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Echo of the Green Dome

Taqlid Shakhsi—Wajib or Haraam?!

Question

What is the proof of taqleed shakhsi i.e. that you have to follow ONLY one scholar/imam. There are verses and ahaadith from which taqleed in general can be proven, but I need some evidences that prove that you can't follow more than one person. You may say that doing so will mean following your desires, but what if one is following an opinion of a mujtahid on a particular issue because his ruling is easier to follow.

Why is that not allowed. Doesn't it come about the

Prophet (Peace Be Upon Him) that whenever he would have to choose between two different things he would choose the easier one?

This is an argument that Sh. Zuhaili uses in his Al-Fiqhul Islaami page 94. He says one that page, "And the majority of scholars say that it is not compulsory to follow one particular Imam on every mas'ala, rather it is allowed for him to follow any Mujtahid he wants...

Because there is nothing wajib except what Allah makes and his messenger make wajib and Allah and his messenger did not

make it wajib to follow one particular Madhab. He only made wajib to follow scholars without specifying just one.

Also the people who asked about rulings did not stick to one person or madhab, instead they used to ask anyone who is available.

This opinion is the preferred one according to the scholars of Usool.

Answer

In the name of Allah, Most Gracious, Most Merciful

Assalaamu `alaykum waRahmatullahi Wa-barakatuh

You have correctly indicated in your query that had taqlid

not been constricted to only one school of thought, the general masses would conveniently practice on only the easiest rulings of each school. At times, this would lead them to abandon all four schools concurrently on one act. This would inevitably lead to contradictions and errors and will ultimately lead to introducing a new school which is based on carnal desires and opposes the practices of our pious predecessors. A famous example given

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Green Academy Trust



“...His worship will be based more on human ego rather than Qur’an and Hadith and his entire deen will be unsystematic.”

It is precisely for this reason that Mawlana Ashraf ‘Ali Thanwi (may Allah Ta’ala be pleased with him) stated, “Our deen is systemized through taqlid.” (Ashraf al-Jawab, 161)



Madrasah Khazra

is, that suppose a person performs wudu, and thereafter gets cut on his finger which causes him to bleed.

According to the Hanafi ‘Ulama, his wudu is broken, whereas according to the Shafi’ ‘Ulama his wudu is still intact. In order to avoid making wudu, he takes the Shafi’ view on this matter. This man then touches his wife with desire; according to the Shafi’ opinion his wudu is broken, whereas according to the Hanafi school of thought his wudu is still perfect. Seeing that the Hanafi view is easier on this issue, he chooses to follow that school of thought. He thereafter consumes camel meat which nullifies his wudu according to the Hanbali School. He finds that there is more ease in following the view of those who say that camel meat does not invalidate one’s wudu and therefore chooses to follow their view. Thereafter, he stands up to perform prayers. It is

clear that according to the vast majority of Scholars his prayer will not be valid. His worship will be based more on human ego rather than Qur’an and Hadith and his entire deen will be unsystematic. It is precisely for this reason that Mawlana Ashraf ‘Ali Thanwi (may Allah Ta’ala be pleased with him) stated, “Our deen is systemized through taqlid.”

(Ashraf al-Jawab, 161)

Numerous Scholars spoke of the impermissibility of not making taqlid, and warned of the harms which occur by freely choosing different verdicts from each Madhhab.

‘Allama Kiranwi (may Allah Ta’ala be pleased with him) mentioned, “If (leaving one’s Madhhab for another) is due to (the layman) finding a defect in the forsaken Madhhab, then he is not qualified (to make this judgment). If it is due preference, then again he is not qualified. There exists no reason to change

madhhabs except following one’s desires or a thing which is not relied upon. Therefore, it is not permissible (to change madhhabs) especially when this action will open the doors of following one’s desires and ego. (Muqaddima ‘Ila al-Sunan 84 Idarat al-Qur’an)

Ma’mar (may Allah Ta’ala be pleased with him) said, “If a man took the opinion of the people of Madinah with regards to music and anal intercourse; the opinion of the people of Makkah regarding Mut’ah (temporary marriage) and the opinion of the people of Kufa regarding intoxicating drinks, he would be the worst of Allah’s servants.” (The Legal Status of Following a Madhhab by Mufti Taqi Usmani, p. 54 ZamZam Publishers with reference to “Iqd al-Jeed p.62)

Likewise, Sulayman al-Taymi (may Allah Ta’ala be pleased with him) has said, “If you practice on the concessions of every Scholar, then every

evil will be gathered in you.”

Hafiz Ibn ‘Abd al-Barr (may Allah Ta’ala be pleased with him) comments on the above statement of Sulayman al-Taymi saying, “There is a consensus on this. I am not aware of any opposing view to it.” (Adab al-Ikhtilaf p. 134 Dar al-Ushr)

Similarly, Shah Waliullah (may Allah Ta’ala be pleased with him) wrote, “You should know that people – during the first two hundred years – were not restricted to follow one particular Imam. During the third century, the concept of following one particular Imam emerged. There were very few scholars who did not rely upon the opinion of a single Mujtahid and Imam. This was the necessary approach for them at that time.” (The Legal Status of Following a Madhhab by Mufti Taqi Usmani p. 57 Zamzam Publishers, with reference to “Al-Insaf fi bayan sabab ikhtilaf 57/59)

Shaykh Ibn Taymiyya

also spoke of the need to follow only one school of thought. Speaking of the harms of following many schools at one time he said:

فيكونون في وقت يقتلون من يفسده وفي وقت يقتلون من يصححه بحسب الغرض والهوى ومثل هذا لا يجوز باتفاق الأمة – مجموعة الفتاوى (32/66) دار الوفاء

“They follow – at one point in time – those scholars who see the marriage as void and at another point of time, they follow those scholars who say that the marriage is still intact merely because of vested interest and desires. This kind of practice is not allowed according to the unanimous opinion of the Umma.”

[Note – these statements are in direct contrast to the statement which you have quoted from Shaykh Wahba Zuhali.]

Furthermore, a prominent Saudi Scholar, Shaykh Uthaymin has also condemned the practice of seeking a verdict from many Scholars in order to practice on the easiest view. He says:

أن العلماء قالوا إن تتبع الرخص من الفسق والعياذ بالله والمنتبع للرخص فأسق حتى إن بعضهم قال: إن من تتبع الرخص فقد تزندق أي صار زنديقا فعلى الإنسان إذا بلغه أمر الله ورسوله من شخص يثق به في علمه وفي دينه ألا يتردد، وأقول في علمه ودينه لأن من الناس من هو دين ملتزم متق لكن ليس عنده علم، تجده يحفظ حديثا من أحاديث الرسول ثم يقوم يتكلم في الناس وكأنه إمام من الأئمة، وهذا يجب الحذر منه ومن فتاواه، لأنه قد يخطئ كثيرا لقلّة علمه ومن الناس من يكون عنده علم واسع لكن له هوى والعياذ بالله، يفتي الناس بما يرضى الناس لا بما يرضى الله، وهذا يسمى عالم الأمة (1/895) المكتبة الشاملة

“The ‘Ulama mention that following leniencies in fisq (open transgression) – May Allah protect us. The one who follows these leniencies is a transgressor, to such an extent that some Scholars mentions that the one who follows leniencies loses his religion. It is compulsory on a person that when he verdict of a scholar who he trusts in his knowledge and religion reaches him, he should not doubt it...(Sharah Riyadh al-Salihin)

From the above mentioned quotes we understand that by choosing that which is easy from every



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“They follow – at one point in time – those scholars who see the marriage as void and at another point of time, they follow those scholars who say that the marriage is still intact merely because of vested interest and desires.”

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“In those times only good was common. The lowly self did not have any influence in matters of Deen.”

Madhhab, a person in reality is making his ego the yardstick for practicing on deen. He will only be practicing on that which is in conformity with his personal desires. On the contrary, by adhering to one Madhhab, he is in reality practicing on the Qur’an and Hadith as presented to us by the ‘Ulama of the past fourteen centuries who had dedicated their lives to thoroughly scrutinize every mas`ala and ensure that it confirms with the

Qur’an and Hadith.

The objection could be raised that during the early times of Islam, the layman would ask any scholar for verdicts and not adhere rigidly to only following one scholar.

To this, Faqih al-Umma, Mufti Mahmud al-Hasan had replied, “In those times only good was common. The lowly self did not have any influence in matters of Deen.”

Whoever referred to a scholar regarding

any issue, used to do so sincerely and would act upon the verdict given to him whether it was to his benefit or not. Later, piety and sincerity to that degree did not remain amongst the people. People began to ask scholars for verdicts, and if it did not suit them, they would refer the same issue to another scholar until they found a verdict that suited their desires.”

As for the proofs of taqlid shakhsi, Mawlana Ashraf ‘Ali Thanwi has said,

51 Sunnats of Namaz (Salaah)

11 Sunnats whilst standing up

1. At the time of standing one should have his back upright, the head should not be pointing down.
2. The toes should be facing the Qibla
3. The muqtadees (followers) should raise their hands to say

takbir-e-tahreema (i.e. Allahu Akbar) immediately after the Imam.

4. At the time of saying the takbir, both the hands should be raised to the ears.

5. The palms of the hands should be facing Qibla at the time of saying the takbir.

6. The fingers should be in their natural position at the time of saying takbir, i.e. neither spaced out nor tightly closed.

7. When folding the hands, the palm of the right hand should be placed on the back of the left hand.

8. The small finger and the thumb of the right hand should form

“There is no need to present any proofs with regards to taqlid shakhsi (because it is compulsory due to external factors.) (And when something is compulsory due to external factors), then it itself is

not emphasized; however those things which are emphasized in the Qur’an and Hadith usually cannot be practiced upon without it. Therefore, it is also deemed necessary. The pre-necessities of

an obligatory is also obligator .” (Tuhfat al-‘Ulama 2/291)

Hence, the prohibition of following one’s ego is emphatically prohibited in the Qur’an and Hadith. By necessity, it will be prohibited to follow



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the concession of different scholars. Consider the following verses:

أَرَأَيْتَ مَنْ اتَّخَذَ إِلَهَهُ هَوَاهُ أَفَأَنْتَ
تَكُونُ عَلَيْهِ وَكِيلًا

Tell me about the one who has taken his desire as his god, would you then, become a guardian for him?(Al-Furqan 43)

أَفَرَأَيْتَ مَنْ اتَّخَذَ إِلَهَهُ هَوَاهُ وَأَضَلَّهُ
اللَّهُ عَلَىٰ عِلْمٍ وَخَتَمَ عَلَىٰ سَمْعِهِ
وَقَلْبِهِ وَجَعَلَ عَلَىٰ بَصَرِهِ عَشَاوَةً
فَمَنْ يَهْدِيهِ مِنْ بَعْدِ اللَّهِ أَفَلَا
تَذَكَّرُونَ

So, have you seen him who has taken his desires as his god, and Allah has let him

go astray, despite having knowledge, and has sealed his ear and his heart, and put a cover on his eye? Now who will guide him after Allah?

Still, do you not take lesson? (Al-Jathiya 23)

Hereunder are a few examples of talqid shakshi established from Hadith:

حدثنا إبراهيم بن إسماعيل بن يحيى بن سلمة بن كهيل حدثني أبي عن أبيه عن سلمة بن كهيل عن أبي الزعراء عن ابن مسعود قال : قال رسول الله صلى الله عليه وسلم افتدوا باللذنين من

بعدي من أصحابي أبي بكر و عمر... قال هذا حديث حسن غريب من هذا الوجه من حديث ابن مسعود لا نعرفه إلا من حديث يحيى بن سلمة بن كهيل - سنن الترمذى (5/672) دار إحياء التراث العربي

Nabi (Sallallahu 'Alayhi Wasallam) has said, "Follow my two companions after me, i.e. Abu Bakr and Umar." (Tirmidhi 5/672)

The above mentioned hadith shows that Nabi (Sallallahu 'Alayhi Wasallam) commanded the laymen of the Sahaba to follow the verdicts of Abu Bakr



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أَفَرَأَيْتَ مَنْ اتَّخَذَ إِلَهَهُ
هَوَاهُ وَأَضَلَّهُ اللَّهُ
عَلَىٰ عِلْمٍ وَخَتَمَ عَلَىٰ
سَمْعِهِ وَقَلْبِهِ وَجَعَلَ
عَلَىٰ بَصَرِهِ عَشَاوَةً
فَمَنْ يَهْدِيهِ مِنْ بَعْدِ
اللَّهِ أَفَلَا تَذَكَّرُونَ

51 Sunnats of Namaz (Salaah) contd.

- a circle around the wrist of the left hand.
- 9. The middle three fingers should be left flat over the forearm.
- 10. One should position the hands below the navel (belly button)
- 11. To read sana.

7 Sunnats while praying Qirat

1. One should recite Ta`awwuz (A-oozo-billah)
2. To recite Tasmiyah (Bismillah)
3. To say Ameen softly
4. In Fajr and Zuhr salaah, one should pray any surats from Surah Hujurat (Juz 26) to

Surah Burooj (Juz 30). In Asr and Isha pray any surahs from Surah Burooj to Surah Bayyinah (Juz 30). In Maghrib Salaah one should pray any surat from Surah Bayyinah to Surah Naas (Juz 30)

5. To lengthen the first rakah of Fajr salaah (only).
6. Quran should not be recited

(Radiyah 'Anhu) during his period of rule and only Umar (Radiyah 'Anhu) during his period of rule.

There are also examples proven in the golden era where the general masses held

rigidly on the views of one scholar. The following is mentioned in Sahih al-Bukhari:

حدثنا أبو النعمان حدثنا حماد عن أيوب عن عكرمة : أن أهل المدينة سألوا ابن عباس رضي الله عنهما عن امرأة طافت ثم حاضت قال لهم تنفروا قالوا لا نأخذ بقولك وندع قول زيد قال إذا

قدمتم المدينة فسلوا فقدموا المدينة فسلوا فكان فيمن سألوا أم سليم فذكرت حديث صفية رواد خالد وقتادة عن عكرمة - صحيح البخاري (2/625) دار ابن كثير ، اليمامة

The people of Madina asked Ibn Abbas the ruling of a woman who makes



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“the people of Madina held on to the verdict of Zayd (Radiyahallahu 'Anhu). Also note that they did not ask for any proofs. They knew that weighing the proofs of the various scholars is not the work of a layman.”



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(her first tawaf) of the Ka'ba and thereafter experiences her men- ses (before she can make her final tawaf.) Ibn Abbas told them that she may go home with- out completing her final tawaf. The peo- ple of Madina said, “We will not follow your verdict and abandon the verdict

of Zayd.” Ibn Abbas replied, “When you reach Madina then enquire from him...” (Al-Bukhari 2/625)

The above narration clearly indicates how strictly the people of Madina held on to the verdict of Zayd (Radiyahallahu 'Anhu). Also note that they did not ask for any

proofs. They knew that weighing the proofs of the various scholars is not the work of a layman.

Another proof of taqlid shakhsi is that Nabi (Sallallahu 'Alayhi Wasallam) sent many Sahaba to different areas to teach them deen. It is obvious that people of those areas re-

51 Sunnats of Namaz (Salaah) contd.

very fast nor very slow, but at a steady pace.

7. Only Surah Fatiha should be read in the third and fourth rakats of Faraz Salaah.

8 Sunnats during Ruku

1. To say takbir whilst going into ruku.
2. To grasp the knee caps by the hands.

3. Whilst grasping the knee caps the fingers should be spread.

4. To keep the calves of the legs straight.

5. To keep the back straight.

6. To keep the head and lower back in a straight line.

7. To read Subhana-rabbiyal- azeem atleast three times in Ruku.

8. Whilst getting up from ruku, the Imam should say sami- Allahu-liman-hamidah, whilst the followers should say Rabbana-lakal-Hamd. If one is praying alone, then they should say both.

The sunnats of Sajdah and Qaeedah will be continued in the next issue of the Echo of The Green Dome newsletter.

stricted themselves only to the views of that Sahabi. An ex- ample of this is the following narration of Sahih al-Bukhari:

حدثني محمود بن غيلان حدثنا أبو النضر حدثنا أبو معاوية شيبان عن أشعث عن الأسود بن يزيد قال : أتانا معاذ بن جبل باليمن معلما وأميرا فسألناه عن رجل توفي وترك ابنته وأخته فأعطى الابنة النصف والأخت النصف - صحيح البخاري (6/2477) دار ابن كثير ، اليمامة

Aswad bin Yazid (Radiyahallahu 'Anhu)

narrates, “Mu'adh (Radiyahallahu 'Anhu) came to use in Yemen as a teacher and leader. We ques- tioned him regarding a man who had passed away leaving (as his her heir) a daughter and a sister. He gave half the es- tate for the daughter and half for the sister. (Al-Bukhari 6/2477)

Here again, they did not enquire from any other scholar nor did

they demand any proof.

In fact, Sahaba strongly exhorted the masses to make taqlid shakhsi. In Sa- hah al-Bukhari it is mentioned that Abu Musa (Radiyahallahu 'Anhu) told the peo- ple:

...فقال لا تسألوني ما دام هذا الحبر فيكم - صحيح البخاري (6/2477) دار ابن كثير ، اليمامة

“...Do not ask me as long as this erudite

Children's Corner

OKAY GUYS! LES C HOW GOOD U R? (Search the words and answer the Questions)

WORDSEARCH

J S N O O R A H L O L U T W P
O Z B N A M I A L U S T L U X
G Z A K A R I Y A H A B R T X
B D R I B O Z K Y V H A X N J
I H N W S V B I O V P G P V M
A F U N G H B U S I R D I A U
U Q S D P R A R L W G L O D S
H V A A A E U A P H W E O A A
S W L H Y L B X Q V L E C M D
A K I A C L I U S O P Q H M A
L M S N U H E A O D N Z I A W
Q I A H O L V E M V B I L H U
Y F U S U Y E A W S A H A U D
X Y U N U S N S Z B I U S M U
X N Q V S G L E W W Y C C U B

PROPHETS OF ALLAH

ADAM	IDRIS	NUH	HUD	SALIH
IBRAHIM	ISMAIL	ISHAAQ	LUT	SHUAIB
YUSUF	AYOUB	YUNUS	MUSA	HAROON
HIZQEEL	ELYAS	DAWUD	SULAIMAN	ZAKARIYAH
	ISA	MUHAMMAD		

Taqlid Shakhsi—Contd...

scholar ('Abdullah ibn Masud) is present amongst you." (Sahih al-Bukhari 6/2477)

Coming to the hadith you quoted in your query, the exact wording of it is as follows:

حدثنا عبد الله بن يوسف أخبرنا مالك عن ابن شهاب عن عروة بن الزبير عن عائشة رضي الله عنها أنها قالت : ما خير رسول الله صلى الله عليه وسلم بين أمرين إلا أخذ أيسرهما ما لم يكن إثماً فإن كان إثماً كان أبعد الناس منه وما انتقم رسول الله صلى الله عليه وسلم لنفسه إلا أن تنتهك حرمة الله فانتقم لله بها - صحيح البخاري

(3/1306) دار ابن كثير ، اليمامة

"Never was Nabi (Sallallahu 'Alayhi Wasallam) given a

choice between two matters except that he would chose the easier of the two as long as it was not a sin. If it was a sin, then He (Sallallahu 'Alayhi Wasallam) would be the furthest from it..." (Sahih al-Bukhari 3/2477)

The famous Maliki Jurist and Hadith commentator, 'Allama Abu al-Walid al-Baji (may Allah Ta'ala be pleased with him) writes:

قول عائشة رضي الله عنها ما خير رسول الله صلى الله عليه وسلم بين أمرين إلا اختار أيسرهما يحتمل أن يريد بذلك ما خيره الله عز وجل بين أمرين من الأعمال مما يكلفه أمته إلا اختار أيسرهما وأرفقهما بأتمته ،

ويحتمل أن يريد ما خيره الله تعالى بين عقوبتين ينزلهما بمن عصاه وخالفه إلا اختار أيسرهما ، ويحتمل أن يريد بذلك ما خيره أحد من أمته ممن لم يدخل في طاعته ولا آمن به بين أمرين كان في أحدهما موادة ومسالمة وفي الآخر محاربة أو مشاقفة إلا اختار ما فيه الموادة ، وذلك قبل أن يؤمر بالمجاهدة ومنع الموادة ، ويحتمل أن يريد به جميع أوقاته ، وذلك بأن يخيره بين الحرب وأداء الجزية فإنه كان يأخذ بالأيسر فقبل منهم الجزية ، ويحتمل أن يريد به أن أمته المؤمنين لم يخيروهم بين التزام الشدة في العبادة وبين الأخذ بما يجب عليهم من ذلك إلا اختار لهم أيسرهما رفقا بهم ونظرا لهم وخوفا أن يكتب عليهم أشقهما فيعجزوا عنها - المنتقى شرح الموطأ) (4/286

"...It is possible that the meaning is Allah never gave Nabi (Sallallahu 'Alayhi

Weekly Activities

> Mon-Fri—4:15pm to 7:30pm—Evening **Maktab Classes** for children of School going age. These classes incorporate basic Quranic recitation starting from Ahsanul Qawaid (Arabic alphabets, etc) and moving onto Tajweed and various other Islamic studies lessons.

> Mon-Fri 8:30am to 4:00pm—Green **Nursery School**—Islamic Pre-school which is Ofsted registered.

> Wednesday 2pm to 3pm—Sisters' Study Circles—Weekly lessons in Tafsir and Hadith for sisters. The gathering always has an Aalimah present for question and answers.

> Sat 2pm to 6pm—Weekend fun activities (Boys) & Sun 1pm to 4pm (Girls) - Play activities (both indoor and Outdoor) organized in a fun but Islamic environment to keep our young minds occupied and also to nourish them.

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'Aysha (Radiyahallahu 'Anha) narrates that Rasulallah (Sallallahu 'Alayhi Wasallam) said, "Ammar does not choose between two matters except that he chooses the one closer to piety."



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Wasallam) a choice between two actions which the followers of his umma were imposed with, except that he would choose the easier of the two and the more considerate for his umma. It can also mean that Allah did not give him a choice between two punishments that would come upon the disobeyers and those that go against him except that he would choose the easier of the two. It can also have the meaning that never did a person who has not entered his obedience and has not brought faith in him give him an option of two things; one being a peace and truce and the other being war and hardship except that he would choose that which has peace in it. This was before he (Sallallahu 'Alayhi Wasallam) was given the command of war and not to make truce. It can also have the meaning that his umma never gave him the option of making extreme amounts of worship

obligatory or only what is compulsory upon them, except that he would choose the easier of the two due to having mercy for them and for fear that a thing which is difficult might be obligatory for which they will not be able to fulfill. (Al-Muntaqa Sharah al-Muwwata 4/286)

It is also possible that this choice was reserved only for Nabi (Sallallahu 'Alayhi Wasallam) due to him being saved from acting according to his desires. As for the rest of the umma, they should choose that which is closer to piety. This is corroborated by a hadith which has been narrated by Ibn Abi Shayba (may Allah Ta'ala be pleased with him.)

حدثنا وكيع , عن سفيان , عن
عمار , عن سالم , عن ابن
مسعود , قال : قال رسول الله
صلى الله عليه وسلم : ابن سمية
ما خير بين أمرين إلا اختار
أرشدهما - المصنف لابن أبي
شيبه

Ibn Mas'ud (Radiyahallahu 'Anhu) narrates that Rasulallah (Sallallahu 'Alayhi Wasallam) said, "Ibn Sumayya is never

given a choice except he choose the one closer to piety." (Al-Mussannaf of Ibn Abi Shayba 17/199 Al-Majlis al-'Ilmi)

A similar narration appears in Sunan al-Tirmidhi and Al-Mustadrak of Imam Hakim wherein Nabi (Sallallahu 'Alayhi Wasallam) praised 'Ammar (Radiyahallahu 'Anhu):

حدثنا القاسم بن دينار الكوفي
حدثنا عبيد الله بن موسى عن عبد
العزیز بن سياه كوفي عن حبيب
بن أبي ثابت عن عطاء بن يسار
عن عائشة قالت : قال رسول الله
صلى الله عليه وسلم ما خير
عمار من أمرين إلا اختار
أرشدهما رواها الترمذي و
قال قال هذا حديث حسن غريب لا
نعرفه إلا من هذا الوجه من حديث
عبد العزيز بن سياه وهو شيخ
كوفي - سنن الترمذي (5/668)
دار إحياء التراث و رواه الحاكم
في مستدرکه سكت عنه الذهبي
في التلخیص

'Aysha (Radiyahallahu 'Anha) narrates that Rasulallah (Sallallahu 'Alayhi Wasallam) said, "Ammar does not choose between two matters except that he chooses the one closer to piety." (Sunan al-Tirmidhi and Al-Mustadrak of Hakim)

[Note - In some copies of Sunan al-Tirmidhi the words أرشدهما appear instead of أرشدهما.

meaning of the hadith then would be, "When 'Ammar is given a choice between two things, he would choose the more difficult action." This narration also appears in *Sunan al-Kubra* of Imam Na-sa'i.

Another possible interpretation of the narration is that this choice is exclusive to those who are responsible of issuing verdicts (i.e. *mujtahids*). Thus, Nabi (Sallallahu 'Alayhi Wasallam) mentioned to Abu Musa and Mu'adh bin Jabal (Radiyallahu 'Anhum) when sending them as governors and teachers to Yemen:

حدثنا موسى حدثنا أبو عوانة حدثنا عبد الملك عن أبي بردة قال : بعث رسول الله صلى الله عليه وسلم أبا موسى ومعاذ بن جبل إلى اليمن قال وبعث كل واحد منهما على خلاف قال واليمن مخلافان ثم قال (يسرا ولا تعسرا وبشرا ولا تنفرا) - صحيح البخاري (4/1578) دار ابن كثير ، الإمامة ،

"...Make ease and not difficulty, give

good news and do not frighten them." (*Sahah al-Bukhari* (4/1578)

Therefore, Nabi (Sallallahu 'Alayhi Wasallam) has already chosen that which is easier and more convenient for the *umma*. There are numerous examples of this in Shari'a; to make *masah* on *khu-fayn* and *jawrabayn*, *qasr* in salat for a traveler, the permissibility for the sick to sit and pray, etc are just a few examples. IT is precisely for this reason that *siwak* is not compulsory for every *wudu*.

وقال أبو هريرة عن النبي صلى الله عليه وسلم (لولا أن أشق على أمتي لأمرتهم بالسواك عند كل وضوء) - رواه البخاري تعليقا

(2/682) دار ابن كثير ، الإمامة
"Had I not feared it will be difficult on my *umma*, I would have commanded them to use *siwak* for every *Salat*." (*Sahih al-Bukhari Ta'liqan* 2/682)

Finally, as for the claim 'majority of the scholars say it is not compulsory to follow one particular madhhab', the responsibility is upon the one who made the claim to substantiate it with proof. Merely quoting four, five scholars cannot compare to the multitude of scholars throughout the centuries who have exhorted the laymen to hold firmly to one Madhhab. We pray that Allah Ta'ala show us the truth as the truth and bless us with following it and save us from following our whims and desires.

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Green Academy

Finally, as for the claim 'majority of the scholars say it is not compulsory to follow one particular madhhab', the responsibility is upon the one who made the claim to substantiate it with proof.

Dua of the month

Dua during Wudhu

اللَّهُمَّ اغْفِرْ لِي ذَنْبِي وَوَسِّعْ لِي فِي دَارِي وَبَارِكْ لِي فِي رِزْقِي

Allahummagh firlee zambee wawass si'lee fi daree wa bariklee fi rizqee.

Translation: O Allah Forgive my sins, make my home accommodating and grant me abundance in my livelihood.

Green Nursery School

Green Nursery School is an extended project of Green Academy Trust which began after they bought the former Croft Nursery School in February 2009. The building renovated to house a modern style, fully equipped Islamic Nursery. Although the Nursery is managed by a Charity we organise many fundraising events to finance the nursery. Hence our aim is to provide

what the community would expect us to offer and have planned long term aims and goals to achieve this.

The main goal of the Green Nursery School is to flourish and expand its occupancy and provide quality Early Years education in the local area at competitive prices. The Nursery will provide good role models and cater for the

needs of Muslim children, in their spiritual, social, emotional and physical development. The Nursery will provide resources for children to encourage and adapt Islamic morals and an Islamic way of life.

Setting the Standards

The Green Nursery School is registered with Ofsted to provide care and education for up to 40 children per session

between the ages of 24 months and five years. Our Standards are derived from the EYFS and the Childcare Act 2006 and controlled through inspections by Ofsted, the Fire Service and the Environmental Health Department. All staff have enhanced clearance from the Criminal Records Bureau before having unsupervised access to children.

Free Registration

Special Offer

Bring this Newsletter along to receive free registration when you enroll your child at Green Nursery School. For more information or to receive a prospectus/Application pack please call us on (0115) 924 9613 or alternatively visit our website at www.greenacademytrust.org.uk and visit the Green Nursery School page. You can also email us from within the website or chat with us live regarding any queries.

If you wish to come and see the Nursery before enrolling your child, please feel free to call us and book an appointment.

Hurry and register your interest for the Open days as we have limited places available. Places will be offered on a first come first served basis.



GREEN NURSERY SCHOOL

@ Green Academy

Invites you and your toddlers to our

OPEN DAYS

Your New Ofsted Registered Islamic Nursery has opened in September 2009. We provide, for 2-5 year olds, an environment catered for their all-round development, including the Early Years Foundation Stage (EYFS). Our ethos is to provide a distinctive atmosphere for your child's Islamic upbringing with special focus on the child's Islamic morals, manners and the Arabic language, the Quran and everyday Duas.

Why Wait? Book Early for your free trial places all day on the 6th, 7th and the 8th of January 2010.

Call **0115 924 9613** or visit us at www.greenacademytrust.org.uk for the **Green Nursery School Prospectus & Booking Form.**

Address:
Green Nursery School, @ Green Academy, Leen Place, Off St Peters Street, NG7 3EN

HMC ORGANISATIONAL STRUCTURE

Since all Muslims, regardless of the denomination or school of thought are united in the need for the assurance of Halal, HMC was established to serve the Muslim community at large and has since gone on to enjoying the support and cooperation of the leaders of different segments of the Muslim Community. The diagram below shows the HMC Organisational Structure which comprises of Muslims from diverse communities.

CRITERIA OF HALAL SLAUGHTER ADOPTED BY HMC

HMC has adopted such a criterion for Halal slaughter that is accepted by all, irrespective of sects and schools of thought. In other words, the most stringent guidelines have been adopted to ensure for universal acceptability and so that the consumable is Halal according to everyone and not just one group.

Therefore the ideal solution is that such a path be adopted that caters for all, not just the majority or any particular group or school of thought. While this may seem difficult it is neither impractical nor unattainable. Both theoretically and practically a "middle-way" must be adopted by the Monitoring group.

In theory the method to adopt that would be all inclusive would be to accommodate only

those decisions that are permissible for all, not just those that create lee-ways for a specific group. This is easier than it sounds. The reason is that there are no situations where a certain item would be necessary on one and forbidden on another, but rather an item may be permissible for one group and impermissible for another. In which case the solution is to accommodate the view of impermissibility, as



Your Seal of Assurance!

HMC Seal

HMC Shops in Nottingham

Medina Foodstore

79 - 83 Radford Road
Nottingham, NG7 5DR
Tel: 0115 978 0000

Pak Foods

152 Sneinton Dale Nottingham, NG2 4HJ
Tel: 0115 924 3224

Ahmed's Barbeque Delights

135 - 137 Sneinton Dale Nottingham, NG2 4LW
Tel: 0115 924 2332

Ahmed's Restaurant

77 Radford Road Nottingham, NG7 5DR
Tel: 0115 978 1122

Bismillah Food Store

Alfreton Road
Tel: 0115 978 7880

Hafiz Food Store

Radford Road
Tel: 0115 978 2114



CONTROVERSIAL

Mechanical Slaughter



Stunning



Recorded or Engraved Bismillah



Required Vessels Not Cut



ACCEPTED BY ALL

Manual Slaughter by Muslim



No Stunning



Verbal Bismillah on Each Animal



Required Vessels Cut



because neither the former are committing any wrong by being made to follow this more precautionary ruling, nor are the latter (for whom the item was impermissible) being subject to rules that do not accommodate them. Hence, the most important factors of the criteria are:

- **NON STUNNING**
- **MANUAL SLAUGHTER BY A MUSLIM -**

NON MECHANICAL

- **VERBAL RECITATION OF ALLAH'S NAME – NO BLESSED BLADES OR PRE RECORDED BISMILLAH**

ENSURING THE MINIMUM AMOUNT OF VESSELS ARE SEVERED

Another reason for HMC adopting the most stringent guidelines is that the Jurists have derived a principal from the shari'ah that الحرمة للحوم

الاباحة وفي الاثياء الاصل في everything is permissible and Halal except those items which are clearly proven to be prohibited and Haram. On the contrary, all meat of animals is HARAM unless clearly proven to be Halal. We find from this that we need to be extra cautious in certifying as well as purchasing anything from anywhere.

About Us

A Madrasa and a Community Centre situated in the heart of the Radford area of Nottingham City

Providing quality Nursery education to your children.

Providing an Islamic environment and teaching your youngsters the basic building blocks of our religion - Islam. This is done by qualified Ulama and Huffaaz.

Providing a safe play environment for youngsters and an alternative to mainstream clubs and play areas for the older youth.

History

We have been providing various Islamic religious services to the Nottingham Community since 2004. Previously we were known as **Khadra Academy**. Under this name we have organized many gatherings and other activities. We also have a quarterly newspaper "Echo of the Green Dome". In 2009 after forming a new charity trust, we adopted the name **Green Academy Trust** which is an English translation of our previous name.

Building High Morals
Through Education



Green Academy Trust
Leen Place
St Peters Street
Nottingham
NG7 3EN

Off: (0115) 924 9613
Mob: 07878 53 6868
(Maulana Abdullah)

Who is this Young Boy?

There was once a man who was an enemy to Islam. He had three famous questions that no person could answer. No Islamic scholar in Baghdad could answer his three questions...thus he made fun of Islam in public. He constantly ridiculed Islam and the Muslims.

One day a small boy, who's age was 10, came along and heard the man yelling and screaming at Muslims in the street. He was challenging people openly to answer the three questions. The boy stood quietly and watched. He then decided that he would challenge the man.

He walked up and told the man, "I will accept your challenge". The man laughed at the boy and ridiculed the Muslims even more by saying, "A ten year old boy challenges me. Is this all you people have to offer!" But the boy patiently reiterated his stance. He would challenge the man, and with Allah's help and guidance, he would put this to an end.

The man finally accepted. The entire city gathered around a small "hill" where open addresses were usually made. The Kafir climbed to the top, and in a loud voice asked his first question.

"What is your God doing right now?"

The small boy thought for a little while and then told the man to climb down the hill and to allow him to go up in order to address the question.

The man says "What? You want me to come down?"

The boy says, "Yes. I need to reply, right?"

The man made his way down and the small boy, age 10, with his little feet made his way up.

This small child's reply was "Oh Allah Almighty! You be my witness in front of all these people. You have just willed that a Kafir be brought down to a low level, and that a Muslim be brought to a high level!"

The crowd cheered and screamed "Takbir!..." "Allah-hu-akbar!!!" The man, was humiliated, but he boldly asked his second question...

"What existed before your God?"

The small child thought and thought. Then he asked the man to count backwards. "Count from 10 backwards." The man counted..."10, 9, 8, 7, 6, 5, 4, 3, 2, 1, 0" The boy asked, "What comes before 0?" The man: "I don't know...nothing."

The boy said: "Exactly. Nothing was before Allah, for He is eternal and absolute."

The crowd cheered again...."Takbir!..." "Allah-hu-akbar!!!" The man, now completely frustrated asked his final question.

"In which direction is your Allah facing?"

The boy thought for a while. He then asked for a candle. A candle was brought to him. The blessed child handed it to the man and asked him to light it. The man did so and remarked, "What is this supposed to prove?" The young boy asked, "In which direction is light/nur from the candle going?" The man responded, "It is going in all directions."

The boy: "You have answered your own question. Allah's nur goes in all directions. He is everywhere. There is no where that He cannot be found."

"The crowd cheered again...."Takbir!..." "Allah-hu-akbar!!!"

The man was so impressed and so moved by the boy's knowledge and spirituality, that he embraced Islam and became a mureed (student) of the young boy. So ended the debate.

Who was the young boy? The young boy was one of our leader and one of the greatest scholars, *Imam Abu Haneefa* (May Allah bless him and sanctify his secrets).



Green Academy Trust
Registered Charity Number:
1129270