



The Standing Salami

By:

Mufti Ahmad Yar Khan Naemi رحمہ اللہ علیہ

Translated by:

Maulana Omar Qadri Moeeni

Anjuman-e-zia-e-taiba

The Standing Salami

By

MUFTI AHMED YAAR KHAN NAEEMI رحمۃ اللہ علیہ

Translated By

MAULANA OMAR QADRI MOEENI

انجمن ضیاء طیبہ

Design & Produced by

Anjuman Zia-e-Taiba

B-1, Shadman Appartments Block 7-8, Shabirabad
Society, Shaheed-e-Millat Road, KCHS,
Karachi, Pakistan

Ph: +92(21)34320720-21

info@ziaetaiba.com,

www.ziaetaiba.com

INTRODUCTION

There are two types of ibaadats in namaaz - Qawli and Fi'li.

Qawli (by word) - This is the recitation of the Holy Quran, the Tasbeeh of Ruku and Sajda and reading At-Tahiyaat.

Fi'li (by action) - These are four: Qiyaam, Ruku, Sajda and sitting.

Qiyaam is to stand straight, in the manner that the hands cannot reach the knees. Ruku is to bend to the extent that the hands reach the knees. This is why the namaaz of the person with a straight back is not done behind a person who is very hunched, because the latter doesn't stand efficiently, but remains in Ruku at all times. Lastly, Sajda is having 7 body parts touch the ground (the part beneath both feet, the knees, palms, nose & forehead). [Translator's Note: the nose and forehead are counted as one because they are both from one part of the body, i.e. the face]

Before Islam, it was permissible for the Ummats of other Prophets to stand or sit, go into Ruku or Sajda, or complete any action to demonstrate respect for someone (not with the intention of worship, but purely with the intent of respect and reverence). Allah ﷻ made the angels perform Sajda-e-Taazimi (the Sajda of Respect) for Hadrat Adam ﷺ and Hadrat Yaqoob ﷺ and his sons made Sajda-e-Taazimi for Hadrat Yusuf ﷺ.¹

However, Islam has ruled Sajda-e-Taazimi and Ruku-e-Taazimi to be Haraam but has left Qiyaam-e-Tanzimi (standing in respect) and sitting in respect to be permissible. This establishes that a rule of the Quran can be made inapplicable (mansookh) by the Hadith, because the former confirms the Sajda of Respect while the latter abolishes it. It should also be remembered that bending or placing the head on the earth before someone will only become Haraam when Ruku and Sajda

¹ Holy Quran

is intended by these actions. However, if a person bends down to make the shoes of a Buzurg straight or kiss his hands, this will not be Ruku because even though bending has been performed, there was no intention of Ruku. Yes, to bend until one reaches the position of Ruku and then makes Salaam is Haraam (i.e. to bend for making Salaam *in respect*, until the position of Ruku, is Haraam). If bending in respect was for some other action, then it is permissible (e.g. to straighten someone's shoes, etc.) This difference should always be remembered as it is very helpful. Shaami states, "To bend close to Ruku and gesture in making Salaam is like Sajda (i.e. it is Haraam). Muheet states that to bend before a king is Makrooh-e-Tahrimi."²

PROOF OF STANDING (SALAAMI)

Qiyaam (i.e. standing), is of 6 types: Qiyaame-Jaaz (permissible), Qiyaame-Fardh, Qiyaame-Sunnat, Qiyaame-Mustahab (preferred), Qiyaame-Makrooh (disliked) and Qiyaame-Haraam. We shall present the methods and laws to recognize every one of them. This will suffice towards concluding what place standing holds in Meelad and what the ruling regarding it is.

1. To stand for worldly needs is permissible. There are thousands of examples of this (e.g. to stand and build a house and other worldly activities).
"When you have completed Jumaa salaah, spread yourselves over the earth." Without standing, spreading out is impossible.
2. Standing in the five daily Salaah and Waajib namaaz is Fardh. "Stand before Allah ﷻ in obedience." In other words, if a person performs these Salaah sitting though he has the ability to stand, his Salaah will not be done.
3. To stand in optional (Nafl) Salaah is Mustahab and to sit and perform Nafl Salaah is allowed (though completing Nafl Salaah standing has more thawaab).

² Vol. 5, Kitaabul-Karaahiyah, Baabul-Istibraa

4. It is Sunnah to stand on a few occasions, such as out of respect for a deeni glorified object. This is why it is proven from the Sunnah to stand and drink the water of Zam-Zam and the water remaining after wudhu. If Allah ﷻ grants us the honour, when presenting ourselves before the Rauza of Rasoolullah ﷺ, it is Sunnah for us to stand and fold our hands just as how we do in namaaz. Alamghiri states, "Stand before the blessed Rauza Sharif just as how standing in namaaz is done. The beautiful appearance of the Holy Prophet ﷺ should be envisaged in the mind of him resting in his blessed grave and knowing and hearing the person standing before the Rauza."³

Likewise, when making Fatiha at the graves of the Mu'mins, it is Sunnah to put the back towards the Qibla and stand facing the grave. Alamghiri states, "You should remove your shoes, put your back towards the Qibla and stand facing the grave."⁴

The Rauza Sharif, water of Zam-Zam and wudhu, as well as the grave of a Mu'min are all sacred things. Their respect has been enplaced with standing (qiyaam).

Secondly, whenever a deeni leader or person approaches, to stand for his respect is Sunnah. Standing when a deeni leader stands is Sunnah and sitting while he is standing is contrary to politeness. When Hadrat Sa'ad ibn Mu'aaz رضي الله عنه came into Musjidun-Nabawee, the Holy Prophet ﷺ ordered the Ansaar, "Stand up for your leader."⁵

This standing was in respect (Tazimi), the Ansaar were not made to stand out of any helplessness. Also, only a couple of people are sufficient to help him alight from the horse. Why were all submitted to stand? We shall have to accept that this standing

³ Vol. 1, Kitaabul-Hajj, Adaabu Ziyaarati-Qabrin-Nabi ﷺ.

⁴ Kitaabul-Karaahiyah, Baabu Ziyaaratil-Quboor

⁵ Mishkaat, Vol. 1, Kitaabul-Jihaad, Baabu Huhnli-Uusraa and Baabul-Qiyaam

was done in reverence. Hadrat Sa'ad رضي الله عنه was the chief of the Ansaar and they were used to showing respect to him.

For those people who have been deceived by the 'ilaa' in the Hadith and say that this standing was because of some sickness, what do they take the following ayat to mean, "اذا قمتم الى الصلاة"؟ Is namaaz also sick that we have to stand up to help it? Under this very Hadith, Shaikh Abdul-Haqq رحمته الله writes, "At this juncture, the wisdom behind the display of reverence to Sa'ad رضي الله عنه was because he was called to decide on the Bani Quraiza. Demonstrating his distinction and glory in this manner was appropriate and good."⁶

Hadrat Abu Hurairah رضي الله عنه states, "Whenever the Prophet صلى الله عليه وسلم woke up from a gathering, we used to stand up until we saw him enter the home of any of his spouses."⁷

Under the Hadith 'Qoomu ilaa-Sayyidikum', Ashiatul-Lam'aat states, "Based on this Hadith, the majority of scholars have unanimously agreed on the permissibility of respecting the virtuous Ulama. Imam Nawawi رحمته الله states, "To stand at the time of Buzurgs approaching is Mustahab (preferred). Many Ahadith have been narrated in proof of this and there is none that explicitly prohibits it." It has been recorded from the book 'Qeenya' that it is not Makrooh for a sitting person to stand up in respect of someone who approaches."⁸

Alamghiri states, "To demonstrate the esteem of someone besides Allah سبحانه وتعالى by standing up and shaking hands (Musaafaha) with inclination is permissible."⁹

'Inclination' here refers to bending less than the position of Ruku. Bending until the position of Ruku is forbidden, as stated in this discussion's introduction. Allama Haskafi رحمته الله writes, "It is permissible - in fact, preferable - to stand in respect for an

⁶ Ashiatul-Lam'aat

⁷ Mishkaat, Baabul-Qiyaam

⁸ Kitaabul-Adab, Baabul-Qiyaam

⁹ Kitaabul-Karaahiyat, Baabu Mulaqaatil-Mulook

approaching person, e.g. a person reciting the Quran is allowed to stand before an Aalim." ¹⁰

It is known from this that even in the condition of reciting the Holy Quran whilst an Aalim approaches, it is Mustahab to stand up for him. Allama Shaami writes under this, "It is not Makrooh for a person reciting the Holy Quran to stand up in the respect of a person who is coming towards him, provided he who is coming is worthy of being shown respect." ¹¹

Shaami states that while a person is sitting in the first row (saff) of the Masjid, waiting for Salaah to commence while an Aalim approaches, it is Mustahab to make place for him and even leave his sitting place for the Aalim. In fact, doing this is more excellent for him than performing Salaah in the first row." ¹²

This respect was for the Learned (Ulama) of the Ummah. However, while even leading namaaz, when Hadrat Abu Bakr رضي الله عنه saw the Holy Prophet صلى الله عليه وسلم approaching, he made himself a follower (muqtadi) and the Holy Prophet صلى الله عليه وسلم thus became the Imam, all during the middle of the Salaah! ¹³

These actions establish that respect for the Buzurgs of Islam should be made even in the condition of worship (ibaadat). A Hadith states, "Talha ibn Ubaidullah رضي الله عنه stood up and ran towards me. He made *Musaafaha* and congratulated me." ^{9,14 - 14}

Imam Nawawi رحمته الله writes in the commentary of this Hadith, "This proves that to make *Musaafaha* to a person who approaches, to stand up in respect for him and to run to meet him is Mustahab." ¹⁵

Thirdly, it is Sunnah to stand up in happiness and kiss the hands and legs of a beloved person whenever he arrives.

¹⁰ Durre-Mukhtaar, Vol. 5, Kitaabul-Karaahiyat, Baabul-Istibraa

¹¹ Raddul-Muhtaar

¹² Vol. 1, Baabul-Imaamat

¹³ Mishkaat, Baabu Mardil-Nabi صلى الله عليه وسلم

¹⁴ Muslim, Vol. 2, Hadith Taabati ibn Maalik, Kitaabut-Tauba

¹⁵ Sharah Nawawi

Once, Hadrat Zaid ibn Haaritha رضي الله عنه stood at the home of the Holy Prophet صلى الله عليه وسلم and knocked on the door. Rasoolullah صلى الله عليه وسلم stood towards him without his covering on his upper body. Hadrat Zaid ibn Haaritha 43b then embraced and kissed him¹⁶

When Sayyidah Fathima Zahra رضي الله عنها used to present herself in the Prophet's صلى الله عليه وسلم court, "He used to stand up for her, hold her by her hand, kiss her and make her sit in his sitting place. Likewise, when the Messenger صلى الله عليه وسلم used to visit her, she would do the same to him."¹⁷

Mirqaat states, "وفيه ايماء الى ندب القيام لتعظيم الفضلاء والكبراء"¹⁸

This proves that Standing in Respect is allowed for the People of Eminence (Fudhala).

Fourthly, whenever the remembrance of a beloved or any good news is heard, to stand up at that time is preferred (Mustahab) and the Sunnah of the Sahaaba and Salaf. Hadrat Uthman رضي الله عنه states that once, upon giving Hadrat Abu Bakr Siddique رضي الله عنه some good news, ". . . He stood up and said, "May my parents be sacrificed on you! The person truly worthy of this is you."¹⁹

Under the commentary of the ayat, "محمد رسول الله" Tafseer Roohul-Bayaan states that a gathering of Ulama was present with Imam Taqi'uddin Subki رحمته الله when a Naath reciter read two verses of Naath Sharif "Immediately, Imam Subki رحمته الله and all those present in the gathering stood up. A great delight was attained through this gathering."

Fifthly, if a Kaafir is the leader and chief of his people and there is hope that he will embrace Islam, to stand in his respect when he approaches is Sunnah. Thus, when Hadrat Umar رضي الله عنه presented himself in the Holy Prophet's صلى الله عليه وسلم court to accept Islam, the Prophet صلى الله عليه وسلم stood up and embraced him.²⁰

¹⁶ Mishkaat, Kitaabul-Adab, Baabul-Musaafaha

¹⁷ Ibid

¹⁸ Baabul-Mashi bil-Janaazah, Section 2

¹⁹ Mishkaat, Kitaabul-Imaan, Section 3

²⁰ Books of History

Alamghiri states, "If a Zimmi Kaafir comes to a Muslim and the latter stands up for him in the hope that he will accept Islam, it is permissible."²¹

5. Standing at certain times is also Makrooh. Firstly, standing at the time of drinking water besides Zam-Zam and leftover water from wudhu (without an excuse) is Makrooh. Secondly, it is Makrooh to stand in the respect of a materialistic person (dunyadaar) in greed of materialism without an eligible excuse. Thirdly, standing in the respect of a kaafir solely for the reason of his wealth is Makrooh. Alamghiri states, "If standing for him (a Kaafir) takes place not for the aforementioned cases but rather for the greed of his wealth, it is Makrooh."²²

Fourthly, to stand in respect for a person who wants people to respect him is prohibited. Also, if people stand around a seated, respected man with their hands folded is explicitly disallowed. To like people standing for you is also prohibited. Reference for this will be given in the next chapter, Insha-Allah.

After this study, we now come to know that standing (qiyaam) at the time of remembering the birth in a Meelad Sharif is the Sunnah of the Sahaaba and proven to be the practice of the Pious Predecessors. The fourth and first type of standing mentioned above attest to this. Thus, the standing of Meelad is included in the Sunnah for a few reasons,

1. Standing in respect of the Holy Prophet's ﷺ birth.
2. What other happiness can there be for a Muslim greater than the remembrance of the Noble Messenger's ﷺ birth? Standing is proven from the Sunnah upon receiving any good news.
3. Who is more beloved to a Muslim than Sayyiduna Rasoolullah ﷺ? He is more beloved than life, children,

²¹ Kitaabul-Karaahiyat, Baabu Ahliz-Zimma

²² Kitaabul-Karaahiyat, Baabu Ahliz-Zimma

parents and endless wealth. To stand up on his remembrance is the Sunnah of the Pious Predecessors.

4. At the time of his actual birth, angels stood by the house in which it took place. This is why standing on remembering his birth has similitude to the actions of angels.
5. In the discussion of Meelad Sharif, we have proven from the Hadith that the Messenger ﷺ once stood on the mimbar and narrated his qualities and genealogy. Thus, the source for this standing is attained.
6. The Shariah has not prohibited it and the general Muslims of every country believe it to be an action of thawaab. Verily, whatever is believed to be good by Muslims is accepted likewise in the sight of Allah ﷻ. We have already proven this in the discussion of Meelad Sharif and Innovation, and have confirmed that an action deemed as Mustahab (preferable) by Muslims is also Mustahab according to the Shariah. Shaami states,

”لان التعامل يترك به القياس لحديث ما راه

المؤمنون حسناً فهو عند الله حسن“²³

In other words, donating (waqf) of cauldrons, Janaazah, etc. should not be allowed according to Deduction (Qiyaas). However, due to the general Muslim public practice, Qiyaas has been left out and doing so has been considered permissible. See, whatever action is deemed good by the general body of Muslims with no explicit proof (Nas) to prohibit it necessitates the abandoning of Qiyaas. Durre-Mukhtaar states, "Fees for bathrooms (Hamaam) are permissible because the Noble Messenger ﷺ used the bathrooms of the city of Jahfa, and also due to common usage (urf). The Prophet ﷺ said, "Whatever is deemed good by Muslims is deemed acceptable by Allah ﷻ"²⁴

²³ Vol. 3, Kitaabul-Waqf, Waqfu-Manqulaat

²⁴ Vol. 5, Kitaabul-Ijaaraat, Baabu Ijaaratil-Faasida

Under this, Shaami states that the narration of the Prophet ﷺ entering the Hamaam of Jahfa is immensely weak (zaeef). Some have even said that it is fabricated (mauzoo). Thus, only one proof remains for the permissibility of using bathrooms: Common Usage (Urf-e-Aam). It is now established that an action completed by Muslims who believe it to be permissible is, in fact, allowed. In this very extract, Shaami further states,

”لان الناس في سائر الامطار يدفعون اجرة الحمام فدل
اجماعهم على جواز ذلك وان كان القياس ياباه“

This is because Muslims in all cities give fees for these bathrooms. So through their consensus, it is established that doing so is permissible even though this is contrary to Deduction (qiyaas).

Fees for bathrooms should not be permissible according to Qiyaas because it is not known how much water will be used, and knowing the amount of usage is necessary in knowing the compensation for it. However, it has become permissible because Muslims generally deem it to be so. Standing in Meelad is also believed to be preferable (Mustahab) by the general body of Muslims. Thus, it too is Mustahab.

7. Allah ﷻ states, "O Muslims! Help and respect our Nabi ﷺ."²⁵

There is no restriction in respect. Rather, the method of respect of any place or time should be used on condition that the Shariah has not made it Haraam, e.g. the Sajda and Ruku of Respect. In our times, royal orders are read-out whilst standing. As a result, the remembrance of the Beloved should also be made standing. The Holy Quran states, "كلوا واشربوا" This ayat permits eating and drinking absolutely, i.e. every Halaal food and drink may be consumed. Thus, Biryani, Palau, Qorma, Zarda, etc are all Halaal whether they were in the Best Period (Khairul-

²⁵ Surah Path, Verse 9

Quroon) or not. Likewise, the command of "Respect him" (Tuaqiroohu) is absolute, i.e. every type of permissible reverence can be used, irrespective of whether it is found in the Khairul-Quroon or not.

8. Allah ﷻ states, "Whoever respects the signs of Allah ﷻ has this from the piety of the heart." ²⁶

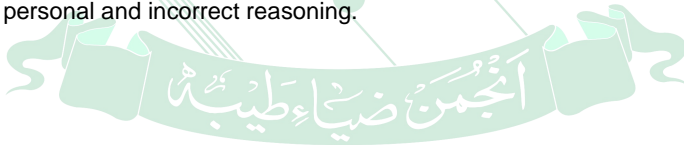
Under the ayat,

”وتعاونوا على البر والتقوى ولا تعاونوا على الاثم والعدوان“

Allama Ismail Haqqi رحمته الله writes that anything which attains a religious greatness becomes a sign of Allah ﷻ and thereafter respecting it is necessary, e.g. some months, days, places and times, etc. This is why Saffa and Marwa, the Kaaba, month of Ramadaan and Lailatul-Qadr are all shown respect. ²⁷

Remembrance (zikr) of the Prophet's صلى الله عليه وسلم birth is also from the signs of Allah ﷻ. As a result, standing adequately fulfils the respect that is needed for it.

We have proven this standing (qiyaam) to be Mustahab in 8 proofs. However, the opposition doesn't have even a single proof of prohibition and merely label it Haraam through their personal and incorrect reasoning.



www.ziaetaiba.com

²⁶ Surah Hajj, Verse 32

²⁷ Tafseer Roohul-Bayaan

OBJECTIONS & ANSWERS TO THE STANDING (SALAAMI) OF MEELAD

OBJECTION 1

Due to the standing of Meelad not having been in the Best Period (Khairul-Quroon), it is an Innovation (Bidat) and every Innovation is Haraam. Only those forms of respect that are proven from the Sunnah will be used for the Holy Prophet ﷺ, not what he have introduced. In comparison to the Sahaaba, our love for the Holy Prophet ﷺ seems less. When they didn't stand, why should we?

Answer - The response to Innovation has been given many times before (every Innovation is not Haraam). With regards to "only those forms of respect that are proven from the Sunnah will be used for the Holy Prophet ﷺ", tell us, does this rule apply only to the respect of the Prophet ﷺ or it is applicable to the Aalims of Deoband as well? hi other words, the Learned, Books, Madrassahs and all other things are to be respected in the methods proven from the Sunnah only. Thus, concerning going to the station to welcome the Aalims of Deoband, placing a garland of flowers around their necks, organizing functions for them, decorating the stage and roads with banners and flags, placing chairs and spreading carpets for them, etc, can all of these forms of respect for them be proven by you (that the Sahaaba showed respect to the Holy Prophet ﷺ with such methods)? No, you cannot provide such proofs. So is this respect Haraam or Halaal? It has to be concluded that the rule which you have made is incorrect. Besides Sajda, Ruku and other forbidden acts of respect, any mode of reverence that is popular in any country is permissible, and the emotions and inclination of the heart lead actions to become the worship of Allah ﷻ.

It is stated in the biography of Hadrat Imam Maalik رضي الله عنه that he never rode a horse on the earth of Madina. Whenever he

taught Hadith, he would firstly make Ghusal, wear clean clothes, apply itr (perfume) and sit with reverence and awe.²⁸

Tell us, did any Sahabi respect the Hadith or Madina Sharif in this manner? No! This is the inclination and emotion of Imam Maalik's رضي الله عنه heart, so it is thawaab indeed. Under the ayat, "مَا كَانَ مُحَمَّدٌ ابًا أَحَدٍ مِنْ رِجَالِكُمْ" Tafseer Roohul-Bayaan narrates the following incident. Ayaaz had a son named Muhammad who the Sultan used to call by name. One day, the Sultan went into the bathroom and said, "O Son of Ayaaz! Bring water." Ayaaz asked the Sultan why he did not call his son by name as he usually did. He explained, "At that time, I was without Wudhu and didn't want to take his blessed name without it."

Where is this form of reverence proven? Did Sultan Mahmood and Imam Maalik رضي الله عنه have more love for the Holy Prophet صلوات الله وسلامه عليه than the Sahaaba?

OBJECTION 2

If you are so keen to respect the remembrance of Rasoolullah صلوات الله وسلامه عليه, then stand up for every remembrance. In fact, remain standing from the beginning of a Meelad Sharif. What is sitting at the beginning and then standing?

Answer - This is no objection at all. We shall not prohibit the person who has the ability and strength to stand through the entire Meelad Sharif from beginning until end. Whether you stand for the entire time or just part of it, any manner is permissible.

Alahazrat Imam Ahmad Raza رحمته الله used to stand and teach books of Hadith. I have been informed by those who have witnessed this that even his students used to stand during these lessons! This action of his is blessed indeed. However, standing only occurs for us at the time of the remembrance of the Messenger's صلوات الله وسلامه عليه birth because standing from the beginning until the end of a Meelad Sharif is difficult for the public. Also, whilst

²⁸ Introduction of Ashiatul-Lam'aat and Mirqaat

sitting, some people begin to tire and yawn. Salaat & Salaam is recited while standing so that sleep may be taken away. This is why rosewater, etc. is distributed at this time (people are refreshed with its scent).

In namaaz, you complete some Zikr standing, some in Ruku, some in Sajda and even while sitting. When reciting, "Ash-hadu al-Laa ilaaha illallaah" in At-Tahiyaat, we are ordered to gesture with our index (tashahhud) finger. This same Kalima is recited by you thousands of times out of namaaz, so why don't you move your finger?

The Sufiya have stipulated certain gestures in some Wazaaf. For example, when you go before a judge in a case, "Kaaf, Haa, Yaa, Ain, Saad," should be read whilst closing a finger on each letter (one finger on Kaaf, one on Haa, etc.) and when you are before him, "Kaaf, Haa, Yaa, Ain, Saad," should be read whilst opening a finger on each letter. When reciting the Holy Quran, why aren't these gestures made when coming across these verses? Where are these gestures proven from the Sahaaba? Those who recite Hizbul-Behr, etc make certain gestures at particular instances. Why don't they make these gestures when they come across these words at other times? Imam Bukhari رحمته الله narrated some Ahadith with their Chains of Narration (Sanads) but narrated others as attachments (taaleeqs). Why didn't he narrate all of them equally? Thousands of questions like these can be asked. Can 'prohibition be proven through such objections? Definitely not!

OBJECTION 3

People have deemed the standing of Meelad to be necessary and taunt those who don't complete it. Believing something which is not necessary to be obligatory is impermissible. Therefore, standing is disallowed.

Answer - This is only an allegation against the Muslims (that we believe standing to be Waajib). Neither has any Aalim written this nor is this preached in lectures and discourses. Even the general Muslims do not accept standing to be Waajib. Rather, they say that it and the Meelad Sharif are deeds of reward. On what basis

do you level this accusation against us? If a person does think of standing to be Waajib, his view is incorrect. The actual practice of standing will not become Haraam because of this. Reading Durood Sharif in namaaz is necessary according to Imam Shafee رحمته الله but not obligatory according to the Hanafi muzhab. Based on this, according to us (Hanafis), their ruling is not correct. This doesn't necessitate Durood and namaaz being prohibited (Imdaadullah Muhaajir Makki has clearly illustrated this in his book, Faisla Haft-Mas'ala).

An objection is often presented, "Muslims continuously hold these gatherings of Meelad and call those who do not have Meelad "Wahabies"." This is absolutely true. The Holy Prophet ﷺ states in a Hadith, "According to Allah ﷻ, the most beloved of all actions is the one which is performed persistently, even if it is little in amount."²⁹

To complete every good deed continuously is Mustahab. Muslims wear good clothes every Bid, make Ghusal and apply itr every Friday, close Madrassahs for the holidays during every Ramadaan and Friday, hold examinations every year, sleep every night, etc. - so do they believe doing so to be Waajib, or is continuance the sign of obligation (Wujoob)? With regards to calling those who do not stand "Wahabies", the reason for this is that in our times, this is the sign of Wahabies in India *[and in South Africa as well - Translator]*. The recognition of Believers has been different in every era and, according to the shifting times, it is necessary to adopt the recognitions of Imaan to save ourselves from the signs of the Kuffaar. In the initial stages of Islam, it was said, "He who says "La ilaaha illallah..." is a Jannati (one who will enter Jannat)."³⁰

This was because, at that time, reciting the Kalima was the recognition of people of Imaan. Then, when Hypocrites emerged amongst those who professed the Kalima, the Holy Quran proclaimed, "(O My Beloved ﷻ!) Hypocrites (Munaafiqs)

²⁹ Mishkaat, Baabul-Qasdfil-Amal

³⁰ Mishkaat, Kitaabul-Imaan

approach you and say, "We testify that you are the Messenger of Allah ﷺ. Allah ﷻ also knows that you are His Messenger, but He is a witness that these Hypocrites are liars" See, what they were saying was the truth, but they were still liars. A Hadith states, "There will emerge a nation who will perform ibaadat very intensely but will leave the deen just as how an arrow leaves the hunter's bow." And in another Hadith, "The recognition of Khaarijees is that they will have shaved heads." ³¹

These three signs are in relation to three eras of time. Hadrat Mulla Ali Qaari رحمته اللہ علیہ states that a person asked Imam Abu Hanifa رحمته اللہ علیہ, "What is the recognition of a Sunni?" He answered, "Having love for the two son-in-laws (Hadrat Uthman رحمته اللہ علیہ and Hadrat Ali رحمته اللہ علیہ), expressing the excellence to Hadrat Abu Bakr رحمته اللہ علیہ and Hadrat Umar رحمته اللہ علیہ (the Shaikhain) over all and wiping (masah) the leather socks." ³²

Under the ayat, "وان هذا صراطى مستقيماً" Tafseeraate-Ahmadiya states that Hadrat Abdullah ibn Abbas رحمته اللہ علیہ once said, "He who has the following characteristics and habits is a Sunni,

"تفضيل الشيخين، توقير الختئين، تعظيم القبليتين، الصلوة على الجنأز تين، الصلوة خلف الامامين، ترك الخروج على الامامين، المسح على الخفين، والقول بالتقديرين، والامساك عن الشهادتين، واداء الفريضتين"

Mirqaat states,

"سئل انس ابن مالك عن علامة اهل السنة والجماعة فقال ان تحب الشيخين ولا تطعن الختئين تمسح على الخفين" ³³

Durre-Mukhtaar states, "Making VVudhu with water from a fountain is better. This is in spite of the Mu'tazilites (a deviant sect)." ³⁴

³¹ Both Ahadith from Mishkaat, Kitaabul-Qisaas, Baabu Qatli Ahlir-Rudaa

³² Sharah Fiqhe-Akbar

³³ Baabul-Masah alal-Khufain

³⁴ Baabul-Miyaah

Allama Shaami writes under this, "Mu'tazilites say that making Wudhu with water from a fountain is impermissible, so we will make Wudhu with this type of water to anger them."³⁵

Making Wudhu with water from fountains, wiping the leather socks, etc. are not from the compulsory acts (Waajibbaats) but, due to refuters of these things emerging in those times, they were classified as a sign of Sunnis. Standing (Salaami), Meelad, Fatiha, etc. are also not from the compulsory acts but are amongst the signs of Sunnis in our time due to their refuters emerging in this age.

To sit alone in a gathering of Meelad is the sign of a Deobandi. The Hadith states, "He who imitates or resembles a nation is from amongst them." Thus, we should abstain from resembling them. The extract from Shaami also proves that if people stop any permissible or preferable action unnecessarily, it should definitely be completed. Today in India, the Hindus stop the slaughtering of cows. This is not Waajib for Muslims but we still do it in opposition to the Hindus. The same applies to gatherings of Meelad, Fatiha, Standing, etc. Conversely, according to the Islamic Jurists, it must be remembered that keeping the *choti* (a long lock of hair) of the Hindus, placing the Quran in impurity, etc. is infidelity (kufr) because these are the traits of the Kuffaar and their religious recognition.

Important note - This objection is raised by the majority of Deobandis. They rule Fatiha, Urs, Meelad, etc. to be Haraam because of this and say, "You (the Ahle-Sunnah) have invented the recognitions and signs of being a Sunni by yourselves. The Quran and Hadith do not speak of these things." The answer to this will be given and, Insha-Allah, silence them.

OBJECTION 4

To stand up in the respect of someone is prohibited. A Hadith states, "When the Sahaaba used to see the Holy

³⁵ Raddul-Muhtaar

Prophet S, they would never stand because they knew that this was disliked by him." ³⁶

Rasoolullah ﷺ has said, "He who likes people to stand before him should find his place in Jahannam." ³⁷

"Do not stand like how the non-Arabs (Ajamis) stand." ³⁸

These Ahadith confirm that if a celebrated person approaches, we should not stand up in his respect. Rasoolullah ﷺ doesn't even come to a Meelad Sharif, so how can Standing in Respect (Qiyaame-Tazimi) be permissible?

Answer - These Ahadith do not prohibit standing unconditionally. Otherwise, they will be contrary to those Ahadith and rulings of the Jurists (Fuqahaa) which we have presented in Chapter One. So, we have to conclude that prohibition is towards certain conditions and situations (i.e. wanting people to stand for you, or having people standing around you with folded hands while you, as a leader, sit in front of them). We have already written that of both these types of standing are impermissible. Annotating on the first Hadith, Ashiatul-Lam'aat states, "The summary of this is that the practice of performing or not performing the Standing of Respect (Qiyaame-Tazimi) changes in relation to time, condition and personalities. Accordingly, the Sahaaba sometimes stood for the Holy Prophet ﷺ and sometimes didn't."

This proves that the Sahaaba used to sometimes stand when Rasoolullah ﷺ approached them and sometimes did not. Not standing has been mentioned here and proof of standing has already been given. The dislike of the Holy Prophet ﷺ towards standing for him was based on humility and humbleness. Here, to remain standing is what is being negated, not standing unconditionally. Shaikh Abdul-Haqq راجع، writes in the commentary

³⁶ Mishkaat, Baabul-Qiyaam

³⁷ Ibid

³⁸ Ibid

of the second and third Hadith, "Standing itself is not disliked (Makrooh). Rather, wanting people to stand is. If the person does not wish standing for himself, it is not Makrooh to stand up for him. Imam Qaadhi Ayaadh has said, "Standing in the manner that the person sits while those around him stand is prohibited. Standing in Respect (Qiyaame-Tazimi) for worldly people is Makrooh and many warnings have been given about doing so."³⁹

Similarly, the marginal notes of Mishkaat state under the Hadith 'Qoomu ila-Sayyidikum' (Stand for your leader), "Imam Nawawi رحمته الله writes, "This proves the practice of showing respect to pious elders; meeting and standing for them. The majority of Ulama have used this to substantiate that this standing is not from amongst the prohibited types. It is only prohibited when people stand around a person who is sitting and remain standing while he sits."⁴⁰

These extracts prove that these two Ahadith prohibit specific situations of standing, and the standing performed during the Meelad is not from amongst them. Also, if the Standing of Respect was prohibited, why do people immediately stand-up when Deobandi Ulama approach them, with the latter not stopping them? How is this allowed?



www.ziaetaiba.com

³⁹ Ashiatul-Lam 'aat

⁴⁰ Kitaabul-Jihad, Baabu Hukmil-Usraa