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An imported qawwaal (singer) has been doing his singing rounds in different Musjids in South Africa under the auspices of miscreant molvis who have strayed very far from Siraatul Mustaqeem. The stage for polluting and defiling the sanctity of the Musaaqid has now been reached with wayward molvis in the forefront organizing singing sessions in the Musaaqid which are being converted into venues of merrymaking.

On Friday night, 25 May, 2003, the miserable singer had one of his haraam singing acts perpetrated in one of the Musjids in Port Elizabeth. It is unbelievable that the trustees of the Musjid could condone such raucous ranting and raving inside the Musjid. Some persons who had attended the Musjid that night, not for Salaat, but to listen to the singing at the haraam concert, later complained about earache which according to them was the consequence of the singer braying like a donkey in the microphone. Allah Ta'ala states in the Qur'aan Majeed in Surah Luqmaan: "Verily, the worst of sounds is the braying of an ass." Right inside the Musjid, the confounded qawwaal was braying shamelessly like an ass.

The Musaaqid have been constructed for only pure ibaadat, not for singing, merrymaking and entertainment. When it is not permissible to raise the voice with even Qur'aan recitation in the Musjid, by what stretch of reasoning did the trustees deem it appropriate to allow the raucous singer to bray like a donkey inside the Musjid? When loud thikr is not permissible in the Musjid, how can singing and braying like a donkey be permissible in the Musjid?

"Abu Musa (radhiyallahu anhu) said: 'We were with Rasulullah (sallallahu alayhi wasallam) on a journey. The people began reciting Takbeer loudly. Then Nabi (sallallahu alayhi wasallam) said: 'Have mercy on your souls...'"

Narrating another version of this same episode, Muslim reports: "Abu Musa said that they were with Rasulullah (sallallahu alayhi wasallam) and they were climbing up the mountain pathway. Whenever a man would climb higher, he would exclaim: 'Lailaha illallahu wallaahu Akbar'. Then Nabi (sallallahu alayhi wasallam) said: 'You are not calling on a deaf being....'"

Commenting on this Hadith, Imaam Nawawi (rahmatullah alayh) says in his Sharah: "Rasulullah (sallallahu alayhi wasallam) said to them: 'Have mercy on your souls...' when they recited the Takbeer loudly."

Imaam Bukhaari (rahmatullah alayh) narrates this episode in his Saheeh as follows:

"Abu Musa Al-Ash'ari said: 'We were with Rasulullah (sallallahu alayhi wasallam). When we climbed up the valley, we recited Tahleel and Takbeer. When our voices became loud, Rasulullah (sallallahu alayhi wasallam) said: 'O people! Have mercy on your souls....'" The following commentary appears in the Haashiyah of Bukhari Shareef:

"In Fath, Tabari said: 'In it (this Hadith) is the karaahiyat of raising the voice with dua and Thikr. And, this is the view of the majority of the Salf among the Sahaabah and Taabieen.'" Also in the Haashiyah of Bukhaari Shareef, the following commentary appears: "Raising the voice: Ibn Bitta'al said: 'The Ashaab of the authoritative Math-habs and others are unanimous in the view that raising the voice with takbeer and Thikr is not Mustahab.'"

DEFILING THE SANCTITY OF THE MUSAAJID WITH HARAAM RAUCOUS QAWWAALI SINGING

Written by Administrator

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Now when Rasulallah (sallallahu alayhi wasallam) had prohibited the Sahaabah from loud Thikr – they were not braying like a donkey in a microphone as did the miscreant singer in the Musjid – how could the trustees permit singing and braying like an ass to be perpetrated inside the Musjid thereby defiling the holiness of the House of Allah? The loud thikr made by the Sahaabah on this occasion was not even in the Musjid. It was on a mountainside in the open. Despite this, Rasulallah (sallallahu alayhi wasallam) forbade them.

Once Hadhrat Abdullah Ibn Mas'ood (radhiyallahu anhu) was informed of a group of people engaging in a peculiar form of Thikr. The leader of the group instructed his companions to recite Laa-ilaha illaallaahu 100 times. Then in chorus the group recited. Then he instructed them to recite Subhaanallaah, then Allaahu Akbar, each 100 times. This they did in unison. Meanwhile they were counting the number with pebbles. Hadhrat Abdullah Ibn Mas'ood (radhiyallahu anhu), addressing them said:

“Use the pebbles to count your sins. I guarantee that none of your virtuous deeds will be destroyed (by counting your sins). Alas! O Ummah of Muhammad! (sallallahu alayhi wasallam). How swiftly have you fallen in ruin! The Sahaabah of Rasulallah (sallallahu alayhi wasallam) are still numerous in your presence. The garments of Rasulallah (sallallahu alayhi wasallam) have not become old and his unbroken utensils are still present. But you have opened the door of deviation.” (Musnad-e-Daarmi)

Allaamah Qaadhi Ibraahim narrates as follows:

“I am Abdullah Bin Mas'ood. I take oath by Him (Allah) besides whom there is no deity. Verily, you have produced a dark bid'ah or you have surpassed the Ashaab of Muhammad (sallallahu alayhi wasallam).”, i.e. in knowledge and practice” (Majaalisul Abraar)

Shaikhul Islam Ibn Daqeeq presents the riwaayat as follows: “I am Ibn Mas'ood. So, whoever knows me, knows who I am. Whoever does not know me, then know that I am Abdullah Ibn Mas'ood. Do you think that you are more guided than Muhammad (sallallahu alayhi wasallam) and his Ashaab? Verily, you have innovated a dark bid'ah, or you have acquired greater status in knowledge than the Ashaab of Muhammad (sallallahu alayhi wasallam).” Ibn Mas'ood has refuted this act notwithstanding the probability of it coming within the scope of Thikr in general.” (Ahkaamul Ahkaam)

This Hadith explicitly prohibits even loud thikr inside the Musjid. When reciting audibly Laa ilaha il lallaah, etc. is prohibited inside the Musjid, what does healthy Muslim intelligence demand regarding a wayward miscreant singer who brays like a donkey inside the Musjid?

The trustees and the Imaam of the Musjid had acquitted themselves most dishonourably by being instrumental in the violation of the sanctity of the Musjid with the haraam, donkey-like singing of the miscreant qawwaal. They are guilty of abusing the Amaanat of the Musjid. Would it have been possible for any musalli entering the Musjid to perform the Masnoon two raka'ts Tahyatul Musjid Salaat whilst all the haraam racket was being perpetrated in the Musjid?

Singing sessions organized for the public, and that too in a Musjid, are accursed haraam functions. It is neither permissible to organize nor to attend such functions where singers bray like asses. The Musjid is Allah's House which is supposed to be dedicated to pure Ibaadat only.