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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله حمد الشاكرين، والصلاة والسلام على المبعوث رحمة للعالمين، وهدايا للناس أجمعين، صلاةً وسلاماً دائمين إلى يوم الدين، وآله وصحبه ومن تبعهم بإحسان، وسلم تسليماً كثيراً، أما بعد:

﴿ذلك ومن يعظم شعير الله فإنها من تقوى القلوب﴾ سورة الحج 22:s32

The 'Symbols of Allah' (شعائر الله Sha'aa irullah)

Allah ﷻ has stated in the Holy Qur'an: 'Thus it is (an obligation that Mankind owes to Allah) and whosoever honours the Symbols of Allah, then it is truly from the piety of the hearts. (s22, v32)

The 'Symbols of Allah (شعائر الله)' or 'Symbols of Islam (شعائر الإسلام)' refers to those elements which can be visually witnessed and they have been established by Allah alone. It is also by means of these Symbols that the worship of Allah ﷻ is fulfilled and it is by means of these that the commandments of Allah are established. There is a very deep connection between these symbols with the religion of Allah ﷻ. To have reverence for these Symbols is in effect to respect the Religion of Islam. The disregarding or displaying of inadequate respect for these Symbols is in fact tantamount to disrespecting Allah, because it is Allah who made these Symbols sacred. It should be remembered that the one who is respectful will be blessed due to this action and the one who is disrespectful will destroy his own self. (با ادب با نصیب، بے ادب بے نصیب)

☆ The mention of the Symbols of Allah are found on four instances in the Holy Qur'an:

Allah ﷻ says in the Holy Qur'an: '...we have made them for you as among the Symbols of Allah, wherein you have much good. (s22, v32)

Allah ﷻ says in the Holy Qur'an: '...and whosoever honours the Symbols of Allah, then it is truly from the piety of the hearts. (s22, v32)

Allah ﷻ says in the Holy Qur'an: 'O you who Believe! Violate not the sanctity of the Symbols of Allah..(s5, v2)

Allah ﷻ says in the Holy Qur'an: 'Verily, Safaa and Marwah (mountains) are of the Symbols of Allah. (s2, v158)

In the same way, in Islam all the injunctions and rules that have been revealed by Allah ﷻ are also regarded as Symbols of Allah. For example: the Shari' beard which is a sign of a Muslim male, Masjid which is specifically established for the worship of Allah ﷻ.

☆ The Symbols of Islam are placed into three categories:

Shah Abdul Aziz Muhadith Dehlawi رحمہ اللہ writes:

1. **Place of Worship, for example:** Ka'ba, Arafat, Muzdalifa, the three Jamarat, Safaa & Marwa, Mina, all the Masajid of the World etc.
2. **Stipulated by Time,** for example: The Holy Months (Dhul Qadah, Dhul Hijjah, Muharram, Rajab), Jummah (Friday), the two Eids, Days of Tashreek where recitation of Takbeer is done after every Salah (Starting from Fajr on 9th Dhul Hijjah for three days until after Asr on 13th Dhul Hijjah). (Musnad Ibn Abi Shaybah, vol 4, p171)

Also the Month of Ramadhan is among the Symbols of Islam, the entire month must be spent in fasting. There is no flexibility for this being altered, within the days of Sha'ban, Ramadhan cannot be started and within Ramadhan, Eid cannot be celebrated. Abu Hurairah ؓ narrated: 'The Prophet ﷺ prohibited keeping a fast one day before the moon is seen (30 Sha'ban).' (Sunan Ibn Majah #1646)

Amaar ؓ narrated: 'The person who keeps a fast on the day of doubt (on the 30th of Sha'ban) has disobeyed the Prophet ﷺ.' (Sunan Ibn Majah #1645/ Sunan Nasai #2192)

Allah ﷻ says in the Qur'an: 'The postponing (of a Sacred Month) is indeed an addition to disbelief...' (s9,v37)

A common practice in the time of ignorance was the altering of the sacred dates by previous nations who incurred the wrath of Allah and were inflicted by terrible punishments. For this reason the Muslims should be wary of not doing the same. This is due to the fact that timing is something ordained by Allah ﷻ. There is no leniency to alter this forward or backwards. Today despite clear evidence to the contrary, Ulema Islam from around the globe are blindly following the Saudi calculations (Umm ul Qura تقويم أم القرى) of the sacred months based on the new moon sighting due to convenience. In fact the starting of the sacred months is based on the crescent moon sighting.

"To look for ease and decide upon the Saudi sighting decision for Ramadhan and Eid is not correct. Even if a Fatwa permitting this was obtained, it would be against the principles of the Shariah. Never should one blindly follow the sighting of Saudi Arabia". (Fatawa Darul Uloom Deoband, Mazahir ul Uloom Saharanpur, Jamia Islamia Dabhel, 18/Safar/1424 H (20/4/2003))

Z-Hejja • ١٣٩٩ (1979) Sheykh Bin Baaz رحمه الله: The grand scholar Mufti of Saudi Arabia (After doing extensive research on this issue, he concludes with this statement). 'As for those who say that it is necessary to follow the sighting of Makkah (Saudi Arabia) then let it be known that there is no proof or basis for this in the Holy Qur'an and Sunnah'. (Al Bathul Islami p 63)

The news of the sighting in Saudi Arabia reaching the status of 'Istifaadha' is questionable and further, due to the sighting in Saudia being against the principles of the Hanafi Maslak (Fiqh) and logic; it is unacceptable. According to Hanafi Fiqh when the skies are clear, a large group (Jamme Ghafeer) is a condition. (Ahsan ul Fataawaa Vol 4 P 426 by Hadhrat Mufti Rasheed Ahmad Luhdyanavi رحمه الله)

Hadhrat Aqdas Sheykh Moulana Ashraf Ali Thanwi نورالله مرقدہ writes "If the skies are clear then the testimony of two or four people will not be sufficient, whether it is for Ramadhan or whether it is for Eid. On the other hand, if so many people came forward with testimonies, that it becomes clear that they are not lying, nor can such a large group lie, then the testimonies will be accepted and the new month will commence. (Bahishti Zewar part 3 p6/Ilm ul fiqh vol 3 p425/ Ta'limul Islam vol 4, p69)

People should not blindly follow Saudi and invalidate their obligatory fast – Sheikh-ul-Hadith Darul Uloom Deoband, Mufti Saeed Ahmad Palanpuri, (Tuhfatul Al Ma'een Sharah Sunan Tarmidhi vol 3, p57).

3. Religious Actions, for example: Athaan, Iqamat, Khutbah, Salah, Jamaat, Circumcision. (Fathul Aziz, vol 1, p478)

The respect and reverence of the Symbols of Allah ﷻ are not exclusive to the nation of the Prophet Muhammad ﷺ, but these symbols are also revered by previous nations. The people respect these Symbols as they are a means for them attaining nearness to Allah ﷻ.

Allah ﷻ is not in need of anything. He ﷻ has not made these Symbols except for the benefit and understanding of Mankind.

☆ **Four Great Symbols of Allah: ومن يعظم شعائر الله أربعة: القرآن، والكعبة، والنبى، والصلوة**

Shah Waliullah Muhaddith Dehlawi رحمه الله writes: There are many Symbols of Allah as have been mentioned above. However, from amongst them there are 4 great Symbols. (Hujatulahil Baligha)

1. The Holy Qur'an القرآن – this is the very word of Allah ﷻ. People respect the messages and letters of Kings and Ministers. This is the very written word of the King of Kings and should be respected to the highest degree in every way. The orders that Allah ﷻ has revealed in this Holy book should be upheld and ingrained in the hearts and minds of the Believers.

Allah ﷻ says in the Holy Qur'an: 'So when the Qur'an is recited, listen to it, and be silent that you may receive Mercy... (s5, v2)

Allah ﷻ says in the Holy Qur'an: 'Which none can touch but the purified... (s56, v79)

Sayyidina Ibn Umar ؓ related: 'The Prophet ﷺ said: the Qur'an should not be recited by women in their monthly cycle or those that are in need of the compulsory bath of purification (Junubi جنوبى)' Imam Tirmidhi رحمه الله stated: 'This was the way of the Sahabah and Tabi'een ؓ.' (Jami Tirmidhi p19)

Amar bin Hazam Al Ansari ؓ was sent a letter by the Prophet ﷺ within this letter was mentioned – 'The Qur'an should not be touched except by one who is purified. Imam Zuhuri رحمه الله stated: 'I have read the letter the Prophet ﷺ sent to Amar bin Hazam ؓ which was in the possession of his grandson in Najran.' (Maraseel Abu Dawood p8, Seerat Ibn Hisham, vol 4, p595)

The greatness of the Qur'an is that it is the very word of Allah preserved. The order of the Qur'an is such that where Allah ﷻ has mentioned the greatness of His remembrance, His ﷻ greatness should be mentioned. And where Allah ﷻ has ordered prostration to Him alone, the reader must prostrate. The Qur'an should also be respected in the manner in which it is handled and treated. In the present age, the Ghair Muqallideen regard it acceptable to place the very same book, which contains the words of Allah, upon the same floor that they walk upon. This shows a complete lack of respect for the Qur'an on their part.

History has foretold that any nation or individual that humiliates, disrespect and ill treat the Qur'an have suffered utter destruction and complete restlessness. The Qur'an is the message which leads the entire humanity to the right path and guidance.

Allah ﷻ says in the Holy Qur'an: 'Verily, this Qur'an guides to that which is most just and right and gives glad tidings to the believers who work deeds of righteousness that they shall have a great reward (paradise).' (s17, v9)

2. The Holy Ka'ba الكعبة – the respect of the House of Allah ﷻ has been continuing since the beginning of time. This was the first place of worship built on the Earth by Adam ؑ and it was upon these very foundations that Ibraheem ؑ rebuilt it. It is in this area that Tawaf is done around the Ka'ba and it is towards the Ka'ba that the entire Ummah face to pray. It is from this place where Ibraheem ؑ called Mankind to perform Hajj. Allah ﷻ says in the Holy Qur'an: 'And proclaim to Mankind the Hajj... (s22, v27)

Sayyidina Ibn Abbas رضي الله عنه related: Rasulallah صلى الله عليه وسلم also said that Tawaaf of Baitullah is like Salah (Wudhu is necessary). (Jami Tirmidhi p190, Sunan Nasai p28)

Sayyidah Ayisha رضي الله عنها said that when Rasulallah صلى الله عليه وسلم reached Makkah the first thing he صلى الله عليه وسلم did was to perform Sahih Wudhu and would make Tawaf of Baitullah. (Sahih Bukhari #1614, Sahih Muslim #1235)

It has been made compulsory to face in the direction of the Ka'ba during prayer:

Allah عز وجل says in the Holy Qur'an: '...so turn your face in the direction of Masjid-Al-Haram. And wheresoever you people are, turn your faces in that direction...' (s2, v144, 149, 150)

It has also been mentioned by the Prophet Muhammad صلى الله عليه وسلم that in the state of relieving oneself, neither the front nor the back should face towards the direction of the Ka'ba. (Mishkaat ul Masaabih # 334)

The respect and honour of the Ka'ba amongst the pious predecessors was that they would never spit towards the direction or splay their feet towards the direction of Ka'ba. It is unfortunate that in the present day, not with the excuse of forgetfulness, but through sheer disrespect people stretch their feet out towards the direction of the Ka'ba. They give people the encouragement that this action of disrespect is acceptable. It is a delicate matter to be cautious of, as the Qur'an gives the order to respect and revere these Symbols. There is a fear that the Iman of these people is not safeguarded due to this disobedience of the orders of Allah.

3. Anbiya عليهم السلام (Prophets of Allah) – الأنبياء – The Prophets and Messengers of Allah عز وجل both receive revelation upon them. The Messengers are bestowed with a law in the form of a scripture, just as a King sends a messenger with a written order to be ordained and enacted. The respect and honour of the messenger of the King is due to his association with the King and being sent by him. The Prophets of Allah عز وجل are to be respected in the same way due to their association with Allah عز وجل and being the means of transmitting the laws of Allah to Mankind. The disrespect of the Prophets will in effect be regarded as the disrespect of Allah. Allah عز وجل says in the Holy Qur'an: 'He who obeys the Messenger صلى الله عليه وسلم, has indeed obeyed Allah...' (s4, v80)

The obedience of the Prophet صلى الله عليه وسلم is compulsory: Allah عز وجل says in the Holy Qur'an: 'O you who believe! Obey Allah and obey the Messenger صلى الله عليه وسلم, and those of you who are in authority...' (s4, v59)

There is an order to send DURUD salutations upon the Prophet صلى الله عليه وسلم: Allah عز وجل says in the Holy Qur'an: 'Allah and His angels send Blessings on the Prophet صلى الله عليه وسلم O you who believe! Invoke blessings upon him too and send abundant greetings of peace.' (s33, v56)

Allah عز وجل says in the Holy Qur'an: 'So those who believe in him (Muhammed صلى الله عليه وسلم) honour him, help him and follow the light (the Qur'an) which has been sent down with him, it is they who will be the successful.' (s7, v157)

It has been prohibited to speak with a raised voice in front of the Prophet صلى الله عليه وسلم. The same prohibition applies after the death of Prophet صلى الله عليه وسلم as the Prophets عليهم السلام are alive in their graves after the worldly death.

Allah عز وجل says in the Holy Qur'an: 'O you who believe! Raise not your voices above the voice of the Prophet صلى الله عليه وسلم ...' (s49, v2)

4. Salah (prayers) – الصلوة – Allah عز وجل says in the Holy Qur'an: 'Successful indeed are the believers. Those who offer their Salah (prayers) with all solemnity and full submissiveness.' (s23, v1-2)

From amongst the acts of worship that have been ordained by Allah, the greatest is Salah. This is equivalent to the ascension of a believer and a means of the servant speaking with the Creator.

The Prophet صلى الله عليه وسلم stated: 'There is no Salah without purification' (Jami Tirmidhi #1). Therefore, in preparation of performing Salah, a person must purify him self of every apparent impurity and in a very specific time period, face the direction of the Ka'ba and praise Allah and recite the Holy Qur'an, perform his Ruku and Sajdah with care and attention.

May Allah عز وجل give us the ability to fully understand the Holy Qur'an and the Holy Sunnah as well as implement its teachings in our lives. **أمين! Ameen!**

والله وحده هو المسؤول والمستعان وهو الهادي إلى سبيل الخير والسلام .
مفتى محمد يوسف دنكا (عفا الله عنه)

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