

Mas'alah e Imaamat



By :

Allamah Kaukab Noorani Okarvi

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Mas'alah-e-Imaamat

(The Question of *Imaamat*)
(Answers to Ten Questions Regarding *Imaamat*)

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DEDICATION

To that *Namaaz* [Salaat] at *Masjid-e-Aqsaa* [Baiet-ul-Maqdis] in which the beloved of Allaah, the holy Prophet Saiyyidinaa Muhammad (Sallal Laahu ‘Alaiehi Wa Sallam) was the *Imaam* and the rest of the Prophets (‘Alaiehimus-Salaam) were the followers.

*“Aqsaa mein Jamaa‘at Nabiyoñ Kee Dekhee Tou Farishtay boul uthhay
Kiyaa Khoob Jamaa‘at Hotee Hai, Kiyaa Khoob Imaamat Hotee Hai”*

“When angels saw the congregation of Prophets at *Aqsaa*, they exclaimed
‘What an excellent congregation and what a graceful leadership!’”

*“Namaaz-e-Aqsaa mein thaa Yahee Sirr-e-‘Ayaan ho Ma‘ni-ye-Awwal
Aakhir
Kay Dast bastah Hayñ Pee chhay Haazir jo Saltanat Pehlay kar gaie thhay”*

“The significance of the *Namaaz* [Salaat] at *Aqsaa* was to reveal the real meaning of
the first and the last.

Those who had ruled earlier were humbly present at the back”

Kaukab Noorani Okarvi
(Ghufira Lahu)

MU'MIN

***“Banda‘e Parwur Digaaram Ummat-e-Ahmad Nabee
Duost Daar-e-Chaar Yaaram Taab‘e Aulaad-e-‘Alee
Mazhabee Hanafiyyah Daaram Millat-e-Hazrat Khaleel
Khaak Paa‘e Ghaus-e-A‘zam Zer-e-Saayah Har Walee”***

I am a slave of the Lord of all the Worlds and a follower of the holy Prophet Muhammad (*Sallal Laahu ‘Alaiehi Wa Sallam*)

To all four friends★ I give allegiance and am subservient to ‘Alee’s progeny★★

Hanafi is my creed, and I belong to Hazrat Ibraaheem Khaleel-ul-Laah's *Millat*

Dust from under the feet of Ghaus-e-A‘zam★★★, I am a devotee of all *Auliyyaa* [friends of Allaah]

★ Hazrat Abu Bakr, Hazrat ‘Umar, Hazrat ‘Usmaan, Hazrat ‘Alee (*Radiyal Laahu ‘Anhum*)

★★ Hazrat Imaam Hasan and Hazrat Imaam Husaien (*Radiyal Laahu ‘Anhuma*)

★★★ Hazrat Shaiekh Saiyyid ‘Abdul Qaadir Jeelaanee (*Radiyal Laahu ‘Anhu*)

The Question of Imaamat

Comment

by an outstanding 'Aalim

Shaiekh-ul-Islaam-e-Wal Muslimeen, Ustaaz ul 'Ulamaa, Faqeeh-e-Asr, Hazrat Allaamah Maulana Abul Fazl Ghulaam 'Alee Qaadiree Ashrafi Okarvi (Daamat Barakaa-tuhum ul Qudsiyah),

"I have gone through the reply, in a chronological order, of dear, respected Allaamah Kaukab Noorani Okarvi (*Sallamahu Ta'aalaa*) to the questionnaire regarding *Imaamat*.

By the grace of Allaah, he has fully represented the standpoint of *Ahl-e-Sunnat Wa Jamaa'at*, in the light of the *Qur'aan* and the *Sunnat*. May Allaah increase his knowledge and wisdom, and bring him closer to the expression, 'like father like son.'

Faqeer Abul Fazl Ghulaam 'Alee Okarvi (Ghufira Lahu), Jaami'ah Hanafiyyah Ashraful Madaaris, Okara - Pakistan.

22nd *Jamaadal 'Ulaa* 1411 A.H.

10th December 1990

INTRODUCTION

Hazrat Allaamah Kaukab Noorani Okarvi is, indeed, a rare breed among men of knowledge. His restless soul is ever prompting him ceaselessly to serve the cause of *Islaam* and the *Maslak-e-Haq Ahl-e-Sunnat Wa Jamaa'at*.

This globetrotting son and ambassador of *Islaam* has travelled to numerous countries of the world to enlighten the Muslim masses with his light of knowledge. This young and tireless soldier of *Islaam* sleeps very little, as his entire day is devoted to deliver lectures, sometimes thrice in a day, at different venues, and his nights are spent in prayers and devotion, research and book writing.

If his illustrious father, the *Khateeb-e-A'zam* [The Greatest Orator] of Pakistan, Hazrat Maulana Muhammad Shafee Okarvi ('*Alaiehir-Rahmatu War-Ridwaan*'), has left behind a *karaamat* [wondrous work] then surely that has to be Hazrat Allaamah Kaukab Okarvi. He is, indeed, following the sacred footsteps of his great father. Surely, no father could ask for a worthier or a more accomplished son to continue with the great task that lies ahead, i.e. to satisfy the hunger and to quench the thirst of the spiritually starved Muslim masses in all parts of the world.

The young Allaamah's credentials are simply astounding. He holds five *asnaad* [theological degrees], three of them from Pakistan. He has received one *sanad* [degree] in *Tafseer* and *Hadees* from his great father ('*Alaiehir Rahmah*'); one from the *Faqeeh* [Theologian] of his time, Hazrat Maulana Ghulaam 'Alee Ashrafi Okarvi; another one from the Ghazaali of his era and *Imaam-e-Ahl-e-Sunnat*, Hazrat Allaamah Saiyyid Ahmad Saeed Kaazimi ('*Alaiehir Rahmah*'); and, yet another from the great scholar, Hazrat Allaamah Abul Hasan Zaied Faarooqi Dehlvi. From the Arab world, he has received permissions and *asnaad* [degrees] from the great '*Aalim-e-Hijaaz*', Hazrat Shaiekh Saiyyid Muhammad 'Alavi Maaliki, one from the *Mufti* of Baghdad, Hazrat Abdul Kareem Mudarris, and from Shaiekh Muhammad 'Alee Halbee Madani.

Hazrat Allaamah Okarvi owes allegiance to all four major spiritual orders — *Qaadiree*, *Naqshbandee*, *Chishtee* and *Suharwardee* — through the great Spiritual Guide of his times, Hazrat *Ganj-e-Karam* Saiyyid Muhammad Ismaa'eel Shaah Bukhaari, popularly known as Hazrat *Karmaan Waalay* ('*Alaiehir-*

Rahmah). His political contributions to his country cannot be ignored. He formerly served on the Federal Council of Pakistan and on the educational, religious and minority affairs committees during the regime of the late General Ziyaa ul Haq and is presently serving on the National Seerat Committee as well as the Theological Board within the Ministry of Religious Affairs of the new Government of Pakistan. So much accomplished by one so young and in so little time is truly astonishing!

This book the reader is about to encounter — *MAS'ALAH-E-IMAAMAT* (The Question of Leadership in *Salaat*) — is an invaluable piece of work and its need in these times is of vital importance to the *Ummaah* [Islamic community]. Hazrat Allaamah Kaukab Okarvi, through this work, has rendered a great educational service to the Muslim community of South Africa with the publication of yet another book through the Maulana Okarvi Academy (*Al-Aalami*). This work will certainly answer all the lingering questions that are constantly raised regarding *Imaamat* [leadership in *Namaaz*]. He discusses, in detail, the definition of *Imaamat*; who is eligible for *Imaamat*; behind whom can one perform or not perform *salaat* [prayers]. A comprehensive discourse on recurring questions of *Imaamat* is fully dealt with by the Allaamah in the light of the *Qur'aan* and the *Sunnah*.

MUHAMMAD BAANAA SHAFI'EE QAADIREE

1991 - Durban, South Africa

Allaah, in Whose name [I] begin, is the Most Compassionate, the Most Merciful

BETWEEN THE LINES

Whenever this question is asked, “Who are you?” our answer used to be, “A pure and simple Muslim.” But now, we realize why this question is asked and why the enquirer is not satisfied by our answer. When the captivating oratory of *Khateeb-e-Millat*, Hazrat Allaamah Kaukab Noorani Okarvi, granted us a special attachment to his attractive personality, we became aware of many realities. Is this bounty any less that, through his connection, now, in every breath, our lips are always engaged in the act of reciting *Durood* and *Salaam* and our heart has become a citadel of love for the holy Prophet (*Sallal Laahu ‘Alaiehi Wa Sallam*)?

Al hamdu Lil laah Alaa Ahsaanah.

Those who call themselves Muslims, many of them, in their speeches and writings, have said and written such that one is not only astonished on their being Muslims but also saddened. This line from Allaamah Iqbaal (*‘Alaiehir Rahmah*) reverberates in our minds: “These are Muslims of whom even Jews are ashamed”. Calling themselves “custodians” of religion, these “*Ulamaa*” seem to be “Scholars of the Era” in manner and appearance but, in reality, they do not have even one bit of piety and abstinence in them, and their attachment to my Prophet (*Sallal Laahu ‘Alaiehi Wa Sallam*) is confined only to their lips. The way they have dishonored the *Millat* of *Islaam*, what more can be said! In such a situation, those righteous ‘*Ulamaa* are a blessing, who do not have any conflict in their inner and outer selves; and who do not sell their religion and trade their principles for a few worldly coins or for false popularity or for some personal motives; and do not change *fataawaa* [religious verdicts] according to the prevailing popular opinion. Those who create fights on the basic principles of *Tawheed* [Unity of Allaah] and those who, out of pride in their knowledge, become insolent about the most illustrious personality of our holy Prophet (*Sallal-Laahu ‘Alaiehi Wa Sallam*) may be many things but do not deserve to be called “*maulana*” or “religious scholars”. Much less, be called *Imaam-e-Rabbaani*, *Mutaa’ul kul*, *Ghausul ‘Asr*, *Hakeemul Ummat*, *Shaiekh ul Islaam*, *Mujaddid* or *Walee* and so forth.

A plain, simple Muslim is, perhaps, a person who does not even know this: "What is the meaning of *Ieemaan* [faith] and *Islaam* [religion]?" But, if such a person endeavors to find the meaning and definition of these words out through assiduous study of books, he would come to know, in how many ways, many of those who call themselves "scholars of religion" are opposing *Islaam* by wrongly interpreting and explaining such words. There are very few "Scholars of Truth" who steadfastly hold to Truth and who do not utter or write any such thing which is against *Qur'aan* or *Sunnah*.

The glorious and elegant son and true heir of the revivalist of the way of the *Ahl-e-Sunnat* [people of *Sunnah*], the great lover of the holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*), and the greatest orator of Pakistan, Hazrat Maulana MUHAMMAD SHAFEE OKARVI (*Rahmatul Laahi 'Alaiehi*), is prominent amongst scholars in this respect; it is his habit and custom that his fearlessness does not look for any way out or refuge from reason. And, by the blessings of Allaah, he is a true flagbearer of Truth. Association with him has revealed who is, in fact, a true Muslim. From one of his books "Deoband to Bareilly (The Truth)" every seeker of truth can know about this reality. No doubt, *Ieemaan* [belief] is a very precious wealth and a blessing. Every Muslim should work very carefully to protect it.

After knowing the facts, the *aqaa'id* [beliefs] are corrected and then the thought of adorning one's actions embraces us. No doubt, *Namaaz* [*Salaat*] is a very important form of worship. To perform a perfect and complete *Namaaz* [*Salaat*], whose should be followed? This is a very important question. By the grace of Allaah, Hazrat *Khateeb-e-Millat* has fulfilled his promise of writing a comprehensive book on this issue, "The Question of *Imaamat* [Leadership] in *Salaat*".

In every stage or situation, we make our head or leader such a person who is better than the rest of us in every aspect. If leadership goes into the wrong hands, the followers cannot achieve success. If someone gives a dirty look to any of our loved ones, we do not think of reconciliation or rapprochement, nor and also do not consider any kind of leniency correct for him. Even the thought of reconciliation or to be lenient with someone is void, who has a negative opinion or follow those who hold a negative opinion about the Beloved Prophet of Allaah, the Prophet of Prophets (*Sallal-Laahu 'Alaiehi Wa Sallam*), for whose sake we would sacrifice our everything. He cannot be, in any way, our *Imaam* or leader. *Khateeb-e-Millat* has revealed all the facts in his writings and

has provided evidence for everything, after which there is no room for ambiguity or hesitation. There has never been such an easy way to understand and comprehend writing on this topic. It is hoped that this book will prove to be very useful for every Muslim. It is a *du'aa* [supplication] that may Allaah (*Subhaanahu Wa Ta'aalaa*), by His Grace, give *Khateeb-e-Millat* Allaamah Okarvi uncountable blessings in his life and in his knowledge and actions so that bounties of Truth and righteousness may always be spread by him. *Aameen!*

(Haaji M.E Qaadiree)

Bismil-Laahi Wal Hamdu Lil-Laahi Was-Salaatu Was-Salaamu
'Alaa Rasoolil-Laah

By the grace of Allaah *Jalla Shaanuhu Wa 'Azza Ismuhu* and the kindness and blessings of the holy Prophet *Rahmatul-Lil 'Aalameen* (*Sallal-Laahu 'Alaiehi Wa Sallam*) I, a mere nothing, am always busy in the service of religion and the path [of Truth]. In this regard, I am invited to deliver lectures from within the country and abroad. In congregations, often, listeners enquire certain questions verbally or in written form, and questions regarding *Imaamat* are often asked. In every meeting, I would shed some light on this subject briefly, but the answer may not reach everyone. Recently, I received by post a questionnaire on this topic. Therefore, I decided to write on this issue in the light of *Qur'aan* (قرآن) and *Sunnat* (سنت) and to elaborate important facts in this regard so that the daily dispute on this topic would end, and people would be aware of the facts. This explanation is important that the purpose of writing on the issue of *Imaamat* is not by any means to create differences and chaos. In fact, the purpose is to express true facts in accordance to the importance of this topic. Very detailed answers are required of the questions that are asked in the questionnaire. But my observation is that people hesitate to read lengthy books because they do not get much time from their economic striving and competitive day to day living. And those people of knowledge [scholars] who write religious subjects with their literary proficiency use such uncommon words and language, which is not completely understandable by the masses thus they are more reluctant to read such books.

This humble servant of religion tries to remain comprehensible to the general public, be it in speech or in writing, because the real purpose is to popularize the Truth. It is the grace and blessing of Allaah Ta'aalaa that this humble servant of religion, has been successful in this attempt and has gained popularity among people. I am giving answers to the questions related to the issue of *Imaamat* [leadership] in very brief and simple language. I hope, by the grace of Allaah, this also will prove to be useful and beneficial to the people of faith. May Allaah enable us to understand the truth, to accept it and to stand firm by it. *Aameen*.

Kaukab Noorani Okarvi (*ghufira Lahu*)

THE QUESTIONNAIRE:

- 1) What is the definition of *Imaamat* [leadership]?
- 2) What is the importance and the qualification of *Imaamat* [leadership], according to *Qur'aan* and *Sunnah*?
- 3) In the two conditions of *fisq-e-i'tiqaadi*; فسق اعتقادی [disobedience in belief] or *fisq-e-'amali*; فسق عملی [disobedience in actions], what is the ruling for following a *faasiq*; فاسق [disobedient person]?
- 4) What is the reality about the saying of the Prophet (Sallal Laahu 'Alaiehi Wa Sallam): "صلوا خلف كل بر وفاجر" [Offer *Namaaz* behind everyone regardless of whether he is good or an evil person]?"
- 5) The *Jamaa'at* [congregation] has a very important place in the offering of *Namaaz*. *Fuqahaa* [religious jurists] consider it *farz* [mandatory] and essential, while others consider it a *waajib* [necessary] act or *Sunnat-e-Mu'akkadah* [a way of the Prophet (Sallal Laahu 'Alaiehi Wa Sallam) which stress has been laid on]. At a place where the appointed *Imaam* does not qualify for his position, yet anyone who does not follow him is considered a rebel or an enemy of the state and it is difficult to repeat the *Namaaz* [prayers] then what does *Sharee'ah* hold in these circumstances?
- 6) Is there any compensation or exemption in *Sharee'ah* to offer *Namaaz* [prayers] behind an *Imaam* who is *faasiq i'tiqaadi* [disobedient in belief]? Some religious scholars point out that since the *Namaaz* [prayers] of a disqualified *Imaam* are themselves not properly said, so naturally, the intention of offering *Namaaz* behind him is null and void. Those who know that the *Imaam* is unfit to lead the *Namaaz* and yet follow him do they remain *mu'min* [true believer]?
- 7) Is it enough to know by word of mouth of the *faasiq i'tiqaadi*; فاسق اعتقادی [disobedience in belief] of the *Imaam*? Or is it a must to confirm this by personally finding it out?
- 8) What should be done in a situation where a *Namaazee* [worshipper], comes

to know about the wrong beliefs of the *Imaam* after offering his *Namaaz*?

- 9) How much distance should be maintained in between the ranks at a congregation of *Namaaz*? If there is an obstruction of a building or a wall etc in between, then in such a situation can following be correct or not?
- 10) Can space be left in the ranks for any particular person or not and if there are spaces left in the front ranks, would the *Namaaz* of those standing in the back rows be performed or not?

Questioner: Saiyyid Muhammad Ashraf, Karachi

Al-Laahu Rabbu Muhammadin Salla 'Alaiehi Wa Sallama

Answer No 1:

1) The definition of *Imaamat* [leadership]:

The position of leadership in a congregational prayer is called *Imaamat* or leadership, and he who leads people is called *Imaam* or a leader. There are two kinds of *Imaamat* or leadership: (1) *Imaamat-e-Kubraa* or Major Leadership and (2) *Imaamat-e-Sughraa* or Minor leadership.

To be at the helm of affairs of the State or *Millat* is *Imaamat-e-Kubraa*, and to lead a *Namaaz* congregation is minor or *Imaamat-e-Sughraa*. This has been defined as: "Association of the *Namaaz* of a person with the *Namaaz* of the *Imaam* [leader of the congregation]." (Since the questionnaire is concerned with Minor Leadership or *Imaamat-e-Sughraa* only, Major Leadership or *Imaamat-e-Kubraa* will, In Shaa Allaah be dealt with in detail in a separate writing entitled "Major Leadership or *Imaamat-e-Kubraa*".) The word "*Imaam*" is defined as: "to follow someone in some work (something)". Therefore, since in a congregational prayer, a worshiper follows his *Imaam* and links his prayer with the prayer of the *Imaam*, the act of leading the congregational prayer is called "*Imaamat*". And the act of the worshippers following their *Imaam* is called "*iqtidaa*" or "following".

Durre Mukhtaar, the famous book of *Fiqh-e-Hanafi* [Hanafi Jurisprudence] says:

There are ten conditions for association of the *Namaaz* of the *muqtadee* [follower] with the *Imaam*:

- 1) The follower has to make *niyyat* [intention] of standing behind the *Imaam* in *Namaaz* [prayer]. (This intention has to be with *Takbeer-e-Tahreemah*)
- 2) Both the follower and the *Imaam* must assemble at one place or in the same house.
- 3) Both the follower and the *Imaam* must offer the same *Namaaz*. This means that if it is the time for *Fajr* [dawn] prayer, both should stand with the *niyyat* [intention] for *Fajr* prayer.

- 4) According to religion and belief, the *Namaaz* of the *Imaam* should be correct in the opinion of the *Imaam* himself and in the opinion of the follower.
- 5) In the standing position in *Namaaz*, the heels of the follower should not be ahead of the heels of the *Imaam*.
- 6) The follower should know about the *qiyaam* [standing posture], *rukoo* [bending posture] and *sajdah* [prostration] of the *Imaam*, by hearing or by seeing these with his own eyes.
- 7) The follower and the *Imaam* should share all *arkaan* [parts] of the *Namaaz*. Meaning the follower should offer every *rukn* [part] of the *Namaaz* with the *Imaam*.
- 8) The follower should be in line with the *Imaam* in *qiyaam* [standing posture] and *rukoo* [bending posture] and in *sajdah* [prostration], or he should be a little behind the *Imaam*.
- 9) The follower (before or after *Namaaz*) should be aware whether the *Imaam* is a traveler or a resident of the place.
- 10) There should be no woman standing alongside the *Imaam* or the follower.

According to the same writing, Allaamah Shaami says in *Durre Mukhtaar*: (p. 1/369)★ “When the *Namaaz* of the follower and the *Imaam* has this harmony, then this harmony will, in fact, be *Imaamat*.”

2) The Importance of *Imaamat*

Every Muslim knows that *Namaaz* is “*Farz-e-‘Aien*” [an absolute obligation]. Clear instructions in the *Qur’aan-e-Kareem*, are given about this in various places. The gist and summary of all that the interpreters of *Qur’aan* have

★ وان حاذلة امرأة وهما مشتركان في صلوة واحدة فسدت صلاته ان نوى الامام امامتها - ان لم ينو امامتها لم تضره ولا تجوز صلاتها لان الاشتراك دونها لا يثبت عندنا - (هرايه اولين)

written about *Aqeemus-Salaat* is this: keep firm on *Namaaz* with complete etiquette and punctuality in such a way that every command and condition is fulfilled, and on time with *Jamaa'at* [congregation] (with humility and lowliness). Every gesture should be depicting submissiveness and indigence and, while expressing courtesy, the series of performing *Salaat* should be maintained. And, while keeping our hearts present with peace, satisfaction, and dignity, meaning, by being overpowered with the remembrance of Allaah with gratitude and love, perform *Namaaz* with punctuality.

The comprehension of the words "*Aqeemus Salaat* [offer *Namaaz*]" has been clearly interpreted by numerous people of knowledge [scholars] in their writings. Here, I would like to state that, regarding *Namaaz*, these words have been said, "*As-Salaatu Jaami'atun* [*Namaaz* is a gatherer]".

This is the specialty and perfection of the system of *Namaaz* that, at one place, five times a day, people gather together daily because, to gather for *Namaaz* in a *Masjid* is instructed. The Blessing for the Worlds, the holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*), has said: "Whoever has heard the *Azaan* [call for *Namaaz*] and decided not to come to the *Masjid*, his *Namaaz* will not be accepted, unless he has some fear or a disability". (*Abu Dawood, Ibne Maaajah, Ibne Habbaan and Haakim*). The instructions are to offer *Namaaz* in congregation in a *Masjid*. *Namaaz* in congregation is performed behind one *Imaam* and Muslims have been given the right to choose their own *Imaam*. When a true Muslim will give his opinion for the *Imaamat* of such a sacred and auspicious obligation as *Namaaz*, his opinion will definitely be a most honest opinion, and he will choose that person as an *Imaam* who will possess the qualities of *Imaamat*. Thus, training for this is given to elect a true leader, chief or guide by offering *Namaaz* in congregation as well. In this way, the feelings and conscience of person become stronger in following a learned person. It awakens the emotions of teamwork, working with cooperation, unity of thought and action and feeling of national brotherhood. Instead of misconduct and disobedience, the feeling of obedience, submission, and equality becomes stronger. *Namaaz* in congregation also teaches a Muslim that in order to become virtuous and righteous, it is necessary to follow someone who is superior in knowledge and piety. He should adorn his worldly life and the life hereafter, and accomplish the purpose of his life.

According to the laws of *Islaamic Sharee'ah*, *Imaamat* is an extremely important and great position. This position has not been associated with any

particular cast, neither is it hereditary. The biggest and most substantive criteria for this is knowledge, wisdom and righteousness, because in Islaam no Arab is superior to over any non-Arab, nor is any white man given any honour and superiority over a black man on the basis of color or cast etc. If a person is give superiority and honour, it is not because of wealth, rank, area or language but only on the basis of knowledge and piety. The more one fears Allaah and the more excellent he is in virtue and piety, the more superior and respectful he is amongst others.

In the system of *Namaaz*, the *Jum'ah Namaaz* [Friday prayers], *Namaaz-e-Janaazah* [Funeral prayers] and *Eidaien Namaaz* [*Namaaz* performed on Eid days] cannot be offered without an *Imaam*. For these *Namaaz*, the appointment of an *Imaam* is absolutely necessary and important.

3) Qualifications of an *Imaam*

The *Imaamat* [leadership] of *Namaaz* is an important position and responsibility. Only he is suitable and assigned the position in whom these qualities are completely evident. According to religious scholars, *Imaamat*, in a way, means seconding the holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). Therefore, only he should do *Imaamat* who is a true heir to the holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) and, in regard to association and devotion, is more close to him. This means he should be better and stronger in religion and should be superior in knowledge and good conduct.

Therefore, the holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) has said: "Choose whoever is the best among you as your *Imaam* and leader, because, undoubtedly, they are the representative between you and your *Rabb*." (*Kanzul A'maal*).

According to a narrative, the holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) has said: "There are three persons whose *Namaaz* does not even rise a hand span [The distance between the tip of the thumb and the tip of the little finger when the hand is fully spread.] above their heads [Meaning to be accepted is one thing, it is not even presented to the court of Allaah.]:

- (1) He who is *Imaam* of his nation, but the people know him to be a bad person.

- (2) That woman who had spent a night in such state that her husband was upset with her.
- (3) Those Muslim brothers who are not on talking terms with each other due to some worldly issue, meaning, have severed relations between them." (*Ibne Maajah*)

It is evident from these sayings that only he is capable of being an *Imaam* who is liked and who is the best. That person who is more knowledgeable about issues of *Sharee'ah* and *Sunnah*, purity and cleanliness and worship. Who recites the *Qur'aan-e-Kareem* excellently and is very much aware of *tajweed* [elocution which are the rules governing pronunciation during the recitation of the *Qur'aan*] and *qiraat* [recitation]. Who, regarding character and conduct, is virtuous and righteous; who is more passionate about religion, and who is better in good looks and disposition so that no person feels repulsion near him. He should be physically fit, have a sweet and melodious voice, and should be one who takes care of exquisiteness and refinement (neatness and cleanliness). If somewhere, all men are equal in these qualities then, amongst them, he who has spent the most time with these traits would deserve to become an *Imaam*. And if there are many elderly people, then the best among them should be chosen, he should be appointed as *Imaam* whom the majority approves. The Blessing of the Worlds, the holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*), has said. "In the house or area of a person, no one should be given the authority and position without the consent of the owner of the house or the area." (*Muslim Shareef*).

In a narrative, the holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) says, "A person who does the *Imaamat* of his people should fear Allaah and he should clearly know that the position he is entrusted with of *Imaamat*, he is responsible for it, and for this official responsibility, he shall be accountable. If this *Imaam* has managed his position well then, he will get the *sawaab* [rewards] equal to the rewards of all his followers, while there will be no decrease in the *sawaab* [reward] of the followers. And if there is any shortcoming or defect in the *Imaam* then of the punishment of it entirely will be on the *Imaam* only." (*Tibraani Mu'jam Ausat*).

In another narrative, the holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) says; "If someone becomes an *Imaam* in a situation where among the followers there is someone better and more superior than him, then those people remain as the

prey of lowliness.”

It is evident from these sayings that the person who is appointed the *Imaam* is also responsible for the *Namaaz* of his followers. This is the reason it is important that an *Imaam* should be right and correct in every aspect. If the person becoming the *Imaam* does not have the correct standard of faith and action, then such a person, by becoming an *Imaam*, would not be doing justice to the task of leading his people. Instead, he takes upon his head the burden of his follower and a person who fears Allaah would definitely not do this.

There are six conditions for becoming an *Imaam*:

- 1) He should be Muslim.
- 2) He should be male.
- 3) He should be intelligent.
- 4) He should be an adult.
- 5) He should be able to recite the *Qur'aan*.
- 6) He should not be a disabled person.

The important points among the details of these conditions are that a woman cannot be the *Imaam* of men. Although, it may be that a woman becomes an *Imaam* of women, but *fuqahaa* [jurists] have declared even this to be *Makrooh e Tehreemee* [a repulsive act which is not to be tolerated]. Intelligent means he should neither have a disorder in intellect nor be insane, that is, he should not be mentally disabled.

A minor can only be the *Imaam* of other minors. A minor cannot be an *Imaam* of adults, be it for *farz* [obligatory] or *nafl* [complementary] *Namaaz*. If there are no apparent signs of adulthood, jurists have fixed his minimum age to be fifteen years.

The person becoming the *Imaam* should be able to recite the *Qur'aan* correctly and pronounce the words of the *Qur'aan* right; even if he does not remember the entire *Qur'aan* by heart, he should at least know that much that he is able to recite it in *Namaaz* according to the *Sunnat* [tradition of the Prophet (Sallal Laahu 'Alaiehi Wa Sallam)]. He should only recite those verses whose words he can pronounce correctly. If he stutters or has some impediment in pronunciation, etc. then such a person should try to master his speech and should not take on *Imaamat* until he has corrected himself. Even if, after

trying, there is no ability to pronounce the words correctly, then such a person does not have the right to do *Imaamat*. It is not lawful for a person who is disabled, i.e. he is not healthy physically, cannot be an *Imaam* of healthy people. A disabled person can do the *Imaamat* of disabled people like himself. There is this condition also that if a disabled person leads the *Namaaz* of able-bodied people, the *Namaaz* of those healthy people will not be acceptable.

The most fundamental condition among these conditions is that the "*Imaam* must be a Muslim". It is obvious that *Namaaz* is a *rukn* [pillar] of *Islaam*, so the *Imaamat* of a non-Muslim cannot even be imagined. Undoubtedly, only a Muslim is eligible for *Imaamat*. But, the important question, and among all the questions asked about *Imaamat*, the basic question is: in reality who is a Muslim? Every *Kalimah* reciter calls himself a Muslim, but it can be proved by the *Qur'aan* and *Sunnah* that every *Kalimah* reciter, in reality, is not a Muslim. Therefore, this requires some explanation. View the following:

It has been said in the *Qur'aan*:

“وَمِنَ النَّاسِ مَن يَقُولُ آمَنَّا بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ”

(*Soorah-e-Baqarah: Verse No. 8*)

“And those people that say, ‘We believe in Allaah and the Last Day,’ whereas [despite saying so] they are not believers.” This is because: “*Fi Quloobihim Maradan*. [They have a disease in their hearts]”.

At another place, in *Qur'aan-e-Kareem*, it is said: “O Beloved! (*Sallal Laahu 'Alaiehi Wa Sallam*) when the hypocrites will come to you, they will say, 'Without doubt we testify that you [the holy prophet *Sallal Laahu 'Alaiehi Wa Sallam*] are definitely the Prophet of Allaah, and that Allaah knows best that you are His prophet. And Allaah testifies that [despite of calling the Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) as Allaah's prophet] the hypocrites are, indeed, liars.” (*Soorah Munaafiqoon, Verse No. 1*)

That person is called a *munaafiq* [hypocrite] whose tongue and heart is not in compliance with each other. Hypocrites did not, in their hearts, believe that the Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) was the Prophet of Allaah. That is why

Allaah has said that there is no doubt in the Prophethood of the Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) and this is certain that there is no doubt and rejection that the hypocrites are liars.

It is known from these verses of the *Qur'aan* that to testify only verbally on Allaah, the Day of Judgement and the Prophethood of the Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) is not sufficient to be called a Muslim. Here, the question arises that since no person knows the secrets of another's heart, how could we ever know whose heart is confirming what is said verbally? I state, in reply to this, the main reason to not accept hypocrites as Muslims is said to be the disease of their heart. "Disease of the heart" does not mean palpitations or unstable heartbeat etc. Instead, it means not having the correct belief, because a correct and strong view of the heart is called *aqeedah* [belief]. What were the views inside the hearts of the hypocrites? The details of this is in the *Qur'aan* and *Sunnah*. Suffice to say, the holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) ordered them to leave his *Masjid*. And the *Sahaabah* [Companions of the Prophet] (*Radiyal Laahu Anhum*) drove the hypocrites out of the *Masjid* even though the hypocrites were *Kalimah* reciters and they offered *Namaaz* under the *Imaamat* of the holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). Every person knows that the time when the holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) physically appeared in this world was the most superior of all times and no other age can be superior over it. When there were hypocrites at that time, then obviously, this present age will not be without hypocrites. Otherwise, the present age would prove to be better than the age of the Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) and this is not possible. Likewise, the hypocrites of this modern age would not be better than the hypocrites of that age. Now, the question is, how do we recognize the hypocrites of the present time? The answer is this: the details of recognizing hypocrites and the views of hypocrites are given in the *Qur'aan* and *Sunnah*.

Their identification will be: anyone possessing the views, and beliefs, etc. like those of hypocrites. Every person knows that the action of a man represents what is in his heart. The views of the heart are the basis of the action of a person. Action depends on the *niyyat* [intention]. And intention, basically, is the name given to the firm determination of the heart. When the heart will not be in the right condition, the intention will have no health. A defect in intention will not allow a correct action to remain right because a wrong foundation will spoil the whole action. A person whose act is not correct, the association of the same wrong act of his with another person will be considered as destruction. In *Namaaz*, the follower associates his *Namaaz*

with the *Imaam* and if the *Namaaz* of the *Imaam*, due to his wrong beliefs, is not correct, then even the thought of leadership of such an *Imaam* is void and, thus, *Namaaz* behind him is not possible to be correct.

The fourth condition of the ten conditions, which are to be met before one can follow an *Imaam*, is, that the *Namaaz* of the *Imaam* has to be correct for the *Imaam* himself as well as correct for the follower. Every person knows that if the general principle and rule for a certain work is not met, the work no longer remains complete and correct. The belief of the *Imaam* that his *Namaaz* is correct occurs at that time when it is correct for the *Imaam* to be an *Imaam*. If the *Imaam* holds any view in his heart which is wrong, then the validity of his being an *Imaam* will not remain. Thus, the perfection of *Namaaz* will also not remain. This is why *Namaaz* of any person cannot be associated with such a man.

After this detail, it is important to know who those people are in this present time who have such views of the heart (beliefs) that are not correct, so that these people are not followed and not made our *Imaams*. The answer to this is given in accordance to the answer of the third question of this questionnaire.

Question No. 3:

In the two conditions of *fisq-e-i'tiqaadi*; فسق اعتقادی [disobedience in belief] or *fisq-e-'amali*; فسق عملی [disobedience in actions], what is the ruling for following a *faasiq*; فاسق [disobedient person]?

Answer:

Fisq; فسق means disobedience, waywardness and rebelliousness. There are two types of *fisq*:

- 1) *fisq-e-'itiqaadi* [disobedience in belief] and
- 2) *fisq-e-'amali* [disobedience in action].

Furthermore, *fisq-e-'itiqaadi* [disobedience in belief] and *fisq-e-'amali* [disobedience in action] are also of two kinds.

First, we come to the two types of *fisq-e-'amali* [disobedience in action]:

- (a) *mu'lin*; معلن [open] and
 (b) *ghaier-mu'lin*; غير معلن [concealed].

- (a) *Mu'lin* [open]: He who acts publicly and openly against the orders of the *Qur'aan* and *Sunnah* (commits *gunaaah-e-kabeerah* [major unforgivable sin]) and acts against the *Sharee'ah* and *Sunnah* is called a *faasiq-e-mu'lin*; فاسق معلن [person openly disobedient].
- (b) *Ghaier-mu'lin* [concealed]: He who disobeys secretly and his sin remains hidden is called a *faasiq-e-ghaier-mu'lin*; فاسق غير معلن [person whose disobedience is concealed].

Any person who commits a *gunah-e-kabeerah* [major unforgivable sin] publicly is a *faasiq-e-mu'lin*. To follow such a person is *Makrooh-e-Tahreemi* [unendurable repulsion]. Meaning that, the *Namaaz* performed behind such a person will not be performed, and it becomes mandatory and necessary to perform that *Namaaz* again.

One who sins secretly is a *faasiq-e-ghaier mu'lin*. To pray behind such a person is *Makrooh-e-Tanzeehi* [endurable repulsion]. If his being a sinner becomes public, then *Namaaz* should not be performed behind him. If his sin is not publicly known, the follower will not be sinned and, in such a case, the *Imaam*, himself, will be held responsible.

The two types of *fisq-e-'itiqaadi* [disobedience in belief] are

- (a) that which reaches the verge of *kufr*; كفر [infidelity] and
 (b) that which does not reach the verge of *kufr* [infidelity].

According to the *Qur'aan* and *Sunnah*, Islaamic beliefs are very clear. Many scholars of Truth have compiled them and written them in one place, so that basic and important issues remain in the knowledge of every Muslim, and every Muslim becomes aware of what the views and beliefs of a true Muslim are.★ A person who negates any one of the most important and clear instructions of religion becomes a *kaafir*; كافر [infidel], because to be a Muslim it is necessary to believe and accept all the important precepts of religion from

★This humble servant of *Ahl-e-Sunnat*, will be presenting a comprehensive book very soon, *In shaa Allaah*, on this topic under the title, "My Religion (*Mayraa Deen*)".

the heart and soul. A person who claims to be a Muslim, but has some belief or view which is completely against the *Qur'aan* and *Sunnah*, is a liar in his claim of faith. Any precept of *Islaam*, which is a proven fact by an absolute proof, has to be accepted; refusing this is *kufr* [infidelity] and one who refuses is a *kaafir* [infidel].

- a) A person who has such wrong beliefs that they reach the verge of *kufr* and does not repent from these wrong beliefs, but rather, stays firm on them and considers them correct, such a man is known as *faasiq mu'lin 'itiqaadi*; فاسق معن اعتقادی [a person with open disobedience in belief]. Even to think of offering *Namaaz* behind such a person is void. Because such a man can, definitely, definitely not be an *Imaam*; in fact, his own *Namaaz* is not performed.
- b) A person whose beliefs and views are wrong but these do not reach the verge of infidelity and polytheism evil heretical innovation, infidel is known as a *faasiq ghaier mu'lin 'itiqaadi*; فاسق غير معن اعتقادی [a person with concealed disobedience in belief]. For such a person, repentance for his wrong views is mandatory and his correction is necessary. He should absolutely not become the *Imaam* of the people, because to offer *Namaaz* behind him is *Makrooh-e-Tehreemee* [unendurable repulsion], and to repeat the *Namaaz* would be necessary. If no correct and virtuous *Imaam* other than a *faasiq ghaier mu'lin 'itiqaadi* is available, then one should offer his *Namaaz* alone. If, in a specific area, there is only one place where *Jum'ah Namaaz* [Friday prayer] is offered and the *Imaam* there is a *faasiq ghaier mu'lin 'itiqaadi* [a concealed disobedient person in belief], then having no alternative, one should offer two *rak'at farz* (of *Jum'ah*), because of the importance of *Jum'ah*, behind him. But then he should offer his own complete *Namaaz* of *Zuhr* afterwards. This should be the practice if there is a fear of mischief or violence in not offering *Namaaz* behind such an evil and *faasiq* [disobedient person]. Because *fitnah* [mischief] has been declared worse than murder.

Respected jurists have explained this in their books. (1) *Durre Mukhtaar*; (2) *Ghunyah* (3) *Fataawaa Aalamgeeri*; (4) *Tahtaawee 'Alaa Maraaqil Falaah*; (5) *Abi As-Sa'ood*; (6) *Fataawa Alhujjah Wat-Tabyeen*; (7) *Ash-shar nablal Liyah*; (8) *Fath ul Qadeer*; (9) *Miftaah us Sa'aadah* (10) *Al Ghiyaasiyah* (11) *Al-Hindiyah* etc.

In these books, the laws and commands in this regard can be seen. For

the sake of brevity, only the summary has been written here.

Out of those essentials of religion for which it is mandatory for every Muslim to understand and accept, from these, only one topic requires more elaboration so that *faasiq mu'lin i'tiqaadi* [a person with open disobedience in belief] and *faasiq ghaier-mu'lin i'tiqaadi* [a person with concealed disobedience in belief] can be recognized by everyone and thus they can be able to choose the right *Imaam* for themselves. Under the same topic, people ask questions regarding *Imaamat*. About those people whose *Imaamat* are being questioned about, all explanation is given from their own writings. Before further explanation on this, it is necessary to say that this humble servant of *Ahl-e-Sunnat*, while keeping the fear of Allaah, is only presenting the facts truthfully and in all honesty.

Every person definitely knows that to believe that the truth is the truth, is true and beneficial. To deny reality is not beneficial at all.

The famous Deobandi scholar, Janaab Murtaza Hasan Darbhangi, on page 2 of his book, "*Ashad-dul 'Azaab*", says: "To respect and not to degrade the Prophets of Allaah is essential and is one of the necessities of religion." From the above statement, this has become a rule that the respect of the prophets of Allaah is mandatory and a necessity of religion. One who negates this is not true in his claim to be a believer. After knowing this rule, this should also be known: what is the command or rule for one who is disrespectful or flippant towards the grandeur of the Prophets? In relevance to this, just see some of the sayings of Deobandi-Wahaabi Ulamaa:

- 1) The renowned teacher and scholar of *Daar ul Uloom* Deoband, Janaab Muhammad Anwar Shaah Kashmiri says in his book "*Ikfaar-ul-Mulhideen*": "All scholars unanimously agree on this that anyone who is disrespectful, insulting, insolent and a cause of distress to the Prophet [Sallal Laahu 'Alaiehi Wa Sallam] is an infidel and anyone person who has doubt in his infidelity and the wrath [punishment for disrespecting the Prophet] he will also be an infidel." They further state: "The order of infidelity is based on what is evident; it is not on supposition, intention or the present circumstances." Making it clearer, he says: "The scholars have said to show annoyance and supremacy in front of the honor of the Prophets [Alaiehim-us-Salaam] is infidelity even if insolence is not intended." (Pages 51-73-86).

- 2) Scholars of Deoband call their Rasheed Ahmad Gangohi "*Mutaa'ul Kul*" and confer the title of "*Shaiekh ul Islaam*" on their Husain Ahmad Tandvi Madani. Both of them have written in their writings: "Uttering words which may reflect to demean the Prophet [Sallal Laahu 'Alaiehi Wa Sallam], even though the intention of the person may not be to disgrace, however, by only saying such words a person becomes an infidel." (*Lataaif-i-Rasheediyah*, p. 22; *Ash-Shahaabus Saaqib*, p. 58)
- 3) The same view has been further explained on page 50 of *Ash-Shahaabus Saaqib* like this: "The words in which there is the doubt of insult or disrespect, those words are also stated by him [Janaab Gangohi] as to be as a cause of hurt to the Prophet (Alaiehim-us-Salaam)," He declared, "A person uttering these words of infidelity should be strictly stopped from doing so by all possible means and if [such a person] does not refrain from doing so, [then he] should be killed because [he] is an insolent and oppressor of Almighty Allaah and His trustworthy Prophet [Sallal Laahu 'Alaiehi Wa Sallam]."
- 4) Janaab Murtaza Hasan Darbhangi, on page 5 of his book, *Ashad-dul 'Azaab* says: "Any person [who] with all his claims of adhering to Islaam and faith, abuses the Prophets [Alaiehim-us-Salaam] [insults them] thoroughly and extensively with massive efforts and rejects the essentials of religion; [he] is without any doubt truly an apostate and an infidel in front of all Muslims."
- 5) Janaab Ashraf Alee Thanvi, on page 26 of his book, *Zaad us Sa'eed*, says; "It is known from this sign of the Holy *Qur'aan* that anyone who is insolent even once [Na'oozu bil Laah Minhaa] in the exalting grandeur of the holy Prophet [Sallal Laahu 'Alaiehi Wa Sallam] that insolent person is damned ten times by Allaah."
- 6) The book hailed by all big and small scholars of Deoband to be unanimous and authentic, *Al Muhannad*, has this paragraph written on page 28: "He who believes that the Prophet [Alaiehis Salaam] has only such distinction over us as an elder brother over a younger one, for this, our belief is that he is out of the circle of *leemaan* [Faith]."

The above statements make it clear that a person who utters rude disrespectful, and insolent words about the honorable grandeur of the holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam), without any doubt, becomes an apostate, an

infidel, is damned, and deserves to be killed whether these words are intentional or not.

If someone asks that, a person who has been appreciative of the holy Prophet (Sallal Laahu 'Alaihi Wa Sallam) ninety-nine times, but shows rudeness and disrespect only once, what is the order for such a person? Answering this question, Janaab Ashraf Alea Thanvi, on page 234 of *Ifaazat-e-Yaumiyyah*, volume 7, says: "If any person has even one element of infidelity in them then he is an infidel."

If someone asks that, "If a person says that another person has done *kufir* [infidelity] then by calling him a *kaafir* [infidel], what reward will we get? And will we be punished if we do not call a *kaafir* as a *kaafir*?"

In response to this, Janaab Murtaza Hasan Darbhangi, on page 3 of his book *Ashad-dul 'Azaab*, says: "The scholars of Islaam do not act in haste, nor do anyone of them issue a *fatwaa* [verdict] of infidelity on small, imaginary and jurisprudential matters. These sacred groups of scholars [Scholars of Islaam] will not dare to do so unless infidelity [of some] becomes as clear as the sun. As far as possible, these scholars bring out the true meaning of a statement by explaining it. But if someone's heartiest desire is to go to hell and he, himself, goes out of the circle of Islaam then these Scholars of Islaam are forced to call him an infidel. As it is infidelity to call a Muslim an infidel, in the same way it is infidelity to call an infidel a Muslim."

Furthermore, on page 302 of the same book, he says: "[If a person's *kufir* [infidelity] is made apparent then who will be held responsible if the scholars stay quiet at such time and the people go astray? After all what is the job of the scholars? If they do not even tell the difference between infidelity and Islaam then what will they do?"

Janaab Ashraf Alea Thanvi says: "It is also infidelity not to accept infidelity as infidelity. When any person does not accept Musaielamah Kazzaab as a Prophet but does not call his beliefs [of infidelity] as infidelity then will this person be called a Muslim?" (*Kamaalaat-e-Ashrafiyyah*, page 123)

These statements prove this truth that when a person's *kufir* [infidelity] becomes obvious, it becomes necessary to call and accept him as a *kaafir* [infidel]. And, if a *kaafir* is not considered a *kaafir*, then this becomes *kufir*, and

the one doing this, himself, becomes a *kaafir*. Thanvi Saahib has made this clarification as well that after knowing about a person's *kufriyah* [beliefs of infidelity], if a person does not call him an infidel, then that person himself will not be called a Muslim.

If this is asked by a person: at any time for the purpose of treatment or cure, with harshness if unsuitable words are used, then would those words also be considered as rudeness and disrespect? Janaab Ashraf Alee Thanvi, on p. 115, vol. 4 of *Imdaad ul Fataawaa*, answers this, "Some words were used in the book of *Imaam* of Deobandi Wahaabis, Janaab Ismaa'iel Dehlvi Phulti Baalakoti, *Taqwiyat-ul-Imaan*, that were harsh (those words) were for a cure in that age of ignorance... This, undoubtedly, is rude and disrespectful (whatever Ismaa'iel Dehlvi did in those words). These words shall not be used."

The guide of Janaab Ashraf Alee Thanvi, Janaab Rasheed Ahmad Gangohi says this about the book, *Taqwiyatul Imaan*. "*Taqwiyatul Imaan* is an excellent book, and it helps fight *shirk* [polytheism] and *bid'at* [innovation] in an unprecedented way. The reasons given in this book are in accordance with the Book of Allaah and *Ahaadees*. To keep and read this book is the real Islaam." (*Fataawa Rasheediyyah* p. 1) Janaab Gangohi further says. "He (Ismaa'iel Dehlvi) is definitely a dweller of paradise and a pure saint. To condemn such a man is to bring damnation on oneself and to call him infidel makes oneself an infidel." (*Fataawa Rasheediyyah* p. 3/16).

According to Janaab Ashraf Alee Thanvi, the book, *Taqwiyat-ul-Iemaan*, contains words of rudeness and disrespect. And Gangohi Saahib also has already stated: "The utterer of words disrespectful to the grandeur of the holy Prophet [*Sallal Laahu 'Alaiehi Wa Sallam*], even if he does not have intentions and suppositions of disrespect and contempt, becomes a *kaafir*." It is a strange exhibition on the part of this same Gangohi Saahib. He says that to keep and read that book, *Taqwiyat-ul-Iemaan*, which is full of degrading and insulting words, was the real Islaam. And he also proclaims (who knows from which knowledge) that the one making this disrespect and insolence, Ismaa'iel Dehlvi is a *Jannati* [resident of Heaven].

Here are some words from the book of Ismaa'iel Dehlvi, *Taqwiyat-ul-Iemaan*. The readers can decide for themselves: are they in accordance with Islaam, or are they outright insolent and rude?

- 1) "The holy Prophet [*Sallal Laahu 'Alaiehi Wa Sallam*] should only be respected like an elder brother." (p. 58)
- 2) "Allaah's glory is so vast that all Prophets and Friends of Allaah are even less than the insignificant particles of dust before Him." (p. 54)
- 3) "Every creature, he may be big [Prophet] or small [not a Prophet] is inferior as even a cobbler before the glory of Allaah." (p. 14)
- 4) "Prophets and messengers are all useless." (p. 29)
- 5) "Big [persons, meaning Prophets] and small [meaning the rest of the people] are all unknowing and ignorant." (p. 3)
- 6) "Nothing can happen from the desire of the Prophet." (p. 56)
- 7) "The Prophet [*Sallal Laahu 'Alaiehi Wa Sallam*] has mingled in dust after his death." (p. 59)
- 8) "Every Prophet is only the chief of his followers like the head of every community and the landlord of a village." (p. 61)
- 9) "Muhammad [*Sallal Laahu 'Alaiehi Wa Aalihi Wa As haabihi Wa Sallam*] or 'Alee has no authority over anything. A prophet or a saint cannot do anything." (p. 41)
- 10) "The Prophet [*Sallal Laahu 'Alaiehi Wa Sallam*] has gone out of his mind." (p-55)
- 11) "If Allaah wishes, He can create millions like [the Prophet] Muhammad [*Sallal Laahu 'Alaiehi Wa Sallam*]." (p. 16)
- 12) "Praise the Prophet [*Sallal Laahu 'Alaiehi Wa Sallam*] only as a man." (p. 35)
- 13) "Believe in Allaah; do not believe in anyone else." (p. 14)
- 14) "A Muslim, who, while knowing a Prophet or a saint to be created beings and bondsmen of Allaah, believes [or considers] them as an intercessor and pleader; calls out to them for help; and practices *nazr* [giving alms]

and *niyaaz* [offering gifts] is equal in *shirk* [polytheism] to Abu Jahal." (p.7, p. 27)

Without commenting on the above words of this book *Taqwiyat-ul-Imaan*, (*Allaah forbid us*), let me present an extract from another book of Ismaa'iel Dehlvi, *Siraat-e-Mustaqeem*. View attentively; Ismaa'iel Dehlvi Phulti writes:

”بمقتضائے ظلمات بعضها فوق بعض از وسوسہ زنا خیال مجامعت زوجہ خود بہتر است و صرف ہمت بسوئے شیخ و امثال آں از معظمین گو جناب رسالت مآب باشند بچندین مرتبہ بدتر از استغراق در صورت گاؤخر خود است کہ خیال آں با تعظیم و اجلال بسویدائے دل انسان می چسبد بخلاف خیال گاؤخر نہ کہ آں پدر چسپیدگی می بود نہ تعظیم بلکہ مہان و محقری بود و ایں تعظیم و اجلال غیر کہ در نماز ملحوظ مقصود می شود بشرک می کشد“ (ص ۸۶ مطبوعہ مجتہبائی)

[Translated from Persian] "Some evil take superiority over other evils. According to the requirements [during *salaat*], instead of the temptation of *zinaa* [doing adultery], it is better to think of doing intercourse with one's own wife. And the diversion of thought toward the spiritual guide or any other holy men like him, even if he is the Prophet [*Sallal Laahu 'Alaiehi Wa Sallam*], is worse than being drowned in the thought of an ox or an ass. Because the remembrance of these [holy men] come with a lot of respect and admiration and is permanent in the heart of the man. Contrary to the thought of an ox or an ass, it is neither so interesting nor so respectful but, in fact, it [such thought] is despicable and disgraceful. And by this respect and reverence for others [besides Allaah] during *salaat*, which is viewed with attention and affection, it pulls towards polytheism." (p. 86, printed by Mujtabaa'ee Press)

Readers must have paid attention to the foulness of this extract, that Ismaa'iel Dehlvi writes, "The thought that, instead of the temptation of *zina* [adultery], it is better to think of doing intercourse with one's own wife; but the diversion of thought only going towards the Holy people and the Holy Prophet [*Sallal Laahu 'Alaiehi Wa Sallam*] is exceptionally worse than to be drowned in the thought of an ox or an ass." This is, undoubtedly, rudeness and disrespect of the highest order.

The argument given by Ismaa'iel Dehlvi in order to prove that the thought

of the holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) during *Namaaz* is much worse than to be drowned in the thought of animals is: the thought of the holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) invokes respect and reverence and to have reverence for someone beside Allaah in *Namaaz* pulls towards *shirk* [polytheism]. And, because the thought of animals contains disdain and disgrace, the thoughts and attention of the ignoble and insignificant in *Namaaz* is not as bad.

Now the question is: how could the *Namaaz* of Ismaa'iel Dehlvi and of those people who consider Ismaa'iel Dehlvi a definite dweller of heaven, a pure saint, and who consider his other impure writings, including this one, absolutely correct and justified, be acceptable? This is an important question because every *Namaazee* [worshipper] knows that it is *farz* [compulsory] to recite *Qur'aan* in *Namaaz* and *Qur'aan* is filled with the remembrance of the holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam). In some *aayaat* [verses of the *Qur'aan*], besides mentioning the attributes of the Prophet (Sallal Laahu 'Alaiehi Wa Sallam) his blessed personal name is also mentioned. In *Qur'aanic* verses, the words of "An-Nabee" and "Ar-Rasool" are present in many places. One who reads or hears these will definitely think of the holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam). Especially so, while reciting *At-tahiyyaat* in *qa'dah* [sitting position], presenting *Salaam* [salutations] in the respected presence of the holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam). And then, it would not be possible that while reciting *Durood* upon him, the holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) and his sacred progeny; and on Hazrat Ibraaheem ('Alaiehis Salaam) and his sacred progeny; the thought of him (Sallal Laahu 'Alaiehi Wa Sallam) does not come. And, beyond doubt, this is confirmed that whenever one will think of the holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) it will be with reverence, because thought has only two manifestations: either it is with respect or with contempt. If the thought is with reverence then, according to Ismaa'iel Dehlvi, it will pull towards *shirk* [polytheism] and, therefore, the *Namaaz* will not be performed; and if the thought comes with disdain, then the disdain of the holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) will undoubtedly, be *kufr* [infidelity] and in such a situation how will the *Namaaz* be performed?

If the *Qur'aan* is not recited, even then, the *Namaaz* will not be performed because to recite it is compulsory and if, while reciting, any word of the *Qur'aan* carries one's thought towards the holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) then the *Namaaz* will also not be performed. And whether *at-tahiyyaat* is recited or not, in both conditions, the *Namaaz* is not performed.

Readers should know the fact that when the *Namaaz* of these Ismaa'iel-Wahaabi-Deobandis is not performed, then how can the *Namaaz* of any Muslim be offered behind them? Because even the thought of the *Imaamat* of a man with such beliefs is void. See what the state of Ashraf Alee Thanvi Saahib is, in the light of this extract from Ismaa'iel Dehlvi Saahib: Janaab Abdul Maajid Daryaabadi is well known in Deoband. To what extent has he held devotion to Ashraf Alee Thanvi Saahib, just see as he writes about Thanvi Saahib on page 63-64 of his book *Hakeem-ul-Ummat*, "Not being solely inclined in *Namaaz* is an old affliction. But sometimes, I have undergone this experience during *Salaat* when I suppose, instead of myself, you [Thanvi] or... While performing *Salaat* then, for that time, my heart is attentive in *Salaat*. But the problem is that even this imagination does not last long. Anyhow, if this action of mine is commendable, please confirm. Otherwise, I will be more careful in the future."

"To this, [Thanvi Saahib] replied, "It is 'commendable', when it is not disclosed to others or, otherwise, it is a deadly poison."

It is stated in *Ashraf-ul-Uloom Baabat Maah-e-Ramadaan* 1355 A.H, on page 16, that: "Some person wrote a letter to [Thanvi] stating, 'I am attentive during *Salaat* if I picture your face,' and Thanvi replied, 'It is permitted.' "

Ismaa'iel Dehlvi has declared that to think of the holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) in *Namaaz* is worse than to drown in the thought of animals, and Ashraf Alee Thanvi Saahib is calling the thought of himself as commendable (very good).

Now the question arises: would it be correct for the thought of Thanvi Saahib to be with reverence or with contempt? If it is accepted to be correct (to consider him) with reverence, then, according to Ismaa'iel Dehlvi, it is *shirk* [polytheism], and if it is accepted to be correct (to consider him) with contempt then, according to Rasheed Ahmad Gangohi, it is *kufr* [infidelity]. (He writes on p. 5, vol. 3, of *Fataawaa Rasheediyyah*: "Because to be rude to or to ridicule religious scholars has been declared *kufr* by religious scholars, without reason if it is regarding knowledge or religion.") As Thanvi Saahib has called the thought of himself to be very good and permitted then surely, it must be associated with reverence, but reverence brings *shirk* and contempt brings *kufr*. Now, the Deobandi-Wahaabis should explain: which of the sayings of the three elders are correct? If Ismaa'iel Dehlvi is to be called

correct then the readers have already seen what that consequence will be. If Ashraf Alee Thanvi is to be called correct then the two elders of his will not let the *Namaaz* to be performed, but instead will impose the order of *kufir* and *shirk*.

Now can the Deobandi-Wahaabi state that, amongst the three of their elders, whose words are correct?

Due to being disrespectful to the holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*), it is undoubtedly, a curse on Deobandi-Wahaabis that each one of them, and all who follow and believe in those three, are deprived of *Namaaz*. (May Allaah save us from them.)

After these two books by Ismaa'iel Dehlvi, now view page 145 of his third book, "*Yak Rozee*" for this filthy extract. "We do not believe that Allaah, Himself, cannot lie. Otherwise, it will be concluded that the power of man is more firm than the power of Allaah."

In this passage, Ismaa'iel Dehlvi Saahib has made it clear that: "We [Wahaabi-Deobandi] do not believe that Allaah cannot lie. [Allaah forbid!]" It is a famous saying, "When the *Imaam* [leader] is rude like so, then followers are bound to be one step ahead." See how other scholars of Deoband confirm this. On p.19, vol. 1 of *Fataawa-e-Rasheediya*, Janaab Rasheed Ahmad Gangohi says: "Briefly, the possibility of lying means that it is also in the power of Allaah Ta'aalaa to lie."

Janaab Mahmood-ul-Hasan Deobandi, a teacher of Janaab Ashraf Alee Thanvi, who is called *Shaiekh-ul-Hind*, does not merely attribute lying, and says: "All bad acts are within the power of Allaah". (*Al-Jahd-ul-Muqil*, p. 83)

On page 135 of *Tazkiratul Khaleel*, Janaab A'shiq Ilaahi Meruthi has narrated this saying of Janaab Khaleel Ahmad Ambethvi: "It is a rule of consensus of the learned people, that whatever a bondsman can do, Allaah can also do that."

With all these writings, the scholars of Deoband have tried to prove that Allaah can lie and can also commit bad acts. (Allaah forbid!)

Consider a few more paragraphs of the scholars of Deoband Janaab

Muhammad Qaasim Nanotvi, who is called as the founder of *Daar ul Uloom* of Deoband and is also called "*Qaasim ul Uloom e Wal Khaieraat*", denies the Finality of the Prophet (Sallal Laahu 'Alaiehi Wa Sallam) in his book *Tehzeerun-Naas* by saying: "The general public assumes that the finality of the Prophethood of the Prophet (Sallal Laahu 'Alaiehi Wa Sallam) means that his time came after the earlier Prophets and so he is the last Prophet but it will be clear to people with perception that, by itself, there is no excellence in being attached to an earlier or later period. Then while praising to say, '*Wa Laakin Rasoolal Laahi Wa Khaataman-Nabiyyeen*,' how can this be considered correct in the situation for raising the status of praise?" He further states: "Rather, even if a Prophet was born after the period of the Prophet of Allaah [Sallal Laahu 'Alaiehi Wa Sallam], even then, there will be no difference to *Khaatamiyat-e-Muhammadi* [The Finality of Muhammad (Sallal Laahu 'Alaiehi Wa Sallam)]." He elaborates this by saying: "Suppose there was another Prophet even at the time of the Prophet [Sallal Laahu 'Alaiehi Wa Sallam], according to custom, He [Sallal Laahu 'Alaiehi Wa Sallam] would still remain the final Prophet." (pp. 3,13, 24)

Janaab Khaleel Ahmad Ambethvi Sahaaranpuri is one of the foremost teachers among the scholars of Deoband. In his book, *Baraaheen-e-Qaati'ah*, he says:

- 1) "In short... after seeing the conditions of *Shaietaan* [Satan] and the *Malak-ul-Maut* [Angel of Death], such should be considered that, is it not infidelity to prove encircled knowledges of the world for the Pride of the Universe [Sallal Laahu 'Alaiehi Wa Sallam] without reference to any *Qur'aanic* text and only on wrong assumptions? If it is not infidelity, then which part of *Ilemaan* is it? The vastness of the knowledge given to *Shaietaan* and the Angel of Death is proven by the text [of the *Qur'aan* and *Ahaadees*]. Which actual text is this vastness of the knowledge of the Pride of the World [Sallal Laahu 'Alaiehi Wa Sallam]? By this, all the actual text is refused and infidelity is proven." (p. 51)
- 2) "Vast knowledge of a particular kind was not given to Him [Sallal Laahu 'Alaiehi Wa Sallam] but was given to Iblees, the accursed."
- 3) "And because He [Sallal Laahu 'Alaiehi Wa Sallam] is higher in rank than the Angel of Death, this does not at all prove how it is possible to say His [Sallal Laahu 'Alaiehi Wa Sallam] knowledge of certain matters is even equal to the Angel of Death. How can it be more?" (p. 52) (On page 92 of *Ashhaabus-Saaqib* Husain Ahmad Tandvi

Madni has also approved and confirmed the above paragraph)

- 4) "The Prophet of Allaah [Sallal Laahu 'Alaiehi Wa Sallam] does not know his own end, neither does he know what lies on the other side of a wall." (p. 51)
- 5) "The Prophet [Sallal Laahu 'Alaiehi Wa Sallam] has come to know the Urdu language through his association with the scholars of Deoband." (p. 26)
- 6) It is correct to call the Prophet [Sallal Laahu 'Alaiehi Wa Sallam] as one's brother." (p. 3)

After Janaab Muhammad Qaasim Nanotvi and Khaleel Ahmad Ambethvi, consider another extremely filthy passage by Janaab Ashraf Alee Thanvi who is the *Mujaddid* and the *Hakeem ul Ummat* and who knows what else. On page 7-8 of his book "*Hifz-ul-Ieemaan*", he writes "If, according to Zaid [any common person], this belief is stated as correct that the sacred personality [of the Prophet (Sallal Laahu 'Alaiehi Wa Sallam)] has the knowledge of the unseen then the concern is that does this unseen mean some unseen or all unseen? If it means only some unseen things, then what is the distinction of the Prophet [Sallal Laahu 'Alaiehi Wa Sallam] in it? Such knowledge of the unseen is also possessed not only by Zaid or Amar [meaning any common person] but is [proven] for even every child, mad man and insane person, and even for animals and beasts." (May Allaah spare us from His wrath!)

In the subcontinent, the biggest guru of the Deoband-Wahaabis is Janaab Ismaa'iel Dehlvi Phulti. After him, come, by degrees Janaab Rasheed Ahmad Gongohi, Janaab Muhammad Qaasim Nanotvi, Janaab Khaleel Ahmad Ambethvi Sahaaranpuri and Janaab Ashraf Alee Thanvi. If the title used by the people and scholars of Deoband on their elders are accepted as they are, then after Allaah Ta'aalaa, their position and station would be seen, and all the Prophets and Saints would be secondary and ordinary in comparison with them. This hypocrisy is very evident in the writings for their elders, as they use all their energy and effort to prove every excellence and good of their elders. When it comes to Prophets and Saints the state of their pen and tongue is such that, let alone good words and decorative statements, instead they select such words and adopt such tones that no fraction of disrespect, criticism and degradation is left. Not only this, but, they try to prove what is wrong as right and what is right as wrong, and stubbornness is their habit. This humble servant of the people of *Sunnah*, has written plenty on this subject in his books, *Deoband say Bareilly (Haqaa'iq)*/ Deoband to Bareilly (The

Truth), and *Safed-O-Siyaah*/ White and Black. The reason for giving these details while writing about the issue of *Imaamat* is that the scholars of Deoband themselves state that, whether intentionally or unintentionally, if unsuitable and disrespectful words about the grandeur of the holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) is uttered then it is *kufir* [infidelity]. But, the injustice is that concerning those Deobandi-Wahaabi scholars who were disrespectful and insolent, according to the *fatwaa* [verdict] of the same Deobandi-Wahaabi, the verdict of *kufir* is not imposed. Instead, efforts are made to prove their *kufriyah* [infidel] writings as *Iemaan*. The clear meaning of this is that the Deobandi-Wahaabis have made what is *haraam* [unlawful] as *halaal* [lawful] for themselves and they consider themselves exempt from every law of *Sharee'ah* and *Sunnah*. And this attitude of theirs shows that they do not hold in esteem the honour and respect of the Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) as much as they hold dear the honour of a few of their elders. It is possible that this question might arise in the mind of a person that since those who had been disrespectful and insolent have passed away, then now what is the use of calling them *kaafir* [infidel] and accepting them as *kaafir*; since the present-day Deoband-Wahaabis do not repeat the words of their elders; therefore, why should they be included in being held responsible for them?

The answer to this is: if someone commits *kufir* and he dies without repenting, then death does not end his *kufir*. A *kaafir* is called a *kaafir* even after his death. Someone might say that, perhaps, the person who was insolent repented before their death. So, the reply to this is that only he will think of their repentance if he accepts their *kufir*. When the Deobandi-Wahaabis are not willing to admit the *kufir* of their scholars as *kufir* then, in their view, how can the thought of their repentance ever be possible?

As far as this matter is concerned that, "Why should the present-day Deobandi-Wahaabis be included in being held responsible?" In reply to this, it is stated that it is a saying of the scholars of the Deoband themselves, "To not accept *kufir* as *kufir* is *kufir* and to call a *kaafir* as a Muslim is to make oneself a *kaafir*." If the present-day Deobandi-Wahaabis do not repeat the words of *kufir* of their elders, then the question is: do they accept those infidel words as infidelity or not? If they accept it as infidelity, then do they accept those who believe and utter these words as infidels or not? And, are the people who accept the reciters of these words of *kufir* as Muslim, infidels or not? If they do not accept them *kaafir*, then, it is a saying of the scholars of Deoband themselves that, "Not to accept a *kaafir* as a *kaafir*, but instead to call them as a

Muslim is *kufir* and doing this makes oneself a *kaafir*."

Readers might think: why is there so much emphasis on the *kufir* of these people? The reply to this is that it is a matter of the honour and respect of that being [the holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*)] on which *Ieemaan* [faith] depends. The respect of no other created being exceeds the respect of the holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). The Deobandi-Wahaabi scholars are fanatic in their beliefs to this extent that they call the *nikaah* [marriage] with those who celebrate *Meelaad-Un-Nabi* [the day of birth of the holy Prophet] (*Sallal Laahu 'Alaiehi Wa Sallam*) as unlawful. Those who say, "Yaa Rasoolal Laah! [O! Prophet] (*Sallal Laahu 'Alaiehi Wa Sallam*)"; "Yaa Alee [O! Alee] (*Radiyal Laahu Anhu*)"; and "Yaa Ghaus-e-A'zam [O! Ghaus e A'zam (*Radiyal Laahu Anhu*)]" are considered *mushrik*; مشرك [polytheists] by the Deobandi-Wahaabi scholars. Those who celebrate the *Urs* [death anniversary] of Saints (*Radiyal Laahu 'Anhum*) are called *bid'ati* [innovators] and residents of Hell. Those who kiss the shrines and shrouds of the Saints out of love are declared as "*qabr pujaari*" [worshipper of graves] and *mushrik* [polytheists].

If the Deobandi-Wahaabi *Mullaas*, without any reason, call those people whose acts are virtuous, justified and auspicious as *mushrik*, *bid'ati* and residents of Hell, no one is bothered. But, if the order of infidelity is imposed on those who are rude and disrespectful towards the Prophet of Prophets, the best of all created beings (*Sallal Laahu 'Alaiehi Wa Sallam*) and done so according to the verdicts of the Deobandi-Wahaabi themselves then it is not correct for the *millat* [nation] of Deoband or those who favor them to be agitated. But they should accept the truth and the reality and repent from their *kufir* (infidelity) and save their *Ieemaan* (faith).

Besides the group of Deoband-Wahaabis, there is another group of Najdi Wahaabi who are the followers of Muhammad Bin Abdul Wahaab Najdi, and are simply called Wahaabi or Najdi Wahaabi. Concerning them, Janaab Husaien Ahmad Madani has written in his books, *Ash Shahaabus Saaqib* and *Naqsh-e-Hayaat*; Janaab Ashraf Alee Thanvi has written in his *Ifaazaat-e-Yaumiyyah* and all scholars of Deoband have made it clear in '*Al Muhannad*' e.t.c that: Muhammad Bin Abdul Wahaab Najdi was a *faasiq* [disobedient person] a *zaalim* [tyrant] and a *kaafir* [infidel], himself, and his followers were declared *wahaabeeyah*, *khabeesah* [wicked], and *taa'ifah shanee'ah* [an evil group]. (For details, read my book *Safaid-o-Siyaah*.)

The present day Deobandi-Wahaabis call themselves as the view-sharers of Najdi-Wahaabis of Arabia. Even though, they are deceiving these Najdi-Wahaabis. If they really are the view-sharers of the Najdi-Wahaabis and think they are correct then should they [the present day Deobandi Wahaabis] prove those writings of their own elders as wrong, in which, the elders have condemned the Najdi Wahaabis because of their filthy beliefs. And, all Deobandis should announce their association with confirmation and verification of the filthy beliefs of these Najdi-Wahaabis. They should declare all as wrong who agree with the writings of those scholars of Deoband that declare the beliefs of the Najdi-Wahaabis are wrong, so that, it proves their alliance with Najdi-Wahaabis.

What kind of alliance is this, that they [the present day Deobandi-Wahaabis] keep publishing the writings of their elders in which those Najdi Wahaabis are condemned, and yet, their [the present day Deobandi-Wahaabis'] beliefs and actions are according to the beliefs of the Najdi-Wahaabi?

This is a hypocritical trick and bootlicking to collect money from the Najdi-Wahaabis; in open words it is religion-selling. Concerning those, who call themselves scholars but sell their beliefs and religious views for mere coins, it can be well imagined in what ways they are leading simple people astray.

From these details, a reader will surely know how to recognize a '*faasiq mu'lin fil aqeedah* [a person with open disobedience in belief], a *ghaier-mu'lin* [person with concealed disobedience], and this as well, who is a true Muslim. When, according to *Sharee'ah*, the *Namaaz* of all of these Deobandi-Wahaabis and Najdi-Wahaabis is not acceptable, who consider the writings of *kufr* by their elders to be correct and the people who read and believe these writings to be Muslims, then how will the *Namaaz* of one who offers it behind such people be acceptable? Even the Deobandi-Wahaabi scholars say: "If the follower and the *Imaam* have so much of difference in beliefs and religion to such an extent that it reaches to *kufr* and *shirk* then *Namaaz* is not even performed, let alone established." (*Ahsan-ul-Fataawaa* of Mufti Raasheed Ahmad Ludhiyanvi)

In "*Masaa'il-e-Imaamat*", the authentic book of all the *muftis* of *Daar ul Uloom*, Deoband, Muhammad Rifat Qaasimi has forbidden offering *Namaaz*

behind the followers of Maudoodi Saahib (people of *Jamaa'at Islaami*), *Shi'ahs*, *Ahle-e-Hadees*, *munkireen-e-Hadees* [the negators of Hadees], and *ghaier-muqallideen*; غير مقلدين [rejecters of Islaamic orthodoxy]. Furthermore, it is not allowed for a *Hanafi* to offer *Namaaz* behind such a *Shaaafi'ee* and a *Hambalee* who does not observe it according to the *Hanafi* way. And this is also written, that, if the beliefs of *kufr* of a person is known later, when the *kufr* of that person is highly suspicious then it is *farz* [obligatory] to repeat all the *Namaaz* [prayers] read behind him. (pp.83, 101, 115)

Muhammad Rifat Qaasimi Saahib has written it to be incorrect to offer *Namaaz* behind the *Sunni* "*Barailevis*" with the correct beliefs, who have the beliefs of *Imaam-e-Ahle-Sunnat*, *Imaam-e-Ahl-e-Sunnat A'laa Hazrat Maulana Shaah Ahmad Razaa Khaan Bareilvi* (*Radiyal Laahu Anhu*). In this regard, I would just like to state, it is not known what grade Muhammad Rifat Qaasimi Saahib is in. The "*Hakeemul Ummat*" of the Deobandi-Wahaabi scholars, Ashraf Alee Thanvi Saahib, has stated it to be correct to offer *Namaaz* behind Bareilvis. (*Ifaazaat-e-Yaumiyah*, vol. 5)

Nevertheless, we *Ahl-e-Sunnat-wa-Jama'at*, *Sunnis*, who some people call *Bareilvis*, forbid offering *Namaaz* behind these Deobandi-Wahaabis. The real reason for this has already been described in detail by this humble servant of *Ahl-e-Sunnat*. The summary of it being, that whoever is disrespectful to the holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*), and whoever supports and defends those who are disrespectful, following them is not correct. For the satisfaction of the heart and to acquire a firm belief, readers should consider this Hadees:

ان رجلا امر قوما فبصق في القبلة و رسول الله ﷺ ينظر فقال رسول الله ﷺ لقومه حين فراغ لا يصلى لكم فاراد بعد ذلك ان يصلى لهم فبنعوه فاخبروه بقول رسول الله ﷺ فذكر ذلك رسول الله ﷺ فقال نعم و حسبته انه قال انك قد اذيت الله رسوله۔

"One person was the *Imaam* of a nation. He spat in the direction of the *Qiblah* and the holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) saw this and said, '(This person) after finishing (this *Namaaz*), should not lead your *Namaaz* (be an *Imaam*) again.' And so, after that moment, when that person tried to do *Imaamat* of the *Namaaz* of that nation, the people stopped him from being the

Imaam and informed him about the saying of the holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) (that to not make him an *Imaam*). So, that person mentioned this saying to the holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam), 'Have you really stopped people from performing their *Namaaz* behind me?' The holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said, 'Yes (I have stopped).' "

The narrator of this *hadees*, Hazrat Saa'ib Bin Khallaad (Radiyal Laahu Anhu) says that, "I suppose, that the Prophet (Sallal Laahu 'Alaiehi Wa Sallam) also told that man, 'Undoubtedly, by spitting [in the direction of the *Qiblah*] you have caused hurt to Allaah and His Prophet (Sallal Laahu 'Alaiehi Wa Sallam).' "

This *Hadees* proves certain points clearly:

- 1) The *Imaam* of that *Namaaz* (referred to above) was, undoubtedly, a *Sahaabi* [Companion] of the Prophet (Sallal Laahu 'Alaiehi Wa Sallam) and it is confirmed by all that a *Sahaabi* is superior to every non-*Sahaabi*, to this extent that a *Ghaus* or a *Qutub* etc. cannot be equal to a *Sahaabi*.
- 2) The *Sahaabi* of the holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) either spat unintentionally in the direction of the *Qiblah* or he did not know that to spit in the direction of *Baiet-ul-Laah Shareef* is disrespectful to *Baiet-ul-Laah*.
- 3) He [the *Imaam*] never ever meant to hurt Allaah (*Subhaanahu*) or the holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) by spitting in the direction of the *qiblah*.
- 4) Spiting towards the *qiblah* was not the habit of that *Imaam*.
- 5) Disrespect to even the direction of the *qiblah* is such rudeness that it makes one unfit for *Imaamat-e-Sughraa* [minor leadership].
- 6) Disrespect merely in the direction of the *qiblah* is enough to a cause of hurt to Allaah and his Prophet (Sallal Laahu 'Alaiehi Wa Sallam).

Now, readers can well judge that when such a respected person as a *Sahaabi* of the Prophet (Sallal Laahu 'Alaiehi Wa Sallam) is declared unfit to be the *Imaam*, by merely unintentionally spitting in the direction of the *Ka'bah*, then what would become of those who are purposely and intentionally disrespectful to the *Ka'bah* of the *Ka'bah tul Laah*, the essence of *Ieemaan* [faith], the holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam). And of those who do not even accept insolence

as insolence and are stubborn. Such people, no matter how learned and accomplished scholars, etc. they are called, they undoubtedly, definitely, irrefutably, do not deserve to do *Imaamat*. Because, without a doubt, they are a cause for extreme hurt for Allaah and His Prophet (Sallal Laahu 'Alaihi Wa Sallam). May Allaah save us from such people!

The summary of the writing is that, if *fisq* [disobedience] concerns beliefs, and if the *faasiq* [disobedient one] openly stays firm to such beliefs which border on *kufr* [infidelity] and *shirk* [polytheism], then, concerning this, the *fuqahaa* [jurists] of Islaam say, that if any person who does not reject the necessities of religion but denies or opposes any definite rule, instruction, etiquette and ordinance of Islaam, then that person is a *kaafir*. And to offer *Namaaz* behind him is void; such a person is absolutely, absolutely, unfit for *Imaamat*. Religious scholars who are Islaamic theologians; متكلمين may be cautious in calling such a man a *kaafir*, but, concerning the *Imaamat* of such a person, their decision is that their *Namaaz* will be void as well. Meaning, that very caution which is shown for declaring one a *kaafir*, this caution should be adhered to when declaring a person an *Imaam*. And it is on this demand of caution that such a person should not be made an *Imaam*.

فان الصلوة اذا صحت من وجوه وفسدت من وجه حكم بفسادها۔

And that person whose *fisq-e-itikaadi* [disobedience in belief] has not reached the verge of *kufr* and *shirk* that person is *faasiq ghaier mu'lin itikaadi* [a person with concealed disobedience in belief]. To offer *Namaaz* behind him is a *Makrooh e Tehreemi* [repulsion not to be endured] and for those who follow this person, it is *waajib* [necessary] for them to repeat their *Namaaz*. Because, *waajib* [necessary] and *tehreem* [forbidden] are in the same condition, meaning the conditions which prove something to be *waajib* are the very conditions which prove that thing to be *haram* [unlawful].

Readers have already noticed in the previous pages that the first condition for a follower to be associated with the *Imaam* is "Islaam". If the *Imaam*, due to his views and beliefs, is not a Muslim then even the thought of his *Imaamat* is void. If the *Namaaz* of the *Imaam*, himself, is not correct and established, then the condition for following the *Namaaz* of the follower will not be established. And the condition to follow the *Imaam* is that the *Namaaz* of that *Imaam* should be correct, otherwise, the thought of associating the *Namaaz* of the follower with such an *Imaam* cannot be done.

In this matter, it is important for the readers to clarify that it is necessary that the *fisq-e-i'tiqaadi* [disobedience in belief] of a person should be known with certainty. It is enough for certainty on this matter that the beliefs of this person is made apparent among common Muslims and the common Muslims should be cautious once informed of that person. It is necessary for the people of knowledge [scholars] to thoroughly investigate. After investigation, announcing it is also important, so that the common Muslims can safeguard their *Namaaz*. It should be clear that if a person negates and opposes the necessities of religion and the definite rules, then, in the necessities of religion, interpretation, etc. is absolutely, absolutely not acceptable. Thus, on p. 60, vol. 7 of "*Ifaazaat-e-Yaumiyah*", Janaab Ashraf Alee Thanvi says: "In the necessities of religion, *taawweel* [interpreting in a manner not according to the obvious meaning] is not preventing infidelity." In this matter, the claim and excuse of convenience is also void. It is an obligation of the scholars of religion that they, for the protection of the beliefs and views of Muslims, convey the truth to the people, and it is essential for Muslims that they discover about the reality from the scholars of the Truth, the scholars of Religion, who have correct beliefs. And whatever facts the Scholars of the Truth tell them, the public should accept those facts with heart and soul.

After this detailed instructions for the rules concerning the *i'tiqaadi faasiq* [person with disobedience in belief], view the instructions for the '*amali faasiq* [person disobedient in action] in answer to question number 4.

Question No. 4:

What is the reality about the saying of the Prophet (Sallal Laahu 'Alaiehi Wa Sallam):

“صلوا خلف كل بر وفاجر” [Offer *Namaaz* behind everyone regardless of whether he is good or an evil person]?"

Answer:

The translation of this *Hadees*, “صلوا خلف كل بر وفاجر” is that, "Offer *Namaaz* behind every virtuous and bad [person]."

Muhaddiseen [religious scholars who are masters of *Hadees*] say that this *Hadees* is about the '*amali faasiq* [person disobedient in action] because there is no allowance in reading *Namaaz* behind the *i'tiqaadi faasiq* [person disobedient in belief]. Regarding the person who is '*amali faasiq*, it should be seen whether he commits *kabeerah* [major] sins or is a committer of *sagheerah* [minor] sins? It

is also to be seen whether he commits these sins publicly or is a committer of disobedience in private. His reputation should also be kept in view and, at the necessary time, an investigation and examination of his should be carried out, because for a *'amali faasiq*, the matter being *mu'lin* [public] and the matter of it being *ghaier mu'lin* [private] is not as serious and intense as it is in *i'tiqaadi faasiq*.

The holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) has been given by Allaah Ta'aalaa the knowledge of all that is to be, from the beginning to the end of the universe. And due to this knowledge bestowed by Allaah Ta'aalaa, the holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) knew what kind of kings and people his *Ummah* would have. Every person who has studied Islaamic history knows that the Caliphs of Islaam, not only used to rule the Islaamic *Ummah* politically, but also used to do the *Imaamat* in *Namaaz* as well. *Khilaafat 'Alaa Minhaajan Nabuwwat* [Caliphhood and deputyship according to the methods and the ways taught by the holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam)] (the caliphate adhering to the way of the holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) lasted for 30 years after the passing away of the Prophet (Sallal Laahu 'Alaiehi Wa Sallam) from this world. This period was completed sequentially during the period of the caliphate of Hazrat Saiyyidinaa Abuu Bakr Siddeeq, Hazrat Saiyyidinaa 'Umar-e-Faarooq, Hazrat Saiyyidinaa 'Usmaan-e-Ghaani, Hazrat Saiyyidinaa 'Alee Murtazaa (Radiyal Laahu Anhum) and completed in the period of Hazrat Saiyyidinaa Imaam Hasan Mujtabaa (Radiyal Laahu Anhu). After this, came kingship and Hazrat Ameer Mu'aawiyah (Radiyal Laahu Anhu) became the first King. The conditions essential for the position of the *Imaamat-e-Kubraa* [Major leadership] set by the *Qur'aan* and *Sunnah* were not met by successive rulers of the Islaamic domain. The holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) knew that there would be also such rulers who would not be favored by Allaah, who would keep people unhappy by their oppression and tyranny and who would impose themselves on the people by force.

Therefore, the Prophet (Sallal Laahu 'Alaiehi Wa Sallam), in a *Hadees*, says: "Soon after me, there will be such rulers who will give you the order of these things in which you will not find any good, and they will do such things that you will know to be evil." In another *Hadees*, he has said: "After me, you will have such rulers who will delay *Namaaz* from their time, that is, they will want the timings of *Namaaz* to be such that suits their wishes and temperament."

The holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) knew that virtuous and righteous

people would not in their hearts follow such rulers, and in case they refused, they would be a target for violence and oppression. To disagree with such rulers would surely create anarchy and chaos, which would lead to destruction and, Allaah has said that: “والفتنة اشد من القتل” "Anarchy is worse than murder." Meaning, the sin of murder is severe but to cause *fitnah* [mischief] is more severe.

In order to close the gates to mischief, this is why the Blessing of the Worlds, (*Sallal Laahu 'Alaiehi Wa Sallam*) has said: “Offer *Namaaz* behind everyone, whether he is good or evil”. This means that if there is one who is not suitable to be an *Imaam* due to his incorrect deeds and whom you would not like to become an *Imaam*, but who would not easily be removed from this position, then, in such a situation, the decision is that if you are forced to offer *Namaaz* behind such a *'amali faasiq* [person disobedient in actions] and because of having no alternative, one can offer *Namaaz* behind him. And if the *Imaam* is *faasiq mu'lin 'amali*; فاسق معلن عملي [person openly disobedient in action] then one should definitely offer his *Namaaz* again. Because to offer *Namaaz* behind a *faasiq mu'lin* [person openly disobedient] is an absolute repulsion (which cannot be endured) and it would be necessary to repeat the *Namaaz*. If the *Imaam* is a *faasiq ghaier-mu'lin amali*; فاسق غير معلن عملي [person whose disobedience is concealed] then the *Namaaz* behind him is repulsion (which can be endured) and it is not necessary to repeat it. In conditions, where there is the order of unendurable repulsion then it is important for every virtuous and bad [person] to repeat his *Namaaz*.

Now in the fifteenth century *Hijra*, circumstances in the Islaamic domain are not like those which were after the *Khilaafat 'Alaa Minhaajun-Nabuwwat* [Caliphhood and deputyship according to the methods and the ways taught by the holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*)]. At present, there are many Islaamic countries and many of them do not have complete Islaamic system of government and their heads of government do not lead the *Namaaz* congregations themselves. The people in the subcontinent and the people from this area who live throughout the world are used to a system of *Masaajid*. Now, the appointment of *Imaam* is made by committees of the *Masaajid*. The members of the committee should see to it that, in appointing the *Imaam*, the rules laid down by *Sharee'ah* and *Sunnah* are obeyed and the person they appointed should be right in his faith, beliefs, piety and actions. And those people should not be made *Imaam* whose own *Namaaz* is not

established. So that, those Muslims, who, trusting the management of the *Masaajid* come to offer their prayers there, do not have their *Namaaz* made wrong (wasted) and members of the *Masaajid* committee do not also become sinners. And those scholars and *maulvis* who do not have the right beliefs and action should not even wish to become *Imaam* because an *Imaam* is responsible for the *Namaaz* of his followers as well, and he will be accountable for this responsibility. Perhaps due to some stubbornness, he may not admit his mistakes and shortcomings in this world but he should remember that, on the Day of Judgement he will be answerable in the court of Allaah.

Only those should take up *Imaamat* who understand the importance of this matter: that their own *Namaaz* is correctly established and that the *Namaaz* of their followers is also correct. Those people should also avoid doing things that would spoil *Namaaz* and if someone, somewhere is appointed as an *Imaam*, then he should not consider his appointment proof of his merit. Rather, in the condition of not possessing knowledge he should find out the facts from the people of knowledge [scholars] and correct himself. If the followers do not like the leadership of any *Imaam* and the reason for this dislike is *Shar'ee* [according to the law of *Sharee'ah*] and satisfactory, then such an *Imaam* should not unnecessarily hold on to the position of *Imaamat* adamantly and obstinately and should not pave the way to the path of *fitnah* [mischief].

If the people who dislike the *Imaam* are in the majority then, honoring their opinion, the *Imaam* should give up his *Imaamat*. But if some people dislike the *Imaam* without any sufficient reason then, in such a situation, the dislike of these few people will not be considered. However, this law only applies to that *Imaam* whose belief has no corruption. A person with wrong belief is not at all fit for *Imaamat*.

Therefore, Janaab Muhammad Rifat Qaasimi Deobandi writes in his composition *Masaa'il e Imaamat* page 80, "In the books of *fiqh* [Muslim jurisprudence], it is stated that if an *Imaam* has no defect, then the dislike of the followers will not affect the *Namaaz*; the *Namaaz* of the *Imaam* is right without repulsion, and the sin will be on the followers. If the *Imaam* has a defect in accordance to *Sharee'ah* and if the followers are unhappy due to this defect, then the *Imaam* is accountable, and his becoming an *Imaam* is *Makrooh-e-Tahreemi* [unendurable repulsion]."

Qaasimi Saahib elaborates this point on page 121: "The issue of *Imaamat* is very important and magnificent and that is why the *Imaam* should be at a highest level of being virtuous and pious; a scholar; a leader; being intelligent, equipped with praiseworthy qualities, well aware of the beauty of recitation of the holy *Qur'aan*; having correct beliefs; being healthy and good looking; having knowledge of the issues related to *Namaaz*; and being clean from any visible defects. The *Imaam* of Muslims has a higher status than the commander of an army and an army officer does not have visible defects, meaning he is not blind, deformed, disabled, lame, one-eyed, sick or crippled etc. Thus, it is also important that the followers have chosen the *Imaam* gladly and by their own free will and they accept his *Imaamat* with all their heart and soul."

He further writes, "It is *makrooh* [repulsive] for a *faasiq* [disobedient person] to become an *Imaam*. Yes, if he is the *Imaam* of *faasiq* like himself then it is not *makrooh* [repulsive]." (p. 122)

"The *Imaamat* of that person is *makrooh* [repulsive] who has differences on *furoo'ee* [nonessential] issues with the path of his followers, but on the condition that he is aware of this act but does not worry about such difference so as not to waste *namaaz* and *wuzu*. But there should be no doubt in this act. That he knows that he is worried about this difference or that he is not aware of this difference, then *Imaamat* will not be repulsive.

"It is *makrooh* for a person to be made *Imaam* who is disliked by the people, and because of any corruption in his religion, they avoid offering *Namaaz* behind him". (p. 123)

In Qaasim Saahib's book "*Masaa'il-e-Imaamat*", many senior *muftis* [jurists] of *Daar ul Uloom Deoband* have their words of support and verification along with their signature. Thus, this authentic book of *Daar ul Uloom Deoband*, has also clarified that in a *Namaaz* in congregation, the *Imaam* as well as the followers have to be of the same *aqeedah* [belief]; and, in case of a difference of *aqeedah* [belief], the *Namaaz* of the followers cannot be linked to the *Namaaz* of the *Imaam*; and orders for the *faasiq fil 'amal* [person disobedient in action] has also been clarified. After this clarification, I consider it essential for the information of readers, to give a brief list according to the *fuqahaa* [masters of Islaamic jurisprudence] of those behind whom offering *Namaaz* in a congregation is *Makrooh Tahreemi* [repulsion not to be endured] and it is

necessary for the *Namaaz* offered behind such people to be repeated★:

- 1) A *faasiq mu'lin 'amali* [person openly disobedient in action] who commits major sins openly
- 2) He who shaves his beard, gets his beard shaved or whose beard length is less than a fist (the limit set by *Sharee'ah*)
- 3) One who takes or gives interest on borrowed money (Scholars of religion have also included taking up a job in a bank as giving or taking interest.)
- 4) One who refuses to do *taqleed*;★ تقلید of the *Aaimmah 'Arbah* (the four *Imaams*: Hazrat *Imaam-e-A'zam*, Saiyyidinaa Nu'maan Bin Saabit Abu Haneefah, Hazrat *Imaam Idrees Shaafi'ee*, Hazrat *Imaam Muhammad Maalik*, Hazrat *Imaam Ahmad Bin Hanmbal* (*Radiyal Laahu Anhum*)) (One who is called a *ghaier muqallid*; غير مقلد [rejecter of Islaamic orthodoxy])
- 5) One who considers Hazrat Saiyyidinaa 'Alee *Murtazaa* (*Karramal Laahu Waj hahu*) superior to Hazrat Saiyyidinaa Abu Bakr Siddeeq and Hazrat Saiyyidinaa 'Umar Faarooq (*Radiyal Laahu Anhum*) [One who is called a *Tafdeele*.]
- 6) One who is disrespectful and disgraceful to Hazrat Ameer Mu'aawiyah, Hazrat Abuu Sufyaan, Hazrat Amar Bin 'Aas, Hazrat Mugheerah Bin Shu'bah, Hazrat Abu Moosaa Ash'ari, Hazrat Hindah (*Radiyal Laahu Anhum*) or any other *Sahaabi* [Companion] of the holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) [One who is a *Tafseeqi*.]

★ It needs to be clarified that while performing the *Namaaz* if any one of the fundamentals of *Namaaz* is missed from the *farz* [obligatory prayers], then it becomes *farz* [obligatory] to repeat it. In the same way, to leave something which is *waajib* [mandatory] or some *Makrooh-e-Tahreemi* [unendurable repulsion] is done, it becomes *waajib* [mandatory] to repeat the *Namaaz*. And, if some *Sunnat* (tradition of the Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*)) act is missed, then it also becomes *Sunnat* to repeat the *Namaaz*.

★★ Accepting a person as a true scholar of *Fiqh* [jurisprudence] and asking/questioning him about any religious issue, keeping this belief that he will answer according to the *Qur'aan* and *Hadees*. To accept whatever answer he gives without [needing] any evidence or arguments is *taqleed*.

Taqleed is done in nonessential matter, not in *aqaa'id* [beliefs] From these four respected *Imaams*, Hazrat *Imaam e A'zam* Abu Haneefah, Hazrat *Imaam Shaafi'ee*, Hazrat *Imaam Maalik*, Hazrat *Imaam Ahmad Bin Hanmbal* (*Radiyal Laahu Anhum*), one who does *taqleed* or follows any one of them is a *muqallid*; مقلد and one who does not follow any one of them is called a *ghaier muqallid*.

For a person who does not possess the ability to derive a solution of any issue himself from the *Qur'aan* and *Hadees*, *taqleed* is important for him. (Translator)

- 7) One with whose *Imaamat* people are dissatisfied because of a justifiable and *Shar'ee* reason
- 8) One who leads *Namaaz* without caring for repulsive (bad and intolerable) things while offering *Namaaz*
- 9) One who leaves out *Sunnat-e-Mu'akkadah* [*Sunnah* which has been stressed upon]
- 10) One who, during *Namaaz*, leaves such a gap between the recital of verses of the *Qur'aan*, that during this time "*Subhaanal Laah*" can easily be recited thrice
- 11) One who crosses the limit set by *Sunnah* on recitation of the *Qur'aan*, and recites it for so long that it is hard on *Namaazees* [worshippers]
- 12) One who wears jewelry of gold or silver or who wears pure silk (other than one silver ring and gold buttons without a chain)
- 13) One who keeps his sleeves above half the forearm
- 14) One who keeps his *dastaar* [cloth wrapped around one's head], turban wrapped around the center (top) of his head bare, meaning who wears a turban without a cap
- 15) One who puts a mantle round his neck, cloth or a shawl etc. in such a way that both ends on both sides hang loose
- 16) One who wears a *sherwani* [knee length coat buttoned to the neck], *achkan* [a long coat buttoned in front], a *jubah* [long cloth coat or robe] or a coat in such a way that his arms remain out of the sleeves
- 17) One who wraps a cloth on his body while leading *Namaaz* in such a way that his hands cannot be seen
- 18) One who puts veils on and hides his mouth and nose
- 19) One who does not perform his prayers (*Taarak Namaaz*)

- 20) One who yawns unnecessarily and deliberately (If it comes in a natural way it should be curbed by pressing the lips and putting one hand on the mouth.)
- 21) One who cracks his fingers during *Namaaz* or entangles the fingers of one hand with those of the other one or removes small pebbles by his hands or puts his hand on his waist
- 22) One who looks towards the sky during *Namaaz*
- 23) One who does not close the joint or buttons of his apparel or does not tie the *daaman* [hemline] of a long tunic [a long coat buttoned from front] before the start of *Namaaz* but does so during *Namaaz*
- 24) One who uses both of his hands during *Namaaz* in such work, done repeatedly or which disturbs concentration and gives an impression to the onlooker that the man is not engaged in *Namaaz*
- 25) One who backbites about people, imposes false allegations, uses foul language, uses bad words and shameless talks
- 26) One who is not particular about cleanliness
- 27) One who is interested in cinemas, dancing or other such indecent acts
- 28) One who is interested in gambling or lottery tickets
- 29) One who favors those people who do not live according to *Sharee'ah* or take interest in acts which are against *Sharee'ah*
- 30) One who is disobedient to his parents and has been disowned by them
- 31) One who leads *Namaaz* by stopping his need and necessity to pass urine, stool or wind (flatulence)
- 32) One who does not do *sajdah* [prostrate] with seven parts of his body (forehead, both hands, both knees, and with placing all lower portions of the toes of both his feet properly on the floor (*jamaanay wala*) [properly place] [The nail portion of the finger is called the upper portion and the

pad of the toe is called the lower portion.]

Here, this clarification is necessary that some issues may only create endurable repulsion. In such cases, the followers do not have to repeat their *Namaaz*. However, if a person may wish to keep a high standard of virtue according to *fatwaa* [verdict] and try to avoid all repulsion and repeats his *Namaaz* even if he has indulged in a minor repulsion.

It is stated in *Hidaayah Awwaleen*:

على وجه غير مكروه وهو الحكم في صلوة أدت مع الكراهة“

"And *Namaaz* should be repeated in a non-repulsive way, and this is the order for every such *Namaaz* that is offered with an endurable repulsion."

”والتفصيل بين كون تلك الكراهة تحريم فستجب الاعادة او تنزيهه فتستحب
فان كراهة التحريم في رتبة الواجب“

"If it is an absolute repulsion then it becomes *waajib* [mandatory] to repeat the *Namaaz*, because for unendurable repulsion, it is mandatory and for endurable repulsion, the repetition of *Namaaz* is favored." (*Fath-ul-Qadeer*, 296/1)

It is necessary to state here that some issues become unnecessary subjects of discussion by the public and, at times, they become intense. All of us should try not to differ over matters that we have heard about without verification until we have found the facts out from the people of knowledge [scholars]; however, whatever the *Ulamaa-e-Haq* [righteous scholars] say, there should be no debate. Some people consider the *Imaamat* of a blind man absolutely wrong. Some object to the *Imaamat* of an unmarried man. Some consider the *Imaamat* of a *ghaier-Saiyyid* [those people who are not *Saiyyid* i.e. amongst the progeny of the holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*)] to be of an inferior grade. Some people believe that the *Imaamat* of a physically disproportionate man is not justified.

The *Imaamat* of a blind man is said to be a *Makrooh Tanzeehi* [repulsion to be endured], as long as there is not anyone better than the blind man among the followers. But if a man is better than the rest in all aspects but is deprived of sight and takes full care of cleanliness and hygiene, then in such a case, his

Imaamat is justified. One of the *As-haab* [Companions] (*Radiyal Laahu 'Anhum*) of the Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*), Hazrat Abdul Laah Ibn-e-Umme Maktoom (*Radiyal Laahu 'Anhu*) did not possess apparent sight but he had also held the position of *Imaamat*. Narrations of some other blind *Sahaabah* [Companions] are also mentioned in books. (Perhaps, here, someone might have this doubt: If a *Sahaabi* is called as that person who, while having faith in his worldly life, has seen the holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*), then how can a blind man be a *Sahaabi*? The answer to this is that the word "*Sahaabi*" is derived from the word "*suhbat* [company]". Anyone who, in this world while having *leemaan*, had the privilege of meeting and being in the company of the Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) achieved the position and honor of *sahaabiyat* [companionship]). Such a blind man who is not particular about cleanliness and purity is not fit for *Imaamat*.

To be married is also not a condition for *Imaamat*. Some people among society think that an unmarried man is not fit for *Imaamat* or for conducting *nikaah* [marriage services]; this is incorrect. According to the *Sharee'ah* and *Sunnah*, to be married is not at all a pre-requisite for *Imaamat*. Nevertheless, if someone is not chaste, he should not give people a chance to object. If he does not get married and people are not satisfied with him, he should not insist on *Imaamat*. A person who is of a young age but is honest and his mind remains free of distracting thoughts, then there is no repulsion in his *Imaamat*, and nor is there anything wrong with his conducting *nikaah* [marriage services].

It is an honour to be a *Saiyyid* [progeny of the holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*)], and due to his association with the holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*), reverence and respect of such a person is a good thing. But, according to the rules of *Sharee'ah* and *Sunnah* of the maternal grandfather of the *Saadaat*, the Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*), being a *Saiyyid* only is not a sufficient reason to be an *Imaam*. If, however, there is a *Saiyyid* amongst the followers who is also superior in knowledge and deeds, meaning that he is pious and knowledgeable, then his *Imaamat* will be more auspicious. Here, it should be made clear that whosoever has been appointed *Imaam* by the management of a *masjid* should only do *Imaamat* of *Namaaz* in that *masjid*. But on certain occasions, when the *Imaam* notices the presence of a one in the *masjid* who is distinguished in matters of religion and *Sharee'ah* and the *Imaam* is aware of that person's knowledge and distinction, the appointed *Imaam*, himself, should offer the *Imaamat* to that person, and that person should do *Imaamat*

there. No person should take up *Imaamat* in place of the appointed *Imaam* without the permission of the *Imaam*.

The *Imaam's* physical fitness, good looks and proportionate body parts; these are also the qualities taken into consideration while choosing the *Imaam*. If he is so disproportionate in limbs that it becomes obvious and some people feel *karaahat* [repulsion], then the *Imaamat* of such a man is not preferable, and, in certain circumstances, it is absolutely wrong. A person whose disability becomes so noticeable that, for example: he has a bent back to the extent which is like the position of *rukoo* in *Namaaz*; one leg is missing or chopped off; either one or both feet are not in correct form, or amputated; he is without a hand or with an arm dismembered to the elbow; then these conditions are such which are quite visible and may make people feel repulsive and there can be doubt whether or not they can fulfil the essentials of *Namaaz*, and maintain cleanliness and purity. Therefore, religious scholars have held against making such persons as *Imaam*, and especially, when people better than them and who are physically fit are present, then the *Imaamat* of a cripple is not correct. People with minor physical defects, for example: someone who is one-eyed; who has half a finger dismembered or warped; who is hard of hearing; who has few or no teeth in his mouth or who has a part of his ear cut or crooked; then there is no repulsion in the *Imaamat* of such people. Likewise, if a man has a severe and permanent disease due to which people feel repulsion, such a person of this illness should not hold the position of *Imaamat*. If an *Imaam*, due to some illness at any time, leads the *Namaaz* in a sitting position then there is no repulsion if the followers offer *Namaaz* behind him standing.

Such a sick person who cannot remain clean for that much duration of time in which four *rak'aat* of *Namaaz* can be easily offered, should not be appointed as *Imaam*. A permanent cripple can be the *Imaam* of cripples like himself but cannot be the *Imaam* of healthy people.★

While explaining the meaning and summary of the *Hadees* regarding offering *Namaaz* behind every virtuous and evil person, this humble servant of *Ahl-e-Sunnat* has written the necessary details, so that it is beneficial and

★ Only he should stand behind the *Imaam* who is fully aware with the finer points of religion, so that he may be in a position to take up *Imaamat* if the *Namaaz* of the *Imaam* becomes void or he is faced with some other excuse.

useful for the readers.

Question No. 5:

The *Jamaa'at* [congregation] has a very important place in the offering of *Namaaz*. *Fuqahaa* [religious jurists] consider it *farz* [mandatory] and essential, while others consider it a *waajib* [necessary] act or *Sunnat-e-Mu'akkadah* [a way of the Prophet which stress has been laid on].

At a place where the appointed *Imaam* does not qualify for his position, yet anyone who does not follow him is considered a rebel or an enemy of the state and it is difficult to repeat the *Namaaz* [prayers] then what does *Sharee'ah* hold in these circumstances?

Answer:

Undoubtedly, to offer *Namaaz* with *Jamaa'at* [congregation] is *Sunnat-e-Mu'akkadah* for every healthy Muslim male, it reaches the verge of *waajib* [necessary] and it is twenty-seven times greater than offering *Namaaz* alone. In a *Hadees*, the Prophet (Sallal Laahu 'Alaiehi Wa Sallam) has said: "Whoever has performed *wuzu* [ablution] properly and then left (towards the *masjid*) for *farz* [obligatory] *Namaaz* and offered *Namaaz* behind an *Imaam* (with *Jamaa'at*) his sins will be forgiven." (*Nisaa'ee, Ibne Khuzaiemah*) . In another *Hadees*, the Prophet (Sallal Laahu 'Alaiehi Wa Sallam) has said: "If one who has missed performing *Namaaz* in *Jamaa'at* knew what reward there is for one who goes for *Namaaz* with *Jamaa'at*, that man would come to it dragging himself." (*Tabraani*)★

In a *Hadees*, the Prophet (Sallal Laahu 'Alaiehi Wa Sallam) has said: "Whoever has heard the *Azaan* and has no excuse for not coming to the *masjid*, that *Namaaz* of his is not accepted." The *Sahaabah e Karaam* [Respected Companions] asked, "What could be the excuse? The Prophet (Sallal Laahu 'Alaiehi Wa Sallam) replied: "Fear or disease." (*Abu Da'wood, Ibne Maajah, Ibne Hibbaan*)

There are several *Ahadees* in favor of *Namaaz* that is performed in *Jamaa'at* [congregation]. These sayings also make this point clear that any other excuse except fear or disease is unacceptable for not performing *Namaaz* in *Jamaa'at* and to offer *Namaaz* alone is not acceptable. What does "fear" mean?

★In a *Hadees*, the importance of *Namaaz* with *Jamaa'at* has been emphasized thus: "If someone notices that the *Jamaa'at* has started the *Namaaz*, and he is without *wuzu*, he should shorten his *wuzu* by washing each limb only once and join the *Jamaa'at*."

And what does “disease” mean? The detail of this is, scholars have said that there should be sure fear of loss of life and the disease should be such that its pain or intensity does not let one go to a *masjid*. The sure fear of loss of life can be different for many types of people; for example, such a blind man who cannot easily make it from his residence to the *masjid* even with the help of a walking stick due to his not knowing the correct route. Or perhaps, the route is deserted and has ferocious animals etc. Such a person who is of this belief that his enemy will kill him and he will not be able to save himself alone. (*Wa Alaa hazal Qiyaas*) [And similarly, in the same manner.]

Every person knows that in extreme sickness there is leave. There is leniency when such a disease in which one would have difficulty in walking around, or such a disease which is repulsive to others. But there is no such leniency for a minor indisposition etc.

The question does not specify the cause of the unfitness of the *Imaam*. But according to the question and meaning, most probably, this is being asked that, according to Islaamic laws if the capabilities of doing *Imaamat* is not present in the *Imaam*, i.e. if he is *faasiq* [disobedient], what should be done in such a situation?

In reply, it can be said that for every Muslim it is more important to save his *Ieemaan* [faith] than to save his life, to this extent that his life is also sacrificed to save *Ieemaan*. Just as when leniency and leave is given to a man in sure fear of loss of life to say his *Namaaz* by himself and not go to the *masjid*; leave is, likewise, granted to him who has sure knowledge that saying *Namaaz* behind the official *Imaam* appointed to the nearest *masjid* is void. Because such a man who is altogether unfit for *Imaamat* because of his void beliefs and ideologies, intending to follow a man like him after knowing his beliefs and ideologies is never valid or correct. To accept such a person to be the *Imaam* intentionally would clearly mean that he has been accepted as a Muslim despite his corrupt beliefs and *kufr* [infidelity] and to do so is a clear error.

In the previous pages, readers have already seen that, according to scholars, accepting a *kaafir* as a Muslim is to be a *kaafir* oneself. If someone is at such a place where there is only one *masjid*, and the *Imaam* of that *masjid* is known for his wrong beliefs and wrong views, then, for the safety of his *Ieemaan*, that person should not offer *Namaaz* behind that *Imaam*. Because, to

be deprived of the rewards of *Jamaa'at* cannot be worse than to lose *Ieemaan*. If there is more than one *masjid* in the area and the *Imaams* of all the *masaajid* have the same kind of reputation, caution demands that one should not offer *Namaaz* behind them, but rather, offer it together with individuals of his own belief. And if there are no individuals of the same belief, then it is advisable to offer *Namaaz* alone.

It is not in the knowledge and observation of this humble servant of the *Ahl-e-Sunnat* that a situation is to be found where, by not following the *Imaam* of a *masjid*, a person may be labelled a rebel or an enemy of the state. It is possible, though, at certain places it is not allowed to form one's own congregation after the *Namaaz* under the *Imaamat* of the appointed *Imaam*; the management of the *masjid* or the appointed *Imaam* may consider those persons offering *Namaaz* separately as their adversaries or enemies. Wherever such restrictions and compulsions occur in which offering one's *Namaaz* in a separate *Jamaa'at* or immediately repeating it afterwards may cause severe violence or mischief, in that case, to avoid severe violence or mischief, one should take precaution from doing so because, according to the *Qur'aan e Kareem*, violence and mischief has been declared worse than murder. In such places, the precautionary order will be that if the *Imaam* is a *faasiq mu'lin fil 'aqeedah* [person with open disobedience in belief], then he should definitely not be followed and one should perform one's *Namaaz* alone. And if doing so is difficult, and one is strictly forced to follow that appointed *Imaam*, and there is only one *masjid* in that area, then one should repeat his *Namaaz* afterwards in his own residence. In such an area where there is only one *masjid*, then, because of the obligation and importance of *Jum'ah Namaaz* [Friday prayer], one will earn no sin by forcibly having to follow that *faasiq* [disobedient] *Imaam* in *Jum'ah Namaaz*. If there is *Jum'ah Namaaz* being read in more than one place, then that *faasiq Imaam* is not to be followed. If all the *Imaams* in the *Masaajid* in that area are confirmed to be *faasiq*, for this, a resident, for the sake of the obligation and importance of *Jumu'ah Namaaz*, and having no alternative, should follow that *faasiq Imaam* in *Jum'ah Namaaz* and then offer his full *Namaaz* of *Zuhr* afterwards.

Therefore, it is written in *Fat-hul Qadeer*:

”قال اصحابنا لا ينبغي ان يقتدى بالفاسق الا في الجمعة لان غيرها يجد اماما غيره اذ يعنى انه في غير الجمعة بسبيل من ان يتحول الى مسجد آخر ولا ياثم في ذلك ذكره في الخلاصه والتحويل هذا فيكرهه في الجمعة اذا تعددت اقامتها في البصر على قوم محدد وهو المفتى به لانه بسبيل من التحول حينئذ وفي المحيط لو صلى خلف فاسق او مبتدع احرز ثواب الجماعة لكن يحرز ثواب البصلي خلف تقى اذ يريد بالمبتدع من لم يكفر الخ“

Translation: "Our people [scholars of the *Hanafi* jurisprudence] say that a *faasiq* is definitely not to be followed except for *Jum'ah Namaaz* when there is no *Imaam* besides a *faasiq*, that is to say, if the *Jum'ah Namaaz* is held in only one *masjid*. And if, *Jum'ah Namaaz* is held in more than one *masajid* one should go there, because the *Imaamat* of a *faasiq* is not without repulsion. This is the *muftaa bihee qaul*; مفتى به قول [valid verdict upon which fatwa has been given and is practiced upon] and it is written also in *Muheet* [book] that: 'If *Namaaz* is offered behind a *faasiq* or a *bid'ati* [innovator] whose innovation has not reached the level of *kufr* [infidelity], then rewards of reading the *Namaaz* in *Jamaa'at* will be earned, but one will not earn that reward of offering *Namaaz* behind a *muttaqi* [virtuous] person.' "

In Islaamic countries, the importance and significance of Saudi Arabia, because of the *Haramain Shareefain* (Ka'bah and the *masjid* of the Prophet (Sallal Laahu 'Alaiehi Wa Sallam)) is as clear and bright as day. Every Muslim is aware of the excellence and eminence of *Masjid-e-Nabavee Shareef* [the *masjid* of the holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam)]. It is said that one-third of the population of *Madinah Munawwarah* is *Shi'ite*. It is not concealed or hidden that the faith and views of the *Shi'ites* are void. But, it has been my personal observation that, on many occasions, many *Shi'ites* of *Madinah Munawwarah* come out of the *masjid* after the call of the *Azaan* and do not offer their *Namaaz* in *Jamaa'at* behind the appointed *Imaam* of *Masjid-e-Nabavee*. This practice of the *Shi'ites* of *Madinah Munawwarah* is not hidden from the management there, but no force or violence is imposed on them by the management for not saying their *Namaaz* behind the appointed *Imaam*.

The purpose of pointing this fact is: if people with void faith can be so adamant concerning their beliefs and religion and they can dare to differ, then to what extent should the people of the right faith show courage and

straightforwardness regarding their beliefs and ideologies? When the management of the *Masjid-e-Nabvi* (*Alaa Saahiba-has Salaatu Was Salaam*) does not force these people holding void beliefs then what right does the management of any other *masjid* have to hold such opposing behavior towards the people of the right faith? Even if the *Namaazees* (worshippers) hold differing beliefs, they should not be forced to follow the *Imaam*. During the course of my travel for the sake of preaching religion in different countries, I, myself, had encounters with such people who force others to follow them. No person would consider doing so as right and proper. What should be done is that if the management anywhere holds their own specific beliefs, they should perform their *Imaamat* according to their beliefs, but the generality of Muslims should not be forced to follow them.

Question No. 6:

Is there any compensation or exemption in *Sharee'ah* to offer *Namaaz* [prayers] behind an *Imaam* who is *faasiq i'tiqaadi* [disobedient in belief]? Some religious scholars point out that since the *Namaaz* [prayers] of a disqualified *Imaam* are themselves not properly said, so naturally, the intention of offering *Namaaz* behind him is null and void. Those who know that the *Imaam* is unfit to lead the *Namaaz* and yet follow him do they remain *mu'min* [true believer]?

Answer:

Till now, readers can find an answer to this question in the details already given. But as it has been written as a separate issue in the questionnaire, the answer follows. There are two types of *i'tiqaadi faasiq* [disobedience in beliefs], a *mu'lin* [open] and *ghaier-mu'lin* [concealed] . To appoint a *mu'lin faasiq i'tiqaadi* [a person with open disobedience in belief] as an *Imaam* is wrong. If, supposing, there is such an *Imaam* who is, according to beliefs, a *faasiq mu'lin* [person with open disobedience] and the management of the *masjid* and the public are with him, and there is only one *masjid* in that area, then, in such a situation, it is better to offer *Namaaz* alone. If one offers *Namaaz* behind such an *Imaam* who is *faasiq mu'lin i'tiqaadi* [a person with open disobedience in belief] without having the knowledge of the *Imaam* being *faasiq* but learns of this fact afterwards then, it is compulsory to repeat his *Namaaz*. And in the condition of having certain knowledge of this, then how can there be leave and excuse? Because, when one has the knowledge that the beliefs and views of the person doing the *Imaamat* are completely against *Sharee'ah* and *Sunnah*, is a denier of the essentials of religion and is

definitely not a Muslim, then undoubtedly such a person is not fit to be an *Imaam*, to intend to follow him is void. After having certain knowledge of this, with intent and purpose, to deliberately consider the *Imaamat* of such a man justified, and to follow him, and confirming and seconding his wrong beliefs and views ends in losing one's *Ieemaan*. Remember, that every law in the world states only this, that, after being called as a follower and believer of that law, to refute (deny) it and to disrespect it, in any way, is revolt. If a person becomes associated with any organization or a *Jamaa'at* [party] and then works against the laws and regulations of that party, then his association from the organization or party is ended and he is definitely no longer considered a representative of that organization. Likewise, if a person who is called a Muslim goes against the important and definite rules and regulations of *Islaam* and works against the basic teachings or ridicules them, he is considered to be out of the circle of *Islaam*. And there can be no excuse or concession for him.

Question No. 7:

Is it enough to know by word of mouth of the *faasiq i'tiqaadi* [disobedience in belief] of the *Imaam*? Or is it a must to confirm this by personally finding it out?

Answer:

Not every person is aware of the details of the things that, on being disobeyed, would make one a *faasiq* [disobedient person] but the basic and significant details are known to the public. If someone is reputed to be a *faasiq* according to these significant details, then, by way of caution, it is enough for the general public to not follow him in *Namaaz*. For people of knowledge [scholars], it is essential have definite knowledge of the *i'tiqaadi fisq* [disobedience in belief] of that *Imaam*. If, in an area, *i'tiqaasdi fisq* is common and the *Imaams* of all *masaajid* have the same reputation, it is necessary for people there to be cautious about every *Imaam*. Nevertheless, people of knowledge [scholars] should try to investigate and research the facts and when they become aware of these facts beyond reasonable doubt, they should make these facts public so that people can safeguard their *Namaaz*.

Question No. 8:

What should be done in a situation where a *Namaazee* [worshipper], comes to know about the wrong beliefs of the *Imaam* after offering his *Namaaz*?

Answer:

He is unfit for the position of *Imaam* with whom the conditions of the *Namaaz* of the follower cannot be perfectly associated fully. These conditions and the details of the unfitness of an *Imaam* have been given in the previous pages. Somewhere, before the *Namaaz* has began in a congregation, if a person was not aware of the unfitness of the *Imaam*, but comes to know about it immediately or later after that *Namaaz*, it is mandatory and necessary for the follower to repeat his *Namaaz*. And if the knowledge is found out later that the extent of the unfitness of the *Imaam* is *faasiq fil 'amal ghaier-mu'lin* [person with concealed disobedience in action], then the *Namaaz* is not to be repeated.

The first eight questions of the questionnaire have been answered in detail. Readers must have fully understood that the rules of Islaamic *Sharee'ah* and *Sunnah* are meant to maintain high standards and excellences in the ways of Islaamic *ibaadaat* [worship] and to maintain discipline, grace and dignity in the Islaamic nation. In Islaam, only that person has been declared fit for *Imaamat-e-Sughraa* [Minor Leadership] in whom people have enthusiasm and desire in following so that, because of his greatness, people would prefer and think it better to come to the *masjid* and offer *Namaaz* behind him in congregations rather than offer *Namaaz* alone. The general lack of interest in *Namaaz* in congregation owes much to unfit *Imaams*. It is a pity that people would not appoint inefficient men to look after their mundane affairs for fear of worldly loss, but, it is sad to say, they do not consider *Namaaz*, the most important aspect of Islaamic worship, as not as important. Because handing the *Imaamat* of *Namaaz* over to an unfit man, would result in loss of *Namaaz* as well as that of *leemaan*, and the loss of *leemaan* and worship is definitely greater than worldly loss.

This humble servant of *Ahl-e-Sunnat* expects that the people of *leemaan*, after reading these writings intently, would, for the sake of correctness of their *Namaaz* and for saving their *leemaan*, follow only those *Imaam* who are fit for *Imaamat* in every way and, in following, bring blessings and be correct. May Almighty Allaah enable us to accept truth and facts and to have the ability to be firm on it! *Aameen*.

Question No. 9:

How much distance should be maintained in between the ranks at a congregation of *Namaaz*? If there is an obstruction of a building or a wall etc. in between, then in such a situation can following be correct or not?

Answer:

In reply to this, it is stated that offering *Namaaz* in congregation provides a lesson and training to the *Namaazees* [worshippers] of discipline and beauty of organization. And just as the beauty of a building depends on excellent order, symmetry and the constitution of the material used in its construction, likewise, *Namaaz* in congregation must be performed in a way that brings out the beauty of order and balance in ranks. *Namaaz* in congregation is an excellent representation of unity, equality, and brotherhood of the Islaamic nation.

That is why care should be taken in ranks of the *namaazees*, that while making ranks, those aims should be upheld that are vital in the objectives of *Namaaz* in congregation. At times, like on *Jum'ah*, *Eidaien* or any special occasion, the congregation can become so vast that it is not fully contained within the premises of the *masjid* and people have to offer *Namaaz* outside the *masjid*, on the road or in the lanes adjacent to the *masjid*. In the sacred Islaamic *Sharee'ah*, there are rules and laws for guidance in every situation, and people of knowledge [scholars] know that a change in the situation brings a change of rule and these details can be sought from the people of knowledge according to the change in the situation.

Of *Namaaz* in congregation, the importance that correctness of the ranks has can be found from some sayings of the holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). The holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) has said, "Straighten your ranks, and stand shoulder to shoulder with one another, and be gentle to your [*Namaazee*] brothers, and fill the space [between the ranks of *Namaazees*] because *Shaietaan* [Satan] enters between you like young sheep." (*Musnad-e-Ahmad; Tabraani*)

This respected saying shows that all *Namaazees* should stand in such a way, in a rank, that while their faces are towards the *qiblah*, the ranks should not appear crooked from any angle. The ranks should be straight and parallel and every *Namaazee* should have his shoulder touching with the other *Namaazees* and one should not make his body stiff, but rather, it should be pliable. All *Namaazees* should stand so close to one another that there is no space left between them, otherwise, this much space would be enough for *Shaietaan* to slip in.

In *Kutb-e-Sihaah* [the six famous correct books of *Hadees*] it is written that the holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) has said: "Bondsmen of Allaah! Straighten your ranks, otherwise Allaah will place differences amongst you." From this *Hadees shareef*, it is known that disorder in ranks becomes the reason of differences of ideas and views. From this, it can be known of the importance of making correct ranks properly. In *Abu Dawood*, *Nisaa'ee* and *Ibn-e-Khuzaimah*, it is mentioned that the holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) used to go from one end of the rank to the other and place his hand on the shoulder or the chest of the *Namaazee* that was protruding out of ranks (attracting the attention of the *Namazee* to correct this condition) and would tell them not to stand different, otherwise their hearts would become different [to one another] . It is also known from this *Hadees*, not standing in the rank in an orderly way results in differences in the hearts of each other. There is a *Hadees* in *Tibraani Shareef* saying: "No step brings greater *sawaab* [reward] than the step that goes forward for that reason to fill the empty space in the rank." It is narrated in *Abu Dawood Shareef* that the Prophet (Sallal Laahu 'Alaiehi Wa Sallam) has said: "Fill out the front rank, then the second rank after. If at all there is to be some empty space, it should be in the last rank." In this *Hadees*, the holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) has taught us that as long as there is space left out in the front ranks, it is not right to stand in the back ranks. In fact, it is compulsory that *Namaazees* must first fill the empty space in the front rank and, after the front row is complete, they should stand in the second rank. The jurists of Islam and the religious scholars maintain that if there is space in the front rank, one should move across the rank to fill it. Because, one *Hadees* clearly tells us that salvation has been promised for him who fills the empty space in a rank.

For the sake of their own convenience or without any valid excuse, some people, instead of filling empty spaces in the front ranks, seek a place of their choice. They do so especially during the hot season, when they prefer standing below a ceiling fan, etc. rather than filling the empty space in the rank in front. In doing so, they prefer a momentary comfort but are deprived from a lot of the *sawaab* [reward]. While offering two, three or four *rak'aat* *Namaaz* in congregation, they should keep the very aim and importance before them which is associated with *Namaaz* in congregation. Those who do not feel any pain while sacrificing physical comfort in facing the many stages of living, they should refrain from improper attitude while offering *Namaaz*.

According to the rules of the *Sharee'ah*, if there is so much empty space

between the *Imaam* and the followers that an ox-cart, a horse cart, motor car or a rickshaw etc, can pass through it then such a following will not be deemed correct. As mentioned on page 1/45 of *Hindiya* [book]:

إذا كان بين الإمام وبين المقتدى طريق أن كان ضيقاً لا يرفيه العجالة
والأوقار لا ينع الاقتداء وإن كان واسعاً يرفيه العجالة والأوقار ينع
كذافي فتاوى قاضي خاں والخلاصه (ص ٣٥٥ ج ١) - (طريق تجرى في عجلة) آلة يجرها
(أونهر تجرى فيه السفن) لزور قاء ولوفى المسجد (در مختار ٣٩٣ ج ١) -

“When the distance between the *Imaam* and the followers is so narrow that a horse-cart [or any other conveyance of the same size] or something that carries a burden cannot pass through, such a following is not prohibited. And if the *Imaam* and followers have that much distance between them through which a horse cart or any conveyance etc. can pass, the following will be absolutely prohibited, as mentioned in *Fataawaa Qaazi Khaan* and in *Khulaasah* [books].”

Likewise, the masters of Islaamic jurisprudence have held that if there is a stream of water with a bridge over it, and on the bridge the ranks are uninterrupted (evenly, joined together), then in such a situation, one can follow the *Imaam* standing on the other bank of the stream. If the *Jamaa'at* for *Namaaz* is held in an open ground, and the distance between the *Imaam* and the followers is enough to accommodate two ranks, following will not be right. The same rule applies to large *masaajid*.

It has often been observed in Makkah Mukarramah that, except on the occasion of *Hajj*, in every *Namaaz*, the building of the *Haram Shareef* is not at all filled with *Namaazees*, and, instead of being in parallel (adjacent) ranks, they leave the *Mutaaf* (the open space for *Tawaaf* [circumambulation of the holy Ka'bah]) empty, and stand in the courtyard. Thus, there remain many empty rows or ranks. Likewise, in Madinah Munawwarah, in *Masjid-e-Nabvi Shareef*, many people, for their convenience, instead of standing in adjacent ranks, stand at a distance from one another and leave empty spaces in between. And some people, perhaps, in fear of missing a *rak'at*, even stand at any door of the *masjid* for *Namaaz* as soon as they enter it. They are under the mistaken notion that they have joined the *Namaaz* while there are many empty ranks between them and other *Namaazees*. Such people should know

that missing one *rak'at* is not as distressing as, out of laziness and ignorance, not going forward and joining the adjacent rank, and thus missing the whole *Namaaz*. If there is a pond between the ranks measuring ten by ten (10x10) square yards but at the left and right of that space, there are adjacent ranks, the following of the man standing behind that pond will be correct; if more space is left than that, it will not be correct. In a *masjid* that is not very large, if the *Imaam* is standing in the *mihraab* [niche] and the follower is at the last point of the *masjid*, the following can be right; but in a large *masjid* it will not be right.

If something comes between the *Imaam* and the followers, like a pillar or a wall with windows or doors etc, but the follower can see the *qiyaam* [standing], the *rukoo* [bending down] and the *sajdah* [prostration] of his *Imaam*, or he can hear the voice of the *mukabbir* [one who repeats and magnifies the words of the *Imaam* during the *Namaaz*], or if he can see all the *Namaazees* performing *rukoo*, *sujood* etc who have associated their *Namaaz* with this *Imaam* and *mukabbir* then it is permissible to follow, provided the space has not been left empty without any valid excuse and reaching the empty space is very difficult. It is stated in *Durre-Mukhtaar*:

(والحائل لا يمنع) الاقتداء (ان لم يشتهه حال مامبه بسباع او رؤيته الخ)

Meaning, "If the obstructing thing is not blocking the view of the *Imaam*, and the *Imaam* can be seen and heard, the following will be right."

Now the question may arise: supposing a situation arises when a loudspeaker is used for the *Namaaz* in congregation and it carries the voice of the *Imaam* far and wide, would it be right to follow the *Imaam* even if there is a lot of empty space in between? In reply, it is stated that some religious scholars, not being fully satisfied with the use of loudspeakers, have, because of their extreme righteousness and caution, not approved of the use of loudspeakers for the *Namaaz* in congregation.

Nevertheless, in *masaajid* where loudspeakers are used, arrangements should be made that at a fixed distance some followers act as *mukabbir* [one who repeats and magnifies the words of the *Imaam* during the *Namaaz*], so that in case of sudden power failure or defect in the amplifier, the *Namaaz* of the followers is not disturbed or ruined, and they do not remain totally

dependent on the loudspeaker.

As far as this is concerned: can following be accomplished in the case of the voice of the *Imaam* reaching the followers through a loudspeaker even if there are obstructions and much empty space between the *Imaam* and the followers? The foremost thing to remember in this connection is, that the presence of the *Imaam* and followers in the same place is one of the basic conditions for the association of the follower's *Namaaz* with that of the *Imaam*. Even if one of the basic conditions is not met, that particular act becomes useless and of no benefit. If the condition is supposed to mean only hearing the voice of the *Imaam* and watching his actions during *Namaaz* "in any way", then radio and television can perform such a role for every home all over the city. In this way, the concept of *masaajid* and many of the issues of *Imaamat* will lose their validity and the basic objective of *Namaaz* in congregation will become a mockery as well.

What is to be remembered is that we should strive to make our will subservient to *Sharee'ah*, instead of uselessly trying to make *Sharee'ah* subservient to our will. Those who have trained their own will to be in line with *Sharee'ah*, do not consider restrictions as something unjustified and cruel; but rather, they consider them the right way of earning blessings of their beloved, and, thus, please Allaah Ta'aalaa and are declared successful.

According to the rules framed under the commands of *Qur'aan* and *Sunnah*, it is allowed to follow *Namaaz* at the roof of a house which is adjacent to the *masjid* in such a way that the roof of the house is joined to the roof of the *masjid* and there is no space or way in between. But following is not allowed if there is a space or way in between. Likewise, if there is a platform, courtyard or an empty plot outside the four walls of the *masjid* (to the left, to the right or to the behind) and the *Imaam* is inside the *masjid*, there, following can only be allowed if the *masjid* is filled to capacity and the ranks outside have been laid out adjacent to each other, like it is written by the masters of Islaamic jurisprudence:

ولو قام على دكان خارج المسجد متصل بالمسجد يجوز الاقتداء لكن بشرط اتصال الصفوف
كذا في الخلاصه

Meaning, "If someone is on a high place attached to the building of the

masjid (mound) that is outside the *masjid*, then he can follow [Namaaz], on the condition that, the ranks are adjacent up to that point, otherwise, it is not allowed." (*Fataawah 'Aalam Geeri*, p. 46/1)

Because, scholars of Islam, in line with *Qur'aan* and *Sunnah*, have held that to form a rank in the rear when there may yet remain an empty space in the front rank, is *Makrooh Tahreemi* [repulsion unendurable] and, according to the *Ahadees* of the holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*), whosoever removes the distance in the front rank, Allaah Taa'aalaa will remove the distance between him [and other men], and whoever will leave the space empty, Allaah Ta'aalaa will distance him. This means that Allaah will join the heart of the man who joins the rank with others, and distance the heart of the man who leaves an empty space in the rank. (*Abu Dawood, Ahmad, Tabraani Kabeer, Haakim, Ibne Khuzaiemah*)

In *Durre Mukhtaar*, it is said:

”ولو صلى على رفوف المسجد ان وجد في صحنه مكانا كراهة كقيامه في صف خلف صف فيه فرجة“

That if someone offers his *Namaaz* outside the courtyard when there is still space inside, it is *Makrooh* [repulsion] thing to do, as [it is *Makrooh*] when one stands in the back rank while there is space in the front rank.

In reply to this question, the first *Hadees* is quoted in the previous pages, Allaamah Tahtaavi and Allaamah Shaami give their reasoning in respect to the above mentioned passage from *Durre Mukhtaar* that:

”هل الكراهة فيه تنزيهية او تحريمية ويرشد الى الثاني قوله عليه الصلاة والسلام من قطع قطع الله“

Meaning, “[What if *Namaaz* is offered in an uncovered area or outside while there is still space in the front ranks inside the *masjid*?] What kind of repulsion, *tanzeehi* or *tahreemi* [endurable or unendurable], would it be? According to the *Hadees* of the holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) the latter, *tahreemi* [unendurable repulsion], is stated.”

The summary of all this detail is that the empty spaces in the front ranks have to be filled, and until this is done, people should not stand for *Namaaz* in

the back ranks. So much so that if someone walks ahead to fill the space in the front rank during *Namaaz*, his *Namaaz* will not be disrupted; but rather, he would earn *sawaab* [reward] for filling the empty space. Therefore, Allaamah Shaami states:

”رايت في مفسدات الصلوة من الحلية عن الذخيرة ان كان في الصف الثاني فراى
فرجة في الاول فمشى ايها لم تفسد صلاته لانه مامور بالبراسة قال عليه
الصلوة والسلام تراصوا في الصفوف (ص ٢٨٣ ج ١)

“We have seen (in the chapter enumerating things which disrupt *Namaaz*) and the author of *Hilyah* has taken it from the book *Zakheerah* that if one in the second rank finds empty space in the first rank, his *Namaaz* will not be disrupted★ if during it, he steps forward to fill the space, because the rule is to keep the ranks joined. This is the reason why the Prophet (*Sallal Laahu ‘Alaiehi Wa Sallam*) has said: 'Keep the ranks joined [i.e. do so even if you have to jump over the neck of someone to fill the empty space in the front rank.]' " (1/283)

In normal circumstances, it is prohibited to walk in front another *Namaazee* or to jump over the necks of people in a *masjid* or a congregation and, for doing so, severe punishment (news of punishment) has been promised. But to keep the order and beauty of the ranks in *Namaaz* in congregation, a *Namaazee* in the rear rank has been allowed to walk past another *Namaazee* to fill the gap in the front rank. Therefore, on page 421 vol. 1, the author of *Durre Mukhtaar* says:

وفي القنيه قام في آخر صف وبينه وبين الصفوف مواضع خالية فللداخل ان يمر
بين يديه ليصل الصفوف لانه اسقط حرمة نفسه فلا يآثم البار بين يديه دل عليه
ما في الفردوس عن ابن عباس عنه من نظر الى فرجة في صف فليسدها بنفسه فان لم
يفعل فبرمار فليخط على رقبته فانه لا حرمة له اى فليخط للبار على رقبة
من لم يسد لفرجة

★In a *Namaaz* in congregation, Allaamah Shaami explains: “His *Namaaz* will become void if a person in the third rank has reached the front row after taking repeated steps, as doing so would be deemed to be an act repeated many times in the front rank.”

“And it is said in *Quniyah* [name of book] that if there are followers standing in the back row and there is empty space in the front rank then a person coming to join the congregation on seeing that there is a gap in the front rank, is allowed to walk past the *Namaazees* standing in the back rank to fill the front rank, because he [the *Namaazee* in the back rank] has lost respect as a *Namaazee*, himself, by leaving a gap in the front rank. And thus, the newcomer is allowed to fill the gap in the front rank, and one who walks in front of him will not get any sin.” Proof of this is in the narration of Hazrat Ibn-e-Abbaas (*Radiyal Laahu Anhu*), as contained in *Firdaus* [name of book], that the holy Prophet (*Sallal Laahu ‘Alaiehi Wa Sallam*) has said that the *Namaazee* who notices an empty space [in front of him in a congregation of *Namaaz*] should fill the gap. If he does not do so, and someone else fills [this empty space] by jumping over his neck, this will be justified. Because [the *Namaazee* who does not go by the rules of the *Sharee’ah*, due to his carelessness in *Namaaz*] is not worthy of respect.”

Readers must have realized, by now, how much emphasis has been laid on the beauty of the order of *Namaaz* in congregation. That is why the *Namaazees* should take great care while forming their ranks, and when they go to the *masaajid*, they should keep this in mind that even if the *Namaaz* has not yet started, they should not sit at a distance apart from one another, but rather, they should sit near each other while waiting for the start of the *Namaaz*. When the *iqaamat* [call to stand for *Namaaz*] is given, they should immediately stand at the call of “*Haiyya ‘Alas-Salaah*,” and take care of the order of their ranks and not at all leave gaps in their ranks. And if some space is left empty, they should not hesitate to fill it.

Question No. 10:

Can space be left in the ranks for any particular person or not and if there are spaces left in the front ranks, would the *Namaaz* of those standing in the back rows be performed or not?

Answer:

The reply to this is there are many advantages and much wisdom in *Namaaz* in congregation. This has been described in detail in the writings of the scholars of Islaam. Undoubtedly, Islaam does not only teach us brotherhood based on faith and the unity of *millat* [nation], but also train us for the same. *Namaaz* in congregation is the physical manifestation of this idea, that is to say, a Muslim should stand shoulder to shoulder to his other

Muslim brothers, thus, go beyond the petty differences of language, race, cast, color and areas of origin, expressing the one and only relation, i.e. brotherhood of Islaam. The mystic Lahori poet of the East, Allaamah Iqbaal (*Allaah have mercy on him*) expresses the same fact in the following couplet:

***“Bandah-o-Saahib-o-Muhtaaaj-o- Ghanee Aek Huway
Tayri Sarkaar me pohinchay tou Sabhi Aek Huway”***

“Master and slave, destitute and rich all became one,
When they turned to your Authority, they all became one”

He further says:

***Aek Hee Saf Mayn Khaaray Ho ga’e Mahmood-o-Aiyaaz
Na Ko’ee Bandah Rahaa Na Ko’ee Bandah Nawaaaz”***

“In one rank [of *Namaaz*] stood Mahmood [master] and Aiyaz [slave]
No more there remained a master or a slave”

Many inspiring traditions in this regard during the rule of the *Khulafaa-e-Raashideen* [the rightly guided caliphs] are told which reveal that it is a unique and exemplary thing that every person stood shoulder to shoulder with one another in one row during *Namaaz* in congregation. Through it, the collectivity and equality of Islaam shows the reality of the empty and hollow claims of other creeds and religions of the world. Even reason is a witness that standing together shoulder to shoulder with one another in the ranks of *Namaaz* in congregation has a high aim and purpose which is a specialty of Islaam. The Qur’aan and *Sunnah* provide rules for all natural situations and states of affairs demanding solutions. So, according to *fuqahaa* [the jurists of Islaam], deliberately or intentionally keeping a reserved place for a particular person, say a king or any other high official, during *Namaaz* in congregation, is not justified. Necessary arrangements can, however, be made for the sake of security or some other justifiable reason, provided these arrangements do not exceed the limits. If this is done that if some special arrangement is made for a particular person in a rank while many ranks are left empty then doing so is not correct.

As seen in the answer to question No. 9, we have known how important it is to keep the ranks parallel and adjacent to each other and what the rules are in this respect. All this shows is that making unnecessary arrangements for

some special personality would not allow the ranks to remain adjacent, and thus wastes the *Namaaz* of those standing behind. At present, such arrangements, if at all are made, are very rare. To begin with, kings of states do not come to offer *Namaaz* five times in the *masjid*. It is allowed up to a suitable limit, however, if arrangements are made for their security on the occasions of Eid, etc. But, even then, the ranks must remain joined otherwise the *Namaaz* of those standing behind would be affected.

This humble servant of the *Ahl-e-Sunnat* has tried to answer the questionnaire, to fully express in simple words all the clear and comprehensive rules, so that every person becomes acquainted with the necessary details of *Imaamat*. Thanks to Almighty Allaah that He, for the sake of the blessed sandals of the beloved holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*), has enabled this unworthy one the ability to attain success in my effort. May Allaah Kareem make this writing beneficial and useful for all *Ahl-e-Sunnat Wa Jamaa'at*!

Readers are requested to please let me know if they find any mistake of text, content, or translation of my writing so that it can be corrected in the next edition. May Allaah Kareem, with His grace, enable us to act wholeheartedly according to the rules of the *Qur'aan* and *Sunnah*. *Aameen*.

وصلی اللہ تعالیٰ علی حبیبہ سیدنا محمد وآلہ واصحابہ واتباعہ وبارک وسلم اجبعین

*Wa Sallal Laahu Ta'aalaa 'Alaa Habeebihi Saiyyidinaa Muhammadin Wa Aalihi
Wa Ashaabihi Wa Atbaa'ih* *Wa Baaraka Wa Sallama Ajma'een.*

Kaukab Noorani Okarvi

(*Ghufira Lahu*)

Jamaadiyal'oola 1414 A.H

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