

## Imam Shoukani's Jurisprudential Opinions And Usage Patterns In The Present Age

Muhammad Saad Dehlvi<sup>1</sup>, Dr. Shams ul Arifeen (Corresponding Author)<sup>2</sup>, Dr. Shahzada Imran Ayub<sup>3</sup>

### **ABSTRACT**

*In different eras in Islamic history, such reliable and precious personalities were born who made even the most difficult process of protecting the Islamic Shari'ah the most beloved pastime of their lives and performed the duty of protecting the religion head on and in the dissemination of hadith and jurisprudence and performed significant services in the dissemination of hadith and jurisprudence. One of these personalities is Imam Muhammad Bin Ali Al Shoukani. He was a great muhaddith as well as a great jurist. The beauty of his jurisprudence was that he disagreed with his contemporary scholars and was seen criticizing them. In this context, many distinctions of Imam Shoukani also come to light. Imam Shoukani was a religious reformer of his century. His reform efforts were not limited to any particular region but were introduced in the entire Islamic world. He continued his efforts till the end to convey the knowledge of Qur'an, Sunnah and Fiqh to the people and scholars. Imam Shoukani did a great favor to the Muslim Ummah by writing authentic books on Tafsir, Hadith, Fiqh and other sciences. In fact, Imam Shoukani is one of the most important figures among the scholars who are responsible for the religious and scientific reform of Muslims in the previous two centuries and in the current situation. Since he was a mujtahid, he has expressed many ijtiḥad opinions on various issues, many interests and wisdom are also hidden in them. And if these views are evaluated, it can be utilized in various aspects in the modern age. In this article, some of these important opinions of Imam Shoukani will be reviewed and the usage of them in the present age will be explained.*

**Keywords:** Shoukani, hadith, fiqh, muhaddis, opinion, ijtiḥad, differences.

### **Introduction**

Imam Shoukani's name is Muhammad, surname is Abu Abdullah, father's name is Ali and grandfather's name is Muhammad. His father was called "Shokani" because he was a resident of Shokan, a town near Sana'a, Yemen. Due to this relationship, he was also called "Shokani" because he was also born in Shokan.<sup>1</sup> Imam Shoukani memorized the entire Quran before the age of ten.<sup>2</sup> After that, he went to the scholars for further education and memorized books on grammar, jurisprudence, dictionary and history. After that, he turned to his father and the eminent scholars of Yemen for higher education. When the education was completed, he started his practical life and started teaching, fatwa-writing and authoring and compiling all the series together.<sup>3</sup> He showed great determination and perseverance in all these occupations, hundreds of students were blessed by him, issued numerous fatwas and left hundreds of memorable works.<sup>4</sup> In 1209 AH, when the great Qazi of Yemen, Yahya bin Saleh Shajri Suholi, died, he was placed on the seat of the Qazi of Sana'a. He held this position for life.

Imam Shoukani, as a mujtahid, has expressed ijtiḥad opinions in numerous issues and rulings. In most of these opinions, Imam Shoukani agrees with one or the other mujtahid among the

<sup>1</sup>Ph.D Scholar, Dept of Islamic Studies, The University of Lahore, Lahore.

<sup>2</sup>Associate Professor, Dept of Islamic Studies, The University of Lahore, Lahore.

<sup>3</sup>Associate Professor, Dept of Islamic Studies, Division of Islamic & Oriental Learning, University of Education, LMC, Lahore.

jurists and mujtahids, but in some issues, due to many important reasons, he also seems to disagree with the mujtahids. In our opinion, many interests are hidden in these opinions of Imam Shoukani. In this article we will exemplify some of these views and also explain how we can use them in a contemporary context. In this regard, the views we will discuss in this paper are as follows:

- Animals that do not have blood, their dead bodies are also impure
- Method of purification of impurities
- Strict stance on the duty of Iqamah Salat
- Disagreement in the sighting of the crescent moon is not valid
- The stance that Jihad is always obligatory
- Sanctity of sale of excess water

Some details of all these are being presented in the next lines.

### **Animals that do not have blood, their dead bodies are also impure**

In general, the jurists have described the different types of animals, issued orders for life and death on animals that have flowing blood and did not issue these orders on animals that do not have life. Therefore, according to most jurists, the carcasses of animals that have blood are impure and the carcasses of animals that do not have blood are pure, such as bees, mosquitoes, locusts, etc. Imam Abu Hanifa, Imam Malik and Imam Ahmad bin Hanbal and the majority of jurists agree on this. However, Imam Shafi'i (may God bless him and grant him peace) has explained in detail that the corpse of a locust is pure according to him, while the corpse of the rest is impure according to him.<sup>5</sup>

Imam Shukani's opinion is that the dead fish is pure because there is a valid hadith about it. The Prophet's statement is:

((هُوَ الطَّهْرُ مَاؤُهُ، الْجَلُّ مَيْتَتُهُ))

"The water of the sea is pure and its dead is halal."<sup>6</sup>

In addition, every dead body is impure, whether it has blood flowing in it or not, because there is no text about them in the blessed hadith that they are pure, so the general rule of Shariat will apply to them, that is, they are the general rule of the "deceased". are impure by reason of entering into the order.

Then, regarding the purity of the dead of bees and mosquitoes, many jurists have also argued from this blessed hadith in which the Messenger of Allah, peace and blessings of God be upon him, said:

((إِذَا وَقَعَ الذُّبَابُ فِي إِنَاءٍ أَحَدِكُمْ فَلْيَغْمِسْهُ كُلَّهُ، ثُمَّ لِيَطْرَحْهُ؛ فَإِنَّ فِي أَحَدِ جَنَاحَيْهِ شِفَاءً وَفِي الْآخَرِ دَاءٌ))

"If a fly falls into the vessel of any of you, submerge it completely, then throw it out; Because in one wing is healing and in the other is disease."<sup>7</sup>

Most of the jurists say that since the Messenger of Allah (peace and blessings of Allah be upon him) permitted the consumption of food and drink in the vessel in which a bee falls, it is known that its dead body is pure. Imam Shoukani has declared this argument invalid and said that although it is known from this hadith that it is permissible to use such food and water, but it does not prove that their dead bodies are also pure. Thus he says:

"It is not hidden from you that the fall of a bee has nothing to do with the permission to drink water and its purification. Because this permission may be because it is not annoying or because it is difficult to avoid because there are so many flies. Therefore, it is evident that its order is equal to the order of dead animals of other animals. This general injunction is not negated by the mere fact that it is halal to drink water in which it falls. Because this is an appropriation due to the text in the general order of the deceased and this appropriation has not happened absolutely but only in a special case. Therefore, when it has been proved by argument that the dead body as a whole is impure, then some argument is needed to declare any particular item of it as pure. The mere fact that there is no life in this animal cannot be an argument because the order of impurity of the dead body also includes it."<sup>8</sup>

If this opinion of Imam Shukani is seen in the context of the present age, then it seems to be the best practice to declare the dead body as impure because modern researches are supporting that even if the dead body is a fly or a mosquito, There are many harmful germs that cause many diseases and many harms, so to avoid them as much as possible, it is first and best to order them to be impure, so that people avoid even such dead insects. do Along with this, good nature also disgusts them and they are also against cleanliness, while cleanliness and purity have been liked above all in the religion of Islam.

Yes, if there is a serious problem in declaring these insects as impure, as it has been seen in some areas that there are many such insects, then in such a case it is easy and convenient to follow the opinion of other jurists.

### **Method of purification of impurities**

Generally, according to the jurists, all impurities are not of the same level, but some impurities are more severe and some are of a lower level. Thus they have divided impurities into two categories:

1. Severe impurity
2. Light impurity

Severe impurity is called impurity which has definite proof of its impurity and there are no conflicting texts in this regard, such as human urine, feces, blood, etc. Like the urine of animals whose meat is halal. This definition is based on the opinion of Imam Abu Hanifa. Whereas according to both of his disciples, whatever the jurists agree on is impure, it is severe impurity, and what they disagree about is mild impurity.

According to the jurists, the difference between severe impurity and mild impurity is that severe impurity is forgiven only equal to one dirham, that is, if there is impurity in the clothes or body up to the amount of one dirham, then there is room for praying in it. And light impurity is a quarter forgiven, that is, prayer can be performed with it.<sup>9</sup>

Imam Shoukani does not accept this explanation, he says that this division of impurity does not exist in any authentic proof and this division of the jurists is without the clarity of proof, when there is no such division in proof, then such a division should be done by oneself. What is the justification? Thus he says:

"I say that calling some impurities "hard" and others "mild" are terms that have no basis. In order to remove the source of impurity, it is necessary to follow the argument. The result is that the Shariat which has told us the methods of purification of impurity, the same Shariat has also told us what is impure. So we should follow him and remove the evil doubts. Because it is not only against the Shariat, but also against religion. There is a prohibition of extravagance in religion and it is also excessive. Religion is only taken from Allah and His Messenger."<sup>10</sup>

Imam Shukani's position on this issue is examined in the light of the present day, and it is very convenient. Because the forms of impurity are so common that it is difficult for the common Muslim to know their details and understand their forms. Therefore, as an ordinary Muslim, the simple thing is to make it clear to him that such and such thing is impure, therefore it is necessary to avoid it, and if it gets on the clothes or body, it is necessary to wash it. Going into more detail than that would get him into trouble. Especially since religious education is not so common that every person knows so many details because of the distance from the time of the Prophet.

Along with this, there is also an aspect of caution in all kinds of impurity, and no impurity should be considered light.

In this context, there is another problem that the opinion of all the jurists except the Hanafis regarding the purification of impurity is that it can be purified only with water, in addition to any other liquid such as gasoline, oil, vinegar, etc. If it is purified, then the order of purification will not apply to this thing.<sup>11</sup>

Their argument is that Allah says:

﴿وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً طَهُورًا﴾

"And We sent down purifying water from the sky."<sup>12</sup>

According to these jurists, it is clear from this verse that only water has the ability to purify, and nothing else.

Imam Shoukani disagrees with the opinion of the jurists and says that just as impurity can be removed by water, in the same way in the blessed hadith many other ways have been ordered to purify things. For example, rubbing, scratching etc. Therefore, what has been mentioned in the text cannot be denied. Thus he says:

"The impurity which is ordered to be washed in such a way that its color, smell and taste disappear, its purity is the same and the impurity which is to be purified by sprinkling water, gently flowing it, rubbing it, wiping it with the ground or simply pure earth. The command to walk on is warid, the purity of this impurity is also the same. Therefore, it is proved in the blessed hadith that the shoes that get dirty, they become clean by wiping them, even though they are impurity in the term. In the same way, it has been said about clothes that if it gets dirty, walking on the pure ground will purify it."<sup>13</sup>

Nowadays, many things are washed with petrol or different types of chemicals, and there is a fear of spoiling them by washing them with water, so the saying of Imam Shoukani can be used regarding these items.

### Strict opinion on the duty of Iqamah Salat

Some jurists have adopted a strict stance and some have adopted a middle stance regarding the one who leaves the prayer, but Imam Shoukani has taken the strictest stance in this issue in the light of the hadiths of Karima. Therefore, he says that "the one who abandons prayer is also a disbeliever and he will be killed for this crime.

Imam Shoukani has explained the reason for the disbelief of the person who skips the prayer in the hadiths in which the person who skips the prayer is called an infidel. For example, the Prophet's saying:

((بَيْنَ الْعَبْدِ وَبَيْنَ الْكُفْرِ تَرْكُ الصَّلَاةِ))

"Between a man and disbelief is the distance of leaving prayer."<sup>14</sup>

Because prayer is the only thing that prevents a person from being associated with disbelief. Therefore, when he left the prayer, the reason for being characterized by the attribute of disbelief arose.

However, Imam Shoukani is not convinced of the disbelief of leaving the prayer that he will not be forgiven on the Day of Judgment, but according to him, there is also a type of disbelief which is called disbelief, but there is hope of forgiveness from Allah Almighty. According to Imam Shoukani, this type of disbelief includes those sins to which disbelief has been applied in the hadiths.<sup>15</sup>

Apparently, the philosophy behind this opinion of Imam Shoukani is that according to his general principle, he is also convinced here that the apparent meaning of the hadiths should be applied as much as possible and the addresses given to different people in the hadiths. Without interpretation, they should be kept exactly as they are transmitted. This principle has been mentioned many times with reference to Imam Shoukani. In our opinion, trusting the appearance of hadiths and maintaining and applying their words is a part of the literature of hadith which can be learned from this practice of Imam Shoukani.

Imam Shoukani has derived the second punishment of leaving the prayer, i.e., its obligatory killing, from this hadith of Sahih Muslim:

((سَتَكُونُ أُمَرَاءُ فَتَغْرُقُونَ وَتُنَكِرُونَ، فَمَنْ عَرَفَ بَرِيءًا، وَمَنْ أَنْكَرَ سَلِمَ، وَلَكِنْ مَنْ رَضِيَ وَتَابَعَ. قَالُوا: أَفَلَا نَقَاتِلُهُمْ؟ قَالَ: لَا، مَا صَلَّوْا))

"Rulers will come upon you, you will recognize some of their sayings and some of them you will not recognize, so the one who recognizes their denials will be freed and the one who denies them will be safe." But whoever agrees to their disbelief and follows them (will perish). The Companions asked: Should we not fight them? He said: No, as long as they continue to pray."<sup>16</sup>

In this hadith, the Holy Prophet (peace and blessings of Allah be upon him) has prohibited prayer from fighting. Therefore, the person who does not pray will not be able to escape from murder. Therefore, abandoning the prayer is obligatory to kill.<sup>17</sup>

In the light of the numerous hadiths related to the virtues of prayer and its arrangement, and the strictness with which strict promises have been made to those who leave the prayer, this creed of Imam Shoukani seems to be in accordance with the evidence. Especially when a person is used to skipping the prayer and considers it a minor act. Neglect of prayer has become so common in modern times that prayer is deliberately omitted with the slightest excuse or often without any excuse. In this background, it is worth noting that if the Islamic government takes strict measures by using this religion of Imam Shukani, the Muslim Ummah can be saved from great calamity and death by implementing this order of Sharia.

However, it is important to keep this in mind while using this religion of Imam Shukani, because the Ummah Ummah is not convinced of the kufr of such a person, so it is better not to apply kufr to this person and not to declare it obligatory to kill.

### **Disagreement in the sighting of the crescent moon is not valid**

In the hadith, the Messenger of Allah (PBUH) said:

((لَا تَصُومُوا حَتَّى تَرَوْا الْهَيْلَالَ، وَلَا تُفْطِرُوا حَتَّى تَرَوْهُ، فَإِنْ غَمَّ عَلَيْكُمْ فَأَقْدُرُوا لَهُ))

"Do not fast until you see the moon and do not break your fast until you see it. If a cloud comes over you, count for it (i.e. complete thirty days)."<sup>18</sup>

Arguing from this hadith, Imam Shoukani says that in this blessed hadith, it is said that Ramadan begins with the sighting of the moon and Ramadan ends with the sighting of the moon. Therefore, when the moon is visible, it is obligatory to order the beginning of Ramadan. Then, since this order of the Holy Prophet (PBUH) is not specific to the people of a particular region, it is for every Muslim who fulfills its conditions. Therefore, it is better to argue that the vision of the people of one region is necessary for the people of all other regions. Instead of arguing that this vision is not obligatory on the people of other regions, because if the people of one region saw the moon, it means that a group of Muslims saw it, so what is obligatory on them, the same will be obligatory on the people of other areas.

The result of Imam Shukani's reasoning is that there is no validity to the different regions. When the Muslims of a region see the moon, it is obligatory for all Muslims to acknowledge it. Although this view is of many previous jurists such as Hanafia, Malikiyyah and Hanbalah and we are discussing here with the individual ijthahad of Imam Shoukani, we do not need to mention this discussion. But the arguments that Imam Shukani has argued in this issue, since they are among the individual ijthahadi opinions and fully express Imam Shukani's ijthahadi glory. Then, in the modern era, this issue described by the ancient jurists has been almost abandoned and due to this, there has been a degree of division among the people of Islam, so it is being discussed with regard to the present era for the purpose that Imam In the light of these arguments of Shukani, we must make use of his opinion so that the differences among the people of Islam will end and their Ramadan and Eid can be together.

Shuafi's (شوافع) have considered different areas related to moon sighting and their argument is the hadith of Hazrat Ibn Abbas, in which it is mentioned that:

"Hazrat Kareeb says that Hazrat Umm al-Fazl bint al-Harith (RA) sent me to Hazrat Muawiya (RA) in Syria. I reached Syria and fulfilled their task and the month of Ramadan began while I was still in Syria. I saw the moon on Friday night. Then I came to Medina at the end of the month. Hazrat Abdullah bin Abbas (RA) asked me some things and in this context he also mentioned the moon. He asked: "When did you see the moon?" I said: "On Friday night." He said: "Did you see yourself?" I said: "Yes, and other people also saw it and Hazrat Muawiya also fasted." Upon this, Hazrat Ibn Abbas said: "But we saw the night of Friday, so we will continue fasting until the thirty days are completed, or we see the moon." I said: "Are you not satisfied with the vision of Muawiya and his fasting? He said: "No, because the Messenger of Allah (peace and blessings of Allah be upon him) ordered us to do so."<sup>19</sup>

We can see that Hazrat Ibn Abbas did not believe the vision of the people of other regions. It was found that due to the distance, the moon sightings of two different areas can be considered separately.

**Research of Imam Showkani:** Imam Shoukani explains the answer to this argument in various contexts and says:

- If it is accepted that the statement of Hazrat Ibn Abbas (RA) indicates that the vision of the people of one region is not necessary for the people of another region. Even so, it is subject to a rational argument that there is such a distance between the two regions that their Matale` (مطالع) can be different. But Hazrat Ibn Abbas's not following the vision of the people of Syria was just an act of ijtiḥad which is not a Shariah argument.
- Even if it is admitted that there is no need to be subject to rational argument, no scholar can doubt that the arguments point to the fact that people of different regions differ from each other in all Shariah rulings and act upon testimonies and visions are also included in them. Whether there is such a distance between the two areas that their Matale` (مطالع) can be different or not. Therefore, appropriation cannot be accepted without any specific argument.
- Even if we accept that this is what the Prophet (peace and blessings of Allah be upon him) meant, we cannot consider it as an addition to the first general hadith, so that we can make it an appropriation for the generality of the hadith. Therefore, it should be considered as dependent on the antithetical meaning and should not include any other position. Therefore, it is necessary not to believe the vision of the people of Syria on the people of Madinah, not on anyone else.
- Then it is also possible that there is some other special wisdom in this order of the Holy Prophet that we could not understand.
- But even if we admit the possibility of adding another city to this hadith, the advantage of specifying this generality is that it will only be in places that are equal to the distance between Madinah and Syria.<sup>20</sup>

In our opinion, this research of Imam Shukani is based on a very good and strong reasoning, which needs to be utilized in today's differential environment. Because every year we observe that the people of Islam are practically divided in the matter of Ramadan, Hajj and Eid. Neither the days of their Ramadan agree, nor the days of Eid, nor the days of Hajj and Day of Arafah. As a result of this, in the same country, especially Pakistan, it is sometimes seen that among the Muslims who live very close, some people are fasting while other Muslims are celebrating Eid just a few miles away. In order to avoid this practical error, the above arguments of Imam Shukani can be fully utilized.

### **The stance that Jihad is always obligatory**

Jihad, like prayer and fasting, is a permanent duty and a Shariah command, which, according to all jurists, becomes obligatory under certain circumstances. For example, when the ruler of the Muslims orders everyone to go out for Jihad, as the Messenger of Allah, peace and blessings of Allah be upon him, gave in the Battle of Tabuk. Similarly, when the infidels attack a country, Jihad becomes obligatory on all the Muslims of that region. This is a matter of specific circumstances.

However, what is the order of Jihad in normal circumstances? Regarding this, the majority of the jurists have declared Jihad as obligatory (فرض كفايه). But Imam Shukani says that the type of Jihad is always the same obligation (فرض عين) on all Muslims, but its forms are different for each person depending on the occasion. Therefore, Jihad is obligatory on someone with hands, on someone with tongue, on someone with wealth and on someone with heart.<sup>21</sup>

There are many arguments in support of Imam Shoukani's doctrine on this issue, including many verses of the Holy Qur'an, in which the people of Islam are absolutely ordered to wage jihad, which proves the order of obligation, and so on. Jihad has also been ordered in the prophetic hadiths. For example, the saying of the Prophet is:

((الْجِهَادُ مَا ضَرَّ مِنْذُ بَعَثَنِي اللهُ إِلَى أَنْ يُقَاتِلَ آخِرُ أُمَّتِي الدَّجَالَ، لَا يُبْطَلُهُ جَوْرُ جَائِرٍ، وَلَا عَدْلُ عَادِلٍ))

“Since Allah Ta'ala has sent me, Jihad will continue until the last group of this Ummah fights the Dajjal.” It will not be invalidated by the cruelty of a tyrant, nor by the justice of a just person.”<sup>22</sup>

We can see that in this hadith, no conditions and restrictions are imposed, but the absolute order of continuous Jihad is stated. Therefore, it is known from such hadiths that Jihad is always obligatory regardless of the circumstances. Be it war or peace, Jihad is obligatory in every situation, but sometimes through "fighting" and sometimes through various other methods.

In today's era, the manner in which the people of Islam are being defeated day by day and their voice is being suppressed moment by moment, even the existence of Islam and its name has been doubled in many areas. In such a situation, this creed of Imam Shukani seems to be the absolute truth and the necessity of the survival of Islam and Islam that "Jihad" is declared as a duty on all Muslims. However, it should not be imposed on everyone by means of fighting, but it should be imposed as a duty on anyone who can try to dominate Islam, so that the threats posed to the survival of the people of Islam can be resolved.

### **Sanctity of sale of excess water**

Water is the basic need of every human being and without it survival of human life is not possible. Therefore, wherever there is water on earth, if it is not preserved by a person, it is lawful for all Muslims, regardless of whether that water is in a communal place or in a person's private land, But the condition is that he has not protected it from any source. There is no disagreement among the jurists in this matter, however, the water that is available to a person and he has secured it from some source, for example, filled it in his vessel, etc., then most of the jurists say that that water is his personal property. and he can prevent others from using it whether it is for his need or in excess of his need. Thus, he can sell such water to another person, there is no problem in this sale.

Whereas Imam Shukani's opinion is that even if a person has saved excess water, since it is more than what is needed, it is forbidden to sell it.<sup>23</sup>

His argument is the tradition of Hazrat Iyas bin Abd that:

((أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ بَيْعِ فَضْلِ الْمَاءِ))

"The Messenger of Allah (PBUH) forbade selling excess water."<sup>24</sup>

This hadith indicates that it is forbidden to sell excess water. Imam Shuqani states that in this hadith it is absolutely forbidden to sell water and no distinction is made whether the water is in the open or in someone's possession, and whether it is for drinking or for other purposes and whether it be for cattle or crops, and whether it be in the open field or in any other place.

Similarly, it is narrated in Sahih Bukhari on the authority of Hazrat Abu Hurairah that the Messenger of Allah (PBUH) said:

((لَا يُمْنَعُ فَضْلُ الْمَاءِ لِئِمْنَعُ بِهِ الْكَلَّ))

"Excess water will not be stopped to stop the grass."<sup>25</sup>

Apart from this, there are many traditions which indicate that all Muslims have the right to water. For example, the Prophet's saying:

((النَّاسُ شُرَكَاءُ فِي ثَلَاثٍ: فِي الْمَاءِ وَالْكَلِّ وَالنَّارِ))

"People share three things: water, grass and fire".<sup>26</sup>

It is also known from this hadith that people have a collective right to water, the necessary consequence of which is that it is not permissible to sell it.

In this issue, although there are strong arguments in favor of the justification of most of the jurists, in the light of which their opinion is declared as Rajah, but here we should consider the use of this opinion of Imam Shoukani in the present age, so in some places where water is scarce and people find it very difficult to get water, if a person collects water there and starts selling water by depriving people of this collective right, so this opinion of Imam Shukani can be used there, and such a person can also be prohibited from selling water by prohibiting him from stopping it. In Pakistan as well as in different regions of the world, there are many areas where it is difficult for people to have access to essential things like water. If the water is allowed to be sold there, there will be many problems for the common people.



However, it is also important to clarify that such a case can be done in certain circumstances, but in general, the opinion of the jurists seems to be better and more feasible that the person who has spent capital and labor to collect the water. He should also be allowed to sell it, so that the people can have access to better and clean water, albeit at a cost, otherwise, if it is banned, no one will work hard to clean and supply it due to the lack of benefit, and even then the common people will start to suffer in another way.

### Conclusion

In this article, in the light of Imam Shukani's ijthadi opinions, some cases of utilization of some problems with regard to the present age have been mentioned, the results of which are as follows:

- Even the carcasses of animals that do not have blood have been declared impure by Imam Shoukani. This opinion seems better in the modern context as modern research is supporting that any dead body, be it a fly or a mosquito, contains many harmful germs that cause many diseases. Therefore, it is better to avoid them as much as possible. However, if there is a serious problem in declaring these insects as impure, then it is easy to follow the opinion of other jurists.
- In the method of purification of impurities, Imam Shukani's opinion is that just as impurities can be removed with water, in the same way many other methods mentioned in the hadith, such as rubbing, scratching, etc., can also be ordered to purify things. Nowadays, many things are washed with petrol or different types of chemicals, and there is a fear of spoiling them by washing them with water. Imam Shukani's words can be used for them.
- A lot of hadiths have been narrated regarding the arrangement of prayer and strict promises have been made about leaving the prayer. Deliberately abandoning prayer is a disbeliever and obligatory killing according to Imam Shoukani. Neglect of prayer has become so common in modern times that prayer is deliberately omitted with the slightest excuse or often without any excuse. In this background, if the Islamic government takes strict measures by using this religion of Imam Shukani, the Muslim Ummah can be saved from great calamity and death by implementing this order of Sharia.
- In today's era, Muslims have practically become victims of differences in the matter of Ramadan, Hajj and Eid. Among Muslims living very close to each other in the same country, some people are fasting while other Muslims are celebrating Eid just a few miles away. In order to avoid this practical error and to unite the Ummah, the above arguments of Imam Shukani can be fully utilized to accept the sighting of the crescent moon in one place as a proof for the entire Islamic world.
- In the current era, the people of Islam are getting defeated day by day, in these circumstances, one can take advantage of Imam Shukani's doctrine that "Jihad" is declared as a duty on all Muslims, but not on everyone through fighting, but on those who are in a dominant position. Anyone who can try Islam should be declared a duty in the same position so that the threats posed to the survival of the people of Islam can be resolved.
- Imam Shoukani's opinion about surplus water is that even if a person has saved water, since it is surplus, it is forbidden to sell it. In this issue, although there are strong arguments in favor of the justification of most of the jurists, in the present era, the opinion of Imam Shukani can be used in such a way that water is stopped and its sale banned in places where there is a shortage of water. It should be done so that all Muslims can benefit from it.

### References

- 
- <sup>1</sup> Al-Shoukani, Muhammad bin Ali bin Muhammad bin Abdullah, Al-bad Al-Tale', Dar ul Ma`rifah, Beirut, 1998Ad, vol: 1, p:480
  - <sup>2</sup> Ibrahim Hilal, Muqadma Qatr ul Wali Ala Hadith al-wali, dar ul Kutab Al-hadeesya, 2015 AD, P:16
  - <sup>3</sup> Ibid
  - <sup>4</sup> Abu Musab, Muhammad Sabhi Hassan Hallaq, Muqadma Al-Fath Al-Rabbani min Fatawa al-imam Al-shoukani, Maktabah, Al-Jail Al-Jadeed, Sanaa', Yaman, 2011Ad, Vol:1, P: 24



- <sup>5</sup> Al-Zuhaili, Wahbah bin Mustafa, *Al-Fiqh ul Islami Wa Adillatuhu*, Dar ul Fikr, Syria, 1430Ah, Vol:9, P:6883
- <sup>6</sup> Al-Tirmazi, Abu Eisa Muhammad bin Eisa, *Al-Jame`*, Darussalam, Ryadh, 2004 Ad, Hadith no: 69
- <sup>7</sup> Al-Bukhari, Abu Abdullah Muhammad bin Ismaeel, *Al-Jame Al-Sahih*, Dar ul Fikr, Beruit, 2015Ad, Hadith no: 5782
- <sup>8</sup> Al-Shoukani, Muhammad bin Ali, *Al-Sail Al-Jarrar*, Dar Ibn Hazm, Beruit, 2008 Ad, P:29
- <sup>9</sup> Ibn Hammam, Kamal u Deen Muhammad bin Abdulwahid, *Fath Al-Qadeer*, Sharikah Musaffa Al-babi Al-Halbi, Egypt, 1389Ah, vol.1, p:202
- <sup>10</sup> Al-Sail Al-Jarrar, p: 29
- <sup>11</sup> Rahmani, Khalid Saif ullah, *Qamoos Al-Fiqh*, Zamzam Publishers, Karachi, 2007Ad, Vol.5, P:177
- <sup>12</sup> Soorat Al-Furqan: 48
- <sup>13</sup> Al-Sail Al-Jarrar, P:29
- <sup>14</sup> Ibid
- <sup>15</sup> Al-Shoukani, Muhammad bin Ali, *Nail ul Autaar*, Dar ul Hadith, Egypt, 1993Ad, vol.1, P: 362
- <sup>16</sup> Ibn Majah, Abu Abdullah Muhammad bin Yazeed Al-Qazveeni, *Al-Sunan*, Darussalam, Ryadh, 2003Ad, Hadith no: 1078
- <sup>17</sup> *Nail ul Autaar*, vol.1, p: 363
- <sup>18</sup> *Sahih Bukhari*, Hadith no: 1906
- <sup>19</sup> Muslim bin Hajjaj Al-Qushairi, *Sahih Muslim*, Darussalam Ryadh, 2007Ad, hadith no: 1087
- <sup>20</sup> *Nail ul Autaar*, Vol. 4, p: 231
- <sup>21</sup> *Ibid*, vol.7, p:246
- <sup>22</sup> Abu Dawood, Suleman bin Ashas Al-sijistani, *Al-Sunan*, Dar ul kitab, beruit, 1999Ad, hadith no: 2532
- <sup>23</sup> *Nail ul Autaar*, vol.5, p: 172
- <sup>24</sup> Abu Dawood, hadith no: 3478
- <sup>25</sup> *Sahih Bukhari*, hadith no: 2353
- <sup>26</sup> Abu Dawood, hadith no: 3477