

5 LOGICAL QUESTIONS

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Foreword

All praises are due to Allah, Lord of the Universe, and Salutations be upon Rasulullah (Sallallahu alaihi wasallam). Allah Ta'ala has preserved this *Deen* from all discrepancies and will continue to do so throughout time by means of Scholars. Many trials will come and the 'Ulama will provide solutions for, and act against these trials. One great trial today is an ideology and effort which can remove the general masses from the following of authentic Scholarship, whereas this is a command of Allah Ta'ala and something passed down from the first generation of Muslims up until today. Allah Ta'ala says, "O you who believe obey Allah, his Messenger and those of authority amongst you." *Sura Nisaa, verse 59*. The *Mufasssireen* have mentioned that this refers to the Scholars (*Tafseer Tabari*). The *Sahaabah* followed Rasulullah (Sallallahu alaihi wasallam), the *Taabi'een* followed the *Sahaabah*, and the *Tab' Taabi'een* followed the *Taabi'een*. This chain of Knowledge remained unbroken till today. The 'Ulama have prescribed the complete way of following this *Deen* after studious and in-depth research of the sources of *Shariah*, namely the Qur'aan, *Hadith*, *Ijmaa'* and *Qiyas*. This is not something any layman can, is capable of, or obliged to do. The 'Ulama also understood the *Deen* better, as they were closer to the era of Rasulullah (Sallallahu alaihi wasallam). Every layman cannot involve himself in the deep and intricate study of all the sciences of *Deen*, which is why Allah Ta'ala has mentioned in *Sura Tawba, Ayah 122* that only a group may take up this task.

We, at Darul Uloom New York, in order to keep this pristine *Deen* in its original form, under the supervision of Shaykh Arshad Madani; Teacher of *Hadith* in the great seminary of India, Darul Uloom Deoband and the President of Jamiatul Ulama, have taken up the task of translating a number of booklets. These booklets were given to us by the *Shaykh* and translated by the students of Darul Uloom New York. We hope that this will prove beneficial for the general masses and remove the confusion that has been created.

We are of the opinion that the *Ablus Sunnah wal Jamaa'ah* are on the correct path; and they comprise of those who follow Authentic Scholarship, which include the four Imams of Fiqh (Islamic Jurisprudence), namely Imam Abu Hanifah, Imam Malik, Imam Shafi'i, and Imam Ahmad bin Hanbal (Rahimahumullah). Although they may differ in many cases, all are correct in their effort to understand, implement, and present *Deen*.

The original articles discuss in detail, proofs of specific *Masaa'il* that are generally followed by the *Hanafi* School of Thought. This work is aimed towards educating the masses of the authenticity of their position and not to create friction, strife, and debates. As we are human, we are prone to err, therefore if anyone were to point out our mistakes, we would be ever grateful. *Inshaa-Allah* in the future we plan to reprint them omitting those errors. May Allah Ta'ala accept this effort and grant us all the true understanding of *Deen*. *Aameen*.

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5 LOGICAL QUESTIONS

All praise is to Allah Ta'ala, Master of the Universe and Salutations be upon Rasulullah (Sallallahu alaihi wasallam).

The fundamental mistake of the *Ahlul Hadith*¹ is that, they try to convince everyone to rely solely on *Qur'an* and *Hadith* (without the explanation of the scholars), and that everything else is wrong, misguided, and an innovation. Moreover, for every issue, they demand a proof from "Bukhari." If any *Hadith* is contrary to their view or out of their comprehension, they immediately label it as weak.

As a matter of fact, to label a *Hadith* "*Sahih*" or "*Dhaeef*"² is the decision of the *Muhadditheen*³. A *Hadith* can't be established as *Sahih* or *Dhaeef* merely through the text of the *Qur'an* or *Hadith*. If it is *shirk* (polytheism/ascribing partners to Allah) or a *bid'ah* (innovation) to follow Imam Abu Hanifah (r), Imam Malik (r), Imam Shafi (r), and Imam Ahmad bin Hanbal (r) in the issues of *Fiqh* then why is it not *shirk* or *bid'ah* to follow those *Muhadditheen* who declare whether the *Hadith* is *Sahih* or *Dhaeef*? The people of Knowledge acknowledge the fact that the scholars of *Hadith* have attained knowledge through the students of these very *Imams* of *Fiqh* (Juristic schools of Islamic thought).

No scholars of the past have acquired the knowledge of the Messenger of Allah (Sallallahu alaihi wasallam) except by the means of these Four *Imams*. This is exactly why no one in the past, have labeled the following of these Four leading scholars to be *shirk* or *bid'ah*, besides the one

¹ Those Muslims who claim to follow the *Qur'an* and *Hadith*, not relying upon nor adhering to any *Fiqh* (juristic school of thought).

² A *Sahih Hadith* is a *Hadith* whose narrators are *ثقة* (عادل [did not commit any major sins nor did they do any undignified acts] and *ضابط* [they have preserved the *Hadith* well; either by memory or writing it down] and the chain of narrators is *متصل* [unbroken] and it is not *شاذ* [contradict the narration of a more *ثقة* person or more *ثقافات*] and it is not *معلل* [having a hidden defect]).

As for the meaning of a *Dhaeef Hadith*, it is that *Hadith* which doesn't fulfill all the conditions of *Sahih*. The ruling of *Dhaeef* is that according to the vast majority of *Muhadditheen*, one can act on a *Dhaeef Hadith* in *Fadhaail* (virtues) as long as it fulfills certain criteria which have been explained by Hafidh Ibn Hajar. See in the last chapter of *Al-Qawlul Badee'* by Imaam Sakhaawi for further details.

*It is incorrect to translate *Sahih* or *Dhaeef* as strong and weak as these are specific terms amongst the terminologies of *Hadith* which are unique in their definitions.

³ *Muhadditheen*- the plural of *Muhaddith*, meaning a Scholar of *Abaadith* who has studied all the sciences of *Abaadith*.

⁴ Some of the hold the view of *shirk*, whilst the majority consider it a *bid'ah*, and a few amongst them regard it as permissible but not binding.

The following of the Four *Imams* was observed amongst the *Muhadditheen* in one way or another. If *Taqleed*⁵ is shirk, then at the very least the scholars of *Hadith* from whom we all extract proof, would definitely have mentioned “*Shirk*” in some parts or their books and would have stopped the Muslim world from *Taqleed*. The people of knowledge know that these *Muhadditheen* have practically adopted *Taqleed* of these Four *Imams*, rather than reject them or object to them, because the era of the *Muhadditheen* was many years after the era of the Four *Imams*, and the *Muhadditheen* had related the statements and verdicts of these Four *Imams* in their books and conformed to them.

Thus, those who hold and spread ill feelings towards these Four *Imams* and try to free the Muslim world from their *Taqleed* bring no benefit to the Muslims. *Taqleed* is done to obey Allah and his Messenger (Sallallahu alaihi wasallam). It is impossible for the general public to implement *Islam* in the issues of law and worship without *Taqleed*⁶.

It is unfortunate that some “scholars” of are still involved in extremism in regards to this matter, despite knowing these facts.

They take a few juristic cases wherein the scholars have differed in regards to which is correct or more correct, preferred or more preferable, preferred or dismissed, besides which there is no dispute, and create and spread unnecessary religious conflict and extremism, and they label this as an important issue in regards to *Qur’an* and *Hadith*. Is this service for *Deen*? What is the benefit? Even more, the Muslims are being divided.

Is it not possible for you to offer *Salah* in any masjid in peace, and according to the *Sunnah*? Would it not be more righteous and unifying if we could work along with the people despite their differences? There are many great examples of scholars of *Abaadith*, who despite differences, tolerate the matters in which they differ, with love, and emphasize being together in harmony.

This needs to be generalized more so this way of hatred and notorious arguments can end. This is why I sometimes try to repel misunderstanding of my close subordinates through questions. For example:

1) The *Kalimah Tayyibah*. Can you bring forth the well-known and established *Kalimah*, in its similar sequence and manner, through an ayah of the *Quran* or

⁵ The Arabic term for following, here it refers to following one of the Four *Imams* of *Fiqh*.

⁶ This is because in *Fiqh*, all the laws have been codified in an organized fashion by the *Imams* in a complete way, and they all derived their rulings from an extensive and comprehensive study of *Qur’an* and *Hadith*. Therefore, in order to practically implement *Qur’an* and *Hadith* in a complete form, one is obliged to follow any one of the four schools of juristic thought.

Sahib Hadith in which the Messenger of Allah (Sallallahu alaihi wasallam) commands the Muslims to recite this either in this life or at the time of death? If not, then you should clarify the *Sbar'i* status of this *Kalimah*. Many components and fundamentals of Islam are similar in this regard. If you cannot prove them from only Qur'an and *Sahib Hadith*, then what is their status in *Islam*?

2) Establish that any *Sahabi* or Scholar from "*Khair ul Quroon*"⁷ said, or it was said about him that, "So and so didn't do *Ijtibaad*, and he didn't do *Taqleed* or was not a *Muqallid*."

From the treasury of Islamic books of *Tafseer*, *Hadith*, *Fiqh*, *Aqaaid*, and others, all are by a *Mujtahid*, a *Muqallid*, or someone who follows a *Madhab*. None are labeled as the people of *Hadith*, or label themselves as such.

3) As for "*Sahib Bukhari*", can anyone prove two *rakaa'at Salaah* from the beginning to the end along with its *Sbaraait*, *Faraaidh*, *Arkaan*, *Waaajibaat*, *Sunan*, *Mustahabbaat* and *Nawaaqidh*⁸ from *Takebeer Tabreemah* to *Salaam* with sequence from *Bukhari*?

4) Can you provide one non opposing *Marfu'*, *Muttasil'* narration which contradicts our verdicts and favors yours per subject?

5) If everything must be from *Quran* and *Hadith*, then establish with detail the permissibility or the impermissibility of the buffalo, its meat, milk, ghee, extract of milk and its sacrifice? Provide an explanation from *Quran* and *Hadith*!

This discussion can be done regarding many topics, but the reality is that these people generally follow the way of thinking of certain scholars, who, with great contentment don't instruct their disciples to follow the *Quran*, *Sunnah*, *Ijmaa'* (consensus of opinion), and *Qiyaas* (correct analysis) in a complete way. Instead they only teach certain *masaa'il*; such as raising the hands, reciting *Aameen* audibly, reciting behind the Imam, and arguing over the number of *rakaa'ats* of *Taraweeh*. Due to which the general masses begin to argue and fight everyone out of ignorance.

O our master! Do not misguide our hearts after you have guided us, and grant us from your mercy.
Indeed you are Most Giving. آمين

⁷ Referring to the best of generations i.e. the Sahaabah, Taabi'een, and the Tab' Taabi'een.

⁸ *Sharaa'it*: Conditions, *Faraa'idh*: Compulsory acts, *Arkaan*: Necessary postures (similar to *Faraa'idh*), *Wajibaat*: Obligational acts, *Sunan*: Rewarding acts, *Mustahabbaat*: Recommended acts, *Nawaaqiz*: Nullifiers, *Takebeer Tabreemah*: Beginning *Takbir* in the *Salaah*.

⁹ *Marfoo'*: Reliable narrations which directly link up to Rasulullah (Sallallahu alaihi wasallam)

Muttasil: Narrations which contain all the narrators in the link without anyone missing up to Rasulullah (Sallallahu alaihi wasallam).