

Translation of Selections from the Weekly Q & A Of HUDŪR TĀJ ASH-SHARĪĀ Part 1

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The question was posed to HudŪr Tāj ash-Sharīā Muftī Muḥammad Akhtar Riḏā al-Qādrī al-Bareylwī *ḥāfidhullāh*, that could *Ḥadrat*¹ please share with us a little information on the life of Ustādh-e Zaman Mawlana Ḥasan Riḏā Khān *rahimahullāh*.

HudŪr Tāj ash-Sharīā *ḥāfidhullāh* replied,

Ustādh-e Zaman was the younger brother of Aāla Ḥadrat *rahimahullāh*.

Ustādh-e Zaman Mawlana Ḥasan Riḏā Khān *rahimahullāh* was a very pious man, and an individual who was undoubtedly accepted in the court of Allah *subḥānuhu wa tāāla*. He had a very high status within the science of *Naātya Shaeyrī* [poetry written in praise of the beloved Messenger *ṣallAllāhu ālayhi wa sallam*].

[The greatness of Ustādh-e Zaman Mawlana Ḥasan Riḏā Khān's *rahimahullāh* blessed poetry can be understood from this,] that whenever he presented/dictated this poetry in front of his elder brother, Aāla Ḥadrat, [Imām Aḥmad Riḏā Khān *rahimahullāh*] in a state of joy and delight would declare,

[Oh my beloved] Ḥasan! From where do you *get* this [blessed poetry]?
Ḥasan miyāN kaḥāN se laatay hō

A brief view of his history in poetry: he was at first a student under the tutelage of Mirza Daag Dehlwī [a very renowned poet in Hind], however it was from the instruction and recommendation of Aāla Ḥadrat *rahimahullāh* that, “*Ḥasan, commence writing/recitation of Naāt Ḥasan miyāN naāt kaḥā karo*”, and so he began writing *Naāt Sharif*. When he dictated his *Naāt Sharif* to Daag Dehlwī, the poet and teacher declared, “*...if ever we gain the tawfiq to compose Naāt Sharif, we will have you [verify it and] amend it.*”

The acceptance of his poetry: Mawlana Ḥasan's *rahimahullāh* poetry is accepted amongst all today in Hind and Pakistan, wherever the followers of Aāla Ḥadrat *āzīm al-barkat*² *rahimahullāh* are found, and those who follow this maslak of Aāla Ḥadrat, regardless of the spiritual chain one is attached to, the poetry of Mawlana Ḥasan *rahimahullāh* is renowned, accepted and recited by all.

This is a sign of the approval of the blessed poetry of Ustādh-e Zaman *rahimahullāh*, in the blessed Kingdom of the Master of the Universe *ṣallAllāhu ālayhi wa sallam*.

Just as the beloved Messenger *ṣallAllāhu ālayhi wa sallam* has accepted the poetry and blessed Imām Aḥmad Riḏā *rahimahullāh* likewise the beloved Messenger *ṣallAllāhu ālayhi wa sallam* has accepted/approved of

¹ *ḥaḏrat*: an honorary title for an elderly pious scholar

² *āzīm al-barkat*: one of great blessings

his younger brother Hasan Riḏā *rahīmahullāh* and his poetry, in reality this is all the blessings of the beloved Messenger *sallAllāhu ālayhi wa sallam*.

[Allah *subḥanufu wa tāālā* states,]

...and Allah *subḥanufu wa tāālā* chooses whomever He wills by His Mercy; and Allah *subḥanufu wa tāālā* is the Most Munificent.

Is it permissible [for a male] to wear more than one ring in prayer? Will the prayer be correct?

The prayer shall be complete, however, to wear more than one ring in prayer shall render the prayer into a state of *karaha tahrimi*³ (prohibitively disliked), consequently every prayer performed in such a manner must be repeated [*wājib al-ei'adah*]. It is essential that he removes all but one of the rings and repeats his prayer.

When one is present in front of the blessed and sacred *Rawdah* of the Master of both Worlds, the beloved Messenger of Allah *sallAllāhu ālayhi wa sallam*, what should one recite? And what do you *Ḥaḏrat* tend to recite?

I, recite abundant Durūd. One should recite Durūd abundantly, [and] recite the blessed Qur'an, in addition if one has committed to memory the Dalā'il al-Khayrāt (of al-Jazūlī *rahīmahullāh*) it should be recited, the Qasīda al-Burdah may be recited; by the grace of Allah *subḥanufu wa tāālā* I have committed to memory many verses from Dalā'il al-Khayrāt and Qasīda al-Burdah and I recite these. I also recite the unmatched/supreme poetry of Aāla Ḥaḏrat *rahīmahullāh*, (*kaābe ke badrudujā*) *tum pe karauroN durūd* and *Mustafa jāne rehmat pe lākhoN salām*.

Many believe that when the *adhān* is proclaimed, prayer must be performed immediately thereafter, is this the *ḥukm* (command) for all prayers?

It is not ordered to pray every prayer immediately after the proclamation of *adhān*, however the *ḥukm* in regards to the prayer after sunset (Maghrib salāh) is that following a short pause/interval, the prayer must be performed immediately.

Is it permissible to consume medication to bring forth the date of *ḥayḏ* (menstruation)?

Yes (it is permitted to do so).

³ It is stated in *Bahār*,

It is only permitted [for men] to wear one silver ring.
Bahār-e Shariā, pt. 16, pp. 48 [vol. 2, pp. 632] Mumtaz Academy

Furthermore, it is stated in *Anwār al-Ḥadīth*,

It is forbidden for men to wear more than one ring.
Anwār al-Ḥadīth, pp. 343. Maktaba Qādriya, Bolton.

Is KhiḌr *alayhis salām* a Nabī or a Walī?

There is a difference of opinion (in this matter), there are two opinions, one to say he is a Nabī, this is the *mútamad* (reliable) and *rājeḥ* (stronger) opinion⁴, and the second opinion is that he is amongst the Awliyá. Aside from this ḤaḌrat KhiḌr *alayhis salām* can be accounted amongst the *Ṣaḥāba*⁵ as he is alive, and *yakīnun* (undoubtedly) he has been blessed with the company of the Master of both Worlds *sallAllāhu alayhi wa sallam*⁶.

The definition of a *Ṣaḥābī* is one who has seen the beloved Prophet *sallAllāhu alayhi wa sallam*, believed in him *sallAllāhu alayhi wa sallam* and passed away in a state of *Īmān*.

Is it permitted to drink from a glass or bottle, without putting your mouth to/on it?

One should put his/her mouth to what they drink; it is incorrect not to do so.

I have observed many non-Muslims carry out this action, in that they after pouring water into a glass do not put their mouth to the glass, so we as Muslims must act dissimilar to the traits of non-Muslims as is the order of Sharī'á⁷.

In conclusion ḤuḌūr Tāj ash-Sharī'á *ḥāfidhullāh* stated,

⁴ Aála ḤaḌrat Imām Aḥmad RiḌā al-Qādrī stated in his *Fatāwā* (vol. 26, pp. 401. Raza Foundation, Lahore),

...KhiḌr *alayhis salām* is a Nabī in accordance to the *jamḥūr* [vast majority of the Aḥl as-Sunnah], furthermore he has been granted a special type of *ilm al-ghayb*,

Allah *subḥānuḥu wa táālá* states,

...and had bestowed the inspired knowledge [*ilm ladunnī*] from Ourselves.

[It must be remembered this *ilm* is a blessing from the Court of the beloved Messenger of Allah *sallAllāhu alayhi wa sallam* bestowed to ḤaḌrat KhiḌr *alayhis salām*].

This can be accessed at: <http://www.razanw.org/modules/alahazratbooks/item.php?itemid=86&page=389>

⁵ *ṣaḥāba*: (sing. *ṣaḥābī*) blessed companions of the noble Messenger *sallAllāhu alayhi wa sallam*.

⁶ The great Muḥaddith, Hāfidh Ibn Ḥajar al-Áṣqalānī numbered him among the *Ṣaḥāba* in his famous work, *al-Isāba fī Tamyīz as-Ṣaḥāba* (refer to vol. 2) and devoted over fifty pages to ḤaḌrat KhiḌr *alayhis salām*.

⁷ The interdiction (prohibition) of imitating the non-Muslims can be understood from the following narrations,

Narrated by the blessed companion, Ábdullah ibn Úmar *radīyAllāhu anḥu*, that the Leader of the Prophets, the Master of Intercession *sallAllāhu alayhi wa sallam* said,

He who imitates any people, is from amongst them.

Recorded in the Sunan of Abū Dāwūd, Book of Clothing (Kitāb al-Libās).

Another narration states that the Mercy to all Worlds, the Master of the Universe *sallAllāhu alayhi wa sallam* said,

He is not from us, who resembles other than us.

Recorded in the Sunan of at-Tirmizī.

One must at all times remember the distinguished traits of Muslims and abstain from the characteristics/resemblance of non-Muslims.

Is it permissible to read or teach the exegesis⁸ of Ibn Kathīr?

It is impermissible to read or indeed teach the exegesis of the Qur'ān by Ibn Kathīr. The general public must abstain/refrain from reading or even viewing works that are attributed or authored by the Waḥābīs/Deobandīs, or any other false sect⁹.

Ibn Kathīr was a student of Ibn Taymiyyah and like his teacher, he too objected to a number of views upheld by the Aḥl as-Sunnah wa al-Jama'ah. It was from the ideology of his teacher Ibn Taymiyyah, that the Waḥābī sect was born. Furthermore, Ibn Kathīr, much like his teacher, also agreed to ideas such as the belief of *tajsīm*¹⁰, amongst others. For these reasons it is not permissible for anyone to study/read the exegesis of Ibn Kathīr, nor for that matter, any other Waḥābī/Deobandī literature.

This ruling is also applicable upon the scholars of the Aḥl as-Sunnah (aside from those working in the field of refutation); they must all abstain from studying works of the false sects and instead, study the works of the noble Imāms of the Aḥl as-Sunnah.

Is Germany classified as *Dar al-Ḥarb*? Should I offer the Jumu'ah prayer or Dhuhr prayer (in such a country)?

Germany is classified as a *Dar al-Ḥarb* land. In a country considered as such, one is not permitted to offer Jumu'ah prayer, but should rather offer the Dhuhr prayer. However, if the prayer of Jumu'ah has been established in such a country then it should not be neglected/abandoned¹¹. And after doing so, one should also offer the Dhuhr prayer, therefore safeguarding the obligatory prayer. [pp. 18]

Is this *ḥukm*¹² applicable to all countries adjudged as *Dar al-Ḥarb*?

Yes this *ḥukm* is for all the countries of *Dar al-Ḥarb*.

⁸ *exegesis*: critical explanation or interpretation of a text

⁹ Aāla Ḥaḍrat Imām Aḥmad Riḍā al-Qādrī stated in his *Fatāwā* in view of reading or collecting works of false sects,

The *risala* from Deoband is full of numerous errors; it is impermissible to do *āml* (act) upon it, to even glance upon it. And Muslims should not keep it within their homes...

¹⁰ *tajsīm*: the act of attributing qualities of the creation to the Creator.

¹¹ For further information refer to *Fatāwā Mustafwiyyah*, pp. 231. Raza Academy Mumbai

¹² *ḥukm*: order, command, verdict

What is the *ḥukm* of *Shari'á* in regards to performing the Éid prayer or Jumu'ah prayer in Singapore?

If Singapore is a land of *Dar al-Ḥarb*, then the *ḥukm* will be synonymous to the ruling of Jumu'ah prayer (performed in a *Dar al-Ḥarb* land).

Is it permissible to pay our *ṣadaqah al-fiṭr* in Southern Africa?

There is no harm in doing so.

Similarly, Is it permissible for one to perform the sacrifice of Éid al-Aḏḥā here in Southern Africa?

Similarly, there is no harm in doing so.

Is it permissible for one to pray the farḌ prayer of Jumu'ah behind such an Imām who has missed/neglected the Fajr salāh on the day of Jumu'ah?

If missing the Fajr salāh is habitual then praying the Jumu'ah salāh behind such an Imām is not permissible. However, if the Imām neglects the salāh every so often, then there is no harm [provided he performs *qaḏā*].

Is it permissible to celebrate wedding anniversaries?

There is no harm in doing so, as long as it is in accordance to *Shari'á*. If the intention¹³ is to imitate the Christians or Jews, this act will be unlawful; otherwise there is no harm in it. [pp. 13]

Is it permissible to leave the Holy Qur'ān on a *rihal*¹⁴ [wooden Qur'ān holder] whilst praying ṣalāh?

[Yes,] there is no harm in this.

¹³ Narrated on the authority of 'Umar bin al-Khattāb *radīyAllāhu ánhu* that the beloved Messenger *ṣallAllāhu álayhi wa sallam* declared,

The reward of all actions is dependent on the intentions/innāmal ámālu bin-niyyāt
Recorded by al-Bukhārī, Muslim, Abu Dawūd and others.

It is stated in another narration,

The intention of a believer is better than his action.
At-Tabarānī, *al-Mújam al-Kabīr*, vol. 6, pp. 185, Ḥadīth 5942

¹⁴ Referred to as a *rihal*, *rahil* or *tawla*.

If following return from travel one performs his *qasr qaḌā* salāh of two units as four units, is this correct?

The prayer of *qasr* is similar in its *adā*¹⁵ and *qaḌā*¹⁶, the definition of *qasr* is that those prayers of four obligatory units (i.e. Dhuhr, Āṣr, Íshá) must be performed¹⁷ as two units. There is no *qasr* for Fajr or Maghrib prayer. Thus the performance of four units was impermissible (in *qasr*), however, if he did perform four units, then his second *qaída* [sitting] will be considered as his *qaḌā akhīrah* [final sitting], and the concluding two units shall be deemed as *nawāfil*, and the salāh will be acceptable.

If in a state of minor impurity one mistakenly touches the Qur'ān then will he/she be sinful?

[No,] they will not be sinful.

A number of people tend to make use of Islamic names for their shops, manufacturers or businesses, for e.g. Makkah Ice Depot, Abdullah Trading, is this correct? Or should such names be avoided?

There is no harm in using these names.

Is it permitted for the husband to see the face of his deceased spouse?

Yes, he is allowed.¹⁸

Is it permitted for a woman to dye her hair? If so, which colours are permissible to make use of?

Yes it is permitted for a woman to dye her hair; however she should avoid making use of black dye.

Is it permissible for a woman to shorten/cut her hair under any circumstance?

No, it is not permissible.

¹⁵ *adā*: performance of salāh within its prescribed time.

¹⁶ *qaḌā*: missed prayer, the performance of a prayer outside its prescribed time.

¹⁷ It is stated in *Bahār*,

It is *wājib* (essential) upon a traveller to perform *qasr* prayer.
Bahār-e Shariá, pt. 4, pp. 44 [vol. 1, pp. 264] Mumtāz Academy

¹⁸ Ṣadr al-Ūlamā Shaykh Sayyid Ghulām Jilānī al-Meerthī (d.1398) states in *Nizāme Shariá*,

If a woman passes away, then her husband may not bathe her nor touch her. However, it is a common misconception that (it is disallowed for) the husband (to) carry the coffin of his wife, lower the coffin into the grave or look at her face.
Nizāme Shariá, pp. 402. Maktaba Qādiriya, Bolton

Could you please share with us any *wazīfa* (litany) or any *áml* which can be performed for the protection of our Ímân and a means of achieving spiritual peace?

The recitation of Durūd (and Salawāt) is the most superior of *wazāif*; recite Durūd abundantly.

[End of Part 1]