

Misgivings of a Pious Person about the Importance given to the Completion of Bukhaari

Q: Ilm-55: As Salaamu Alaykum wa Rahmatullaahi wa Barakaatuh. I have two questions to pose. The first concerns the completion of Bukhaari and the second concerns the importance given to the completion during times of calamity and hardships.

It is experience that tells us that the du'aa made after the completion of Bukhaari is accepted and that though its blessings hardships and difficulties are alleviated. However, the acceptance of du'aa after the completion of the Qur'aan and the alleviation of difficulties on this occasion is not only proven by experience but by the clear indications of the Shari'ah. Should this therefore not be given preference? What happens is that the date for the completion is set and in some places, invitations are also sent out to people to attend. Furthermore, food still has to be prepared for the people attending.

It appears to me that it is really overstepping the mark to give so much importance to something that is both more difficult and the virtues of which are based only on experience. The completion of the Qur'aan is not only easier, but the benefits have been stated in the Shari'ah. If these misgivings of mine are correct, do confirm them, otherwise do correct me.

Answer: Although the acceptance of du'aa on the occasion of completing Bukhaari is proven by experience and it is always done, no one insists on it, The du'aa made on the occasion of completing the Qur'aan also has its importance and there are many people who regard it to be important. Just as the one cannot undermine the importance of one or the other, it may well be said that both are important and having one does not mean that it is preferred over the other.

A person in I'tikaaf recites the Qur'aan and also studies books like Behisti Zewar. Now when he is studying the book, it does not mean that he is giving preference to it over the Qur'aan. Both acts are encouraged and are correct. Another factor to consider is that none is unaware of the fact that people attach much importance to secular education and if someone graduates with a degree of some sort, he is congratulated by everyone and celebrations are arranged in the person's honour. The person is placed on a pedestal and the occasion is a source of great pride. When weddings take place we also see much expenditure going into invitations.

In the light of this, it is even more necessary to encourage people towards Deeni education and to highlight its importance so that more people can send their children to study the Deen. By arranging such completions, people are also made aware of the sterling services that the Ulema and Muhadditheen have rendered and people therefore start to develop respect and love for them as well. It is with this in mind that these functions are arranged. If one is not happy with the expenditure of the feeding, this may be avoided.

Because the completions are arranged as a cure for calamities and hardships and not as a form of Ibaadah, they will be permissible, just as our pious predecessors had prescribed acts like Khatam Khwaajgaan and Khatam of Yaaseen.

Please do excuse me if I have written anything incorrect and do inform me of what is correct so that I may reform myself. And Allaah knows best what is most correct.

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