

Azaan And Durood Shareef

by
Allamah Kaukab Noorani

Translated by
S.G.Khawajah

Yaa Aiyuhal Lazeena Amanoo Sallo 'Alaihi Wa Sallimoo Tasleema

(O believers, send much Durood and Salaam on Prophet Sallal Laahu 'Alaihi Wa Sallam) *Al-Qur'aan*

BETWEEN OURSELVES

Al Laahu Rab-bu Muhammadin Salla 'Alaihi WA Sallama

The fifth edition of the book Azaan and Durood Shareef is in your hands. The English translation of this book was first done by Maulana Shiraz Mansoor Qadiri and published by Maulana Okarvi Academy Al-A'lami, South Africa, in 1988, and then again published and distributed in South Africa and in Mauritius by the Sunni Razvi Society, South Africa, in 1989. The Urdu text of the book has so far been thrice published in Pakistan. Distinguished and renowned writer, Saiyyid Ghulam Khawajah, has again translated this book into English and it has been published by Maulana Okarvi Academy al-A'lami, South Africa.

In this book, the distinguished preacher of the world of Islaam and unequalled orator. Allamah Kaukab Noorani Okarvi has presented a brief but very effective academic research work on the question of reciting Durood Shareef before and after Azaan. And the beauty of it lies in the fact that all arguments given here have been based on books written by those who call reciting Durood Shareef before and after Azaan as an innovation and forbid such recital. The publication of this book has, besides putting a stop to the fatwa-mongering of the opponents, provided comfort and happiness to all the Ahle-Sunnat-wa-Jamna'at. Al-Laah be praised that before and after Azaan and before Iqamat (when the congregation stands up for Namaaz) Durood Shareef is recited in the Masaajid (Mosques) of the Ahle-Sunnat.

Our opponents say that the (bid'at) innovation of reciting Durood Shareef before and after Azaan in South Africa has been introduced by Allamah Kaukab Noorani Okarvi. But the fact is that Allamah Okarvi has only renewed a Prophetic tradition and this is undoubtedly a good deed done by him for which he will receive a great reward from Al-Laah Subhaanahu. Insha Al-Laah.

We pray that the Merciful Al-Laah may preserve Allamah Kaukab Noorani Okarvi in our midst for the establishment of the truth and for falsifying the falsehood, and he should thus continue to punish the wayward groups and to dispel the darkness of Wahaabiyat-Deobandiyat by the light of Sunnat Aameen.

South Africa.1991

Haashim Yoosuf Mansoor, Moosa Ibraaheem Qadri,

Muhammad Bana Shafi'ee, Muhammad Qasim Ashrafi.

Bismil-Laahi Wal Hamdu LiL-Laahi Was-Salaatu

Was-Salaamu Ala Rasoolil-Laah

Mr. 'Umar Eesa of Piet Retief (South Africa) has sent me by registered post a photostat copy of a fatwa (religious verdict) issued by the Daarul Iftan' of the "Holy Qur'aanic Society and Centre, P O. Box 83, Crawford Cape-7770, South Africa", and has asked me to clarify its contents. By the grace of Al-Laah, this servant of the Ahle Sunnat is always busy in works of research and writing and he does not find time for writing fatwa as well. Even otherwise, very authentic 'Ulama (scholars) of the Ahle Sunnat have already given well-argued and silencing replies to such fatwa, and all of these have been published. All the same, it has become necessary for me to reply to this fatwa, because it has slandered me by name by saying that "I have started the innovation of reciting Durood Shareef before and after Azaan, which is an addition to (religion) Deen and against the Sunnat". (Al-Laah forbids).

This servant of the Ahle Sunnat had already made the necessary clarification when somebody in South African City of Piet Retief came to him with this problem. Yet I am putting to the pen a reply to this question so that all Musalmaan brethren, after being informed of the realities, realise it full well that. I on my own, did not issue any fatwa about reciting Durood Shareef before and after Azaan but, have merely made people follow a command of the Prophet ('Alaa Saahibahas-Salaatu Was-Salaam). How I wish those who issued the fatwa had read the book Fazaal-'il-i-Durood Shareef by Shaikh Muhammad Zakariya of their own group, and had effused reward and mercy by engaging in this blessed practice instead of calling it wrong and pernicious. But as the poet has said

"Al-Laah Agar Taufeeq Na De Insaan Ki Bas Ki Baat Naheen"

(It is not possible to do so if Al-Laah does not give him the ability to do so.)

Dear readers! In this fatwa, it has been accepted that "Maulvi

Kaukab Noorani Okarvi of Pakistan has not made any alteration in Azaan but has started the innovation of reciting Durood Shareef. Before and after Azaan Now see for yourself whether Kaukab Noorani Okarvi has started an innovation (bid'at) or re-started a Prophetic tradition (Sunnat) renowned.

A renowned leader of the Deobandi-Wahaabi-Tableeghi group. Janab Muhammad Zakariya Sheikh-ul-Hadeeth, Madrisah Muzaahir-e-Uloom Sahranpur India has quoted the following Hadeeth in his book. Fazaal-'il-i-Durood Shareef 'it is related by Hazrat Abdul Laah bin Amar that the holy Prophet (Sallal Laahu 'Alaihi Wa Sallam) has said. You should repeat the words of the caller (Mu'azzin) when you hear 'Azaan and after that send Durood on me because Almighty Al-Laah sends ten blessings on him who sends one Durood on me, then supplicate to Almighty Al-Laah to grant me Waseelah, which is one of the stations of Paradise which will be given to only one person and I hope that person will be I. Thus my (Shafaa'at) intercession will descend on him who supplicates to Al-Laah for granting me Waseelah". (Fazaal-'il-i-Durood Shareef, page 43-44).

This hadeeth is given on page 166 volume 1, of Saheeh Muslim Shareef which has been quoted by the leader of the Deobandi-Wahaabi-Tableeghi and reproduced by Ashraf Ali Thanvi Sahib on page 21 of his booklet, Zaadu, Saeed It proves that it is the command and the tradition of the holy Prophet (Sallal Laahu 'Alaihi Wa Sallam) that Durood Shareef recited after-Azaan but before the supplications, since, in the words of the hadeeth, it has been commanded that Durood Shareef be recited before and supplication be made afterwards. How very foolish it is to call this command and tradition as an innovation! According to this hadeeth the person who calls Azaan, and also the person who listens to it, both recite Durood Shareef because it is incumbent upon whosoever listens to it to do so.

It is for this reason that the renowned Deobandi-Wahaabi-Tableeghi, Alim Mufti Muhammad Shafee Sahib. On page 49 of his book, Zikrul Laah Aur Fazaal-'il-o-Masaa 'il-e Durood-o-Salaam writes: "And when, the. Holy Prophet s (Sallal Laahu' Alaihi WA Sallam) blessed name is mentioned then it is incumbent upon every person who mentions it and he who listens to it to recite Durood Shareef.

On page 11 of Fazaal-'il-i-Durood Shareef, the leader of the Deobandi-Wahaabi-Tableeghis reproduces this blessed hadeeth: "The holy Prophet (Sallal Laahu 'Alaihi Wa Sallam) has commanded that it is incumbent upon him before whom my name is mentioned to send Durood on me, and he who sends Durood on me once, Al-Laah Almighty will reward him by sending Durood on him ten times and also forgive ten of his sins and give him ten-fold increase in ranks." This very hadeeth has also been reproduced by Ashraf Ali Thanvi Sahib on page 7 of Zaadus Sa'eed.

Islamic Article: Azaan And Durood Shareef

These blessed ahaadeeth prove that he who remembers the holy Prophet (Sallal Laahu Alaihi Wa Sallam) and he before whom this is done both are required to send Durood, and. it has already been mentioned how much reward doing so would bring.

On page 78 of this very book, Fazaa 'ili-Durood Shareef, Muhammad Zakariya Sahib says: "Imaam Tahaavi and others are of the opinion that reciting Durood Shareef becomes due whenever the name of the holy Prophet (Sallal Laahu 'Alaihi Wa Sallam) occurs", and on page 87 he says: "The rule laid by (Imaam) Tahaavi (may Al-Laah have mercy on him) is that reciting Durood is obligatory on him who takes the blessed name and also on him who hears it every time this happens."

Dear readers! On the one hand, leaders of the Deobandi-Wahaabi-Tableeghi sect have themselves reproduced ahaadeeth of this nature and said that Durood Shareef be recited after Azaan and that every time the name of the holy Prophet (Sallal Laahu 'Alaihi Wa Sallam) is taken it becomes incumbents on him who takes it and also on him who listens to it to recite Durood Shareef, and that on him who recites Durood Shareef once, Al-Laah will send Durood ten times, and reward him with forgiveness of 10 of his sins and increase his ranks ten times. On the other hand, the followers of sect call reciting Durood Shareef an innovation How regrettable that the person who wrote the fatwa did not write Durood Shareef every time he mentioned the name of the holy Prophet (Sallal Laahu 'Alaihi Wa Sallam). He wrote only "Rasoolul Laah (Prophet of Al-Laah) and did not write Durood Shareef (Sallal Laahu 'Alaihi Wa Sallam)!

This despite the fact that Imaam Shamsud-deen Sakhaavi (May Al-Laah have mercy on him), on page 250 of his hook Al Qaulul Badee says that full Durood Shareef should be written whenever a fatwa is written and whenever the name of the holy prophet (Sallal-Laahu-Alaihi-Wa-Sallam) is mentioned because according to a hadeeth Angels will be praying for the forgiveness of the person who wrote Durood Shareef so long as the writing remains extant. Ashraf Ali Thanvi Sahib on page 9, 22, of his Zaadus Sa'eed has also quoted this hadeeth related by Tibraani and Mufti Muhammad Shafee also has quoted this hadeeth on page. 53 of his book, Zikrul Laah Therefore, listen to what their own Leader Muhammad Zakariya sahib on page 84 of his book mentioned earlier says: The etiquette is that whenever the blessed name of the holy prophet (Sallal Laahu Alaihi Wa Sallam) occurs in any writing then Durood Shareef also ought to be written". He further says: "All experts on ahaadeeth explain this to mean that Durood Shareef must be Written Whenever the blessed name of the holy Prophet (Sallal Laahu Alaihi wa Sallam) occurs, even though it may not have been thus written books by the ancient masters" Continuing with his Statement, he further says: the Ulama (scholars) have declared it to be a desirable thing to write Durood Shareef repeatedly if the name of the holy prophet (Sallal Laahu Alaihi wa Sallam) repeatedly occurs in any writing and like the lazy and the ignorant ones .should not be content with only re-ferrying to it by writing Sal'am or S.A.W. or- the like".

After this. Jannab Muhammad Zakariya quotes many ahaadeeth in this connection. Just see only one of them. It says: This saying of the holy Prophet (Sallal Laahu Alaihi Wa Sallam) has also been related by Hazrat Ibne Abbas (may Al-Laah be pleased with him Whosoever writes Durood Shareef in some hook will continue to derive benefit of so doing so long .as my name remains in that book He further says: Allamah Navavi in his (book) Taqreeb and Allamah Suyooti in his Sharah (explanation to it) write that it is essential to also arrange for the calligraphy of Durood Shareef whenever the blessed name of the holy Prophet (Sallal Laahu Alaihi Wa Sallam) occurs and one should never get tired of writing it over and over again, since a very great good accrues form it. and anyone being lazy about it is deprived of a very great good. page 85-86

Dear readers Now that you know that the leader of the Deobandi –Wahaabi-Tableeghi group says that it is not right to merely indicate it by Such words as (Sal'am) or (S.A.W.) etc., but the entire Durood "Sallal Laahu 'Alaihi Wa Sallam" (peace and blessings of Al-Laah upon him) should be written and he who does not do so is deprived of a very great good you should your selves have full realisation of the predicament of the muftie sahib who issued there and his supporters. According to Sheikh Muhammad! Zakariya Sahib, he who does not write Durood every time the blessed name of the holy Prophet (Sallal Laahu 'Alaihi Wa Sallam) is Written is deprived of a very great good. So is the case with him who takes or hears the blessed name of the holy Prophet (Sallal Laahu 'Alaihi Wa Sallam?) and does not recite the full Durood.

On page 66. Of this very book, Fazaa 'il-i-Durood Shareef, Janab Muhammad Zakariya has listed the special occasions when Durood Shareef must be recited. Please look at a few of those mentioned in the list. They are: "After finishing Namaaz and at the time when one stands up for Namaaz specially ` after the Namaaz before sunrise and at

Islamic Article: Azaan And Durood Shareef

sun-down at the time of standing for Tahajjud (late night Namaaz and after Tahajjud: at the time of entering a mosque and coming out of it; after answering the call for Namaaz (Azaan); on Fridays and on sighting mosques; at the time of interring a dead body in the grave; before commencing reading of journals and after saying Bismil Laah; at times of grief; and before, in the middle and at the end of a (Du'a) supplication; at times when one likes a thing; at the time of meeting friends; at the time when a gathering assembles and when it disperses; at the time of finishing a reading of the holy Qur'aan; at the time of dispersing from a gathering and, also' at the beginning of every (kalaam) talk; and when the holy prophet (Sallal Laahu 'Alaihi Wa Sallam) blessed name is mentioned.

For further details about particular timings for reciting Durood Shareef see Allamah Imaam Sakhaavi's book Al-qaulul Badee or Sheikh Muhammad Zakariya Sahib's Fazaa il-i-Durood Shareef.

In his book Jilaa'ul Afhaam Ibne Qaiyyim has, in a separate chapter, derailed out the special occasions when Durood and Salaam on the holy Prophet (Sallal Laahu 'Alaihi Wa Sallam) must be recited. Thus on page 308 of his book, he writes: "The sixth occasion when sending Durood Shareef on the holy Prophet (Sallal Laahu 'Alaihi Wa Sallam) is when the caller ends the Azaan and before Iqaamat (call for the Gathering to stand for Namaaz.)

Those who have issued a fatwa accusing me of an innovation and have given wide currency to it should also regularly recite Durood Shareef especially on occasions listed by their own leader, Muhammad Zakariya Sahib. If they refuse to do so, they should listen attentively to such of the Prophetic sayings which tell of the dire consequences (Wa'eed) quoted by their own leader.

Their own leader has, in the third chapter of his book, listed these dire consequences. At the beginning of this chapter, he has quoted this following famous hadeeth

He says; " Hazrat Ka'b bin 'Ujrah (May Al-Laah be pleased with him) has Related that once the holy Prophet (Sallal Laahu 'Alaihi Wa Sallam) asked us to come closer to the pulpit (minbar)' and we did as told to do. When the holy Prophet (Sallal Laahu Alaihi Wa Sallam) ascended the first step of the pulpit, he said Aameen (so be it). When he ascended the second step he again said Aameen. And on ascending the third step he once again said Aameen. When he finished with the sermon and descended from the pulpit, we asked him how was it that We heart him (while ascending the pulpit) say things, which we had not heard before. And he said to us: "At that time Jibreel (Alaihis-Salaam) had come to me. When I stepped on to the first plank, he (Jibreel) said 'may he perish who was not forgiven even though he was alive During the month of Ramadaan and I said Aameen. When I reached the second plank, he (Jibreel) said 'may he perish who does not send Durood on you (the Prophet Sallal Laahu 'Alaihi Wa Sallam) before whom your blessed name is mentioned, and I said Aameen When I ascended the third plank, he said, may he perish whose parents, or one of them, attain to old age during his life-time and are unable to enter him into Heaven', and I said Aameen.

After mentioning this hadeeth, Jannab Muhammad Zakariya Sahib himself says: "In this hadeeth Hazrat Jibreel (Alaihis-Salaam) has pronounced three maledictions (Bad Du'as) and the holy Prophet (Sallal Laahu 'Alaihi Wa Sallam) has said Aameen to all three. Obviously, maledictions by an angel near to Al-Laah like Hazrat Jibreel ('Alaihis-Salaam) are not small affairs and then the Aameen said by the holy Prophet (Sallal Laahu 'Alaihi Wa Sallam) have made them all the more harsh. May Almighty Al-Laah grant us the ability to keep ourselves away from all three things and save us from such evils, otherwise our ruination must not be in doubt". Fazaa 'il-i-Durood Shareef, pages 68.69.

Just see. The leader of the Deobandi-Wahaabi-Tableeghis says that Al-Laah may save them from these evils, that is save them from the evil of not reciting Durood Shareef at the mention of the holy Prophet's (Sallal Laahu 'Alaihi Wa Sallam) name, while in this fatwa it has been said that reciting Durood Shareef after Azaan in which the blessed name of the holy Prophet (Sallal Laahu 'Alaihi Wa Sallam) occurs, is against Sunnat. So according to their own leader, the ruination of those who is used this fatwa is a certainty.

The same Janab Muhammad Zakariya, after reproducing many ahaadeeth, quotes the following hadeeth from Hazrat Jaabir (may Allah- be pleased with him). According to it, the holy Prophet (Sallal Laahu 'Alaihi wa Sallam) said: He is unfortunate, indeed, who before whom my name is mentioned does not send Durood on me". On page 71, he further says: "On such persons is the curse of perishing, and for them is the news of being hard-hearted, and also of straying from Heaven and entering Hell, and Also that such a person is unjust and most miserly, and that his Deen

Islamic Article: Azaan And Durood Shareef

(religions is not intact and that he will not have a vision of the blessed face of the holy Prophet (Sallal Laahu 'Alaihi wa Sallam).” Muftee Muhammad Shafee Sahib on page 49 of his book, Zikrul-Laah, and Ashraf Ali Thanvi Sahib on page 5 of hits booklet, Zaadus Sa'eed, have also quoted these ahaadeeth which give the warning.

Dear readers! Since the Deobandi-Wahaabi-Tableeghi band in South Africa appears to give more importance to the book Tableeghi Nisaab re-named Fazaa'il-e-A'maal and study it more than the Holy Qur'aan so I have answered this fatwa briefly by referring to Fazaa 'il-i-Durood Shareef a book by their own leader. It would make a voluminous book if references were to be given from all other books by the Deobandi-Wahaabi Ulama.

It is a pity that these preachers of Deobandi-Wahaabi-ism say that Reciting Durood On the beloved and last Prophet of Al-Laah (Sallal Laahu 'Alaihi Wa Sallam) is erroneous and bad, and issue Fatawa in this regard and the irony is that their Fatawa are meant to apply only to us, and they do not say any thing if their own Imams and leaders say or do the same things. Also look at this.

Some years ago, a famous Muftee of their own band, Muftee Mahmood Sahib, laid with his own hands a (chaadar) sheet and flowers on the grave of Hazrat Daata Ganj Bakhsh (Radiyal Laahu 'Anhu) in the city of Lahore in Pakistan, and, later, distributed (Halwa) sweets to people gathered there. If their own Muftee does all such things' he remains a Musalmaan as ever but if true Sunni Musalmaans act likewise they are called polytheists and innovators. What sort of justice is this?

This act of their Muftee Sahib was an expression and announcement of the reality that the belief of the Sunni Musalmaans whom they call Bareilvis is true and right or else Muftee Mahmood should also be called a polytheist.

In Karachi the Tableeghis themselves have started a poster campaign against a prominent Molvi Muhammad Usmaan, of the Tableeghis themselves.

Look at another famous preacher of Deoband, Ihtishamul Haq Thanvi. He gave a fatwa that "watching cinema is lawful" (the published fatwa is with me).

Another Muftee of the Deobandi-Wahaabi-ism faction, Janab Ghulaam Ghaus Hazaarvi, asked the people of Pakistan to drink wine made in Pakistan (to save foreign exchange. True Sunni Musalmaan know full well that these Deobandi-Wahaabi-Tableeghi people do not pronounce fatwa against the Iran-Iraq war and against gambling, wine drinking, indecent acts, interest, bribery, nudity, obscenity. Black marketing, profiteering, and lying. Those people also do not expound the commands of the Sharee'at and Sunnat with regard to evils like imitating the West, television VCR watching cinema etc' and against Western imperialism. Their tongues and their pens are reserved only for preventing true Sunni Musalmaan from saying Durood and Sallam.

In their fatwa, it has been said that Kaukab Noorani Okarvi has been Responsible for giving currency to the innovation of reciting Durood Shareef before and after Azaan Readers have already become aware of the realities through my present writing.

Also please go through this attentively. The Mu'azzin (the person who calls the faithful to Namaaz) mentions the blessed name of the holy Prophet (Sallal Laahu 'Alaihi Wa Sallam) Ash Hadu Anna Muhamadur Rasoolul Laah, (Sallal Laahu 'Alaihi Wa Sallam) while saying Azaan.

Now, on page 22 of his book, Allamah Sakhaavi says that "it is a must for him (the Mu'azzin) who utters the blessed name of the holy Prophet (Sallal Laahu 'Alaihi Wa Sallam) and also for those who hear it. To recite Durood". So, the Mu'azzin recites the words of the Durood Shareef after he has proclaimed Azaan so that he also is able to present the tribute of Durood on his own behalf. And that any listener who has forgotten to do so also does so immediately afterwards because he who deliberately omits to recite Durood is sure to perish and he who does so with much love is sure to gain much good and reward.

Please Also note that Sheikh Muhammad Zakariya Sahib, in his book Fazaa'il-i-Durood Shareef, himself indicates what words to use wherever Durood Shareef is said. On page 23 of his book, he says: 'It is better still to join Durood and Salaam that is instead of saying Assallmu Alaika Ya Rasoolul Laah or Assallmu Alaika Ya Nabiiyyal Laah etc. The

words As-Salaatu Was-Salaamu 'Alaika Ya Rasoolul Laah, As-Salaatu Was-Salaamu 'Alaika Ya Nabiyyal Laah would be said and it should be better if the word As-Salaat is added to the word As-Salaam till the end". And on page 9 of his book, he says: "Sending much Durood on the holy Prophet (Sallal Laahu 'Alaihi Wa Sallam) is a sign of belonging to Ahle Sunnat (that is of being Sunnis)*"

* The Deobandi-Wahaabi-Tableeghi people of South Africa now want that they be known as "Sunnis" And consider the term Deobandi-Wahaabi to be highly derogatory to them, even though their elders Had proudly called Themselves "Wahaabis" (for proof please see my book "white and Black") It it's A matter of amazement all pity that these Deobandi-Wahaabis who wish to be known as Sunnis do not only fail to cultivate in themselves the signs of Sunnis indicated by their own elders also give Fatawa against the correct signs of being Sunnis Sheikh Muhammad Zakariya Sahib says that Reciting Durood and Sallam copiously is a sign of being Sunni but alas all Deobandi-Wahaabis spend All this energies in preventing true Musalmaan from reciting Durood and Salaam can these? Deobandi-Wahaabi hypocrites ever hope that their wish of beings called Sunnis will be fulfilled? Never and never.

Therefore We of the Ahle Sunnat (Sunnis) Send Durood in these words on the august personality of the holy Prophet (Sallal Laahu 'Alaihi Wa Sallam) before and after Azaan and before the gathering stands up for Namaaz (Iqaamat) and after Namaaz. While the leader of the Deobandi-Wahaabi-Tableeghis, Muhammad Zakariya Sahib, insists on reciting Durood and Salaam with these words and calls it a much better practice, the pity of It is that those who regard Sheikh Muhammad Zakariya Sahib as their leader call it a mere innovation.

In this Fatawa it has been said that during the worldly presence of the holy Prophet (Sallal Laahu 'Alaihi Wa Sallam) four Mu'azzin who had learnt the words of Azaan from the holy Prophet (Sallal Laahu 'Alaihi Wa Sallam) himself, never recited Durood The person who gave this fatwa has said so on his own, or else he should prove that they (the Mu'azzin had not recited Durood Shareef before or after Azaan

In this fatwa it has also been said that the words) of Azaan begin with Al-Laahu Akbar (Al-Laah is the Greatest) and end with La ilaaha Illal Laah (there is no deity but Al-Laah). This is quite true. When have we denied this? We have not made any alterations in Azaan or its words. Unlike the Shiites we have not altered the words of Azaan nor made any amendment or addition to Azaan Of course, we have done exactly as commanded. That is recited Durood Shareef before and after Azaan (It should be noted that reciting Durood Shareef before and after Azaan cannot be called addition to Azaan because Durood Shareef is not of the same genus as Azaan

The author of the book Fazaal-il-i-Durood Shareef and leader of the Wahaabi-Tableeghis, Sheikh Muhammad Zakariya Sahib, has quoted many ahaadeeth with reference to Imaam Shamsud-deen Sakhaavi (May Al-Laah have mercy on him.

On page 246 of his book, the same Imaam Sakhaavi (May Al-Laah have mercy on him) quotes a hadeeth and says that "the holy Prophet (Sallal Laahu 'Alaihi Wa Sallam) has commanded us to send Durood on him before starting every good act (Kalaam) The same hadeeth has been quoted by Ibne Qaiyyim on page 365 of his book Jilaa'ul Afhaam and syed Hasan sahib teacher of Tafseer at the Daarul Uloom Deoband, on page 90 of his book Fazaal-il-i-Durood-o-Salam has written that reciting Durood Shareef before saying anything lawful brings blessings and mercy, and Imaam Sakhaavi, on page 15 of his book, writes: "According to Ibne 'Atiyyah, it is imperative to send Durood Shareef on the holy Prophet (Sallal Laahu 'Alaihi Wa Sallam) on every occasion and no good comes to him who abandons it or is remiss in doing so".

And on page 20, he writes: "The Maalikis say that sending Durood on the holy Prophet (Sallal Laahu 'Alaihi Wa Sallam) without any restriction on number and times is a duty and the Hanfiyyah say that to do so on every occasion is obligatory", and in this very book it is said that Imaam Shafi'ee has said: "I like to send Durood on the holy Prophet (Sallal Laahu 'Alaihi Wa Sallam) on every occasion".

Islamic Article: Azaan And Durood Shareef

Now the question is, whether Azaan is a good and lawful thing or not? You will surely say that this is, indeed, a lawful and good thing. Therefore (according to the Prophetic sayings) it has been commanded to recite Durood Shareef before and after it and It Is wrong to call It an innovation or against Sunnat"

The second question is this. When it is mandatory to recite Durood every time the name of the holy Prophet (Laahu 'Alaihi wa Sallam) is mentioned, then how doing so after Azaan would be an innovation, and reciting Durood before and after Azaan be called altering Azaan?

If your reply is in the affirmative, then why should (Tasmiyah) Bismil-Laah, be recited when the command to recite (Ta'aw-wuz) A'oozu Bil-Laah, before starting reading the Qur'aan is contained in the Holy Qur'aan itself. If somebody recited Bismil Laah and Kalimah Taiyyibah and Durood Shareef before starting reading the Qur'aan, could it be called making an alteration in the Qur'aan? Most emphatically not.

Likewise, it is not an alteration or innovation in Azaan if Durood Shareef is recited before and after Azaan.

The Muftee Sahib who issued fatwa against me and people of his persuasion should tell me what is the Qur'aanic command regarding declaring a lawful and good act to be a bad and erroneous act, and also what would be the end of those who do so?

The preachers of the Deobandi-Wahaabi-ism should reflect what injustice they are committing by declaring sending Durood on the holy Prophet (Sallal Laahu 'Alaihi Wa Sallam) before and after Azaan to be an innovation. May Almighty Al-Laah grant them the ability to ask forgiveness and to seek guidance. And may He grant us, the Ahle Sunnat Wa Jamna'at. the capacity to remain steadfast on the truth! Ameen.

Please pay attention to this. "Kuloo Washraboo" (eat and drink) is the command given in the Holy Qur'aan. The word eat precedes that of drink. But would it be altering the Qur'aanic command if somebody alters this arrangement while acting upon it? In Kuloo Washraboo, eating and drinking is absolute, without any restriction of time etc. excepting during (Namaaz) prayers and during fasting for which special commands are given, and in the verse which commands recitation of Durood and Salaam, Salloo Wa Sallimoo" is absolute and there is no restriction of a special kind of Durood-o-Salaam or of time excepting in Namaaz for which the special Durood-i-Ibraheemi has been prescribed

(The knowledgeable know it full well that the rule is that to put conditioned, on their own, on a command of the Qur'aan which is free from any conditionally etc. is altering the command of the Qur'aan and doing so takes one even to idolatry.)

Besides this the rule is that arguments are given for the unlawful. the Shar'ee (code of Islaam) Principle is that if permission for doing a thing is not given and there is, also, no Shar'ee argument for prohibiting it, then that act is lawful. And the rule also is that permission to do it is implicit in the original things. Point out any Hadeeth in which reciting, Durood before or after Azaan is forbidden, and that which is not forbidden is by itself lawful and to call it wrong is itself wrong. It should also be explained and the knowledgeable know it well, that for the invalidity of anything it is no argument that the thing is not necessary or is not mentioned in any authoritative book, and in the case of Durood-o-Sallam there is an absolute command.

Dear readers! In this fatwa reciting Durood Shareef has been called an innovation, and people calling it an innovation also say and believe that every innovation is a deviation and every innovator is a denizen of Hell.

They should be questioned whether they themselves were not innovators since their own Ulama have called their Tableeghi Jamna'at and movement an innovation. *

* Would the Deobandi-Wahaabi-Tableeghis who are afflicted by the disease of calling every good act an Innovation please tell us; if they do not render themselves as innovators and denizens of Hell because their own Ulama have declared their own Tableeghi Jamna'at and its methods of preaching to be innovations They should also be asked if something like Annual Gathering (Salaanah Ijtima) excepting the Hajj used to be held during the life-time of the holy Prophet (Sallal Laahu 'Alaihi Wa Sallam) and of his companions (Radiyal Laahu Aanhaa) The answer is an emphatic no so the gatherings

of these Tableeghis are innovations according to their own fatawa and in the light of the pronouncements by their own Ulama and thus they ought to be among the denizens. Of Hell.

They should be questioned whether the names of the right-guided caliphs and the Ahle Baiet (May Al-Laah be pleased with them) are not taken in the Jum'ah sermons. Since this practice also was not there during the physical presence in our midst of the holy Prophet (Sallal Laahu 'Alaihi Wa Sallam) would these people call it an innovation and a deviation'? And now since even the names of kings are being mentioned in the sermons given in Saudi Arabia, what Fatawa do these Deobandi-Wahaabi Muftees would give regarding this?

They should be questioned if any of the following things were there, and the state in which they are today, during the earthly life of the holy Prophet (Sallal Laahu 'Alaihi Wa Sallam) editions of the Holy Qur'aan with I'raab (diacritical points) and its translations, division of the Holy Qur'aan into 30 parts; books of Ahaadeeth and Fiqh (Jurisprudence) and marginal notes on teem; collections of Fatawa educational institutions and their timings; educational curriculum; mode of education; annual gatherings: conferment of degrees and of robes of honour etc., posters and pamphlets; banners and invitation cards; school buildings and amenities; salaries; committees; air-conditioners, telegrams, telephones, telex; fax currency notes, money orders and phonographs, loud speakers; amplifiers and watches. If all these are mere innovations and every innovation is a deviation and every innovator is a denizen of Hell, then would not all Tableeghi-Deobandi-Wahaabis? even according to their own fatwa render themselves liable to be the denizens of Hell.

Dear reader! These Deobandi-Wahaabi-Tableeghi people who issue fatwa against us, Ahle-Sunnat-Wa-Jamna'at, are perhaps, not aware of the correct definition of the expression (bid'at) innovation. When they are proved to be (bid'ati) innovators according to their own definition, then they begin to point out to kinds of innovations and even they have to acknowledge that every action and deed is not an innovation in absolute terms. This servant of the Ahle Sunnat Wa-Jamna'at will very soon publish a booklet on "Reality of Innovation" Even so, a brief discussion on the subject can be seen in my book "White and Black".

Listen to what the famous Muftee of Saudi Arabia, Janab Abdul Azeez Abdul Laah Ibne Baaz, has to say on the subject. On pages 15-16 of his fatwa entitled "The Shar'ee positions of 'Iced Meelaad un Nabi" (Sallal Laahu: 'Alaihi Wa Sallam) *

* The original book of Mufti Ibne Baaz is in Arabic, called At-Tahzeeru Minal Bid'a, has four chapters and has been published from Riyadh by the Saudi Government itself. The first chapter has been translated into Urdu by Mahmood Ahmad Ghazanfar Sahib and published in Pakistan under the title "The Shar'ee position of feed Meelaadun Nabi: A fatwa ' while its Arabic version is called "Fi Hukmil Ihtifaali bil Mawaalidin Nabawiyyah" In Pakistan, it has been published in 1979 by Markaz-ad-Da'wutl Islamiya Bunder Road. Lahore. This servant of the Ahle Sunnat has with him the Arabic book as well as the translation by Mahmood Ahmad Ghazanfar Sahib.

The excerpt given here appears on pages 6 and 7 of the Arabic book and on pages 15 and 16 of its Urdu translation. But I deem it most important to inform my readers that the English translation of this very book by Muftee Ibne Baaz has been published in South Africa by the Deobandi-Wahaabi-Tableeghis Jamiatul Ulama Transvaal P.O. Box 9326, Azaadville-1750, and while translating it the Deobandi-Wahaabi-Tableeghis have, as it is their bad habit, demonstrated their dishonesty and omitted to translate many of the sentences, specially about reciting Durood Shareef after Azaan being Sunnat-e-Mu 'ak-kadah from the paragraph about Durood-o-Salaam Should this not be considered malice against the Prophet! Can the Deobandi-Wahaabi-Tableeghis be justified in calling themselves "right guided", even after indulging in such nefarious practices? No, definitely not. They are undoubtedly die-hard hypocrites and they are misleading the Ummat May Al-Laah protect us from them. Kaukab (Gufira Lahu)

Abdul Azeez Ibne Baaz says: "Now, regarding the question as to how important it is to send Durood-o-Salaam on the holy Prophet (Sallal Laahu 'Alaihi Wa Sallam), the reply is that sending Durood-o-Salaam is the best among the good acts. Almighty Al-Laah Himself commands: "Certainly Al-Laah and His Angels send Durood on the Prophet. So, O Mu'mins, you should also send Durood-o-Salaam on the Messenger". And the holy Prophet (Sallal Laahu 'Alaihi Wa Sallam) has said: "He who sends Durood on me once, Al-Laah will reward him with ten blessings. Reciting Durood-o-Salaam is valid at all times, specially after prayers. It is obligatory to recite Durood in the last Tashah-hud of Namaaz and it is a Sunnat-e-Mu'akkadah

Islamic Article: Azaan And Durood Shareef

to recite it after Azaan, when taking the name of the holy Prophet (Sallal Laahu 'Alaihi Wa Sallam during the day and the night of Fridays".

How will the Muftees who issued the fatwa declaring reciting the Durood Shareef after Azaan as an innovation "to which currency has been given by Kaukab Noorani Okarvi" describe the greatest Muftee of the Saudi Arabia, Muftee Janab Abdul Azeez Bin Baaz, for saying that reciting Durood-o-Salaam after Azaan is a Sunnat-e-Mu 'ak-kadah?

On page 18 of his booklet, Risaalah Fi Sifati Salaatin Nabi (Sallal Laahu 'Alaihi Wa Sallam) published by Maktabah Al-leemaan, Al Madinah Al Munawwarah, 1407 A.H. another famous Muftee of Saudi Arabia, Muftee Muhammad As-Salih Al 'Useimeen, referring to a hadeeth in Muslim Shareef, writes: "It is essential to recite Durood Shareef after Azaan", and the teacher of Tafseer at Daarul Uloom. Deoband, Syed Hasan Sahib, on page 88 of his book Fazaal 'il-e-Durood-o-Salaam writes: "Reciting Durood Shareef after Azaan is a most excellent act".

It is astonishing that the teacher of Tafseer at Daarul Uloom, Deoband, calls reciting Durood after Azaan to be an excellent act and the Wahaabi Muftees of Saudi Arabia hold reciting Durood to be a Sunnat-e-Mu 'ak-kadah, while, on the other hand, in the fatwa against me (Kaukab Noorani Okarvi), reciting Durood Shareef after Azaan is described as an innovation. As the poet has said:

"Pehle Muftee Thay Masaa'il Ke Bataane Waale.

Muftee Ab Bhi Hein Magar Muft Ke Khaane Waale"

(Early Muftees were those who unravelled knotty problems. Today's Muftees are those who eat of food given gratis.)

Reciting Durood Shareef before and after Azaan has not been invented by Kaukab Noorani Okarvi, but it has been practised since ancient times. It was recited in the Hijaz-e-Muqaddas before the advent of the rule there by the Saudi family, and it is still being recited in Egypt, Syria, Lebanon, Jordan, Iraq etc. after Azaan in a loud tone and has been thus recited for centuries. Therefore, see the following.

Saiyyidina Imaam Abdul Wahhaab Shu'raani (May Al-Laah have mercy on him) is a great divine. A leader of the Tableeghis, Janab

Anwar Shah Kashmiri, on page 204 of his book Faizul Baari says "that in the presence of eight persons and during his waking hours, Imaam Abdul Wahhaab Shu'raani had read out the entire Bukhaari Shareef to the holy Prophet (Sallal Laahu 'Alaihi Wa Sallam) and had been blessed with a vision of the holy Prophet ((Sallal Laahu 'Alaihi Wa Sallam) during waking-hours".

The same Imaam Shu'raani in his book Kashful Ghummah writes: "During the rule by the Raafizis, its, the practice began in Egypt of reciting Sallam on the Caliph of the day and his ministers. After the death of (Caliph) Hakim Bi Amril Laah his sister ascended the throne and Sallam was recited on her and on her women ministers. But when the just king Salaahud-deen Ayyoobi, came to occupy the throne he abolished this innovation and ordered all Mu'azzins in towns and villages that, after Azaan Durood-o-Salaam be recited on the holy Prophet (Sallal Laahu 'Alaihi Wa Sallam) may Al-Laah grant him a great reward for this! -Kashful Gummah. Page 98.

Why he had a vision of the holy Prophet (Sallal Laahu 'Alaihi Wa Sallam) if Imaam Shu'raani was an innovator? A Deobandi-Wahaabi scholar, Anwar Shah Kashmiri, has told about Imaam Shu'raani being a favourite at the court of the holy Prophet (Sallal Laahu 'Alaihi Wa Sallam) This means that Imaam Shu'raani was a very great personality. The same Imaam Shu'raani prays for the grant of reward to Sultan Salaahud-deen-Ayyoobi for ordering that Durood-o-Salaam be regularly recited after Azaan is it possible to pray for the grant of reward to a man who does evil and erroneous acts? And is it possible for a great Imaam (Shu'raani) to do so?"

In his hook Fazaal 'il-i-Durood Shareef the Shaikh of the Deobandi-Wahaabi-Tableeghis has listed the occasions, based on the Prophetic ahaadeeth when Durood -o-Salaam should be recited. Included in this list is reciting Durood before and after Azaan and before Iqaamat which has been omitted in South Africa from the book Fazaal 'il-e-Durood Shareef I wonder what good can there be in preventing Musalmaan from doing a good act like reciting Durood Shareef on the pretext that it

Islamic Article: Azaan And Durood Shareef

is an innovation. Why are these Deobandis- Wahaabis-Tableeghis People who claim to be Musalmaan so distressed at Salaat-o-Salaam being recited on their holy Prophet (Sallal Laahu Alaihi Wa Sallam) although their leader has written a whole book on the virtues of reciting Salaat-o-Salaam? *

* The Deobandi-Wahaabi-Tableeghis Group most avidly reads Tableeghi Nisaab re-named Fazaa 'il-i-A' maal, the book by their own Sheikh Muhammad Zakariya. In South Africa. these people have expunged the portion dealing with the virtues of Durood Shareef from this very book Tableeghi Nisaab or Fazaa 'il-i-A' maal .and they do not at all relish reading Fazaa {It, if t Durood Shareef as they do the other portion of Fazaa 'il-i-A' maal Does this not indicate malice towards the holy prophet ((Sallal Laahu Alaihi Wa Sallam)?

I hope that after this brief explanation in would be crystal clear to the Sunni Musalmaan that reciting Durood Shareef before and after A Azaan is not at all a bad act but a very good, a very virtuous act and an act bringing tremendous rewards and mercies.

In the fatwa, it has been said that "since the holy Prophet (Sallal Laahu 'Alaihi Wa Sallam) has not ordered it, so Durood Shareef is not recited while (Ruko or Sajdah or Qiyaam) kneeling or prostrating or standing in Namaaz" O Mufti Sahib, please note that it has been proved by a hadeeth, in Muslim Shareef that the holy Prophet (Sallal Laahu 'Alaihi Wa Sallam) has ordered that Durood Shareef be recited after Azaan and books by Imaam Sakhaavi and Ibne Qaiyim contain hadeeth ordering reciting: Durood before they say any thing good.

So, according to their own fatwa it its proved that to forbid reciting Durood Shareef on the special occasions it has been ordered to be recited tantamount to forbidding an order of the holy prophet (Sallal Laahu 'Alaihi Wa Sallam) and surely every one believing in the holy Prophet (Sallal Laahu 'Alaihi Wa Sallam) will follow his Prophet's order and will not give any importance to any other thing for the basis of Faith is the Qur'aan and the Sunnat and no saying or action of any Imaam (religious guide) Mujtahid (a supervisor in religious matters), and Muftee (an expounder of Muslim law) is acceptable.

As for the claim made in Muftee Sahib's fatwa that "for 1400 years Azaan has been called without Durood it has to be said that this its due merely to his ignorance. If he is true in his claim he should prove, through right arguments. my present writing to be wrong. Or else he should repent for his wrong standpoint and desist from misguiding true Musalmaans without any rhyme or reason, and, thus, save himself from adding to the scroll of his black deeds.

In this fatwa' it has also been said "that the holy Prophet (Sallal Laahu 'Alaihi Wa Sallam) has forbidden fasting on Fridays". I say to this Muftee Sahib that the holy Prophet (Sallal Laahu 'Alaihi Wa Sallam) has enjoined fasting on Mondays because it is the day when the holy Prophet (Sallal Laahu 'Alaihi Wa Sallam) was born. So, O Muftee Sahib, tell me why then you call celebrating the birth of the holy Prophet (Sallal Laahu 'Alaihi Wa Sallam) that is to say, Meelaad Shareef, as an innovation. Perhaps, in your sight all Prophetic Sunnat are innovations. (May Al-Laah Subhaanahu save us from the mischief of such fatawa).

This servant of the Ahle Sunnat appeals to the true Sunni Musalmaan that they should not, and never, attach any importance to the fatawa by the Muftees who are inimical to Deen and against demonstrating respect and love for the holy Prophet (Sallal Laahu 'Alaihi Wa Sallam). Their real aim is to destroy the spiritual progress and the unity of the Millat. By stopping reciting Durood-o-Salaam, these people are ruining themselves as well as other Musalmaans.

Let us pray to the Almighty (Al-Laah Subhaanahu) that He may grant us greater courage and capacity to send in abundance the tribute of Durood-o-Salaam to the court of the holy Prophet (Sallal Laahu 'Alaihi Wa Sallam), so that we may be rewarded with the pleasure of Almighty Al-Laah and of His beloved Saiyyidina Muhammad Mustafa (Sallal Laahu 'Alaihi Wa Sallam) and our enemies become more jealous. As the poet has said:

"Rahe ga Yoonhi Unka Charcha Rahe Ga

Pa're Khaak Ho Jaa'en Jal Jaane Waale"

He (Sallal Laahu 'Alaihi Wa Sallam) will continue to be celebrated as ever.

Islamic Article: Azaan And Durood Shareef

But those envious of this will be consumed by the flames of their our envy.

Wa Sallal Laahu Alaa Habeebihi Saiyyidina Muhammadin Wa Aalihi

Wa Ashaabihhi Wa Baaraka Wa Sallama Ajma'een.

(Wamaa' 'A laeinaa il-lal Balaagh.)

Ramadaanul Mubarak, 1408 A.H. Karachi.

Kaukab Noorani Okarvi

Gufira Lahu

(May Allah grant him forgiveness)

Copyright (c) 1997 - 2005 by
NooreMadinah Network
<http://www.NooreMadinah.net>