

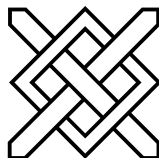
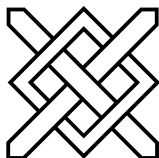
# RESPECT *for* DIFFERENCES OF OPINION

Translation of a Talk delivered by Mufti Mahmood  
Hassen Rahimahullah,  
former Grand Mufti of India



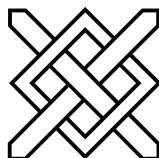
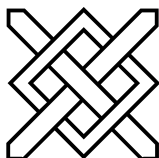


<b>CHAPTER</b>	<b>PAGE</b>
RESPECT FOR THE SHA'AAIR-THE SALIENT FEATURES OF ALLAH	5
RESPECT FOR INVOLUNTARY PERFECTIONS	6
HONOURING NISBAT (LINKS)	8
AN INCIDENT REGARDING HADHRAT NANOTWI	9
CONSIDERATION TO POSSIBILITIES WITH REFERENCE TO ADAB	14
THE EXTREME LEVEL OF HADHRAT GANGOHI'S ADAB	15
DIFFERENCES OF OPINION	15
DIFFERENCES OF OPINION (IKHTILAAF) IS PERMISSIBLE, WHILE KHILAAF (OPPOSITION) IN DEEN IS NOT	16
DISRESPECT: A SIGN OF IGNORANCE	18
MOULANA THANWI AND MOULANA AHMED RAZA KAHN (ALLAH HAVE MERCY ON BOTH OF THEM)	18
THE DEALING OF HADHRAT NANOTWI WITH THOSE WHO PASSED FATAWA OF KUFR ON HIM	19
LACK OF RESPECT LEADS TO DEPRAVATION OF THE BOUNTY OF KNOWLEDGE	21
A SECOND INCIDENT PERTAINING TO THE REFINEMENT OF HADHRAT NANOTWI	21
THAT WHICH FACILITATES IBAADAH IS ALSO IBAADAH	23
THE COVETOUSNESS OF THE AHL-ALLAH FOR VIRTUES	23
THE INCIDENT REGARDING IMAAM ABU DAWOOD	24
THE COURSE OF ACTION BY THE A'IMMAH-E-MUJTAHIDEEN TOWARDS EACH OTHER	25
MASAA'IL AND DICTATES OF THE LOWER SELF	26
THE TAUNT OF A NON MUSLIM JUDGE ON THE DIFFERENCES OF MUSLIMS ON PRACTICAL TENETS	27
THE CORRECT PATH IN IKHTILAAFI MASAA'IL	28
THE ADVICE OF SHAYKH ABDUL QAADIR	28
CORRUPTION OR REFORMATION?	29
DIFFERENCE BETWEEN TABLIGHI AND TARJEEHI MASAA'IL	29



*There were differences of opinion even among the Sahaabah. Those differences that existed among the A'immah-e-Mujtahideen also existed among the Sahaabah in spite of which they did not shift an iota from their stance of respect and honour, their attitude of culture and refinement. The basis of our differences is not the effect of Masaa'il but is rather the dictates of our lower selves. In order to act upon our lowly dictates we use Masaa'il as a subterfuge, to disguise our real, base motives.*

*If it was the effect of Masaa'il (to cause strife and disunity) then the Sahaabah (radhiyallahu anhum) would have been the first to fight one another because even they had differences in Masaa-il.*



## **RESPECT FOR THE SHA'AAIR-THE SIGNS OF ALLAH**

Honourable gentlemen:

Respect within the Deen is a fundamental aspect that needs to be taken cognisance of. The Deen (piety) of a man becomes progressively stronger as respect, culture and refinement increase within him. Conversely, as disrespect, audacity, insolence and impudence increase, so does a person's distance from Deen. Whether pertaining to *Ilm* (knowledge\_ or *Amal* (practice), Shariah has ordained certain etiquettes and refinement. As an example, it is stated in the Quraan-e-Kareem:

***“O Believers! Do not raise your voices above that of the Prophet, nor speak very loudly to him as you speak to one another, lest your deeds are nullified whilst you do not even know of it.”*** (Surah Hujuraat, verse 2)

It appears in the Hadeeth Shareef that Hadhrrat Umar (radhiallahu anhu) naturally had a loud voice. Even when speaking softly it appeared as if he were talking loudly. After the revelation of this aayah he began talking so softly that at times it became necessary to place the ear next to his mouth in order to hear him speak. He used to say: “I fear my voice will be raised to the prohibited level due to which my deeds will be nullified.”

From this Mas'ala, the proposition is established that *Adab* or respect is the ultimate aim and objective. In reality *Adab* is for Allah Ta'ala. He is the only Being that is Truly Magnificent because of which respect and humility are required in His court. Thereafter, whoever increases his connection with Allah Ta'ala will progressively increase in respect and honour. Take the case of the Quraan-e-Kareem for which respect has been enshrined by the words,

**“None shall touch it except those who are purified.”** (Surah Waaqi'ah).

If the state of impurity reaches the stage of Janaabat (the state in wherein bathing becomes compulsory), even reciting it from memory is impermissible, thus signifying that even the purity of the tongue has not remained. This is the respect for the Quraan that has been taught on the basis of its *Nisbat* (connection) with Allah Ta'ala, for it is Kalaamullah, the speech of Allah. Since respecting and honouring Allah Ta'ala is necessary, respecting and honouring His speech also becomes necessary. Whereas in reality the Quraan-e-Majeed which we hold in our hands is not the Speech of Allah but is a combination of pages, and the letters which appear thereon indicate the actual speech. Speech is that which is spoken. Notwithstanding this, it is not even allowed for one to take hold of the pages on which this Speech is im-

printed while one is without Wudhu. Even the cover attached to these pages has to be honoured and revered. In reality all this denotes the respect that is due to the Speech. However, as other things become attached to this speech, they too, enjoy compulsory respect. Because of the Speech of Allah the printed format become hounoured, and then from the printed format to the paper and cover, all became respected and honoured in stages. Even slightest disrespect shown towards any of these, brings about the possibility of one's actions becoming nullified. All this is due to the fact that without Adab or respect Deen cannot remain intact.

Similarly, when respect and honour for Allah Ta'ala is Waajib (compulsory), Adab for the Baitullah also becomes Waajib. When the term "**house**" becomes attached to "Allah", it (the house) now deserves respect although Allah is free from shape and form, and He is not confined space and time. Yes, when the connection is established, and when it is considered as the location of Allah's Manifestation, the respect of that house becomes necessary.

Since the Adab of the Baitullah (Allah's House) is Waajib then Masjid-e-Haraam in which it is situated also demands the same respect and honour. It has been awarded so much blessing that a single Salaah performed within its precincts will merit the reward of a hundred-thousand Salaah performed elsewhere. This again, is through the blessing of *Nisbat* or being connected to Allah.

The locality in which the Masjid-e-Haraam is situated is called Makkah Mukarramah. Therefore even Makkah Mukarramah demands honour and respect. Makkah Mukarramah in turn is situated in Hijaz because of which Hijaz and the entire Arabian peninsula demands respect and honour. It is stated in the Hadeeth:

**“Love for Arabia is an indication of Imaan and hatred for Arabia is a sign of hypocrisy.”**

In short, in different stages and levels the varied aspects of Adab become Waajib. If disrespect and desecration occurs with regard to even a single aspect, the continuity of Deen will become difficult.

## **RESPECT FOR INVOLUNTARY PERFECTIONS**

It is for this reason that etiquettes and refinement, veneration and honour have been established as compulsory. It is stated in Hadeeth Shareef:

**“One who is not merciful to our youth and who does not respect our elders will not be from among us.”**

The respect and honouring of the Akaabireen, our pious predecessors has been established as Waajib, as compulsory to the extent that one who does not do so is not counted as one of us. This respect and honour is on the basis of age, if someone possesses knowledge, the respect will be on the basis of knowledge. If coupled with knowledge, is abstinence and contentment, is good character and respect, it will be Waajib to respect such a person. If there are no such attributes present in a person who is one’s superior only in age, then too will it be necessary to respect and honour him.

It appears in the Hadeeth that the person who respects and honours someone on the basis of his age, will not leave this world until Allah Ta’ala will create youth to respect and honour him likewise.

In another Hadeeth it is stated that when a person with a white beard lifts his hands in supplication to Allah Ta’ala, Allah Ta’ala says, “I feel abashed to return him empty handed.” This is on the basis of the position afforded to the beard in the court of Allah Ta’ala which such a person has been granted only on the basis of his advanced age, other qualities are also coupled, like knowledge and character then the respect and honour will proportionately increase. If on the other hand he has no such accomplishments in terms of creative perfections then too has respect and honour been encouraged. It appears in the Hadeeth Shareef:

**“The right to make Imaamat belongs to one who recites the most correctly, who has the most knowledge of the Quraan.”**

(Thereafter) one who has more knowledge of the Sunnah will be made to lead. If there is equality with respect to the knowledge of the Sunnah then one who is more knowledgeable regarding the Masaa’il of Salaah will be made to lead the congregation. If there is equality even in this, it is said that one who is more handsome, should be made to lead. If all those who are present are handsome and good-looking, it is said that one whose lineage is higher should lead. The gist of the matter is that some factor should differentiate the Imaam because of which the followers should not feel it below their dignity to stand behind the Imaam. If there are numerous people of ability and achievement and a simple unlettered person is forwarded to lead the congregation, they will feel awkward to stand behind him. If there is present someone who is handsome physically sound and in his place a blind or deaf person is forwarded to lead the congregation, it will lead to them looking down and wondering how he could be put forward?

When equality is found in different accomplishments, handsomeness becomes a criterion whereas in fact, it is a non-optional matter. A matter in which no one has any control and is dependant on Allah's fashioning. At times even non-optional aspects become the means of specialities. For preference, for being placed ahead, there is the need for etiquettes and propriety to be observed. At times even the creative aspect is included among those etiquettes. In spite of the fact that age and looks are endowed by Allah Ta'ala, the command has been issued to afford respect and honour.

The net result of this is the fact that every fact of importance demands being honoured and respected immaterial of whether it is optional or essential. If honour is not meted out it is stated, "There is the possibility of one's Amaal and Deen being affected."

## HONOURING NISBAT

Adab is even taught with regard to Nisbat, to connections and relations. This refers to the veneration afforded to the Nisbat possessed by the Ahl-Allah. One is taught to honour the Shaykh. Even the Shaykh's children and place of residence are honoured because of the Nisbat they enjoy. It is stated in the Hadeeth:

**"Faatimah (radhiallahu anha) is a part of my flesh. Whoever antagonizes her, antagonizes me."**

This means that one who respects and honours her has respected and honoured Allah and His messenger (sallallahu alaihi wa sallam). This dignity, this eminence has not been taught on the basis of Sahaabiyat, of being a companion of Allah's messenger (sallallahu laihi wa sallam) for it was present in other Sahaabah as well. It is based rather on the Nisbat, on the familial tie, on being the beloved daughter of Nabi-e-Kareem (sallallahu alaihi wa sallam). Respect and honour for this Nisbat is what is being taught.

This is why we are being informed, "Faatimah is piece of my flesh." and not that she is included among my Sahaabah. Apart from Sahaabiyat, another factor is also found, being the daughter of Rasoolullah (sallallahu alaihi wa sallam) and therefore a part of Allah's messenger (sallallahu alaihi wa sallam). Therefore, when the love of the messenger (sallallahu alaihi wa sallam) is present in the heart, it stands to reason that love for his children will also be found therein.



I have heard from my elders that Hadhrat Moulana Muhammad Qasim Sahib Nanotwi (rahmatullahi alaihi), the founder of Deoband, was given to excessive respect as an integral part of his practices. If even a little child descendant from Rasoolullah (sallallahu alaihi wa sallam) were to come in his presence and he was sitting at the head-side on a bed, he used to vacate that place, sitting on the leg-side and say, “The world respects and honours the children of leaders. This is the child of the leader of the entire universe.” Whereas in fact, the child had not even reached maturity. Repeatedly did he say, “This is the child of the greatest leader. He is from among the children of Rasoolullah (sallallahu alaihi wa sallam).”

### **A LESSON INDUCING INCIDENT REGARDING HADHRAT NANOTWI (RAHMATULLAHI ALAIHI)**

On one occasion while en-route somewhere, Hadhrat Moulana Nanotwi (rahmatullahi alaihi) was in Moradabad. According to the programme he was to spend but a single night there. People at large began insisting that he extend his stay but Hadhrat refused. Thereafter the Ulema gathered and put forward the same request that he extend his stay. He once more clearly refused. This was followed by a group of the wealthy in the community presenting their case before him in order to convince him to prolong his stay in their city. He said to them, “When I did not consider the insistence of the Ulema how will I then consider your insistence?” The matter was firmly entrenched in the hearts of the people of Moradabad that somehow or the other Hadhrat must be made to extend his stay. One individual mentioned, “There is but a single way in which Hadhrat’s hand can be twisted into staying. A certain young man serving as a clerk in a particular office needs to be called for, in spite of his tender years, he is the only one who will be able to make Hadhrat stay on.”

When the young man approached, Hadhrat respectfully left his seat of honour and stood up. Stooping down he shook his hands and made him sit on the seat reserved for Hadhrat. With great respect Hadhrat sat before him. The young man then said, “Hadhrat, my heart’s desire is that you extend your stay here.” in reply Hadhrat said, “Very well.” He then extended his stay to the extent that an entire week was spent in Moradabad. People realised that Hadhrat will now not depart until that young man does not tell him to. He then came and gave permission to Hadhrat to depart.

What was the content of all this? Who was this young man? The fact of the matter was that Hadhrat Nanotwi's (rahmatullahi alaihi) Shaykh was Hadhrat Hajee Imdaadullah Sahib (rahmatullahi alaihi) and the Shaykh of Hadhrat Hajee Imdaadullah Sahib was Hadhrat Mianjee Noor Muhammad Jhanjaanwi Sahib (rahmatullahi alaihi) and the young man in question was the maternal grandson of Hadhrat Shah Mianjee Noor Muhammad Sahib (rahmatullahi alaihi). So much respect was afforded to the Nisbat of the Shaykh that merely on the suggestion of this young man did he prolong his stay in spite of having refused all the learned and influential people of the city. This was in consequence of Adab, of respect for Nisbat. Such respect and honour not of his own Shaykh's but the grandson of his Shaykh's Shakh is only possible when the respect and honour of his own Shaykh was firmly rooted in his heart. This Nisbat is so far reaching that coupled with the name of the Shaykh's place of origin is the word Shareef, Deoband Shareef, Nanota Shareef, Makkah Shareef. This adding of the word Shareef is on account of veneration. Thus, respecting, honouring and venerating Nisbat is not an entity apart from Shariah.

The Ahl-Allah have afforded Adab to Nisbat to such a level that even if the children of the Shaykh happen to be unlettered, happen to be engravers and carvers, they showed Adab to the extreme. Take the case of Hadhrat Shaykh Abdul Quddus Gangohi's (rahmatullahi alaihi) grandson, Shah Abu Saeed Sahib (rahmatullahi alaihi) both of whom are eminent Mashaikh in the Chisti Silsila (the name of a spiritual chain or order). The initial life of Shah Abu Saeed Sahib was one of great freedom and excess. Neither did he perform Salaah nor keep fasts. Greatly enamoured of fine clothing was he. At all times dressing up in fine fashion-wear. Neither attention towards the acquisition of knowledge nor towards Amal, towards practice did he give. This was the age of youth and preoccupation with shapes and forms and colours of beauty. One day while passing through an alley in Gangoh a Banghan (person deputed to remove nightsoil) happened to drop the basket laden with waste which splashed onto his clothing about which he was so particular. Immediately becoming enraged he said with great vehemence, "O illegitimate issue, O shameless wench! Do you not feel ashamed at what you have done?" The woman who happened to be elderly and witnessed the age of Hadhrat Abdul Quddus Gangohi Sahib (rahmatullahi alaihi) immediately retorted, "On what basis do you strut around like you do? The inheritance of your grandfather was something he had earned and about which you so proudly speak today." That was the day history was in the making. He returned home and said to his mother, "I will not return to Gangoh until I become worth of bearing and caring for the inheritance of my grandfather." He

asked who among the Khulefa of Hadhrat Shaykh were still living?

It came to his attention that among the senior and esteemed Khulefa was Shaykh Nizaam-ud-Deen Balkhi (rahmatullahi alaih) After receiving Khilaafat he had returned to Balkh where he had established a massive Khanqah wherein thousands were benefiting and having their Islaah, their reformation made. He subsequently sent a message to Shaykh Nizaam-ud-Deen (rahmatullahi alaih) that he was coming to him. The Shaykh receives information of the illustrious son's coming. That was an age in which the luxurious forms of transport was not available. After a month or two of incessant travelling did he reach his destination.

The grandson is unlettered, is devoid of learning, has no accomplishments while the Shaykh is the saint of the age who has thousands of Mureeds who has numerous Khulefa, from whom thousands upon thousands are requiring knowledge, from whom numerous people are deriving benefit. Based on the Adab of Nisbat with his Shaykh he goes a few miles from the outskirts of the city to receive the *grandson*. When the Shaykh proceeds to receive the grandson, the entire Balkh accompany them. From a distance they espy the illustrious grandson approaching on horseback. Hadhrat Nizaam-ud-Deen steps forward and puts his hand on his leg. The grandson begins alighting from the horse and is instructed, "No! Do not alight. Remain on the horse."

In a state of splendour is he now entering the city astride his horse with the hands of the Shaykh on his foot. When the Shaykh places his hand on his foot, the king of Balkh observing this places his hand on the other stirrup. In such pomp does he enter Balkh wherein he is entertained lavishly. All the Ulema, the Mashaaikh and influential people of Balkh are being invited in honour of the illustrious grandson. Three days past in this manner that the Shaykh sits respectfully without folding his legs across in the presence of his Shaykh's grandson who is made to sit on the (Masnad) the seat of honour reserved for the Shaykh. After all this he asks "O grandson! Why have you undertaken this arduous and lengthy journey? Where is Hindustaan and where is Balkh? What need made you travel all this way?" The grandson replied "The inheritance of my grandfather which you have brought with you here is the object of my quest, the inheritance of Nisbat, of connection with Allah Ta'ala is what I have come to reclaim"

The Shaykh then asked, "Very well! Is this your request?" "Yes!" was the reply. "In that case go and sit over there among the shoes" saying this, the Shaykh proceeded and sat on his Masnad. Now, no sign of the former respect, no inkling of the former honour. Initiating him through the process of

Bay'at, he instructs him in some Amaal for the sake of Tazkiya-e- Nafs, for the reformation of the unruly self. The service deputed to him was to break clods of the earth which were used for Istinja (ritual purification after relieving oneself) so that those who come for Salaah will not be inconvenienced and will readily find such clods of earth to use. An entire year passes in this manner with not a soul to enquire after him. That was the day the king of Balkh held onto his stirrup and this is the day no one bothers to ask him how he is.

When an entire year passed in this manner the Shaykh puts to a test to determine the extent of Islaah of the Nafs that has taken place? To determine whether pride and haughtiness has departed or not? He commands the Bhangana, "Bring the basket laden with filthy waste and drop it near the grandson so that some lands on him as well. Then come and tell me exactly what transpires."

The Bhangana goes and forcefully drops the basket of filthy wastelands on the grandson whose eyes immediately changed from crimson to yellow and says, "Shameless wench! Had it been Gangoh, I would have dealt with you appropriately." She came and informed the Shaykh that the inheritance was not yet earned, that Nafsaaniyat is still present in great measure. The next day the Shaykh instructs him, "Continue breaking the clods of earth together with which you should also set aright the shoes of those who come for Salaah and look after those shoes as well." This additional service is deputed to him. After another year passes the Bhangana is once more instructed to take her load and this time, not to drop it close by but to drop all its contents squarely on the grandson. She accordingly drops all the filthy waste on top of him. In response the grandson says:

**"O RESPECTED GRANDMOTHER! WHY DID YOU DROP THIS WASTE ON ME? IT IS SUPERIOR TO ME. YOU HAVE FAULTED THIS WASTE BY BRINGING IT INTO CONTACT WITH ME. I AM SUCH A SOILED BEING THAT EVEN THIS WASTE HAS BECOME SOILED BY COMING INTO CONTACT WITH ME. THERE IS ABSOLUTELY NO GOODNESS IN ME."**

The Bhangana goes and reports to the Shaykh what had transpired. He then says, "Now the inheritance of his grandfather has he attained." The next day the Shaykh gives the command, "We will go hunting." He says to the grandson, "You will walk with me." The Shaykh mounted a horse and commanded, "Hold onto the stirrup and walk." when he had arrived the king had held onto the stirrup and now his condition is such that he is stumbling and

falling while moving with the Shaykh. He is cut and bruised, bleeding and wounded but does not have the courage to let go off the stirrup he has been commanded to hold onto. Is it possible that the Shaykh issues a command and is not obeyed? In this state is the entire day passed. On returning that evening he commands the grandson to take a bath and change his clothing. The Shaykh calls up a gathering in which he makes the grandson stand and hands over his shoe to him saying:

“This servant is present as is my head along with this shoe, for I am still a servant of your household. The inheritance of your grandfather could not have been attained if you did not make this effort and endeavour. If you did not tolerate this struggle, the pride within the Nafs would not have departed. Now I congratulate you on the receipt of your grandfather’s inheritance.”

He is granted Khilaafat. A turban is affixed to his head. What had transpired before this was not disrespect but Mujaahadah without which the Islaah of the Nafs was not possible. Thus, Riyaadhat and Mujaahadah are resorted to so that the concept of Adab becomes entrenched in the heart. So that one resorts to the Adab of Allah Ta’ala and His pious servants. Adopt Adab for every greater entity and being which has some good in it. It is said:

**“One who is not merciful to our youth and who does not respect our elders will not be from among us.”**

## **AFFORDING CONSIDERATION TO POSSIBILITIES WITH REFERENCE TO ADAB**

I have heard the Waaqiyah regarding Hadhrat Moulana Muhammad Qaasim Sahib Nanotwi Sahib (rahmatullahi alaih) from our Buzrugs. Whenever he had the opportunity he presented himself at Kalyar Shareef. These Hadhraat used to safeguard themselves from the Urs etc that took place there because of its being a Bidah but nonetheless used to go to the graves of the Ahl-Allah and derive benefit there from. Whenever he used to proceed to Kalyar Shareef which is about five or six miles from Roorki, he used to walk along the riverbank. Having removed his shoes, he covered that distance of five or six miles barefoot. This was solely on the basis of the great state of Adab that overpowered him. If one asks, “Is this necessary according to Shariah?” The answer obviously is, with regard to Shariah it is not compulsory. There is no command to approach any place in a state of being barefoot. Yes, when Adab invades the heart to the extent that it overpowers one, all such cases, all pos-

sibilities of respect and honour, of propriety and decorum will occur to one which are not even indicated towards in the outward dictates of Shariah but the heart bears testimony to the fact that this too is Adab, this too is respect and needs to be acted upon. Such actions are not based on legality but stem from soundness of character. From the legal aspect they cannot be termed Waajib or Mustahab but nonetheless, in deference to the heart, in deference to the demand of love's lore it is considered Waajib to act upon by the individual.

When Hadhrat Hajee Imdaadullah Sahib made Hijrat to Makkah Mukarramah he did not, as long as he lived, wear black shoes. He used to wear red or yellow shoes saying, "Black shoes are not forbidden but the Ghilaaf of the Kaabah is black. How then can black shoes be worn to the feet?" Because of this Adab, He gave up wearing black shoes. A black turban he used to fasten on his head for it is a location of honour.

If you were to say, "Sir! This does not appear in any Riwaayat, in any Hadeeth!" Mentioned in the Hadeeth is the concept of Adab. When this Adab becomes entrenched and overpowers one's it becomes one's condition, one's spiritual state due to which even the most remote aspects begin to appear within the framework of Adab. One then bears it in mind and acts accordingly. Just as the Fuqahaa have noted that some aspects fall within the category of likelihood and in the framework of Aadaab-e-Shariah, they are established as necessary.

In short, these Aadaab have been taught in such a manner that without them the protection, the safeguarding of one's Deen would be almost impossible. If the root of even the slightest degree of derision, of mocking and jeering is present, one's Deen cannot be correct, safe and secure. It is therefore necessary for seriousness, for dignity and gravity to prevail, for respect and honour towards verses, narrations and those personages who are connected to such verses and narrations, who are connected to Deen, to prevail. Maintain respect and honour towards those things and people towards respect and honour are necessary for without this Deen will no longer remain safe and secure.

## **THE EXTREME LEVEL OF HADHRAT GANGOHI'S ADAB**

An incident pertaining to Hadhrat Moulana Rasheed Ahmed Gangohi Sahib (rahmatullahi alaihi) comes to mind. Once there were excessive rains in the

Haram of Makkah due to which the Haram became flooded causing a turret to fall onto the Maqaam-e-Ibraaheem a corner of which broke off. The Maqaam-e-Ibraaheem is that stone on which Hadhrat Ibraaheem (alaihis salaam) stood and constructed the Baitullah. Even to this day is it present and has the blessed imprint of Hadhrat Ibraaheem's (alaihis salaam) foot on it. It is housed in a special construction made for this purpose. Allah Ta'ala states:

After completing one's Tawaaf it is Sunnah to perform two Rak'aats behind the Maqaam-e-Ibraaheem. Coming back to the incident, on the occasion of this flood a piece of the Maqaam-e-Ibraaheem broke off and was delivered to the Shareef of Makka's treasury. That piece of stone was hallowed and from time to time the Shareef of Makkah allowed the Ulema and Mashaaikh to view it. Allah alone knows how it transpired that it was further split and the Shareef of Makkah gave as gifts to some Ulema and Mashaaikh. Somehow one of those pieces kept on changing hands until it came into the possession of Hadhrat Gangohi (rahmatullahi alaihi). It was the practice to those present to drink. A few grains from that piece of stone happened to fall. Hadrat immediately picked them up and mixed them with the Surmah, the antimony he used for his eyes. While using that Surmah, those grains of stones being mixed with the Surmah also entered the eyes but he did not care about this aspect.

What is sight in comparison to this honour granted through closeness to the Maqaam-e-Ibraaheem? Nonetheless, the foundation of Deen is based on respect and honour. The respecting and honouring of Allah Ta'ala, of the signs of Allah Ta'ala, of the Baitullah, of the Kitaabullah, of the Ahl-Allah. In short respect and honour for whatever becomes linked to Allah Ta'ala is the foundation of Deen.

## **DIFFERENCES OF OPINION**

The Mashaaikh write that if a person is Bay'at to a Shaykh in whom some action contrary to the Sunnah is supposedly observed and intends to relinquish His Bay'at with such a Shaykh and become Bay'at to a Shaykh who is steadfast on the Sunnah. The Mashaaikh unanimously state that Bay'at with such a Shaykh should be given up but that not a single word of disrespect towards that Shaykh ever be uttered. Never utter an audacious statement regarding that Shaykh. It is totally impermissible to go around and publicise one's disrespect in different quarters otherwise, damage will be done to one's

spirituality.

Suppose, for instance, one differs with any Aalim on some Mas'ala, on some matter. It is totally permissible to differ on the Mas'ala when one honestly considers oneself to be on truth but under no circumstances can it ever be permissible to react with disrespect, to jeer and mock at him. Because to disrespect, mock and jeer is harmful to Deen while to differ with love is the essence of Deen.

### **IKHTILAAF-E-DEEN, DIFFERENCES IN DEEN ARE PERMISSIBLE WHILE KHILAAF-E-DEEN, OPPOSITION IN DEEN IS NOT SO**

One has the right to differ in opinion to the extent that pertaining to personal matters, opinions and consultations a person can even differ from the prophets.

As far as commands and injunctions are concerned differences of opinions are not permissible. Allah Ta'ala states:

**“It is not permissible for any Mu'min or Mu'minah when the command of Allah and His Rasool is established to differ there from.”**

Thus, as far as the commands of Deen are concerned, once the Rasool has issued the command it is not even permissible to delay in its implantation let alone non-acceptance of it. Yes! If the messenger happens to say that this is my personal opinion and a person does not act upon it, there is no accusation or charge against him.

The incident of Burayrah (radhiallahu anha) is mentioned in the Hadeeth. She was the slave girl of Hadhrat Sayyidatina Aa'isha (radhiallahu anha) and was married to Hadhrat Mugheeth (radhiallahu anhu) who was also a Sa-haabi. Burayrah was very beautiful while Mugheeth was not comely in appearance. Hadhrat Mugheeth was head over heels, was distractedly in love with her while Burayrah disliked him. During the interim Hadhrat Aa'isha set Burayrah free. The Mas'ala of Shariah is that if a married slave girl is set free she has the option to either maintain the marriage or not. Considering the fact that her husband is a slave, she has the right to annul the marriage. Hadhrat Mugheeth (radhiallahu anhu) was thus greatly perturbed. He loves her ecstatically while she cannot tolerate him and the option of deciding the matter has landed in Hadhrat Burayrah's control. It is written that Hadhrat



Mugheeth walked through the streets and alleys of Medina crying profusely. His tears are streaking down into his beard. He approaches one and all to intercede on his behalf to Burayrah, that she does not annul the marriage. Eventually he comes to Nabi-e-Kareem (sallallahu alaihi wa sallam) and pleads, "O messenger of Allah! You tell Burayrah not to annul the marriage."

Allah's beloved messenger (sallallahu alaihi wa sallam) proceeds to Burayrah and tells her, "O Burayrah, do not annul the marriage." Mugheeth is in a bad state. He loves you greatly. "Burayrah (radhiallahu anha) was extremely intelligent. She asks, "O Messenger of Allah! Is this a command of Shariah or is it Huzoor's personal opinion?" He replied, "No! It is merely my Mashwerah and not a command of Shariah." In reply to which she said, "I do not accept or reject the advice given,"

From this we can determine that even pertaining to the personal opinions of the prophets, one has the right to differ. There is no censure or reproach in this. Neither of the prophets nor of Shariah. This is a separate matter altogether that in consideration of the respect due to Allah's Nabi we afford more importance to his single objective than a hundred commands.

Burayrah firstly asked, "O Rasoolullah! Is this the command of Allah Ta'Ala or is it a personal opinion of Huzoor (sallallahu alaihi wa sallam)? When she learnt that it was a personal opinion she did not accept it. Not even the slightest degree of displeasure crossed Rasoolullah's (sallallahu alaihi wa sallam) countenance. Can it ever be considered for even an instant that Burayrah, on the basis of not accepting his opinion, could display even the slightest degree of disrespect to the position of prophet hood? Allah forbid! If there were even an iota of disrespect to the position of prophet hood it would nullify her Deen. She maintained respect and honour but acted upon the right given to her by Shariah. "O Rasoolullah! I do not accept, for it is a personal matter and if it is the command of shariah then I am ready to submit."

From this we can determine that if there are differences of opinion among the Ulema and Mashaaikh, there is no harm therein. But disrespecting and dishonouring anyone is not in the least permissible because under all circumstances the person remains an Aalim of Deen. One has every right to differ in opinion from him but his position of being the inheritor, the deputy of the Rasool (sallallahu alaihi wa sallam) must be borne in mind at all times because of which respecting and honouring him is Waajib at all times.

We act upon the fiqh of Hadhrat Imaam Abu Hanifah (RA). Hadhrat Imaam Shafi (RA). Just as respecting and honouring Hadhrat Imaam Abu Hanifah (RA) is compulsory, so too is it compulsory to respect and honour Imaam

Shaafi (RA) as well.

Both of them are luminaries, from both of them is effulgence and benefit being derived. It is not in the least permissible for even the slightest disrespect for either to enter the heart.

## **DISRESPECT: A SIGN OF IGNORANCE**

Displaying disrespect, mocking and jeering is also a sign of ignorance. When Moosa (AS) advised his nation, telling them that a certain murdered person will come alive if a cow is slaughtered and its meat is rubbed against his body. The Bani Israa'eel said:

**“Are you joking?”**

What connection is there between the two? Rubbing a piece of meat against a corpse?

Hadhrat Moosa (AS) replied:

“I seek refuge with Allah from being included among the ignorant.”

From this it is deduced that joking and mocking is the work of ignorant people and is not appropriate for Ulema to resort to because it is contrary to Adab. Thus, one aspect is differences of opinion or differing from another Aalim in terms of Maslak, in terms of schools of thought while another is disrespect. Disrespect cannot be permissible under any circumstances, while differences of opinion are permissible.

## **MOULANA THANWI AND MOULANA AHMED RAZA KAHN (ALLAH HAVE MERCY ON BOTH OF THEM)**

I have witnessed the fact that Hadhrat Moulana Thanwi (RA) differed on numerous subjects from Moulana Ahmed Raza Kahn Sahib, Allah's mercy be upon him. Their differences covered the topics of Qiyaam, Urs, Meelad etc. but in spite of this, whenever his name happened to be mentioned in a Majlis, he used to say, Moulana Ahmed Raza Kahn Sahib.”

On one occasion an individual sitting in the Majlis mentioned his name without adding, Moulana, to his name saying “Ahmed Raza Kahn”. Hadhrat be-

came angry and scolded him saying, “He is an Aalim after all, in spite of the fact that there are differences of opinion between us, you are disrespecting the position he has been granted. How can this be correct? Differences of opinion is another matter altogether. It is a separate issue that he considers me to be an error pertaining to certain issues. What is the meaning of such condescension, such disrespect for him?” Moulana Thanwi took exception to the fact that the term, “Moulana” was not used for the person who opposed Hadhrat Moulana Thanwi (rahmatullahi alaihi) and who was totally disrespectful to Hadhrat Thanwi (rahmatullahi alaihi).

Moulana Thanwi (rahmatullahi alaihi) was from among the Ahl-e-Ilm, the people of knowledge. If and when someone’s name occurred he used to consider respect for that person to be necessary. Even though it was a person who bore absolute enmity towards him, he never allowed respect to leave his side.

## **THE DEALING OF HADHRAT NANOTWI (RAHMATULLAHI ALAHI) WITH THOSE WHO PASSED FATWA OF KUFR ON HIM**

I have heard of the incident regarding Moulana Nanotwi’s (rahmatullahi alaihi) dealing with those who passed Fatawa of Kufr on him. Some of the special students of Hadhrat were with him in Delhi. Among those present were Hadhrat Shaykh-ul-Hind Moulana Mahmood-ul-Hasan, Moulana Ahmed Hasan Amroji and Haji Ameer Shah Kahn Sahib Marhoom. Moulana Ahmed Hasan Sahib while sitting with his friends said, “Brothers, the Qiraat of the Imaam in the Laal Kuwa Masjid is excellent. Let us go and perform our Fajr Salaah behind him.” Hadhrat Shaykh-ul-Hind became angry and said to him, “Don’t you feel ashamed, don’t you have any skin over your face to make such a suggestion considering the fact that he classifies our Hadhrat with Kufr and you ask us to perform Salaah behind him? He adopted a very severe tone of voice. This discussion was heard by Hadhrat Nanotwi (rahmatullahi alaihi) who said nothing at the time. The next morning Hadhrat Nanotwi (rahmatullahi alaihi) accompanied with his students went to the same masjid to perform the Fajar Salaah. He went and performed Salaah behind this Imaam. The Salaah was completed with Salaam. Being strangers the Muqtadis (followers) asked who they were, realising from their dressing that these were scholars of Deen. They asked, “Who are you?” It came to their knowledge that this was Moulana Qasim Nanotwi (rahmatullahi alaihi) while the others with him were his students, Hadhrat Shaykh-ul-Hind Mou-

Iana Ahmed Hasan Muhaddith Amrohi.

The Imaam was left dumbstruck and wondering, “Day and night do I label him as a Kaafir in spite of which he has come to perform his Salaah behind me .” The Imaam himself went forward and shook hands saying, “Hadhrat! I used to label you as a Kaafir but am ashamed today considering the fact that you have come and performed Salaah behind me.” Hadhrat said to him, “It is no big deal for I have taken full cognisance of the driving force behind your stance which I also fully appreciate due to which your honour has increased even more in my heart.”

“Why is this so? It is on the basis of the information which reached you that I deride Allah’s Rasool (sallallahu alaihi wa sallam). The fervour of Imaan came to the force and demanded of you to label me as such. Nonetheless, I have but a single complaint. You should have investigated the correctness of that report. All the same, the basis of your passing a fatwa of Kufr was, insult to Allah’s messenger (sallallahu alaihi wa sallam). Whenever any Muslim happens to insult or disgrace Allah’s most beloved messenger (sallallahu alaihi wa sallam), it will necessitate passing a Fatwa of Kufr. It will cause the person to leave the fold of Islam.” He thereafter said, “I appreciate the sense of honour demanded by your Imaam. Yes! The complaint I have is that you should have at least once determined the veracity or falsehood of the report that reached you. I have therefore come in order to tell you that the report that has reached you is incorrect. I too, consider such a person who insults and disgraces the beloved messenger of Allah (sallallahu alaihi wa sallam) to the slightest degree, as having left the fold of Islam.

If you are still not convinced of the fact, I am prepared to accept Imaan on your hands right now,

The Imaam now falls at Hadhrat’s feet.

The fact of the matter is, those Hadhrat were the embodiment of humility for the sake of Allah Ta’ala. The respect for everything connected to Allah Ta’ala was so firmly entrenched in them that there was not even the slightest whiff of Nafsaaniyat in them. Let alone mocking and belittling those that opposed and hated them, they were not unappreciative of such opposition. In fact they lowered themselves to the extent that they could say, “Those who label us as Kaafir, do so on the basis of their strength of Imaan. This is proof of their Imaan. The only thing they should have done was to investigate whether we do belittle and disgrace Allah’s messenger (sallallahu alaihi wa sallam) or not. Whether we are, Allah forbid, the enemies of Rasoolulah (sallallahu alaihi wa sallam) or his friends? Such investigation was Waajib

upon them and they should not have passed judgement without inquiry.”

The object of my speech is to entrench the fact that respect and honour, civility, culture and refinement are the basis, the foundation of Deen to which Aarif Roomi () has indicated:

From Allah do we seek the ability to respect.

For one bereft of respect is deprived of the bounty of Allah.

### **LACK OF RESPECT LEADS TO DEPRIVATION OF THE BOUNTY OF KNOWLEDGE.**

Many are those we know of, who have qualified academically, who have acquired knowledge in Darul Uloom Deoband, who have great aptitude and talent but who were disrespectful to their teachers. After qualifying they have been deprived of the ability to serve the course of Ilm. Some of them have become businessmen while others have taken up some trade. They were not blessed with becoming Muhaddith or Mufassir. In the same breathe, there are also those whose aptitude was limited whose talent was scanty but who night and day exceeded in respecting and honouring their teachers, in serving them in every way possible. We observe today that these people are so immersed in service to Deen, which is not the lot of those who are highly qualified, who have great talent and aptitude. Thus, their acceptance for service to Deen was on the basis of the adab they inculcated within themselves.

### **A SECOND INCIDENT PERTAINING TO THE REFINEMENT OF HADHRAT NANOTWI (RAHMATULLAHI ALAIHI)**

Hadrhrat Hajee Sahib (rahmatullahi alaihi) had written a booklet which he handed over to become involved in Haraam. This entire concept in Shariah is termed, Sadd-e-Zaraa'i which means, blocking off the means so that one does not reach the objective.

Therefore, in order to remain safe from that which is forbidden, one should safeguard oneself from those things which are disliked, which are the preludes, the preface to Haraam. In order to act upon that which is commanded, which is Fardh and Waajib, one has to act upon the means which that lead to it, the Adaab. This is termed Sadd-e-Zaraa'i.

As an example, it is mentioned in the Hadeeth Shareef:

**“THAT WHICH INTOXICATES IN GREATER MEASURE IS FORBIDDEN EVEN IN LESSER MEASURE”**

One will become intoxicated by taking a tot of liquor and not by a single drop but by a single drop is Haraam in spite of the fact that it is forbidden on the basis of intoxication and it is clear that a single drop cannot intoxicate. This has been done on the basis of Sadd-e-Zaraa’I, for if a person today resorts to drinking a single drop of liquor, tomorrow he will have no problem in drinking a tot and thereafter even a bottle will mean nothing to him. Therefore, in order to save him from becoming an alcoholic even a single drop has been forbidden so that the level is not reached as is mentioned in the Hadeeth:

**“One who goes to a magician or soothsayer has committed Kufr with the Shariah of Muhammad (sallallahu alaihi wa sallam)”**

Whereas in fact, by going to a magician or soothsayer one has not negated Tauheed and Risaalat, one has not negated the Unity of Allah and the Prophet hood of Muhammed (sallallahu alaihi wa sallam). It does not change one’s intrinsic beliefs. In spite of this it has been said that such an individual has committed Kufr with the Shariah of Hadhrat Muhammed (sallallahu alaihi wa sallam). The reasoning behind this is, today this individual has gone to a magician because of which the evil of magic leaves his heart. Tomorrow he will decide to learn magic himself after which he will become a fully-fledged magician. Thus, it is in order to save one from the Kufr of Magic that one has been prevented from going to magicians. This is termed Sadd-e- Zaraa’i. The actual objective from which one is saved is termed major sins while the means leading to them are termed minor sins. We have thus been forbidden from minor sins so that we do not reach the level of major sins.

Another example is that of theft which is a major sin and entails the taking of someone’s innocent wealth without his permission. This is the actual vice because of the covetous glances are cast at other people’s wealth, to peep over walls into others property entails minor sins. These minor sins are not permissible because due to becoming accustomed to them, the day will come when one will venture to commit the major sin as well. Although looking at someone else’s possessions, looking over someone’s wall is not forbidden in itself but has been rendered forbidden due to the fact that it leads to theft, to stealing.

Take another example, that of Zina. Forbidden is the actual act of adultery but in order to be safeguarded from it, one has been prevented from being in solitude with a woman, to cast one's gaze upon her, to take pleasure in listening to her voice and to touch her have all been labelled forbidden on the basis of being preludes to the actual act. Thus, Shariah desires that one abstain from the preludes in order to be safeguarded from the end result thereof. These are all the Aadaab of Shariah.

## **THAT WHICH FACILITATES IBAADAH IS ALSO IBAADAH**

Among The Maamooraat, Salaah is Fardh. In order to act upon this Fardh a number of things have been organised as pre-requisites. On hearing the Adhaan one should reply to it so that the concern is immediately created for the fulfilment of Salaah. Thereafter make preparations for and perform Wudhu. This is followed by the encouragement to go the Masjid for Salaah so that on every step taken in the direction of the Masjid a reward is recorded for one and a sin wiped out. Walking in itself does not have those merits, does not earn one rewards but for the sake of Salaah it has gained the rank of Ibaadah because it now becomes the means of performing Salaah. Thus, the virtues of replying to the Adhaan, of making Wudhu, of making Istinjaa, of walking to the Masjid etc have been enumerated.

## **THE COVETOUSNESS OF THE AHL-ALLAH FOR VIRTUES**

So much so that the condition of some Ahl-Allah has been heard from our Buzrugs regarding Hadhrad Hajee Imdaadullah Sahib (rahmatullahi alaihi). Whenever he had to proceed to a masjid and in order to reach it there were two routes, one longer than the other, he used to opt for the longer route saying, "The more steps that are taken the more sins will be wiped out. Why then should we remain deprived?" Together with this he used to take small steps in order to increase the number of steps taken. The amount of steps taken and the size of the steps is a voluntary matter therefore the more steps taken the more the benefit. If it normally took a hundred steps to reach the Masjid he used to walk slowly taking small steps and increase it to two hundred steps instead.

Hadhraat used to be covetous of virtues like worldly people are covetous over the world. If they can earn a hundred they want to earn a thousand, if they can earn a thousand they want a hundred thousand and if they were in a position to earn a hundred thousand they desired a million. The Ahl-Allah adopt this attitude towards matters of Deen. If they can earn a single reward, they are not satisfied with it. If they get two, they want a third.

### **THE INCIDENT REGARDING IMAAM ABU DAWOOD (RAHMATULLAHI ALAIHI)**

Imaam Abu Dawood (rahmatullahi alaihi) was a very great Muhaddith. On one occasion he was standing on the shore where the water was shallow. A vessel was standing two to three hundred yards away and was not able to approach the shore. Someone on the ship happened to sneeze and say, "Alhamdulillah" so loudly that it reached the ears of Imaam Abu Dawood (rahmatullahi alaihi). The Mas'ala pertains to people in one Majlis and not that when someone in a shopping centre says "Alhamdulillah" one, while sitting at home has to reply thereto.

As mentioned these people are always covetous of earning rewards and do not miss any opportunity even for a small reward. They constantly look forward to every form of good to earn every reward possible. Due to the ship being a distance away his voice could not have reached there. For three dirhams he hired a boat to take him to the ship. By means of this boat he reaches the ship, boards it and says, "Yarhamukallah". No sooner does he say this he hears a voice addressing him from the unseen, "O Abu Dawood, for three Dirhams you have earned Jannah today." Consider the fact that he was an Imaam, a Muhaddith of great calibre, how much Tahajjud he performed, how many times he participated in Jihad? In spite of all this, in the purchase price of Jannah all these immense actions are not mentioned. What is mentioned is the fact that he had said, "Yarhamukallah" which outwardly is a small, a simple action. Why then is this particular action the cause of such felicity? For the simple reason that it was performed with such sincerity that this simple, this meagre action became so weighty that even the greatest of actions could not match its weight and worth. In Allah's court it is not the shape and form of the action that is considered but rather the weightiness of the sincerity with which it is performed. Hiring a boat and going to the ship to say, "Yarhamukallah" was neither Fardh nor Waajib but these people act on the Aadaab due to their being covetous of every possible action so that no



shortcomings be found in their Faraaidh. We thus learn how important and necessary culture and refinement, respect and honour are.

Due to the fact that in this day and age the inclinations towards disrespect and insolence are prevalent and faction forming has increased, it has become absolutely easy and an everyday occurrence for words of insult, derision, mocking and jeering to be flung at one and all. It is for this reason that I have drilled your ears with this topic so that if perchance you happen to differ in opinion with some Aalim and you too, happen to be an Aalim, it is Fardh upon both of you to respect and honour each other. If on the other hand you are a follower and another Aalim happens to bear another point of view, you should act upon the conclusion based on the investigation of the Aalim you have submitted to follow. In the same breath it is not in the least permissible for you to ridicule and deride the other Aalim. In fact one should ponder along these lines: He too has proofs which are not understood by us. His point of view in the court of Allah Ta`ala is also accepted. Every Mujtahid deduces correct conclusions and commits errors as well. Even if he commits an error, he is rewarded for it in spite of which one begins to label him as deserving of punishment and damnation. This, in reality, is opposition to Allah Ta`ala because as mentioned, even on the basis of an error in Ijtihaad, reward is received in the court of Allah. Today, on the basis of differences on practical tenets mocking and deriding has increased. This approach is nugatory of Deen. Every individual should definitely act upon the investigations of his school of thought and set aside those of other schools of thought but should not allow disrespect to even approach him let alone allow it to take a firm hold on him. This is the intelligent approach.

## **THE COURSE OF ACTION BY THE A'IMMAH-E-MUJTAHIDEEN TOWARDS EACH OTHER**

This is also the approach and stance of the A'immah-e-Mujtahideen. They differed with each other on outward points of contention but never fell short in the department of respect and honour. Hadhrat Imaam Shaafi (rahmatullahi alaihi) went to Baghdad and visited the mausoleum of Imaam Abu Hanifa (rahmatullahi alaihi). As is well known, the stance of Hadhrat Imaam Abu Hanifa (rahmatullahi alaihi) regarding Aameen after Surah Faatiha is that it be read softly while according to Imaam Shaafi (rahmatullahi alaihi) it is superior and more meritorious to read it aloud. In spite of this difference, when he performed his Salaah at the Masjid attached

to the Mausoleum of Imaam Abu Hanifa (rahmatullahi alaihi), he recited it softly and said, “I feel abashed to come so close to the inmate of this mausoleum and act in contradiction to his Ijtihad.” This is respect and honour. This is culture and refinement. These should be to the extent allowed. One is the difference between Halaal and Haraam, between permissible and impermissible. When one considers something to be Halaal while the others consider it to be Haraam, there is no leeway to act on the other’s point of view. Yes, when it comes to a question of more and less meritorious, Adab can be borne in mind. Imaam Shaafi (rahmatullahi alaihi) gave up what he considered to be superior and acted on that which was less so in his sight on the basis of affording consideration to Imaam Abu Hanifa (rahmatullahi alaihi) in spite of the fact that he was the inmate of a mausoleum and not present before him. This was the level of respect and honour. These are matters that pertain to culture and refinement.

## **MASAA’IL AND DICTATES OF THE LOWER SELF**

There were differences of opinion even among the Sahaabah. Those differences that existed among the A’immah-e-Mujtahideen also existed among the Sahaabah in spite of which they did not shift even an iota from their stance of respect and honour, their attitude of culture and refinement. The basis of our differences is not the effect of Masaa’il but is rather the dictates of our lower selves. In order to act upon our lowly dictates we use Masaa’il as a subterfuge, as a cover and disguise.

If it was the effect of Masaa’il, the Sahaabah would have been the first to fight one another because they even had differences. Thereafter the A’immah-e-Mujtahideen would have taken up arms against each other after which it would have been the turn of the Ulema-e-Rabbaniiyeen. The fact of the matter is that differences co-existed with respect and honour. In reality, by using the term, Ikhtilaaf-e-Ra’I differences of opinion, we fulfil the dictates of our lower selves.

As I always say, the things that people always fight over are property and estate, house and home, feudal lands and fiefdoms. Since none of these remain in the possession of Muslims any longer the trend has become, “Since we no longer have feudal lands and fiefdoms, kingdoms and the like, let us make Deen the basis of our quarrels and squabbles, our bickering and bantering, our fights and confrontations. Let us use Masaa’il as covers and dis-

guises.” Remember, it is not the effect of Masaa’il to cause such upheaval for there is leeway for differences therein while there is no question of arguing and fighting.

## **THE TAUNT OF A NON MUSLIM JUDGE ON THE DIFFERENCES OF MUSLIMS ON PRACTICAL TENETS**

Some time ago a Christian European was the Collector in a certain locality in which the Hanafis and Ahl-e-Hadeeth fought over how “Aameen” should be said. The Hanafis recited it softly while the Ahl-e-Hadeeth recited it aloud after which fighting began. Many people were injured in this fracas. The lawyers of both sides explained the positions of their clients to the collector who had to pass judgement. He then asked, Tell me, is “Aameen” some estate, some property or building over which you are fighting.” The lawyers answered in the negative saying, “No! “Aameen” is a statement uttered by the tongue. The one party say that it is reported to have been said by the Messenger (sallallahu alaihi wa sallam) that Aameen should be said aloud whilst the other party say that the messenger said that it be said softly.” He then replied, “Whoever follows whichever Hadeeth should act upon it. Why fight over it?” He did not understand for it is a matter that cannot be understood as to why people should fight over their differences.

Nonetheless, he made a very wise decision saying, “On evaluating this case I have reached the conclusion that the Muslims have three types of “Aameen”:

“Aameen-bil-Jahr”-Loud Aameen.

“Aameen-bis-Sirr” -Soft Aameen.

“Aameen-bish-Shar” -Aameen based in mischief or Aameen for the sake of fighting.

Due to the fact that the first two types of “Aameen” are based on Hadeeth, one Imaam opted to act on one Hadeeth while the other on the other Hadeeth. Both these do not have the basis of argument and fighting!

This argument and fight that has taken place is due to “Aameen-bish-Shar”. I therefore pass sentences on both groups.”

He has aptly demonstrated that differences on practical tenets are not for the sake of opposition and in fighting but are for the sake of truthfully establishing proofs for one’s actions. Thus, it is on the basis of the corruption in our

hearts that we use Masaa'il to cloak our lowly dictates because of which every Mas'ala of Deen has become the focal point of wrangling and dispute, of rifts and schisms.

## **THE CORRECT PATH IN IKHTILAAFI MASAA'IL**

If there are Ikhtilaafi Masaa'il, points on which differences exist, then mention them without fighting. Why is there a need to argue, wrangle and fight? The other party will go to their graves and you will go to yours. Why mock and deride others? Others too, do not have the right to mock at you. By mentioning your point of view you have fulfilled the right of Amr-bil-Ma'roof, of enjoining what is right. Thereafter, the prerogative to accept or reject lies with the other person or party. If they have some basis, some proof due to which they differ, they will answer to Allah Ta'ala. You are not responsible for their stance. Nor will you be questioned in the hereafter. Then again, it is not necessary to force anyone on fundamental matters, how then can it be permissible to force anyone on matters which are subject to differences based on practical tenets?

Unfortunately people today tends to open the doors of argument and strife on petty differences because of which there arise such problems within the Muslims causing the strength of the Muslims to wane and be wasted.

## **THE ADVICE OF SHAYKH ABDUL QAADIR (RAHMATULLAHI ALAIHI)**

Shaykh Abdul Qadir Jilaani (rahmatullahi alaihi) gave khilaafat to one of his Mureeds, instructed him to go to a particular location and engage in the propagation of Deen. At the time of leaving the Mureed asked, "Please give me some parting advice." The shaykh said to him, "I give you advice on two matters. Never lay claim to godhood and never lay claim to prophet hood." The mureed was dumbstruck and said, "Hadhrat, I have stayed in your service for years on end. After all this time does the dander still exist that I could lay claim to divinity and prophet hood?" "Let me explain what is meant by divinity and prophet hood before you say anything else. Allah is that Being whose decision is final and can never be opposed. Who can be a greater claimant to divinity than that person who expresses his opinion to be

so firmly unchangeable that it cannot be opposed, than that servant who does not shift under any circumstances from his point of view?

While a prophet is that person, who utters nothing but the truth, who never lies. Thus, one who says regarding his speech, it is so truthful that it can never be contradicted, has under cover laid claim to prophet hood for he has claimed, “My speech can never be incorrect.”

## **CORRUPTION OR REFORMATION?**

If one adopts such a hard stance on a matter which allows differences of opinion that is not even prepared to accommodate another’s point of view it is not in reality reforming the general public but causing corruption instead. Therefore, there is no need to repeatedly stress on a particular point. It is sufficient to mention a Mas’ala once. Those who accept will act upon it. You are not responsible. You are not contracted to Allah to go overboard on this manner. To stubbornly emphasise and re-emphasise a particular Mas’ala and make it one’s pet subject unnecessarily causes arguments and strife among the general public. The one expressing the opinion is saved while the problems have to be faced by the public.

## **THE DIFFERENCES BETWEEN TABLIGHI AND TARJEEHI MA-SAA’IL**

Yes! The one thing is the fundamental tenets of Deen. Performing Salaah, keeping fasts, discharging Zakaah and going for Haj are all Fardh. These matters can be announced and invited towards vociferously. But to adopt such to deduction and authoritative interpretation does not fall within the pale of Tableegh of enjoining right and forbidding wrong. How then can one be so stubborn about such matters? For example, the Hanafi Mazhab, which does not fall within the pale of Tableegh. For one to stand on the stage or pulpit and say, “People become Shafis and not Hanafis.” This falls within the pale of preference for Mazaahib and not preference to Tableegh. This will mean that a particular action is Waajib or more meritorious and another action is not.

Therefore, do not confuse and make Tarjeehi-e-Mazaahib. This means that if a certain Aalim has adopted a certain stance on a practical tenet based on his

investigation he unnecessarily and stubbornly insists on propagating it.

Nonetheless, this has become the order of the day. Tremendous disrespect, insults and audacities are rife because of which these few points have been discussed. Allah Ta'ala grant us the Taufeeq to act upon what has been said.











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PE Darul Uloom serves the Muslim community in the Eastern Cape Province of South Africa in diverse ways. Among these is:

- Full-time boarding facilities for students
- Aalim Course encompassing Arabic, Urdu, Hadith, Fiqh, Tafseer, etc.
- Full-time Hifzul Qur'aan Course
- School-going Hifzul Qur'aan Course
- Supervision of Maktab in the Eastern Cape under the auspices of the Eastern Cape Ta'leemi Board
- Publication of Maktab textbooks, Islamic booklets in English, Arabic and Xhosa

## *Some of our Publications*

Imam Mahdi, Laws of Fasting (Hanafi & Shafi), Our Namaaz (Xhosa Part 1, 2, 3), The Glorious Qur'aan, Qunoot-e-Naazilah, Al Farouq Monthly Newsletter

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PUBLICATIONS

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