بسم اللہ الرحمن الرحیم

Ruling on Reciting “Maula Mushkil Kushā Ka Muʿjizah”

Darulifta Ahlesunnat (Dawateislami)

Question

What do the noble scholars and jurists of Islamic law say about the following: If a person makes a vow to recite Maula Mushkil Kushā Ka Muʿjizah for 21 days in order for a certain task to be fulfilled, or if someone tells him, “Your certain task will be fulfilled if you recite Maula Mushkil Kushā Ka Muʿjizah for 21 days,” is it permissible for the person to recite it for 21 days in order to achieve the desired objective? Is there any sin in doing so?

Answer

The story “Maula Mushkil Kushā Ka Muʿjizah” and other similar stories such as “Das Beebiyon Ki Kahaniyan” which women commonly read in their homes, mostly consist of fabricated narrations and baseless accounts for which there is no reliable chain of narration. It is not permissible to recite or have others recite fabricated stories about the blessed awliyāʾ. If one makes a vow to recite them or have them recited, then far from it being obligatory to fulfill it, fulfilling such a vow is not allowed in the sharīʿah; it is necessary to abandon such a vow. Instead of this, it is more appropriate for one to read the miracles (muʿjizāt) of the Prophet ﷺ and the accounts and miracles (karāmāt) of the blessed Companions and Ahl al-Bayt رضوان اللہ تعالی علیہم اجمعین which are established through authentic narrations. Also, one may arrange for a Qurʾān recitation gathering and other good deeds as ʾĪsāl al-Thawāb. However, the vow to recite these things is likewise not a vow whose fulfillment would become obligatory. Therefore, if one does not recite these things even after the task has been fulfilled, this is not sinful. However, reciting them is certainly a good deed and a means of reward.

It should be noted that, according to sharʿī and Islamic terminology, the term muʿjizah is used for the Prophets علیہم الصلوۃ والسلام. That is, any supernatural act that occurs from a Prophet after his declaration of Prophethood is a ‘muʿjizah’, whereas the supernatural act that occurs from a walī is called a ‘karāmah’. Therefore, the supernatural occurrences from Ḥazrat ʿAlī and other blessed Companions رضوان اللہ تعالی علیہم اجمعین will not be called ‘muʿjizah’; rather they will be called ‘karāmah’.

Making a vow concerning anything that is not an ʿibādah maqsūdah (primarily intended) is not a valid sharʿī vow. Thus, it is stated in Radd al-Muḥtār ʿAlā al-Durr al-Mukhtār:

وفی البدائع ومن شروطه أن یکون قربة مقصودة فلا یصح النذر بعیادة المریض وتشییع الجنازة والوضوء والاغتسال ودخول المسجد ومس المصحف، والاذان وبناء الرباطات والمساجد وغیر ذلک وان کانت قربا لانها غیر مقصودة

Translation: It is stated in al-Badāʾiʿ that “from the conditions of the validity of vow is that the act should be an ʿibādah maqsūdah. Hence, the vow of visiting a sick person, walking with the janāzah, performing wudū or ghusl, entering the masjid, touching the Qurʾān, calling the Adan, constructing rest houses and masājid, etc. are not sharʿī vows because, although these are rewardable acts, they are not ʿibādah maqsūdah.” (Radd al-Muḥtār ʿAlā al-Durr al-Mukhtār, Vol. 05, Topic: Rulings of vows, p. 537, Publ. Dār al-Maʿrifah, Beirut)

Making the vow concerning an act of worship whose category does not contain any fard or wājib act does not constitute a necessary vow. Thus, it is stated in Majmaʿ al-Anhur:

لم یلزم الناذر ما لیس من جنسه فرض کقراءة القرآن وصلاة الجنازة ودخول المسجد

Translation: The vow concerning an act that does not have any fard in its category is not necessary, such as recitation of the Qurʾān, funeral salāh, and entering the masjid. (Majmaʿ al-Anhur, Vol. 02, p. 274, Publ. Quetta)

It is stated in Al-Fatāwā al-ʿĀlamgīrī:

أن النذر لا یصح إلا بشروط أحدها أن یکون الواجب من جنسه شرعا

Translation: A vow is not valid except with certain conditions. One of the conditions is that there must be a wājib act from its category. (Al-Fatāwā al-Hindiyah, Vol. 01, Ch. on vows, p. 229, Publ. Dār al-Kutub al-ʿIlmiyah, Beirut)

It is stated in Bahār-E-Sharīʿat:

شرعی منّت جس کے ماننے سے شرعاً اس کا پورا کرنا واجب ہوتا ہے، اس کے لیے مطلقاً چند شرطیں ہیں۔ (اس میں سے ایک شرط یہ ہے کہ) ایسی چیز کی منّت ہو کہ اس کی جنس سے کوئی واجب ہو، عیادتِ مریض اور مسجد میں جانے اور جنازہ کے ساتھ جانے کی منت نہیں ہو سکتی۔

Translation: The vow which becomes obligatory to fulfill when made has some conditions. (One condition is) The vow should concern such an action whose category contains a wājib. The vow of visiting an ill, going to the masjid, and walking with the funeral cannot be made. (Bahār-E-Sharīʿat, Vol. 01, pt. 05, p. 1015, Publ. Maktaba-Tul-Madīnah, Karachi)

What are a muʿjizah and a karāmah? Regarding this, it is stated in Bahār-E-Sharīʿat:

نبی کے دعوی نبوّت میں سچے ہونے کی ایک دلیل یہ ہے کہ نبی اپنے صدق کا علانیہ دعویٰ فرما کر محالاتِ عادیہ کے ظاہر کرنے کا ذمہ لیتا اور منکروں کو اُس کے مثل کی طرف بلاتا ہے، اللہ عزوجل اُس کے دعویٰ کے مطابق امرِ محالِ عادی ظاہر فرما دیتا ہے اور منکرین سب عاجز رہتے ہیں اسی کو معجزہ کہتے ہیں ۔۔۔ نبی سے جو بات خلافِ عادت قبلِ نبوّت ظاہر ہو، اُس کو ارہاص کہتے ہیں اور ولی سے جو ایسی بات صادر ہو، اس کو کرامت کہتے ہیں۔

Translation: One evidence that a Prophet is truthful in his claim (of prophethood) is that after announcing his true claim of prophethood, He takes on the responsibility of performing such actions that are ordinarily impossible and he challenges the disbelievers to perform something similar. On the basis of his claim, Allāh Almighty brings forth such ordinarily impossible acts and the disbelievers remain powerless. That is what is referred to as a muʿjizah… The supernatural acts which take place (from a Prophet) before he announces his prophethood are known as ‘irhās’. If such an action occurs from a walī, it is known as a ‘karāmah’. (Bahār-E-Sharīʿat, Vol. 01, pt. 01, p. 56-58, Publ. Maktaba-Tul-Madīnah, Karachi)

وَاللّٰہُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُوْلُہ اَعْلَم صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم

(Allah Almighty knows best and His Messenger صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم knows best.)

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