

The following Ayat mentions that one can not be equal:

وَلَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ النِّسَاءِ وَلَوْ حَرَصْتُمْ

13) The following Ayat mentions that you are the sustainer?

وَارْزُقُوهُمْ فِيهَا وَاكْسُوهُمْ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا

The following Ayat mentions that Allah Ta'ala is the sustainer:

إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ

14) The following Ayat mentions that the punishment of Zina is imprisonment in the house until one dies:

وَاللَّاتِي يَأْتِينَ الْفَاحِشَةَ مِنْ نِسَائِكُمْ فَاَسْتَشْهَدُوا عَلَيْهِنَّ أَرْبَعَةٌ مِنْكُمْ
فَإِنْ شَهِدُوا فَأَمْسِكُوهُنَّ فِي الْبُيُوتِ حَتَّى يَتَوَفَّاهُنَّ الْمَوْتُ أَوْ يَجْعَلَ

اللَّهُ لَهُنَّ سَبِيلًا

The following Ayat mentions that the punishment is 100 lashes

الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِنْهُمَا مِائَةَ جَلْدَةٍ

15) The following Ayat mentions that all conditions are from Allah Ta'ala

وَإِنْ تُصِيبَهُمْ حَسَنَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِ اللَّهِ وَإِنْ تُصِيبَهُمْ سَيِّئَةٌ يَقُولُوا

هَذِهِ مِنْ عِنْدِكَ قُلْ كُلٌّ مِنْ عِنْدِ اللَّهِ

However, in another Ayat it is mentioned that difficulty afflicts us from ourselves.

مَا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ وَمَا أَصَابَكَ مِنْ سَيِّئَةٍ فَمِنْ نَفْسِكَ

16) In the following Ayat, when the *Laam* is read with a Fathah وَأَرْجُلَكُمْ it will mean to wash the feet and when read with a Kasrah it will mean to make Masah. One not knowing this will think that Masah on the feet is sufficient during Wudu.

وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ

17) The following Ayat mentions that one needs to only worry about oneself:

يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسِكُمْ لَا يَضُرُّكُمْ مَنْ ضَلَّ إِذَا اهْتَدَيْتُمْ

The following Ayat states that the righteous need to make Fikr for others as well:

وَاتَّقُوا فِتْنَةً لَا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً

18) The following Ayat states that one cannot see Allah Ta'ala

لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ

The following Aayat states that you can see your lord:

إِلَى رَبِّهَا نَاظِرَةٌ

19) The following Aayat mentions that one will get punished in proportionate to the evil and one will not be oppressed.

وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى إِلَّا مِثْلَهَا وَهُمْ لَا يُظْلَمُونَ

The following Aayat mentions that the punishment will be doubled

يُضَاعَفُ لَهُمُ الْعَذَابُ

20) The following Aayat mentions that one is only responsible for one's own sins:

وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى

However, the following states that one will take the burden of others.

وَلِيَحْمِلَنَّ أَثْقَاهُمْ وَأَنْتَقَالًا مَعَ أَثْقَالِهِمْ

- وَهُمْ يَحْمِلُونَ أَوْزَارَهُمْ عَلَى ظُهُورِهِمْ أَلَا سَاءَ مَا يَزِرُونَ

لِيَحْمِلُوا أَوْزَارَهُمْ كَامِلَةً يَوْمَ الْقِيَامَةِ وَمِنْ أَوْزَارِ الَّذِينَ يُضِلُّوهُمْ بَعِيرٍ
عِلْمٍ إِلَّا سَاءَ مَا يَزُرُونَ

21) The following Ayat states that everything was created in 6 days

إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ
السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ
وَهُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ وَكَانَ عَرْشُهُ عَلَى
الْمَاءِ

اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ

However, the following Ayat states that everything was created in eight days:

قُلْ أَنتُمْ لَتَكْفُرُونَ بِالَّذِي خَلَقَ الْأَرْضَ فِي يَوْمَيْنِ وَتَجْعَلُونَ لَهُ أَندَادًا
ذَلِكَ رَبُّ الْعَالَمِينَ (9) وَجَعَلَ فِيهَا رَوَاسِيًا مِنْ فَوْقِهَا وَبَارَكَ فِيهَا
وَقَدَّرَ فِيهَا أَقْوَاتَهَا فِي أَرْبَعَةِ أَيَّامٍ سِوَاءً لِلسَّائِلِينَ (10) ثُمَّ اسْتَوَىٰ إِلَىٰ

السَّمَاءِ وَهِيَ دُخَانٌ فَقَالَ لَهَا وَلِلْأَرْضِ ائْتِيَا طَوْعًا أَوْ كَرْهًا قَالَتَا أَتَيْنَا طَائِعِينَ (11) فَقَضَاهُنَّ سَبْعَ سَمَاوَاتٍ فِي يَوْمَيْنِ

22) The following Ayat mentions that hearts shake in fear due to the Zikr of Allah Ta'ala

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ

However, the following Ayat mentions that the hearts become relaxed:

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

23) The following Ayat mentions that the day of Qiyamah is fifty thousand years:

تَعْرُجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ

However, the following Ayat mentions one thousand years

وَإِنَّ يَوْمًا عِنْدَ رَبِّكَ كَأَلْفِ سَنَةٍ مِمَّا تَعُدُّونَ

يُذَبِّرُ الْأَمْرَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ ثُمَّ يَعْرُجُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ

أَلْفَ سَنَةٍ مِمَّا تَعُدُّونَ

24) The following Ayat mentions that Nabi *sallahu alai wa salam* cannot give guidance to anyone:

إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ

وَمَا أَنْتَ بِهَادِي الْعُمِّيِّ عَنْ ضَلَالَتِهِمْ

However, the following Ayat mentions that Nabi *sallallahu alai wa sallam* can give *Hidayah*:

وَأِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ

25) The following Ayat indicates that Allah Ta'ala did not taken an oath with this city:

لَا أَقْسَمُ بِهَذَا الْبَلَدِ

The following Ayat contains an oath on the city:

وَالَّتَيْنِ وَالزَّيْتُونَ (1) وَطُورِ سِينِينَ (2) وَهَذَا الْبَلَدِ الْأَمِينِ

26) The following Ayat mentions that even if the disbelievers were to see all the signs than too they will not bring Imaan:

وَإِنْ يَرَوْا كُلَّ آيَةٍ لَا يُؤْمِنُوا بِهَا

The following Ayat mentions that the disbelievers will humble themselves if a sign is sent:

إِنْ نَشَأْ نُنَزِّلْ عَلَيْهِمْ مِنَ السَّمَاءِ آيَةً فَظَلَّتْ أَعْنَاقُهُمْ لَهَا خَاضِعِينَ

28) The following Aayat mentions that Tableegh is necessary on one group:

وَلَتَكُنَّ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

The following Aayat mentions that Tableegh is necessary on everyone

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ

The object of the above examples is not to confuse anyone but rather the object is to show that a person who is bereft of an Ustadh will incorrectly assume that there are contradictions in the Noble Qur'an. If one were to remove these doubts without a scholar and explain these Ayats then one will be making Tafseer, because any explanation of the Noble Qur'an is termed as Tafseer. Furthermore, if a person makes his own personal Tafseer than his abode will be the hell fire as mentioned in the Ahadeeth. This is the manner in which false sects come into existence and false ideologies enter into the minds of people.

The Ahaadeeth

كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِنْكُمْ يَتْلُو عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ
وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ
رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ
أَنْتَ الْعَزِيزُ الْحَكِيمُ
لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِنْ أَنْفُسِهِمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ
وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ
وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ

These aayat in the noble Quraan with slight differences in its sequence. However, the meaning denoted in all three are of one. This aayaah shows the responsibility of Rasul Sallaahu alai wa salam. The above Aayaat show that Nabi Salaahu alai wa salam would recite upon them and then would explain to them. Therefore, the explanation of the Quraan is the Ahaadeeth which comes hand in hand in understanding the Qur'aan. Allah ta'ala had sent him with the book in order to recite it and to teach them the Noble Qur'aan. No book was ever sent without a messenger; however, messengers were sent without books. This is to show the importance of Rijaalulaah (the man of Allah talaa) and kitaabullaa (the book of Allah ta'ala). They both come hand to hand.

وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ

Nabi Sallaahu alai wa salam was sent to teach the book to mankind.

The Sahabah were masters in the Arabic language, one that knows Arabic will certainly attest to this by reading there poetry which they would spontaneously produce on the spur of the moment. However in spite of this they were in need of the Ahaadeeth (the explanation of Rasul Salaahu alai wa salam).

Hadhrat Adi bin Haarim Radhyalaahu anhu enquired from the Nabi Salaahu alai wa salam whether the Qur'aanic words Al-Khaitul Abyaz and Al-Khaytul-Aswad meant two threads. The Nabi of Allah Ta'laa Salaahu alai wa salam replied, "No, they mean the darkness of the night and the whiteness (i.e light) of the morning. (Bukhaari)

أَحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَى نِسَائِكُمْ هُنَّ لِيَابِسٌ لَكُمْ وَأَنْتُمْ لِيَابِسٌ هُنَّ عَلِمَ اللَّهُ
أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ فَالآنَ بَاشِرُوهُنَّ وَابْتَغُوا مَا
كَتَبَ اللَّهُ لَكُمْ وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمْ الْحَيْطُ الْأَبْيَضُ مِنَ الْحَيْطِ
الْأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ أَتُمُوا الصِّيَامَ إِلَى اللَّيْلِ وَلَا تُبَاشِرُوهُنَّ وَأَنْتُمْ عَاكِفُونَ فِي
الْمَسَاجِدِ تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرُبُوهَا كَذَلِكَ يُبَيِّنُ اللَّهُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ

If the Sahaba were in need of an explanation then how can a person who doesn't know a word of Arabic be absolved of a teacher.

It is mentioned in Abu Daawood, Ibn Maajah and Daarami that Nabi Sallaahu alai wa salm had said that the Quraan was bestowed upon me, and along with it, another thing which is similar to it.

This refers to the Ahaadeeth of Nabi Salaahu alai wa salam, Allah ta'la says in the Qur'aan "He does not speak due to his desires but rather it is Wahy".

The question then arises which has previously been mentioned that is not the Noble Qur'aan a book meant for the entire mankind and is easy? Can't one suffice on it alone? Why does one need further explanation from the Sunnah? As previously mentioned that this refers to the basic principle aayaat, those from which one may attain guidance from; Tauheed, Aakhiraat, Risaalah, Qasas of the Ambiya etc. However the Noble Quraan is so amazing that if one ponders in these aayaats then he will also in some cases need assistance from a teacher. Therefore one should study the Qur'aan with a teacher so that he does not be left confused as was cited in the above examples.

Certain people have not given due respect to the Ahaadeeth and have regarded it as un reliable. This is a sad situation, and it indicates towards ones limited knowledge on this field.

Ahaadeeth have been transmitted through centuries upon centuries as was with the Quraan. A person may ask that what is your proof that the Quraan you are reciting is the same which what was revealed on Nabi Sallahu alai wa salam? The person will reply I have heard this from my teacher, and he has heard it from his teacher and so forth. The Ahaadeeth is somewhat similar.

The deviant group called the Munkirul Hadeeth (The rejectors of the Ahaadeeth claim that the Ahaadeeth are un- authentic and the Noble Quraan is sufficient. The man Abdullah Chakraalwi had spread this fitna in the sub- continent. They claim that the Ahaadeeth were only compiled two hundred years after the demise of Rasul *Sallaahu alai wa salm*. They claim that in this long period of time many distortions could have happen.

Briefly I would like to mention some of the research of Al muhadethul Kabeer Allaama Habeeburahmaan Aazmy Rahimahullah with regards to the preservation of the Ahaadeeth.

The writing of Ahaadeeth in the era of Nabi Sallaahu alai wa salam, Hadhrat Abu Hurairah Radhiyalaahu anhu explains that besides Hadhrat Abdullah bin Al Aas Radhyalahu no one possessed more Ahaadeeth than me. The reason for this is that he (Abdullah) used to write whilst I did not. (Bukhaari-vol.1pg.22)

Hadhrat Abu Hurairah Radhyaalaahu anhu explains that Hadhrat Abdullah bin Amr Radhyaalaahu anhu used to write and learn them by heart, i.e. Memorize them as well. Whereas I used to only to memorize them. He (Abdullah) had sought the permission of Nabi Sallaahu alai wa salam for this, and it was granted (Musnad Ahmad-vol.2 pg 384-Majmauz awaaid-vol.1pg151)

Hadhrat Abdullah bin Amr Radhyaalaahu anhu himself explains that whatever I used to hear from the blessed tongue of Rasulullah Sallaahu alai wa salam I used to put it in writing. The Quraish prevented me from doing so, saying that Nabi sallaahu alai wa salam is human thus many things are spoken in anger (as well). Upon their assertion, I stopped, and I also mentioned this to Nabi Sallaahu alai wa salam. Nabi Sallaahu alai wa salam then said, pointing (by means of his finger) to his mouth; "In any given condition nothing incorrect or no untruth comes out from here" (Abu Daawood. vol. 2 pg 77 Daarimi pg 68)

It is quite clear from the narrations above that the ahaadeeth of Nabi Sallahu alai wa salam used to be written upon his decision and by his consent. The recording process initiated by Hadhrat Abdullah bin Amr

Radyalaahu anhu continued until (the compilation) took the form of a register or file. He named this compilation "Saadiqah". The love he had for this compilation didn't allow him to be separated from it. He says, "The compilation has made life desirous, if it wasn't for it, there is no reason to live". He then preferred it in the following words, "The Saadiqah" is a register/file which has been written upon listening to Nabi Sallaahu alai wa salam. (Daarimi pg 68)

This register carried and was inherited by his grandson.

One shouldn't fall in the misconception that this was the only one Sahabi that would note the Ahaadeeth. A hadeeth of Daarimi pg68 narrated by Hadhrat Abdullah Radiyalaahu anhu himself verifies that a group of Sahaba Radhiyalaahu anhum were present with him during the writing process. "Once we were writing Ahaadeeth (seated) around Rasulullaah Sallaahu alai wa salam. Someone asked, "Which will be conquered first, Constantinople or Rome?" Nabi Sallaahu alai wa salam replied, "Nay, the city of Heraclius will be conquered first".

It is proven from another narration of Hadhrat Abdullah bin Amr Radhyaalaahu anhu in Majmauz Zawaaid vol.2.pg.152 that numerous Sahaba Radhyaalaahu anhum were writing Ahaadeeth before he began.(He came to know of this, when) they were sitting in the company of Rasulullaah Sallaahu alai wa salam. During that gathering Nabi Sallaahu alai wa salam said, "He who intentionally attributes a lie to me should prepare his abode in hell". When we dispersed, I asked the Sahaba Radhyaalaahu anhum, "How do you have the courage to narrate ahaadeeth after listening to this severe warning?" They said "O nephew! Whatever we heard Nabi Sallaahu alai wa salam say, is also kept written by us".

The hadeeth of Abu Shaah was narrated by al-Bukhaari from Abu Hurayrah (may Allaah be pleased with him), who said: 'When Allaah granted His Nabi(peace and blessings of Allaah be upon him) victory over Makkah, he stood before the people and praised and glorified Allaah, then he said: "Allaah protected Makkah from the elephant and has given authority to His Messenger and the believers over it, so fighting was forbidden for anyone before me, and was made permissible for me for part of a day, and it will not be permissible for anyone after me. Its game should not be chased, its thorny bushes should not be uprooted, and picking up its fallen things is not allowed except for one who makes public announcement for it, and he whose relative is murdered has the option either to accept a compensation for it or to retaliate." Al-'Abbas said, "Except Al-Idhkhir (a kind of plant), for we use it in our graves and houses." The Messenger of Allaah (peace and blessings of Allaah be upon him) said, "Except Al-Idhkhir." Abu Shaah, a Yemeni, stood up and said, "O Messenger of Allaah! Get it written for me." The Messenger of Allaah (peace and blessings of Allaah be upon him) said, "Write it for Abu Shaah." (al-Luqatah, 2254)

Ibn Hajar said: What may be understood from the story of Abu Shaah ("Write it for Abu Shaah") is that Nabi (peace and blessings of Allaah be upon him) gave permission for hadeeth to be written down from him.

This contradicts the hadeeth of Abu Sa'eed al-Khudri, which says that the Messenger of Allaah (peace and blessings of Allaah be upon him) said, 'Do not write down anything from me except the Qur'aan.' (Narrated by Muslim).

The two are reconciled by noting that the prohibition applied only to the time when the Qur'aan was being revealed, lest it be confused with something else, and that permission was given at other times; or that the

prohibition applied only to writing down things other than Qur'aan with the Qur'aan on one thing, and that permission was given to write them separately; of that the prohibition came first and the permission abrogated that, when there was no longer any fear of confusion.

Also the narration of Hadhrat Raafi bin khadeej Radhyaalahu anhu in Majmaozawaaid vol.1pg.151 with referral to Tabraani says, "We presented this request in the presence of Nabi Sallaahu alai wa salam, O messenger of Allah! We hear many things from your blessed tongue and we write them as well, what is your decree concerning this? Nabi salaahu alai wa salam said, "Continue with your writing, there is no harm in it," This narration clarifies the practice of the other Sahaba Radhyalaahu anhum who wrote Ahaadeeth upon listening to them.

Hadhrat Abu Hurairah Radhyalaahu anhum relates that a Sahabi Radhyalaahu anhum complained to Nabi Salaahu alai wa salam that he cannot remember the Ahaadeeth, Nabi Salaahu alai wa salam told him, "Take help from your hand, i.e. Write them down."(Tirmidhi vol 2 . pg 91 and Majma-uz-zawaaid. Vol 1. pg 152)

Hadrat Anas Radhyaalaahu anhu explains that a person complained of his weak memory, Nabi Sallaahu alai wa salam advised him to take help from his hand. (ibid- vol 1. pg 152)

Narrations of Ibn Abbaas and Jaabir Radyaalhu anhumaa in Kanzul Ummaal volume 5, pg 226 report the command given by Nabi Salaahu alai wa salam to take help from ones hand, i.e. to write.

During the last few days of Nabi Salaahu alai wa salam, he got a compilation prepared to be given to the governors by the name of As-Saadiqah. In this compilation, those Ahaadeeth that pertain to the Zakaat due on animals were compiled.

Abdullah bin Ukaim Radhyalaahu anhu narrated that during the era of Nabi Salaahu alai wa salam a compilation was sent to our tribe (Juhainah). In which a Hadeeth was mentioned. (Tirmidhi vol.1 pg 306/ Nasai vol 2. pg 191)

It is mentioned in Bukhaari that the sermon delivered at the conquest of Makkah was requested to be written which contain many Ahaadeeth by Hadhrat Abu Shah Mene Radhyaalaahu anhu. Nabi Salaahu alai wa salam accepted his request and asked for it to be written down.

A manuscript is also recorded containing many ahaadeeth which was given to Amr bin Hazm Radhyaalaahu anhu, this was dictated by Rasululaah Salaahu alai wa slam. Sixty three of these ahaadeeth have been mentioned in Mustadrak Haakim Vol1. pg 395. Musannaf of Ibn Abi Shaybah contains narrations of another manuscript in Kitaabuzakaah. There is another manuscript of Hadhrat Ali Radhyalaahu anhu in Bukhaari vol 1. pg 21. Also similar narrations in Muslim vol 2. pg 161, Bukhaari vol 1 pg 251 and 438, Musnad Ahmad and Tahaawi vol 2 . pg 304, were manuscripts of Ahaadeeth were written out.

قال انما هلك من كان قبلكم باتباعهم الكتب وتركهم كتابهم قال حصين فقال مرة اما انه لو كان من القرآن أو السنة لم يمحه ولكن كان من كتب اهل الكتاب

The above narration written in Daarami shows when Hadrat Abdullah bin Masood Radyalaahu anhu said that those before you had been destroyed due to them following books and leaving there books. The narrator says that that if it were from the Quraan and Sunnah then he would have **not** erased it however it was from the books of the Ahlul Kitaab. This clears the doubt in other narrations where the erasing of books is mentioned, that the erasing was of the books of the Ahlul Kitaab. Below is the chapter in Daarami of when leeway was given to write. This is brought after the chapter of the prohibition in order to denote that the Sahaba wrote and those after them and propagating the Ahaadeeth. I did not see the narration of Hadrat Ali Radyalaahu anhu in Daaramy, even if it is there then there is definitely more Narrations which contradict that one single narration. Another important notion is that if narrations are so unreliable to these Munkirul Ahaadeeth then how do they use these same "so called unreliable narrations" as their proof. And there are plenty of Aayaat showing the importance of Nabi Sallahu alai wa salams explanation in the Noble Qur'aan and the importance of following him. These words were preserved and propagated so that people thereafter could practice on following the Nabi of Allah Ta'ala. If the Ahaadeeth are unreliable then what does the Quraan mean that follow the Nabi Salaahu alai was sallam.

(باب من رخص في كتابة العلم) (اخبرنا) محمد بن احمد ثنا سفيان عن عمرو بن وهب بن منبه عن اخيه سمع ابا هريرة يقول ليس احد من اصحاب رسول الله صلى الله عليه وسلم اكثر حديثنا عن النبي صلى الله عليه وسلم مني الا ما كان من عبد الله بن عمرو فانه كان يكتب ولا اكتب (اخبرنا) مسدد ثنا يحيى عن عبد الله بن الاخنس قال حدثني الوليد بن عبد الله عن يوسف بن ماهك عن عبد الله بن عمرو قال كنت اكتب كل شئ اسمعه من رسول الله صلى الله عليه وسلم اريد حفظه فنهتني قريش وقالوا تكتب كل شئ سمعته من رسول الله صلى الله عليه وسلم ورسول الله صلى الله عليه وسلم بشر يتكلم في الغضب والرضاء فأمسكت عن الكتاب فذكرت ذلك لرسول الله صلى الله عليه وسلم فأومأ باصبعه إلى فيه وقال اكتب فو الذي نفسي بيده ما خرج منه الا حق (اخبرنا) عبد الله بن صالح حدثني الليث حدثني خالد بن يزيد عن سعيد بن ابي هلال عن عبد الواحد بن قيس قال اخبرني مجير عن عبد الله بن عمرو انه اتى رسول الله صلى الله عليه وسلم فقال يا رسول الله اني مع قلبك (اخبرنا) عثمان بن

محمد ثنا يحيى بن اسحاق ثنا يحيى بن ايوب عن ابي قبيل قال سمعت عبد الله بن عمرو قال بينما نحن حول رسول الله صلى الله عليه وسلم نكتب إذ سئل رسول الله صلى الله عليه وسلم اي المدينتين تفتح اولاً قسطنطينية أو رومية فقال النبي صلى الله عليه وسلم لا بل مدينة هرقل اولاً (اخبرنا) اسماعيل بن ابراهيم أبو معمر عن ابي ضمرة عن يحيى بن سعيد عن عبد الله بن دينار قال كتب عمر بن عبد العزيز إلى ابي بكر بن محمد بن عمرو بن حزم ان اكتب الي بما ثبت عندك من الحديث عن رسول الله صلى الله عليه وسلم وبحديث عمر فاني قد خشيت درس العلم وذهابه (حدثنا) يحيى بن حسان حدثنا عبد العزيز بن مسلم عن عبد الله بن دينار قال كتب عمر بن عبد العزيز إلى اهل المدينة ان انظروا حديث رسول الله صلى الله عليه وسلم فاكتبوه فاني قد خفت دروس العلم وذهاب اهله (اخبرنا) سليمان بن حرب ثنا حماد بن زيد عن ايوب عن ابي المليلح قال يعيبن علينا الكتاب وقد قال الله تعالى (علمها عند ربي في كتاب) (اخبرنا) عبيدالله بن عبد المجيد حدثنا سواده بن حيان قال سمعت معاوية بن قرة ابا اياس يقول كان يقال من لم يكتب علمه لم يعد علمه علماً (اخبرنا) مسلم بن ابراهيم ثنا عبد الله بن المنفي حدثني ثمامة بن عبد الله بن انس ان انسا كان يقول لبنيه يا بني قيّدوا هذا العلم (اخبرنا) اسماعيل بن ابان ثنا ابن ادريس عن مهدي بن ميمون عن سلم العلوي قال رأيت ابان يكتب عند انس في سورة (اخبرنا) احمد بن عيسى ثنا ابن وهب عن معاوية بن الحسن بن جابر أنه قال سال ابا امامة الباهلي عن كتاب العلم فقال لا باس بذلك (اخبرنا) مخلد بن مالك ثنا معاذ ثنا عمران بن حدير عن ابي مجلز عن بشير بن نجيح قال كنت اكتب ما اسمع من ابي هريرة فلما اردت ان افارقه اتيت به بكتابه فقراته عليه وقلت له هذا ما سمعت منك قال نعم (اخبرنا) محمد بن سعيد انا شريك عن طارق بن عبد الرحمن عن سعيد بن جبير قال كنت اسمع من ابن عمرو بن عباس الحديث بالليل فاكتبه في واسطة الرجل (اخبرنا) محمد بن سعيد انا شريك عن ليث عن مجاهد عن عبد الله بن عمرو قال ما يرغى في الحياة الا الصادقة والوهظ فاما الصادقة فصحيفه كتبها من رسول الله صلى الله عليه وسلم واما الوهظ فارض تصدق بما عمرو بن العاص كان قوم عليها (اخبرنا) أبو عاصم اخبرني ابن جريح عن عبد الملك بن عبد الله بن ابي سفيان عن عمه عمرو بن ابي سفيان انه سمع عمر بن الخطاب يقول قيّدوا العلم بالكتاب (اخبرنا) مخلد بن مالك ثنا يحيى بن سعيد ثنا ابن جريح قال اخبرني عبد الملك ابن عبد الله بن ابي سفيان السقفي عن ابن عمر انه قال قيّدوا هذا العلم بالكتاب (اخبرنا) أبو النعمان ثنا عبد الواحد ثنا عثمان بن حكيم قال سمعت سعد بن جبير يقول كنت اسير مع ابن عباس في طريق مكة ليلاً وكان يحدثني بالحديث فاكتبه في واسطة الرجل حتى اصبح فاكتبه (اخبرنا) اسماعيل بن ابان عن يعقوب القمي عن جعفر بن ابي المغيرة عن سعيد بن جبير قال كنت اكتب عند ابن عباس في صحيفة واكتب في نعلي (اخبرنا) مالك بن اسماعيل ثنا مندل بن علي العنزي حدثني جعفر بن ابي المغيرة عن سعيد بن جبير قال كنت اجلس إلى ابن عباس فاكتب في الصحيفة حتى تمتليء ثم اقلب نعلي فاكتب في ظهورها (اخبرنا) عمرو بن عون انا فضيل عن عبيد المكتب قال رأيتهم يكتبون التفسير عن مجاهد (اخبرنا) محمد بن سعيد انا وكع عن عبد الله بن حنش قال رأيتهم يكتبون عند البراء باطراف القصب على الكفهم (اخبرنا) اسماعيل بن ابان عن ابن ادريس عن هارون بن عنزة عن ابيه حدثني ابن عباس بحديث فقلت اكتبه عنك قال فرخص لي ولم يكده (اخبرنا) الوليد بن شجاع حدثني محمد بن شعيب بن شاذان انا الوليد بن سليمان بن ابي السائب عن رجاء بن حيوة انه حدثه قال كتب هاشم بن عبد الملك إلى عامله انه يسألوني عن حديث قال رجاء فكنت قد نسيت لولا انه كان عندي مكتوباً (اخبرنا) الوليد بن شجاع اخبرني محمد بن

شعيب اخبرنا هشام بن الغاز قال كان يسأل عطاء بن ابي رباح ويكتب ما يجيب فيه بين يديه (اخبرنا) الوليد بن شجاع اخبرنا محمد بن شعيب بن

شاور ثنا الوليد بن سليمان بن ابي السائب عن سليمان بن موسى انه رأى نافعاً مولى ابن عمر يملي علمه ويكتب بين يديه (اخبرنا) الوليد بن شجاع حدثنا المبارك بن سعيد قال كان سفيان يكتب الحديث بالليل في الخائط فإذا أصبح نسخه ثم حكمه (اخبرنا) الحسين بن منصور ثنا أبو اسامة ثنا أبو غفار المثني بن سعيد الطائي حدثني عون بن عبد الله قال قلت لعمر بن عبد العزيز حدثني فلان رجل من اصحاب رسول الله صلى الله عليه وسلم فعرفه عمر قلت حدثني ان رسول الله صلى الله عليه وسلم قال ان الحياء والعفاف والعي عي اللسان لاعي القلب والفقه من الايمان وهن مما يزدن في الاخرة وينقص من الدنيا وما يزدن في الاخرة اكثر ان البذاء والجفاء والشح من النفاق وهن مما يزدن في الدنيا وينقص في الاخرة وما ينقصن في الاخرة اكثر (اخبرنا) الحسين بن منصور ثنا أبو اسامة حدثني سليمان بن المغيرة قال قال أبو قلابة خرج علينا عمر بن عبد العزيز لصلاة الظهر ومعه قرطاس ثم خرج علينا لصلاة العصر وهو معه فقلت له يا امير المؤمنين ما هذا الكتاب قال حديث حدثني به عون بن عبد الله فاعجبني فكتبته فإذا فيه هذا الحديث (اخبرنا) اسماعيل بن ابان ثنا مسعود عن يونس بن عبد الله بن ابي فروه عن شرحبيل بن سعيد قال دعا الحسن بنيه وبني اخيه فقال يا بني وبني اخي انكم صغار قوم يوشك ان تكونوا كبار آخرين فتعلموا العلم فمن لم يستطع منكم ان يرويه أو قال يحفظه فليكتبه وليضعه في بيته

The writings of Ahaadeeth at the time of the Sahabah Radhyalaahu anhum.

Innumerable incidents illustrating the writing of Hadeeth in this era are found in its history. Allaama HabeeburRahmaan has mentioned fourteen examples and writes that I have sufficed on a few examples.

Hadhrat Umar radhyalaahu anhu has narrated that preserve (write) knowledge in book form. Daarimi pg 68 and Mustadrak Haakim vol 1 . pg 106.

Anas Radyaalaahu anhu had instructed his son write a very long hadeeth, which his son did. Muslim vol 1 . pg 68

Hadhrat Antarah Rahimahullah obtained permission to write from Hadhrat Abdullah bin Abbas Radhyaahu anhu Ahaadeeth. Daarimi pg 69.

There are numerous narrations which mention were the Sahaba wrote the Ahaadeeth in there era and were the taabeen wrote from them.

Refer to Abu Daawood vol2 pg 18, Tahaawi vol 2 pg 384, Daarimi pg 69. Majmauzzawaaid vol1 pg 151 e.t.c

Thereafter Maulana mentions various narrations from the Taabeen:

Hadhrat Ibraaheem Nakhai rahimahullah explanation is in Tirmidhi that Hadrat Saalim bin Abi Al Jaad Rahimahullah (passed away 101 AH) heard Ahaadeeth from a number Sahaba Radyalaahu anhum and wrote them as well (Tirmidhi vol 2 pg 238)

One person came to Hasan Basri Rahimahullah (passed away 110 AH) and said, "I have by me a written copy of the Ahaadeeth that you have narrated. Can I narrate them from you?" He said: "Yes". (Tirmidhi vol 2 pg 239)

Thousands of Ahaadeeth were also compiled in the time of Umar bin Abdul Azeez Rahimahullah (passed away 101 AH)

Maulana had sufficed on ten examples. Thereafter the narrations from the Tabi Taabeen are plentiful.

Many people are unaware of the many authentic compilations of Ahaadeeth available. Most people are only aware of Saheeh Bukhari and Saheeh Muslim. However great Muhadeethoon such as Abu bakr bin aby shaybah, abdurrazaaq, ibn khuzaimah e.t.c also have compilations of authentic ahaadeeth available. The Muwaata of Imaam Maalik, and even the Ahaadeeth of Imaam Abu haneefa are recorded. Imaam Abi Haneefa *Rahimahullah* is a Taabee so his link in Ahaadeeth to Rasulullah Salaahu

alai wa salam is much closer to then Imaam Bukhaari. Although Imam Bukhaari is famously known however those who have studied the Ahaadeeth will be aware of many other authentic Ahaadeeth collections besides those in the Saheeh of Imam Bukaary and Imaam Muslim. One that is unaware of the laws and sciences referring to Ahaadeeth usually term Ahaadeeth into two categories, Authentic or weak. And they are in a misconception that the weak Ahaadeeth are useless. These people are unaware of the meaning of Dhaeef (weak) ahadeeth. They are only aware of the dictionary meanings of these words such as Saheeh (Correct) Hasan (Good) Dhaeef (weak) e.t.c. However these are all technical terms, a Dhaeef narration is one that has not fulfilled the conditions of Saheeh. It is not something which is to be disregarded. This is the opinion of great Ulama such as Haafiz ibn hajar rahimahullah the commentator of Bukhari. Dhaeef Ahaadeeth can be used for Fazaail (virtues), however for laws and beliefs they will not be sufficient. Many times different Dhaeef Ahaadeeth collaborate each other and reach to the level of Hasn. These are all very lengthy and technical topics which certain people have misunderstood and have formulated their own understanding. Therefore there is nothing wrong for books such as Fazaail Aamaal which contain such narrations. Many times the conditions of a Hadeeth differ in it being Saheeh or not according to the Muhadith. Each Muhadith had his own laws by which he would determine a Hadeeth to be authentic or not. Therefore a Hadeeth may be weak according to one however most likely we are unaware that another Muhadith may differ.

The Ahaadeeth were thoroughly revised by our predecessors. It is mentioned by Anas Radhyalaahu anhu that sometimes one person would narrate a Hadeeth then another, then a third. Sometimes, seven people would narrate one after the other. After the gathering came to an end we

would stand up and the Ahaadeeth were so well revised that it was as if it were planted in our hearts. (Majmauz Zawaaid- vol 1 – pg 161)

There are many other narrations which mention how the Sahaba would revise the Ahaadeeth which I have left out due to brevity. And why wouldn't the Sahaba be keen in revising the Ahaadeeth because the dua of Nabi Salaahu alai wa salam "May Allah Ta'ala keep that person fresh who hears my Ahaadeeth, understands it, and then conveys it (in the same manner) to the person who didn't hear it" (Abu Daawood, Ibn Maajah, Daarami)

Hadhrat Ibn Abbaas, Hadhrat Abu Saeed Khudri, Hadhrat Ali, Hadhrat Abdullah bin Masood Radhyalaahu anhum and many others would instruct others to revise the Ahaadeeth and keep them fresh. Refer to Darimi pg78,66,79-Mustadrak vol1 pg 95, 59, Kanzul Ummal vol5. pg 242.

It is mentioned by Haafiz Dhahabi Rahimahullah in Tazkiratul Huffaaz of the story of Abu Hurairah Radhyalaahua anhu when Nabi sallaahu alai wa salam had made dua for his knowledge. Hadhrat Abu Hurairah Radhyalaahu anhu says that not a single letter of the Ahaadeeth that I heard was forgotten. (Vol 1. pg33)

The stories with regards to the phenomenal memory of the Taabieoon and Muhadethoon are mindboggling. Allah Ta'ala had blessed them which such phenomenal memories which can be seen in many recorded incidents which leave no doubt. Many a times they would narrate thousands of Ahaadeeth with their chain of narrators from memory. Many names which we are unaware of like Ismaael bin ayyash knew 30,000 ahaadeeth by memory, Hushaim Rahimahullah knew 20,000 Ahaadeeth by memory, Amr bin Asim knew 10 000 Ahaadeeth. Israael Rahimahullah

says that I knew the Ahaadeeth like the surahs of the Qur'aan. Isa bin Yunus Rahimahullah says that I know my Ahaadeeth so well that if a waw were to be added in by books, it wouldn't pass my knowledge. Yahya bin al yamaan would learn 500 ahaadeeth in one sitting. Ahmad bin Saalih Rahimahullah says that Ibn Wahb Rahimahullah narrated 100 000 Ahaadeeth. Yazeed bin Haarun says concerning himself that I know 24 000 Ahaadeeth with their chains by memory, so well that if a single letter were to be added I would know.

Imaam Bukhaari says that I know 100 000 authentic Ahaadeeth Ahaadeeth.

The stories are innumerable concerning their phenomenal memories.

The Sahaba were also very cautious in narrating Ahaadeeth. That is why some out of fear would narrate only a few Ahaadeeth.

Hadrat Anas Radhyalaahu anhu narrates that if he had any doubt on any Hadeeth, due to not remembering it well, he would leave it saying that if it wasn't for this, I would have narrated it (Daarimi-pg 42)

Muhammad Baaqir Rahimahullah narrates that the thing which ibn umar Radhyalaahu anhu feared the most was adding or omitting any part a Hadeeth (Tazkiratul Huffaaz- pg 37)

It is mentioned in Saheeh Muslim vol 1 pg 32 that Ibn Umar Radhyallaahu anhu once narrated a hadeeth saying "Islam is based upon five pillars. Testimony that there is no deity besides Allah ta'ala and Muhammad Salaahu alai wa salam is the messenger of Allah ta'ala, establishment of Salaah, payment of Zakaah, fasting in Ramadhaan and Hajj". Someone from the congregation repeated the Hadeeth after he completed. However, he phrased it thus. "Hajj and fasting in Ramadhan". Ibn Umar Radhyalaahu anhu corrected him right away and told him that the

hadeeth is not like how you have said, but rather 'fasting in Ramadhan and hajj'. This is how I have heard the messenger of Allah Ta'ala saying.

It is worthwhile noting that although the persons narration did not differ in terms of meaning, the sequence was given as much importance as well. They did not tolerate a change in that as well.

Similar narrations are mentioned about Hadrat Abdullah bin Masood Radhyalaahu anhu and Zaid bin Arqam Radyallaahu anhu. Hadrat Abdullah bin Umar Radyalaahu anhu would advise his students to go over the Hadeeth thrice before narrating it to anyone (Daarimi pg 78) Also, Hadrat Abu Bakr and Umar Radyalaahu anhuma would emphasise the similar precautions.

After reading the above accounts you will come to the conclusion that they had taken so much precaution. The Sahaba feared the warnings of Nabi Salaahu alai wa salam then we will ever. Thereafter so much care was given when they taught their students and how meticulously the Ahaadeeth were memorized and noted down.

Many narrations show that the Sahaba would verify Ahaadeeth also with other companions so that there remains no scope of doubt. The successors then had their conditions that they ruled out for example Imaam Abu Haneefa would only narrate from those that had memorized the Hadeeth and thereafter had not forgotten it, even if they were to remember the Hadeeth at a later stage.

The above is a brief summary of what is mentioned in the book "The preservation and integrity of the Hadeeth". The number of proofs in this regard are plentiful, however a few examples will suffice for the intelligent. Those that have not understood the position of Nabi Salaahu alai wa

salam and have regarded him as merely one that delivered the message without any explanation is unaware of the various Aayaat and Narrations which denote towards his responsibility. Various Aayaats such as the aayat concerning Zaid Radyalaahu anhu, Surah Naba about Abdullah bin Umme maktoom radyalaahu anhu and many others are in need of the traditions. Allah Ta'ala save us and protect us from the incorrect beliefs and understanding of those that have adopted reliance on their understanding and left the way of the pious predecessors.

Imaam Bukhaary himself says that I only mentioned those Ahaadeeth which are Saheeh according to me; however, those Ahaadeeth which are Saheeh besides this which I have not mentioned are more than what I have mentioned. The narrator of this is Ismaa'eely; he mentions that this was so that his compilation does not become too lengthy. Ibraaheem Nasafy says that I have heard Imam Bukhaary saying that I have only mentioned those Ahaadeeth which are Saheeh in this book and I have left out many Ahaadeeth which are also Saheeh so that this book does not become lengthy. (This is reported in the commentary of one the most accepted and widespread commentaries of Bukhary 'Fathul Baari' by the renowned Haafiz ibnu Hajr Rahimahullah).

Feet to Feet in Salaah

There has been a growing tendency in recent times within some quarters of the Muslim Ummah to attempt to understand the hadiths of the beloved Messenger of Allah (may Allah bless him and grant him peace) without the proper prerequisite knowledge of fiqh and its principles. Movements have emerged, a fundamental part of whose methodology it is to take hadiths in their apparent and literal meanings, without attempting to understand the actual purpose of any Hadith and to deny the understanding of the experts. The issue of how those in congregational prayer should stand is no exception. They have looked at the chapter in Sahih al-Bukhari and the athar of Sayyiduna Nu'man ibn Bashir and that of Sayyiduna Anas (may Allah be pleased with them) and without even attempting to use their intellect to explore the various interpretations to which the wording is open, they seek to enforce on the Muslims the physical joining of shoulders and feet with one another when standing in the prayer row. The 'ulama of the madhhabs (that is, the four established schools of Islamic law) have always maintained that this is not how these athar are to be understood.

The Ahaadith

1. Hadhrat Umar (radhiyallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said: "Straighten the sufoof, line up the shoulders, close the gaps and become tender in the hands of your brothers. Do not leave any gaps for shaitaan. Whoever joins the saff, Allah will join him. And whoever cuts the saff Allah will cut him." (Bukhari & Abu Dawood)[Become tender: that is to comply when a brother musalli in the saff touches your shoulder indicating that you should bring it in line with the shoulders of

the other musallis in the saff.]

2. Hadhrat Baraa' Bin Aazib (radhiyallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) used to enter the saff from end to end, touching our chests and our shoulders. He would say: "Do not be irregular (in your rows), for then your hearts will become irregular (i.e. discord will overtake you)." He would (also) say: "Verily, Allah Azza Wa Jal and His Malaikah dispatch Salaam on the first sufoof" [When the word 'Salaat' is related to Allah Ta'ala, it denotes Rahmat, i.e. He sends down mercy. When it is related to the Malaikah, it means that they supplicate to Allah Ta'ala to send His mercy upon His servants.]

3. Hadhrat Anas Bin Maalik (radhiyallahu anhu) narrates that the Iqaamah for Salaat was given. Rasulullah (sallallahu alayhi wasallam) turned towards us and said: "Straighten your sufoof and stand close together, for verily I see you from behind." In a narration of Hadhrat Anas (radhiyallahu anhu) it is mentioned: "Everyone among us would put his shoulder with the shoulder of his companion (alongside) and his foot with his foot."

4. Hadhrat Anas (radhiyallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said: "Join your sufoof and stand close together, and stand in line with (your) necks. I take oath by The Being in Whose power is my life that most certainly I see shaitaan entering the gaps in the saff as if he is a lamb." (Abu Dawood)

5. Abul Qasim Jadli (rahmatullah alayh) said: "I heard Nu'maan Bin Basheer (radhiyallahu anhu) say: 'Rasulullah (sallallahu alayhi wasallam) turned towards the people (the musallis) and say three times: 'By Allah! Most certainly, you should straighten your sufoof otherwise Allah will create discord in your hearts.' Thereafter I saw that a man would attach

his shoulder to the shoulder of his companion (the one standing alongside), **his knee to the knee** of his companion and his **ankle to the ankle** of his companion.” (Bukhari & Abu Dawood)

6. Nu'maan Bin Basheer (radhiyallahu anhu) narrates: “Rasulullah (sallallahu alayhi wasallam) would arrange (set in order) our sufoof. One day he came out (from his home) and saw a man (in the saff) whose chest was protruding in front of the (chests of) the community (i.e. the musallis). He then commented: ‘Straighten your sufoof otherwise Allah will cast discord in your faces (i.e. in the words coming from your mouths).’ (Tirmizi)

7. Maalik Ibn Abi Aamir Ansaari (radhiyallahu anhu) narrates: “Uthmaan Bin Affaan (radhiyallahu anhu) would recite in his Khutbah: ‘When the Salaat is ready, arrange the sufoof properly and line up with the shoulders’ (i.e. the shoulders of the musallis should all be in line and touching).” (Muatta Imaam Muhammad)

8. Hadhrat Anas (radhiyallahu anhu) narrated that Nabi (sallallahu alayhi wasallam) said: “Join your sufoof and draw close among yourselves and line up with the **necks**.” Reported by Abu Dawood and Nisai. Authenticated by Ibn Hibbaan. (Bulooghul Maraam) l'laaus Sunnan.

Firstly, we need to understand that Rasoolullah Sallallaahu alai wa salam has emphasised greatly regarding straightening of the saffs, but we need to understand what Rasoolullah ﷺ meant when he said ‘Straighten the saffs’. Ulema have tendered the following explanations to this phrase :

1. The place of standing of the rows should be level and even.

2. The feet should be in a straight line. (No one should be protruding from the saff).
3. The musallees should stand close to one another without leaving a gap in between.
4. Every saff should be completed before the next, meaning we will only commence the second saff once the first is complete.

N.B. Straightening the saffs comprises all four of the above mentioned factors.

Secondly, the above mentioned meanings were enumerated by Rasoolullah ﷺ himself and implemented by the Sahaabah, Taabi'een, Tab'ut-taabi'een and our pious predecessors, who were embodiments of the Shariah and the Sunnah.

Now with regards to joining ones feet in Salaah, Haafiz Ibn Hajar Rahimahullah the famous author of the famous commentary of Bukhaari "Fathul Baari" has termed the title of a chapter in Bukhari which says 'Joining of the shoulders and feet together' to be based on **exaggeration**. He says 'Imam Bukhari's aim by choosing this specific title is to portray the emphasis upon **straightening** the rows and **filling the gaps** in between and not literally touching the feet of the Musallee standing next to a person. *Fathul Bari (Ibnul Hajr) Vol: 2 Pg: 167 (Ahyaaau Atturaath Alarabi)*

وقال النعمان بن بشير رأيت الرجل منا يلزق كعبه بكعب صاحبه

المراد بذلك المبالغة في تعديل الصف وسد خلله

Similarly has been mentioned in *Jami' Al Tirmizi-Arfus Shazi Pg: 58 (H.M.Sa'eed Company)*

والاعتبار في التسوية الكعب ، وأما ما في البخاري من إلزاق الكعب بالكعب
فزعمه بعض الناس أنه على الحقيقة ، وإحال أنه من مبالغة الراوي ، والحق عدم
التوقيت في هذا بل الأنسب ما يكون أقرب إلى الحشوع

It is quite clear that the literal meaning is not meant, otherwise how will it be possible for one to pray salaah while joining ones ankles and knees to the person next to him!

Allamah Sayyid Anwar Shah Kashmiri (may Allah mercy him) has discussed this issue at some length in his commentary of Sahih al-Bukhari, Fayd al-Bari (2:301-302). He explains how it would be very difficult for people to physically join their shoulders and feet when standing in the prayer row. Those who seek the physical joining of feet and shoulders argue their case pointing at the letter 'ba' used in the abovementioned athar. The rule in grammar that 'al-ba li 'l-ilsaq' (the letter ba is used to denote physical contact) is not to be understood in this context as a full physical contact or ilsaq. For, if this were the case, how would they explain the sentence Marartu bi Zayd? Does this mean that the subject (fa'il) of the verb passed by, or with, Zayd whilst physically sticking to him? When any verse, hadith or athar is ambiguous or open to interpretation, we must look at the practice of the Companions (Sahabah) and the Salaf (those illustrious Muslims who succeeded the Sahabah). It would appear that neither the Companions nor the Salaf were in the habit of physically joining their shoulders and feet in the way that some Muslims so painstakingly do today. Imam Anwar Shah Kashmiri states that this interpretation has not been adopted by any of the madhhabs.

The intention of the athar, with its ambiguous wording, is that the shoulders and feet should be straight and parallel, that there should be no gap for Shaytan between any two people standing in a row, and that the rows should be straight. It does not mean shoulders and feet should be in physical contact. This interpretation is also given as by Imam 'Allamah Badr al-Din al-'Ayni in his monumental 'Umdat al-Qari (commentary of Sahih al-Bukhari – 5:377) and Imam Ibn Hajar al-'Asqalani in his unparalleled Fath al-Bari (2:611) and Laamiud Duraari commentary of Saheeh Bukhaari.

Qustulaani and others have also said this.”(Laamiud Duraari— commentary of Bukhari)In Faidhul Baari it is reported as follows: “It is stated in Sharhul Wiqaayah: ‘The musalli should stand apart (with his feet) so that there is a distance of **four fingers** in between them, and that is also the view of Imaam Shaafi (rahmatullah alayh), In another view it is said that the distance (between the feet) should be **one hand** (i.e. about 10 cm).’ (The author says): I did not find any difference of opinion among the Salf (i.e. Salf-e-Saaliheen) between the stance (of the musalli) in Jama’ah and in infiraad (i.e. performing alone). There is no difference regarding the gap (between the feet). It is not that the spreading of the feet should be more in Jama’ah than when performing Salaat alone.”

Also it is narrated that Ibn Umar (radhiyallahu anhuma) would not spread (widely) his feet nor would the one foot touch the other, but between this there would be neither much closeness nor much distance.

A hadith is reported in Sunan al-Nasa'i which states that: "Abdullah ibn Mas'ud (ra) saw a person standing in prayer with his two feet together [i.e. touching each other] and judged it to be against the sunnah. He advised the person that if he had practised murawaha it would have been more

preferable."[Sunan al-Nasa'i 1:142]

The Arabic word 'murawaha' usually means to stand on one foot and then the other, alternating between them as one becomes tired. However, another meaning of 'murawaha' is to leave a slight gap between the feet, and this seems to be the most probable meaning of this word in reference to the above narration, since the person had been standing with his feet together. If we take this latter meaning of the term 'murawaha', the hadith means that Abdullah Ibn Mas'ud (ra) instructed the person to maintain a small gap between his feet, since the sunnah was not to completely join the feet together (nor to keep them so far apart).

Together with this the words which actually describe the joining of the feet are not the words of the Messenger e, but are the words of the narrator, i.e. his observation. Hence, that portion of the narration is not a statement of the Messenger e himself [marfu']. The narrator is the one who describes the reaction of the Companions present at the time to the command and warning of the Messenger e. In fact, this type of an observation added by the narrator is not even found in the majority of narrations that emphasise orderly rows. Hence, it becomes quite clear that the Messenger e did not command that the feet be joined together. He merely commanded that the lines be orderly, and the Companions employed this method of joining their feet and shoulders together to fulfil that.

THE HADITH MERELY TELLS US ABOUT THE BEHAVIOUR OF THE COMPANIONS BEFORE THE PRAYER HAD BEGUN. IN OTHER WORDS, TO COMPLY WITH THE INSTRUCTION OF THE MESSENGER E THEY ATTEMPTED TO FORM A STRAIGHT LINE BY JOINING THEIR SHOULDERS AND FEET TOGETHER BEFORE THE PRAYER COMMENCED. NO WHERE IN THE HADITH DOES IT INDICATE THAT THIS WAS ALSO DONE DURING THE PRAYER. IT STATES THAT THE MESSENGER

TURNED TOWARDS THEM TO INSTRUCT THEM IN THIS REGARD, WHICH PROVES THAT THIS ACTIVITY TOOK PLACE PRIOR TO THE BEGINNING OF PRAYER. WHETHER THIS ARRANGEMENT WAS CONTINUED THROUGHOUT THE PRAYER OR NOT IS NOT MENTIONED IN THE NARRATIONS.

IF FOR THE SAKE OF ARGUMENT, WE WERE TO ACCEPT THAT THE JOINING OF THE FEET WAS MAINTAINED THROUGHOUT THE PRAYER, A NUMBER OF QUESTIONS WOULD ARISE. FOR ONE, IT WOULD BE ENQUIRED WHETHER THE FEET SHOULD BE JOINED TOGETHER IN ALL POSTURES OF THE PRAYER OR ONLY DURING THE STANDING POSTURE [QIYAM]? IF THE ANSWER IS THAT IT IS REQUIRED ONLY DURING THE STANDING POSTURE, THEN THE QUESTION WOULD BE, WHAT IS THE EVIDENCE FOR THAT? WHY IS THIS ARRANGEMENT CONFINED TO THE STANDING POSTURE ONLY AND NOT REQUIRED IN ANY OTHER POSTURE? IF THE ANSWER IS THAT IT IS NECESSARY IN ALL POSTURES OF PRAYER, THEN THE QUESTION WOULD BE, HOW WILL PEOPLE IN EACH ROW GO ABOUT JOINING THEIR FEET AND SHOULDERS TOGETHER WHILST IN PROSTRATION OR IN THE SITTING POSTURE? AS IS CLEAR, IT WOULD BE QUITE IMPOSSIBLE TO ACHIEVE THAT.

MOREOVER, IF THE COUNTER-ARGUMENT IS THAT IT IS ONLY NECESSARY TO HAVE THE FEET TOGETHER WHILE STANDING UP BECAUSE IT IS DIFFICULT TO DO SO IN THE OTHER POSTURES OF PRAYER, THEN THE ANSWER TO THAT WOULD BE, IT IS ALSO VERY DIFFICULT, AND SOMETIMES QUITE INCONVENIENT, FOR MANY PEOPLE TO ENSURE THIS JOINING ARRANGEMENT DURING THE STANDING POSTURE AS WELL, JUST AS IT IS IN OTHER POSTURES.

If it is considered necessary to join the shoulders and feet together on account of the above hadith, then why have the knees been excluded? As is mentioned in the above narration of Sunan Abi Dawud that the Companions joined their knees together, it should also be treated as an obligation throughout the prayer. However, one must be warned that standing even for a short while with one's knees joined to the next persons can be quite painful, in fact impossible in some cases, when there

is significant difference in the size of the two people standing next to each other. If we take the literal meaning of this hadith which a few people take, then we will have to join our knee with the knee of the person standing next to us in sufoof, which is practically impossible. If the two person are of different height, because the height of knee from ground will be different for two person of different height.

ANOTHER INTERPRETATION OF THIS HADITH IS THAT THE NARRATOR NU'MAN IBN BASHIR ONLY INTENDED TO DESCRIBE HOW THE COMPANIONS ATTEMPTED TO FORM EXTREMELY STRAIGHT ROWS AT THE INSTRUCTIONS OF THE MESSENGER, AND NOT THAT THEY ACTUALLY JOINED THEIR FEET, SHOULDERS AND ANKLES TOGETHER. IT IS FOR THIS REASON THAT THE TITLE OF A CHAPTER IN SAHIH AL-BUKHARI 'CHAPTER ON THE JOINING OF THE SHOULDERS AND FEET TOGETHER WHILST FORMING THE ROWS' HAS BEEN CLASSIFIED BY HAFIZ IBN HAJAR TO BE BASED ON EXAGGERATION. HE WRITES IN HIS COMMENTARY FATH AL-BARI, [IMAM BUKHARI'S] REASON FOR CHOOSING THIS SPECIFIC TITLE IS TO EXAGGERATE (MUBALAGHA) THE IMPORTANCE OF STRAIGHTENING THE ROWS AND FILLING THE GAPS IN BETWEEN. (FATH AL-BARI 2:247)

THIS MEANS THAT THE NARRATION IS NOT TO BE TAKEN LITERALLY. IMAM SHAWKANI, WHO IS CONSTANTLY REFERRED TO BY THOSE WHO PREFER NOT TO FOLLOW A SCHOOL OF THOUGHT IN ISLAMIC JURISPRUDENCE, HAS NOT TAKEN IT FOR ITS LITERAL INTERPRETATION EITHER. HE WRITES IN HIS BOOK NAYL AL-AWTAR:

[THE STATEMENT OF THE COMPANION] MEANS, PLACE THE PARTS OF THE BODY [SHOULDERS, ETC.] IN LINE WITH EACH OTHER, SO THAT THE SHOULDER OF EACH PERSON PERFORMING PRAYER IS IN LEVEL WITH THE SHOULDER OF THE NEXT PERSON. THIS WAY EVERYONE'S SHOULDERS, KNEES AND FEET WILL BE IN A SINGLE STRAIGHT LINE (NAYL AL-AWTAR 3:65*).

IN CLEAR WORDS, THIS INDICATES THAT THE REAL REASON FOR JOINING THE SHOULDERS

AND OTHER PARTS, WAS TO STRAIGHTEN THE ROWS, NOT THAT THE JOINING ITSELF IS AN OBLIGATORY ACT.

Anas radiyallahu anhu has further stated in a narration of Ma'mar which Ibn Hajar has recorded in his Fath al-Bari,

"If I were to attempt this [joining the shoulders and feet together] with anybody today, they would scurry away like restive mules" (Fath al-Bari 2:247).

It is apparent from this statement, that even the Companions did not continue this practise after the demise of the Messenger .If it had been a continuous action of the Messenger [sunna mustamirra] the Companions would never have abandoned it, let alone speak of it in such a manner.

This simply means that the Sahaaba and taabi'een severely disliked that anybody should join their ankles with them.

Secondly, the taabi'een would never have disliked it if they had observed many of the Sahaba (radhiallahu anhum) continuously practicing upon this. It was only due to the fact that they had not generally observed the Sahaba (radhiallahu anhum) adopting this procedure that they disliked it. Hence this makes it crystal clear that the Sahaba (radhiallahu anhum) had only occasionally adopted this practice to ensure the straightening of the saff. It was not a sunnah in itself, otherwise they would never have left it out.

Once it is established that the primary reason for the Companions joining their feet together was to achieve perfect order in their rows, it can be easily understood that this joining of the feet is not required any longer, since in most of the masjids and places of worship today, the lines are well marked on the carpets, marble, and floor coverings. The worshippers by

standing together with their heels on the markings will automatically come together in perfectly straight rows. There is no need to be so particular in joining the feet together to achieve this goal, let alone consider it the actual goal.

The Hanafi text mentioned for a gap of four fingers to be left between the feet of a person when he is praying. This opinion is found in Imam ibn 'Abidin's (the famous Faqeeh of Syria who passed away in 1252 AH) authoritative commentary on 'Allama Haskafi's al-Durr al-Mukhtar, where it states: **'The gap to be left between a person's feet should be equal to that of four fingers of the hand, because this [amount] is very effective in creating [the posture of] submission and humility [sought in prayer].'** [Radd al-Muhtar 1:299] 444 (H.M.Sa'eed Company). On the contrary placing ones feet at a distance creates 'xcessive movement in the salaah which is contrary to concentration.

وينبغي أن يكون بينهما مقدار أربع أصابع اليد لأنه أقرب إلى الخشوع ، هكذا

روي عن أبي نصر الدبوسي إنه كان يفعله كذا في الكبرى .

وما روي أنهم ألقوا الكعب بالكعب أريد بها الجماعة أي قام كل واحد بجانب

الآخر كذا في فتاوى سمرقند

Shaykhul Hadith Hadhrat Muhammad Zakariyya Kandhlawi (Rahimahullah) has also mentioned that physically joining shoulders and feet would only be possible when the shoulders of all those standing in the row are at the same height and their feet are of the same length. Moreover, to do this, all the people standing in the row would have to spend some time before saying the takbir and entering their prayer to get

their shoulders and feet in the right place. Clearly, this would be contrary to khushu'(the desired calmness and the spirit of salat). (Lami' al-Darari 'ala Jami' al-Bukhari, 1/279, HM Saeed)

In determining the opinion of the **Shafi's** on this issue, a careful study of their literature reveals that their most popular view is that a person should maintain a gap equal to **one hand span** between his feet [Nihayat al-Muhtaj 1:347]. However, it is recommended in al-Anwar, another text on Shafi'i fiqh, that the gap should only be **four fingers** – as is one view of the Hanafis. Furthermore, the great Shafi'i scholar Imam Nawawi concludes: **'It is undesirable [makruh] to join the feet together; it is preferable [mustahab] to keep some distance between them.'**[Sharh al-Muhadhdhab 3:266]

In total, we have three opinions of the Shafi'i school: (1) a gap equivalent to one hand span; (2) a gap of four fingers; and (3) as much a gap as the person deems necessary. The first opinion is particular to the Shafi'i school, whereas the latter two opinions are common to both the Shafi'i and Hanafi schools.

One has probably noticed by now that not a single opinion mentions that a person's feet must be joined together with the feet of the adjacent person(s). If indeed this was the correct and sunnah way of standing in prayer, it would have undoubtedly been accepted as such.

From all the narrations and views of the Muhadditheen and Fuqaha of the Khairul Quroon era it is abundantly clear that the Hadith which mentions joining foot with foot does not have a literal meaning. It simply means that the feet should be all in line, and this is achieved by the heels of the musallis all being in the same line. This will ensure a straight saff on which the emphasis of all the Ahadith is.

THE FOUR MATH-HABS

While the case of the Four Math-habs is logical, the actual daleel (proof) for our view is not rational interpretation, but is narrational evidence. Such evidence has been transmitted down the centuries from the Sahaabah. It should be understood that the Aimmah-e-*Mujtahideen – the Imaams of the Math-habs – had acquired their knowledge of Islam from either the Sahaabah or the Taabi-een who were the Students of the Sahaabah. Whatever they taught is therefore, what the Sahaabah had instructed. It is the height of folly and deviation to differ with the–and to choose a way which is at variance with what they had disseminated.

It is not conceivable that the Salf-e-Saaliheen – all the Imaams of the Math-bas were among them – were in deviation and the present-day enlighten researchers are on Rectitude. This is unacceptable to any Muslim who is prepared to reflect a bit. The greatest daleel for the view of the Math-habs is that whatever they teach has been acquired directly from either the Sahaabah or the Taabi-een. Nabi Sallaahu alai wa salam has said that pray salaah as you have seen me. The Tabeyoon were the ones that observed the eyewitnesses of the prayer of the Nabi. Therefore we rather follow such giants rather than those who came centuries after who based there research on obscure texts which conflict to direct witness.

To join the heels of one's feet in Sajdah

To join the heels of one's feet in Sajdah is Sunnah, there is mention made in the following books:

Raddul-Muhtâr [Vol, 1 Pg, 493] of Allâmah ash-Shâmî,

Al-Arfush-Shazî [Pg, 69] of Allâmah Anwar Shâh al-Kashmîrî,

l'Ilâ'us-Sunan [Vol, 3 Pg, 42] of Maulânâ Zafar Ahmad al-Uthmânî, and

Fatâwâ Mahmûdiyyah [Vol, 14 Pg, 198] of Faqîhul-Ummah Mufti Mahmûd Hasan al-Gangohî.

Majmû'ah Maqâlât [Pg, 84] Shaykhul-Hadith Fadhlur-Rahman al-Â'zmî.

Therefore if one spreads ones feet out in Qiyaam then one will engaging in unnecessary movement in order to join ones heels in Sajada, which will be contrary to Khushoo.

[ii] فتاوى محمودية كتاب الصلاة، ٥ / ٦٢٩ جامعة فاروقية

[iii] وفي المجتبى والسنة في الركوع إصاق الكعبين واستقبال الأصابع للقبلة

البحر الرائق شرح كنز الدقائق، كتاب الصلاة: ١ / ٥٥٠ دار الكتب العلمية

[iv] (قوله ويسن أن يلصق كعبيه)

رد المختار كتاب الصلاة، باب صفة الصلاة: ٢ / ١٩٦-١٩٧ دار الكتب العلمية

It should be noted that the emphasis is on closing the gaps. There should be no gap between two musallis standing in the saff. But, the wider the legs are spread apart, the more the distance between the shoulders will increase. Thus, spreading the legs wide apart defeats the very command issued in the Hadith to close the gaps and straighten the sufoof.

In order to achieve 'foot with foot' literally, one is constrained to turn ones feet at angles away from the Qiblah. When the toes are made to touch with the feet in diagonal positions, the shoulders cannot touch, the knees, ankles, necks, etc. are thrown completely out of alignment. One can also well imagine that if joining was the case, what the immodest sight will be if women were to join feet to feet and ankles to ankles.

When shoulders are not lined up, it is impossible to achieve straight

sufoof. It is for this reason that the Hadith emphasises more on shoulders. The Sahaabah and the Taabi-een relate the instruction 'to line up' and straighten the saff to the shoulders, necks, knees, ankles and the feet. In other words, all these should be in line, not out of alignment. It is for this reason that the Hadith clearly mentions that the Khulafa-e-Raashideen, in fact Rasulullah (sallallahu alayhi wasallam) himself, would order protruding chests to recede into line. Never did any of the Authorities of the Shariah speak about feet which should touch.

Conclusion

In the end, we can conclude, without fear of contradiction, that those who insist on joining the feet together have failed to comprehend the true meaning of the ahadeeth, and, as such, do not have any strong evidence to support their position. It is not possible to follow the Qur'an and Hadeeths by always employing verbatim translations, which is the methodology of the Literalists (Zahiriyya), whose many views majority of scholars have not accepted. The grave consequences of following this type of methodology is quite apparent. **It is quite absurd to believe that the galaxy of scholars over a thousand years had misinterpreted the Hadeeth and only in the 21st century a limited amount of people have stumbled across something which the Fuqaha and muhadethoon were blind of!**

Indeed, it is important to come together during prayer, but this is normally achieved by joining the shoulders together (which has been ordered in ahadeeth) and standing with the heels on the lines. It is virtually impossible not to leave any gaps at all as some people insist. Is it too difficult to understand that when someone attempts to fill in the gap between his and the next person's feet, he opens a gap between his own

feet?

Therefore, the Sunnah method would be to either leave a space of approximately four fingers between one's feet or any such gap through which one can achieve a comfortable and humble posture. During the congregational prayer, each person must ensure that he is close enough to the next person as to touch shoulders and that his feet are on the marked lines so that the whole congregation is ordered and comprised of straightened rows.

(References: Fataawa Mahmoodiyyah Vol.9 P.78, Rahimiyyah Vol.4 P.160, Imdaadul Fataawa Vol.1 P.268, Fiqhul Imaam-Mufti Abdur Rahmaan Ibn Yusuf, research of Mufti Ahmad Sadiq Desai Hafizahullah)

TAQLEED

The Ahlus Sunnah Wal Jamaat School are those who conform to the following:

- 1) The Quraan
- 2) The Sunnah
- 3) Qiyaas (deduction by Shari analogy)
- 4) Ijmaa (consensus of opinion)

Some claim that they are the only group that follow Authentic Hadith and nobody else. Many people have innocently been trapped and caught into this snare. The common layman cannot understand the finer details of the principles of Deen. Anything presented to him will be gulped down readily. This is because he cannot analyse that which is in front of him with knowledge. This is how falsehood spreads amongst the Muslims.

Before us is the new path invented by "enlightened Mushrooms" of this belated age, while the other is the attested path of our pious predecessors which was laid down by men who were oceans of knowledge and mountains of piety. Some have opposed the *Aslaaf* at every turn. Go and have a look in the Islamic libraries! The Imaams, their Ustaads and their students have authored all the major Kitaabs of Hadith. They cannot present any reputable work on there writings. These people came along so much later and added their unwanted side notes and baseless commentaries on the great works of the Ulama'.

Let us ask ourselves a simple question: Why did great Muhadditheen like Imaam Tahawi, Allamah Nawawi, Allamah Suyuti, Hafiz Ibn Hajr (Rahimahumullah) and many others choose to follow a Mazhab despite

possessing intense knowledge in Hadith? **Did they also leave the Authentic Ahaadith for the views and opinions of scholars?** It is quite strange that people can be duped by these claims of falsehood .A man once asked Imaam Ahmed (rahimahullâh), "If a person memorizes one hundred thousand Ahaadith, does he qualify as a Faqeeh (Jurist)?" The Imaam replied in the negative. The person asked, "What about two hundred thousand?" The Imaam replied once again in the negative. Again the man asked, "What about three hundred thousand?" the Imaam replied in the negative once more. The man said "What about four hundred thousand?" This time he shook his palm, meaning that- then probably he may begin to consider himself a "Faqeeh" and fit enough to pass Fatwa on his own accord!

Allamah Zahabi (rahimahullâh) has listed Imaam Abu Hanifah (rahimahullâh) amongst the Huffaz of Hadith. Imaam Abu Hanifah (rahimahullâh) had very strict conditions for accepting any narration. He would only accept a narration from a Muhaddith who was a Hafiz of Hadith. Imaam Abu Yusuf (rahimahullâh) narrates that Imaam Abu Hanifah (rahimahullâh) said, "The narration of a Hadith is not permissible for all and sundry. Yes, only a person who clearly remembers the Hadith from the day he heard it right up to the present day is allowed to narrate the Hadith."

Qari Abdullah Saymari narrates that Imaam Abu Yusuf (rahimahullâh) said: "Whenever I differed with Imaam Abu Hanifah (rahimahullâh) on any issue and I reflected over it afterwards, I realized that his opinion is the safest. At times I would be inclined towards the apparent meaning of the Ahadith whereas he knew much more Authentic Ahadith than I did."

Abu Muhammed Hârithi narrates that Imaam Abu Yusuf (rahimahullâh) said: "We used to have academic discussions with Imaam Abu Hanifah

(rahimahullâh) over religious issues. Whenever he confirmed his opinion and his students agreed with him, I would proceed to the people of Hadith in Kufa to search for a Hadith or Athar (the speech of a companion), etc. which corroborate the opinion of Imaam Saheb. Sometimes I used to come across two or three Ahâdîth in support of his opinion. I used to present these Ahâdîth to him. Although most of these Ahâdîth substantiated his views, he would accept some of them and reject the others saying that this Hadith is not Authentic or Mash-hur. When asked how he knew, Imaam Saheb would reply, "I am well aware of the knowledge of the people of Kufa."

Those that claim that they are the only ones following the Saheeh Ahaadeeth and the rest are astray are a group that emerged after approximately thirteen hundred years. Will this mean that the group on the truth, *the Ahlus Sunnah Wal Jamaa'ah*, did not exist for the last thirteen hundred years and the Ummah were collectively astray all this time? They possess a very limited understanding of Hadith. Were the Authentic Ahadith that they claim to follow hidden from all the Imaams throughout the eras?

They claim that following the four Imaams is against unity. So if we leave Taqleed of the four Imaams and follow the present so called Mujtahedoon then this will lead to another thousand small Imaams, due to the vast difference of opinion that exist amongst these self proclaimed Mujtahedoon themselves. The great Imaams had much more Ahadith before them with different chains of narrators. They made decisions with great insight keeping in mind all these Ahadith, together with the knowledge of abrogation and the practice of their learned teachers i.e. the Sahaba (radhiyallahu anhum) and their students. Allah Ta'ala has accepted their efforts and has granted them millions of followers throughout all times. How could we ever leave following

such great luminaries who were mountains of knowledge, for the claims of small "Sheikhs" of today who possess very limited knowledge?

It can be said without a shadow of doubt that in this day and age, the safety of one's Imaan and A'maal lies in following one of the four Imams, viz Imam Abu Hanifah, Imam Maalik, Imam Shafi' and Imam Ahmad bin Hambal rahimahumullah. As we become more and more distant from the blessed era of Rasulullah sallallahu alaihi wa sallam, our understanding of Deen has decreased, and we lack adequate knowledge pertaining to the laws of Shariat. It is quite surprising that today one can interpret the Quran and Hadith however he wants based on the insignificant knowledge he has and say we are not obliged to follow anyone! Yet when experiencing sickness or difficulty one doesn't think that I am not obliged to follow anyone so let me diagnose my sickness and treat myself! This attitude is rather disturbing. In matters of dunya we consult the professionals and those who specialize in their respected fields, but when it comes to Deen, one feels he is qualified to extract masaail form the Quran and Hadith as if his opinion holds any weight in the Shariat!

This attitude further leads to criticizing the A'imah and depicting faults from them, which is the ultimate outcome of abandoning Taqleed of the four Imams.

Rasulullah sallallahu alaihi wa sallam is reported to have said, when my followers commit 15 actions, calamities will befall them and at that time they should expect heavy winds, disfiguration of the people and the earth swallowing them. (Amongst these actions is that) the latter part of the Ummat will curse the former part of it. ***(Tirmizi vol 2 pg 44)***

Great stress has been laid on the importance of making Taqleed in the Quran and Hadith, and we have been cautioned to abstain from following our base desires and carnal self.

Allah Subhanahu w Ta'ala says in the Quran, O you who have Imaan! Obey Allah and His Rasool and those in command amongst you. **(Nisaa verse: 59)**

Those in command amongst you refers to the rulers and governors as well as the *A'imah e Mujtahideen*. Imam Razi rahimahullah has given preference to the latter view.

Similarly, surah Tauba verse: 122, surah Ambiyaa verse: 7, all lay emphasis on the importance of Taqleed and its compulsion.

Rasulullah sallallahu alaihi wa sallam states: follow Abu Bakr and Umar radhiallahu anhuma after me. **(Tirmizi vol 2 pg 207)**

Hence, Taqleed is not something which has cropped up in the 14th century. It has been the decree of Allah Subhanahu wa Ta'ala ever since and the practice of the Sahaba radhiallahu anhum.

One must restrict himself to making Taqleed of one of the four Imams due to the reason that the fiqh of the other A'imah were not recorded and preserved in written form. Hence, it won't be possible to pass a fatwa or judgment according to any madhab other than the madhab of the four Imams. **(The legal status of following a madhab pg 79)**

The harms of not making Taqleed are innumerable. Shah Waliullah Muhaddith Dehlawi rahmatullahi alaihi writes that the benefits of making Taqleed are apparent especially in this day and age where aspirations have exhausted and the ego has been saturated with desires and everyone marvels at his own opinion. **(Maqalaat A'zamiyah pg 72)**

Molvi Hussain Batalwi says, after 25 years we have come to the conclusion that those who become so called *Mujtahid e Mutlaq* and abandon Taqleed end up leaving Islam. Amongst them some become Christians and others become atheists no longer being restricted to any religion. This is the elementary outcome of not adhering to a madhab. **(Maqalaat A'zamiyah pg 72)**

Here we list some of the harms of not following a madhab:

- 1) Discrediting the scholars that passed from the time of the Tabieen until the present age.
- 2) The spread of the study of Hadith without the guidance of a qualified teacher.
- 3) Going against rulings that were unanimously practiced by the entire Ummah for many centuries.
- 4) Encouraging the masses to refer directly to the Quran and Hadith without the need of any further reference or explanation from the experts of the respective fields. **(Who are the blind followers pg 87-95)**

Shah Waliullah rahmatullahi alaihi writes, Had the restriction of following only one Imam not existed, every person would pick and choose those rulings that conformed to his likings and Deen would become a toy (in the hands of the masses). Thus, there was only one solution to self interest. That was to restrict the nafs (carnal self) to following one expert of the Shariah only. This is exactly what *Taqleed e Shqakhsi* (following of one Imam only) is all about. **(Who are the blind followers pg 67)**

In brief, the harms of not restricting one's self to one of the four madhabs are self evident and there is no need for further elaboration.

Imam Abu Haneefah *rahimahullah*.

Those people who have abandoned Taqleed of the pious rightly guided Imaams who were from that era which Nabi (sallallahu alaihi wasallam) called the best of eras, have taken it upon themselves to criticize the Hanafi Mazhab. After great luminaries praised Imaam Abu Hanifah (rahimahullâh) throughout all eras, the criticism of such lowly people would not hold any weight. All the criticism cannot alter the great status that Imam Abu Hanifa (rahimahumallâh) enjoys in the Court of Allah Ta'aala. There is an appropriate saying in the Arabic language that translates thus: "The waters of the ocean cannot be soiled by a fly falling therein and it cannot be rendered impure by a dog sipping therefrom!" Allamah Suyuti, Allamah Ibn Abdil Barr (rahimahumallâh) and other Muhadditheen have compiled separate books on the virtues of Imaam Saheb (rahimahullâh). The people who criticized Imaam Saheb are either contemporaries of Imaam Saheb or not. If they are not contemporaries, then it will be considered that the narrators have accepted the writings of Imaam Saheb's enemies and have narrated accordingly. They are not giving an eye-witness account of things. Hence the allegations made against him will not be acceptable. Even if the narrator of criticism is a contemporary and he wishes to surpass Imaam Saheb in his knowledge and virtues then too, his narration will be unacceptable because the struggle for rank and fame is a leading cause for jealousy. Allamah Ibn Abdil Barr (rahimahullâh) writes, "Amongst his contemporaries those people were jealous of Imaam Abu Hanifah (rahimahullâh) who vied with him and considered back biting about him to be permissible. Imaam Abu Hanifah (rahimahullâh) was proficient in all the different branches of knowledge."

Hadhrat Abu Hurairah (radhiallahu anhû) narrates that Nabi (sallallahu alaihi wasallam) said:

لو كان الايمان عند الثريا ليذهب به رجل من فارس او قال من ابناء فارس حتى
يتناوله (رواه الصحيحين)

Allamah Jalaalud Din Suyuti (rahimahullâh) commenting on this Hadith says that herein indication is made towards Imaam Abu Hanifah (rahimahullâh). A student of Allamah Suyuti (rahimahullâh) mentions:

ما جزم به شيخنا من ان ابا حنيفة هو المراد من هذا الحديث ظاهر لاشك فيه لانه
لم يبلغ من ابناء فارس في العلم مبلغه

Further it is famous and accepted that Imaam Saheb (rahimahullâh) is a Tabe'ee. Great Muhadditheen the likes of Yahya Ibn Ma'een, Yahya Ibn Saeed Qattaan, Abdullah Ibn Mubarak, Imaam A'mash (Rahimahumullah) have all praised Imaam Abu Hanifah(rahimahullâh). Imaam Abu Hanifah (rahimahullâh) acquired the knowledge of Hadith from four thousand Scholars.

The fact that so many great personalities, Muhadditheen, Fuqaha etc throughout all eras have not only praised Imaam Saheb (rahimahullâh), but chose to follow his Mazhab is enough proof to show that the Mazhab is correct.

Importance of following only one Mazhab.

Whether each opinion of every Mazhab may be the correct one which was ordained by Allah Ta'ala at one and the same time, has been a point of contention amongst the scholars. However, they are unanimous that all four Mazahib are simultaneously acceptable as far as the Shariah is concerned. As

far as the differences of opinion are concerned amongst the Mazaahib, some are considered to be a difference of a preferred method or not, while others are permissible or impermissible. The example of Witr Salaah is such that according to the Hanafi Mazhab it is not permissible to perform Salaah that consists of only one rakaat (the third Rak'aat of Witr is performed independently by the Shaafi'ees). On the other hand, according to the Shafee Mazhab the Witr Salaah should be performed in that way (with the third Rak'aat being performed separately). Due to such a major difference, it is not permissible for a Hanafi to follow a Shafee in Witr. The muqallid is bound to follow his Imaam who has extracted the law from the detailed sources because he does not have the ability to extract the laws himself. He will need a proof to leave the mazhab of his Imaam and practise on something that opposes his Mazhab, and it is apparent that he is not in a position to do so. Further if he picks and chooses as he wishes from the Mazaahib then he will land up following his personal desires. He should follow the Imaam of his Mazhab with the firm conviction that he is following the correct Shariah ruling, and perchance if the Imaam has erred in his ruling, then the Imaam and the follower are both excused as can be understood by the Hadith wherein Nabi (sallallahu alaihi wasallam) explains that when a Mujtahid/Judge passes a judgement on the basis of Ijtihad, if he arrives at the correct answer, he receives a two-fold reward.(one for performing Ijtihad and the other for having extracted the correct Shariah ruling) If on the other hand he erred, then he receives one reward only. (One for his Ijtihad and he will be excused for his mistake) Nabi (sallallahu alaihi wasallam) did not mention that he will be punished or be sinning for making a mistake.

Saheeh Ahaadeeth

Firstly, the A'imah of the Mazahib lived in this world many hundred years before these so called modern day scholars. Therefore, many Ahâdîth, when presented to the A'imah of the Mazahib were deemed by them to be authentic and worthy of basing Masa'il on them. However, when these same Ahâdîth were presented to scholars later on, a "weak" narrator suddenly came into the chain of narration. Thus, these scholars considered such Ahâdîth to be unauthentic. Frankly, in the aforementioned situation common sense demands that we follow the A'imah of the Mazahib.

Secondly, the determining of the authenticity of Ahâdîth is such a subject in which there is vast difference of opinion amongst the scholars. Hence, if one scholar declares a Hadîth to be authentic and for some reason another scholar declares the same Hadîth to be weak and both scholars based their view in light of evidence available to them or according to principals formulated by each of them then, they will not be obliged to change their views. Consequently, the A'imah of the Mazahib selected those Ahâdîth which they deemed worthy of basing their Masa'il upon. Therefore, these so called modern day scholars have no right whatsoever to object on the A'imah of the Mazahib

Thirdly, a Hadîth merely being authentic does not necessitate that it **has** to be practised upon. There are many Ahâdîth that are authentic, but despite that, none of the Ulamâ' (not even the modern day scholars) have adopted it as their practice. An example of that is that there is a Hadîth in Bukhârî Shareef in which it is mentioned that Nabi Sallallahu Alaihi wasallam made raf'ul-yadain (lifting of the hands) between two sajdahs. However, none of the Ulamâ' are of the opinion that a person should lift his hands between two sajdahs. Hence, what we understand from this is that we are not obliged to **always** follow that which is authentic or follow **all** that which we assume to be authentic; instead the A'imah of the Mazahib observed all types of narrations with regards to a certain

issue and then formulated their opinion in such a unique manner that they created harmony amongst all the various narration on that subject.

Fourthly, I would like to point out to you some differences found among the *very* scholars whom the rejectors of taqleed claim to follow.

-ibn Hazam who is a Ghair Muqallid says that musical instruments are permissible whilst Albani who is also a Ghair Muqallid says they are Haraam.

- Albani says that three Talaqs are not regarded as three whilst ibn Hazam says that they **are** three.

-ibn Qayyim says that it is not permissible to join two Salaahs when on journey and Albani says that it is permissible.

-ibn Taymiyyah says that it is mustahab to make wudhu after touching the private parts whilst Albani says it is wâjib.

All those who feel that you shouldn't **follow** a Madhab follow the above scholars. Who should we follow? Who is correct? What is said of these mischief mongers is true: that they make *following* the four Imams **haraam** and make it **compulsory** for the people to follow **them**. Do they want us to leave the following of luminaries like Imâm Abu Hanifah, Malik, Shaf'î, and Ahmad rahmatullâhi alaihim and follow them? They are the same people whose countries are home to the Shi'as, Durooz and the worst enemy sects against Islâm, yet they found no one else to hurl their abuse against besides the A'imma who are the pride of Islâm. They say that four Imams` is disuniting the Ummah, so they discard true *Taqleed* (considering such *Taqleed* as Haraam) yet they follow so many refuters of *Taqleed* that they make every Tom, Dick and Harry an Imâm, resulting in following thousands of Imams instead of only four!

Those who viciously preach against Taqleed sometimes pose this question to gullible and simple minded Muslims viz: - Are you a Muhammadi or a

Hanafi? The listener is completely confused and perplexed failing to realize that the question itself is wrong. If someone has to ask is it Monday or January? Is this question valid? One is rather supposed to ask is it Friday or Monday? (This day or that day – Not this day in comparison to a month). Thus the sensible question is supposed to be, 'Are you Hanafi, Shafi, Mâliki or Hambali'?

BE CAUTIOUS ABOUT THIS DECEPTION!!!!

Hence there are many discrepancies wherein their beliefs totally contradict those of the Salaf and the Ahlus Sunnah Wal Jamaat.

Amongst their salient features are:

- Their delving into allegorical texts of the Quraan and the names and attributes of Allah Ta'ala thereby branding the majority of the Ummah, Arab and non-Arab alike with being kaafir, mushrik, faasiq etc.
- It is also their habit of expanding the definition of the word Bid'at to include all that does not suit their purpose.
- They are bent on attacking Fiqh and Tasawwuf which erupted in them being totally bereft of the fruit of these.
- They make it haraam for the people to follow the Imams of the Mazaahib and make it compulsory to follow them.
- They give false calls of unifying the Ummah under the banner of following Quraan and Hadith, whereas each of their callers to this call have differences amongst themselves in interpreting even one Hadeeth (which was the exact reason for the formation of the Mazaahib).

• The difference is, the Classical Jurists were accredited men of learning, and here we have a group of people reinventing the wheel in a bid to unify the Ummah. But they are starting to differ at the very initiation of this unification. So amongst them they already have 10 imams with 10 groups of followers. And with the attitudes they breed there will most probably be more imams to follow. Instead of the 4 imams of “disunity”, we will now have 400 imams of so-called “unity”. So much for UNITY!

We will suffice with this much since a drop is an indication of the ocean.

May Allah save us from being amongst those who discard Taqleed

Ameen

If a Hadeeth is Saheeh, it is my Mazhab

They always say, “I am more of a Hanafi or Sha’fee than you, because all the four Imams are reported to have said: *If a Hadeeth is Saheeh, it is my Mazhab.*” They use these types of statements to lead the commonfolk astray. They quote this statement, then they show you a Hadith from Bukhari apparently against the Mazhab and they compel the people to follow it and leave their Mazhab. Let us look at the practical value of this statement in the light of the understanding to those people of this Ummah who were regarded as authorities of their time.

Allamah Ibnu Aabideen as-Shaami rahmatullahi alaihi says in Raddul Muhtaar vol.1 pg.68 after quoting this statement of the Imaams rahmatullahi alaihim: *If a Hadeeth is Saheeh, it is my Mazhab*, “...and Imam Sha’rani rahmatullahi has quoted this from all the four Imaams, **and it is obvious that this refers to him who is qualified to look into the texts, and he who can differentiate the affirmed texts from the abrogated...**” and on pg.258 he says, “where you have a narration which is declared

Saheeh **without any contradiction**, it is the mazhab of the Mujtahid...” and yet in Sharh ‘Uqood Rasmul Muftie with Majmoo’a Rasaa’il vol.1 pg.24 he says, **“and I add: it is appropriate to limit this to it being a narration in the Mazhab, because they (our Jurists) have not given permission to exercise an independent judgement which takes a person out of the Mazhab ruling against what our Imaams have agreed upon. This is so because their (our Imams) legal judgement is more stronger than his and the obvious is that they have seen a proof that is more preferred than what he sees which led them to leave practicing on it (this Saheeh Hadeeth).”**

The same sentiments are echoed by great scholars like Imam Nawawi, Imam Qaraafi, Abu Zaid Qairaanwee.

It is a common misconception that they only differ with the Ahlus-Sunnah in the matter of Taqleed (following a Mazhab); whereas, the major difference really lies in ‘Aqeedah (beliefs). The secondary issue is that they propagate the idea that people should leave Taqleed (following an Imam in his understanding of the Qur’an and Sunnah) and they should follow them in the understanding of the same. One scholar rightly expresses this saying, *they make it **haram** for the people to follow an Imam and they make it **compulsory** for the people to follow them*

Our response:

According to our Jurists rahmatullahi alaihim, there are four sources of extracting law: the Qur’an, Sunnah, Ijmaa’ (consensus) and Qiyaas (analogical deduction). There are rigid conditions of the application of the above four sources which are explained in detail in the books Usool-ul-Fiqh

(principles of Jurisprudence). It will suffice to say that many times **the Mazhab establishes** a law with the first source, but this brother feels that we should be educated to follow the Saheeh Hadith.

These stereotypes always say, "I am more of a Hanafi or Shafee than you, because all the four Imams are reported to have said: *If a Hadeeth is Saheeh, it is my Mazhab.*" They use these types of statements to lead the common folk astray. They quote this statement, then they show you a Hadeeth from Bukhâri apparently against the Mazhab, and they compel the people to follow it and leave their Mazhab. Let us look at the practical value of this statement in the light of the understanding of those people of this Ummah who were regarded as authorities of their time. Let us take into consideration the factors they have mentioned when applying this statement, and we will clearly see the grave error in using this statement recklessly. Before even commencing, we would like to draw your attention to the fact previously mentioned that the Hadeeth is not the only source of Shari'ah.

1. It is an undisputed fact that the four Imams were much more desirous in following the Qur'an and Hadeeth than us.
2. What is the meaning of **Saheeh (authentic) Hadeeth**, because it is common knowledge to even students of Deen that all the Imaams differed in their conditions of authenticating Hadeeth? A Hadeeth could be Saheeh according to one Imam and weak according to another. A Muhaddith's (scholar of Hadeeth) decision on a particular Hadeeth cannot be forced down an Imam's throat.
3. Some of the Imams do not even require the Hadeeth to be of the Saheeh category for it to be used to extract law. Sometimes they even find support for an apparently weak Hadeeth from an Aayah of the Qur'an which would never even cross our minds.

4. You will have to prove that the Imam did not know of this Hadeeth, because in all probability he knew this Hadeeth but he had other stronger proofs which compelled him to leave the Hadeeth.
5. To imply that the Imam did not know a specific Hadeeth you will have to read all his works and the works of his students which is not an easy task even for high ranking scholars never mind the ignorant mischief mongers.
6. After accepting the authenticity of the Hadeeth it is necessary to have an encompassing knowledge of the practice of the Sahâbah, because if it is proven that a Sahâbi acted contrary to a Hadeeth which he narrated, it would be a sign of the Hadeeth being abrogated.
7. If all the four Imams left the practice of a Hadeeth in spite of narrating it, it proves that there is a hidden problem which mars the authenticity of the Hadeeth.
8. It is the height of ignorance to jump at the first Hadeeth in sight without looking at all the other Ahaadeeth (plural of Hadeeth) narrated regarding the same law.
9. The authenticity of a Hadeeth does not demand that the Hadeeth should be acted upon, because it could be abrogated.
10. Before acting upon an authentic Hadeeth, it would be necessary to establish that there is no other proof in Shari'ah contradicting the purport of this Hadeeth. By Shari'ah we mean the encompassing understanding of an Imam of the Qur'an, Sunnah, Ijmaa'(consensus of Jurists) and Qiyas (analogical deduction). Furthermore, the negation of any such proof by anyone besides a Mujtahid (one who has perfection in all the tools required for extracting law from its direct sources) holds no water.

This last condition is sufficient to prove that this statement: *If a Hadeeth is Saheeh, it is my Mazhab* is not addressed to every Tom, Dick and Harry, but rather to a person who is a Mujtahid. And the reality of the fact is that the Imams told this to their students who were capable of Ijtihad.

From this we can surely understand what an ignorant statement this is, let alone claiming *the consensus of the Ummah* on it

Raful Yadain.

It should be understood that the difference of opinion within the jurists with regards to both these Mas'alas i.e. (1) Raful Yadain and (2) Ameen is based on preferability */sunnityat* and not on permissibility/impermissibility. Thus, according to the Hanafi school of thought, excluding takbeere Tahreemah and Qunoot, *tarku rafil yadain* (not raising the hands) is Sunnah and making *raful yadain* (raising the hands) is Makrooh Tanzih (undesirable)

ولا يسن مؤكدا رفع يديه إلا في سبع مواطن قوله (إلا في سبع) أشار إلى أنه لا يرفع

عند تكبيرات الانتقالات خلافا للشافعي وأحمد فيكره عندنا ولا يفسد الصلاة إلا

في رواية مكحول عن الإمام

(ردالمحتار 1\506-سعيد)

ويكره أيضا ان يرفع يديه عند الركوع وعند رفع الرأس من الركوع لانه فعل زائد

ليس من تمت الصلاة ولا يفسد الصلاة

(شرح منية المصلى 347-سهيل اكيدمي)

Great Sahaba such as Hadrat Abu Bakr, Umar, Ali, Abdullah bin Masood, Baraah bin Azaam, Abdullah bin Abaas, Tahir bin Sumra. Ahl Madeena and Ahl Kufa (Radiullahu anhum) did not practice on Raful yadean. Imam Abu Haneefa and Imam Malik (Rahimahumullah) are of the opinion of not

making Rafal yadaen. Hadrat Abdullah bin Masood (Radiullahu anhu), in the presence of companies, performed salaah to show Rasulallah (Salallahu alaihi wasallam) would pray Salaah. Hadrat Abdullah bin Masood (Radiullahu anhu) only lifted hands once in the beginning in his Takbeer Tahreemah.

Hadrat Abdullah bin Masood (Radiullahu anhu) narrates that he read Salaah behind Rasulallah (Salallahu alaihi wasallam) and Hadrat Abu Bakr and Hadrat Umar (Radiullahu anhum), they all only used to do only rafal yadaen at the time of Takbeer Tahreemah.

Mujaahid reports that Hadrat Abdullah bin Umar (Radiullahu anhu) would only make rafal yadaen in the beginning of his Salaah.

(Ref: Tahaawi-pg111-vl1- Abu Dawood. Pg 109-vl1-Nasai-pg158-vl1- Tirmizi-pg58-vl1- Muslim-181-vl1)

Reading Ameen softly

Similarly saying Ameen softly is Sunnah and saying it out loudly will be against the Sunnah.

وسننها.....رفع اليدين للتحريمه..... ونشر الأصابع أي تركها بحالها..... وأن لا يطأطأء
رأسه عند التكبير....وجهر الإمام بالتكبير بقدر حاجته للإعلام بالدخول والانتقال وكذا
بالتسميع والسلام وأما المؤتم والمنفرد فيسمع نفسه (والثناء والتعوذ والتسمية والتأمين)
وكوئهن سرا.....

قوله (وكوئهن سرا) جعل سرا خبر لكون المحذوف ليفيد أن الإسرار بها سنة أخرى

(رد المحتار 1\506)

ثم السنة فيه المخافة عندنا و عند الشافعي الجهر في صلاة الجهر.....

(بدائع الصنائع)

We should understand that by being the followers of a specific school of thought we should abide and submit in totality to the demands of that particular school of thought

Hadrat Umar, Ali, Abdullah bin Masood, Ubai bin Kaab, Samurah bin Jundub and many other Sahaba and the people of Kufa and Madina (Radiullahu anhum) would say Aameen softly. Imam Malik and Imam Abu Haneefa and some other Taabeen such as Ibraheem Nakhee, Shubah and Sufyan Thawry rahimahumullah were also of the opinion of that Aameen softly. This is also the teaching of the Quraan Shareef. It is narrated from Ata in Bukhari Shareef that Aameen is a prayer. The appropriate way of making dua exists in the Quran Shareef that prayer should be done in a soft voice. It comes in Bukhari that Ameen should be said in conformity with the angels. It is also evident that the angels would say Aameen softly, not loudly.

(Al-Quran-Yunus-verse-88- AlBukaari- pg 107-vl- AlQuran- AlA'raaf- verse 55.Musand Ahmad, page 316- vl 4. Tirmidi- pg 58-vl 1.pg125- Aathaarus Sunan,)

Conclusion

In conclusion we state that from the above mentioned points it is clear as daylight that this group is nothing but a deception and pulling the wool over people's eyes by claiming to only follow authentic Ahādīth

First of all remain steadfast and while seeking assistance from Allah Ta'ala approach the people with good character and befriend them. You should have pity on them for the truth has not opened on their hearts. Do not get angry with them and with those that are close to you. With extreme tact and wisdom, steadily attract them to such efforts that will create submissiveness in them and respect for the Akaabir. It might take a long time but after persistence, the desired result will materialize inshallah.

(References:Archives- Ghair Muqallideen ke dairy, Ifaadaat Mufti Mehmood (ghair muqallidiyyat), Kuch dayr ghair muqallideen ke saat (Abu bakr Gazipuri) and Tajalliyat Safdar-Majmooh Maqaalaat-Maulana Asad Madani- Towards understanding Taqleed. Taqleede Aema aur Maqaam Abu Haneefa.Maulana Muhammad Ismael Sanbaly.Taqleed ke Sharee Haytheyat. Mufti Taqi Uthmani.AlkalaamulMufeed. Maulana Sarfaraaz Kaan.Majmooh Maqaalaat Maulana Fadlul Ralhmaan Aazmy,)

Is your Salaah correct?

Punctuality and correct performance of Salaat

Allah Ta'ala says in the Noble Qur'aan:

Safeguard your Salaat and (especially) the middle Salaat (i.e. Asr Salaat) and stand before Allah with humility.

The word "Safeguard" in the above Aayat refers to among other things, performing the Salaat on its prescribed time and to be steadfast in the performance of Salaat to the extent that not a single Salaat is missed (Tafseer Baidaawi)

The importance of Salaat with Jama'at (Congregation)

It is reported that Rasulullah Sallahu alai wa salam is reported to have said "By that Being who has control over my life, I intend gathering some firewood. I would then instruct somebody to call out the Azaan and perform the Salaat while I go and set fire to the homes of those people who perform Salaat in their homes without any proper excuse (Sahih Bukhaari Vol.1 Pg .90)

Correct Recitation of the Qur'an

Recitation of the Qur'aan is also among the fundamental aspects of Salaat without which the Salaah is null and void. Having understood this it is also vitally important to know that it is compulsory to recite the Qur'aan with Tajweed (i.e. proper pronunciation of the letters and observing the various rules which pertain to the recitation of the Qur'aan). Arabic is a very delicate language, at times a slight change in the letter causes the entire meaning to change,, which nullifies the Salaah (Shaami Pg. 462 and 592).

For this reason it is necessary on each person to learn to recite the Quraan correctly with Tajweed.

It is very important to differentiate between the letters such

as ذ and ز. ص and س. ق and ك. Allaama Shaami *Rahimahullah* has stated: Should a person recite العَرِيمَ with a ز instead of العَظِيمَ with a ظ, his Salaah will be nullified. (Shaami Vol.1 Pg.462)

Therefore we should approach our Ulama to learn or brush up on our Tajweed.

The correct method of the Takbeer Tahreema (Allahu Akbar) and the Qiyaam (standing posture).

1) The head should not be lowered down; the head should be kept upright. Both the hands should be raised up to the ears. Some people only make a slight upward sign with the hands. This is contrary to the Sunnat method (Shaamy)

2) When raising the hands the palms should face the Qiblah. Some people instead of facing the palms towards the Qiblah, point their fingers towards their ears or towards the sky. This is incorrect.

3) When raising the hands at the time of saying Allahu akbar, the fingers should not be completely closed together nor should they be completely spread apart. Instead, the fingers should be moderately kept in their normal position

(Men will raise their hands until they are in line with the ears and women will raise them till their shoulders -Jawhara Naeyera- vl 1-pg.144).

4) After saying Allahu Akbar, fasten both hands beneath the navel without first dropping them. The right palm should be placed on the left palm. Then grasp the wrist with the thumb and smaller finger and spread the remaining three fingers on the back of the left hand. This method encompasses practices on many Ahaadeeth (Tirmidhi). Some people leave the left palm hanging down, the left palm should be under the right palm.

- 5) The feet should be kept near to each other. There should be a gap of four fingers between the feet. This method is the closest to Khushoo (humility) (Shaami)
- 6) Both feet should be facing the Qiblah and not to be turned away from the direction of the Qiblah.
- 6) The sight should be focused at the place of Sajdah while in the standing posture.
- 7) Avoid scratching, and making unnecessary movements in Salaah. The Fuqaha have mentioned that excessive movement with ones hands will break a person's Salaah.

Rectification of the Ruku posture.

- 1) In Ruku grasp both the knees with the fingers spread apart. Merely placing the palms on the knees is not the Sunnat method.
- 2) The head, back and the posterior should be at one level. Do not lower or raise the head.
- 3) The arms should be separated from the sides. The arms should not be tucked into the sides nor should the arms be bent. They should be kept straight (Shaami)
- 4) The feet should also be kept straight. Do not bend the knees.
- 5) In the ruku the sight should be on the feet.
- 6) The following Tasbeeh should be recited correctly thrice or more times:

سُبْحَانَ رَبِّيَ الْعَظِيمِ

Performance of Ruku, Qaumah, Sajdah and Jalsa calmly.

The standing posture after Ruku before going into sajdah is termed as Qaumah whilst the sitting posture between the two sajdahs is termed as Jalsah.

It is necessary to perform the ruku, qaumah , sajdah and jalsa calmly. Which means that a person's body comes to a complete stop and comes to ease. Not performing this Waajib act intentionally will make ones salaah necessary to repeat.

Many people generally do not observe this complete stop and relaxation (termed as Itminaan) in ones Jalsa. An easy way to avoid this is to recite the following dua in ones Jalsa.

عَنِ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- كَانَ يَقُولُ بَيْنَ السَّجْدَتَيْنِ «اللَّهُمَّ اغْفِرْ لِي
وَارْحَمْنِي وَعَافِنِي وَاهْدِنِي وَارْزُقْنِي» (ابو داؤد 123.1 / ترمذى 1802)

*Ibn Abbaas radiallahu anhu narrates that Nabi Sallallahu Alaihi Wasallam used to say between the two Sajda's, **Allahummagh firlee warhamnee wa aafinee wahdini warzuqnee.***

Correction of Sajdah.

1) While going into Sajdah from Qaumah, do not bend the chest forward. Keep it straight. Only the knees should be bent while going down. Until the knees have not been placed on the ground, avoid bending the top half of the body as far as possible.

2) While going into sajdah, first place the hands on the knees, then place the knees on the ground, Thereafter, place the hand and finally place the forehead. The nose should also touch the ground with the forehead

(Sunan Baihaqi Vol.2 Pg.100 and Shaamy)

3) In Sajdah the fingers should face the Qiblah including the thumb (Saheeh Ibn Khuzaimah Vol.1 Pg 324 and Shaamy Vol.1 Pg. 252)

4) While performing salaah **individually** then while in Sajdah the arms should be kept separated from the sides. Similarly keep the thighs away from the belly. The belly should not be supported by the thighs (Tirmidhi and Shaamy).

5) The forearms of a man should not be placed on the ground. The forearm will be raised (Timidhi).

6) Place the head between the hands in such a way that the tips of the thumbs are in line with the earlobe.

7) In sajdah the knees should be kept close together (Ibn Khuzaimah Vol.1.Pg 328 and I'laasus Sunan Vol.3)

8) The toes should be bent facing the Qiblah. To keep the toes upright, facing the ground is contrary to the Sunnah. The toes should face the Qiblah (Bukhaari). Facing the toes in the opposite direction of the Qiblah is also incorrect. Some people keep both the feet raised off the ground in sajdah. If this was done during the entire sajdah, it will nullify the Salaah.

9) The heels should be kept together. The way to achieve this is that both feet should be kept close together (Ibn Khuzaimah Vol. 1 Pg 328 and I'laasus Sunan Vol.3)

10) The tasbeeh should be recited correctly thrice or more.

سُبْحَانَ رَبِّيَ الْأَعْلَى

The sitting position

- 1) Place the left foot down and sit on it, whilst keeping the right foot upright with the toes facing the Qiblah (Tirmidhi). With the toes facing the Qiblah (Bukhari and Shaami). One should not sit on ones heels nor cross ones feet.
- 2) The hands should be placed on the knees with the fingers facing the Qiblah, and with the tip of the fingers kept on the tip of the knees.
- 3) The index finger will be raised while reciting the Shahaadah (second kalimah) and dropped when saying "Illallaah". The index finger will **not** be raised **towards the sky**. It will only be lifted towards the **Qiblah**. (Shaami Pg. 375)

Rectification of the Salaam and Dua.

- 1) Turn to the right and left to such an extent that the person at the rear can see ones cheeks. After making salaam to the right, first turn the face to the Qiblah, then from here commence the left salaam.
- 2) When making Salaam to the right and left, make the intention of greeting the humans and angels (Shaami)
- 3) At the time of Dua the hands should be lifted until they are in line with the chest. There should be a slight gap between the two hands. The hands should not be placed on ones face.

Correct attire and appearance in Salaah.

One should wear respectable Islamic clothing while presenting one's self in the court of Allah Ta'ala. Ones Satar has to be covered (from ones navel to below ones knees). Some people wear shorts where ones knees become exposed, or short T shirts where ones lower back and buttocks becomes exposed, this is incorrect. One should avoid short sleeved T-

shirts, and praying without a Topee (head gear). One should avoid clothes which are tight fitting and those clothes which have pictures of animate objects. Together with this, such garments should be avoided which have writings on them which cause disturbance to other Musallies.

Once two non-muslim envoys came to Rasulullah Sallahu alai wa salam. Their beards were shaven and their moustaches were overlapping their lips. Rasulullah Sallahu alai wa salam greatly disliked even looking at them and clearly stated his aversion for their appearance.

Salaah is a means of drawing the mercy of Allah Ta'ala. However when a person's appearance is in direct conflict with the Shariah, how can the mercy of Allah Ta'ala be directed towards him.

(Adapted from the book "Is your Salaah correct? of Shaikhul Hadeeth Maulana Fadhlur Rahmaan A'zamy *Hafizahullah*).

(The above is in accordance to the Hanafy school of thought.)

The differences between the salaah of men and women

Regarding the differences between the salaah of men and women, Madrassah Arabia Islaamia, Azaadville has published a *kitaab* furnished with proofs with regards to the topic of a women s prayer. The book is entitled "The Salah of Women".

Below are some points with regards to a females salaah:

A female should keep her feet together in the standing posture of salaah and not apart to the extent of four fingers as in the case of a male. This is the correct view in the Hanafi school of thought as well.

A female should keep the underside of her forearms on the ground in such a way that it projects the greatest amount of concealment of the external features of her body. It should not be spread out as in the case of

a male.

Moreso it should be understood that a woman is an object of concealment and hence her salaah has also been prescribed in a manner whereby the least possible exposure of the external features of her body takes place i.e. her limbs will be kept closely intact in the carrying out of the various postures of salaah.

The Ahaadith also explain these postures to be adopted by a female whereby we come to learn that the salaah of a female is different from that of a male.

In a narration recorded in Baihaqi which has been transmitted by Ibn Umar R.A., Rasulallah sallallahu alaihi wasallam is reported to have said: -

"When a woman is in the sitting posture of salaah she should clasp her right thigh upon her left thigh. Similarly, when she is in the posture of sujood (prostration) she should keep her stomach attached to her thighs in a manner projecting the greatest amount of concealment for verily Allah Ta'aala looks at her and says: 'Oh! My Malaaikeh, I employ you to bear testimony that I have forgiven her.' " [BAIHAQI Vol. 2 Pg. 223].

Imaam Abu Dawood has also recorded a hadith in his Maraasil that once Rasulallah sallallahu alaihi wasallam was passing by two women who were performing salaah whereupon he remarked that when they go into sajdah they should keep their bodies close to the ground for verily a female is not like a male in this regard. [MARAASIL ABU DAWOOD Pg. 5].

Hazrat Ali R.A. when commenting on the salaah of a female used to say: -

"When a female goes into sajdah then she should keep the limbs of her body closely linked and clasped to one another and she should join her thighs together." [IBN E ABI SHAIBAH Vol. 1 Pg. 270].

Similarly Hazrat Ibn Abbaas R.A. when asked concerning the salaah of a female commented: -

"She should keep herself closely together and encroached in the performance of her salaah." [IBID].

In the light of these citations the following differences have been noted between the salaah of a male and that of a female as outlined in authoritative sources of Islamic Jurisprudence which we hereby enlist for your benefit.

[1] During the Takbeer-e-Tahrima she should merely lift her hands upto the chest and not upto the ears. (Kanz)

[2] The hands should thereafter be placed on the chest and not below the navel as in the case of a male. (As-Si'aayah)

[3] A female should merely place her right hand upon the left hand in the above posture which is not the case for males. (Shaami)

[4] The ruku of a female will merely entail lowering her back to the extent that she is able to place her hands on her knees. She should **not** bend so much that her back, buttocks and forehead all come in one line. The latter is not necessary for her, as it will entail greater exposure of the external features of her body which is not warranted from a female. (Aalamghiri)

[5] A female will keep her fingers close together while placed on the knees in ruku and not spread them out. (Aalamghiri)

[6] Her elbows and forearms will also be kept close to her sides in ruku contrary to that in the case of a male. (Aalamghiri)

[7] In sajdah as well a female should keep her stomach close to her thighs with her hands also clasped closely to her sides which is not the case in

males. (Aalamghiri)

[8] A female should also keep her lower arm including the elbows spread on the ground while in sajdah and not lifted as is in the case of males.

[9] Also in sajdah a female is not required to keep her feet upright with her toes facing the qiblah, instead she should keep them flat on the ground and clasped together.

[10] The sitting posture of a female will be such that she will extend both her feet towards the right in such a way that her buttocks will be kept on the floor.

And Allah Ta'ala knows best

LOCKDOWNS & VACCINATIONS

حامدا ومصليا ومسلما

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

It is related from Sayyiduna Abd Allah ibn Abbas *radiyallahu anhuma* that the Messenger of Allah Ta'ala said:

لا ينبغي لامرء يقوم مقاما فيه مقال الا تكلم به فانه لن يقدم اجله
ولا يجرمه رزقا هو له

*'When a person finds himself in a position to speak up for what is right, it is not befitting to fail to speak up, for (failing to) can neither hasten his death nor deprive him of his provision.'*²⁴

It is related from Abu Sa'id al-Khudri *radiyallahu anhu* that the Messenger of Allah Ta'ala said:

لا يحقرن احدكم نفسه، قالوا: وكيف يحقر نفسه؟ قال: ان يرى امرأ الله فيه
مقالا فلا يقول به فيلقى الله تبارك وتعالى وقد أضع ذلك فيقول: ما
منعك؟ فيقول: خشية الناس، فيقول: اياي كنت أحق ان تخشى

²⁴ Al-Bayhaqi, *Sh'uab al-iman*, 52; Hadith 7579 (Islam and Politics: Pg 114)

*'None of you should degrade himself.' (Those present) asked: 'And how does one degrade oneself? He replied: When someone sees something about which he could speak for the sake of Allah but does not say it. Then after wasting that (opportunity), he meets Allah (Blessed and Exalted is He), who asks: 'What kept you (from speaking out)?' When he replies : 'Fear of people', Allah will tell him: But I was more deserving to be feared.'*²⁵

From the above mentioned statements we come to learn that each and every individual should speak the truth without any fear or hesitation. We should not regard ourselves as second class citizens, and thus feel obliged to always be politically correct. It is stated in the bill of rights:

*Everyone has the right to freedom of expression, including the freedom to seek, receive, and impart information and opinions of any kind in any form.*²⁶

Allah Ta'ala has granted us intellect, we are not robots or puppets who follow orders without any understanding. However, the modern system only restrains our intellectual capability. It is written in the book "Dumming us down":

The truth is that schools don't really teach anything except how to obey orders. Pg. 21

The concept of lockdowns is a new phenomena without precedence, especially at a macro level. It is said that the object of restricting the

²⁵ Related thus by Abu Dawud al-Tayalisi, with a chain that is *sahih*; by Abu Ya'la al-Mawsili, and from him by Ibn Hibban in his *Sahih*; also, in shortened form, by Ahmad ibn Mani, Abd ibn Hamid, and Ibn Majah. See *Ithaf al-khiyarah al-maharah bi-zawa'id al-Masanid al-asharah, Kitab al-Fitan , Bab al-Amr-bi-al-ma'ruf wa-al-nahy'an al munkar*; Hadith 7402 (Islam and Politics pg 114)

²⁶ <https://www.legislation.govt.nz/act/public/1990/0109/latest/DLM225513.html>

freedom of movement²⁷ is due to the general wellbeing and health of the public. This issue is debatable whether frequent lockdowns contain greater public good, and whether we are experiencing an emergency which would permit the restriction of human rights. However, without a shadow of doubt, undoubtedly lockdowns contain numerous negative aspects which cannot be denied. First and foremost, the spiritual depletion a Muslim undergoes when he is disconnected from the house of Allah Ta'ala is inconceivable. Just like we understand that other worldly issues are essential, in the same way, keeping connection to the house of Allah Ta'ala is an essential part of a Muslims life. The other negative aspects include the psychological issues which people are experiencing whilst in lockdown and the heavy blow on the financial situation of many businesses. There is no doubt that small businesses struggle immensely in these lockdown and feel the greatest blow in comparison to the "elite".

A "new norm" is a new term coined which is frequently heard, everyone can understand the physiological, educational, financial and most importantly spiritual effect such lockdowns will have if they continue to resurface on a regular basis for weeks on end. Are we not hearing on a daily basis the spread of anarchy overseas due these lockdowns? Has panic buying not lead to fights and disputes?

Furthermore, no one will deny the indirect (and in some cases direct) pressure to vaccinate, this is quite evident in the atmosphere. To make the matter even more challenging, a subtle approach is being employed wherein instead of directly imposing mandatory vaccinations, people are concerned that they may face restrictions if they do not vaccinate, restrictions where in people will be barred from entering certain public locations and their movement will be restricted. Shifting the

²⁷ <https://www.legislation.govt.nz/act/public/1990/0109/latest/DLM225517.html>

responsibility from those in power to employers will ultimately cause difficulty to employees. We consider that no one should be forced, coerced or unduly influenced to take any vaccine against his/her will. In a democratic state, each person is entitled to hold their own personal beliefs, no person should be made to feel guilty if they decline to take any medication or vaccine.

Everyone has the right to freedom of thought, conscience, religion, and belief, including the right to adopt and to hold opinions without interference.²⁸

Furthermore, in the Bill of rights, no individual should be subjected to medical experimentation without their consent, and each person has the right to refuse medical treatment:

Every person has the right not to be subjected to medical or scientific experimentation without that person's consent.²⁹

Everyone has the right to refuse to undergo any medical treatment.³⁰

The above is not an Islamic verdict on vaccination, but rather the purpose of the above is to create an awareness of ones rights, and so that no one feels pressurised to remain silent and frightened to express their viewpoints regarding the present situation.

However, as a believer, we need to always remember that the solution of all our problems lies in the hands of Almighty Allah Ta'ala. Together with utilising all **permissible** means, we need to understand that the

²⁸ <https://www.legislation.govt.nz/act/public/1990/0109/latest/DLM225512.html>

²⁹ <https://www.legislation.govt.nz/act/public/1990/0109/latest/DLM225508.html>

³⁰ <https://www.legislation.govt.nz/act/public/1990/0109/latest/DLM225509.html>

conditions will not improve until we do not correct ourselves. Allah Ta'ala states in the Noble Qur'an:

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ
الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ ﴿٤١﴾

Corruption (trouble, difficulties, calamities) has appeared (spread) on land and at sea because of the (evil) actions of man and so that Allah may let them taste (the consequences) of some of their (evil) actions, so that they may (again) turn back (and refrain from sin).
(Surah Rum Ayat 41)

The conditions prevalent in the world and also the state of Aqsa definitely reflect the spiritual state of the Ummah.³¹ We should turn back to Allah Ta'ala and repent sincerely. Unfortunately, a large portion of the Ummah is neglecting their five time Salaah and other core aspects of our Deen. Until we do not correct the basics than we will not acquire the help of Allah Ta'ala. Undoubtedly, Akhirat is a reality, and tomorrow we will all stand in front of Almighty Allah Ta'ala and be held accountable for all our deeds. We need to correct ourselves before we meet Allah Ta'ala. May Allah Ta'ala grant us all the Taufeeq to turn sincerely back to Him. Ameen

Finally, we terminate this brief article with an excerpt of one of the talks of Shaikhul Islam Moulana Husain Madani *rahimahullah* which he gave in the Jami Masjid of Deoband. *Inshallah* the talk of Hadrat Shaikhul Islam *rahimahullah* will empower one and all to voice ones concerns in a wise and civil manner, and assist in removing the fear which has penetrated the hearts of people. Approximately 10 000 people were killed in Delhi and 150 000 homes were deserted. The colonisation of India had a

³¹ Ma'riful Qur'an Hadrat Mufti Muhammad Shafee *rahimahullah* Urdu, Pg 451, VI 5

devastating effect on the soil of India. With his Kafan in his hand, Hadhrat Shaikhul Islam (*rahmatullahi alayh*) bid farewell to Darul Uloom Deoband and began travelling to every city, town, village and settlement, gathering the Muslims and encouraging them to remain firm in these trying times. Slowly people began regaining their confidence. Shaikhul Islam *rahimahullah* states:

“Although we gained our independence on 15th August 1947, the English Government is still working within us and is still ruling over us. The old guard of the British still lurks within our ranks. They set our country alight and left us burning from within. The current rulers of the country are left bewildered with no idea of what to do and how to put an end to this chaos. The ball now lies in your court. The only way forward to gain the upperhand and to ensure that things normalise, is to place your full trust in Allah Ta’ala and stand up against these merciless rebels. In this way you will save yourselves and your people from this Jahannam.

It is shameful to see what cowards we have become. People sit in their homes, scared to emerge. They are scared to walk in the streets and are petrified to leave their hometowns. Are you not the vicegerents of those Ulama who came in a few numbers into this country when it was filled with enemies on all sides? Now your number up to 40 000 000 in this country but you are so scared that you put your tail between your legs and run for your lives. Where are you running to? Are you searching for a place where death will not find you?

My dear brothers! Death is not something to be afraid off. A true Muslim is never afraid of death. In Islam, to aspire for death is the criterion of truth. While addressing the hypocrites, the Qur-aan says:

فتمنوا الموت ان كنتم صادقين

“Aspire for death, if you are truthful”

Thus, if you believe in the truthfulness of Islam, this fear is meaningless.

الموت جسر يوصل الحبيب الى الحبيب

“Death is a bridge that makes a lover reach his beloved.”

ولا تقولوا لمن يقتل في سبيل الله اموات ط بل احياء ولكن لا تشعرون

To die in the cause of Islam is not death. It is life in itself. The Qur- aan Shareef says:

“Those who are killed in the way of Allah, don’t call them dead. Nay they are alive but you do not know...”

Remove this cowardly behaviour and this fear from your hearts. Islam and cowardice cannot settle in one place. Oppose the hardships you are undergoing with patience and firmness. Do not incite trouble, but if these rebels come to you, then be courageous and attack them in such a manner that they remember the day their mothers gave birth to them. No matter how small you are in number, don’t turn your backs towards them. In the protection of your honour and respect, be prepared to give your lives; you will enjoy the honourable death of a martyr.”³²

And Allah Ta’ala knows best

Muhammad Irshad Motara

24th Safr 1443

2nd October 2021

³² The life and mission of Shaikhul Islam, Hadrat Moulana Sayyid Husain Ahmad Madani rahmatullahi alayh: Pg. 271

In the above quotation, Shaikhul Islam rahimullah is encouraging the people to defend their life, wealth and honor from looters and mischief mongers, in no way is he inciting violence against the law-abiding civilians.

ANALYSIS ON CONTAGIOUS SICKNESS

Question:

Is it permissible to relocate from a region or city in which an epidemic spreads to another city or area? Similarly, if an epidemic spreads within some animals, than how is it to separate the healthy animals?

بينوا توجروا

الجواب باسم ملهم الصواب

Some Ahadeeth contain a negation of contagion, whilst others affirm (contagion).

The reconciliation (of these two type of Ahadeeth) is that the Ahadeeth which negate contagion refer to the belief which the people of Jahiliyyah opined to, those who have the same belief (of those in Jahiliyyah) are still existing (to this day). Their belief was that some ailments possess an intrinsic and binding ability (of spreading), and one will never find the absence of this intrinsic quality (i.e. sicknesses will always spread to the next person).

Besides the Hadeeth **لا عدوى** , this belief is rejected by observance. For example, when a plague breaks out in a certain area, than the number of deaths are much less in ratio to those who survive. If contagion was

something necessary, than it would be the opposite, rather no one would survive.

With regards to those Ahadeeth which advise on prevention, such Ahadeeth are on the level of Sabab (means), however the status of this Sabab is less (in degree) than the Asbaab Zhaahirah. For this reason, prevention is not incumbent. It is mentioned in a Hadeeth:

فر من المجزوم فرارك من الاسد³³

Run from a leper, how you would run from a lion.

33 أخرجه البخاري في كتاب الطب، باب الجذام، وأحمد في المسند، باقي مسند المكثرين، باقي المسند السابق،
برقم 9429.

أخرجه مسلم في كتاب السلام، باب لا عدوى ولا طيرة ولا هامة ولا صفر ولا نوء، رقم 2222.

In one Hadeeth it is mentioned that a sick person should not be brought to a healthy person, however the explanation of this Hadeeth (as found by earlier giants) is exactly that which has been mentioned by Hadrat Mufti Rasheed Ludhyanwi *rahimahullah* i.e. that a sick person should not be brought to a healthy person lest the healthy person becomes ill by the command of Almighty Allah Ta'ala and thus attributes contagion to the sickness and not towards Almighty Allah Ta'ala. This has mentioned in Fathul Baari commentary of Saheeh Bukhaari (*AskFatwa*)

و قال الطبري الصواب عندنا القول بما صح به الخبر و ان لا عدوى و انه لا يصيب نفسا الا ما كتب عليها و اما دنو عليل من صحيح فغير موجب انتقال العلة للصحيح الا انه لا ينبغي لذي صحة الدنو من صاحب العاعة التي يكرهها الناس لا لتحرّم ذلك بل لخشية ان يظن الصحيح انو لو نزل به ذلك الداء انه من جهة دنوه من العليل فيقع فيما ابطله النبي صلى الله عليه و سلم من العدوى، قال و ليس في امره بالفراق من المجزوم معارضة لاكله معه لانه كان يأمر بالامر على سبيل الارشاد أحيانا و على سبيل الاباحة أخرى و ان كان أكثر الأوامر على اللازم و اما كان يفعل ما نهي عنه احيانا و على لبيان ان ذلك ليس حراما و قد سلك الطحاوي في معاني الآثار مسلك بن خزيمة فيما ذكره فاورد حديث لا يورد ممرض على مصح ثم قال معناه ان المصح قد يصيبه ذلك المرض فيقول الذي أوردته لو اني ما أوردته عليه لم يصبه من هذا المرض شيء والواقع انه لو لم يورده لاصابه لكون الله تعالى قدره فهى عن ايراده لهذه العلة الخ (فتح الباري-ابن حجر رحمه الله تعالى)

The ruling of the above Hadeeth refers to one who has weak faith, that is if one with weak faith were to become ill by the will of Allah Ta'ala, than they would reject Ahadeeth like لا عدوى و لا طيرة , ultimately there would be a danger (fear) that their Imaan would be extracted.

However, due to the explicit prohibition mentioned in the Ahadeeth with regards to fleeing from a plague, for this reason to go from one city to another (during a plague) will not be permissible. However, to go from one locality to another, or to move from one house to another will be permissible.

Furthermore, to separate animals on the basis of sabab will be permissible, however to separate one animal from another with the belief of necessary contagion will be impermissible.

والله سبحانه وتعالى اعلم

٢٦ ربيع الأول ١٧ هـ

The above is a translation of an Urdu Fatwa of Hadrat Mufti Rasheed Ludhyanwi rahimahullah from Ahsanul Fatawa.