

*Questions and Answers Regarding Various  
Islamic Issues*

***Held at the sittings of  
knowledge of our  
virtuous scholar***

*Ash-Shaykh (Ad-Duktuur) Sharof Gbadebo Roojee*

*(May Allaah lengthen his life upon goodness)*

*Transcribed by*

**Shareef bn Rufaa'i (Aboo Aaishah Al-Odeomeey)**

All (perfect) praise is for Allaah (alone). We seek Him, seek His help, and ask His forgiveness. We seek refuge with Allaah from the evil of our souls, and the adverse consequences of our deeds. Whosoever Allaah guides, there is none that can misguide him, and whosoever He leaves astray, none can guide Him. I bear witness and testify that there is no deity that is worthy of worship except for Allaah (alone), who is alone having no partners. I bear witness and testify that Muhammad (sollaLloohu ‘alayhi wa sallam) is His slave and Messenger.

O you who have believed, fear Allaah as He should be feared and do not die except as Muslims (in submission to Him). [Soorah Aali ‘Imroon (3):102]

O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women. And fear Allaah, through whom you ask one another, and the wombs, Verily Allaah is ever, over you, an Observer. [Soorah an-Nisaa’ (4):1]

O you who have believed, fear Allaah and speak words of appropriate justice. He will (then) amend for you your deeds and forgive you your sins. And whoever obeys Allaah and His Messenger has certainly attained a great attainment. [Soorah al-Ahzaab (33):70-71]

To proceed; Verily, the most truthful of speech is the Speech of Allaah, and the best guidance is the guidance of Muhammad (sollaLloohu ‘alayhi wa sallam). The worst of affairs (in our religion) are the newly invented things; every newly invented thing is an innovation and every innovation is misguidance, and every misguidance is in the Fire.

The motivation for this compilation is not unconnected to the call of some of our brothers in southwestern Nigeria that the speeches of our scholars be transcribed for the purpose of deriving stupendous benefits from them. As such, I decided to take up the gauntlet. I concentrated on the transcription of the questions and answers sessions rather than the whole tapes, as this will not only be more beneficial but also be better appreciated. We have transcribed some of the speeches of our scholars, but we have decided to start with the compilation of some of the speeches of Dr Sharof Gbadebo Roojee. These questions and answers have been transcribed from the audio and video tapes of this scholar and then rendered into English for the benefit of the English speaking Muslims.

Today, Monday 28<sup>th</sup> Shawwaal 1440AH (Ist July, 2019), my name was mentioned in one of the comments under a post on Facebook. The Facebook post was an audio of Dr Sharof concerning the evils of some misguided sects. A brother, may Allaah rectify us and him, who wasn’t

contented with the admonition, declared that this scholar is lazy, envious and has no sensible message for the Muslims. Since this brother is oblivious of the merits of this Shaykh, we have decided to give to him, in addition to other things we promised, the Q&A of 100 questions (taken from questions 201 to 300 of the first volume of our transcripts) with the scholar.

We grant the permission for this piece to be shared amongst the English speaking Muslims without changing anything therein or deriving any monetary benefit from it. May Allaah increase us in beneficial knowledge, strengthen us, make our feet firm in the Deen, raise us to a great and lofty height, provide us with all our needs and most importantly grant us Al-Jannatul Firdaus. We ask Allaah to bestow the same on everyone who follows the Qur'aan and Sunnah upon the understanding of the pious predecessors. I say JazaakumuLlaahu khayran to all our well-wishers.

**Shareef Ibn Rufaa'i Al Odeomeey**

## QUESTION TWO HUNDRED AND ONE

**Questioner:** A sister wishes to marry a brother, but her parents want to visit the fortunetellers to confirm if the brother is destined to be her husband. What can she do?

**Dr Sharof:** The sister wishes to marry a brother, but her parents want to help her confirm if the brother is destined to be her husband. From which mirror (will they confirm it)?

**The Congregation:** Laughing mode activated!

**Dr Sharof:** They want to visit the fortunetellers. If they do that, they are criminals. Any parent who does that becomes a disbeliever. This is because the Prophet (sollaLloohu ‘alayhi wa sallam) said anyone who approaches a fortuneteller and asks him about anything and thereafter believes what he says has disbelieved in the Prophet (sollaLloohu ‘alayhi wa sallam). For this reason, ask your parents not to become disbelievers. The Prophet (sollaLloohu ‘alayhi wa sallam) asks you to confirm his religion and moral qualities. How will you know these? Ask people to confirm from his relatives; this is what we need to screen.

However, visiting a fortuneteller, a soothsayer, a magician, (and other) people who claim that they know the unseen by mere looking at your palms, or those who make use of the Qur’aan (and so on), will make the doer become a disbeliever.

Mothers should reflect on this because they are at the forefront when it comes to approaching the fortunetellers. There are many criminals from them as regards visiting the fortunetellers. Immediately they are aware that a person wants to marry (any of) their children, they quickly rush to approach (the fortunetellers). I hope it is understood. We ask Allaah not to try us with such Mothers. These are mothers who cherish visiting the fortunetellers for their affairs. Who were consulted when they were about to be married to your fathers and yet your fathers beat them once in a while? This means that the fortunetellers failed, because your fathers used to beat and insult them once in a while. This means that the fortunetellers failed.

For this reason, let us stand by Allaah. Anyone who stands by Allaah will have tranquility, but anyone who does not stand by Allaah will have ceaseless difficulties. For this reason, the Prophet asked us to take note of two things, ‘If a person whose religion and moral qualities you are pleased with asks to marry your daughter, marry her to him, else trials and corruption will occur

on land'. From the trials that happens is that the brother may run away with the sister if they have loved each other and their parents refuse to let them marry each other. This will result to pregnancy, and the sister's parents will now agree to marry her to the brother by force, begging him not to neglect their daughter. The one who is supposed to be begged will become the one who is pleading. Is this corruption or not? Na'am.

## **QUESTION TWO HUNDRED AND TWO**

**Questioner:** If a father marries his daughter to a brother, but the daughter is not happy about it, what can she do?

**Dr Sharof:** A father marries his daughter to a brother and beseeched Allaah to bless them, but the daughter disagrees because she believes it is not appropriate. All (perfect) praise is for Allaah. In as much as his daughter is a young girl of five, three, two, six, and nine years or thereabout, she can be married to a husband without her consent. Islaam permits this. This is the case with 'Aa'ishah (rodiyaLloohu 'anha). The Prophet (sollaLloohu 'alayhi wa sallam) sent someone to speak to her father on his behalf, and her father married her to the Prophet (sollaLloohu 'alayhi wa sallam) without asking whether or not she is pleased with it. This is where we see the evidence that a young girl can be married to a husband. This is because she can't judge if the man is fit for her or not. She is not wise to take a suitable decision in this case, but her parents can decide what is best for her.

However, as for a matured lady, the Prophet said, 'the matured lady should not be married to a husband except with her consent and as for a person who had married before; she is to give the permission.' I hope you now know the difference (between the two cases). A matured lady who is yet to marry would be consulted for her approval. How is she expected to respond? The Prophet said her approval is that she keeps quiet. If she remains silent without responding, it is an indication that she has accepted. However, if she clearly disapproves of it, then it is not permissible to give her in marriage to the brother. It is permissible to ask her why she does not want to marry the brother. There are scholars who opine that if she declares that she is pleased with it; it is not the best because the Prophet (sollaLloohu 'alayhi wa sallam) said her approval is to remain silent. Generally speaking, other scholars opine that there is no harm if she states

clearly that she approves of it. If her father speaks to her about a suitor and she laughs as a gesture, is this enough as an approval? Majority of the scholars agreed that is a sign of approval because it is an indication that she is happy about it. However, there are other scholars who opined that it is not a sign of approval because the laughter may be an indication of disappointment regarding the affair. Generally speaking, the laughter is an indication of approval, so fathers should take note of this. How about if she cries after she is informed? Is this also a sign of approval? There are those who opined that it is a sign of approval because it could be tears of joy, while there are those who opined that this is not acceptable. For this reason, it is the right of the matured ladies that their permissions be sought. As for a person who had earlier married, she is to give her father the order to give her in marriage to the husband. If she does not give an order, she will continue to live alone. Na'am.

For this reason, a matured lady who is forced to marry has a right to disagree. It happened during the lifetime of the Prophet (sollaLloohu 'alayhi wa sallam) that a lady was married to a man forcefully by her father. She reported her father to the Prophet (sollaLloohu 'alayhi wa sallam). The Prophet declared to her father that a person of this status is not to be married to a man without her consent. So, the Prophet (sollaLloohu 'alayhi wa sallam) then asked if she wishes to continue with the contract. She agreed to continue with it, but stated that she earlier disapproved of it so that the people would know that fathers are not to force their daughters who are matured into a marriage. This ruling is very clear from her statement. So, if your father insists that you must marry a person he likes and you are not pleased with it, you have a right to charge him to the Sharee'ah court. That is it.

### **QUESTION TWO HUNDRED AND THREE**

**Questioner:** The questioner asks, 'If one's husband is yet to pay the Mahr which he agreed to pay but later declared that he wants to marry a new wife, can one disallow him from taking this step?'

**Dr Sharof:** No, she has no right to stop him (from marrying a new wife). Why will she prohibit him (from marrying a new wife)? She is the one who did not act fast to collect her Mahr on time,

so she can't prohibit him. He should pay your Mahr; that's all. But as for prohibiting him (from marrying a new wife), Allaah does not give you this right.

#### **QUESTION TWO HUNDRED AND FOUR**

**Questioner:** Is there any distinction between the status of the Companions and the status of the households of the Prophet (sollaLloohu 'alayhi wa sallam)?

**Dr Sharof:** All praise is for Allaah. The Companions, the households of the Prophet (sollaLloohu 'alayhi wa sallam), and the other Muslims (who lived during the lifetime of the Prophet) are all equal as to their Companionship with the Prophet Muhammad (sollaLloohu 'alayhi wa sallam). However, there is an additional distinction for his households; the distinction of having kinship with the Prophet after having being from the Companions. This is the distinction of the households of the Prophet (sollaLloohu 'alayhi wa sallam).

For this reason, their status is higher than that of those who were only Companions. Despite this (distinction), even when Aboo Bakr (rodiyaLloohu 'anhu) is not from the households of the Prophet, 'Umar (rodiyaLloohu 'anhu) is not from the households of the Prophet, 'Uthmaan (rodiyaLloohu 'anhu) is not from the households of the Prophet; the people (of knowledge) are agreed that Aboo Bakr (rodiyaLloohu 'anhu) is the highest in status after the Prophet (sollaLloohu 'alayhi wa sallam), followed by 'Umar (rodiyaLloohu 'anhu), followed by 'Uthmaan (rodiyaLloohu 'anhu), and then 'Aliyy (rodiyaLloohu 'anhu). Na'am.

#### **QUESTION TWO HUNDRED AND FIVE**

**Questioner:** If the name of the chief of hypocrites 'Ibn Salool' is mentioned, what should we say?

**Dr Sharof:** The questioner asks, 'If the name of the chief of hypocrites 'Ibn Salool' is mentioned, what should we say?' Do not say rodiyaLloohu 'anhu. Why will you say this? This is just like acting unconsciously.

**Questioner:** (What about saying) la'anatu Llaahi 'alayhi (May the curse of Allaah be upon him)?

**Dr Sharof:** Why "la'anatu Llaahi 'alayhi"? Who made this a condition? You are not obliged to say la'anatu Llaahi 'alayhi. Na'am!

### **QUESTION TWO HUNDRED AND SIX**

**Questioner:** Who amongst the wives of the Prophet (sollaLloohu 'alayhi wa sallam) is the highest in status?

**Dr Sharof:** They are all high in status, but there is a difference of opinion amongst the scholars as to whether the highest in status is Khadeejah or 'Aa'ishah. They (the scholars) are agreed that Khadeejah was the highest in status when she was alive. But after Khadeejah died, there is a difference of opinion as to whether the status of 'Aa'ishah outweighs that of Khadeejah or not. However, they are agreed that both of them are the highest in rank (amongst the wives of the Prophet). Na'am.

### **QUESTION TWO HUNDRED AND SEVEN**

**Questioner:** Are the hypocrites who lived with the Prophet to be regarded as Companions?

**Dr Sharof:** The questioner asks about whether or not the hypocrites who lived during the lifetime of the Prophet are Companions, even when they outwardly proclaim Islaam. Yes, they are Companions before the people, but they are indeed disbelievers before Allaah. That is why the Prophet restrained the one who wished to kill Ibn Salool; because he feared that the people may say that Muhammad (sollaLloohu 'alayhi wa sallam) is killing his Companions. This is because they (the hypocrites appear as if they) are Muslims before the people, but they are disbelievers before Allaah. That is why Allaah said the one who championed the lie against 'Aa'ishah will have a tremendous punishment, and he is Ibn Salool. Allaah said, 'Verily, the hypocrites will be at the deep bottom of the fire of Hell'. Na'am!



## **QUESTION TWO HUNDRED AND EIGHT**

**Questioner:** Sofwaan was with the Prophet's wife "Aa'ishah" on a journey (as reported authentically). If there is a necessity that warrants such journey, can we travel with a non-Mahram woman?

**Dr Sharof:** You have to mention the necessity. The question is, 'Sofwaan Ibn Mu'attal was on a journey with 'Aa'ishah, so can we embark on a journey with a strange woman if there is a necessity? Leave it until the situation happens, then you can mention it to us (when it actually happens).

## **QUESTION TWO HUNDRED AND NINE**

**Questioner:** Since it is permissible to pray in every mosque, what about (praying in the mosque of) the Ahmadiyyah?

**Dr Sharof:** That one (the place of worship of the Ahmadiyyah) is not to be regarded as a mosque. We can pray in every mosque, but the questioner asks about praying in the mosques of the Ahmadiyyah. Their place of worship is not to be regarded as a mosque. This is because the place of worship built by the disbelievers is not to be regarded as a mosque. The Ahmadiyyah are not Muslims. This is because of their claim that the Qur'aan lied, and that the Sunnah of the Prophet (sollaLloohu 'alayhi wa sallam) is a lie as to the belief that Prophet Muhammad (sollaLloohu 'alayhi wa sallam) is the seal of the Messengers. They do not believe in this; that is our dissention (with them). For this reason, if a follower of Paul builds a place called a mosque, we have nothing to do with that. We have no concern about that. Na'am!

## **QUESTION TWO HUNDRED AND TEN**

**Questioner:** What is the view of Islaam regarding circumcising the female children?

**Dr Sharof:** The questioner asks, 'What is the view of Islaam regarding circumcising the female children?' We have explained this. A female child should be circumcised, but it is to mildly done in such a way that it (the clitoris) is slightly removed. This is what Islaam speaks about, other

than what the whites opine. The whites opine that it is not permissible at all because there are people who amputate it (the clitoris, prepuce or labia) completely. Islaam does not ask us to amputate it completely. Na'am!

### **QUESTION TWO HUNDRED AND ELEVEN**

**Questioner:** Did the Prophet (sollaLloohu 'alayhi wa sallam) keep all his wives in the same house?

**Dr Sharof:** No, each wife lived in her own house. We have a book that has the photos of how the houses of the Prophet's wives looked like. Each wife has a house, but what we meant by this is that it may be a room. The room will have its basic necessities; the space for bathing and the space for other necessities are there. There is no link between the houses, this is to prevent fitnah. This is different from what the people do in our communities. They allocate a room to each wife in the same building. This will cause unnecessary troubles. This is because if you are laughing while with one of the wives it will be heard by others. One of the wives may claim that the laughter is a jest on her. But if each of them stays in her apartment, the troubles will be reduced. That is it.

For this reason, by Allaah, the one who marries many wives and rents a three bedroom flat wherein the three wives live has invited fitnah. And by the time the fitnah comes, he may not be able to contain it. This is because when troubles start you will become frustrated, except if the three bedrooms are built in such a way that each room has its toilet and kitchen. Each wife will not be obliged to come to the parlour which is general for them. If that is how it is built, the troubles will be alleviated, but it cannot be eradicated. Na'am.

### **QUESTION TWO HUNDRED AND TWELVE**

**Questioner:** If one has a marriage contract with a young girl who is not yet fit for copulation, and she disagrees with the contract when she becomes matured, what can one do?

**Dr Sharof:** You do not need to wait till she becomes matured. A person had a marriage contract with a young girl with the permission of her father, if she disagrees with the contract when she becomes matured, what can the person do? Since you agreed to marry her at the age of seven for example, she has to be brought to you when she becomes about ten years of age. What do you expect a ten years old girl to understand regarding this affair? She may view you as a man she lives with, but with time she will later know you as her husband. Na'am! That's it.

### **QUESTION TWO HUNDRED AND THIRTEEN**

**Questioner:** Is it permissible for a woman to woo a man just as Khadeejah did regarding the Prophet (sollaLloohu 'alayhi wa sallam)?

**Dr Sharof:** Yes, it is permissible. There is no difficulty regarding this. Although, it is not easy for a woman to woo a man; this is because the man may cherish her, but he may dislike her because she wooed him. This is the case with some men.

Besides, it is possible for the man to say he is not interested. The shame in this kind of response may make her consider leaving that vicinity. For this reason, if there is a woman who is interested in marrying a man, she should strategically make him know. If the man is not interested she should be calm. There is no problem about it.

However, if a woman wishes to marry you, do not be in haste to reject her offer even if you are not interested. You may aid her by helping her look for someone she may be interested in. You can state clearly to her that you are contented with the number of wives you have, or you are not interested in marrying a wife for now (as the case may be). So, you are to make her understand your reason, but do not hesitate to help her look for someone else who is of good moral qualities. She will be happy if you aid her regarding this. That is it.

A covetous person will quickly marry four wives, and he may quickly divorce some of his wives so that some other ones will come in. This is covetousness. For this reason, we should be contented with whatever we have. Don't be unnecessarily bothered about women so that you can have enough time to take care of your household. Allaah detests the trait of intentionally marrying for the sole reason of enjoying them sexually (and thereafter divorcing them). This is because Allaah cursed the men who do such thing and women who do such thing. If you marry

one wife and you do not have the capability of marrying more wives, stay calm and do not bring unnecessary troubles to yourself. Na'am.

### **QUESTION TWO HUNDRED AND FOURTEEN**

**Questioner:** If a man loves one of his wives most, can he show up his utmost love for this wife before the other wives or his love for one of his children amongst others?

**Dr Sharof:** It is not permissible; it is hypocrisy. It is not encouraging that you should mention the good qualities of one of your wives in the presence of the other (wife/wives). This is because if you speak about the exceptional qualities of one of your wives (before the other), she will be expecting what you will say about her in return. She may fight you because of this, stating that you are a treacherous person. For this reason, do not mention any of the qualities of one of your wives before the other wife. Each one of them should mind her business.

If two of your wives have a misunderstanding, settle it amicably and justly. Let them explain themselves after which you should mention the fault of each of them. The one who is right should be made to know, and the one who is at fault should be warned appropriately. This will make you just. Do not go back to praise the wife who is at fault, criticizing the one who is upon correctness before her. Be just, otherwise you will become a hypocrite. The one who is praised after having being criticized will exalt herself, and she may continue with her transgressions while the other wife may become wrathful if she knows about this. You will be the one destroying your household.

Nevertheless, do not make the wife you love most become aware no matter how much she makes you happy. Do not make her know because this can lead to the destruction of your household. Women naturally like to hear you mention the person you love most; tell her you love Allaah most. And if she says, "I mean from the people living with you", tell her that you will think about it. That is it.

## **QUESTION TWO HUNDRED AND FIFTEEN**

**Questioner:** Before the Prophet (sollaLloohu ‘alayhi wa sallam) became a Prophet he used to go to Ghaar Hiraah. Can this justify Khalwah?

**Dr Sharof:** They wish to use as evidence, the fact that the Prophet (sollaLloohu ‘alayhi wa sallam) used to go to Ghaar Hiraah to meditate before he became a Prophet.

Firstly, the actions of the Messenger of Allaah before he became a Prophet have no ruling in the Sharee’ah. He is the only one who knows the reason he likes visiting Ghaar Hiraah. That is why we do not link rulings to the acts he did before he became a Prophet. That is why we said the one who only saw him before he became a Prophet cannot be regarded as a Companion. For this reason, there is no ruling to be deduced from this act.

Khalwah is an innovation. What do you want to get from Khalwah? What status do you want to attain with that? They claim that they want to reunite with Allaah. They starve themselves to the extent that they claim they have seen Allaah. We should hold fast to the religion, not Khalwah. We do not need such things. They (the Soofees) have turned Islaam to Toreeqah. We thank Allaah for making us see falsehood as falsehood. Na’am.

Moreover, how many of such Khalwah did the Prophet do during his lifetime? Since they have referred to his action before he became a Prophet, how about when he became a Prophet? They want to find a narration with which to establish their shenanigan. This is out of place. Na’am.

## **QUESTION TWO HUNDRED AND SIXTEEN**

**Questioner:** Is it from the conditions of sparing the beard that a person should be an Imaam or Shaykh?

**Dr Sharof:** It is a must for all the Muslims, whether a soldier, or an Army, or a Navy, or a police, whosoever, even a sugarcane seller, or a nail cutter. I hope it is understood. I hope it is understood. For this reason, those of you shaving it have no escape route. Those who spare their

beards are being isolated because of those who do not spare it. Those who seek jobs are asked to shave their beards (in our vicinities), but if all the applicants for a job are five thousand and they all spared their beards, they won't be able to ask you to shave it. That is it.

### **QUESTION TWO HUNDRED AND SEVENTEEN**

**Questioner:** Two villages are at war and there are Muslims in both villages, a Muslim from the fighters of one village points gun at a Muslim from the other village so as to kill him, if he (the one who is to be killed) protects himself in such way that there is no other escape route other than to kill the person who pointed gun at him, is he a sinner?

**Dr Sharof:** A person wants to kill you and there is no other way of saving yourself other than to kill him, you have not in anyway sinned (against Allaah) neither have you sinned against him (if you kill him). However, if your question is; if such fitnah happens, a village is at war with another one just like the Jaahiliyyah war they engage in (in our vicinities), (for example), Offa fighting Erin Ile, and some Muslims are calling others to Jihaad, (what should you do)? If this happens and you are in one of the areas of the two villages, run away from the place immediately. That is how to achieve peacefulness.

But, if there is no method of running away, or you fear that you may be killed, then stay at your place of residence and continue to pray that the fitnah should not reach you. That is it.

### **QUESTION TWO HUNDRED AND EIGHTEEN**

**Questioner:** If it happens that a traveller from a group of travellers leads the congregational prayer, but instead of shortening the prayer he completes it, should the other travellers praying behind him shorten their prayers?

**Dr Sharof:** (If) one of the travellers on a journey is asked to lead the prayer, but instead of shortening of the prayer he completes it, should the remaining travellers remain on their sitting of

Tashahhud after the second Rak'ah, or should they follow suit? They have to follow suit since he is already standing for the (third) Rak'ah. There is no need saying 'SubhaanoLlaah' because the 'SubhaanoLlaah' will only be applicable if he knows that the prayer should be shortened and he intended to shorten it. This means that he intentionally decided to complete his prayer or it may be that he is not knowledgeable that Allaah had given us the charity of shortening our prayer whenever we are on a journey.

This is one of the things we should do. As you are on the journey, you should have initiated a discussion about the religion. (One of you should have initiated discusses like), when on a journey, from the relief of Allaah on us is that we are allowed to pray Dhuhr as two Rak'aat, 'Asr as two Rak'aat, and the same thing with 'Ishaa. One of the people may ask if Solaat al-Moghrib is to be prayed as one and a half Rak'ah. So, you should ask the person to explain how half a Rak'ah will be performed. What about Subh? Is it to be prayed as one Rak'ah? Then you will let him know that these prayers (Moghrib and Subh) are referred to as the prayer of the one who is at his residence, so it is to be as it is even if you are on a journey. For this reason, since he is already standing for the third Rak'ah, you have to follow suit. There is no difficulty about this.

However, Allaah wants us to take his relief whenever He gives it to us just as He wants us to be steadfast on the acts that he did not relief for us. That is it.

## **QUESTION TWO HUNDRED AND NINETEEN**

**Questioner:** Is it permissible to combine Dhuhr and 'Asr due to a heavy rainfall?

**Dr Sharof:** It is not permissible. It is not permissible to combine Dhuhr and 'Asr, but it is permissible to combine Moghrib and 'Ishaa. The Ahlus sunnati wal Jamaa'ah do not combine Dhuhr and 'Asr (due to rainfall), but they would combine Moghrib and 'Ishaa if there is a necessity like a heavy downpour; the prayer will be combined for this reason. A group of the scholars of Islaamic jurisprudence opine that if there is a destructive storm (the prayers can be combined); a group of them also opine that if the weather is extremely cold, (the prayers can be combined). But Imaam Maalik opined that there must be rain, a destructive storm, darkness and

mud on the way of the people. This is the third point, but with some subdivisions. Not only should there be darkness, but also there must be mud on the way.

This is the true methodology of the Ahlus Sunnah. Ahlus Sunnah do not combine Dhuhr and ‘Asr, and that is why there is no record for such actions as some people do today. This cannot be traced to anywhere. The first sets of Muslims do not do things without evidence. The Ahlus Sunnah would combine Moghrib and ‘Ishaa, but not Dhuhr and ‘Asr, even when we all agree that the Prophet (sollaLloohu ‘alayhi wa sallam) combined Dhuhr and ‘Asr in ‘Arofah. However, the Ahlus Sunnah do not combine Dhuhr and ‘Asr in places other than ‘Arofah for whatever reason. This is one of our differences with the Shee’ah. We observe the Fajr prayer; we observe the Dhuhr prayer; we observe the ‘Asr prayer; we observe the Moghrib prayer, and Ishaa’, but the Roofidoh go to mosque three times daily, that is if there are mosques in Iran. This is because research has shown to us now that there are no mosques in Iran. Most of the structures built like mosque are places of politics where they stage their political declarations. They are not mosques. They gather three times for prayers, and they have different kinds of prayer. You can surf the internet to check the prayers of the Shee’ah, you will be surprised. Surf it this night so that our discussion will not appear as if it is exaggerated; you will be surprised. They have different kinds of prayer. In some of their prayers, men and women would face themselves and sit beside themselves, while some of them sit in an orthogonal manner. Just find out about their prayers, that is how they are. What a calamity and a great loss! For this reason, whenever they go for their nonsensical prayers, they observe Subh prayer, they combine Dhuhr and ‘Asr, and they combine Moghrib and ‘Ishaa every day. That is how they are. We thank Allaah for exposing them before the day breaks, and the one who has eyes has known them.

The people of Sunnah do not combine Dhuhr and ‘Asr; that is it. Even if the rain is heavy, you all have to depart after praying Dhuhr till the time of ‘Asr sets in. That is it.

## **QUESTION TWO HUNDRED AND TWENTY**

**Questioner:** Assalaamu ‘alaykum warahmotuLlaahi wabarokaatuh

**Dr Sharof:** Wa’alaykumu ssalaamu warahmotuLlaahi wabarokaatuh



**Questioner:** We all know that it is forbidden for the Muslims to consume alcohol, but is it permissible to make use of it, if it is added to certain products; for example, perfume?

**Dr Sharof:** ...We all know that it is forbidden to consume alcohol, even the criminals who drink it from the non-Muslims are aware that it is not good. There are some ailments that when taken to the hospitals, one would be asked about whether one consumes alcohol or one smokes cigarette. Why? Because those ailments are linked to alcoholism and cigarette smoking; we do not drink alcohol so the people who drink it should be asked such questions. SubhaanoLlaah! The criminals already know themselves; they are only awaiting the one who will declare them as such so that they can fight him. This implies that alcohol is forbidden.

As for whatever is made from alcohol, like perfumes or drugs containing a minute percentage of alcohol, can it be used or not? Firstly, if it is obvious to you that alcohol is in a drug, you must not take the drug even if it is declared that the percentage (of the alcohol) in the drug is very small and cannot stimulate staggering. Anything whose large volume will make a person drunk, then a small quantity of it is also forbidden in the Sharee'ah. However, if you do not know, you will not be called to account by Allaah...This is because Allaah does not put our healings in things that he had made forbidden to us. You shouldn't be surprised; this is because the whites from whom the productions of these drugs are learnt do not consider anything forbidden. Everything is permissible to them. They have no concern about whether or not something is forbidden, so don't be amazed if you get to their countries and discover that almost all of them drink alcohol. Do not be bothered about why majority of them smoke cigarette since you are not forced to go there. That's it. If you are certain that alcohol is in a drug, you must not consume it.

As for perfumes, the scholars have different opinions as to whether the alcohol in perfume is impurity or not if it touches our clothes. There are two views regarding this. Some of the scholars opine that it is impurity because Allaah says, "...verily, intoxicants, gambling, (sacrificing on) stone alters (to other than Allaah), and divining arrows are but defilement from the work of Shaytoon, so avoid it that you may be successful [Soorah al-Maa'idah (5):90] Allaah described it as something which defiles (impurity), therefore it must be washed if it touches our cloth. The other fuqaha (scholars of fiqh) opine that the impurity does not apply to the alcohol in perfume, because the impurity is only applicable in meaning to the alcohol itself. For example, Allaah says, "...verily, the polytheists are unclean, so let them not approach al-Masjid al-Haroom..."

[Soorah at-Tawbah (9):28] These scholars opine that the ‘impurity’ mentioned in the verse is open to interpretations and not a direct ruling on them. For example, if one finishes ablution and Mr Paul or Mr John or Mr Johnson shakes hand with you, will you have to wash your hand? You do not need to wash your hand because your ablution is still intact in as much as there is no faeces on his hand. Even if he has faeces on his hand, your ablution is still intact; you will only need to wash your hand. They also opine that the reason they know that alcohol is not impurity is that on the day Allaah made alcohol prohibited, all the Companions poured their basins of alcohol away, and it is most likely that the alcohol was on the way they will pass to get to the mosque. And there is no report stating that one of them stepped on it and washed his feet before praying, even when majority of them do not have sandals. If it were impurity, they would have washed their feet. That is why they opined that it is not impurity.

The other group of scholars argued that they have to see the report that proved that they poured the intoxicants on the way, and that they have to see the report that proved that people stepped on it without putting on their sandals, and that they have to see the report that proved that the people who stepped on it without their sandals did not wash their feet before entering the mosque. You know that this is very difficult to prove. That is it. That is why refraining from it is the best. Praise be to Allaah; there are many perfumes without alcohol in the world today...Na’am.

## **QUESTION TWO HUNDRED AND TWENTY-ONE**

**Questioner:** Assalaamu ‘alaykum

**Dr Sharof:** Wa’alaykumu ssalaam

**Questioner:** If one travels from Ogbomoso to Osogbo, will one complete one’s prayers or shorten them?

**Dr Sharof:** If one travels from Ogbomoso to Osogbo, will one complete one’s prayers or shorten them? We ask you too, ‘Is Ogbomoso to Osogbo regarded as a journey or just a leisurely walk?’  
Na’am!

**The Congregation:** It is a journey.

**Dr Sharof:** We directed this question to the people who understand the custom of the people. This is an example of a situation whereby the Sharee'ah puts the custom of the people into consideration. Just as we explained when discussing the ahadeeth in Bulughul Muroom, the narrations indicating that there is a specific miles/kilometers required for shortening the prayer are not authentic. The authentic one is a statement of one of the Companions. So, we have to take it back to the custom of the people to determine if they regard the distance as a journey. There is no doubt about it; anyone who leaves Ogbomoso for Osogbo has embarked on a journey. For this reason, if you get there and (you are certain that) you will stay there for less than four days, then you will have to shorten your prayers till you leave. That is it.

This is different from going to Egbeda (from Ogbomoso). Is this a journey? It is still within Ogbomoso, but houses are yet to be built there. The one who leaves Ogbomoso for Gambari (in Ogbomoso) and claims he is on a journey is only deceiving himself. Also, a person who goes to Odo oba (from Ogbomoso) and claims that he is on a journey is deceiving himself. These places are areas within this same town. I hope it is well understood. That is it. Na'am.

## **QUESTION TWO HUNDRED AND TWENTY-TWO**

**Questioner:** Assalaamu 'alaykum

**Dr Sharof:** Wa'alaykumu ssalaam

**Questioner:** If mucus or phlegm goes down one's throat during Romodoon, is the fast invalidated?

**Dr Sharof:** Catarrh is not the only condition that requires that mucus be released. Mucus is from the secretions wherein waste products from the foods we eat are excreted. So, if one is fasting and mucus gets to one throat, is that day's fasting valid?

Firstly, generally when mucus gets to the mouth it is to be expelled, so you have to expel it. And that is why we should have a small piece of cloth that such mucus can be spitted into. For example, if you are in the mosque or a place where you cannot expel it on the floor, then you can expel the mucus into the piece of cloth. If you intentionally swallow it, the scholars are agreed

that your fasting is invalid unlike the one who swallows saliva. One cannot live without swallowing saliva; it is not easy. The tongue and the other component of the mouth require saliva. Without saliva one will die because the tongue will not be functional. The flexibility of our discussion is because there is saliva running in the mouth. The saliva is like the grease within two iron rods. If the iron rods in a car are not well oiled, the car will not work appropriately. If you give a very lengthy discussion, it will appear as if there is no more saliva in your mouth and one may pass out. So for this reason, water is required to keep the mouth moist. That is why the Sharee'ah says swallowing saliva does not invalidate fasting. How many of it do we want to spit out? For this reason, if something is in excess, its ruling will be easy, but if it is very minute, we will be strict on its ruling. Because saliva is in excess we are allowed to swallow it, but since mucus is very minute we are asked to expel it. So if you swallow it your fasting is invalid.

However, it is to be noted that the fasting of the one who gathers saliva in his mouth excessively with the intention of swallowing it to ease his thirst is invalid. His fasting is invalid because of his intention. As for the mucus which gets to the tongue, if you swallow it intentionally, then your fasting is invalid. As for the one you swallow mistakenly, it does not render your fasting invalid. That is it.

### **QUESTION TWO HUNDRED AND TWENTY-THREE**

**Questioner:** Assalaamu 'alaykum

**Dr Sharof:** Wa'alaykumu ssalaam

**Questioner:** You have always advised us to avoid a congregation of fitnah. What should one do if one wants to join a congregational prayer and one discovers that if the Imaam leading the prayer is guilty of not observing one of the conditions of the prayer?

**Dr Sharof:** The Imaam (leading the congregational prayer) did not observe one of the conditions that ascertains the validity of the prayer, for example, he exposes his Awrah (nakedness) due to his small-sized shirt in which case the shirt leaves his body whenever he bends (during the prayer), and the same thing happens whenever he prostrates (during the prayer). We are not supposed to observe (our) prayer behind a person like this because it will be a waste. There is no

need waiting for another congregation; say to the Imaam, ‘the prayer you led is not valid because your nakedness was exposed throughout the prayer’. By so doing, you would have notified others that their prayers need to be repeated. You will discover that the congregation will (ponder on your comment), and they will realize that the one they prayed behind is an unforeseen careless person. So in that case, the prayer will be repeated and a person who is properly dressed would be asked to lead the congregation.

Let’s be watchful; do not handle things carelessly in a way that will make you render your deeds null and void, because you want to enjoy yourselves in this world before you get to al-Qiyaamah, under the disguise that students are angels (that is, people who will not be held accountable for whatever they do). Stop putting on useless attires that cannot be used to stand before Allaah. You will notice that these attires that easily expose the body cannot be put on without adjusting them severally, even when one is not on prayer. Is this befitting? This is just like putting on the attire of your younger ones. It is not appropriate to put on the attires of your elders ones, just as it is not appropriate to put on the attires of your younger ones. Put on befitting attires; this is because our appearance point out a lot about us. If you appear like a decent person, you will be addressed as such; and if you appear like a scoundrel, you will be addressed as such. How can you allow a person who sags off his trousers to lead you in a congregational prayer? Isn’t that a waste (of time and action)? With an exposed underpants! You must restrain a person like this from leading your prayers, while you ask a person who is well-dressed to lead the prayer. He will know his limit and recognize his flub. And after the salutation of peace, snub him as if nothing had happened so that he won’t have an opportunity to complain. If you snub him, he will be afraid that he may be bashed if he complains. So for this reason, you should ask the one who is well-dressed to lead your prayers. That is it. Na’am.

## **QUESTION TWO HUNDRED AND TWENTY-FOUR**

**Questioner:** Assalaamu ‘alaykum

**Dr Sharof:** Wa’alaykumu ssalaam

**Questioner:** Can we name a child ‘Thaanii’?

**Dr Sharof:** It is not a name. Naming your child two or second is just like deceiving yourself. It has no meaning. Most of the people called such name do not bear the name. It is either the person is named Muhammadul Awwal, Muhammad Thaaniy, but the people do not mention the complete name. They call them Thaaniy without mentioning Muhammad, although it has no meaning in the Sharee'ah. This is just like naming all your children Muhammad; saying Muhammad number one, Muhammad number two, Muhammad number three (and so on). What if the child is a female? Will she be named Muhammadatu?

**The Congregation:** Laughing mode activated!

**Dr Sharof:** And there is no name like that; praise be to Allaah. Na'am.

### **QUESTION TWO HUNDRED AND TWENTY-FIVE**

**Questioner:** Assalaamu 'alaykum

**Dr Sharof:** Wa'alaykumu ssalaam

**Questioner:** Is it permissible for the one who is yet to pray Dhuhr to lead a congregation of a people who want to observe 'Asr?

**Dr Sharof:** Why did he lead the congregation with the intention of praying Dhuhr at that time?

**Questioner:** The person who led the prayer with the intention of Dhuhr is the one who came late.

**Dr Sharof:** Why was he late and yet he led the congregation for 'Asr prayer! He has to state the reason, because we won't know if he doesn't explain. You knew his case because he explained. If there is no valid reason, it is not permissible to delay the time-fixed worships of Allaah. Don't you know that Allaah cursed some people (regarding this)? Allaah said, "So woe to those who pray; (but) who are heedless of their prayer. [Soorah al-Maa'uun (107):4-5] Ibn Abbass said if one closely studies this verse, one will know that it is dangerous to handle our prayers with jocularly. This is because Allaah said "wayl" (woe) to those who pray (heedlessly). The scholars of Tafseer mentioned that 'wayl' is a space in Jahannum (Hell). There is nothing thrown there

that will be removed. (Wayl) is for those who pray. Who from them? Those who are heedless of their prayers [Soorah al-Maa'uun (107):5]. These are people who forget their prayers and do not pray them on time.

Ibn Abbass said that the statement of Allaah, “(But) those who are heedless of their prayer” is an indication that Allaah is especially merciful to us. This is because if Allaah had said, “Allaadheena hum fee solaatihim saahuun” (those who are forgetful on their prayers), it means that we have all been cursed. Do you always remain focused throughout your prayers? The mind of some people is already at the market places pricing tubers of yam (while on prayer). Someone may even be pondering about the inflation on yam in his mind (during the prayer). He would have forgotten that he is on prayer; he may become suspicious when he is about to go to the Rukoo' position, doubting whether he is on the first or third Rak'ah. Ibn Abbass said Allaah is especially merciful unto us and that is why he cursed those who delay it (and not those who are forgetful while praying). For this reason, we should handle our prayers frivolously because we have nothing costlier than Islaam. That is it.

## **QUESTION TWO HUNDRED AND TWENTY-SIX**

**Questioner:** Assalaamu 'alaykum

**Dr Sharof:** Wa'alaykumu ssalaam

**Questioner:** It happened one day that the congregation combined Moghrib and 'Isha, but while on 'Ishaa two brothers entered the mosque, and they were yet to pray Moghrib while the people were on 'Ishaa so...

**Dr Sharof:** Cuts in...what prevented them from joining the prayer from the beginning? We have to ask about this (before responding to the question). This is because if you are not skilled at responding to questions, people will make you water-down this religion with their nonchalant attitudes. Why didn't they join Moghrib from the beginning? They came when 'Ishaa had already started. It is not permissible to delay the prayer because of the possibility of joining a second Jamaa'ah. They (the people of knowledge) declared that it cannot be as rewarding as the first Jamaa'ah.

**Questioner:** It happened in the school Masjid.

**Dr Sharof:** School Masjid? Aren't they going to observe the Islaamic Solaat which has its fixed time? That is it. Na'am! Perhaps he (the questioner) meant that the people were taking turns in prayer as they leave their lecture halls for the Masjid. There is no problem about this. If that is the case, such Masjid has no fixed Imaam and no fixed Jamaa'ah. This means they will have to be patient till the congregation completes the prayer. When they are done (that is, the first congregation), they can start their own prayer. They do not need to join the prayer. Na'am.

### **QUESTION TWO HUNDRED AND TWENTY-SEVEN**

**Questioner:** Assalaamu 'alaykum

**Dr Sharof:** Wa'alaykumu ssalaam

**Questioner:** If it happens that a Muslim wants to marry a Christian and this Christian says she will accept Islaam because of this Muslim (and not because she is convinced about Islaam), and there is another case of a woman who says she will accept Islaam for the sake of Allaah (before marrying the brother), what should the Muslim do?

**Dr Sharof:** One of them wants to accept Islaam because of the man while the other wants to accept Islaam for the sake of Allaah; both of them should (first) accept Islaam. As for the one who wants to accept Islaam because of a man and the one who wishes to accept Islaam for the sake of Allaah; both of them should accept Islaam. This is because the one who wishes to accept Islaam for the sake of the man will later accept it for the sake of Allaah by the time she becomes knowledgeable with time. Do not waste her time; let her accept Islaam once and for all. Applying your science and technology in Islaam will only bring misfortune to some people.

A question was asked, but I do not know if I have shared it with you. It was said that an Igbo woman got married and accepted Islaam because her husband is a Muslim. She had a younger sister who was leaving with her at Kano. Her younger sister saw the beauty of Islaam and she had a yearning desire to accept Islaam. She informed the husband of her sister that she wanted to become a Muslimah, but he (her sister's husband) advised her to be patient regarding it so that it



won't appear as if he is charming (or forcing) them to accept Islaam. He said that he was expecting a Shaykh who will guide her regarding the affair, but she continued to disturb them that she wanted to accept Islaam not knowing that it was about time for her to die. I don't think it is up to three months that this question was asked regarding the incident. As they continued to delay the affair, she died in the process. So they called on the day she died to ask whether she should be bathed and whether the funeral prayer should be offered for her, because she already loved and wished to accept Islaam. Allaah forbid! Islaam is not trifling! They were responsible for ruining her life with their carefree attitude. For this reason, hasten and aid the one who wishes to accept Islaam without being bothered about his/her statements. I hope it is understood. This is because there are people who will become Muslims for the sake of other than Allaah, but Islaam won't leave them except that they love Islaam for the sake of Allaah. I hope it is understood. Allaah will have mercy on such person and his Islaam will be for the sake of Allaah. That is it.

### **QUESTION TWO HUNDRED AND TWENTY-EIGHT**

**Questioner:** Assalaamu 'alaykum

**Dr Sharof:** Wa'alaykumu ssalaam

**Questioner:** For instance, if one has a poultry where there are many animals and one of them becomes ill and one fears that others may become infected, can one order that the specific animal be injected so that it dies so as not to infect the other animals?

**Dr Sharof:** If for example, one is rearing chickens in one's poultry and one discovers that one of them is seriously ill and the one who is to treat this chicken is unable to detect the problem of this chicken, can this chicken be injected so that it dies, so as to save others from being infected? No, do not inject the chicken. Don't inject it! Take the chicken away from the poultry and quarantine it in a place where the chicken can move freely. I hope you understand. Let the chicken live freely and do not allow it to mix with others. Then you can watch whatever will happen. There are many people who were given the tiding of death, and yet they did not die. I hope you understand. For this reason, you can kill the chicken and eat it. Since there is no

disease detected in the chicken and there is no tiding that if you eat it you will contract any disease, you can eat your chicken enjoyably. That is it.

### **QUESTION TWO HUNDRED AND TWENTY-NINE**

**Questioner:** Assalaamu ‘alaykum

**Dr Sharof:** Wa’alaykumu ssalaam

**Questioner:** Is it against the Sharee’ah that the share of a person be more than that of his partner if they co-operate a business?

**Dr Sharof:** No, the money of a person may be more than that of his partner. You may contribute ten million while another person contributes fifty thousand. There is no problem about this. You have to trade according to your capability. However, as the business goes on and profit is made, it would be shared on the basis of how much the participants contributed. If a profit of five million is made and one person contributed fifteen million while another person contributed fifty thousand, it would be shared on the basis of the amount contributed. I hope it is understood. There is no cheating in this. Na’am.

### **QUESTION TWO HUNDRED AND THIRTY**

**Questioner:** Assalaamu ‘alaykum

**Dr Sharof:** Wa’alaykumu ssalaam

**Questioner:** Is it permissible for one to rear dogs?

**Dr Sharof:** It is not permissible. Islaam does not permit it. Why dogs? There are sheep, you never thought of rearing them. There are goats, you never thought of rearing them. So why dog? Allaah forbid! Why do you want to rear dogs? You did not mention the reason.

**Questioner:** ...(Unclear words)...

**Dr Sharof:** Do you want to rear dogs for the purpose of selling them?

**The Congregation:** Laughing mode activated!

**Dr Sharof:** It is just a question! It is just a question!! This is because the one who asked the question did not ask an unfounded question. There are people who rear dogs for the purpose of selling them. There are people who rear pigs for the purpose of selling them. There are people who rear cats for the purpose of selling them. If you get to the market over there, you will see cats in the baskets for sell. It is not permissible according to the Sharee'ah. Islaam permits the use of dogs for house security. It can be used for hunting animals, but yet Islaam does not permit buying it neither should one steal it. It is only permissible (to own it) if you are given as a gift. If a strange dog enters your house, will you chase it away or allow it to stay? You have to chase it away. This means the only option is if you are given as a gift. That is it.

### **QUESTION TWO HUNDRED AND THIRTY-ONE**

**Questioner:** Assalaamu 'alaykum

**Dr Sharof:** Wa'alaykumu ssalaam

**Questioner:** If one is using dogs to secure one's house, can they enter one's room?

**Dr Sharof:** It must not stay with you in your house. It should be at the place where it is securing the house. I hope you understand. The dog would have known that there is no room for that. It should be tied outside in the afternoon and during the day. That is it.

### **QUESTION TWO HUNDRED AND THIRTY-TWO**

**Questioner:** Assalaamu 'alaykum

**Dr Sharof:** Wa'alaykumu ssalaam

**Questioner:** There are people who leave their homes very early in the morning before the time of Sahoor, what are they supposed to do (that is, as regards their Sahoor meal)?

**Dr Sharof:** They should eat their Sahoor in the motor. Their foods should be packed like that of the (primary school) students. I hope it is understood. The questioner asked about how those living in Lagos would eat their Sahoor (due to many of them leaving their homes very early to their work places). They go to work very early; may Allaah reduce their burden. There are still many people who wish to reside in these places. As for a person who leaves his home as early as 3:30am because of a worthless job, how will he eat Sahoor? He should eat it on his way, not while walking on the road, but when he joins a bus. He shouldn't be concerned if the people (in the bus) stare at him. For this reason, eat your food in the bus even if it is 'Amala', because if you decide to wait till you get to work it is possible that it will be late. That is it.

### **QUESTION TWO HUNDRED AND THIRTY-THREE**

**Questioner:** Assalaamu 'alaykum

**Dr Sharof:** Wa'alaykumu ssalaam

**Questioner:** Can one decide to establish as a form of investment, a zoo where people will come to watch wild animals?

**Dr Sharof:** Can one invest by creating a school?

**The Congregation:** Zoo!

**Dr Sharof:** Zoo! Where people would come to watch wild animals! Islaam does not frown at limiting the freedom of a wild animal by keeping it in the cage. Islaam does not frown at this. However, the condition required to be fulfilled is that the animal should not be starved, and it should not be kept in a risky place where it can attack humans. A lion should not be made to escape (so as not to bring harm to the people). That is it. Kids should not be allowed to move freely in the area.

There are documentaries that revealed the attacks of Tigers on humans, attacks of Lions on humans in the zoo (and the likes). By Allaah! There are even adults that were attacked by Tigers. May Allaah save us from this evil! Please do not create it. It is dangerous. It is very dangerous if there is no adequate security.

Sometimes, one of the wild animals may force its way out of the cage especially the wildlife animals that are not in kept in cages. The areas occupied by these animals are only enclosed by barbed wire. This cannot prevent them as some of them may still come out. The animals can climb trees to escape from their habitat. You may be oblivious of this, and an animal can jump out because these animals climb trees. There are some states that declared state of emergency because an animal like a Tiger (for example) escaped (from such habitat). These are people who have enough facilities to handle these animals (let alone the one who has little facilities). May Allaah have mercy on us! It is very dangerous! It is dangerous!! What type of wealth do we want to gain from this? It is not certain that you can provide adequate security.

Besides, do not forget that many of the people we live with are dummies; they may want to perform some meaningless adventure. A person (from them) may go to the padlocks playing with it and asking whether it is made in China and something related to that effect. I hope you understand. He may be oblivious of the fact that the padlock had been unlocked (by his nonchalant attitude). The animal you locked up in the cage will also be hoping to gain freedom because the animal knows that its parents and relatives were not caged. The animals will be eager to get a means of escaping. Do you think it will be cheerful if it escapes from the cage? That is it. Na'am.

## **QUESTION TWO HUNDRED AND THIRTY-FOUR**

**Questioner:** Assalaamu 'alaykum

**Dr Sharof:** Wa'alaykumu ssalaam

**Questioner:** My question is; a person borrowed money using a land as collateral. He asked the person who borrowed him the money to take charge of the land if he is unable to pay the money. (What is ruling on this?)

**Dr Sharof:** What did he use as collateral?

**Questioner:** A piece of land.

**Dr Sharof:** Plots (of land).

**Questioner:** Yes, when he was unable to pay the money...

**Dr Sharof:** Cuts in... (This person declared that) if he is unable to pay the money the borrower should take charge of the land whereas the land worths more than the amount he borrowed or not.

**Questioner:** I don't know (if it value of the land is worth the amount he borrowed).

**Dr Sharof:** That means the question is still meaningless.

**The Congregation:** Laughing mode activated!

**Dr Sharof:** Firstly, Islaam orders that something be used as collateral if you borrow money. Whatever you wish to use as collateral must be valuable. A used shoe cannot be used as collateral with the claim that it just has to be something. It should be something valuable. It is even better if the value (of what is used as collateral) is more than what was borrowed. If you're unable to refund the money, the Sharee'ah does not permit the one who borrowed you the money to sell the collateral. The Sharee'ah does not permit this. The court is to sell it; the amount borrowed will be given to the owner while the remaining money will be given to you. You're just being jovial for saying he should take charge of the property if you are unable to refund the money. This has nothing to do with the Sharee'ah. If he takes charge of your property (because you're unable to refund the money), there will still be mayhem in future. If you're able to fetch the money, you will still come back to claim the land (in future). If he declares to you that the land have been sold you will disagree with him, and this will cause mayhem. Islaam does not permit it. Do not utter demeaning statements because you are struggling to earn a living; (these are) statements that will later make you become a bad person (in the sight of others).

Also, when money is borrowed from a person, the one who borrowed the money sees the borrower as a good person. The one who wants to borrow the money will praise himself and absolve himself from all sorts of evil as if he is an angel so as to get the money. By the time he

gets the money, he will make declarative statements that he doesn't have the capability of refunding it when due. This is how majority of the people behave except the one who is saved by Allaah. Many of these kinds of people may even declare that they are doubtful about the person's source of wealth because they didn't earn any profit with the money borrowed. Bunch of thieves! You have to pay the money you borrowed whether you make profit or not. Do not stage such drama where you utter statements like, 'take charge of my land if I am unable to pay your money'. This is not recognized in Islaam because it will become gambling. Na'am!

### **QUESTION TWO HUNDRED AND THIRTY-FIVE**

**Questioner:** Is it permissible to share the animal slaughtered on the day of 'Eid-al-Adha into two, such that one portion will be eaten, and the other one will be buried?

**Dr Sharof:** No. Allaah says: "...and eat and drink, but be not excessive..." [Soorah al-A'roof (7):31] From excessive spending is to waste things; the one who buries (a slaughtered) animal has sinned against Allaah. That is because that (action) is from spending money uselessly and whosoever does that is entitled to punishment. For this reason, it is not from the legislations of Islaam that if you slaughter an animal for 'Eid-al-Adha that half of it be eaten while the remaining half be buried. There is no such thing (in Islaam).

I initially taught the questioner wanted to ask whether it is legislated that the animal be shared into three, such that a share will be eaten, another share will be given as a gift, while the third share will be given as charity. We have said that it is not written anywhere that this view is from the Prophet (sollaLloohu 'alayhi wa sallam), but there are a group of the pious predecessors who used to do that. There is no problem if you follow suit, and if you decide to give some of it out as gift and you eat the remaining, there is no problem about it.

As for not slaughtering the 'Eid animal on your behalf, but on behalf your deceased father or on behalf of your deceased mother, some of the scholars said this is not wrong. One can slaughter an animal on behalf of one's deceased parent. This is because it was mentioned in the hadeeth reported by Imaam Aboo Dawood that 'Aliyy bn Abee Toolib (rodiyaLloohu 'anhu) used to slaughter two rams. He was asked if he slaughtered the two animals on his behalf. He said no. He

said that the prophet gave him the directive that he should (continuously) slaughter an animal on his behalf (during ‘Eid-al-Adha) after his death. He would slaughter one for himself, and one on behalf of the Prophet (sollaLloohu ‘alayhi wa sallam).

Al-Imaam ‘AbduLlaah Ibn Mubaaraq (rohimoHuLlaah) said in his own opinion what is correct is that an animal should not be slaughtered on behalf of the dead. He said charity should rather be given on behalf of the death. But if you slaughter a ram on behalf of the dead, you must not eat from it. This is what I want to haunch. All of it should be given in charity. This is the opinion of ‘AbduLlaah Ibn al-Mubaaraq.

Apart from this if you slaughter the animal on your behalf with your money, if you give some of it in charity and you eat the remaining according to the principle of the stingy people, there is no problem about it too. However, if you give a larger share of it in charity there is no problem about it just as there is no problem if you only give out a piece of meat from it and you give the remaining in charity. As for ascribing the sharing of the animal into three to the Prophet, it is wrong.

### **QUESTION TWO HUNDRED AND THIRTY-SIX**

**Questioner:** (As for) the statement asserting that one should not eat before setting out for the prayer-place, is it for those who have animals to slaughter or are those who help others to slaughter their animals included in the statement?

**Dr Sharof:** The statement is applicable to those who have animals to slaughter for themselves and by themselves, rather than the one who aids people to slaughter their animals. The statement is not applicable to the one who help others to slaughter their animals because he has no animal to slaughter for himself. For this reason, the one who helps others to slaughter their animals can eat (before setting out for the prayer-place). That is why the Prophet does not eat before going to the prayer-place during ‘Eid-al-Adha other than the ‘Eid of Romodoon wherein he would eat three dates. So that is why he used to observe the prayer of ‘Eid al-Adha earlier, because of the consideration of the time needed to complete the prayer, and the time required for those who



haven't eaten to go back home. This is for the one who has an animal to slaughter other than the one who has no animal to slaughter.

If there is anyone who wants to follow suit because (Allaah says), "There has certainly been for you in the Messenger of Allaah an excellent pattern...", and he wants to abstain from eating because our leader does not eat before going to prayer-place, we beseech Allaah to make you earn reward, even when you have no animal to slaughter. We beseech Allaah to make you earn reward (for such act).

### **QUESTION TWO HUNDRED AND THIRTY-SEVEN**

**Questioner:** I observed that a pulpit is always built on most Musalla al'Eid (prayer-place). What can be said about this?

**Dr Sharof:** Firstly, is the pulpit built for the Imaam to stand there to deliver the sermon to the congregation or is it built for him to lead the congregational prayer on it? Will the Imaam use it for giving the sermon or Solaat?

**The Congregation:** It is just for the sermon.

**Dr Sharof:** It is just for the sermon; he won't stand on it to lead the congregational prayer. (I am asking) because it is certain that if he leads the congregation on the pulpit their prayer will be invalid, because the space is always high. If the space of the Imaam is higher than that of the congregation, his prayer and that of the congregation will be invalid; so for this reason you should bring him down as it was reported in the Musannaf of Ibn Abee Shaybah (rahimohuLlaah) that one of the companions mounted dukkaan (a shop or bench) to lead the congregational prayer as the Imaam, he was brought down by one of the companions who said, 'Do you not know that they (the people) were prohibited to do so?' So you should bring down your Imaam, but do not bring him down harshly in such a way that his cloak will tear. Bring him down with humility and inform him that we have been ordered (by the Prophet) not to mount a high space as the Imaam.

If the case is as said, such irremovable Mimbar mounted on the Musalla is against the Sunnah of the Prophet (sollaLloohu ‘alayhi wa sallam). During the lifetime of the Prophet (sollaLloohu ‘alayhi wa sallam), Mimbar was not built at the Musalla ‘Eid, neither did we hear of any narration that the Mimbar is always carried to the Musalla ‘Eid. The Prophet would only stand on a high level ground to speak to the people. What is the essence of standing on a high level ground to speak to the people? The one who is speaking with the people should be seen; that is the essence. For this reason, if it (the Mimbar) is removable and you carry it back and forth, there is no problem about that other than the one that has been permanently fixed (at the prayer-place). I hope it is understood. Na’am.

### **QUESTION TWO HUNDRED AND THIRTY-EIGHT**

**Questioner:** If ‘Eid and Jumu’ah coincides, what should we do?

**Dr Sharof:** We have answered this (question). If ‘Eid and Jumu’ah coincides we will pray ‘Eid and Jumu’ah. We will pray ‘Eid and Jumu’ah. This is because the statement of the Prophet was regarding some people who came from a very far place. He said whoever wishes to wait should wait to pray Jumu’ah while anyone who wishes to leave should leave, but we (that is, the Prophet and the people with him) will pray Jumu’ah. This implies that we will pray Jumu’ah. The Prophet did not use the statement of whether or not they should wait (for Jumu’ah) if they wish as evidence that they should not pray Dhuhr. The Prophet did not establish this. That is why we said what was reported from ‘AbduLlaah Ibn Zubayr is not correct. This is because anytime ‘Eid and Jumu’ah coincides he will only pray ‘Eid without praying either Jumu’ah or Dhuhr. This view contradicts the most correct opinion. If Jumu’ah and ‘Eid coincides we will pray Jumu’ah and ‘Eid.

### **QUESTION TWO HUNDRED AND THIRTY-NINE**

**Questioner:** Is the person who knows that he will be asked to help to slaughter sacrificial animals expected to refrain from clipping his nails when Dhul Hijjah commences?

**Dr Sharof:** The response to this question is similar to that of the former. The response to this is similar to that of the former question about whether such person should eat or not (before setting out to the prayer-place). The one who has no animal to slaughter should clip his nails if he wishes. Admittedly, the conduct of many of the Muslim youths is bad. If you ask the people seated here to put their hands forward for inspection many of them will hide their fingers. They spare their nails until it becomes long like that of Shaytoon. This is bad especially those who spare one of the fingers, like the pinkie; for some it is the thumb, all in the name of following the comportment of some people. You are Muslims; what is known in the Sunnah is that a Muslim should clip his nails. You should clip your nails every week if it is easy for you. The scholars say it must not be spared for more than forty days just like the hairs of the private part and the armpit. That is it. The fingernails of a Muslim should not appear like that of an insane person. We seek refuge with Allaah! That is it.

#### **QUESTION TWO HUNDRED AND FORTY**

**Questioner:** If I want to do ghusl for ‘Eid and another ghusl with soap at the same time, which one should come first?

**Dr Sharof:** You should do the ‘Eid ghusl before bathing with soap. After observing ablution in your ghusl you should not allow your hand to touch any part that will render the ablution invalid when you’re bathing with soap.

#### **QUESTION TWO HUNDRED AND FORTY-ONE**

**Questioner:** A person who wishes to observe supererogatory prayers after the obligatory prayers but has no time for it due his busyness, what should he do about this?

**Dr Sharof:** All these excuses based on busyness should (be neglected) because we have so many things to face in our graves. A person who will die and be bundled like the fishes in a canister and be thrown into his graves! It is better for you to be steadfast on whatever will benefit you. Why don’t you have time? Is the two units of prayer he will pray more than five minutes? And

there is no time for this. For this reason, we should be careful; there is time. We would have answered this question if there is really no time.

### **QUESTION TWO HUNDRED AND FORTY-TWO**

**Questioner:** Can we give a non Muslim a part of the ram slaughtered for ‘Eid-al-Adha?

**Dr Sharof:** There is no harm (about that). You can give a non-Muslim a part of the ram slaughtered, as a gift or charity. If there are Muslims and non-Muslims (in your vicinity), it is certain that the Muslims are more entitled to it if it is a gift, even if it is charity the Muslims are more entitled to it; but if you give them (i.e. the non-Muslims), there is no harm about it.

Can we slaughter an animal given to us as a gift by a non-Muslim (for ‘Eid)? If a non-Muslim gives you a ram as a gift saying it is for ‘Eid, (should you accept it)? Yes, you can accept the gift of a non-Muslim just as the Prophet used to accept the gift of the Jews. Whatever is given to you as a gift can be used for anything, but do not use it for whatever contradicts the command of Allaah. Do not make use (of a gift given to you) for whatever contradicts the command of Allaah. If not that the Prophet used to accept the gift of the disbelievers we would have asked you not to accept it, but do not accept the money of a disbeliever if you want to build a mosque. We do not need such money! We do not need such money!! That is it.

In addition, why should you be expecting to be given an animal as a gift before you can slaughter a sacrificial animal for ‘Eid? This is a bad character. There are some people who are wealthy enough to slaughter animals (for ‘Eid). By Allaah, they won’t (think of) buying it. (They will rather say), do not forget us this year. (If you ask them the question), who should they not forget you? They will respond that there are people who give them animals to slaughter every year. Such people should be cautioned. From the (meaning of the) cautiousness is that they should be made to know that they are not reticent and they are people who do not want to succeed alone. This is because I want to succeed and you want to succeed, and you know that the money spent by you is that which will benefit you while the one you leave behind for your children to inherit is for other than you. So why should I expect a gift before buying an animal? There are people who become allies with governors because of ‘Eid animal. There are people who become allies

with local government chairmen because of 'Eid animal. There are some councilors who promise to give out 'Eid animals as gifts during their campaigns. You can imagine! You should be shy if you tie an animal in front of your house and a person asks you, 'Baba, how much did you buy this animal?' And then you answer saying, 'It was given to me as a gift. It was given to me by the governor'. What for! Is there a need for the governor to send you an animal (before you have a plan to slaughter an animal for 'Eid)? These people (the government officials) do not know how to aid the course of Allaah. They do not understand Islaam so they all tread a wrong path.

Thirty rams was sent to an Imaam in a village, so the people who were supposed to deliver the rams to him thought that thirty animals would be too much for the Imaam and they know that if the Imaam receives all the rams he will selfishly keep them, so they took five from the animals since the Imaam is not aware of the number of the animals; it was not presented by a waybill since waybill is for goods that are bought. So they stole five of the animals. SubhaanoLlaah! When the animals got to the Imaam he was happy because he thought it was only twenty-five animals that were sent to him. So such Imaam would sell majority of the animals leaving only about three that will be slaughtered for 'Eid. Laa hawla wa laa quwwata illa biLlaah! But these people read 'Aqdori' wherein 'Al aklu bi ddeen (acquiring illegal wealth in the name of the religion)' was mentioned. This trait is referred to as 'acquiring illegal wealth in the name of the religion'. I hope you understand.

The masses have been acting upon what they were called to. You know these governors and other similar officials are acting upon what they heard from the people they regard as scholars. They are not privileged to meet people who will tell them the truth; people who will rebuke them for not praying and will ask them to keep their money to themselves. They will be afraid if they are told the truth, but these people who are always expecting their money won't do this, and as such they won't understand the religion of Allaah. They won't understand this religion and yet you (that is, the people who misled them) will still come out to say they do not understand the religion. This is because that is what you taught them (about the religion) and they only know your type. They will never wish to listen to our own statements because they will claim we are extreme. I hope you understand. They know we will tell them the truth without considering their status amongst the people. How are we extreme? So that's it.

Do not bring an animal to us; if you bring it we will not accept it. We don't accept such animals. It is not forbidden to accept it, but we do not accept it because we are capable of buying it. Praise be to Allaah! Na'am! What about you?

**The Congregation:** Laughing mode activated!

**Dr Sharof:** That is it.

### **QUESTION TWO HUNDRED AND FORTY-THREE**

**Questioner:** If there is an evil going on in the country, can the Muslims and the disbelievers gather in a place to pray together, so as to ask Allaah to take the evil away?

**Dr Sharof:** No, no! ...and the prayer of the disbelievers is only but in error (i.e. futility) [Soorah ar-Ra'd (13):14]. (Allaah also says), Then will We treat the Muslims like the criminals? [Soorah al-Qalam (68):35] "...Or is darkness equivalent to light?..." [Soorah ar-R'ad (13):16] You want to sit together in such a way that you will supplicate to Allaah while they will supplicate to Jesus, Omega e.t.c. What for? Are the methodologies similar! Are the methodologies similar!!

**The Congregation:** No!

**Dr Sharof:** By Allaah, things have been mixed up here in the Yoruba land. They do these claiming that they have for long being intimate friends. There is no shortcut to al-Jannah. I hope we understand. So we have to face our way.

Also, from the mentality of the Yorubas is that prayers cannot be answered except if done in congregation. I hope you are also suspicious about this. This is their belief. They wish to stress themselves, colliding vigorously and rolling on the floor as if they are fighting. (Shaykh laughed lightly and then continued) You should supplicate to Allaah while I supplicate to Allaah too! Supplicate to Allaah in your prostrations; wake up in the midnight to supplicate to Allaah. I swear by Allaah, Allaah will take care of your needs. As for these innovated (prayers), we do not need them. That is why some people have turned Islaam to Chrislaam; that is, Christianity plus Islaam. And you all know that Chrislaam has no place in Islaam. That is it. You know that

whenever the Muslims supplicate to Allaah their prayers will be answered. So why do you want to downplay your prayers by joining the disbelievers to pray?

This is one of the reasons we need to draw attention to some frivolity. If you wake up before Fajr, for example, like 4am because you want to travel for some reasons, you will be surprised seeing some Muslims who are just coming back home. So if you ask them about where they're coming from, they may say they are just coming from vigil. If you ask them if they are Muslims or disbelievers they will reply that they are Muslims, but their excuse will be based on the assertion that they do not know where their prayers will be answered. Laa ilaaha ilaa Llaah! By Allaah, this is quite unfortunate. How can a Muslim claim he does not know where his prayer will be answered? It is certain that many people do not know about this Islaam; by Allaah, many of them are Muslims by names (alone). There is a great task before me, and there is a great task before you too. We must all explain this religion to everybody.

(As for) these ignoramuses, you should discredit their excuses (by teaching them) because they may wish to use these excuses on the Day of Judgment, claiming that they do not know. This is a sitting of knowledge; what is the percentage of the people present when compared to the number of the people in this town? We are not up to one percent of the thousands of the people in this town. Where are the remaining people? That is an indication that we have a great task before us. There are people who snubbed the announcement. Some people were ardently chased after to their houses before giving them the invitation, some people were given the invitation in the mosques, perhaps they will come in twenty days time (a statement indicating lack of their passion for knowledge). We will not leave people like this. It is a responsibility entrusted upon us. This is because it is sorrowful if people do not practice Islaam (in our communities). It is harm for Islaam not to have a ground in a community where the Muslims live. For this reason, it is not enough that others be unseeing (that is, ignorant of the religion) while you're visible (that is, knowledgeable). For this reason, you should not be selfish regarding that which you know. If you're capable of giving out cassettes, do give them out (to others). And if you are capable of explaining that which you have learnt, do that. This is because these evils will be reduced gradually. It will be reduced! What does a Muslim need that requires that he should go the church to pray? What does a Muslim need that requires him to go for revival programs (of the unbelievers)? Is he dead and now needs revival? So we seek refuge with Allaah from the

accursed Shaytoon! This does not mean that such programs should be held in the mosques. ‘Taajud’; we do not know anything called ‘Taajud’ in the Arabic language, but we know of At-Tahajjud (The Night prayer). Say it!

**The Congregation:** At-Tahajjud

**Dr Sharof:** At-Tahajjud

**The Congregation:** At-Tahajjud

**Dr Sharof:** That is what we know in Islaam, but we do not know of ‘Taajud’. Some people have started these innovations; they even fix dates for it. They have introduced innovations into all forms of worship. Do not introduce innovations into these prayers based on the claim that you do not know how to stop the Muslims (from going to churches). There are many ways of preventing them from going to churches. Explain this religion to them and you should also try to learn this religion because (what is apparent) is that you do not understand it too. If the one who wants to give out a benefit does not have it himself, will he steal the benefit from someone else? That is it.

#### **QUESTION TWO HUNDRED AND FORTY-FOUR**

**Questioner:** Is it from the Sunnah that the one who slaughters an animal (for ‘Eid) should first eat the heart of the animal?

**Dr Sharof:** We do not know of such thing in the Sunnah. You should first eat something from the animal slaughtered for ‘Eid. If you are able to cook the laps of the animal you can eat from it, even if it is the throat that you eat first (you can do ask you like); there is nothing mentioned specifically regarding this. People who say it is obligatory (to eat the heart before the other parts of the animal) only tend to enforce rules upon themselves. So you can do whatever you are pleased with. That is it.

#### **QUESTION TWO HUNDRED AND FORTY-FIVE**



**Questioner:** Can two Imaams lead the ‘Eid prayer such that one of them leads the congregation in prayer while the other Imaam delivers the Khutbah?

**Dr Sharof:** People (of knowledge) are not missing in the community so two Imaams should not lead the ‘Eid prayer. There are scholars. One person is enough. He should lead the ‘Eid prayer and deliver the Khutbah. You know the prayer will come before the Khutbah, so he should lead the prayer and deliver the Khutbah. We do not need two people except if there is a necessity, for example if the Imaam collapses after the prayer; may we not experience such occurrence. (Also), if the Imaam needs to defecate after the prayer and we cannot continue to wait in a situation whereby he has diarrhoea, so in this case (it is permissible). If he is sick, then another person will take charge of the Khutbah. But if there is no necessity, the person who leads the prayer should deliver the Khutbah.

### **QUESTION TWO HUNDRED AND FORTY-SIX**

**Questioner:** I want to become a soldier in this country. What explanation can you give regarding this?

**Dr Sharof:** The one who wants to become a soldier should come alone to ask. That person who knows the thought of becoming a soldier is running in his vein should come alone to ask.

**The Congregation:** Laughing mode activated!

**Dr Sharof:** That is it. This is because we have explained to the Muslims and they have understood it, but the one who does not understand it should come alone to ask.

We do not say you should not become a soldier, but the condition is that you must be able to abide by the laws of Islaam. If you are still not contented with this, then you should come alone to ask.

### **QUESTION TWO HUNDRED AND FORTY-SEVEN**

**Questioner:** (As for) the one who is not capable of buying more than one sacrificial animal for ‘Eid and still has a mother, should he slaughter the animal on his behalf or on behalf of his mother?

**Dr Sharof:** He should slaughter it on his behalf; he should slaughter it on his behalf. This is because one has to fulfill his own obligation regarding the matters of the religion before volunteering for someone else. So that is it.

Another beneficial question you should have asked alongside is regarding some fathers who make it binding on some their children who are gradually becoming wealthy to buy a sacrificial animal on their behalf, and as such, all the wives of these (kind of) fathers will expect that such children must bring the sacrificial animal even if he is not capable (of buying it). Some of these parents rain curses on their children for not buying them sacrificial animals. From the traits of we Yorubas regarding which many may enter hell with ease on the Day of Qiyaamah, is gossiping; idle talks about issues that do not concern us. They will say regarding such father that his children are good-for-nothing because they are unable to buy a sacrificial animal.

**The Congregation:** Laughing mode activated!

**Dr Sharof:** The Yorubas are perfect when it comes to this unpleasant behaviour. What is your business? What is your concern about their affairs? You had better face your own affairs. Do your own children buy you sacrificial animal? So let us avoid trespassing regarding the affairs that do not concern us. This is because it is (one of) the reason(s) many people will enter fire with ease on the Day of Qiyaamah. Only Allaah knows the number of issues one has intruded in within this morning till this time. Only Allaah knows the amount of idle talks some people have engaged in today. For this reason, it is not from the obligation of your kindness to your parents that you should buy them sacrificial animal for ‘Eid. It is a supererogatory act. If you have the money to buy a sacrificial animal for yourself and your parents, it is good. If you are not capable of buying it, Allaah does not make it binding on you. You can take the legs of the animal you slaughter to your father. There is no problem about this.

A father asked, ‘Since you said it is not obligatory on my child to slaughter it on my behalf, can he bring the animal to my house to slaughter it, so that it appears to the people as if he bought the animal on my behalf?’ (Firstly), slaughtering a sacrificial by yourself and on your behalf is not

obligatory, so how will it be obligatory on your child to slaughter it on your behalf? (Secondly), are we staging a drama? Although there is no harm if he does that so as to make his father happy, but the problem here is that if majority of the slaughtered pieces of the animal is taken away from that scene, will it become apparent (that it was a drama) or not? That is it. For this reason, we fathers should be patient with our children; let's be patient with them.

Many people claim they want to receive the rewards of their training on their children (that is, to reap what they sowed), because that is their reason for spending and striving on them. Okay, I have a question: "Out of the fruit of your children and yours which one do you mostly desire?" Respond (to the question)!

**The Congregation:** Humming!

**Dr Sharof:** Every sensible person should mostly desire his own fruit. This is because if your only aim is the fruit of your children, what if it does not get ready on time? You might have died (before it gets ready). Some people are the ones cursing themselves. They keep on praying that they want to eat the fruit of their children, as such theirs' does not get ready and that of their children also does not get ready on time. We should always supplicate to Allaah to suffice us and our children. We are not training our children and spending on them so that they can take charge of our feeding in future. That is backwardness. For this reason, be heedful of your prayers. If your prayer is that your children be responsible for your feeding (at your old age), that is backwardness. Your prayer should be that Allaah should suffice you till you die, and that Allaah should make you help your children.

Even if you are stupendously rich, that should not prevent you from accepting the gratuity of your children. There is no harm about this. As for making it a condition (in your prayer) that they must be responsible for your needs, that is wrong. The Prophet asks us to eat from our strivings; (therefore), eat from your strivings. Whether your children are stupendously rich or not, it is your right to take from them. However, you should not relax and expect your children to take charge of your needs. If they give us any gratuity, praise be to Allaah; and if they do not give us, praise be to Allaah. We should not rain curses on our children while some other people are praying for their own children. You should continue to pray for them. This means that if your child buys you a sacrifice animal, praise be to Allaah; and if he does not buy it, praise be to Allaah. Before he

(your child) comes around with his animal let him see as many as seven sacrificial animals in front of your house. Will he be shocked or not? If he asks, ‘My father, are you selling these animals?’ Say, ‘I am not selling them. This one belongs to your mother, this one belongs to your stepmother, and this one belongs to your sister, and so on’. If he says, ‘I am here with one sacrificial animal’. Ask him to join it with the ones on ground to make them eight.

**The Congregation:** Laughing mode activated!

**Dr Sharof:** That is it. Do not see your child as your enemy because he does not buy you a sacrificial animal.

### **QUESTION TWO HUNDRED AND FORTY-EIGHT**

**Questioner:** You said we will start to say “Allaahu Akbar, Allaahu Akbar, Allaahu Akbar, Laa ilaaha illaLlaah, Allaahu Allaahu, Allaahu Akbar, Wa liLlaahi'l hamd (Allaah is Most Great, Allaah is Most Great, Allaah is Most Great, there is none truly worthy of worship except, Allaah is Most Great, Allaah is Most Great, and all perfect praise be to Allaah)” after Solaatul Fajr on the day of ‘Arofah till the time of Solaatul ‘Asr on the fourth day after ‘Eid, is this also applicable to ‘Eid-al-Fitr?

**Dr Sharof:** No, we have explained this. It is not applicable to ‘Eid al-Fitr. When the sunsets on the night before ‘Eid, that is when we will start (reciting the dhikr) till we go for ‘Eid, but once we commence Solaatul ‘Eid that is the end; that is for ‘Eid-al-Fitr other than Eid’al-Adha.

### **QUESTION TWO HUNDRED AND FORTY-NINE**

**Questioner:** What is the ruling on eating ducks?

**Dr Sharof:** Firstly, what is the relationship between ducks and what we are discussing?

**The Congregation:** Laughing mode activated!

**Dr Sharof:** We are explaining the Prophet’s methodology regarding ‘Eid-al-Fitr, but you are asking about eating ducks. If your question was, ‘Can we slaughter ducks as our sacrificial animal (on the day of ‘Eid) instead of ram?’, then it would have been (more) meaningful.

**The Congregation:** Laughing mode activated!

**Dr Sharof:** One of our predecessors said he does not mind slaughtering a fowl for ‘Eid, but this is not enough as evidence. No one should say ‘but one of the Salaf said so and so’. He only said it as an indication that...(this statement was not completed by Shaykh because he saw a person praying without facing the Qiblah, so he said: ‘ask that person praying to face the Qiblah; he is not facing the Qiblah’). (So he continued), he only said it as indication that there is no harm if the sacrificial animal is not as big as a ram. He is only saying that he does not mind slaughtering an animal that is smaller than a ram. That is what he meant by that statement.

As for Al-Battoh (Duck), there is no harm in eating it. It is permissible to eat it in the Sharee’ah, and we do not know of anything from the Sharee’ah indicating that we can only eat its meat with the exception of the head. It depends on you; if you can eat its head, then eat it and lick its stew enjoyably. However, if you are not convenient with eating it, that is your decision. As for saying that we should not eat ducks, there is no law which says it should not be eaten.

## **QUESTION TWO HUNDRED AND FIFTY**

**Questioner:** While saying Allaahu Akbar during the ‘Eid prayer, should we raise our hands?

**Dr Sharof:** Yes, we will raise our hands. The scholars of Islaam are agreed that we should raise our hands while saying the Takbeer and this is for the ‘Eid prayer. However, while the Imaam is delivering the Khutbah on the day of ‘Eid, there is no evidence that mentioned the number of Takbeer he will say in his Khutbah, and there is no evidence which says that the ‘Eid Khutbah should be commenced with Allaahu Akbar. So you should start the Khutbah as usual by praising Allaah, but you will say Allaahu Akbar during the Khutbah. However, there is no evidence stating that the Khutbah be commenced with Allaahu Akbar.

## **QUESTION TWO HUNDRED AND FIFTY-ONE**

**Questioner:** If my father voluntarily gives me some money, can I use it to buy a sacrificial animal (for 'Eid)?

**Dr Sharof:** Yes, any money given to you voluntarily can be used for any benefit.

## **QUESTION TWO HUNDRED AND FIFTY-TWO**

**Questioner:** You mentioned that if a question is asked and a scholar gives his explanation regarding it, the questioner has no right to argue or debate with the scholar. (How is it to be understood?)

**Dr Sharof:** Yes, why do you want to argue (with the scholar)? With which knowledge will you stage the argument? You do not desire it. This is so because you asked the question due to your unawareness (of the issue). So once the explanation is given that's the end.

However, if you are knowledgeable regarding the affair and you wish to know further, then you should come to Madrasah. You should come to Madrasah so that the scholar will have the privilege of showing you his evidences, then you can leave your opinion if it is wrong.

Still and all, it is not appropriate for the one who is unsophisticated to argue with the one who is with knowledge, neither is it appropriate for him to say 'but so and so said such and such' after having heard the response to his question. One will have to hang up on such person (over the phone), because it is clear that he has some knowledge regarding the affair; he is just looking for a person to help him ratify his view in which case you may be certain that such view is baseless. For this reason, he should be left with such view since he is not ready to learn. That is it.

Religion is not meant for argumentation; it is meant for seeking knowledge and worshipping Allaah with (the acquired knowledge). Many of the people listen to explanations regarding the religion and pile them up without application so that it becomes something they are held accountable for (by Allaah). Many of them do not act upon the responses to their numerous

questions. They have listened to different views regarding some issues so they wish to confirm from another person again, so that they may heap up the responses in which case it will become a burden for them on the Day of Qiyaamah.

As for this religion, one should ask questions so as to know what is right and what is wrong, and then one should act upon it. (Real learning) is not with the notion of asking questions to heap up issues. If you really have the sincerity of asking to know, Allaah will make you successful; although what we understand from many of the numerous questions asked (by listeners) is that they are not keen on hearing the answers so as to act upon them. Rather, they have heard a lot of things so they wish to ask almost everybody (the same set of questions). We are not idle for rubbish! We are not idle for rubbish!!

Additionally, the one who only wishes to ask questions unnecessarily should not bother to (phone us), because he will be reprimanded. No doubt; he will be reprimanded. A person who does not have the intention of asking for the purpose of worship but only wishes to waste ones time; if your leisure time is meant for nonsense do not expect that the person you want to ask has such time. That means you will be reprimanded. For this reason, if you are unsophisticated, with which knowledge will you stage an argument? This is our religion; it is not philosophy, so mere intellect is not applicable. For this reason, there is no time for argumentation in the religion. Since you are not knowledgeable, you should ask the person who is knowledgeable and once the response is given that is the end. Then you can worship Allaah with his explanation until he (the scholar) says there is a mistake in his verdict. This is because he does not ask you to help him weigh his knowledge whether it is up to the standard or not. (So after hearing his response such people) will go to another person to ask again saying 'but so and so said such and such'. If anyone with such trait asks you a question do not respond. If he says 'but so and so said such and such', hang up on him and move on. This is because he is not serious about his religion. Why should you ask everybody the same question? Do they want to get a certificate from you?

Also, you might have read a book without even knowing how authentic or otherwise it is, and then you may believe that what you have read is the final. So when you hear a scholar saying something which contradicts it, you will immediately become disturbed after which you will be eager to query his stand. Sometimes, when you mention the name of such book to a scholar, the scholar may say 'leave the A-Z in the book aside and mention another book (you have read

regarding the issue)’. It will then become apparent that you have not read more than a book (on the issue). This is one of the reasons some people detest the youths who have learnt with books alone when they engage them in arguments, but this is wrong. They become terrified when people who learn with books argue with them. There is no harm in learning with books in as much as your teachers do not interpret them wrongly. There is no problem about that, not to talk of the fact that many of these youths do not only depend on translated books. They understand Arabic language. They are not idiots as you surmise (this statement is in response to those who allege the youths upon Sunnah of ignorance). They understand Arabic; praise be to Allaah. May Allaah increase their goodness! But even at that, you cannot always put yourself forward despite your strivings (upon knowledge). You cannot always say ‘I am’ whenever you here ‘We’ (that is, do not put yourself forward till you’re qualified). Who are you? I hope you understand. You should be calm. Do not rise to the occasion to engage people in arguments with your low level of knowledge, because it will stop you from studying further. That is it.

So if the one who is knowledgeable gives an explanation, and you know that you asked so as to know, then you should act upon it. If you know (about the issue) you would not have asked. And if he (the scholar) misleads you, you will hold him accountable before Allaah on the Day of Qiyaamah, because you asked him when you did not know. That is it.

### **QUESTION TWO HUNDRED AND FIFTY-THREE**

**Questioner:** If someone is making Du’aa, should we respond by saying ‘In shaa Allaah’ or ‘Aameen’?

**Dr Sharof:** Firstly, if someone makes Du’aa for you, you should say Aameen. As for ‘In shaa Allaah’, what is the evidence for it? What is the evidence that mentioned that you should say ‘In shaa Allaah’ when a person makes Du’aa for you? There is none. (So) you should say Aameen. The response to Du’aa is Aameen. That is why at the end of the recitation of Sooratul Faatihah in Solaat the congregation would say Aameen. In fact, al-Imaam As-suyootee (rohimohuLlaah) mentioned it in his book, ‘Al-Itqaan fee ‘Uloom al-Qur’aan’. He said when Sooratul Faatihah was revealed, angel Jibreel ordered the Prophet to say Aameen after he recited it, even when he was not praying at the time.



And we have also seen that Prophet Moosa was supplicating while Prophet Haaron was saying Aameen. Allaah responded by saying ‘You have been granted your request...’ [Soorah Taa Haa (20):36] The one who is praying and the one who is saying Aameen are both supplicating. This is because the one who says Aameen is also supplicating. The meaning of Aameen is ‘Allaahumma stajib (O Allaah accept the supplication)’. For this reason, if someone prays for you, you should say Aameen. If anyone says you should not say Aameen, he is the one trying to take you away from knowledge. If you say the response is ‘In shaa Allaah’, produce your proofs if you are indeed truthful.

### **QUESTION TWO HUNDRED AND FIFTY-FOUR**

**Questioner:** Can we give our children names like ‘Ayinde’, ‘Asamu’, ‘Ajape’, ‘Ajala’, (and so on)?

**Dr Sharof:** Scrutinize the meaning of the names. This is because the Yorubas (who make use of these names) do not utter empty words. What is the meaning of ‘Ayinde’? What is the meaning of ‘Ajape’? What is the meaning of ‘Ajala’? If the meanings of these names are good, then there is no harm as to their usage. If the meanings of the names do not contradict anything in Islaam, then there is no harm as to their usage. And giving your child a name that shows that he is from the Yoruba tribe does not indicate that you are a racist. However, it is wrong if you are not known with your Islaamic name. If you are named ‘Ayinde’ and your father is ‘Ajala’, you should not say your name is ‘Ayinde Ajala’ if you are asked about your name. You must mention your names in such a way that you will be identified as a Muslim. This is from the evil works of the enemies of Islaam amongst the Yorubas. They do not want you to be known with your Islaamic names. This is because they want to use this as a record that you are disbelievers (like them). If such names will be used by your children, let them mention their Islaamic name before other names, for example, ‘Umar Ayinde Khaalid’. So there is no harm about this in as much as the names have good meanings and they do not lavish praise on your children. In as much as the names do not lavish praise on them, they are permissible.

## **QUESTION TWO HUNDRED AND FIFTY-FIVE**

**Questioner:** Is there any hadeeth that states that the Day of Judgment will be as long as millions of years?

**Dr Sharof:** We do not know of any narration stating the actual time interval. What Allaah tells us in the Qur'aan is how the Day of Judgment will be lengthy. Is it one thousand years or fifty thousand years according to our own calculation? Ibn Abbass said there is no contradiction between the two, that is, about the length of the Day. He said this is because the Day of Qiyaamah is Manaasil (stages upon stages). Each stage will vary, but in total it will be fifty thousand years in our own calculation. Allaah gives us the description of how it will look like, not the exact time interval for standing before our Lord. For this reason, as for the time interval of standing before Allaah calls us to account, we do not know of any report about this.

## **QUESTION TWO HUNDRED AND FIFTY-SIX**

**Questioner:** Can we name a child 'AbduLlaah, Solaahuddeen, and Aboo Anas at the same time?

**Dr Sharof:** There is no problem about this. The child should be named Aboo Anas, Solaahuddeen, 'AbduLlaah. Aboo Anas should come first, then the laqab (appellation) should follow, and the name follows. Aboo Anas, Solaahuddeen, 'AbduLlaah! We have given a discussion on this issue. We advised that you should give your Children Kunyah (names beginning with 'Aboo' or 'Umm', but are not nicknames) apart from their names. Give them Aboo 'so and so', 'Umm 'so and so', so that they would not choose ill-befitting names for themselves when they grow up. You can give them (Kunyah, the like of) Aboo 'Umar, 'Ummu Khaalid (and so on), so that they won't be able to give themselves bad names when they grow up, for example, Aboo 'Odarani' (the father of a criminal). This is because a person may name himself 'Omo ita (the wayward)', or 'Baba ita' (the wayward father); you know all these are bad names. But if you give him Aboo Khaalid (for example), he won't have the privilege of giving himself a bad Kunyah. If you give your daughter the Kunyah 'Ummu Khadeejah, she won't give herself a bad one. (She will easily say), I am Ummu Khadeejah. I hope you understand. That is it.

However, (as for names like) Solaahuddeen, Muhyiddeen, Sharofuddeen, Siroojuddeen, Najmuddeen, the ‘deen’ (religion) affixed to such names is not appropriate. They are from the disliked names in the Sharee’ah. Do you know the reason? If you name a child Solaahuddeen for example, which means the righteousness of the religion, how is he the one who makes the religion righteous when the religion had been in existence before he was born? And the religion will remain after he passes away. In reality, such person’s character may even be worth calling him ‘Fasaaduddeen’ (corrupter of the religion). This is the same thing with all other names with the affix ‘deen’ (religion). That is why al-Imaam Nawawi (rahimohuLlaah) said they are from the disliked names in the Sharee’ah except if they are understood and interpreted this way; I am not Sharofuddeen, I am not Siroojuddeen, I am not Najmuddeen, I am not Majduddeen, but it is the ‘deen’ (religion) that makes me Sharof, it is the ‘deen’ that makes me Sirooj, it is the ‘deen’ (religion) that makes me Najm, it is the ‘deen’ (religion) that makes me Shams. I hope you understand. You cannot be Shamsuddeen (in reality). So if it is understood as explained, then there won’t be any problem about it, but there are many people who do not understand this. So that is it.

### **QUESTION TWO HUNDRED AND FIFTY-SEVEN**

**Questioner:** Is it permissible to burn animals alive for the purpose of some worldly benefits?

**Dr Sharof:** Why do you want to burn animals alive? ...this question is not correctly asked. You should have said, ‘Is it permissible for one to imitate the herbalists?’ It is not permissible to imitate them. One must not do their jobs. This is because it is an unfortunate job which almost has no equal. We have never seen any narration stating that the Prophet used to burn anything, except if he orders that wastes be burnt. That is it.

The question is tricky. The question should rather be, ‘Is it permissible for one to become an occultist?’ There are many things embedded in this question rather than singling out an aspect of it. That is it. The occultists should repent.

### **QUESTION TWO HUNDRED AND FIFTY-EIGHT**

**Questioner:** Is it permissible or not for a male or a female believer to say, ‘O Allaah be patient’ when befallen by an evil?

**Dr Sharof:** It is a ludicrous statement. It is lack of manners. If it is as asked, then that is lack of manners. What you should rather say to Allaah is, ‘O Allaah, I seek your mercy’, ‘O Allaah, ease my burdens’, ‘O Allaah, do not call me to account for my evil deeds’. As for the statement, ‘O Allaah be patient’, it is like the statements with which we talk to our mates or our younger ones. It is like saying, ‘Be patient, why are you not treading softly despite the fact that I am invoking you?’ A’oodhubiLlaah (we seek refuge with Allaah)! Such statement may be common amongst the people because they are used to it. This is because whatever is common in a society is not seen as an evil (by the occupants of such societies).

As for those who say it due their unconsciousness of the gravity of the statement, we ask Allaah not to call them to account for it. However, the one who has known the evil in the statement should desist from saying it. This is because it takes Allaah nothing to destroy every one of us. Don’t you know what Allaah said about the people of Nabiyy Soolih? They sought for camel (as a sign) and it came out from the mountain, but they killed the camel. And they said to Soolih, ‘O Soolih, bring us what you threatened us with, if you should be of the Messengers.’ [Soorah al-‘Aroof (7):77] The greatest of the criminals have gone; their servants are those remaining today. How can a group of people be so bold to challenge Allaah? When Allaah destroyed them, Allaah said, “...therefore their Lord crushed them for their sin and leveled them (with the ground). And He fears not its consequence” [Soorah As-Shams (91):14-15] Allaah did not fear what will happen after destroying them, even if disease will be widespread He will be the One to take it away. For this reason, it takes Allaah nothing to destroy us. We have nothing to do other than to beseech Allaah.

## **QUESTION TWO HUNDRED AND FIFTY-NINE**

**Questioner:** Is it from the ‘aqeedah of the Ahlus-Sunnah to ascribe Nafs (mind) to Allaah?

**Dr Sharof:** Yes, the Qur’aan mentioned it. On the Day of Qiyaamah, Nabiyy ‘Eesa (‘alayhi ssalaam) will say to Allaah, ‘...You know what is in my mind, and I do not know what is in

Your mind. Verily, it is You who is the Knower of the unseen.’ [Soorah al-Maa’idah (5):116] Allaah ascribed it to himself and there is no other interpretation for ‘Nafs’ other than mind.

This is one of the goodness of following the Sunnah. For example, if Allaah queries two people who differ regarding this on the Day of Qiyaamah, the one who believes that Allaah has mind will quote as his evidence, ‘...You know what is in my mind, and I do not know what is in Your mind’, and he will buttress this with the fact that if Nabiyy ‘Eesa was wrong Allaah would have corrected it, but the one who differs will only apply his philosophy. So, who do you think will be saved? That is it. (Allaah says), “...Say: Are you more knowing or is Allaah (more knowing)?...” [Soorah al-Baqoroh (2):140]

### **QUESTION TWO HUNDRED AND SIXTY**

**Questioner:** Is it from the Sunnah to say ‘In shaa Allaah’ (if Allaah wills) after ablution?

**Dr Sharof:** (You can say it) if you are discussing with someone. As for the supplication after ablution, we all know it. Ash-hadu anlaa ilaaha illaLlaah wahdahu laa shareekalah wa ash-hadu anna Muhammadan abduhu wa rosuuluh (I bear witness that there is no deity worthy to be worshipped but Allaah (alone), and I bear witness that Muhammad is His servant and messenger)! There is a narration in Bukhooree and Muslim which states that if one recites the supplication (after performing ablution) the eight gates of Al-Jannah will be opened for one and one may enter through any gate one wishes. There is a narration which states that one of the gates is as wide as the distance between Makkah and San’aa. Makkah to San’aa which is the capital of Yaman, this is not comparable with the gates of this world. The eight gates will be opened for you to enter via anyone you like. This is a great bounty for the Muslims.

For this reason, do not die except as a Muslim. Allaahumma aj’alni min al-tawwaabeen waj’alni min al-mutatahhireen (O Allaah, make me one of those who repent and make me one of those who purify themselves) is another supplication (after performing ablution); there are some other additions from Imaam Tirmidhi and some other scholars (of hadeeth). However, there is an addition to this supplication which is not appropriate “wa ja’alni mina ‘ibaadika Saaliheen”

(make me one of those who are righteous). It is a good supplication, but it is not good in this position. This is because the Sunnah does not mention that it should be said at that position.

Also, it is from the Sunnah to say ‘SubhaanokaLlaahumma wa bihamdik ashhadu an laa ilaaha ilaa ant, astagfiruka wa atoobu ilayk’ (O Allaah, You are free from every imperfection; praise be to You. I bear witness that there is no deity worthy to be worshipped except You, I ask Your Pardon and turn to You in repentance) after ablution. As for ‘In shaa Allaah’ (if Allaah wills), we do not know of the command to say it.

### **QUESTION TWO HUNDRED AND SIXTY-ONE**

**Questioner:** The attendees of some Nikaah ceremony used to put on the same attire. Is there any evidence for this?

**Dr Sharof:** There is no problem about it if they won’t be shy that they look like students. As for whether it makes you leave the pale of Islaam or makes you an innovator, this is not correct. This is a way of celebrating (with the one doing the Nikaah). You know the Yorubas do not mind doing this. That is it. There is no problem about it. What about the uniform attire worn for burial ceremonies? Allaah forbid (it’s not permissible)! That is it.

### **QUESTION TWO HUNDRED AND SIXTY-TWO**

**Questioner:** Is it permissible to feed the barber who shaves a baby’s head (instead of paying him for the service rendered), and to give the neck of the slaughtered animal to the butcher (instead of paying him for the service rendered)?

**Dr Sharof:** Firstly, the one who helps to shave a baby’s head should be paid for his service. The food cannot replace the money that should be paid for the service. However, if you pay him for the service and you give him food in addition, there is no problem about it. As for substituting the money for the service with food, there is no country where food is given as the return of the effort expended on a particular work.

As for the claim that the one who slaughters an animal must take the neck of the animal, this is not reported in anywhere. This is from the traits of the wicked people. Imagine the amount of animals he will slaughter and the necks (he will gather) if he aids you to slaughter animals on the day of 'Eid; there is no such thing (in Islaam). That is why the Prophet (sollaLloohu 'alayhi wa sallam) said to 'Aliyy that he should not give the slaughterer anything from the animal, or the skin of the animal as the return for the service. He should be paid for the service. He should be paid for the service, but if you wish to give him from the meat that is a different thing. There is no room for making it mandatory to give out the neck of the animal.

The Sharee'ah does not take the culture of the people from them except if it contradicts the religion. If (an aspect of) culture contradicts the religion it will be ignored. If it contradicts the religion it will be ignored, but if it does not contradict the religion we will say "Al-'Aadatu Muhakkamah (custom is authoritative)". This contradicts the religion because it has been made a condition for slaughtering the animal. For this reason, the slaughterer will not be given the neck; he should do whatever he likes. He will only be paid for the service. I hope you understand. The neck of an animal is one of the places where meat is abundant. Why is he not interested in the leg of the animal? Allaah forbid! That is it. Even if it is a known culture that had been in existence for long, we will discredit it.

### **QUESTION TWO HUNDRED AND SIXTY-THREE**

**Questioner:** As for the one who had a bad thought but did not say it, has he sinned?

**Dr Sharof:** No, he hasn't sinned against Allaah. The Prophet (sollaLloohu 'alayhi wa sallam) said 'Allaah will forgive my Ummah for whatever crosses their minds as long as they do not act upon it or speak of it'. If we would be called to account by Allaah regarding our thoughts, none of us will be qualified to enter Al-Jannah. By Allaah, many people are criminals when their thoughts are considered. However, once we do not articulate it or put it to action, Allaah will not call us to account. In fact, we sometimes have bad thought about Allaah. That is why Imaam Ibn Qayyim (rohimoHuLlaah) said hardly will anyone be free from this. Allaah said, "...thinking of Allaah other than the truth, he thought of ignorance..." [Soorah Aali-Imroon (3):154]

(As a case study, if) there is a person who is always punctual in the mosques (to observe his daily prayers), he also gives in charity, he fasts during Romodoon, he goes to Hajj every year; if Allaah afflicts such person with some some trials, he may not mention it, but he will have bad thoughts (about Allaah). (Thoughts like), why did Allaah befall me with this evil when there are many criminals in this vicinity who are been called to Islaam every day, privately and publicly but they refused? Why is Allaah making me face this trial? Hardly would you see people who do not have bad thoughts about Allaah except the one who Allaah saves. If there is a student who is steadfast in his religion to the extent that people would mention him as an example during discussions, will he have a good thought about Allaah if every other student passes an examination while he fails? He may have a bad thought about Allaah. However, Allaah is so good to us that He won't call us to account if we do not speak of it and act upon it. If you do not speak of it and act upon it, Allaah will not call you to account for it. That is it.

### **QUESTION TWO HUNDRED AND SIXTY-FOUR**

**Questioner:** Can we say the Adhkaar in Sujood and Rukoo' for more than three times?

**Dr Sharof:** Yes, there is no problem about this. You can say it for more than three times. However, the least of the odd number of supplications that should be said at those positions is three. You should also say "Subuuhun quddus rabb al-Malaaikati warruuh" (Perfect, Blessed, Lord of the Angels and the Spirit). "SubhaanakaLlaahummo (robbanaa) wa bihamdik Allahumma igfirlee" (How perfect You are O Allaah, our Lord, and Praised. O Allaah! Forgive me) should also be added.

However, as for whether or not you can say "Subhaano robbil al Azeem" (How Perfect is my Lord, the Supreme) or "Subhaano robiyal a'ala" (How Perfect is my Lord, the Most High) more than three times during Rukoo' and Sujood respectively, yes, you can say it. Anas Ibn Maalik (rodiyaLloohu 'anhu) said, 'I have not offered the prayer behind anyone whose prayer is like that of Prophet except 'Umar Ibn 'Abdil' Azeez.' Why? This is because in his Rukoo' and Sujood he used to say the Tasbeeh for about ten times. This means that you are free to say it more than three times.



The scholars of fiqh opine that the Imaam should say the Tasbeeh five times so that the congregation will be privileged to say it three times. This is because the Imaam will go to Rukoo' and rise (from Rukoo') before the congregation. With the explanation of this Companion, it means that there is no harm in saying it more than ten times. Anas said he used to say the Tasbeeh for about ten times; this implies that they used to say it like that when praying with the Prophet.

### **QUESTION TWO HUNDRED AND SIXTY-FIVE**

**Questioner:** As for a Muslim who became an apostate but later reverts to Islaam, if he is unable to engage in some good deeds before he dies, will he be rewarded for the good deeds (he did) before he became a renegade?

**Dr Sharof:** No, the act of disbelief had rendered everything in vein. Allaah addressed the Prophet saying: "And it was already revealed to you and to those before you that if you should associate (anything) with Allaah, your work would surely become worthless, and you would surely be among the losers." [Soorah az-Zumar (39):65] May Allaah not make us be from the losers!

Having understood this, as for the one who left Islaam and later reverted to it, what he has done is commendable. As for the good deeds he did before he disbelieved, like Hajj, Romodoon and so on, since he was not privileged to do another Hajj, Romodoon (and other acts of worship) before he died, In shaa Allaah (Allaah willing) he died upon goodness. (Allaah says), "O you who have believed, fear Allaah as He should be feared and do not die except as Muslims (in submission to Him)." [Soorah Aali 'Imroon (3):102] The fact that he died as a Muslim is goodness. For this reason, there is no problem about his inability to engage in good deeds. This is because he did not intentionally leave the good deeds; it is Allaah that predestined him not to live long to engage in more (good) deeds.

However, as for the one who is initially a disbeliever but had a lot of good deeds, if Allaah guides him and he accepts Islaam, it is reported in Bukhooree and some other books of hadeeth that Allaah will reward him for the good deeds he did before accepting Islaam, even when he was into disbelief at the time, especially if he continues with his good deeds after accepting Islaam. For this reason, a disbeliever who is yet to accept Islaam but has a lot of good deeds will

be successful if he accepts Islaam and continues with the good deeds. The narration further stated that the one who engaged in a lot of evil acts before he accepted Islaam and Allaah guides him to Islaam, this (i.e. accepting Islaam) will cancel out his evil deeds and he will not be punished for it in as much as he continues with the good deeds after accepting Islaam. The condition here is that Islaam will cancel out his earlier (evil) deeds in as much as he does not continue with the evil deeds. This is because the hadeeth stated that the one who had done a lot of evil deeds before he accepted Islaam and continues with the evil deeds after accepting Islaam will be called to account by Allaah for the evil deeds he did after accepting Islaam, and (also for) the ones he did before accepting Islaam. This means that there is no freedom. That is it.

Still and all, (as for) the one who left Islaam and later reverts to it and dies upon Islaam, he is indeed successful. As for not having the privilege of engaging in enormous good deeds, there is no harm about it because it is not deliberate; it is Allaah that did not grant him the privilege, especially good deeds that have to do with specific times like Hajj, Romodoon and some other acts of worship that cannot be done except at their prescribed times.

### **QUESTION TWO HUNDRED AND SIXTY-SIX**

**Questioner:** Please sir, I do not understand this verse, ‘Verily, those who believed and those who were Jews or Christians or Sabians (before Prophet Muhammad), those (among them) who believed in Allaah and the Last Day and did righteousness, will have their reward with their Lord, and no fear will there be concerning them, nor will they grieve. [Soorah al-Baqoroh (2):62]. Can you please give an explanation on it?

**Dr Sharof:** Firstly, there is no religion in the sight of Allaah which will be accepted other than Islaam. There are no two religions in the sight of Allaah. This is agreed upon. (Allaah says), ‘Verily, the religion in the sight of Allaah is Islaam’...[Soorah Aali ‘Imroon (3):19] In another verse in this same Soorah Aali ‘Imroon, Allaah says, ‘And whosoever desires other than Islaam as religion, never will it be accepted from him, and he, in the Hereafter, will be among the losers. [Soorah Aali ‘Imroon (3):85] So we should firstly understand this.

This verse mentioned by this questioner is one of the verses misunderstood by many people, (and) they err regarding this with the claim that they (that is, the Jews/Christians/Sabians) will all enter Al-Jannah no matter what they do because this verse implies it. Where in this verse is such assertion? The Qur'aan is not contradictory. No verse of the Qur'aan contradicts the other. This verse says, "Verily, those who believed (in Allaah)", that is the Muslims, "and those who were Jews", that is those who repented from their sins, (from) the Jews, "and the Christians", those who follow the one who is from Naasiroh, that is, Prophet 'Eesa ('alayhi ssalaam), "and the Sabians (before Prophet Muhammad)" those (among them) who believed in Allaah and the Last Day and did righteousness'; is it possible for them to believe in Allaah, the Last Day and do righteous deeds, and yet remain as Christians, Jews and Sabians? That is it. This is the explanation of the verse.

It (the verse) does not imply that the Sabians will enter al-Jannah, or that the Jews will enter al-Jannah, or that the Christians will enter al-Jannah. If they remain as Christians, Jews, and Sabians, they will not enter al-Jannah. That is why the Prophet said in a narration reported by Imaam Muslim, 'By the One in Whose Hand is my soul, no one of this nation, Jew or Christian, hears of me then dies without having believed in that which I was sent (with), but he will be one of the people of the Fire'. So this is not an issue of disputation. Do not be fooled by those who misguide others, especially in this Yoruba land where a person believed to be knowledgeable about Islaam says, 'perhaps the Christians will enter al-Jannah before the Muslims', 'perhaps the occultists will enter al-Jannah before the Muslims'. There is no doubt that such person is dense.

**The Congregation:** Laughing mode activated!

**Dr Sharof:** Don't you know what is referred to as 'al-Jannah'? In fact, some people were saying this on Radio stations. Because he wants to make the workers of the Radio station happy, he will say rubbish and nonsense. Islaam shows that there is no al-Jannah for anyone except the Muslims. You all know that the religion in the sight of Allaah is not two. It's Islaam; don't you know? Allaah says, "Verily, the religion in the sight of Allaah is Islaam"...[Soorah Aali 'Imroon (3):19] Was there (a religion) other than Islaam (from Allaah) before the time of the Prophet (sollaLlohu 'alayhi wa sallam)? Were the earlier Prophets not upon Islaam? What religion was Prophet Nooh ('alayhi ssalaam) upon?

## **The Congregation:** Islaam!

**Dr Sharof:** (What about) Ibrooheem (‘alayhi ssalaam)? (Allaah says), “When his Lord said to him, ‘Submit’, he said, ‘I have submitted (in Islaam) to the Lord of the worlds.” [Soorah al-Baqoroh (2):131] When Allaah ordered him to accept Islaam, he said, ‘I have submitted (in Islaam) to the Lord of the worlds’. Ibrooheem ordered his children (to do the same); Ya’qub also ordered his children (to do the same). (Allaah says regarding Ibrooheem), ‘O my sons, verily Allaah has chosen for you this religion, so do not die except while you are Muslims.’ [Soorah al-Baqoroh (2):132] What about Prophet Moosa, was he not a Muslim? Why did the criminal, Fir’aun, say, ‘I believe that there is no deity except that in whom the Children of Israa’eel believe, and I am of the Muslims’ [Sooratul Yuunus (10):90] when he was about to die? Angel Jibreel told Prophet Muhammad (sollaLlohu ‘alayhi wa sallam) that if he witnessed how he was eagerly expecting to kill him (that is, Fir’aun) before he said the statement (he would be amazed). This is from the stories that we heard when we were young, but it is authentic; we have seen the evidence. He felt like the Prophet should witness it when he was enthusiastic about killing him before he uttered the statement. For this reason, if Prophet Moosa did not come with Islaam, Fir’aun wouldn’t have said ‘...I am of the Muslims’.

(Allaah say), “But when ‘Eesa felt (persistence in) disbelief from them, he said, ‘Who are my supporters for (the cause of) Allaah?’ The disciples said, ‘We are supporters for Allaah. We have believed in Allaah and testify that we are Muslims (submitting to Him)’” [Soorah Aali ‘Imroon (3):52] There are many...(unclear words)..., so do not make a fool of yourself till death grips you. You can still repent. There are people who think they have by far deviated. No, you can still take a U-turn; there are many routes to do that.

## **The Congregation:** Laughing mode activated!

**Dr Sharof:** When Prophet ‘Eesa felt that the people did not believe him, he said to his disciples, ‘Who are my supporters for (the cause of) Allaah?’ His disciples said, ‘We are supporters for Allaah. We have believed in Allaah and testify that we are Muslims (submitting to Him)’. If they weren’t Muslims, will Allaah call them Muslims! So why do you want to interpret the verse erroneously? How will a Sabian, a Christian, or a Jew, believe in Allaah and the Last Day and

other beliefs of the Muslims, and yet remain as a Jew (a Christian, or a Sabeen as the case may be)? You are sick (if you have such ratiocination). That is it! Oje botiseje n beun!

### **QUESTION TWO HUNDRED AND SIXTY-SEVEN**

**Questioner:** There is a person who wrote a book in which he debased Soheeh al-Buhkooree and the Companions. Is it permissible to read this book?

**Dr Sharof:** It is not certain that it is a book of Islaam. No one can write such book. This is because such book would have been exposed before it is released. Because such person knows that majority of the people are ignoramuses that is why he gathered errors to make a fool of himself. Such book cannot be recognized. That is it. Will you buy such book? May you not squander your money! Take the ones you have bought away from your house. All the worthless books you have bought should be taken away from your houses. There are many beneficial books available, but (majority of the) people do not buy. They prefer books full of blunders, and if this gets stored in the brain, is it not problematic? That is it. These are statements that cannot be conveniently spoken let alone writing such statements (in a book). It is not certain that anyone would have the effrontery to do that. However, anyone who tries it will be rebuked. Such people cannot write (beneficial books). So, if they gather nonsense (regarding the scholars and Companions of the Prophet), it will go back to the place it came from. I hope it is understood. That is it.

### **QUESTION TWO HUNDRED AND SIXTY-EIGHT**

**Questioner:** When can a woman decide not to have a husband?

**Dr Sharof:** In as much as she is not yet dead (she should have a husband).

**The Congregation:** Laughing mode activated!

**Dr Sharof:** This is because when a woman dies she will not have a husband in the grave. Yes! So that is the reason. By Allaah, no matter how old a woman may be, there will surely be

someone who cherishes her. That is why the Arabs have a proverb which says, ‘every faller has a catcher’. No matter how old a woman may be, there will still be an old man who cherishes her.

**The Congregation:** Laughing mode activated!

**Dr Sharof:** ...(unclear words)...for this reason, if you see someone who is ready to marry you, then marry him. However, you have to note that the husband you marry last is the one who will be with you in al-Jannah if Allaah makes both of you enter al-Jannah. If you marry about three husbands, forget about the first husband and the second husband, the third one is the husband you’re likely to enter al-Jannah with, if Allaah makes you enter al-Jannah. As for saying that you’re older than getting married, (this is wrong). If you are not older than having thoughts about men, you will engage in illicit affairs, so you have to get married. If you claim you are older than getting married and you are not wealthy enough to feed yourself, you will later engage in illicit affairs as a means of feeding yourself. So you should peacefully get married. If you do not want to get married because your ex-husband transgressed, then you have to be chaste otherwise evils will happen. And there is no other evil greater than sexual intercourse (in such tempting situation). May Allaah have mercy on us!

### **QUESTION TWO HUNDRED AND SIXTY-NINE**

**Questioner:** There is a woman whose daughter is already raising children, but she (the woman) is not older than giving birth to more children. Can she decide to stop bearing children because her daughter is already raising children?

**Dr Sharof:** This is hilarious. Can she decide to stop eating because her daughter eats?

**The Congregation:** Laughing mode activated!

**Dr Sharof:** Any husband who agrees with such ideology is not serious. She has no concern about the agenda of her daughter and her (daughter’s) husband. I hope it is understood. The woman and her own husband have a different agenda. She should not be concerned about having a child who will be of the same age with her daughter’s child. Why would she be concerned? They should continue bearing children. That is it.

## **QUESTION TWO HUNDRED AND SEVENTY**

**Questioner:** I do listen to music. Please I need the evidence that prohibits listening to it.

**Dr Sharof:** Is this a question? You should have said, “I do listen to music. ‘So and so’ is the evidence of its permissibility, so if which you have an evidence which prohibits it, then bring it forth”. How will you engage in an affair regarding which you have no knowledge of its permissibility or otherwise? You want us to mention the evidence for its prohibition (without mentioning your evidence for this permissibility); you can imagine. We are not idle!

**The Congregation:** Laughing mode activated!

**Dr Sharof:** Besides, we gave a discussion of about 3½ hours on the ruling of music, drumming, and dancing. Get the tape (for a detailed explanation); we are not advertising for anyone here, but there is need to emphasis that the explanation is so lengthy to be summarized in few minutes. For this reason, that is it.

Perhaps you have heard of some people who are saying they haven’t seen any hadeeth that clearly mentioned the permissibility or prohibition of listening to musics. You can imagine! You might not have seen it since you are not grounded in knowledge. I hope you understand. If you haven’t seen the evidence, does that mean it does not exist? It doesn’t imply that there is no evidence. This is because “I do not know” does not mean that “I know that it does not exist”. You should know your level. If you say you do not know, people will respect you (for your sincerity). I hope it is understood. So when people get to know the evidence they will say, ‘Perhaps he does understand it, but we now understand it’.

There are many ahadeeth on it. Ibn Qayyim (rahimohuLlaah) wrote a whole book of more than three hundred pages on this issue; (that is) this issue of the ruling on music. For this reason, do not associate yourself with places of study where you will become ignorant. Seek beneficial knowledge about Islaam. Islaam is superior to anybody. Seek beneficial knowledge of Islaam.

## **QUESTION TWO HUNDRED AND SEVENTY-ONE**

**Questioner:** What is the ruling on taking drugs that are unlawful if one is about to die?

**Dr Sharof:** This question is also not appropriate. Why will you take an unlawful drug when you are about to die? You did not even ask about taking a drug which is lawful when one is about to die. How can something which is unlawful prevent you from dying? That means such person is about die in a very dangerous way.

The case is just like that of a person who is sick and is taken to the hospital. So the doctor said they should rather seek some supernatural power to treat him. What the Yorubas understand from this statement is that the sick person be moved to the occultists. However, the take of the hospital is that the patient be taken home so that his people will not be in debt if he dies in the hospital. If they (the doctors) declaratively ask them to take their sick person home so that he can die at home, they will charge them for planning to kill their ward.

**The Congregation:** Laughing mode activated!

**Dr Sharof:** The Yorubas are very wicked. So if they hear a person advising them to seek supernatural powers, they will immediately carry their sick persons to the occultists or to churches.

If a person who is used to observing his (obligatory) prayers at the first row is pronounced dead, who should we first see at the place? You know it should be the Imaam, because the person is the one of the congregation of the mosque. So if the Imaam gets there and a person asks, ‘what are you doing here, O Imaam?’ And the Imaam replies saying, ‘this dead man is one of the people who pray with the congregation’. So the person says, ‘Imaam, please go home’. And then the Imaam asks, ‘why are you chasing me?’ And then he says, ‘I am not chasing you. I said that because he died in the Church’. May we not experience fire in the well! The Imaam will quickly leave the place. Muslims who die in churches and the places of the occultists are very many in the Yoruba communities. Because they do not want to die, you will see them going to the occultists as if the occultists have spare lives with them.

**The Congregation:** Laughing mode activated!

**Dr Sharof:** They take their sick persons to churches. You know there are spare lives in churches to be fixed for people who are about to die! Liars!



**The Congregation:** Laughing mode activated!

**Dr Sharof:** There is a woman who came from Ilorin. She said she wants to see the Imaam. I came out to see her, so I asked why she insisted on seeing the Imaam. She said she wants to see the Imaam. So I said, ‘what should we tell him when we see him?’

**The Congregation:** Laughing mode activated!

**Dr Sharof:** Laughing mode activated! She said, ‘I need assistance, and I would not tell lies because you appear as a righteous person’. So I said to her, ‘You also do not appear as a devilish person’.

**The Congregation:** Laughing mode activated!

**Dr Sharof:** Laughing mode activated! She said she came to our Land (Ogbomoso) because of a sick person who was brought to one of our hospitals. So I said, ‘why did you bring a sick person down to Ogbomoso here? People used to be referred to the teaching hospital in Ilorin before the one we have here was built.’ She said (again), “I won’t tell lies”.

**The Congregation:** Laughing mode activated!

**Dr Sharof:** (She said), we carried the person to the church. A’oodhubiLlaahi mina Sshaytaani rrojeem (we seek refuge with Allaah from the accursed Shaytoon)! So (she believed that) they have healing power! As such I drove her away. I thought she wanted to say something beneficial. How will you carry a Muslim to a place where they will chant ‘in the name of Jesus’ on him, and he will die upon this. For Allaah’s sake, is that a good or bad end?

**The Congregation:** A bad end!

**Dr Sharof:** May Allaah shower His mercies on us! We should know that we will all die. The one who is carried to the hospital will die; the one who is not carried to the hospital will die. By Allaah, the Doctors are only striving. In some cases they would say ‘we tried, but we could not make it’. This is because they cannot do anything (to save the life of a person whose time is up). At that same spot they will keep on thinking of many drugs. It is just like the situation of a person who is used to herbs. Such person might say perhaps ‘so and so’ will suffice or ‘such and

such'. This is the same case with them. So why should (the) Muslims die in detested places? This is very bad. That is it.

Do not take drugs that are forbidden whether you are healthy or suffering the pangs of death.

### **QUESTION TWO HUNDRED AND SEVENTY-TWO**

**Questioner:** What is the ruling on celebrating my birthday? I heard that 'Aa'ishah used to celebrate her birthday.

**Dr Sharof:** What you heard is a lie. 'Aa'ishah did not celebrate her birthdays. The Prophet declared an action as an innovation, but some people are attributing lies to his wife regarding it. Do you think they are like our own women who contradict their husbands? The Prophet's wives are not like that. Whatever the Prophet declares as impermissible, they used to follow suit. Do not lie against our mother; 'Aa'ishah did not celebrate her birthday.

If you're able to bring an evidence for this assertion I will give you a gift.

**The Congregation:** Laughing mode activated!

**Dr Sharof:** (Jokingly, Shaykh said) I will sponsor you to Makkah next year. If you are able to bring the evidence affirming that 'Aa'ishah celebrated her birthday, Allaah willing I will sponsor you to Makkah next year. But if you're unable to bring the evidence you will sponsor me to Makkah next year.

**The Congregation:** Laughing mode activated!

**Dr Sharof:** That is it.

### **QUESTION TWO HUNDRED AND SEVENTY-THREE**

**Questioner:** If a church is demolished and a mosque is built at the same spot, can we offer our prayers in such mosque?

**Dr Sharof:** Yes, you can. Since it has been demolished, that (transformation) is just from history. We can pray in such mosque.

#### **QUESTION TWO HUNDRED AND SEVENTY-FOUR**

**Questioner:** If a church is turned to a mosque without demolishing the structure of the church, can we pray in such mosque?

**Dr Sharof:** You should take out the trash in the building and change the Qiblah. You know churches do not have Qiblah. So you should also take out all the photos, statues, and so on (from the building). You should also change everything that makes it look like a church. You know there is a distinctive way of roofing the churches; mosques should not be roofed the same way. Take note of this; the roof of every mosque that resembles that of the churches should be changed. Do not make the people mistake a mosque for a church. If a mosque is roofed in such a way that it slopes down the four poles, that's good; and if it also slopes down three poles, it is different from churches. Churches are generally built like that of Rome, so you should change such structure (if looks like theirs). Any sign of the cross should be demolished as well. That is it.

#### **QUESTION TWO HUNDRED AND SEVENTY-FIVE**

**Questioner:** There are Muslims who organize public lectures on the day of Christmas and some other festivals of the disbelievers. Is it permissible for us to attend such public lectures so as not appear as people who support the festivals of the non-Muslims?

**Dr Sharof:** We have explained this. It is not permissible. We mentioned such thing in the lecture we did today. It is not permissible, so that you will not appear as people who imitate the polytheists. And we said that the Prophet had closed all doors that can lead us to engaging in Shirk. Having a good intention cannot change the ruling of something unlawful to lawful. We

mentioned the case of building a mosque. A person may build a mosque with a bad intention, but we will regard it as a mosque. It cannot make it something good in the sight of Allaah. That is it.

This implies that those who organize lectures on the days of the festivals of the disbelievers should rather organize the lectures before the day or days after. I hope it is understood. Since it is just about gathering the people, you can fix it on any day just like today. What is the harm in that? They use as excuse, the fact that they want to prevent the Muslims from joining them in their festivals. Yes or No! They say if you are not camped you will join them in celebration. Are you not knowledgeable to the extent of understanding a simple thing? Must you be tied with ropes!

**The Congregation:** Laughing mode activated!

**Dr Sharof:** That is it. Praise be to Allaah; I know you are all matured. If you are asked to refrain from an (unlawful) action, will you engage in it?

**The Congregation:** No!

**Dr Sharof:** So praise be to Allaah; there is no need (keeping you at bay from the disbelievers on their days of celebration). Do not handle the people like kids whose intellects are low. Why must we think that these elderly men and women will not refrain from an unlawful act except if they are tied with ropes? Haba! It is enough to admonish them not to partake in the celebrations of the disbelievers.

You (Muslims) are not bold (enough), but the disbelievers are extremely bold. I swear by Allaah! Someone gave me an instance (of such boldness). He said there are some Muslims living with a Christian. So on the day of 'Eid they wanted to be kind to him as a way of winning his heart, although he (the Christian) would not give them anything during his own celebrations; not even biscuit. So those Muslims fried pieces of meat and took it to him as 'Eid meal. By Allaah, he frankly told them to go away with their meats because he does not eat such meat. They're extremely bold while you (the believers) are extremely cowards. You are afraid of standing firm on your knowledge; the religion you want to hold firmly so as to enter al-Jannah. Who is the person that should make you fear? You should say to them, 'For you is your religion, and for me is my religion' [Soorah al-Kaafiroon (109):6] Why must you be tied with ropes before refraining

from celebrating the festivals of the Christians? Are you new in Islaam or do you not understand the (prohibited actions in) Islaam? This is just like belittling the people. Now that we have tied you down with public lectures, how many of you are here? Are you more or less than those who are not present? You are lesser than the number of Muslims in this community. So what have we achieved? The best thing is to admonish and to teach the people every day. Teach them the religion, because the one who understands Islaam will never take side with the disbelievers. It's not possible. So that is it. Organize public lectures at all times, there is no need fixing it on the day of the celebrations of the disbelievers. It's not needed.

Also, you asked if you should attend such sittings; do not attend it anymore. Do not attend it anymore so that you won't be engaging in an action that will lead to you disobeying Allaah. Ask them to fix it at some other days. That is it. 'So and so' and 'such and such' were invited is not an issue of concern. Are they the Prophet? I hope it is understood. That is it.

### **QUESTION TWO HUNDRED AND SEVENTY-SIX**

**Questioner:** If I go for Hajj, will I shorten my prayers or not?

**Dr Sharof:** No, you will complete your prayers. If you go to the Masjid in Ka'abah you can't pray Qasr because the Imaam will complete his prayers. Can one do such act without being reprimanded? The person beside you will ask you to stand up especially if he perceives that your colleagues are ignoramuses.

**The Congregation:** Laughing mode activated!

**Dr Sharof:** You have to do exactly what the Prophet did at Mina, 'Arafah and some other places. Wherever he shortened his prayers (we have to follow suit). We should follow the methodology of the one who was sent with the religion. You know 'Arafah is at Makkah, Muzdalifah is at Makkah, Minaa is at Makkah, yet the people of Makkah who did Hajj with the Prophet also prayed Qasr as the Prophet did. That means you have to follow the way the prayer was offered. The fact that you are a traveller or a resident is not an issue of concern. If you get to places where the prayer is to be shortened you should shorten it and if you are in places other than that you should complete your prayers.

### **QUESTION TWO HUNDRED AND SEVENTY-SEVEN**

**Questioner:** Can a Jew or Christian aid me to slaughter my ‘Eid ram?

**Dr Sharof:** Such person has misplaced his affairs. You know they (the Christians in the Yoruba communities) used to ask the Muslims to help them slaughter their animals. So why will you ask them to help you slaughter your sacrificial animal? May Allaah save us from giving our knives to the wrong person!

**The Congregation:** Laughing mode activated!

**Dr Sharof:** Perhaps the person is only being jovial. It must not be so. The disbeliever will even be amazed if he hears such thing.

### **QUESTION TWO HUNDRED AND SEVENTY-EIGHT**

**Questioner:** Can a woman slaughter her ram by herself?

**Dr Sharof:** Yes, she can slaughter her animal.

### **QUESTION TWO HUNDRED AND SEVENTY-NINE**

**Questioner:** Can we sit with the people of innovation when they are giving a public lecture?

**Dr Sharof:** This (question) must also be a joke. Sit with the people of innovation! What for! What does he (an innovator) have to say? Do you want to engage in innovations too? Allaah forbid! (Allaah says): “And it has already come to down to you in the Book (i.e., the Qur’aan) that when you hear the verses of Allaah (recited), (and) they are denied (by them) and ridiculed; so do not sit with them until they enter into another conversation. Verily, you would then be like them. Verily, Allaah will gather the hypocrites and the disbelievers in Hell all together. [Soorah an-Nisaa’ (4):140] For this reason, do not sit with the innovators.

This is because sometimes you try to avoid being censured; this is the problem of the Yorubas. Because you once learnt at a Madrasah, and your (then) teacher who is an innovator organizes a public lecture, you want to (attend and) sit beside him asserting that you do not want Allaah to take you away from the midst of the people, so that they won't debase you for accepting the Sunnah, (and) so that they won't say you now wear short trousers; you want to sit with them and yet be covered by the television (stations). You (all) know this kind of a person is a hypocrite. This is because you have to be straightforward. If you are upon the Sunnah, let the people know you. This is because you will be exposed on the day you die. By Allaah, you will be exposed on the day you die. The people of innovation will be many at your funeral prayer. The upright people will wonder where you know them, but it will later be known that they are the ones you associate with. They may decide to build a house on your grave. They may even slaughter cows with the assertion that there is nothing wrong with it. However, this is wrong because it will take them to Shirk. Do you not know what they do at such graves? Is it from Allaah that you should build houses on graves? ...(unclear word)...that is it. For this reason do not build houses on graves and no shenanigan must be done at the graves.

Do not sit with the people of innovation with the claim that they are your teachers. How can they be your teachers? You have dissensions with them. Are you still upon innovations? Since you are no more upon innovation, you just have to invoke Allaah to guide him too. That is it.

### **QUESTION TWO HUNDRED AND EIGHTY**

**Questioner:** What is the ruling of Islaam on a scientist who uses the organs of animals for experiments?

**Dr Sharof:** There is nothing wrong with it since it is not the organs of humans. The skins of animals have for long been used for experiments. All the drugs we take today are being experimented with the organs of animals to test their effectiveness. From the animals used for such experiments are the white rats. They assert that their organs are close to that of human beings; as such they use them for experiments. They kill or strike them or even use them in some other ways. In shaa Allaah, Allaah is forgiving and merciful. This is because doing this will benefit the people tremendously. So there is no harm about it.

## **QUESTION TWO HUNDRED AND EIGHTY-ONE**

**Questioner:** There is a woman who wears the face veil, but her husband does not feed her neither does he pay the school fees of their children. Can she remove her face veil so as to be able to look for a job with which to feed her children?

**Dr Sharof:** The questioner said there is a wife who wears the face veil but her husband does not take charge of his responsibilities. So she is looking for the one who will issue a verdict for her to remove the face veil.

**The Congregation:** Laughing mode activated!

**Dr Sharof:** Laughing mode activated! You know the one who wants to engage in an unlawful act is aware of the consequence, but such person is only looking for a person to delude so that she can say (on the Day of Judgment): “O Allaah! I know that it is obligatory to wear the face veil and I did it, but this man misled me after I asked him a question...”

**The Congregation:** Laughing mode activated!

**Dr Sharof:** I cannot give such verdict with my mouth. I have no power to bear it. If you know you have covered your face for the sake of Allaah, you will never open it because your husband is not taking charge of his responsibilities. It is not an excuse. Allaah will suffice you and make a way for you (if you stand by Him)! However, as for uncovering your face because of that (reason), there are many uncovered people who are hungry. Don't you know them? There are even many women working as teachers, and yet there are not contented.

## **QUESTION TWO HUNDRED AND EIGHTY-TWO**



**Questioner:** Since there are numerous Jama'at (groups) and we know that these Jama'at are (upon) innovations, can one decide to join the Jamaa'ah (group) of the Ahlus-Sunnati wal Jamaa'ah?

**Dr Sharof:** Firstly, the Ahlus-Sunnati wal Jamaa'ah are not a group. And you must not establish your Sunnah in the name of partisanship. The Sunnah is the religion because Sunnah is Islaam and Islaam is Sunnah. If you see some people establishing their Sunnah in the name of a society, then they do not understand the Sunnah. Sunnah is Islaam and Islaam is Sunnah. You should be with the people who are upon the Sunnah, not a society of the people who are upon the Sunnah. Establishing societies is not the religion. Prophet Muhammad (sollaLloohu 'alayhi wa sallam) was sent with the religion. You should join the Muslims who are upon the Sunnah not a society. You know a society used to have a leader, a secretary, members, cashier, (and so on); we do not ask you to join such people. The people of Sunnah are those who are upon what the Prophet left the Companions with. Ensure that you are with such people. That is not a society; it is the religion. However, if they establish this in the name of a society, then that means they are also ignoramuses. That is it.

### **QUESTION TWO HUNDRED AND EIGHTY-THREE**

**Questioner:** If the majority of the people in a community are people of innovation, can one join them since you said it is not good for a Muslim to keep away from the people?

**Dr Sharof:** No, you must not join them and you must not become an innovator. You should isolate yourself and relate with them in a way by which you call them to the truth which they do not know. You should enlighten them regarding that which they haven't seen, perhaps Allaah may be merciful unto them via you, and they may become guided and follow that which Allaah is pleased with. However, you should not unite with them to do whatever they do which contradict the statements of Allaah and that of Prophet Muhammad (sollaLloohu 'alayhi wa sallam).

### **QUESTION TWO HUNDRED AND EIGHTY-FOUR**

**Questioner:** What do you intend by the knowledge of Islaam and who are the scholars we can take knowledge from?

**Dr Sharof:** The knowledge of the religion is that which is established upon the statements of Allaah and that of the Messenger and which is upon the understanding of the pious predecessors. It is not upon my own understanding, but the understanding of our pious predecessors. This implies that the one we can take knowledge from must be someone who knows about Allaah and Prophet Muhammad (sollaLloohu ‘alayhi wa sallam) without seeking the world with it. This is because the one who seeks this world (with his knowledge) will lie against Allaah and Prophet Muhammad (sollaLloohu ‘alayhi wa sallam).

We should also refrain from listening to religious issues from the Takfeeriyah, those who (unjustly) excommunicate the Muslims. This is because if you listen to them, it is likely that you join them. If you listen to their nonsensical statements, it is likely that you will also utter nonsensical statements. That is it. You should not listen to religious issues from the Takfeeriyah so that you won’t become a Takfeereey. This is because the Takfeeriyah are not Ahlus-Sunnah. That is their name; Takfeeriyah.

### **QUESTION TWO HUNDRED AND EIGHTY-FIVE**

**Questioner:** How can we be united when there are many Jamaa’at?

**Dr Sharof:** It’s very easy. We should all return to Islaam. We should return to the Qur’aan and Sunnah. Anyone who says this is difficult for him has undoubtedly uncovered himself. This is because if you are a Muslim you won’t have any difficulty returning to Islaam; you will never have any difficulty returning to the Qur’aan and Sunnah. (If) they claim that they have returned to Islaam, we should ask them to return to Islaam upon the understanding of the Companions, not upon the understanding of their scholars. That is it.

### **QUESTION TWO HUNDRED AND EIGHTY-SIX**

**Questioner:** What is the truth regarding clasping the hands on the chest after the Rukoo’?

**Dr Sharof:** The truth is that it is from the Sunnah of the Prophet (sollaLloohu ‘alayhi wa sallam). The statement of those who declared it as an innovation, (for example) Shaykh al-Albaanee (rohimohuLlaah), is an error. It is not correct at all. This is because al-Albaanee said in one of his books that he will never declare anything as an innovation except whatever has been declared as an innovation by the earlier scholars. This is how the scholars lay principles. So who has preceded him in this speech? Who has preceded al-Albaanee in declaring clasping the hands on the chest after Rukoo as an innovation? Nobody! I hope you understand. This implies that his declaration is also an innovation. This is because he said he will never declare anything as an innovation except that someone before him (i.e. a scholar) has declared it as an innovation.

Secondly, we have a principle in the Sharee’ah which states that... ‘A general evidence remains in force until it is specified’. It was reported in the hadeeth of Waa’il Ibn Hujr (rodiyaLloohu ‘anhu) that the Prophet was never seen standing in prayer except that he would take a hold of his left hand with his right hand. This evidence is ‘aam’ (general). He was never seen standing except that he would take a hold of his left hand with his right hand. What do we do (in prayer) before going to Rukoo’?

**A brother from the Congregation:** We stand.

**Dr Sharof:** After rising from Rukoo’ what do we do again? We stand! So if you say it is an innovation to place the hands on the chest after rising from Rukoo’, is that action not regarded as standing? The Companion who saw the Prophet said the Prophet was never seen standing in prayer except that he would take a hold of his left hand with his right hand. Do we not stand after Rukoo’? For this reason, anyone who has no conception about issues of Islaam should keep mute...

So when al-Albaanee declared it as an innovation since he is a scholar, he said the reason is that the Fuqaha (scholars of fiqh) do not refer to the standing after Rukoo’ as Qiyaam (standing), they regard it as Qawmah (i.e. like a half-standing). (He asserted that) they (the fuqaha) do not regard it as Qiyaam; they regard it as qawmatun, (that is) like a half-standing. Who are those Fuqaha? We did not see this from the Maalikiyyah! The Shaafi’iyyah never said it! The Hanaabila never said it! It’s the Hanafiyyah (that said it). This is because Albaanee read the Fiqh of the Hanafiyyah. When we checked the book of the Hanafiyyah, although we have given appropriate

responses to these issues in our book ‘Bughyatul Falaah’, we saw it that they regard it as Qawmah not Qiyaam. This is because it is a standing in which the Qur’aan is not recited; it is a standing which lacks the remembrance of Allaah. So a person who made comments on this interpretation (in the book) said the statement is an error. We agree that the Qur’aan is not recited after standing from Rukoo’, but do we not remember Allaah in it? I am asking you.

**The Congregation:** Yes!

**Dr Sharof:** Remembrance of Allaah is established in it. After saying ‘Sami Allaahu liman hamidah’ (Allaah listens to the one who praises him), we would say ‘Robbanaa wa lakal hamd’ (Our Lord, and to You be all praise). Is this a curse or a (statement of the) remembrance of Allaah? In addition, is the statement ‘Hamdan Katheeron Toyyiban Mubaarokan Feeh’ (praise are for You, many good and blessed praises) not from the remembrance of Allaah? So he (the person who made comments on the interpretation) said the statement is an error. For this reason, definitely the Hanafiyyah too regard it as Qiyaam. So that’s it. For this reason, if you do not wish to take a hold of your hands after rising from Rukoo’ and there is someone who wants to do it, leave the judgment for Allaah. I hope it is understood. Do not censure such person with your mouth. Yours burden of sins is enough; do not add to it. That’s it.

## **QUESTION TWO HUNDRED AND EIGHTY-SEVEN**

**Questioner:** In my vicinity the prayer is always said before the appropriate time. Can I join the congregation in prayer or observe my prayers at the right time even when the congregational prayer would have been observed?

**Dr Sharof:** Do not join them. If it is certain that they pray before the times of prayers, you must not join them. Observe your prayers after that of the congregation at the correct time. However, you should have notified them, this is because ‘enjoining what is good’ and ‘forbidding what is evil’ is from the obligations of every believer. Whether they will agree or not, it is upon you to explain to them.

## **QUESTION TWO HUNDRED AND EIGHTY-EIGHT**

**Questioner:** Majority of the people in my vicinity are people of innovation. Can I establish a Jamaa'ah to call the people to Sunnah?

**Dr Sharof:** The Jamaa'ah you want to establish is also an innovation. Why is it that the Nigerians believe that the religion cannot be practiced without establishing Jamaa'at? You can teach the people in the mosques. Teaching the people is enough. There is no need establishing a group. This is because when groups are created, their scholars become 'Muhammashoon' (servants). This implies that they will be expected to make comments on the basis of the ideology of the group. They will be ordered to establish opening and closing prayers (and other irrelevancies in their affairs). I hope you understand.

Also if anything that has to do with the religion comes up, they will order the scholars in their group to see to it. If their scholars see to it and it contradicts their reasoning, they may ask them to reject it. What do we want to achieve with these Jamaa'at? Allaah ordered us to stand upon the religion not establishment of Jamaa'at.

## **QUESTION TWO HUNDRED AND EIGHTY-NINE**

**Questioner:** Can I divorce my wife because she does not practice Islaam?

**Dr Sharof:** You should divorce her after having drawn her attention to the fact that she is a disbeliever. Allaah says: "...And hold not to the marriage bonds with disbelieving women...[Soorah al-Mumtahinah (60):10], other than the Ahlul-Kitaab (the people of the book) that Allaah allows you to marry. As for the wife you married as a Muslim who later becomes a disbeliever, Allaah does not accept that such wife remains with you. If she does not desist, you should divorce her.

Also, as for the wife whose husband does not worship Allaah, it is not permissible for you to remain with him. You have to be separated. That is it.

## **QUESTION TWO HUNDRED AND NINETY**

**Questioner:** Is Allaah aware of that which we do before doing it or until it comes to pass?

**Dr Sharof:** This is a very important question. It is expected that we all know that the failure to understand the response to this kind of question is the reason some people became Qadariyyah. The Qadariyyah are those who assert that Allaah is not aware of that which they do before they do it. With this (reasoning), they affirmed that the Creator is two. (They affirmed that) there is a Creator who created them, but they attribute their actions to themselves. So they affirmed that the Creator is two. That is why it was reported in a narration that the Qadariyyah are the Majoos of this Ummah. This is because the Majoos, those who worship the fire, also affirmed that there are two creators; they affirmed ‘the creator of light’ and ‘the creator of darkness’. They attribute goodness to the ‘creator of light’ (and) they attribute evil to ‘the creator of darkness’. This is the understanding of the Majoos who worshipped the Fire. The Qadariyyah are likened to the Majoos in this Ummah because they affirm that Allaah created them, but they denied that He created their deeds and they affirmed that for themselves. We seek refuge with Allaah! The reason they affirmed that Allaah is not aware of that which they do before doing it is their belief that Allaah’s Creation does not encompass their actions. They affirmed their actions for themselves denying it for Allaah. We seek refuge with Allaah! The belief that you must have which is that of the Sunnah is that Allaah is the One who created us and our actions. For this reason, Allaah knows us; He knows whatever we do before it comes to pass, and He knows the consequence of our actions. He is aware of the actions we will not do and the consequence of such actions if He had destined us to do them. For this reason, Allaah is the One who created us and that which we do. This is in line with the statement of Allaah in Soorah as-Sooffaat (verse 96), “While Allaah created you and that which you do?” For this reason, He is aware of that which we do before it comes to pass, and He knows that which we will not do and its consequence.

## **QUESTION TWO HUNDRED AND NINETY-ONE**

**Questioner:** The deceased was buried on the way within a neighborhood in such a way that the people would step on the grave while passing the place. If the corpse is exhumed and carried to the graveyard, is it necessary to repeat the funeral prayer?

**Dr Sharof:** We do not need to pray on the corpse again. The initial one is sufficient. However, it depends on how long the corpse had stayed in the area. If the time interval is too long, there is no need exhuming it because it may be reproachful. I hope you understand. Leave it as it is. You have made the mistake already, may Allaah forgive you. Na'am! This is because you may see the corpse in a situation that you will never forget. He may be a criminal whose delinquencies are not known to you, and perhaps he may be receiving punishment in the grave (when you plan to exhume the corpse).

#### **QUESTION TWO HUNDRED AND NINETY-TWO**

**Questioner:** If one is living in a house where a corpse is buried, and the corpse is beside one's room in such a way that it is distant from the Qiblah, can one pray in such room?

**Dr Sharof:** A corpse is buried close to one's room, but this grave is distant from the Qiblah. Can we pray in such room where the grave is beside or behind us? There is no harm if the grave is not in front of you.

#### **QUESTION TWO HUNDRED AND NINETY-THREE**

**Questioner:** Assalaamu 'alaykum

**Dr Sharof:** Wa'alaykumu ssalaam

**Questioner:** How many shrouds should be used to wrap the deceased?

**Dr Sharof:** If the deceased is a male, three shrouds should be used. There is no harm if the three shrouds are loose robes. The deceased should be wrapped with the first shroud, and then the second, and then the third. However, after wrapping the deceased with the first shroud, apart from applying perfume on the parts of the body required in making prostration we should add

some perfume to the shroud. We should also add some perfume to the second shroud, and the same thing with the third shroud. And there is no harm if one of the shrouds appears like a blouse, but it should not be sewed. It should be cut in such a way that the head of the deceased can enter it; its side should also not be sewed. It should be a garment which reaches from the neck to the knees. Then, you should wrap him with the second shroud, and then the third shroud. So that makes it three.

However, as for a woman, she should be wrapped with five shrouds. One of it can be used as a blouse as explained in the case of a man. The second should be used to wrap her waist, the third should be used to wrap her in such a way that it reaches from the head to the chest, the fourth one should be used to wrap her entire body, the fifth one should also be used to wrap her entire body. Na'am!

As for a young child, if one cloth covers the entire body, it is enough whether the deceased is a boy or a girl. Na'am!

## **QUESTION TWO HUNDRED AND NINETY-FOUR**

**Questioner:** Assalaamu 'alaykum

**Dr Sharof:** Wa 'alaykumu ssalaam

**Questioner:** We know that lying on one's stomach is not permissible, but if one intends to read and one will be convenient lying on one's belly...

**Dr Sharof:** Cuts in...if one intends to?

**Questioner:** To read!

**Dr Sharof:** Lying on one's stomach! We know that it is from the detested forms of sleeping to lie on our stomachs, so we must not lie on our stomachs. There is no harm if you lie down on your right side. That is the Sunnah, and you should also face al-Qiblah. There is no harm if you lie down on your left side after you have slept off or if you turn around while sleeping. And there is no harm in facing up while sleeping, but it is not permissible to lie on your stomach while



sleeping. This is hated by Allaah. The Prophet (sollaLloohu ‘alayhi wa sallam) saw a person (lying on his stomach), he prodded him with his foot and woke him up because it is a way of lying that Allaah hates. For this reason, you should not lie on your stomach.

So a student says he wants to read, and he says he will be very convenient lying on his stomach. A student in the Madrasah says he wants to read and he says he will be very convenient lying on his stomach. It is not good. Do not be similar in appearance to as-Shaytoon. Sit down to read; you will comprehend it or you should lie down on your side.

### **QUESTION TWO HUNDRED AND NINETY-FIVE**

**Questioner:** Asslaamu ‘alaykum

**Dr Sharof:** Wa’alaykumu ssalaam

**Questioner:** Is it permissible in Islaam to set blocks round a grave?

**Dr Sharof:** The questioner says, ‘Is it permissible in Islaam to set blocks on the grave of the deceased?’

**Questioner:** Round the grave!

**Dr Sharof:** Is it permissible to surround the grave with blocks? No, it is not permissible in Islaam. It is not permissible in Islaam. Islaam does not permit us to place anything on the grave of the deceased except a stone. You can place a stone as a sign of identifying the grave. It should be a stone. As for surrounding it with stones, it is not permissible. It is not permissible in the Sharee’ah. It is also not permissible to place white stones that are used for constructing roads on the grave so as to make it beautiful. It should be immediately removed. What is the difference between the grave of your deceased person and that of someone else? Na’am!

### **QUESTION TWO HUNDRED AND NINETY-SIX**

**Questioner:** Is it allowed to correct the Imaam who makes a mistake during the Janaazah prayer?

**Dr Sharof:** What type of mistake?

**Questioner:** For example, he goes to Rukoo’.

**Dr Sharof:** You should say ‘SubhaanaLlaah’ whenever the Imaam makes a mistake in any type of prayer. You know we do not go to Rukoo’ in the Janaazah prayer. So if the Imaam says the Takbeer and goes to Rukoo’, you should say ‘SubhaanaLlaah’. Na’am!

### **QUESTION TWO HUNDRED AND NINETY-SEVEN**

**Questioner:** There are many corpses buried at homes in the Yoruba lands. What should we do if we want to enter such homes?

**Dr Sharof:** You should create a new path to the house.

**Questioner:** I am referring to the compounds. This is a situation in which one will see many graves on the footpath to a person’s house. What should we do if want to pay such person a visit?

**Dr Sharof:** If there are many graves on the footpaths within a compound, what should we do? Islaam does not permit us to step on the graves with our shoes or barefoot. Islaam also does not permit us to put on our shoes while passing by on the spaces in-between two graves. The Prophet cautioned a person who wanted to pass in-between two graves with his shoes.

If we want to pay some people a visit and we discover that there are many graves on the footpath, we should greet them from afar and make them know that they have obstructed our way. This is because it is not permissible to step on the graves. That is it. Na’am!

### **QUESTION TWO HUNDRED AND NINETY-EIGHT**

**Questioner:** Assalaamu ‘alaykum

**Dr Sharof:** Wa'alaykumu ssalaamu warahmotuLlaah

**Questioner:** As for the person who is ignorant of the supplications offered during the funeral prayer, should he refrain from the funeral prayer?

**Dr Sharof:** He should start attending the (available) sittings of knowledge. He will understand it. We have clearly explained this at Oja'agbo. You should come to the sittings of knowledge; you will understand the religion of Allaah. This question is very important. There are even some Imaams who are ignorant of the supplications offered (during the funeral prayer) let alone the common people. (What will you say about the) Imaam who says "Allaahumma igfir laha warhamaha" (O Allaah, forgive her and have mercy on her) while offering the funeral prayer for a man? For this reason, the one who is ignorant of the supplication should come to sittings of knowledge. The religion of Allaah which the Prophet Muhammad (sollaLloohu 'alayhi wa sallam) was sent with is different from nonsense, and we must seek knowledge about it. What will it take you to attend these sittings organized between Moghrib and 'Ishaa? Most times, people are idle within this period. You should have a timetable of the sittings of knowledge and attend them. You will increase in knowledge.

If you are ignorant of the supplications offered during the funeral prayer, it is enough for you to stand with the congregation and say the Takbeer whenever it is said, until the salutation of peace is said. However, it is not difficult; after the first Takbeer, Sooratul Faatihah should be recited, and after the second Takbeer, you should send blessings to our beloved Prophet Muhammad (sollaLloohu 'alayhi wa sallam). I believe that we know the prescribed way of sending blessings to the Prophet, that is, As-Solaatul Ibrooheemiyah, the one we say in our Tashahhud. Allaahumma solli alaa Muhammad wa alaa aali Muhammad, kamaa sollayta alaa Ibrooheem wa 'alaa aali Ibrooheem innaka Hameedu Majeed wabaarik alaa Muhammad walaa aali Muhammad kamaabarakta alaa Ibrooheem wa alaa aali Ibrooheem innaka Hameedun [O Allaah! send prayers on Muhammad, and on the family of Muhammad, as you sent prayers on (Ibraaheem, and on) the family of Ibraaheem; You are indeed Worthy of Praise, Full of Glory. O Allaah! Send blessings on Muhammad, and on the family of Muhammad, as you sent blessings on (Ibraaheem, and on) the family of Ibraaheem; You are indeed Worthy of Praise, Full of Glory]. After the third Takbeer, we should supplicate for the deceased. What is most desired is to say the exact type of supplication the Prophet used to say on the deceased. There is a way he used to say the

supplication on the men. If the deceased is a woman, there is a way he used to say the supplication. If the deceased is a child, there is a way he used to say the supplication. If you are not acquainted with these supplications or you haven't memorized them, you can continue to repeat 'Allaahumma igfirlahu warhamhu', 'Allaahumma igfirlahu warhamhu' till another Takbeer will be said (by the Imaam) if the deceased is a man. If the deceased is a woman, you can continue to repeat 'Allaahumma igfirlaha warhamha', 'Allaahumma igfirlaha warhamha' till another Takbeer is said, although this is not sufficient for your future; you are a believer and you must understand your religion. After the fourth Takbeer, nothing is to be said except the salutation of peace. The salutation should be said once (to the right). However, if you say two salutations (one to the right and the other to the left) there is no harm just as a group of the Companions used to do. Na'am.

## **QUESTION TWO HUNDRED AND NINETY-NINE**

**Questioner:** Assalaamu 'alaykum

**Dr Sharof:** Wa'alaykumu ssalaam

**Questioner:** Is mass burial permissible in Islaam?

**Dr Sharof:** As for burying many people in the same grave, there is no harm in it if there is a disaster, tragedy or an epidemic in which case we cannot dig individual graves for each of them. The permissibility of Islaam in this regard is not like that of the disbelievers. Islaam expounds the method to be employed in arranging them in the grave. Those who are the most pious amongst the men will be laid at the forefront, those who follow them in piousness while be laid after them, and then the women, and then the children. This is how they will be laid in the grave. We cannot just mount them on one another. We seek refuge with Allaah! Islaam does not permit such thing. They should be laid in the grave as explained. You know that the disbelievers do not have any Qiblah to face in their graves. They can do whatever they like; they are people who (claim that they) worship while singing. Na'am!

This implies that the most pious will be the closest to the Imaam (during the funeral prayer). The one who follows him in piousness will be next to him, and so on. The one whose piousness is the

least will be the closest to the Qiblah, but this selection based on piousness will be according to our own view. (By implication), the one who is highest in rank will be closest to the Imaam (during the funeral prayer), and then the arrangement goes on and on (as earlier mentioned).  
Na'am!

### **QUESTION THREE HUNDRED**

**Questioner:** Assalaamu 'alaykum

**Dr Sharof:** Wa'alaykumu ssalaamu warahmotuLlaah

**Questioner:** In one of the past lessons you explained that whoever prays Fajr in congregation then sits remembering Allaah until the sun rises, then observes two units of prayer, will have a reward like that of 'Umrah. If one is in a mosque wherein the congregation engages in some innovations after the prayer...

**Dr Sharof:** Cuts in...you should leave the mosque! You should leave the mosque!! Allaah willing, if you go back home to sit in your room till the sun rises and you observe the prayer, we hope Allaah will give you the reward. This is because you avoided their innovations. However, you should not pray behind an innovator who believes that Solaatul Faatih is more rewarding than reciting the Qur'aan. Such prayer will not be valid. Na'am!

**SOURCE:** "Questions and Answer session of the tapes, "The virtues of 'Aa'ishah (rodiyalloohu 'anha)", "Men and Women around the Messenger", General question and answer session at Al-Madeenah Masjid, Ogbomoso (Date: 18/05/2017)", "The Explanation of the Prophet's methodology regarding 'Eid-al-Fitr", "The explanation of the Names and Attributes of Allaah", "The permissible and forbidden places to slaughter our sacrifices", "Unity in Islaam", "Ahkaamu Janaa'iz"