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SIGNIFICANCE OF THE BEARD

The beard is the Sunnah of the Ambiya (Alaihimus Salaam), the recognition of a Muslim and the beauty to the face of a man. Hereunder is proof from the Holy Qur'an and Ahadith about the importance of following this beautiful Sunnah of our Beloved Rasool (Sallallahu Alaihi Wasallam).

To shave off the beard is the way of the kuffaar, mushrikeen and majoosis (fire-worshippers). It is for this reason that Rasoolullah (Sallallahu Alaihi Wasallam) commanded us in numerous Ahadith to act against this by lengthening our beards and trimming our mustaches. Hazrat Sayyiduna Abdullah ibn Umar (Radiallahu Ta'ala Anh) narrates that Rasoolullah said, "Oppose the mushrikeen (polytheists); lengthen the beards and trim the moustaches." [Bukhari Shareef] Imam Nafi' (Radiallahu Ta'ala Anh) further states, "Sayyiduna Abdullah ibn Umar (Radiallahu Ta'ala Anh), during Hajj or Umrah used to hold on to his beard with his fist and cut off whatever was in excess of that." [Bukhari Shareef] This Hadith in which we are commanded to lengthen the beards has also been narrated by Sayyiduna Abu Huraira (Radiallahu Ta'ala Anh) and he also trimmed his beard to one fist length. [Sahih Muslim]

The verdict of growing the beard as being Wajib is deduced from the above mentioned Hadith, which is one of many Ahadith with a similar command. This is because any explicit command of Rasoolullah (Sallallahu Alaihi Wasallam) is regarded as Wajib, if there is no apparent or clear proof which states that that particular command is for a certain preference. This is an established fact in the principles of Fiqh. Therefore it becomes Wajib upon us to follow the command of Rasoolullah (Sallallahu Alaihi Wasallam) in lengthening our beards. Allah Ta'ala has mentioned in the Holy Qur'an, "Therefore let those who do against the command of the Messenger fear, lest some trial befall them or a painful torment overtake them." [Surah Noor, Verse 63]

This verse clearly tells us the result of not following the command of Rasoolullah (Sallallahu Alaihi Wasallam). Furthermore, the Imams of all four Mazhabs i.e. Imam-e-Azam Imam Abu Hanifa, Imam Shafi'ee, Imam Malik and Imam Ahmad bin Hambal (Radiallahu Ta'ala Anhum) are in consensus that it is Haraam to

shave the beard. Therefore no one can say that he belongs to a different Mazhab and is allowed to shave his beard.

A'la Hazrat Imam Ahle Sunnat Imam Ahmad Raza Khan (Radiallahu Ta'ala Anh) states that to shave off completely or trim the beard very short once is a minor sin and to habitually do so is a major sin. This continuous act will make one a Faasiq-e-Mu'lin (Open Transgressor) and the court of Shariah will reject such a person as a valid witness. To perform Salaah with Jama'at behind such a person is forbidden and if Salaah is performed, it will be incumbent to repeat that Salaah. [Malfooz Shareef] We therefore learn from the above that it is Wajib for a Muslim male to grow a beard. It is also Wajib to let the beard grow to a fist length and it is prohibited to shave the beard or to trim it less than a fist length. It is however permissible to trim the beard if it is beyond a fist length as reported by Hazrat Abu Hurairah (Radiallahu Ta'ala Anh) and other Tabi'een. [Fathul Baari]

Nobody has permitted the trimming of the beard to lesser than a fist length. [Durre Mukhtar, Fathul Qadeer]

Mufti Ahmad Yaar Khan Qadri Naeemi (Rahmatullah Alaih) explains some of the benefits of lengthening the beard:

- The beard is the beauty and the Noor of a man's face.
 - A beard hinders a person from committing sins.
 - A beard increases the virility of a man.
- [Islami Zindagi]

But most importantly growing a beard is following the command as well as the beautiful Sunnah of Rasoolullah (Sallallahu Alaihi Wasallam).

Do we even need any more motivation than this?

Some individuals acknowledge that it is Wajib to keep a beard, but argue that there is no mention of any specific length in the Hadith. Therefore if one has a bit of hair on his face,

irrespective of the length, it would fulfil the command of growing a beard. This is due to a lack of understanding of the Hadith. Rasoolullah (Sallallahu Alaihi Wasallam) has commanded us to lengthen the beard and not just to keep a beard. The difference between the two is quite clear. If one just keeps a shortened beard he will not be fulfilling the command of Rasoolullah (Sallallahu Alaihi Wasallam). Therefore, to intentionally keep a short or stubble beard is not sufficient; lengthening the beard is Wajib.

Let us look at what Allah Ta'ala says in the Holy Qur'an with regard to following the commands of Rasoolullah (Sallallahu Alaihi Wasallam):

1. "O believers! Obey Allah and His Messenger, and turn not away from him after hearing him." [Surah 8, Verse 20]

2. "Undoubtedly, you have the best in the following of the Messenger, for him who hopes for Allah and the Last Day and remembers Allah much." [Surah 33, Verse 21]

3. "And whatsoever the Messenger gives you take it, and whatsoever he forbids you, abstain from that. And fear Allah; undoubtedly the torment of Allah is severe." [Surah 59, Verse 7]

4. "O Beloved! Say you, "O people! If you love Allah, then follow me; Allah will love you and will forgive your sins and Allah is Forgiving, Merciful." [Surah 3, Verse 31]

5. "Whoso obeys the messenger, has indeed obeyed Allah, and whoso turns away his face, then We have not sent you to save them." [Surah 4, Verse 80]

Allah Ta'ala clearly tells us in the Holy Qur'an to obey Rasoolullah (Sallallahu Alaihi Wasallam) and to take what he gives us. He has given us his beautiful Sunnah but we choose to ignore it and follow the appearance of the kuffaar. Allah Ta'ala says that if we love Almighty Allah then we must follow Rasoolullah (Sallallahu Alaihi Wasallam).

Can we then claim to love Allah Ta'ala when we cannot even follow such a simple command of Rasoolullah (Sallallahu Alaihi Wasallam) to grow a beard on our faces?

Do we not fear the torment of Allah Ta'ala? Why is it so difficult to at least make our faces resemble in some way to the blessed face of our beloved Aaqa (Sallallahu Alaihi Wasallam)?

May Allah Ta'ala grant us the Taufeeq to adorn our faces with beautiful beards as our Master Muhammad Mustafa (Sallallahu Alaihi Wasallam) has commanded us to do, Ameen. With thanks, www.raza-e-khushtar.org

QUESTION: What is the lowest stage of spiritual knowledge (علم الباطن)?

ANSWER: Sheikh Zun-Noon Misri says,:

"Once I undertook a spiritual journey and came with the knowledge that was accepted by the general public (خواص و عوام). In my second travel I brought knowledge that was only accepted by the learned scholars (علماء) and rejected by the ordinary man. On return from the third journey I brought knowledge that was rejected by both, the Ulama and the general public".

This travel does not refer to physical journeys but a spiritual travel undertaken by the heart (قلب).

This is the situation of spiritual knowledge and the lowest degree of this knowledge is fully acknowledging it. One must accept the instructions given by a master of this science. Sheikh-e-Akbar Muhiyyudeen Ibn Arabi states, "The lowest stage of Divinely Blessed knowledge is the affirmation and verification of those (عارفين) who possess it. One will surely reject it if one is ill-informed."

The Hadith Shareef reads:

اغد عالماً أو متعلماً أو مستمعاً أو محبباً ولا تكن الخامس فتهلك
Get up in the morning in a state that you be an Aalim or a seeker of knowledge. Or one who sits in the company of an Aalim or at least loves an Aalim. Do not be in the fifth state (i.e. other than the four mentioned) because you will go astray."

Therefore, it is Haraam for a non-Aalim (ignorant of Islamic law) to lecture and preach the Deen to the people.

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RASOOLULLAH ﷺ AND MASJID-E-DIRAAR

Some people say that all mosques are the ‘houses of Allah’ and that they all deserve the same respect. Hereunder we will Insha Allah see proof from the Holy Qur’an and Ahadith that this is actually incorrect. There are some mosques that do not deserve any respect at all, and in fact Rasoolullah (Sallallahu Alaihi Wasallam) once actually ordered the Blessed Sahaabah to burn and demolish a Masjid known as Masjid-e-Diraar.

To learn more about the incident involving Masjid-e-Diraar, we turn to the Glorious Qur’an, in which Allah Ta’ala states, “And those who have built a mosque in order to commit mischief and spread infidelity and to cause dissension among Muslims, and as an ambush for him who is already against Allah and His Messenger from before. And they will surely swear that we desired only good. And Allah bears witness that they are certainly liars.” [Surah 9, Verse 107]

Some hypocrites (Munaafiqeen) of Madina Munawwarah built a mosque called Masjid-e-Diraar near Masjid-e-Quba with the intention of decreasing the congregation at this blessed mosque. Also, their evil intention was that whenever the sinful priest Abu Amir came secretly to Madina Shareef he would inwardly plot against the Muslims, but outwardly tell Rasoolullah (Sallallahu Alaihi Wasallam) that we have built this mosque for the convenience of the old and the sick. He even requested Rasoolullah (Sallallahu Alaihi Wasallam) to perform one Salaah in it to bless the mosque. Almighty Allah stopped His Beloved Rasool (Sallallahu Alaihi Wasallam) from doing this.

The Holy Prophet (Sallallahu Alaihi Wasallam) then gave the order to demolish this mosque. According to his command it was demolished and burnt. From this we learn that one should not perform Salaah in unlawful mosques. [Tafseer Noorul Irfaan]

The intention of the hypocrites was that those who came to Masjid-e-Quba to perform their Salaah should become disunited, so that some Muslims should go to their mosque, thereby decreasing the congregation in Masjid-e-Quba. The hypocrites should gather in this mosque of theirs to plot against

Islam and it was to be a mosque during the day and a committee house at night.

From this issue it can be deduced that without any valid religious reason one should not build another mosque in close proximity of an existing mosque as this can cause the first mosque to be deserted.

We further learn that the mosques should not be built for the purpose of conspiring against one another, as such a mosque would be considered under the law of Masjid-e-Diraar. [Tafseer Noorul Irfaan] Due to the evil intentions of the hypocrites, Allah Ta’ala told His Beloved Habeeb (Sallallahu Alaihi Wasallam), “You never enter that mosque.

No doubt, the mosque whose foundation has been laid on righteousness from the very first day is worthy that you may stand therein. There are such people who desire to be well purified and Allah loves the pure.” [Surah 9, Verse 108]

Allah Ta’ala states in this verse that the mosque built on evil intentions is not worthy of the Beloved Habeeb’s (Sallallahu Alaihi Wasallam) blessed presence. Therefore He stopped His Beloved Rasool (Sallallahu Alaihi Wasallam) from even entering Masjid-e-Diraar, which would be beyond the pure and exalted status of Rasoolullah (Sallallahu Alaihi Wasallam).

“The mosque whose foundation has been laid on righteousness” refers to Masjid-e-Quba which is situated in the old section of Madina Shareef. Rasoolullah (Sallallahu Alaihi Wasallam) himself laid the foundation of this mosque and until the Messenger of Allah (Sallallahu Alaihi Wasallam) stayed there, he continued to perform his Salaah therein. Then, after moving to the new section of Madina Shareef he would go to Masjid-e-Quba every Saturday. In the Hadith Shareef it is stated that performing Salaah in Masjid-e-Quba is equivalent to the reward of one Umrah. [Tafseer Noorul Irfaan]

From this verse we learn that we should not perform Salaah in the mosques of infidels, hypocrites, apostates etc. as these are not Islamic mosques. These would not be given the respect of mosques. If any infidel grants a large sum of money to a believer who then builds a mosque out of that money, it

would be permissible to do that because that believer is now the owner of that money and the change of ownership brings about a change in the law that applies. [Tafseer Noorul Irfaan]

It is further stated that if any mosque is built for the sake of pride, showing off etc. and not for gaining the sole pleasure of Almighty Allah, or built with unlawful money, it would also be regarded like Masjid-e-Diraar. Mosques should therefore be built in a spirit of sincerity and out of lawfully earned money. [Tafseer Madaarik]

Allah Ta'ala then says in the Holy Qur'an, "Then is he better who laid the foundation upon the fear of Allah and His Pleasure or he who laid his foundation on the brink of a falling pit and then fell with it in the fire of hell? And Allah does not give way to unjust people." [Surah 9, Verse 109]

"Who laid the foundation upon the fear of Allah and His Pleasure" refers to the Ansaars of Masjid-e-Quba, whose piety and fear of Allah Ta'ala has been testified in the Holy Qur'an and that these people built this mosque in a spirit of sincerity which was accepted by Allah Almighty. If anyone doubts their faith and piety, they are rejecting this verse. [Tafseer Noorul Irfaan]

"Who laid his foundation on the brink of a falling pit" refers to the foundation of Masjid-e-Diraar and to the outward Salaah and fasting of those hypocrites who had been responsible for the building of Masjid-e-Diraar. [Tafseer Noorul Irfaan]

We see today the same hypocrisy in the Wahaabis who go around inviting people to Salaah, Fasting, Hajj and Zakaat yet in their hearts they hold corrupt and blasphemous beliefs and aim only to insult the exalted dignity of our Beloved Master Muhammad Mustafa (Sallallahu Alaihi Wasallam).

We also learn that all the deeds of the hypocrites are like the hollow structures of Masjid-e-Diraar which would cave in and be destroyed. The mosque of the hypocrites and the hypocrites themselves are like those who would cave into the fire of hell. Hazrat Jabir (Radiallahu Ta'ala Anh) says that when this mosque was being demolished at the instruction of Rasoolullah (Sallallahu Alaihi Wasallam), "I saw smoke of hell emanating from it!" [Tafseer Roohul Bayaan]

We further learn from this that one should not accept a person's piety merely from his sweet talk and outward piety. [Tafseer Noorul Irfaan] This is in fact the aim of the Wahaabis, who try to mislead the Muslims with their false outward piety. May Allah Ta'ala protect us from their fitna!

Lastly, Allah Ta'ala says about the hypocrites and their Masjid, "The building which they have built will continue to waver in their hearts until their hearts may be cut into pieces. And Allah is All Knowing, Wise." [Surah 9, Verse 110]

By this is meant that the hypocrites will feel the sorrow of the demolition of their mosque until death and they will feel the pain until their hearts are crushed from the embarrassment of their hypocrisy. We learn from this incident that one has to remove the real cause of mischief, even if it presents itself in a beautiful image. This building of the hypocrites, though it was in the form of a mosque, was the root cause of mischief hence it had to be demolished. [Tafseer Noorul Irfaan]

Therefore we learn from this incident that not all mosques deserve the same respect. We can also understand why A'la Hazrat Imam Ahle Sunnat Imam Ahmad Raza Khan (Radiallahu Ta'ala Anh)

said that the Masjid built by the Wahaabis is similar to a house. [Al Malfooz Shareef, Vol. 1] His statement was based on the Qur'an and Hadith, as we have seen above, that the Masjid of the hypocrites does not deserve the respect of a Masjid.

May Allah Ta'ala in His Infinite Mercy grant us the Taufeeq to stay away from the Mosques of the hypocrites and may He save us from the fitna of the corrupt and misled sects, Ameen.

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