



A Clear Eradication of Doubt Pertaining to Laws of Migrating to Haramain Shareefain

صيقل الرين عن احكام مجاوره الحرمين

Written By:

Alahazrat, Mujaddid, Ash Shah
Imam Ahmad Raza Khan (Alaihir Rahmah)

Translated By:

Moulana Nassir Khan Al Qaderi Radawi
JilanaI Islamic Mission,
Bethlehem, South Africa

Available online at:

www.alahazratnetwork.org

Published By:

JilanaI Islamic Mission,
Bethlehem, South Africa

Note

The following treatise of the great Imam, the great Mujaddid, Ash Shah Imam Ahmed Raza Khan (radi Allahu anhu) was written in 1305 a.h (1887). It is answer to a query from a person who wanted to inquire about that person who intended to leave home and country and live in the Haramain shareefain in both Mecca and Madina shareef even though he still had parents in his country who were quite old and required his support and assistance.

The great Imam in his usual scholarly fashion and brilliance presents answers to this issue from various Quranic and traditional sources which leaves no room for doubt on this issue. Such is the brilliance of Ala Hadrat, Ash Shah Imam Ahmed Raza Khan (radi Allahu anhu) that when he raises his blessed pen, the person questioning can only stand in awe and obey.

This is the second effort by the Mureeds of the great Shaikh, Hadrat Moulana Akhtar Raza Khan Al Qaderi Radawi Azhari in presenting another scholarly work of the great Mujaddid, Ash Shah Imam Ahmed Raza Khan (radi Allahu anhu) in the English language.

We sincerely make dua through the wasila-e-mubaarak of the Holy Prophet, Nabi Mohammed (salal laahu alaihi wa sallam) that he accepts this humble effort and it becomes a means of continuous Thawab for the great Shaikh, the King of the Qaaderiyah Order, the Spiritual Master and our Master, Hadrat Ghousul Azam, Shaikh Syed Abdul Qadir Jilani (radi Allahu anhu). Ameen.

*Moulana Nassir Khan Al Qaderi Radawi
Jilani Islamic Mission,
Bethlehem, South Africa*

The following question came from an individual named Moulana Molwi Hakeem Abdullah which was dated 22th Jamaadi-ul-Ula 1305 and who lived in Ghourak pur in the district of Ghousi Pura.

We present his question to the great Imam.

Allah with Whose Name, Most Beneficent, Most Merciful. O respected Ulama, (may Allah have Mercy on you), what do you have to say about a person who possesses parents and two daughters and yet they are not reliant on him financially. This person wishes to emigrate to the Haramain shareef and because he does not have the means to take all of them with him, he feels that if has to reveal his intention to them or if he has to request permission from his parents, they would not give him permission. Is it permissible in Islamic law for such a person to emigrate? Please explain this in the light of Quran and Ahadith. May Almighty Allah reward you on the Day of Judgment.

Ala Hadrat, Ash Shah Imam Ahmed Raza Khan (radi Allahu anu) presented the following reply.

Almighty Allah give me the strength to speak the truth and to speak correctly. All Praise is due to Allah who has no partners in His Divine Being neither in His Divine Attributes. Durood and Salaam upon that Prophet after whom there is no Prophet and upon his respected and illustrious Family and Companions.

To do good to one's parents is among the important acts of those acts which are compulsory to perform. It is also among the important forms of obedience and submission. The Almighty has compared "giving thanks" to one's parents as "giving thanks to Him". He has stated in the Holy Quran, "Give thanks to Me and to your parents."

The Holy Prophet, Nabi Mohammed (salal laahu alaihi wa sallam) has also compared "doing good" to one's parents as higher than even Jihad, (fighting in the path of Allah).

Imam Ahmed, Bukhaari, Muslim, Abu Daud and Nisaa'i has recorded from Hadrat Abdullah ibn Masood (radi Allahu anhu) who narrates that, "I asked the Holy Prophet, Nabi Mohammed (salal laahu alaihi wa sallam), "Which acts are most loved by Allah?". He replied, "To perform salah in its proper time." I then asked, "After this, which other act?" He replied, "To be good to

one's parents." I then asked, "After this, which other act?" He replied, "To perform Jihad in the Path of Allah."

I do not say that if one strictly obeys their command one would be considered as having not disobeyed them and thereafter one begins to disobey them. Yes, to be good to them means that one should never cause anxiety or worry to them, even though they may have not given their children a specific command.

It is waajib, (obligatory), to please them and to obey them. In like manner, to displease them and to disobey them is considered as Haraam. You have also seen that this displeasure and pleasure which you might cause to them is not solely dependent on ONLY obeying any one of their command. This is quiet clear.

The following proof is sufficient in his regard.

Imam Tirmidi, Ibn Habban, Haakim (who considers this tradition as authentic) and Imam Tabarani record from Hadrat Abdullah ibn Umaro and Bazzaaz records from Hadrat Abdullah ibn Umar that the Holy Prophet, Nabi Mohammed (salal laahu alaihi wa sallam) has stated that, "The pleasure of Allah is the pleasure of the father and the displeasure of Allah is the displeasure of the father."

In Musnad-e-Bazzaaz, in place of the word "father" the word "parents" have been used.

There were a few people who requested that they go on Jihad and some requested that they stay with him. In this regard, the Holy Prophet, Nabi Mohammed (salal laahu alaihi wa sallam) commanded them to serve their parents.

In all these traditions, no where is it mentioned or is even made clear that the parents were in need of the children. (This also clearly proves that besides obeying them, "seeking their pleasure" also means to strive to create happiness for them and to refrain from all those acts which might create unhappiness for them).

Besides Imam Ahmed and Ibn Maja, other Islamic jurists have also recorded from Hadrat Abdullah ibn Amaro bin Aas (radi Allahu anhu) and Imam Muslim and various other scholars of Hadith have recorded from Hadrat Abu

Hurayrah (radi Allahu anhumu) that, “A person approached the Holy Prophet, Nabi Mohammed (salal laahu alaihi wa sallam) and requested permission to go on Jihad. The Holy Prophet, Nabi Mohammed (salal laahu alaihi wa sallam) asked, “Are your parents alive?” He replied, “Yes”. The Holy Prophet, Nabi Mohammed (salal laahu alaihi wa sallam) then commanded, “Go and busy yourself in serving them.”

I am of the opinion that merely not mentioning a thing does not mean that it does not exist. Some people may be of the opinion that this was a specific incident and that its command is not common for all after all, we do not know whether those parents were in need of service or not, neither did the Holy Prophet (salal alaihi wa sallam) even ask. Therefore, I say that not asking a question does not mean that they were not in need.

Imam Muslim records from Hadrat Abdullah ibn Umaro (radi Allahu anhu) who narrates that a person once approached the Holy Prophet (salal laahu alaihi wa sallam) and stated, “O Master! I wish to take allegiance (at your hands) that I have emigrated seeking the Pleasure and reward of Allah and to perform Jihad in the Path of Allah.” The Holy Prophet (salal laahu alaihi wa sallam) asked, “Among your parents, is there one who is alive?” He replied, “Yes, in fact both are alive.” The Holy Prophet (salal laahu alaihi wa sallam) then said, “Do you seek the reward and recompense of Allah?” He replied, “Yes”. The Holy Prophet replied, “Return to your parents and serve them well.”

Imam Abu Daud records from the same companion in the following words. “A person once approached the Holy Prophet (salal laahu alaihi wa sallam) and said, “I have come to take allegiance at your hands for the sake of emigrating (and) in this condition that I have left my parents while they were weeping.” The Holy Prophet (salal laahu alaihi wa sallam) replied, “Go back and serve them and make them happy as you have made them weep.”

Imam Daud also records from Hadrat Abu Saeed Khudri who narrates that, “a person once approached the Holy Prophet (salal laahu alaihi wa sallam) and this person was from Yemen.” The Holy Prophet (salal laahu alaihi wa sallam) asked him, “Is there anyone in Yemen who is beloved to you?” The person replied that he had parents in Yemen. The Holy Prophet (salal laahu alaihi wa sallam) asked whether they had given him permission (to emigrate). The person replied that “no” they had not. The Holy Prophet (salal laahu alaihi wa sallam) replied, “Return to them and seek their permission. If they

give you permission then you may go on Jihad. If they do not give you permission, then serve your parents”.

Imam Nisaa'i, ibn Maaja and Haakim (and some have said that according to the conditions set by Imam Muslim, this is authentic) and Imam Tabarani with a chain of reliable narrators records from Hadrat Muaawiyah bin Jaahimah who narrates that, “Hadrat Jaahimah once approached the Holy Prophet (salal laahu alaihi wa sallam) and said, “O Prophet of Allah! I have the intention to perform Jihad and I have approached you seeking your advice.” The Holy Prophet (salal laahu alaihi wa sallam) asked him, “Do you have a mother?” He replied that he had a mother. The Holy Prophet (salal laahu alaihi wa sallam) replied, “Serve her because paradise is at her feet”.

In Tabarani, the words of this incident are as follows. Hadrat Jaahimah narrates, “I once approached the Holy Prophet (salal laahu alaihi wa sallam) and sought his advice on going for Jihad. He asked me whether my parents were alive and I replied that they were alive. (The Holy Prophet salal laahu alaihi wa sallam) replied, “Make it necessary upon yourself to serve them because paradise is at their feet.”

Imam Tabarani records from Hadrat Talha bin Muaawiyah Salma who narrates that, “I approached the Holy Prophet (salal laahu alahi wa sallam) and said, “O Prophet of Allah! I have an intention to perform Jihad.” He asked me, “Is your mother alive?” I replied that yes, she was alive. The Holy Prophet (salal laahu alaihi wa sallam) then stated, “Remain at her feet because that is where paradise is.”

This is the fatwah, (legal verdict) of emigrating to Madina shareef when the Holy Prophet (salal laahu alahi wa sallam) was physically present, what would be the condition of emigrating after he has passed away? Look at the manner in which the Holy Prophet (salal laahu alaihi wa sallam) commanded people to return to their parents and to serve them. Look at the condition of that person who arrived without seeking the permission of his parents and was told to return and first seek their permission. Also look at the beautiful manner in which the Holy Prophet (salal laahu alaihi wa sallam) commanded that person to return and make his parents smile as he had left them while they were weeping.

From this we come to realize pertaining to the present question that if one seeks the permission of one's parents to emigrate and they do not give

permission, it is quite obvious that they are unhappy about you leaving and also extremely anxious and worried which is why they are not giving you permission. Therefore, it is absolutely not permissible at all to leave them while they are weeping.

Come let us now present the story of that person who Imam Muslim has recorded from Hadrat Omar (radi Allahu anhu) and Haakim has recorded from Hadrat Ali (radi Allahu ahu) with an authentic chain of narrators. We speak of that person whom the Holy Prophet (salal laahu alaihi wa sallam) has termed the “best individual among the generation after the Blessed companions” namely, a friend of Allah, Hadrat Owais Qarni (radi Allahu anhu). The only reason which restricted him from physically ever arriving in the blessed court of the Holy Prophet (salal laahu alaihi wa sallam) was because he was serving his mother and was doing good for her.

Ponder a while about those people who give an excuse that they are emigrating even though it is not migrating in the true sense of the word. True emigration is to emigrate from all sin and transgression. We seek the Divine Help of Allah in achieving this.

In Bukhaari, Abu Daud and Nisaa’i, Hadrat ibn Omar narrates that the Holy Prophet (salal laahu alaihi wa sallam) has stated that, “A Muslim (is that person) from whose hand and tongue another Muslim is safe and a person who emigrates (is that person) who stays away from (those things) which the Almighty has prohibited.”

How nice an advice Akhul Ajam has delivered in the form of a poem, he has stated that

“If you are in Yemen and within my vision, then you are with me,
And if you are in front of me, but not within my vision, then
you are in Yemen”.

Another poet has mentioned the same message in different words, he has said:

“Many who live far away achieve their goal,
And many who live near do not achieve their goal and remain
empty”

Sayyidi Aarif billah, Abu Mohammed Al Marjaani states, “There are many who live with us but are not with us and there are many who stay far away from us and yet they are with us.”

That person who is unaware of the evil schemes of the satan and is unaware of what is real good and real evil, the satan takes that person from good towards evil. This is only understood by those Islamic scholars who also practice on what they know. It is because of this that those who perform worship without true Islamic knowledge have been condemned as has been recorded by Imam abu Na'eem in the "Hulya" from Hadrat Waasilah bin Asqaha.

In fact, it is less than what Imam Tirmidi and ibn Maaja has recorded from Hadrat ibn Abbas who narrates that the Holy Prophet (salal laahu alaihi wa sallam) has stated that, "A learned scholar is more mightier on the satan than a thousand (unlearned) worshippers."

If the person who intends to emigrate only understands the severity in punishment for creating anxiety to one's parents, he would certainly eliminate the idea of emigrating.

This has been explained by the Holy Prophet (salal laahu alaihi wa sallam) when he spoke about Jareej Raa'ib and stated that, "If Jareej Raa'ib was a scholar and academic (in an Islamic sense), then he would have understood that compared to knowledge, heeding the call of one's parents is greater." This has been mentioned by Hasan bin Sufyaan in his "Musnad", Hakeem Tirmidi in the "Nawaadir", ibn Qaani'a in the "Mu'jam" and by Baihaqi in "Shu-oo-bul Imaan" from Sher bin Hoshab, from Hoshab bin Yazeed who reported this from the Holy Prophet (salal laahu alaihi wa sallam).

These have been Ahadith which have been mentioned till now. As far as Islamic law, (Fiqh) is concerned, this has been clearly explained by eminent scholars such as the respected compiler of "Bahrur Raa'iq" in which he has mentioned that it is even not permissible for a person to perform his Hajj without the permission of his parents. He has further elaborated, "If this is the decision pertaining to a fard Hajj, what would be the ruling pertaining to a Nafil hajj? Therefore in this type of Hajj, (meaning the nafil Hajj) it would be even greater a requirement to listen to one's parents". This has been mentioned in the book "Multaqit" and Allama ibn Aabideen Shaami has recorded this in "Raddul Muhtaar".

I say that this pertains to an act like Hajj from which you intend to return, how can it be permissible (to leave without permission of one's parents) when you have absolutely no intention of returning?

A clear ruling has been described on this issue in Fatawah Hindiyyah also known as Fatawah Alamgheeri. In it is stated that, “A mature child should never perform an act either worldly or religious which may hurt a parent or which may be disliked by a parent. And if it be necessary, one should seek the parent’s permission.” In other words, even if it be of no danger, yet there is no other way than to seek the permission of one’s parents.

From this we come to realize that if one cannot emigrate if the parents do not give permission, how can it be permissible to emigrate when the parents have never given permission in the first instance.

This has been the opinion of Imam Azam and has been accepted by all. Those who have been careful and fearful have accepted this opinion. This has been recorded in Shaami given the reference of “Ihya-ud-Uloom”. In the Majmu’a, a clear and apparent agreement on this decision has also accepted.

I say that this statement and decision is strongly substantiated. As far as explanation is concerned it is clear and as far discussion is concerned it is fair and just. It is not proper for one who considers himself a Hanafi to disregard the opinion of the great Imam Azam and to choose rather, the opinion of his students. Two eminent scholars such as Moulana Zain bin Nujaim Misri and Shaikh Khayrudeen Ramli have both declared that the Islamic verdict would be given according to the decision of the great Imam Azam. Decisions only in exceptional cases would be given according to the opinion of the two illustrious students, namely Imam Yusuf and Imam Mohammed (radi Allahu anhuma).

Look at the behavior of Hadrat Omar on the occasion when Hajj was completed. It is said that he used to go around the crowd and used to say, “O people of Yemen! Return to Yemen, O people of Iraq, return to Iraq and O people of Syria! Return to Syria so that respect and reverence for the House of Your Lord continues to remain in your minds.”

I say that this used to be the manner when the blessed companions and those after them were still alive. Yet, these were those blessed people who had complete respect and reverence for all those things which were connected to Islam! What can we say about our present time? Almighty Allah give us the strength to correct ourselves and our condition. Ameen.

It is said that the great Imam, Imam Maalik was once asked, “Is emigrating more beloved to you than returning (to your home)?” He replied, “It is Sunnah that you leave after performing the Hajj”. This has been explained by Allama Mohammed Abde Rayy in the “Mudkhil”

I say that by Sunnah, Imam Maalik was referring to those companions who were not Muhaajirs during the early stages of Islam. They were banned from returning home and so therefore, you cannot use their act of emigration as a source of proof for the “permissibility” of emigrating.

Allama Shaikh Abde Rayy also describes that there were even such blessed souls who lived for nearly forty years in Mecca and yet never once urinated in the area of the Haram shareef and they also never rested there. He then states that for these people, the act of emigrating could be considered as Mustahab, (permissible) or that these people could be given permission because there is immense benefit in this.

Allama Shaikh Abde Rayy then says, “News has reached me about Syed Jaleel Abu Abdullah Al Qadi who once went somewhere within the blessed city of Madina shareef to relieve himself. As he prepared to relieve himself, an unseen voice was heard which restricted him from doing so. He then replied, “But all the Haajis are also doing this.” The unseen voice exclaimed three times, “Who are these Hujjaj, who are these Hujjaj, who are these Hujjaj?” The great scholar then left the blessed city to relieve himself and only thereafter he returned. (The idea of asking as to who these Hujjaj were seems like asking, how can these people actually call themselves Hujjaj who relieve themselves in such a blessed city).

After explaining in length, Allama Abde Rayy then states that if a person does not commit such acts which have been mentioned, then it would be considered as Mustahab for such a person to emigrate to these blessed cities. Also on condition that there is no major act of worship which restricts him such as serving his parents or been kind to them or serving his close blood relations which has become necessary for him to serve. Meaning that these people have become so reliant upon that they are unable to do without him and merely greeting them has become insufficient.

He then explains that the aim is to place the laws of Islam before anything. Therefore, he who has given precedent to Islam, precedent would be given to

him. In like manner, he who has restricted Islam to a second class position, he would also be accorded a second class position.

Emigration towards the Holy Prophet (salal laahu alaihi wa sallam) is to obey his laws and to restrict oneself from performing what he has prohibited irrespective of where a person resides. This is true emigration.

In the book “Kitaabul Quwat”, Imam Abu Taalib Makki has stated that, “Among great pious people of the past, they have said that there are many people from Khurasan who are even closer to the House of Allah than those who are making tawaf of it”

Some pious people have stated that, “Some people are in their homes; however, their hearts are connected with the House of Allah. This is better than a person who is near the House of Allah and yet his heart is in another city.”

If I wish, I can say many other things about this specific issue, however, I wish to present the great words of Imam ibn Hummaam who has stated in “Fathul Qadeer” which is the commentary of “Hidaayah” that, “Is it makrooh to emigrate to Mecca or not? In this regard, there is a difference of opinion among the Ulama. Some Ulama among the Shaafi school of thought have stated that the accepted ruling is that it is Mustahab. However, if there is strong indication that a person might commit sin and transgression, then it is considered makrooh to emigrate”. This is also the opinion of Imam Yusuf and Imam Mohammed. According to Imam Azam and Imam Maalik, it is makrooh to emigrate.

I say that in this regard, when the word “makrooh” is used, it is meant Makrooh Tahreemi because when the word makrooh is used, then this type of makrooh is meant. The words of the great Muhaqiq, (Imam ibn Hummaam), would also prove this in the future that the pious behavior of a few people cannot be used as a proof that this act of emigration is allowed.

Later on, he has also stated that Imam Azam has clearly stated that, “Mecca is not a place of migration.” When Imam Maalik was asked about this, he replied, “It is considered proper that when people complete their Hajj, they should return.” This statement is considered as highly acceptable and much more cautious. The reason is that to ignore this advice is to place yourself in danger. Another reason is that when a person continues to try and restrict himself, he creates undue stress and anxiety upon himself. In like manner, to

see something all the time may lead to decrease in respect and esteem. This is also a fact that human beings are by nature an object of sin or a place of sin. This has also been indicated by the Holy Prophet (salal laahu alaihi wa sallam).

I say that this has been presented by Imam Ahmed, Imam Tirmidi, ibn Maja and Haakim from Hadrat Anas (radi Allahu anhu) that the Holy Prophet (salal laahu alaihi wa sallam) has stated that, "Every human is a (place, object or entity) who commits sins and the best sinner is he who seeks forgiveness."

He then continues, "Punishment also increases with sin as has been explained by Hadrat ibn Masood. There is no doubt that committing sin and transgression within the Haram is a serious and grievous act which carries major punishment and certainly entitles a person for severe retribution. Every act within these boundaries can be an act which can cause Divine Wrath. When this is human behavior, then safety is to remain far from these blessed places. No human can claim that he can escape this except people who are claiming falsely. Do you have no knowledge about Hadrat ibn Abbas who is a blessed companion and among the beloved slaves? He also enjoyed the special dua of the Holy Prophet (salal laahu alaihi wa sallam) and yet he migrated and settled in Taif. He has also stated, "It is better for me to perform fifty sins in Rukbah, (a place near Taif), than to perform a single sin within the Haram."

I say that by "dua of the Holy Prophet (salal laahu alaihi wa sallam)" is meant that dua when the Holy Prophet (salal laahu alaihi wa sallam) pleaded, "O Allah! Bestow upon ibn Abbas the power to understand religion." The Holy Prophet (salal laahu alaihi wa sallam) also pleaded, "O Allah! Bestow upon ibn Abbas the knowledge of the book, (Quran)." Both these duas have been mentioned in Bukhaari and Muslim.

Explaining the position of a "Faqi", one who is well versed in the rules and laws of religion, Hadrat Imam Hasan Basri (radi Allahu anhu) explains, "(He is one) who stays away from the world, he yearns for the hereafter and is fully aware of his mistakes. Such a person is considered a Faqi. Without doubt, such people are entitled to migrate to Mecca. By Allah! Ibn Abbas is even bigger than those who are entitled to migrate to Mecca" However, the eminent scholars have always considered themselves little and helpless. How different are those who even though they do not commit sin are still fearful of Divine

punishment and those who are not safe from sin and still claim that they are safe!

Hadrat ibn Masood has also stated that, “There is no other city in which there is answerability before committing a sin except Mecca.” He then recited the following Quranic verse from surah Hajj, 25, in which the Almighty Allah declares, “and any whose purpose therein is vulgarity and wrongdoing, them We will cause to taste of a most severe penalty.”

It is also reported that Hadrat Saeed bin Musayyab used to advise those students who used to arrive from Madina shareef, “Return to Madina shareef because I have heard the city of Mecca would turn people upside down like a mill because they could not fulfill the sacred laws found therein.”

Hadrat Omar (radi Allahu anhu) has advised that, “Performing a single sin in Mecca is worse than performing seventy sins in another place. Yes, there are certain special slaves of Allah who have kept their internal wishes and requirements under control and within the limits of sincerity. These are those who are entitled to migrate (to Mecca) and to be its inhabitants. They are those who would gain good, who would gain the excellence of worship and would increase in status. They are also protected from sin and transgression”. He then continued to present certain traditional advice in this regard.

He then continued, “However, there are very few who are protected and safe from sin and become successful. Therefore, a ruling within Islamic law cannot be based upon a small number of people and nor can migration be based upon the pure lives of such pure, yet few people”

It is the nature of a human that he is always the first to speak a lie and continues (to claim) that he has the means and qualification to fulfill whatever requirements is needed even though (mostly), he is a liar in his oaths. If that is the case, what would be the condition of his claim? Almighty Allah certainly knows the best.

In the same manner, the issue of migration also applies to Madina shareef, even though at present, the severe warning has been cancelled.

I say that the reason for this is that within Madina shareef, the intensity of Divine Mercy is much more, grace is more apparent, clemency is more

expansive and forgiveness is much quicker. This has been clearly seen and this is through the Divine Mercy of the Almighty.

Yet, in spite of this there is still a danger (that within Madina shareef), there is always a fear that one would not be able to fulfill the requirements of respect and etiquettes and this in itself is an obstacle in migrating to such a blessed city. Yes, as for those people who have the attributes of angels in their behaviour; for them to live in such a blessed place and to pass away in such a blessed place is certainly a great blessing.

Look at the great advice given by the eminent Muhaqqiq, namely Imam ibn Hummaam. This is certainly very sound advice. Almighty Allah reward him.

He has clearly stated that migration to such a place is permissible only on condition that the above mentioned qualities are found within a person.

Sharahul Lubbaab has endorsed this and Durre Mukhtar has accepted this. (Therefore), due to the fact that Islamic law cannot be based and endorsed on a few numbers who possess these good qualities, it is better that migration to such a place be restricted. This is the ruling of the great Imam Azam. It is for this reason that those who have written the side notes of Durre Mukhtaar such as Imam Halbi, Imam Tahtaawi and Shaami have adopted the ruling of “restriction”. It is for this reason that the law makers should adopt the ruling of “prohibition” instead of “restriction”. Allama ibn Aabideen has even stated that this is certainly the condition of the people in this age and this type of ruling is certainly applicable and necessary. Almighty Allah help us.

I certainly liked the statement of Allama Mulla Ali Qari in his “Maslakul Mutaqassit sharah Al Munsakil Mutawassit” in which he has stated after agreeing to the above mentioned opinion that, “If these eminent jurists were living in our time and were aware of the present conditions, they would have clearly stated that migration is Haraam.”

I say that this type of examples are found in Durre Mukhtaar pertaining to “females who attend a public bath”. In our age, this has been declared as Makrroh because there is no privacy in this regard. This has also been explained by the great Muhaqqiq, Imam ibn Hummaam in Fathul Qadeer. This is also the same type of explanation giving by Haafiz Alaa’i in “Ad durrul Muntaqah sharah Al Multaqah” pertaining to giving “financial aid to students”. He has stated that this is only applicable when the students possess

piety and not irresponsibility. This has also been explained in “Khulaasah”. It is also because of this the complier of “Al Munayyah and Qunayyah” has stated that, “I do not give permission (for the financial assistance) of students because very few of them have good qualities and are genuine seekers of knowledge”. He then continued to explain the behavior of the students in his age.

Imam Haskafi has mentioned that there are very few students in this age who are not like this and because there is a great difficulty in recognizing and distinguishing this fact, a separate law cannot be given for each one.

I say that in this regard the same is applicable to the issue of “sama”, even though it is performed without any musical instruments. The reason is that it creates all types of feelings within a person’s heart and today many people have become entrapped within their carnal desires. Therefore, to eliminate fitna and sedition, it is better to prohibit sama. Even though, it must be understood that it may have been beneficial for those great and illustrious souls whose internal self was beautified with piety, whose carnal desires were destroyed and whose very being was a symbol of spiritual peace and tranquility. Those pious souls who may have heard sama, they had done so correctly for their own souls. As far as those jurists who prohibited it, they did so because they wished to eliminate its harm and mischief. May Almighty Allah reward them for this service. It is obvious that it is only permissible for those blessed souls who have the qualities and the qualifications to listen to it.

In short, there is no permission for migration in our age. A wise person is he who adopts carefulness and refrains from a path which can lead to destruction. He who thinks his carnal desires are correct, he has certified something which is incorrect. He will clearly see this. There is no power to do good and no power to refrain from bad but that this comes from Almighty Allah.

This question has now been answered and leaves no room for doubt. That which the questioner has considered as good, has been proven to be “not good at all”.

We make dua that Almighty give us the strength to do good and that He protects us from all harm. He knows everything and all glory belongs to him.

Durood and salaam upon His Prophet and our Master, the Holy Prophet, Nabi Mohammed (salal laahu alaihi wa sallam) and upon his illustrious and respected family and companions.