

LOUDSPEAKERS IN THE MUSJIDS?

Written by Administrator

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QUESTION: What do the Ulama of the Deen say regarding the use of a loudspeaker for Salaat? (The following answer is from Fataawa Rahimiyyah)

ANSWER: There is difference of opinion of the Ulama regarding the sound emitted by a loudspeaker. Some say that the sound being emitted is the actual and original voice of the Imaam. According to others, it is not the original voice, but is the reconstructed voice similar to an echo. Those Ulama who hold the second view say that Salaat will not be valid if the loudspeaker is used.

On the other hand, those Ulama who are of the opinion that it is the original voice of the Imaam, do not decree invalidity of Salaat.

However, despite validity of Salaat, they too do not permit the use of this instrument in Salaat. In fact, they say that it is prohibited.

This view the most authentic, most cautious and befitting for implementation.

Namaaz is the noblest act of ibaadaat. There is the imperative need for great caution in this regard. Using a loudspeaker is not befitting the status of Namaaz. Nowadays people have become worshippers of fashion.

Without the adornment of a loudspeaker, they do not derive pleasure.

Khushoo' and Khudhoo; (humility, fear and concentration) are the soul of Namaaz. A loudspeaker most certainly inhibits these attributes.

Hadhrat Maulana Mufti Saeed Ahmad, the Grand Mufti of Mazaahirul Uloom Saharanpur said: "The safest course is that this instrument should never be used in Namaaz."

Hadhrat Maulana Mufti Mahmudul Hasan Gangohi, Chief Mufti of Darul Uloom Deoband (whom many Ulama of South Africa have designated as 'Faqeehul Ummah') said: "A loudspeaker should not be used in Namaaz..

The Imaam should prevent its use."

Hadhrat Maulana Muhammad Yahya, Mufti of Mazaahirul Uloom Saharanpur said: "It is not permissible to use this instrument in Namaaz."

Hadhrat Maulana Mufti Muhammad Shafi', the Grand Mufti of Pakistan, said: My final opinion on the use of the loudspeaker in Namaaz is this: Its evils are much more than its benefits. Therefore, one should abstain from using it in Namaaz. The fatwa should be on abandoning it and prohibiting it." (THE ABOVE ARE EXTRACTS FROM FATAAWA RAHIMIYYAH, VOL.3)

Even on the basis of accepting that Salaat in which a loudspeaker is used is valid, all our Akaabir Ulama are unanimous on the prohibition of using it for Salaat and Jumuah Khutbah. There is complete consensus on the prohibition of using the microphone for Salaat and Khutbah.

The utilization of a loudspeaker in the vast majority of the Musajid is in fact a despicable superfluity. Even in small Musjids the loudspeaker is used even if there is just half a saff of musallis. The Imaam is ridiculously tied like a poodle on a leash. The instrument fixed to the Imaam gives the impression that he is a dog on a leash.

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Modernists and liberal molvis seek to support their permissibility view by arguing that confusion will reign without loudspeakers in Musaaajid such as Masjidul Haraam and Masjid'e'Nabawi and similar other large Musjids where it is not possible for all the musallis to hear the Imaam. In response to this argument we say, at this juncture, you are employing deception by using the Huge Musaaajid as a smokescreen for your haraam use of the loudspeaker in your small Musaaajid where there is absolutely no need for a loudspeaker. Forget for a while Masjidul Haraam, and focus your attention on the numerous small Musaaajid which constitute the vast majority of Musjids in the world.

If you argue in a principled manner with sincerity and a desire to attain the truth, then you will readily understand that loudspeakers in most Musaaajid are superfluous and are spiritual contamination.

Regarding superfluity and futility, the Qur'aan, the Sunnah and the ruling of the Fuqaha are a categorical hurmat (prohibition). So first get rid of these superfluous and wasteful instruments from all the Musaaajid where they are not needed. At that stage we shall bring the huge Musjids within the focus of the discussion.