

# AHKAAME SHARIAT

Part 2 - Summarised

## *The Nice Interpretation Of The Rules of Shariah*

*By Mujaddid-e-Deen-o-Millat Huzoor Aala Hazrat  
Ash Shah Imam Ahmed Raza Khan ﷺ*

*A summarised translation through the blessing of  
Ghaus-ul-Waqt Huzoor Mufti-e-Azam Hind ﷺ  
by a humble servant of ALLAH  
Muhammad Afthab Cassim Razvi Noori*

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## **WORDS OF INSPIRATION BY:**

*Taaajush Shariah, Rabbar-E-Tariqat,  
Ja Nasheen-E-Mufti-E-Azam, Hazrat Allama Mufti  
Mohammed Akhtar Raza Khan Qadri Azhari Qibla*

786/92

I came to know that my dear Maulana Aftab Cassim Razvi has translated the very knowledgeable work i.e. Ahkaame Shariat written by Syedna Aala Hazrat into English and most likely the translation done by him will be published in the near future. I am very happy to know about it as this is a very positive way to provide the English speaking youth with the religious literature in English. The said book written by Ala Hazrat is a treasure of theology and it is really Ahkaame Shariat i.e. *“The Nice interpretation of the Rules of Sharia”*. I pray from the depth of my heart to Allah that may the Almighty Allah bless him with the divine help and accept his good deed and make this work useful for the Sunni Muslims.

I propose that Maulana should choose some part from my book AASAARE QAYAMAT in regard with the rule concerning the chain of watch used by most people and should add this with the chain masalah in Ahkaame Shariat. Besides this, I wish that Maulana had written few useful words in regard with the TV which is alike to the cinema. The cinema was hated by every heart in the past time even by the people who were enjoying watching cinema but they used to consider it as an evil doing. Now since the TV has become very common the cinema seems to be legalized. Even some learned Alims are involved in appearing on TV by making excuse that this is the way to preach Islam. Meanwhile factually this is not the correct way to preach Islam.

The above words were dictated to Brother Asif Patel (Malawi) at the residence of Brother Askari Raza by Taaajush Shariah Qibla whilst in Harare on 12 March 2005 for Urs-e-Razvi Mahmoodi.

## ***Translator's Note***

All Praise is due to Almighty Allah who has blessed His Beloved Rasool ﷺ with knowledge of all that happened and all that is to happen. Choicest Blessings, and abundant Salutations be upon the Beloved Rasool ﷺ who has been blessed with the most knowledge in the Universe and whom none shall supersede in any way, for he has attained this knowledge without any teacher in the creation, but directly from the Creator Almighty Allah. Blessings and Salutations be upon his Companions and his Noble Family who are the inheritors of his great knowledge, and peace and blessings upon the Awliyah and the Ulama-e-Haq, Ulama-e-Ahle Sunnat Wa Jama'at, who have been blessed with inheriting this knowledge from the court of Prophet ﷺ through the blessed hands of the pious predecessors, who have in turn passed on the knowledge of Deen to us ordinary Muslims, so that this knowledge and wisdom may be a light of guidance for us in the trials and tribulations of this mundane world. Alhumdulillah, before you is a summarised translation of more than 200 questions and answers of "Ahkaam-e-Shariat, in three parts, which is another masterpiece of the Mujaddid of the 14<sup>th</sup> Century, Aala Hazrat Ash Shah Imam Ahmed Raza Khan (radi Allahu anhu). I was requested to translate this book of the great Mujaddid by numerous friends and well-wishers over the years. Through the Grace of Almighty Allah, the Mercy of the Prophet ﷺ and with the blessings of my Great Masha'ikh, with my humble knowledge I attempted this translation to the best of my humble ability and Alhumdullillah the book has been completed. I must make very clear that there were certain parts of the book which I felt would be very complicated for the understanding of the general public and thus, such sections and queries and verdicts have been omitted in this translation. There were also certain discussions in the original document that would only be understood by the learned Ulama and to simplify these discussions to the level of understanding of the general public was not very possible. Thus, few sections were omitted as well. For those who wish to peruse these sections, they will need to refer to the original text of Ahkaam-e-Shariat. This translation of Ahkaam-e-Shariat is thus a summarised and simplified version of the original and presents more than two hundred queries presented to Aala Hazrat (radi Allahu anhu) and the verdicts that he decreed in response to these queries. Most of the questions and answers here are from part one and two of the original and a few from part three. I

have no doubt that those who are truly seeking out knowledge will find this book very interesting and educational and a means of increasing their knowledge. It must be noted that any errors or shortcomings should be regarded as oversight in translation and should not be attributed to Aala Hazrat Imam Ahmed Raza Khan ؒ.

I pray in the Court of Almighty through the Wasila of Nabi-e-Akram ؐ that this book is a means of increasing the knowledge of the Muslim Ummah. I pray that it is a means of salvation for me in the world and hereafter as well. I must thank all those who have assisted me in making this book a success. I must thank my Deeni Brother, Dr Ahmed Girach Razvi Noori for his generous contribution towards this book for the Esaal-e-Sawaab of his parents. May Almighty Allah bless him and his family with strength in Imaan and Barkat in Deen and Duniya.

My Special Thanks and appreciation to:

- 1. My Beloved Parents, Haji Cassim Goolam Rasool and Hajiani Khadija Goolam for their efforts in giving me this Knowledge of Deen and for their Duas, without which I would never have been able to do any of this.*
- 2. My wife Fathima Cassim, for her moral support and patience during the lengthy hours I spent translating this book.*
- 3. Janaab Haji Mohamed Amod, for spending lengthy hours helping to prepare this book for printing and being there whenever I required his assistance.*
- 4. Our Brother Sameer, for designing the beautiful cover of Ahkaam-e-Shariat on very short notice.*

Finally, I must thank all those brothers who assisted in any other way possible in making this translation a reality. May Allah Almighty bless all of them with His Mercy and Blessings. Aameen

***Kaam Wo Le lijiyed Tum Ko Jo Raazi Kare  
Theek Ho Naam-e-Raza Tum Pe Karoro Durood***

***Sag-e-MUFTI-E-AZAM  
Muhammad Afihab Cassim Razvi Noori***

**Question:** What is the ruling of the Ulama-e-Deen in the following case: Zaid says that the time of Maghrib is very short and it is for this reason that short Surahs are recited in Maghrib and after the two Sunnats and nafil of Maghrib, the time of Maghrib either expires or only five or six minutes remain. Amar says that it is mustahab (desirable) to read short Surahs and to read Maghrib in its earliest time. He further says that the time of Maghrib is until the redness remains in the sky. Actually he says that there is approximately half an hour that one has (for Maghrib). I would thus like to humbly query concerning the correct ruling regarding how long Maghrib lasts for and when it expires? I would also like clarification regarding the statements of Zaid and Amar. I would also like to query the ruling if a person reads Maghrib at the time when there is the whiteness in the sky which appears after the redness. Is it permissible to read at this time or not? Until what time is one allowed reading Maghrib without any uncertainty?

**The Answer:** The statement of Zaid is completely incorrect. He has just made this up from his own thinking. It is for this reason that he is himself in doubt, because he first said that there is no time left and then he says that there are five to six minutes left (for Maghrib to end) and to use one's own idea in such religious issues, is totally Haraam. In reality, the time of Maghrib remains until the whiteness in the sky has set. This whiteness refers to the whiteness on the western side of the sky which stretches breadth wise towards the northerly and southerly direction, like the whiteness in the morning. The whiteness after this, which does not stretch breadth wise northerly or southerly, but moves vertically towards the sky, like the whiteness of Subh Kaazib is not regarded as the correct whiteness. After the setting of the sun, until the whiteness in the sky that spreads breadth wise sets. In our areas, this remains for at least one hour eighteen minutes. The maximum time that it remains for is one hour thirty five

minutes. The time varies between one hour eighteen and one hour thirty five minutes. On some days, the whiteness remains for one hour eighteen minutes whilst on other days it remains for one hour nineteen minutes or one hour twenty minutes, until the whiteness sets at one hour thirty five minutes.

ماتن الشفق هو الحمرة عندهما و به قالت الثلثة و العيه رجع الامام فرمايا: و المحقق فى الفتح باه لا يساعده رواية و لا دراية الخ و قال تلميذه العلامة قاسم فى تصحيح القدورى ان رجوعه لم يثبت لما نقله الكافة من لدن الائمة الثلثة الى اليوم من حكاية القولين و دعوى عمل عامة الصحابة بخلافه بخلاف المنقول قال فى الاختيار الشفق البياض و هو مذنب الصديق و المستحب التعجيل فى المغرب مطلقا و تاخير قدر ركعتين يكرة تغزيها

It is however better to read Maghrib Namaaz as soon as possible and it is Makruh-e-Tanzeehi, in others words, contrary to what is better, to delay without reason, the Namaaz of Maghrib, for the amount of time that is usually required to read two Raka'ats Namaaz (just as it has been mentioned in Durr Mukhtar). To delay maghrib so much that lots of stars begin to appear in the sky, is Makruh-e-Tahreemi, just as been mentioned in Durr Mukhtar. والله تعالى اعلم

كتبه عبده المذنب احمد رضا عفى عنه  
بمحمّد ن المصطفى صلى الله تعالى عليه وسلم

**Question:** What is the ruling of the Ulama-e-Ahle Sunnat wa Jama'at in the following cases:

- Is there Zakaat on gold or silver jewellery that is for daily use or that which has been kept away?
- Does the Nisaab of the Zakaat for jewellery remain as per the price of jewellery when it was purchased or does this fluctuate as per the market value of the jewellery and thus will it be calculated as per the price at the time of calculation for payment (of Zakaat)?
- What is the ruling regarding that money which is invested in business, such as money that has been used to purchase

material (cloth) or for rentable things etc? How does one give Zakaat on this?

(d) What is the Zakaat that needs to be paid per one hundred?

(e) Can one give the money of Zakaat to a Kaafir, mushrik, wahabi, raafdhi (shia) or qadiani etc?

(f) Who is it best to first give one's Zakaat to? If one's brother's sisters or parents are not Zakaatable, can they be given Zakaat or not?

(g) That person who has fifty six rupees is Zakaatable (This was during that era). Now what should he give in Zakaat?

(h) Upon who is Qurbani necessary and is it waajib or Fard?

(i) Nowadays in India, some Muslims stop us from making Qurbani of cows, as they wish to please the mushriks and they say that we should make Qurbani of goats. Now, what should we make qurbani of?

### **The Answer:**

(a) There is full Zakaat on the jewellery, whether it is worn at all times, or it is not worn at all. **والله تعالى اعلم**

(b) If gold is given in place of gold and silver for silver, then there is no need to pay the market related price. In doing so, one must give one fortieth of the weight of the said jewellery. However, if one wishes to give silver in payment of gold and gold in payment of silver, then the market related value will be used.

The market related value at the time of making or purchasing the jewellery and the current market value will not be taken into account if it is before or after the year had come to an end, but the value taken into account will be after one complete year according to the Arabic month and date that he became Zakaatable.



The payment of Zakaat will be according to the value at that particular time. **والله تعالى اعلم**

(c) At the end of the year, the market related value of the goods for business, will be used to pay the Zakaat on it, which is one fortieth (2 ½ %) of its market related value. **والله تعالى اعلم**

(d) The easiest way, is to pay two and a half rupees on every one hundred rupees (**Translators Note:** Use the currency of your country, e.g. R2.50 on every R100 in South Africa) **والله تعالى اعلم**

(e) It is Haraam to give them Zakaat and if one does give them Zakaat, the Zakaat will not be discharged. **والله تعالى اعلم**

(f) He cannot give Zakaat to anyone in whose children he is, in other words, he cannot give Zakaat to his mother, father, paternal grandfather (Daada), paternal grandmother (Daadi), maternal grandfather (Naana), maternal grandmother (Naani). He can also not give to any of his children, such as his sons, daughters, his grandsons and granddaughters, both maternal and paternal. If his brothers and sisters are not Saahib-e-Nisaab (if they themselves do not have to pay Zakaat), then it is best to give them Zakaat.

(g) One should give two and a half percent of fifty six rupees (Translators Note: This was based on values at the given time) **والله تعالى اعلم**

(h) One who after all his necessities has anything worth fifty six rupees needs to make Qurbani as it is Waajib upon him. **والله تعالى اعلم**

(i) To stop the qurbani of cows just for the sake of pleasing the mushriks is Haraam, Haraam, strictly Haraam. One who stops

this practice (of Qurbani) is worthy of the punishment of hell and he will be tied together with the mushriks on the day of reckoning. **والله تعالى اعلم**

كتبه عبده المذنب احمد رضا عفى عنه  
بمحمّد ن المصطفى صلى الله تعالى عليه وسلم

**Question:** What is the ruling of the Ulama-e-Deen and the Learned Muftis in the following case: How should a person, who has Qazaa Namaaz for ten, twelve or fourteen years etc, fulfil his Namaaz? Please explain the simplest way for him to make these Qazaa Salaahs? Also explain the Niyyah that one needs to make? Also, will one have to read Qazaa for Witr Namaaz? Please answer in a simple manner.

**The Answer:** The Qazaa Namaaz for one day is twenty Raka'ats. In other words, 2 Fard of Fajr; Four Fard of Zuhr; Four Fard of Asr; Three Fard of Maghrib; Four Fard of Esha and Three Witr. To say the following as Niyyah (intention) is sufficient: 'I make intention to fulfil the first Fajr which I have made Qazaa or the first Zuhr that I made Qazaa and I have not as yet fulfilled.' The same kind of Niyyah should be made for every Qazaa Namaaz.

As for that person who has too many Namaaz to make Qazaa, then he may read his Qazaa in the following manner as it is permissible to do this (for Qazaa Namaaz) so that it may be finished swiftly.

Instead of reading Subhaana Rabbiyal Azeem three times in Ruku and Subhaana Rabbiyal A'laa three times in Sajdah, he can read it once each. An important point to note is that in every Namaaz that one reads, one must start the 'Seen' of Subhaan on entering Ruku and on ending with the 'meem' of

Azeem one should come up from Ruku. The same applies to Sajdah.

Another way of shortening the Qazaa Namaaz for those who have too many Qazaa, is in the third and fourth Raka'ats of the Fard Salaahs, one may say Subhaan' Allah three times and go into Ruku instead of reading the entire Surah Faateha. This can however not be done in Qazaa of Witr. In the Qazaa of witr one must read the Surah Fateha and Surah in all three Raka'ats.

The third way of shortening the Qazaa Namaaz for those who have too many Qazaa is that one may after the last At'tahiyat (in the last Raka'ats) just read Allahum'ma Salle Alaa Muhammadiw Wa Aalihi instead of the entire Durood-e-Ibrahim and the Dua and then turn salaam.

The fourth way of shortening the Qazaa Namaaz for those who have too many Qazaa, is to read once or thrice Allahum'ma Rab'big Firli after the Takbeer in the Third Raka'at in place of Dua-e-Qunoot in Witr **والله تعالى اعلم**

كتبه عبده المذنب احمد رضا عفى عنه  
بمحمّد ن المصطفى صلى الله تعالى عليه وسلم

**Question:** What is the ruling of Shariat in the following case: There were three blood brothers who lived in one house. After some time, the house was made into three sections. There was one common entrance to two of the houses and the door to the third house was made on a different side, but a huge window was left in this house that was used as a means of coming and going into the other two houses, due to which the houses of all three brothers was regarded as one. The person living in the third section of the house, which had this opening (window), passed away. Now can the wife of the deceased go into the other two houses through the opening during Iddat or

is she not allowed doing this? The owners of the other two houses are also Marhoom (deceased).

**The Answer:** If that was the home where the deceased resided, then that is where the lady will complete her Iddat and both the houses will not be regarded as one house just on the basis of one window. **والله تعالى اعلم**

**Question:** What is the ruling of the Ulama-e-Deen in the following case: Zaid made Nikah and after taking his wife home, he found out that his wife is severely ill and there is absolutely no likelihood of her having any children and he is helpless due to business and affairs of his home.

Zaid arranged for medical treatment for his wife for two years, but there was no real relief. Compelled (out of necessity), Zaid made a second Nikah. The parents of his first wife kept her at their home and refused to send her to his house.

On numerous occasions, Zaid went to their home and tried to convince them to allow her to go with him, but her parents refused. Zaid is still trying very hard to try and get her back home. Is it permissible to read Namaaz behind Zaid under these circumstances?

**The Answer:** If this is really the situation, then what fault is there of Zaid? Namaaz behind Zaid is totally permissible if he fulfils all the requirements of Imamah. Almighty Allah says, "No Soul bearing burden bears the burden of another" **والله تعالى اعلم**

**Question:** What is the ruling of the Learned Ulama in the following case: Zaid is the son of a prostitute? From childhood, Zaid had deep love for learning and he became an Aalim. Is it permissible to read Namaaz behind him or not as it is not known who his father was?

**The Answer:** There is no discussion here on the issue of Namaaz being allowed behind him. If he is an Aalim and if he holds the proper Sunni Aqida and there is no other reason for which Namaaz is not allowed behind him, then it is he that is worthy of Imamat, for as long as there is none present there who has more knowledge regarding the laws of Namaaz and Tahaarat. *والله تعالى اعلم كما فى الدر المختار وغيره من الاسفار*

**Question:** What is the ruling in the Shariat regarding the accepting of eating invitations? Which kind of invitation is Sunnat? Which one should one not accept and when is one sinful if one does not accept an invitation? Please explain in detail.

**The Answer:** To accept the invitation of a Walima is Sunnat-e-Mu'akkadah as long as there are no sinful actions there such as music etc. There should be no other issues there that are disallowed in the Shariat.

To accept an invitation to is to be present there. Whether one eats there or not depends on one's self. To accept any other general invitation is allowed as long as there is nothing objectionable there and if one does not have something of more importance to do. If someone specifically invites one for such things, then one does have the right to refuse the invitation. The reference to this is Durr Mukhtar:

دى الى وليمة هى طعام العرس و قيل الوليمة اسم لكل طعام و فى الهندية عن التمر تاشى اختلف فى اجابة الدعوى قال بعضهم واجبة لا يسع تركها و قال العامة هى سنة و الافضل ان يجيب اذا كانت وليمة و الاف هو مخير والاجابة افضل لان فيها ادخال السرور فى قلب المومن و اذا اجاب فعل ما عليه اكل الا والافضل ان ياكل لوغير صائم و فى البنائة اجابة الدعوة سنة وليمة و غيرها و اما دعوة يقعد بها النظاول او انشاء الحمد او ما اشبهه فلا ينبغى اجابتها لا سيما اهل العلم ا ه ملخصا و فى الاختيار وليمة العرس سنة قديمة ان لم يجيبها اثم و جفا لانه استهزاءالمضيف ا ه و مقتضاه انها سنة موكدة بخلاف

غيرها و صرح شراح الهداية بانها قرينة من الواجب و فى التاتار خانبة عن اليبنا بيع لو  
دى الى دعوته فالو اوجب الا اجابة ان لم يكن هناك معصية و لا بدعة و الا متناع اسلم  
فى زماننا الا اذا علم يقينا ان لا بدعة و لا معصية ا ه و الظاهر حمله على غير الوليمة  
لما مرتامل ا ه و الله تعالى اعلم

كتبه عبده المذنب احمد رضا عفى عنه  
بمحمد ن المصطفى صلى الله تعالى عليه وسلم

**Question:** What is the ruling of the Ulama-e-Deen and the Learned Muftis in the following issues:

(a) Is it correct that on the night of Me'raj, when the Holy Prophet ﷺ was getting onto the Buraaq, he requested Allah to send a Buraaq for every one of his Ummah when they rise from their graves on the last day, and Allah promised this? This incident is being narrated by people from the book Mu'arijun Nabuiwat.

(b) What kind of a book is Mu'arijun Nabuiwat? Is the author of this book an Aalim of Ahle Sunnat and was he a reputable research scholar or not?

(c) Is it allowed to partake in Meelad Shareef at the home of a prostitute and is it allowed to make Fateha on sweetmeats etc. purchased with the same Haraam earnings?

(d) Is it allowed in a Meelad Shareef gathering to recite incidents of the Battle of Karbala and incidents pertaining to Imam Hussain (radi Allahu anhu) after discussing Meelad Shareef?

(e) There are some people who present the following narration, where they say that on the Day of Reckoning Khatoon-e-Jannat, Batool Zahra (Bibi Faatima) (radi Allahu anha) will come without any covering on her head and she will

be covered in the blood of Imam Hassan and Hussain and she will have on her shoulders, the clothes covered in blood and poison used on Imam Hassan and Hussain and she will have in her hand that tooth of the Prophet ﷺ that was made Shaheed in the battle of Uhud. It is further mentioned that she will hold the legs of the Throne (Arsh), shaking it and asking the sinful Ummah to be forgiven in compensation for this blood? Is this true or not?

(f) Is it permissible to say in advance, that I will only read the Meelad Shareef if you give me one rupee and I will not read for less than this? Is it also permitted to take this money in advance as payment or as earnest money?

(g) Is it correct that the Holy Prophet ﷺ went into the Court of Allah with his Nalaain Shareef (blessed Sandals)?

(h) Is it permissible to read the Zikr-e-Shahaadat and have Marsiyah Khwaani at the house of raafdhis (shias)?

(i) It is mentioned (by some people) that on the night of Me'raj, the Holy Prophet ﷺ was shown his parents in punishment and was asked whether he wanted his parents to be freed from this torment or his Ummats salvation, and he chose his Ummat and preferred to leave his parents in this torment. Is this correct or not?

(j) Now, after looking at the answers presented to the questions, if Zaid does not retract and through his actions and practices, he does not change and make tauba and he claims The answers to be incorrect, and continues to give these stories, is it permissible to allow him to read the Meelad Shareef?

## The Answer:

(a) There is no source of this. والله تعالى اعلم

(b) He was a Sunni lecturer. The book has lots of things in it. (Translators Note: meaning correct and doubtful things as well)

(c) To make Fateha on sweetmeats purchased with such money is Haraam, unless she used other money to do this gathering. These people usually do this. In other words, if they want to do something good, then they do this. There is no need for testimony to this. If she says that she borrowed the money and made the gathering, and that she has paid of that debt with her Haraam money, then her statement will be accepted, just as it has been mentioned in Hindiya etc. Actually if she bought the sweetmeats with her Haraam money, but at the time of buying she did not give the money or do a transaction with this money, in other words she did not show the Haraam money and then in exchange for it take the sweetmeats and then give the Haraam money. In other words, if she did not do what has been just mentioned, then according to the mazhab of the Muftis, the sweetmeats will not be regarded as Haraam. Those sweetmeats that were given to her as payment for adultery or one of her clients sent it to her as a gift or in buying it she did a direct exchange of such money for the sweetmeats, then these sweetmeats are Haraam to eat and to make Fateha on it is Haraam. Now, this was the ruling about the sweetmeats and the Fateha, but to go to her house even if it is for reading in the Majlis Shareef, will not be free from sin or the accusation of sin or from being accused or the chance of being accused and we have thus been commanded to stay away from all of these.

It has been mentioned in the Hadith Shareef as follows: "One who has Imaan in Allah and in the Last Day, should never



stand in a place of suspicion.” Firstly, one should note that everything about her place, her surroundings etc. are doubtful. Those who are not Ahle Taqwa (Truly Pious People), for them to go near such a place is absolutely dangerous and is like going close to fire or near explosives and as for those who are Ahle Taqwa, then for them to go to such places, is like going near the furnace of a blacksmith. Even if one does not burn his clothes, there is still the chance of them being stained with the sooth from the furnace. To have faith in ones nafs and to think that shaitaan is far away from you is being impractical. “One, who roams near a pasture, could sometimes enter the pasture as well.” (In other words to remain close to such places will lead one into temptation). **والله تعالى اعلم**

(d). The Ulama-e-Kiraam have mentioned that it is not advisable to discuss the Shahaadat in gatherings of Meelad as it (Meelad) is a happy occasion.

(e). This is untrue and false accusation. It is disrespectful and blasphemous. She is that personality, that even the sun did not see her without a covering on head. Now where is she going to come in this way on the Day of Reckoning? Actually, on that day, a call will be heard from under the Arsh (Divine Throne) commanding the people to lower their heads and close their eyes as Sayyida Faatima Zahra (radi Allahu anha) will be crossing on Pul Siraat. Now, where is she going to come in such a state before all the people from beginning of time until the last day? Actually, she will pass like a swift streak of light in the middle of seventy thousand Hurs (maidens of Jannat). **والله تعالى اعلم**

(f). Almighty Allah says in the Holy Quran, “And do not accept a small price for my signs.” It is not allowed to do so and is to deprive oneself of great reward. **والله تعالى اعلم**

(g). this is completely false and baseless.

(h). It is Haraam to do this. It has been mentioned in the Hadith, "Do not sit with them." In another Hadith it has been mentioned, "One who helps to increase the gathering of any nation is from amongst them." **والله تعالى اعلم**

(i). This is a totally false accusation and a baseless blame. Those who falsely make claims against Allah and His Rasool ﷺ will never attain salvation.

**والله تعالى اعلم**

(j). One who after being informed of the ruling of the Shariah still persists and does not listen but falsifies the decree, then such a person is misled. To listen to the Majlis from such a person, to ask him to make this recitation and to expect any reward from this and to show respect to him are all impermissible, until such time that he repents. **والله تعالى اعلم**

كتبه عبده المذنب احمد رضا عفى عنه  
بمحمد ن المصطفى صلى الله تعالى عليه وسلم

**Question:** What is the ruling of the Ulama-e-Deen and Muftis in this case: Zaid says, "If I have to make Hijrat (migrate), then I would rather migrate to Madinah Munawwarah than to Kabul. At least there, by reading one Namaaz in Musjid-e-Nabwi ﷺ, I will get the reward of fifty thousand Namaaz." He further says that Deen came from Madinah Munawwarah and will return there, thus which place is greater than Madinah? Even though in this time, the Christians have much control there, to migrate towards it is a thousands of folds better than migrating to Kabul. He says he regard this place (Madinah) a means of his salvation and a means of intercession for himself. Is this thought of Zaid correct or not? Will this migration of his be correct or not? If he makes the Niyyah that for as long as the

Kaaba and Madinah is under control of unbelievers, I will not return to my home, Will this be a correct intention?

**The Answer:** All Zaid's above initially mentioned thoughts are correct. There is no doubt that there is no city that can be compared to Madinah Munawwarah.

The Holy Prophet ﷺ said, "Madinah Munawwarah is best of them, only If they know."

However, our learned Scholars have mentioned that it is Makruh to live to close to Madinah as there is a fear that one will not be able to show the respect that is due there.

The issue that he mentioned above about the control of the kufaar, then this is incorrect and even if that was the case, then to have the intention that he will only remain till they have control is an incorrect intention. والله تعالى اعلم

كتبه عبده المذنب احمد رضا عفى عنه  
بمحمد ن المصطفى صلى الله تعالى عليه وسلم

**Question:** We would like to humbly request in your exalted court that the following queries should be answered by you so that this humble servant may be at ease:

1. In the issues of Khilaafate-Islamia and Hijrat regarding India, Molvi Abdul Baari Farangi Mahali and Abul Kalaam Azaad etc. have made their voices heard. Is that which they have done within the boundaries of Shariat or not?

2. What is the wisdom of your silence in this issue? If you agree, then why do you not voice your support for them? And if you are against this, then why do you not stop these other

Muslims from a detrimental destruction. What path have you taken for yourself in this issue?

**The Answer:** If the real reason was stated and if it was for the protection of the blessed principles, then which Muslim would oppose it? It would have been followed up.

However, (Those who allow) Unity with the unbelievers, becoming servants of the Mushrik (polytheist) leaders, sacrificing the principles of the Quran Shareef and Hadith Shareef for the sake of idol worshipping, Muslims putting Qashqah (hindu signs on their foreheads), Calling out the Jai of Kaafirs, putting flowers on ram/lachman and to be present in the prayers of humayun, joining in the funeral of mushriks by carrying their biers and saying jai, taking them towards the crematorium, to take kaafirs into the Musjid and give lectures to them, to stop the sacrifice of cows which is a sign of Islam for the pleasure of the Kufaar and to be so caught up in the thought of such a nation which removes the difference between Islam and Kufr and in honour of idols and who say that fire is exalted and to be part and parcel of all such things and think of it as just water under the bridge and in doing so, they are harming everything that Islam stands for. How can one who claims to be a Muslim support this?

Fatawa (Decrees) have already been written on these cursed issues and are still being written. What can be done more than this? Glory to Him: Who is the One who changes hearts. **و حسينا**  
**الله و نعم الوكيل و لا حول و لا قوة الا بالله العلي العظيم و الله تعالى اعلم**

**كتبه عبده المذنب احمد رضا عفى عنه**  
**بمحمّد ن المصطفى صلى الله تعالى عليه وسلم**

**Question:** What is the ruling of the Ulama-e-Deen the issue of the leaves of trees which fall off the tree due to being

unmindful or the Tasbeeh at that time or an animal that is made zibah at that time. Now after this unmindfulness goes away is it proven that they still make Tasbeeh or not?

**The Answer:** Almighty Allah says, “The skies and the earth are in His remembrance and whatever is in them. And there is nothing which does not praise him with his remembrance, but it is you who does not understand their remembrance.”

This includes all the things in the universe, be it things with a soul or without a soul. Even, the physical masses wherein a organism is not living anymore, still remains in Tasbeeh and is not regarded out of the category of “And there is nothing” and if one has not reached the levels of Wilaayat, then one is not able to hear or understand this Tasbeeh.

As for those physical forms which have connection to souls (in other words living things), such as humans, Angels, Jins, animals or plants etc. then, these have two Tasbeehs. One, is the Tasbeeh of the physical body, that, it is not initiated by the soul itself, in other words it is a physical action. This is in the context of the words “And there is nothing” referring to the physical Tasbeeh.

The second is the Tasbeeh of the Rooh. This is based on intention and within the power of the soul. This can be heard and understood by all Muslims in the hereafter. In neglecting this wilful Tasbeeh, the penalty for the animals and plants is that they are killed or destroyed. Once this animal dies or the plant dries off, this Tasbeeh comes to an end. It is based on this that the Learned Imams of Deen have mentioned that one should not remove green grass which is growing on graves. It is mentioned, “For as long as they remain lush (green), they make the Tasbeeh of Allah Almighty and this gives comfort to the heart of the deceased.”

However, even after being destroyed, killed, dying or drying up, that Tasbeeh which was unique to the source of the body will not stop for as long as the one atom is still in existence, in other words (the means of its creation) which is not destructed. "And there is nothing which does not praise him with his remembrance." It had no connection to the soul that it may cease to do so after the soul is no more. **والله تعالى اعلم**

كتبه عبده المذنب احمد رضا عفى عنه  
بمحمّد ن المصطفى صلى الله تعالى عليه وسلم

**Question:** What is the ruling of the learned Ulama in the following case: It is common practice amongst people that when a boy reaches the age of four years, four months and four days, he is made to recite the Bismillah Shareef and everyone shows happiness at this. They distribute sweets etc. What is the ruling regarding this? Is it permissible or not? Is it Sunnat or Mustahab (desirable)? Is it necessary that a child must be made to read this only when he reaches the said age or can it be done at any other age, younger or older? Must the child be taken to an Aalim or can any person with proper Aqida (belief) do this? Please present the proper manners?

**The Answer:** The above mentioned method is permissible and the exact age is not necessary. It can be done before or after. It is better for this to be done by an Aalim. **والله تعالى اعلم**

كتبه عبده المذنب احمد رضا عفى عنه  
بمحمّد ن المصطفى صلى الله تعالى عليه وسلم

**Question:** What is the ruling of the learned Ulama who are the inheritors of the knowledge of Shariah, in the following matter: Zaid is mureed of a pious Sunni person. Just lately, the pious person passed away. Now, can Zaid become mureed of some other Aalim or not?

**The Answer:** To change ones bai'at without a valid reason of Shariah is not allowed. It is however permissible, but better to refresh ones Bai'at (Make Tajdeed-e-Bai'at).

If one is not in Silsila-e-Aaliyah Qaaderiyah and without turning away from his Sheikh, he takes Bai'at in the Silsila-e-Aaliyah, then this is not regarded as changing ones bai'at but it is regarded as refreshing ones bai'at, since all the silsilas head towards this Silsila. **والله تعالى اعلم**

كتبه عبده المذنب احمد رضا عفى عنه  
بمحمّد ن المصطفى صلى الله تعالى عليه وسلم

**Question:** What is the verdict of Aala Hazrat Imam Ahmed Raza, the Mujaddid of the current century on the issue of whether one should read zohr salaah after the Jummah Salaah or not?

**The Answer:** India is Darul Islam and Jummah in the cities here is correct. There is no need here for Zohr Namaaz after Jummah. However, some ignorant people have started Jummah in the villages. If someone reads Jummah there, then it is necessary for him to read Zohr after that as there is no Jummah in a village. **والله تعالى اعلم**

كتبه عبده المذنب احمد رضا عفى عنه  
بمحمّد ن المصطفى صلى الله تعالى عليه وسلم

**Question:** What is the ruling of the Ulama-e-Deen in the case where one meets a person who has no beard and it cannot be noticed whether he is a Muslim or not. In this said case, should one make salaam to him or not? And how should he be greeted?

**The Answer:** If one is not able to recognise whether the person is Muslim or Kaafir, then one should not be first in

making salaam as this is not permissible, as it is Sunnat to be first in making salaam to a Muslim and to do so with a Kaafir is Haraam. And if an action is inconclusive, between Sunnat and Haraam, then to do so is impermissible. **والله تعالى اعلم**

**Question:** What is the ruling of the Ulama-e-Deen regarding whether it is permissible or not to make faateha on all four generations, in other words, Abdullah son of Mutallib son of Haashim son of Abd Munaaf? Can we read Faateha and Durood on all of them or not?

**The Answer:** According to us, the correct and true ruling is that all the forefathers and mothers of the Holy Prophet ﷺ, from Hazrat Abdullah and Hazrat Amina right up to Hazrat Adam (alaih salaam) and Hazrat Hawa, are all Ahl-e-Tauheed (Believed in one Allah) and Ahl-e-Islam and are all those who have attained salvation.

Thus, there is no objection in sending sawaab to them. However, to abstain from the difference of opinions of the Ulama (in this issue), one should send the sawaab into the court of the Prophet ﷺ and then through his blessings, to all those that have relationship to him.

**والله تعالى اعلم**

**Question:** What is the ruling of the Ulama-e-Ahle Sunnat in the issue of yazeed? According to the command of Allah and His Rasool ﷺ will yazeed be forgiven or not?

**The Answer:** Regarding the issue of yazeed paleed, there are three statements of the Ulama-e-Ahle Sunnat: Imam Ahmed and other learned elders etc. regard him as a kaafir and based on that, he will never be forgiven. Imam Ghazzali etc. regard him as Muslim, thus based on this, no matter how much punishment is inflicted on him, he will be forgiven. As for our



Imam, in this issue he has remained silent and did not say that he is a Muslim or kaafir, thus here we too will remain silent.  
والله تعالى اعلم

كتبه عبده المذنب احمد رضا عفى عنه  
بمحمّد ن المصطفى صلى الله تعالى عليه وسلم

**Question:** What is the ruling of the learned Ulama in this case: If something is given solely for the sake of Allah, can both the wealthy and the poor eat from it or not?

**The Answer:** Sadqa-e-Waajibah, such as Zakaat and Sadqa-e-fitr, is Haraam for the wealthy and Sadqa-e-Naafilah such as water from a Hauz or fountain (for the people) or the house of a musaafir khaana, are permissible for a wealthy person as well. والله تعالى اعلم.

كتبه عبده المذنب احمد رضا عفى عنه  
بمحمّد ن المصطفى صلى الله تعالى عليه وسلم

**Question:** What is the ruling of the learned Ulama regarding whether it is allowed read Faateha for the Angels or not?

**The Answer:** The Duroods such as Alaihis salaatu wasalaam is for Angels. This can be used to send sawaab as well.  
لان السنكة اهل الثواب كما ذكره الامام الرازى و فى رد المختار للملئكة فضائل علينا فى الثواب. والله تعالى اعلم.

كتبه عبده المذنب احمد رضا عفى عنه  
بمحمّد ن المصطفى صلى الله تعالى عليه وسلم

**Question:** What is the ruling of the Ulama-e-Deen in regard to a person who took a man'nat (vow) that if his life is saved or if he gets a job etc. he will take something (sweets etc) to the Musjid and distribute it amongst the Musallees. Is everyone

allowed to eat this? In other words is it allowed for both the wealthy and poor musallees or not?

**The Answer:** To say that one will take sweets to the Musjid or feed it to the musallees is not a vow that is necessary (Nazr-e-Shar'i). If one does not stipulate that it is only for the poor, then it can be eaten by all. **والله تعالى اعلم**

كتبه عبده المذنب احمد رضا عفى عنه  
بمحمّد ن المصطفى صلى الله تعالى عليه وسلم

**Question:** What is the ruling of the Ulama-e-Deen regarding the food cooked on the name of the deceased, which both the wealthy and destitute eat? Who should eat this and who shouldn't?

People also say that the food in the name of the deceased is for the musallees, be they rich or poor, we feed them all. Is this allowed or not?

**The Answer:** The food in the name of the deceased is specifically for the needy. That which is fed by giving invitations like other occasions, this is not allowed. The wealthy should not eat this. **كما فى الفتح القدير و مجمع البركاتوالله تعالى اعلم**

كتبه عبده المذنب احمد رضا عفى عنه  
بمحمّد ن المصطفى صلى الله تعالى عليه وسلم

**(Note:** This is when people only invite people to eat on the name of the deceased like a feast and not for blessings etc for the deceased.)

**Question:** What is the ruling of the Ulama-e-Deen regarding whether it is permissible to eat "Petha" or not? [Petha is a type of sweet gourd]

**The Answer:** Petha is Halaal. “(It is) that which has been created for you from the earth.” والله تعالى اعلم

كتبه عبده المذنب احمد رضا عفى عنه  
بمحمّد ن المصطفى صلى الله تعالى عليه وسلم

**Question:** What is the ruling of the learned Ulama-e-Kiraam regarding whether it is permissible to feed people during the gathering that is held after a circumcision of a child?

**The Answer:** It is permissible as it is a happy occasion and to feed during a happy occasion is permissible, contrary to having a feast on the day of death. والله تعالى اعلم

كتبه عبده المذنب احمد رضا عفى عنه  
بمحمّد ن المصطفى صلى الله تعالى عليه وسلم

**Question:** What is the ruling of the Ulama-e-Kiraam in the case where a person has taken a Man’nat (vow) that he will keep fast, or make a specific Namaaz or Hajj or Sadqa etc and then passes away before fulfilling this, How can this be fulfilled?

**The Answer:** If he made wasiyat (bequest) for it to be fulfilled, then it is compulsory for it to be fulfilled (by his family) and this will be fulfilled from one third of his wealth. One may send someone for Hajj or give Sadqa and give fidya for the Namaaz and fast that he vowed to fulfil. If he did not make a bequest and his heirs are baaligh (adults) and they make Hajj on his behalf or if they send someone to make Hajj on his behalf and if they give Sadqa and fidya etc. from their shares, then it is better and a means of reward for them. If they do not fulfil this, if he had not made a bequest, then they are not held accountable. If the deceased did not do enough to try and fulfil

his vows, then he is accountable if not he too is not accountable. The same is in Jauhir Nayyira and Durr Mukhtar:  
اذا مات من عليه زكوة او فطرا او كفارة اور نذر لم توخذ من تركته عندنا الا يتبرع  
ورثته بذلك و هم من ائله التبرع و لم يجبرا وا عليه و ان اوصى تنفذ من ثلث. والله  
تعالى اعلم.

**Question:** What is the ruling of the learned Ulama in this case: There are two brothers who are unbelievers (kaafir). One of them became a Muslim and the other remained an unbeliever. The brother who is an unbeliever refuses to give any share to the brother who became a Muslim as he says that by becoming a Muslim he has no claim to the shares. Now, the question is, Does the Muslim brother receive any share or not?

**The Answer:** If both the brothers had received shares from the father's estate, then the Muslim brother is the owner of his share. The fact that he is a Muslim does not deprive him of that which is his. However, if someone from these unbelievers died after he accepted Islam, then he will not receive that share. والله تعالى اعلم

كتبه عبده المذنب احمد رضا عفى عنه  
بمحمّد ن المصطفى صلى الله تعالى عليه وسلم

**Question:** What is the ruling of the learned Ulama-e-Kiraam in the following issue: During the Urs of the Buzrugaan-e-Deen, women go to these gatherings with good intention and to attain their wishes. They sit by the Mazaars. Now, is it permissible for them to sit in this cemetery (Qabristan) or not? If it is not good to do these things, does the Buzoorg have the power to stop these actions or not? It is said that those who go to the Darbaar of the Awliyah Allah are guests there. Is this correct or not? There are those people who say that the Buzoorgs do not have the power to do anything from their graves and they use this as evidence, that if they had the power to do anything from

their graves, then they would have stopped this incorrect behaviour or women dancing there, playing musical instruments there, sitting with non-mahrams and their children passing urine there. Why then do they not stop this? Is it correct for these people to say such things and is that which they present as evidence correct or not?

**The Answer:** Women are disallowed from visiting the Mazaars of the Awliyah Allah and the graves of the general public as well.

There is no doubt that the Awliyah Allah have the power to act from their graves, and the weak evidence which is being presented (to oppose this) is baseless. Those in the Mazaars (The Awliyah) are not under obligation to impose this as they currently follow the “Ahkaam-e-Takweeniyah” only.

People do scores of unacceptable actions in the Musjid. Allah Almighty Allah has power to do as He Wills. Why then does he not stop this (In other words he is under no obligation to stop them). As for those who visit the Mazaar, they are definitely guests, but the women are uninvited guests.

والله تعالى اعلم

كتبه عبده المذنب احمد رضا عفى عنه  
بمحمّد ن المصطفى صلى الله تعالى عليه وسلم

**Question:** What do the learned Ulama-e-Kiraam say in the issue of qawwali which is organised at Urs and other gatherings, wherein with the exception of Naatia Ghazzals, musical instruments are also played. Is it permissible or not? It is heard that some Buzoorgs sit in these gatherings and some have also passed away already. What can be said about this

action of theirs? If this is not good, then why has it been continuing for generations at Khanqahs. Is it allowed or not? Is it permissible to go to such Khanqahs, to take the oath of allegiance there and to think of them to be the best? Is it allowed to humble yourself in front of them or not?

**The Answer:** Just Qawwali by itself is totally permissible and these impermissible musical instruments are generally attributed to the Silsila Aaliyah Chishtiyah. Hazrat Sultaanul Masha'ikh Mahboob-e-Ilaahi (radi Allahu anhu) in Fawaa'idul Fuwaad says, 'Musical Instruments are prohibited'. Hazrat Makhdoom Sharful Millat wad Deen Yahya Maneeri (radi Allahu anhu) has stipulated musical instruments in the same category as adultery (another words its impermissibility). The Akaabir Awliyah Allah have always mentioned that we should not go to famous celebrations until you do not see it is firm on the scale of Shariat. There are four conditions to having a Spiritual Guide and one of the conditions is that one should not reject any rules of the Shariah. One should think of an impermissible action as impermissible. In such a place, one should not squabble with any special person. **والله تعالى اعلم**

**Question:** What is the ruling of the Learned Ulama in this case: What can be said about a bright light which glows from the Mazaar of Buzoorg. Does this prove that the person in the grave is a pious person?

**The Answer:** If it is from Allah, then definitely it is a sign of piety and if it is a sign of piety then verily it is from Allah. If not, it is a doubtful sign as shaitaan also shows such illusions. From amongst the wives of Huzoor Ghaus-e-Azam (radi Allahu anhu), there was one wife who would have a bright light appear whenever she walked in a dark place. Once Huzoor Ghaus-e-Azam (radi Allahu anhu) saw this and then put that light off and said that it was from shaitaan. He then caused a

bright Noor to appear, which went with her wherever she went.  
كما فى بهجة الاسرار و معدن الانوار- والله تعالى اعلم

**Question:** What is the ruling of the Ulama regarding whether it is permissible or not to plant trees on graves and to build a wall around the graveyard and to dig around it and put up a fence whereas there are old and new graves in that graveyard?

**The Answer:** For the sake of protection, there is no harm in putting up a fence and if the trees are planted for the sake of shade for those who visit the graveyard, then this is good, but they must be planted away from the graves (not on top of the grave). والله تعالى اعلم.

كتبه عبده المذنب احمد رضا عفى عنه  
بمحمّد ن المصطفى صلى الله تعالى عليه وسلم

**Question:** What do the Ulama-e-Deen say in this case: Is there any account of an open discussion between a living Wali (meaning one who has not passed away as yet) and a Wali who has already journeyed to the hereafter?

**The Answer:** There are numerous such incidents that have been recorded by Imam Jalaalud'deen Suyuti (radi Allahu anhu) in Sharhus Sudoor etc.  
والله تعالى اعلم

كتبه عبده المذنب احمد رضا عفى عنه  
بمحمّد ن المصطفى صلى الله تعالى عليه وسلم

**Question:** What do the Ulama-e-Deen decree about how many names are there of Allah and how many names are there of Rasoolullah ﷺ?

**The Answer:** The amount of names attributed to Almighty Allah cannot be counted (countless) as the excellences of Allah are unlimited. The names of the Prophet ﷺ are also numerous as the abundance of names emanates from the excellence to what one is entitled to. There are more than eight hundred names recorded in Mawaahib and in Sharh-e-Mawaahib and this humble servant (Aala Hazrat) has found one thousand four hundred names and to encompass all the names is impossible. **والله تعالى اعلم**

كتبه عبده المذنب احمد رضا عفى عنه  
بمحمّد ن المصطفى صلى الله تعالى عليه وسلم

**Question:** What do the Ulama-e-Deen say about whether Surah Faateha and Surah Ikhlāas only have the praises of Allah or also the praises of the Prophet ﷺ?

**The Answer:** Surah Faateha has clear indication of the Prophet's ﷺ praise. Siraatul Mustaqeem (as mentioned in Surah Faateha) refers to the Holy Prophet ﷺ and his beloved companions, namely; Hazrat Abu Bakr and Hazrat Umar (radi Allahu ta'aala anhumā) and An'amta Alaihim refers to the four groups and that their leaders are the Ambia and the leader of all the Ambia is the Holy Prophet ﷺ. Sheikh Muhaqqiq has mentioned in Akhbaarul Akhyaar about some Awliyah and in doing so he explained each verse of the Quran as Naat. Surah Ikhlāas is also mentioned therein. **والله تعالى اعلم**

كتبه عبده المذنب احمد رضا عفى عنه  
بمحمّد ن المصطفى صلى الله تعالى عليه وسلم

**Question:** What is the ruling of the Ulama-e-Deen in the following case: In their lifetime (on earth), the pious servants of Allah always guide and give advice to their disciples. Now after their passing away if they give advice to their disciples in their



dream, then according to Shariat, should this advice be adhered to?

**The Answer:** To act on what is seen in a good dream is good. Good is that, which is in accordance with the Shariat.

والله تعالى اعلم

كتبه عبده المذنب احمد رضا عفى عنه  
بمحمّد ن المصطفى صلى الله تعالى عليه وسلم

**Question:** What do the Ulama-e-Deen say about the incident where Hazrat Ali (radi Allahu anhu) beat up the kaafir called "Laal", causing him to flee, and it is mentioned that he is still alive. Is there any mention of this in the Hadith Shareef and until when will he be alive? And will he bring Imaan or not?

**The Answer:** This is a baseless incident. (No source of it)

كتبه عبده المذنب احمد رضا عفى عنه  
بمحمّد ن المصطفى صلى الله تعالى عليه وسلم

**Question:** What do the Ulama-e-Deen say about the Hanaana, the tree stub which cried in being distanced from the Prophet ﷺ. What will happen to it on the day of Qiyaamah?

**The Answer:** It will be awarded the honour of being a tree in Jannat. This has been mentioned in the Hadith.

كتبه عبده المذنب احمد رضا عفى عنه  
بمحمّد ن المصطفى صلى الله تعالى عليه وسلم

**Question:** What is the ruling of the Ulama-e-Deen about why is it so that Hazrat Mansoor, Tabrez and Sarmad said such words which are specially for Allah and they were executed and their skins were pulled out, but they are still known as Wali

Allah, whereas Firawn, Shadaad, Hamaan and Namrood claimed to be Allah and are regarded as dwellers of hell?

**The Answer:** Those Kaafirs said this by themselves and became cursed and they (the pious persons mentioned above) did not say it by themselves. He said it, who is worthy of those words. The words were heard through them, like when Moosa (alaihis salaam) head from the tree “Verily I am Allah, Rub of the Worlds” Did the tree say this? Definitely not, in reality it was Allah who said this. In the same way, these blessed personalities at that time were like the tree that spoke to Moosa (alaihis salaam) [In other words Almighty Allah spoke through them] **والله تعالى اعلم**

كتبه عبده المذنب احمد رضا عفى عنه  
بمحمّد ن المصطفى صلى الله تعالى عليه وسلم

**Question:** What is the ruling of the Ulama-e-Deen in the following case: There is a land from which the landlord attains rent. What happens if water is standing on that land and fish start breathing in that water and then the landlord says that the fish belong to him. Now, if we (the tenants) do not pay the due for the fish, does that make us sinful?

**The Answer:** Any fish caught legally is the property of the one who catches it. The landlord has no right to make a claim on the fish. **والله تعالى اعلم**.

كتبه عبده المذنب احمد رضا عفى عنه  
بمحمّد ن المصطفى صلى الله تعالى عليه وسلم

**Question:** What is the ruling of the Ulama-e-Deen in the following issues?

1. Is lengthy Qiyaam (standing in Salaah) better than lengthy Sajdah or Ruku in Salaah?
2. If in Namaaz one's hat falls off, should it be picked up or not?
3. Can an Imam lengthen his Ruku or Sajdah for a musallee (for the pleasure of Allah) whilst the musallee is still in wudhu or if he has already entered the Masjid and the Imam has realised that someone has entered the Masjid and will soon join the congregation. In this circumstance, can the Imam delay the ruku or not?
4. If in Witr one makes Ruku by mistake instead of reading Dua-e-Qunoot and just reads one Tasbeeh and then realises this, so he comes back into the standing position and reads the Dua-e-Qunoot. Now in this scenario, is Sajda-e-Sahw necessary or not?
5. What is the duration of one Ayat (verse) which is allowed in Salaah?

**The Answer:**

1. Yes, to remain in Qiyaam for a longer period is good. It is in Durr Mukhtar المذنب المعتمدان طول القيام احب It is mentioned in the same book as follows: قول الامام هو المعج بل هو قول الكل

2. To pick up the hat is better as long as it does not fall off over and over again and if out of humility and simplicity one wishes to leave the hat off, then not to pick it up is better. Just as it has been mentioned in Durr Mukhtar

سقطت قلنسوته فاعادتها افضل الا اذا احتاجت بكتير او عمل كثير الظاهر ان  
افضليته اعادتها حيث لم يقصد بتركها التذلل

3. If it is being done to please someone or make the acquaintance of some person, then to delay even for one Tasbeeh duration is not allowed. Actually our Imam Azam (radi Allahu anhu) has mentioned, "There is fear of shirk in this" because that portion of his (the delaying) in Namaaz was done for other than Allah. However, if he is not doing it to please someone but he is doing a good deed to benefit a Muslim (and this is in such a situation whether he knows or does not know the person who is coming in and he does not have any special relation to him or if he does not have any benefit to attain from him) then to delay the Ruku by one or two Tasbeehs is permissible, but if the situation is such, that if he picks his head from ruku then he will have a doubt about whether he joined in Ruku or not, then, to lengthen it is desirable. Now, for a person who will not get the Namaaz and just came into the Musjid and he still has to make wudhu etc. or is in the process of making wudhu, then according to the proper manner, one should not lengthen it because of him and if the lengthening is an action that will be uncomfortable to the rest of the congregation, then it is strongly disallowed and impermissible.

المسألة والارادة في الكتب و بسطها الشامى فى صفة الصلوة و ما قلته عطر التحقيق

4. If he has already read the Tasbeehs or is still reading, he is not allowed under any circumstances to come out of the Ruku (and go back for Qunoot). If he goes back towards Qiyaam for Qunoot, he has committed a sin and whether he makes the

Qunoot or not, he still must make Sajda-e-Sahw. Reference to this is also mentioned in Durr Mukhtar:

لونسى القنوت ثم تذكره فى الركوع لا يقتتت فيه لفوات محله و لا يعود الى القيام فان اعاد و قنتت و لم بعد الركوع لم تفسد صلاته و يسجد للسهو قنتت او لا لزواله عن محله ا ه اقول و قوله و لم بعد الركوع اى و لو لم يعده لانه لم يرتفص بالعود للقنوت لكان لو اعاده فسدت لان زيادة ما دون ركعتة لا تفسد نعم لا يكفيه اذن بسجود السهو لانه اخر السجدة بهذا الركوع عمده فعليه الاعادة سجد للسهو و لم يسجد

5. That verse which is not less than six (6) alphabets and many (learned scholars) have also placed the condition that it should not be of just one word, thus according to them even though “Mudhamataan” is one verse and more than six alphabets, it is not sufficient to qualify for the minimum duration of an ayat in Namaaz. This has been confirmed as correct in Muniya, Siraajul Wahaaj, Zaheeria, Fathul Qadeer, Bahrur Raaiq and Durr-e-Mukhtar etc, and Imamul Ajal Ali As Sabihaabi and Imam Malikul Ulama and Abu Bakr Mas’ood have mentioned from our Imam Azam (radi Allahu anhu) that even with the verse “Mudhamataan” Namaaz will be permissible and in it, in reality he did not speak contrary.

It is in Durr-e-Mukhtar:

اقلها سنة احرف و لو تقدير اكلم يلد اذا كانت كلمة فالأ صح عدم الصحة

It is in Hindiya:

الأ صح انه لا يجوز كذا فى شرح الجمع لابن ملك و هكذا فى ظهيرة و السراج الوهاج و فتح القدير

It is in Fathul Qadeer:

لو كانت كلمة نحو مدهامتين، ض، ق، ن، فان هذه آيات عند بعض القراء الأ صح انه لا يجوز لانه يسمى عاد الاقارما

It is in Bahrur Raaiq:

كذا ذكره الشارحون و هو مسم في ص و نحوه اما في مدهامتن فر كدر الا  
سببجاي و صاحب البدائع انه يجوز على قول ابي حنيفة من غير ذكر خلاف  
بين المشائخ في ظاهر الرواية قدر ادنى المفروض بالاية التامة قوله تعالى  
مدهامتن و ما قاله ابو حنيفة اقيس، اقول

This is that which is clear but since one Jama'at is giving preference to it, then it is better to abstain from it, especially in this condition, as there is no need for it, except in the time of Fajr where the time left for it to expire is less than the waajib time that is prescribed, then it is consensus that according to our Imam, to read "Mudhamataan" in such a time and to read this so that it is quick, will cause the Fard to be fulfilled. Reason being, that there are enough alphabets in it and also a "Madd-e-Mut'tasil" and to leave that out is Haraam. As for that person who only knows this, then, for such a person that argument and caution is in repeating. والله تعالى اعلم

كتبه عبده المذنب احمد رضا عفى عنه  
بمحمد ن المصطفى صلى الله تعالى عليه وسلم

**Question:** What is the ruling in of the Ulama-e-Deen in the case where a female wishes to go for Hajj, but her husband is not permitting her. Is there a reason where she can go without or the permission of her husband or is she not allowed to?

**The Answer:** If she has a Mahram with her and Hajj is Fard upon her, then she may go. If this is not so, then she cannot go. والله تعالى اعلم

كتبه عبده المذنب احمد رضا عفى عنه  
بمحمد ن المصطفى صلى الله تعالى عليه وسلم

**Question:** What is the ruling of the Ulama-e-Deen in the case where a husband commands his wife to do something for him and there is only enough time left for her to read a certain Namaaz, which if she does not read in that time, it will expire. In such a situation, should she follow the command of the husband or read her Namaaz?

**The Answer:** She must read her Namaaz. To follow such a command is Haraam. **والله تعالى اعلم**

كتبه عبده المذنب احمد رضا عفى عنه  
بمحمّد ن المصطفى صلى الله تعالى عليه وسلم

**Question:** What is the ruling of the Ulama-e-Deen regarding a person who says, 'I am going to become a Christian, jew or wahabi or kaafir?' He has taken the name of corrupt sects. Does he become from amongst them or not by saying this about them? What if he says, 'I feel like becoming a ghair muqallid' or if he says, 'I wish to be a ghair muqallid' What can be said about such statements, even if they are just being said to annoy another person or they are just being mentioned as a joke?

**The Answer:** If one takes the name of any sect in this way, he becomes from them. This is whether he jokes about it or says it in any other way.

**والله تعالى اعلم**

كتبه عبده المذنب احمد رضا عفى عنه  
بمحمّد ن المصطفى صلى الله تعالى عليه وسلم

**Question:** What is the ruling of the Ulama-e-Deen regarding a person who does not fulfil the actions of Salaah correctly? In other words he does not stand upright after Ruku or he does not sit after one Sajdah properly and then goes into the

Sajdah, but it is seen that after one Sajdah he just picks his head up from Sajdah slightly (without sitting correctly) and then goes into the next Sajdah. Is the Namaaz of such a person done or not?

**The Answer:** Such a Namaaz is close to not being fulfilled. To repeat this Namaaz (correctly) is Waajib and to read in this way is sinful. It has been mentioned in the Hadith Shareef that if a person reads Namaaz in such a manner for sixty years even, it will not be accepted. It has been mentioned in another Hadith as follows, 'We fear that if you die in this way, you will not die on the Deen of Muhammad ﷺ.'

والله تعالى اعلم

كتبه عبده المذنب احمد رضا عفى عنه  
بمحمّد ن المصطفى صلى الله تعالى عليه وسلم

**Question:** What is the ruling of the Ulama-e-Kiraam, regarding whether a female can become mureed without the permission of her husband or not, and if she does become mureed what happens?

**The Answer:** She is allowed to become (mureed without his permission). والله تعالى اعلم

كتبه عبده المذنب احمد رضا عفى عنه  
بمحمّد ن المصطفى صلى الله تعالى عليه وسلم

**Question:** What is the ruling of the Ulama-e-Deen in the said case: A girl has already reached puberty and presently there is no suitable partner of same standing being found for her, where she may make Nikah. There are others being found who are not of the same tribe and standing etc. Either such people are found who are less secure than the girl's family or such people who are much higher standing than the girl's



family, but are not of good character, for example, the boy's forefathers were good people but the wife was a dancing girl. After their marriage, the said boy was born of them. Now, which of the two is better, or should they just wait till they find someone more suitable?

**The Answer:** Just because somebody is of less financial standing does not mean that they are not suitable. Suitability is not that which will cause her guardians destitution or shame. If the father is a decent person and he make Nikah to a dancing girl and after this they had a child, then it does not interfere with the genealogy (paternity) of the child. **والله تعالى اعلم**

كتبه عبده المذنب احمد رضا عفى عنه  
بمحمّد ن المصطفى صلى الله تعالى عليه وسلم

**Question:** What is the ruling of the Ulama-e-Deen in the following case: In the first Raka'ats (of a Namaaz), a person reads a certain Surah or Ruku (of the Quran) and in the second Raka'at he reads a Ruku or Surah unintentionally that should be read before the Surah he read (in the first Raka'at), then should he stop and read the next surah or ruku or continue with what he is reading and if he finishes what he is reading, is the Namaaz done or not?

**The Answer:** Even mistakenly if one word or a Surah is read, it must be continued as this is necessary, be it one that is before, after or prescribed. However, to intentionally change the sequence of the Surahs is sinful, even though the Namaaz will be valid. **والله تعالى اعلم**

كتبه عبده المذنب احمد رضا عفى عنه  
بمحمّد ن المصطفى صلى الله تعالى عليه وسلم

**Question:** What is the ruling of the Ulama-e-Deen in the following case?

1. Is it allowed to read Urdu couplets (Shers) directly after the Second Azaan (of Jummah) and then immediately continue with the Khutbah in Arabic?
2. Is it permissible to read Urdu (couplets) immediately after the Khutbah and then stand up for Namaaz?

**The Answer:** Both scenarios are contrary to the Sunnah. To use non-Arabic language in the Khutbah is to omit the Sunnat-e-Mutawaaritha, but not omission of Waajib. **والله تعالى اعلم**

كتبه عبده المذنب احمد رضا عفى عنه  
بمحمّد ن المصطفى صلى الله تعالى عليه وسلم

**Question:** What is the ruling of the Ulama-e-Deen regarding the issue of Qasr (reduction) of Salaah and the law regarding fasting during journey? What is the boundary that is stipulated for this? Will the law of Qasr apply to Namaaz and to fasting if a person travels a journey of two nights and two days by train? If not, then how many days must he travel before he is regarded as a Musaafir?

**The Answer:** The distance of fifty seven and a half miles is the distance of a journey, be it by train or by foot. **والله تعالى اعلم**

كتبه عبده المذنب احمد رضا عفى عنه  
بمحمّد ن المصطفى صلى الله تعالى عليه وسلم

**Question:** What is the ruling of the Ulama-e-Deen and the Learned Muftis of the Deen in the case of whether it is allowed or not to recite the Holy Quran during the time of Zawwal?

**The Answer:** At the time when the Sun is rising, setting and when it is at its peak (midday), one should make some other Zikr-e-Ilaahi and recite Durood Shareef etc. rather than reciting the Quran. These three times are not commendable times in which to recite the Quran. والله تعالى اعلم

كتبه عبده المذنب احمد رضا عفى عنه  
بمحمّد ن المصطفى صلى الله تعالى عليه وسلم

**Question:** What is the ruling of the Ulama-e-Deen regarding whether it is allowed to stop, pause or go into ruku when one reaches the verse that ends with the Laaf Alif لا sign. Is there anything wrong if one makes ruku at the point where there is a laam alif above a verse? For example, a person reads from the beginning and when he reaches the verse صم بكم عمى فهم لا يرجعون  
يرجعون and then makes ruku at Yarji'oon (where there is a laam alif above the Yarji'oon) he goes into Ruku or is there also some error in this?

**The Answer:** To stop at any Ayat is entirely permissible without any hindrance at all, and is actually narrated from Sunnat. As for the issue of Ruku, if the meaning is complete, like the ayat that was mentioned, that after it there is another independent example mentioned, then there is no real harm. However, if the meaning is not completed with the verse that follows, then one should not make ruku there, for example like in, فويل للمصلين as it is very undesirable to go in ruku there, and it is less undesirable to make ruku at ثم رددنه اسفل سافلين - Namaaz will however be regarded as valid.  
والله تعالى اعلم

كتبه عبده المذنب احمد رضا عفى عنه  
بمحمّد ن المصطفى صلى الله تعالى عليه وسلم

**Question:** What is the ruling of the learned Ulama-e-Deen and the Muftiyaan-e-Shara Mateen in this case: With the exception of Alcohol (Sharaab), if a person uses such small amounts of bhang (intoxicating substance made from hemp leaves), opium, Taari (intoxicating substance made with palm juice) and dagga etc. that he does not get intoxicated, then is he guilty of Haraam?

**The Answer:** An intoxicant itself is Haraam. To use intoxicants which depict those who use it to intoxicate themselves, even if it does not cause one to be intoxicated, is sinful. Actually the Ulama-e-Kiraam have clarified that to even drink water acting like a person who drinks alcohol is also Haraam. However, if for medicinal purposes, opium, or bhang is used in a mixture with other things (medicinal ingredients) in such small concentrations that it does not cause any effect on the mind, it is allowed, but opium is something that one should avoid even in medicines as it is such a harmful substance that it causes a hole in the stomach that cannot be satisfied without opium, so whether one likes it or not one takes it. (In other words, it is a dangerous substance that once addicted, it is difficult to leave)  
والله تعالى اعلم

كتبه عبده المذنب احمد رضا عفى عنه  
بمحمّد ن المصطفى صلى الله تعالى عليه وسلم

**Question:** What is the ruling of the Ulama-e-Kiraam in the following case: A person walked in front of someone and said, 'Salaat has been announced and the congregation is ready (for Namaaz)' The person answered by saying, 'I curse those who read Namaaz' When this scenario was presented before a third person and people told him that these words are words of kufr, the third person said that such statements do not cause the law of kufr to be applicable, even though the one that

mentioned it is a sane adult. What is the law regarding the said person?

**The Answer:** By making such a statement, the person (who cursed those who read Namaaz) has become a kaafir and his wife is out of his Nikah. As for the third person, he must read the Kalimah again and then make Nikah to his wife after that.  
والله تعالى اعلم

كتبه عبده المذنب احمد رضا عفى عنه  
بمحمّد ن المصطفى صلى الله تعالى عليه وسلم

**Question:** What is the ruling of the learned Ulama and the Learned Muftis in the following case:

A person left home for two years and then sent a letter on the name of his wife in which he wrote: "I give my wife Talaaq and she may leave my house without my permission as I will not be returning."

There is no sign of where he went and where he currently is residing. The writing in this letter matches the writing of his previous letters. There seems to be no doubt that it is from him. The question what arises is whether the Talaaq will apply or not?

**The Answer:** If the wife is confident that the letter is definitely from her husband, then she has the option of marrying anyone else after her Iddat.

والله تعالى اعلم كما نص عليه في الهندية عن محيط السرخسى

كتبه عبده المذنب احمد رضا عفى عنه  
بمحمّد ن المصطفى صلى الله تعالى عليه وسلم

**Question:** What is the ruling of the Ulama-e-Deen regarding the permissibility of giving Talaq during pregnancy? If it is permissible, then what is the period of Iddat?

**The Answer:** One should not give Talaq during pregnancy. If one does give it, then the Iddat is until the child is born. **والله تعالى اعلم**

كتبه عبده المذنب احمد رضا عفى عنه  
بمحمّد ن المصطفى صلى الله تعالى عليه وسلم

**Question:** What is the ruling of the Learned Ulama-e-Deen in this case: An Imam recited the entire Ruku of Surah Alif Laam Meem (Surah Baqarah), in other words upto the verse “Wa Lahum Azaabun Azeem” He read from “Alif Laam Meem Zaaalikal Kitaabu” until “Wa mim’ma Razaknaahum Yunfiqoon” correctly. After this, instead of reading “Wal lazeena Yu’minoona bima Unzila Ilaika” , he read “Wal lazeena Yu’minoona bil ghaibi” and then continued further and instead of “Innal Lazeena” he read “Wal Lazeena” and also made Sajdah-e-Sahw. Will the Namaaz be valid or not? Will the Namaaz be valid just by reading the above mentioned verses?

**The Answer:** The Namaaz is valid and there was also no need to make Sajdah-e-Sahw. **والله تعالى اعلم**

كتبه عبده المذنب احمد رضا عفى عنه  
بمحمّد ن المصطفى صلى الله تعالى عليه وسلم

**Question:** What is the ruling of the Ulama-e-Deen in the said case where a person gives five or ten rupees to a paan seller or to a surma seller and tells the paan seller that for as long as he has the money he must give him paan on a daily basis as expenses and when he returns the ten rupees, then there is no need for him to give him anymore paan as expenses. Is this

arrangement permissible or not? If it is not permissible then how can a permissible arrangement be made?

**The Answer:** This is actually interest (usury) and sood (interest) is Haraam. There is no way to make interest permissible. والله تعالى اعلم.

كتبه عبده المذنب احمد رضا عفى عنه  
بمحمّد ن المصطفى صلى الله تعالى عليه وسلم

**Question:** What is the ruling of the Ulama-e-Ahnaaf in the following case: In recitation, after three verses, the Imam made an error which caused the meaning to change, like in Surah Yusuf, after four verses he reads رَأَيْتَهُمْ “Ra’aytahum” instead of رَأَيْتُهُمْ “Ra’aytuhum”. In this scenario, will the Namaaz be valid or not?

**The Answer:** If in recitation the meaning is changed, even after reading a thousand verses, the Namaaz will be invalid. However, in this scenario by reading رَأَيْتَهُمْ “Ra’aytahum”, in other words a Zabr on Taa, will not cause the meaning to change, thus the Namaaz will still be valid. والله تعالى اعلم.

كتبه عبده المذنب احمد رضا عفى عنه  
بمحمّد ن المصطفى صلى الله تعالى عليه وسلم

**Question:** What is the ruling of the Ulama-e-Deen in this case where the Azaan has not as yet been called or if it was called out but there was error in it and one has read ones Namaaz under these circumstances? Can a Na-Baaligh (one who has not as yet reached puberty) perform Taraweeh Salaah or not? Can a Na-Baaligh give Azaan or not? If a Na-Baaligh gives the Azaan, must it be repeated or not?

## The Answer:

1. It is Makruh to establish Jama'at without Azaan and Namaaz will be Makruh and if the Azaan was given in such an incorrect manner that according to the Shariah it does not qualify as Azaan, then that too is without Azaan. **والله تعالى اعلم**
2. The Namaaz of a Baaligh (Adult) will under no circumstances be valid behind a Na-Baaligh, be it Taraweeh or just Nafil. **والله تعالى اعلم**
3. If the Na-Baaligh is Aaqil (understanding) and his Azaan is recognised as Azaan, then there is no harm and if it is not understood as Azaan but just as a copy, then it must be repeated.  
**والله تعالى اعلم**

كتبه عبده المذنب احمد رضا عفى عنه  
بمحمّد ن المصطفى صلى الله تعالى عليه وسلم

**Question:** What is the ruling of the Ulama-e-Deen and the Learned Muftis in the following case: A person smoked Huqqa after the time of Sehri, thinking that it was still night, in other words he thought there was still time left for sehri (to end). Is his fast valid or not?

**The Answer:** If he did this after the rise of Subho Saadiq, his fast is not valid. He must however complete it and keep Qazaa (repeat it) **والله تعالى اعلم**

كتبه عبده المذنب احمد رضا عفى عنه  
بمحمّد ن المصطفى صلى الله تعالى عليه وسلم

**Question:** What is the ruling of the Ulama-e-Deen in the following case: Is it permissible or not for a male to wear a ring, buttons or a watch chain, made from, gold; silver and



copper etc? Is it permissible to lead or read Namaaz wearing any of these?

**The Answer:** It is permissible for a male to wear one silver ring with one stone not weighing more than four and a half mashas. To wear two rings, one ring with many stones, rings made from gold, metal or copper (etc.) is totally disallowed. The chain on the watch for males, be it of silver or gold, both are Haraam and that made from other metals is disallowed and those things which have been made disallowed, cannot be used during Namaaz. To wear these and read and lead Namaaz is Makruh-e-Tahreemi. والله تعالى اعلم

كتبه عبده المذنب احمد رضا عفى عنه  
بمحمد ن المصطفى صلى الله تعالى عليه وسلم

**Question:** What is the ruling of the Ulama-e-Deen in the case whether the wearing of silver or gold buttons without chains is allowed or not?

**The Answer:** For men to wear gold and silver buttons is allowed and with a chain is not allowed. والله تعالى اعلم

كتبه عبده المذنب احمد رضا عفى عنه  
بمحمد ن المصطفى صلى الله تعالى عليه وسلم

**Question:** What is the ruling of the Ulama-e-Deen in the following case: Is it permissible for a person to wear buttons with gold or silver chains without the intention of adornment, but because other types of buttons are easily broken and these last longer?

**The Answer:** This intention will not make something that is impermissible, permissible. والله تعالى اعلم

**(Note: As per the command of Huzoor Taajush Shariah, the explanation by him on Aala Hazrat's verdict on the chain watch is presented below).**

**FATWA FROM: ASAAR-E-QAYAMAAT BY HUZOOR TAAJUSH  
SHARIAH ALLAMA MUFTI MOHAMMED AKHTAR RAZA KHAN  
QADRI AZHARI QIBLA**

Today, females and males have started to imitate and copy many ways of one another. From amongst these ways, one is the use of the chain watch and this has become a very common practice amongst males. This has become so common that many Imams, Maulvis and Muftis are seen wearing them without any regret. This is clearly regarded as forbidden (unnecessary) adornment and an impermissible action. Some try to show that it is permissible and falsely say that the permissibility is proven from Aala Hazrat Fazil-e-Barelvi's (radi Allahu anhu) statements whereas the permissibility of this can never be proven from any of his works.

Firstly: This Chain watch that is worn on the wrist was not in the time of Aala Hazrat radi Allahu anhu. Secondly: As for the chain to which they (those who object) try to attribute the present chain watch and claim permissibility based on qiyaas (logical assumption thereof), then there are numerous cases where Aala Hazrat Azeemul Barkat Faazil-e-Barelvi has clearly mentioned that too, to be impermissible and forbidden.

This question was sent to Aala Hazrat: In the present time kurtas and sadrees are worn with silver buttons that have chains attached to them. Are they permissible or not? In answer to this, Aala Hazrat says: "To sew just the silver buttons is not objectionable, as it has clear about the use of gold buttons in the books of Fiqh, but, these silver chains that are attached to the buttons, then this is definitely something being very careless. Unless and until there is no clear evidence in the statements of the A'ima in this issue, which is as clear as the light of the sun and there is no clear ruling on

this issue, then to give the rule of permissibility is mere impudence since the actual ruling of silver and gold, is that it is forbidden (for males).

Sheikh Muhaqqiq Maulana Abdul Haq Muhadith Dehlvi Qadasas siruhu states as follows in Ash'atul Lam'aat which is the annotation of Mishkaat: "When the Shariah has given the command of it being forbidden and has eliminated the fact of it being allowed, then the law of it being forbidden has been ruled, since if any specific thing has not been given clear and open consent, it can never be never be permitted, but it will remain under the law of it being completely forbidden. It is obvious that by wearing the chains in this manner, the intention is that of adornment, but the actual reason is only adornment and such kind of adornment is known as Tahalli. The Ulama have clarified that with the exception of a ring, belly belt, and necessities for the sword. The use of extra lace border and adornment with silver etc is not permissible in any way. [Fatawa Razvia volume 9 page 34]

Aala Hazrat also states on pages 298/299 of the same as follows: "This humble servant has not found any evidence (source of permissibility) concerning the chain like for the buttons and neither have I found any clear proof of this, but in reality it is done for personal adornment and it is not like the buttons that there is need for it in the clothing and neither is it like a spear (flagpole) that is attached to the cloth (used for the flag) that it may be regarded as part of the material. It has no other real benefit except that of adornment and this highly resembles the jewels of the females. Its appearance and condition is just like support grips (in the hair), where the hair is pushed through the rings attached to chains which are brought towards the forehead and the hair is brought together at this point and the hair is joined together by a clip. These too are links like that of a chain. Actually, with the exception of

beautification (adornment) there is one other benefit there and that is to lift the weight of the hair off the ears as this hair ring (grip) actually supports the weight of the hair. It is for this reason that they are called support grips. As for the links of the chain, then, it must be noted that this has no benefit except that it is for adornment. Thus, in comparison to the links of the support grips, its links are like that of the jhoomar (ornament worn by women on the head and which falls on the forehead). And like the support grips (sahara) this too is regarded as wearing apparel, but here it is only been done for the sake of adornment (in the case of the chain watch) and has nothing to do with the actual apparel, like the jhoomar..... (Until End)

From here it has become evident that during the era of Aala Hazrat Azeemul Barkat the chain that used to be used to attach the watch to the kurta or waist coat etc. and then kept in the pocket, according to him is also regarded under the ruling of jewellery. Thus, that which is used on a wrist watch (the chain) is even more so regarded as jewellery and it is clearly used to show adornment and beautification.

Thus, it being illegal is very clear and the fact of it being resemblance to the jewellery of females is also evident. In the above mentioned issue, it has been regarded as illegal on the basis of resemblance and here it is clear that there is no doubt of prohibition, but it is clear prohibition.

Concerning this it has been mentioned, "The hesitation in prohibition is as good as definite (meaning the rule of prohibition is clear), and thus the prohibition of a thing comparatively to the chain is very clear."

From here, the basis of the presumption of those who say it is permissible is very clear. In our knowledge, there is neither

any contradiction nor any evidence of this thing or chain being permissible from the Fatawa of Aala Hazrat Azeemul Barkat.

For the sake of argument, if there was any contradiction, then, to turn back towards those clarifications is necessary, as they themselves are fortified and clear from any doubt. And from whichever statement going contrary to it is doubtful, then to clarify it is necessary and to show similarity is necessary.

Thus, if in “At Teebul Wajeez” on the issue of the discussion of Imam Shaami, about whether it was part of clothing or just linked (part) of the chain, Aala Hazrat said, “Abstinance is Oola (Best). One should protect one self from it.”

Now in clarifying this statement, it must be mentioned that there is doubt in it being permissible so that there may be no contradiction to the other decree (by him). In some cases, the word Oola (Best) or word with the similar meaning is used on waajib (compulsory). However, it has been mentioned in Inaaya volume 1 page 242 as follows: "In the same way, if the Khateeb reads Durood on the Prophet ﷺ, it is necessary for the people to listen and remain silent. Imam Abu Yusuf asked Imam Azam that if the Imam makes Zikr (reads), then can the muqtadi (follower) also make Zikr and send salutations on Nabi (alaihi salaatu was salaam). Imam Azam stated, 'I like this that they remain silent and listen to the sermon.' Imam Azam did not say this, that they should not make the Zikr or read the Durood, thus in this manner, he presented a very nice way of interpretation and he protected himself from saying that one should not read the Zikr and send Durood and he liked that one should be quiet and listen, as it is not Fard to make the Zikr of Allah and send Durood upon the Prophet ﷺ during the sermon for the congregation), but to listen to the khutba is Fard."

It is also mentioned as follows in Jawhira Nayira volume 2, page 260: "The silver ring being worn must be one mithqaal according to weight of silver and to have more than this is not allowed and one statement, is that it should not be complete one mithqaal of silver (in other words it should be slightly less)." In this statement also, in place of the word compulsory (waajib), the word **must be** has been used.

Actually it has been mentioned just like this in Fatawa Razvia on the issue of the three colours in Muharram: "Muslims must abstain from wearing three colours during the ten days of Muharram, i.e. green, red and black. The reason for green is already known and the reason for not wearing red is that nowadays the cursed people wear this out of happiness. Dark blue, dark purple and lilac all fall under black. Moss green, light green and Pistachio green all fall under the colour green, and other colours that fall under red are rose pink, jujube red and (bright) orange. In other words any colour that resembles these colours. If they are worn (during these days) with intention of mourning or showing happiness then it is Haraam and if it just worn ordinarily, then it is to resemble and thus to abstain is best" [Fatawa Razvia, vol 9, page 301]

The differing here in others words "best" and "Haraam" seems to actually show that if there is no intention of mourning or showing happiness, then it is permissible to wear and in comparison to "best" it shows that it is fine to wear, whereas in coherence to the statement, how unrelated it is.

This is not something which is hidden from anyone so here definitely the word "best" is not as in preference and also not just in the meaning of mustahab (desirable). Even here in this statement, the word "Chaahiye" (must) is not just in the meaning of mustahab, that it may be regarded in comparison to Waajib (compulsory), but what it actually means is, that

even if one does not have this intention (as mentioned above), then too, it is best and compulsory to abstain from resembling them, thus even here, the words **must** and **best** have been used in place of the word compulsory. It is for this reason that it was first mentioned: "The green coloured clothing for the ten days of Muharram is also disallowed to wear as this too is a sign of mourning..... (Until end of actual text)

Maybe there is only one possibility for the permissibility of the chain in the pocket watch. This is in the case when that thing is made from any other metal except gold and silver and the aim or this is not adornment and show but it is for the protection of the watch, it is concealed in the clothing.

In this case if from the words of Aala Hazrat (radi Allahu anhu) the probability of it being permissible is derived, then the support of this is with only the one possibility (that has been mentioned) and on the same basis by using his words as a support the point of having uncertainty in his Fatawa, is eradicated, but in the case of the chain watch (which is worn on the hand), this case does not apply, thus to make Qiyaas based on this is not correct as both issues are separate. ***(End of Explanation from Aasaar)***

**Question:** What is the ruling of the learned Ulama-e-Deen in the following case: A person did not read his Sunnats of Fajr and there are still about ten or twelve minutes left for sunrise. Can such a person lead the Fajr Namaaz and if in the same manner, a person does not read his Sunnats of Zuhr Salaah, can he lead the Zuhr Namaaz?

**The Answer:** If there is no time, meaning only time enough left to read the Fard, then he will leave the Sunnats and in the Jama'at, if someone has not as yet read the Sunnat or if someone else is there who has read the Sunnat but is not



worthy of Imamah, then the one who did not read (and is worthy of Imamah) will lead the Namaaz and if there is sufficient time, then to leave out the Sunnats before the Fard is a sinful act and the Imamah of such a person is Makruh. (It must be noted) that a person can read both his Sunnat and Fard in ten or twelve minutes. He should thus read the Sunnat and then lead the Fard. **والله تعالى اعلم**

كتبه عبده المذنب احمد رضا عفى عنه  
بمحمّد ن المصطفى صلى الله تعالى عليه وسلم

**Question:** What is the ruling of the Ulama-e-Deen regarding whether one should awaken a sleeping person for Namaaz or not?

**The Answer:** It is necessary to wake him. **والله تعالى اعلم**  
كتبه عبده المذنب احمد رضا عفى عنه  
بمحمّد ن المصطفى صلى الله تعالى عليه وسلم

**Question:** What is the ruling of the Ulama-e-Deen regarding whether it is according to proper tradition to stand and listen to the Takbeer (Iqaamat) or remain seated?

**The Answer:** One should sit and listen. To stand and listen is Makruh.  
**والله تعالى اعلم**

كتبه عبده المذنب احمد رضا عفى عنه  
بمحمّد ن المصطفى صلى الله تعالى عليه وسلم

**Question:** What is the ruling of the Ulama-e-Deen in the following case: A person said just one Takbeer and joined the Namaaz whilst the Imam was in Ruku. Will this be regarded as Takbeer-e-Tahreema or is it Masnuna. In this scenario, is the Namaaz of that Muqtadi (follower) valid or not?

**The Answer:** If he said the Takbeer-e-Tahreema whilst stand up straight, in a manner that if he spreads his hands out they will not reach his thighs, then Namaaz is valid and if he said the Takbeer for going into Ruku, in other words by going towards Ruku position (bending), then Namaaz is not valid. He should say two takbeers, the Takbeer-e-Tahreema and the Takbeer to go into ruku. The first (Takbeer-e-Tahreem) must be made in Qiyaam (whilst standing up straight) and the second should be made whilst going into ruku. Reference is made to Durr Mukhtar:

ولو وجد الامام راکعا فکبر منخسيا ان الى القيام اقرب صح و لعنت نيته تکبيرة الركوع  
الله تعالى اعلم

کتبه عبده المذنب احمد رضا عفی عنه  
بمحمّد ن المصطفى صلى الله تعالى عليه وسلم

**Question:** What is the ruling of the Ulama-e-Deen in the following case: A person is in need of Ghusl, but if he makes Ghusl, his Fajr Namaaz will become Qazaa (expired). What should he do?

**The Answer:** He should make tayammum and read the Namaaz and then after that make Ghusl and then repeat the Namaaz. والله تعالى اعلم

کتبه عبده المذنب احمد رضا عفی عنه  
بمحمّد ن المصطفى صلى الله تعالى عليه وسلم

**Question:** What is the ruling of the Ulama-e-Deen in the following case: Is a person who shaves off his beard, keeps an incomplete beard, or one who trims his beard less than the stipulated Shariah length a Faasiq (transgressor) or not? Is it permissible to read Fard or Taraweeh Namaaz etc. behind him? What has the Prophet ﷺ mentioned in the Hadith about

such a person and in which group will he be risen on the last day?

**The Answer:** The one who shaves off his beard and trims it (less than the stipulated law) is a Faasiq Mul'in (Open Trasgressor). To make such a person Imam is sinful, be it for Fard or Taraweeh. It is not permissible to make him and Imam for any Namaaz. In the Hadith Shareef, there has been warning of torment and of intention of execution etc. and the Quran has cursed such a person. He will rise with those who oppose the Prophet ﷺ. **والله تعالى اعلم.**

كتبه عبده المذنب احمد رضا عفى عنه  
بمحمد ن المصطفى صلى الله تعالى عليه وسلم

**Question:** What is the ruling of the learned Ulama-e-Deen regarding the stipulated length of the beard?

**The Answer:** Four finger lengths from under the chin. **والله تعالى اعلم**

كتبه عبده المذنب احمد رضا عفى عنه  
بمحمد ن المصطفى صلى الله تعالى عليه وسلم

**Question:** What is the ruling of the Ulama-e-Deen regarding how long after sunrise can one read Qazaa Namaaz?

**The Answer:** It is compulsory to wait at least twenty minutes after sunrise. **والله تعالى اعلم**

كتبه عبده المذنب احمد رضا عفى عنه  
بمحمد ن المصطفى صلى الله تعالى عليه وسلم

**Question:** What is the ruling of the Ulama-e-Deen regarding whether it is permissible or not to make the graves solid?

**The Answer:** Around the Deceased it should not be made hard. If the top is made solid, then there is no objection.  
والله تعالى اعلم

كتبه عبده المذنب احمد رضا عفى عنه  
بمحمّد ن المصطفى صلى الله تعالى عليه وسلم

**Question:** What is the ruling of the Ulama-e-Deen in the following case: If a Sunni Muslim talks with a jew, christian, wahabi or with any unbeliever or sits with him or works for him, then will this Muslim become a kaafir or not? If he does not become a kaafir, then what happens to another person who calls him a kaafir because of this?

**The Answer:** It is allowed to work for a real unbeliever who is not a murtad (one who turned away from Islam) if one does not have to do anything un-Islamic. To speak about worldly things with him and to sit with him for a while for this reason is not disallowed. Just by doing this, one will not become a kaafir. Actually one will not even be regarded a Faasiq for this. However, if the person is a murtad, then with him, all these things are totally disallowed, and (if he does do these things with a murtad), he still won't be regarded as a kaafir, until such time that he is aware of his belief and his kufr and he still doubts his kufr, then he will be regarded as a kaafir. Without any evidence, to call a Muslim a kaafir is a major sin. Actually it has been mentioned in the Hadith Shareef that such a statement falls back on the one who says it. والله تعالى اعلم

كتبه عبده المذنب احمد رضا عفى عنه  
بمحمّد ن المصطفى صلى الله تعالى عليه وسلم

**Question:** What is the ruling of the learned Ulama-e-Deen in the following case: A person forbids his wife from visiting her parents. Reason being that they have only one door and

entrance to their home in which, with the exception of them, they also have two non-mahram males living as tenants In this scenario is he allowed according to Shariat to forbid his wife from visiting her parents and if she still goes without his permission, then what should he do to reprimand her?

**The Answer:** If there can be arrangement made for pardah there, then he should try to arrange this and he should allow her to go to her parents home once a week (on the eight day) only during the day. She should not stay there at night. Even under the said conditions, he cannot stop her from this visitation and if he forbids her, then on the eight day, she is allowed to go without his permission with arrangements of pardah during the day and return the same day. If the husband reprimands her just based on the said issue, then he is an oppressor. If there is no way of proper pardah arrangement according to Shariah at their residence, then he is allowed to stop her from going, as the command in this case would be to stop her. In this case (where there is no proper Islamic pardah arrangement) she goes without his permission, then, until she returns, he is allowed to stop all her necessary expenses etc. and her husband is allowed to reprimand her according to proper law, in other words, first he should sleep separate from her. If she still does not listen, then he may hit her (lightly, just as a threat) and should not hit on her face and so hard that he causes her any severe harm. والله تعالى اعلم

كتبه عبده المذنب احمد رضا عفى عنه  
بمحمّد ن المصطفى صلى الله تعالى عليه وسلم

**Question:** What is the ruling of the learned Ulama-e-Deen in the following case: Is it allowed to make loud Zikr or not and how loud can one make the voice. Is there any rule about the limitations of how audible one is allowed to be? What about making zikr in a halqa and then suddenly standing up and

beating ones chest and then crying, grabbing one another, falling on one another and crying?

**The Answer:** Loud Zikr is permissible. The limitation is that one should not be so loud that you harm yourself or you cause discomfort to other Namaazis, sick people or those who are sleeping.

If standing up whilst in Zikr and other actions etc. are in Wajd (when one is in a state of spiritual ecstasy) then it is allowed and not objectionable, but (Allah Forbid), if it is done as pretence and show, then it is not allowed. حرام بينهما وسط الايذكر للحرام

والله تعالى اعلم

كتبه عبده المذنب احمد رضا عفى عنه  
بمحمّد ن المصطفى صلى الله تعالى عليه وسلم

**Question:** What is the ruling of the Ulama-e-Deen regarding such a person who works for an English man and only knows how to read the kalima and does not know how to read Namaaz, but when he is asked to learn the Kalimah correctly and read Namaaz, he says that he will not learn and that he will not be able to learn it and that he will not manage to do it. According to the Shariah? Please explain in detail.

**The Answer:** He will have to become Muslim again. Regarding a person who refuses to read the Kalima Tayyibah when he is asked to, the Ulama have passed the decree of kufr on him, and not for that person who actually refuses to read the Kalima. والله تعالى اعلم - والعياذ بالله

كتبه عبده المذنب احمد رضا عفى عنه  
بمحمّد ن المصطفى صلى الله تعالى عليه وسلم

**Question:** What is the ruling of the Ulama-e-Deen in the following case: What happens if two Sunnis with the intention of learning how to debate, act in a manner where one pretends to be a wahabi and either asks or answers what the wahabis say and one responds as a Sunni. Is this permissible or not?

**The Answer:** Without doubt, to pretend to be a wahabi, is to be a wahabi. To pretend to be a kaafir is to be a kaafir. To go over the issues of Wahabis is not like some theatre or drama, where one has to act like them to address the issue. However, if they do not pretend to be Wahabis, but just want to go over the objections of the Wahabis and then present the answers and debate the issue, there are three conditions for this:

1. The one who is presenting the objection must be a committed, consistent, staunch Sunni Muslim. It should not be so that when presenting the objections, he starts having any doubts in his mind and he himself becomes confused and corrupted and instead of attaining debating skills, he loses his Imaan.
2. Once he gets the proper answer, he must acknowledge it and not delay as stubbornness (resistance) is Haraam especially in such a situation.
3. No student or any such person should be present during this discussion that will cause them to be misled or corrupted. **والله تعالى اعلم.**

**Question:** What is the ruling of the learned Ulama-e-Deen regarding those Muslims who out of ignorance praise the Mushrikeen for some of their characters, such as by saying, 'A certain person has a certain good character or he does a certain thing nicely' Up to what extent are Muslims allowed to say this and what is the sin for saying this?

**The Answer:** To praise their character is sinful and to say things like, he swims well, he rides horse well or that he weighs correctly are allowed. There is no objection to praising their materialistic actions. والله تعالى اعلم

كتبه عبده المذنب احمد رضا عفى عنه  
بمحمد ن المصطفى صلى الله تعالى عليه وسلم

**Question:** What is the ruling of the learned Ulama-e-Deen in the following case: There is a student who passed away almost three years ago. His burial and Janaazah arrangements was made by the people of the locality. Amongst his personal belongings, we found a set of keys; Bedding; some books; and four rupees cash. The news of his passing away and the issue of his belongings were passed on to his relatives through students of Madrassa Manzar-e-Islam, but they have not responded as yet. Can these belongings now be handed over to another poor student of the Darul Uloom?

**The Answer:** A consorted effort should be made to locate his relatives. If there is finally no hope in finding them, then only, can the belongings be given to a poor Sunni student.

والله تعالى اعلم

كتبه عبده المذنب احمد رضا عفى عنه  
بمحمد ن المصطفى صلى الله تعالى عليه وسلم

**Question:** What is the ruling of the Ulama-e-Deen in the following case: A qadiani person has moved into a local Sunni community. A Sunni Brother in our community has cautioned Muslim men and women to staying away from the qadiani. He even asked them not to visit or have any association with him. On the other hand, there is a lady whose sons are mureed in the Silsila Aaliyah Qaadriyah, but she says, 'Because you are



a Namaazi now, you think you are a Maulana. We will face the punishment. You have totally alienated (oppressed) the poor qadiani.’ What is the ruling regarding this lady?

**The Answer:** This lady is out of the fold of Islam for belittling Namaaz, thinking lightly of the punishment of Allah, saying that the qadiani is oppressed and regarding the Muslims as oppressors. She has become Haraam upon her husband until such time that she does not become a Muslim again by (repenting) for her words of kufr. **والله تعالى اعلم**

كتبه عبده المذنب احمد رضا عفى عنه  
بمحمّد ن المصطفى صلى الله تعالى عليه وسلم

**Question:** What is the ruling of the Ulama-e-Deen in the following case: There is a qadiani that has come to live in a completely Muslim community.

This qadiani is trying effortlessly to mislead the people, as it is their practice, in other words, by using kind and gentle words and showing good character to others, in trying to trap them. Based on this, all the Muslims have stayed away from him and do not associate with him in any way. All, except a water-carrier. His wife has on numerous occasions cautioned him against associating with the qadiani, but he does not listen. She told him that we need to answer to Allah and His Rasool ﷺ and we should have nothing to do with him.

She has even cautioned him against filling water at his house, as there is no need for money, not even one rupee from such a person. On hearing this, the water carrier has threatened to give his wife Talaq and asked her to leave his home. He said that he will continue to meet with the qadiani and fill water at his house. He further mentioned that if all his connections are lost, he would not care, but he is not prepared to leave the qadiani. He further said, ‘If all the heavenly people of the city

leave him, then I will, if not I will never leave him. If that qadiani eats swine, I too will eat it.'

Now, the question arises; what is the reward in the light of Shariat for those Muslims who have disassociated with the qadiani, and what is the ruling regarding that water-carrier in the Shariat?

**The Answer:** There is great reward for the Muslims in this and by this action of theirs; they will attain the pleasure of Allah and His Rasool ﷺ. As for the water-carrier, he is absolutely sinful and worthy of the wrath (of Allah). It is necessary upon all the water-carriers and their leader to shun him and boycott him totally if he does not repent. Almighty Allah says, "And do not lean towards the wrongdoers, lest the fire should touch you, and you have no supporter besides Allah, then you will not be helped." (Surah Hud- verse 113). **والله تعالى اعلم**.

كتبه عبده المذنب احمد رضا عفى عنه  
بمحمد ن المصطفى صلى الله تعالى عليه وسلم

**Question:** What is the ruling of the Shariat regarding a person who openly eats and drinks at the home of budmazhabs (mised persons)? He even associates with them freely, even though he is a Sunni. Is it permissible to read Namaaz behind him and is it allowed to listen to Taraweeh behind him?

**The Answer:** In such a case, he is regarded as an open transgressor and is not worthy of Imaamat (leading the congregation). **والله تعالى اعلم**.

كتبه عبده المذنب احمد رضا عفى عنه  
بمحمد ن المصطفى صلى الله تعالى عليه وسلم

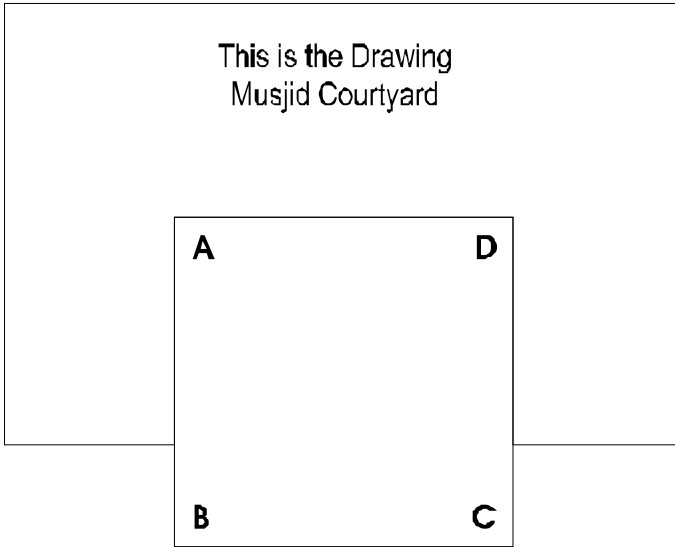
**Question:** What is the ruling of the Ulama-e-Deen and the learned Muftis in the following case: Whose right is over the Jahez (brides portion), Is it the right of the bride's family or the grooms family? If a female passes away, is her jahez distributed according to the laws of inheritance as per its obligation or not? Zaid married Saleema. After Saleema's passing away, Zaid claims that as her husband, he was responsible for clothing and feeding her etc and thus her portion of things belongs to him. Is this statement of Zaid correct or not? If the distribution is not in accordance with the obligation of the laws of inheritance, then will her parents receive the jahez or someone else as well?

**The Answer:** Jahez is the belonging of the female. After her passing away, it will be distributed as per the laws of inheritance to her heirs. Zaid's claim is baseless. He cannot claim or take anything in return for feeding and clothing her (whilst they were married) as this was his duty and compulsory upon him as the husband. **والله تعالى اعلم**

كتبه عبده المذنب احمد رضا عفى عنه  
بمحمّد ن المصطفى صلى الله تعالى عليه وسلم

**Question:** What is the ruling of the Ulama-e-Ahle Sunnat in the following case: The Hauz (huge pond) of the Musjid is situated in such a manner that on the right and left of half of the hauz is the courtyard of the Musjid and around the rest of the pond is just ordinary land. At point **A** there is a staircase. Zaid has an illness which is such, that if after using a piece of dry clay (dhela) to clean himself after istinja (answering the call of nature), he does not immediately use water, he finds droplets (of urine) coming out. He just came out after istinja and found that the water in the pond is very low and there is only very little left over wudhu water lying around in containers (around that area). He walks from point B to the Section A with

the piece of clay (used for istinja) in his hand and he is in a condition that he is covered with a blanket or sheet etc. Can he go to the pond and get water or not?



**The Answer:** If he went only to the section of the pond, and he is covered with a sheet, and he did not put his foot into the sahn (courtyard) of the Masjid In other words he just walked along the section of the pond and he made istinja in the bathroom, then in reality there is no harm in this as the section of the pond is not part of the Masjid, thus to make wudhu or even give Azaan there is permissible? والله تعالى اعلم

كتبه عبده المذنب احمد رضا عفى عنه  
بمحمّد ن المصطفى صلى الله تعالى عليه وسلم

**Question:** What is the ruling of the Ulama-e-Deen in the following case: Which relative's wives can one marry and which can one not marry? Please explain in detail?

**The Answer:** Nikah is Haraam to the wives of whosever's offspring one is, such as (the wives of) your father, paternal and maternal grandfather or the wives of their offspring, such as (their) sons, nephews (paternal and maternal). Nikah is also Haraam with the wife of your father-in-law. This is when she is the biological mother of your wife. It is permissible to marry the wives of any of your other relatives after their death, Talaaq and completion of their Iddat. والله تعالى اعلم

كتبه عبده المذنب احمد رضا عفى عنه  
بمحمّد ن المصطفى صلى الله تعالى عليه وسلم

**Question:** What is the ruling of the Ulama-e-Deen in the following case: Is it permissible for Ahle Sunnat Wa Jama'at to meet with, associate with, eat, drink etc with Raafdhis (shias)? Is it also allowed or not to buy groceries etc from them? What is the ruling of Shariat regarding a person who is a Sunni and does all these things with them, Is such a person still within the fold of Ahle Sunnat wa Jama'at and should the rest of the community disassociate with such a person or not?

**The Answer:** The Raafdhis of this era are generally murtads. It is not Halaal for Muslims to associate with them and have any other dealings with them at all. To meet with them, sit with them make salaam to them, converse with them, is all Haraam. Almighty Allah says, "And whatever they say the devil may make you forget, then sit not you after recollection with the unjust people." (Surah Al An'aam verse 68)

It has been mentioned in the Hadith Shareef, that the Holy Prophet ﷺ said, "Very soon there will be some people who will come. They will have a bad title. They will be called Raafdhi. They will slander the pious predecessors and they will not present themselves in Jumma and in congregation. Do not sit amongst them and do not eat with them. Do not even drink

water with them and do not marry them. If they become ill, then do not even visit them and if they die, then do not go to their funerals. Do not pray their prayers (janaazah) and do not pray (make Namaaz) with them.”

If a Sunni, associates with them and himself is not really a Raafdhi, then the least is that he is an open transgressor. Muslims should also disassociate with such a person.

والله تعالى اعلم

كتبه عبده المذنب احمد رضا عفى عنه  
بمحمّد ن المصطفى صلى الله تعالى عليه وسلم

**Question:** What is the ruling of the Ulama-e-Deen in the following case: Is it allowed to have an opium business or a shop for this purpose or not?

**The Answer:** To sell opium for medicinal purposes is permissible and to sell it to a drug addict is impermissible. لان المعصية تقوم بعينه و كل ما كان كذلك كره بيعه كما فى تنوير الابصار  
والله تعالى اعلم

كتبه عبده المذنب احمد رضا عفى عنه  
بمحمّد ن المصطفى صلى الله تعالى عليه وسلم

**Question:** What is the ruling of the learned Ulama-e-Deen in the following case:

1. Does a female have to make pardah from her Peer-o-Murshid or not?
2. There is a Buzoorg who sits in a Halqa with his mureeds, without any hijab and this person sits in the middle of the halqa (circle in which all are seated for zikr etc.). He looks towards them in such a manner that

some of them feint whilst others start to jump up and down and their voices can be heard outside the house for some distance. Is it permissible to become mureed (a disciple) of such a person?

### The Answer:

1. It is compulsory to make pardah from the Peer, if he is not Mahram. **والله تعالى اعلم**
2. This scenario is contrary to the Shariat and transgresses the principles of modesty. One should not be mureed of such a Peer.

**والله تعالى اعلم**

كتبه عبده المذنب احمد رضا عفى عنه  
بمحمّد ن المصطفى صلى الله تعالى عليه وسلم

**Question:** What is the ruling of the Ulama-e-Deen in the following case: Is it permissible according to the Shariat, to take a life insurance or is it Haraam?

The manner that has been presented to us is that the person whose life is to be insured is first asked if he wants to take the insurance until the age of 55, 60 or 50. Either four or six rupees is subtracted from his salary on a monthly basis and the end amount he receives is around two thousand rupees. If the insured person lives (for example) up to the age of 55, then he will receive the full two thousand rupees and if he does not live that long, then his heirs will receive the two thousand rupees, even though he may die just after taking the policy and before the documents arrive.

If he lives for the entire period, then he will receive the full two thousand rupees. This insurance policy is being done on

behalf of the government and no particular company etc. has any involvement in it.

**The Answer:** Since this policy is being done only by the government and there is no chance of any loss in this, then it is permissible and there is no objection to taking it (the insurance policy), the only condition is that he must not be asked on the basis of this, to go against anything in the Shariah, such as fasting and Hajj etc. **والله تعالى اعلم**

كتبه عبده المذنب احمد رضا عفى عنه  
بمحمّد ن المصطفى صلى الله تعالى عليه وسلم

**Question:** What is the ruling of the Ulama-e-Deen regarding the following case: There is a person whose paternal grandfather (Dada) is a Pathaan and his paternal grandmother (Daadi) and mother are Sayyids. Will he be regarded as a Sayyid or Pathaan?

**The Answer:** According to the Shariah, the lineage and genealogy is from the father. If a person's father is a Pathaan or a Mughl or Sheikh, then he too is from the same lineage even though this mother paternal grandmother or paternal great grandmother is Sayyid.

The Holy Prophet ﷺ said: "That person who attributes himself to anyone else but his father, then, on such a person, there is the curse of Allah, all the Angels and all the people. On the day of Qayaamat, Almighty Allah will neither accept his Fard nor his nafil." This Hadith has been recorded in Bukhari, Muslim, Abu Dawood, Tirmizi and Nisa'i etc. on the authority of Hazrat Maula Ali (radi Allahu anhu).

A special excellence has however been bestowed upon Hazrat Imam Hassan and Imam Hussain (radi Allahu anhum



ajma'een) and their own brothers and sisters. They have been classified directly under the lineage of the Holy Prophet ﷺ and in their own children the normal principle was then applied, that they were attributed to their fathers.

It is for this reason that Imam Hassan and Hussain's children are regarded as Sayyid and the children of the daughters of Bibi Faatima (radi Allahu anha) are not regarded in this category, but they are attributed to their fathers. **والله تعالى اعلم**

كتبه عبده المذنب احمد رضا عفى عنه  
بمحمّد ن المصطفى صلى الله تعالى عليه وسلم

**Question:** In the Musjid, at the time of Namaaz, all the Namaazis stand up in respect for a certain person and then they place their heads at his feet, which resembles Sajdah and they kiss his feet. Is it permissible or not do this?

**The Answer:** An Aalim-e-Deen, Sultan-e-Islam and your teacher in Deen can be shown respect in the Musjid as well and in a blessed gathering and even whilst reciting Quran. To kiss the feet of an Aalim-e-Deen is Sunnat and to keep the head on his feet is jihaalat (ignorance). **والله تعالى اعلم**

كتبه عبده المذنب احمد رضا عفى عنه  
بمحمّد ن المصطفى صلى الله تعالى عليه وسلم

**Question:** What is the ruling of the learned Muftis in the following case: If a man's father or elders are responsible for providing the necessities of his wife (such as food, shelter etc.) and they allow her to go to visit her parents, Can the husband stop her from going and will the wife be regarded as sinful for going without the husband's permission? Or is it regarded as impermissible for the husband to stop her and will she not be regarded as being sinful?

**The Answer:** If the Mahr was not Mu'ajjal (prompt) or if it was fulfilled as per the extent of it being prompt, then there are certain situations according to the requirements of the Shariah where there are exceptions, for example, she may visit the home of her parents on the eight day or the homes of other relatives (Mahrams) once a year, by going during the day and returning on the same day before the night to the husband's home. With the exception of these visits, the wife is not allowed to go anywhere else without the permission of the husband. If she does go, she will be sinful. The husband has the right to stop her, even though her necessities are being fulfilled by some other person. If the other person gives this lady permission to go, then his permission is baseless and if the husband forbids her to go, then to act upon his word is compulsory (wajib). The Ulama have clarified that after the Mahr Mu'ajal is fulfilled, the wife is duty-bound to her husband. They have not stipulated any alternate issue regarding the fulfilment of the necessities etc. It is in Durr Mukhtar:

“It is permissible for the wife to leave the house of the husband out of need and for her to go to the house of her parents without the husband's permission, is allowed up to the time that she has not received the Mahr-e-Mu'ajal. Thus, she may go out to attain what is her right or fulfil what is her duty or to visit her parents one day in a week and she is only allowed to visit other Mahran relatives, once in a year (without permission) She cannot go out of the house except to give ghusl or for midwifery duties.

It is in Raddul Muhtar as follows: “The statement about her not leaving the home is answer to the set condition, in other words, if she has attained the Mahr Mu'ajjal, she cannot leave.”

If the father of the man takes the responsibility of fulfilling the needs of his son or his wives daily household requirements (as it also happens in our country), it does not mean that the man should reject giving the necessities. The Ulama have mentioned that in the said case, if the husband oppressively holds back her necessities, and the situation reaches a level where the female is now dependant and cannot manage anymore without the necessities, the wife has the right to apply for the husband to fulfil this responsibility and if the Haakim after observing this situation has the husband jailed, then too, it has been mentioned, that the wife will live in the home of the husband and if there is fear of the wife being caught up in corruption, then the husband may apply for the wife to live with him in the prison quarters and if there is a private cell for in the compound, then only will the Haakim (Governor) accept his application and allow her to live with him. It is in Hindiya:

لو فرض الحاكم النفقة على الزوج فا منع من دفعها و هو موسر و طلبت المرأة حبه له ان يجسه كذا فى البدائع و اذا حسه لا تسقط عنه النفقة و تومر بالا ستدانة حتى ترجع على الزوج فان قال للقاضى اجسها فان لى مو ضعا فى المجلس خاليا فالقافى لا يجسها معه و لكنها تصبر فى منزل الزوج و يجس الزوج لها كذا فى المحيط

It is also in Durr-e-Mukhtar:

و فى البحر عن مال الفتاوى و لو خيف عليهما الفساد تجس معه عند المتأخرين

Now, even if the husband refuses to give her the allowance, she is still to be obedient to her husband (as proven from above mentioned sources), then as per the question (in this case) why then, will she be regarded as having control? If not giving her the allowance should stop her being dutiful to him, then not giving her the allowance will also be regarded then as totally stopping the necessary allowance, and the wife then will end up not having any right to claim for the allowance, as the

allowance is a recompense for being dutiful and if she is not dutiful, then where is the discussion of allowance?

It is mentioned in Durr Mukhtar: “The allowance is the recompense for the wife being dutiful. If one is dutiful to someone, then the allowance is the responsibility of the one towards whom one is dutiful.....”

I (Aala Hazrat) must say, “You should not have this misconception, that if the allowance is the recompense for being dutiful, then by the allowance being eradicated, the dutifulness too will be eradicated. The reason why this thought is incorrect, is because the allowance is related to the dutifulness, thus it is first necessary upon the wife to be dutiful and after this only, is it necessary upon the husband, to give the allowance. It is not the other way around, that the dutifulness is relative to the allowance, that if the allowance is stopped, then the dutifulness too must be stopped. Nevertheless, if allowance is made conditional to being dutiful, then, the essentiality of the allowance would be necessary, yet its fulfilment will not be regarded as necessary, since it would mean that by the allowance being paid, the need for being dutiful would no longer exist.” والله تعالى اعلم.”

كتبه عبده المذنب احمد رضا عفى عنه  
بمحمّد ن المصطفى صلى الله تعالى عليه وسلم

**Question:** What is the ruling of the learned Ulama-e-Deen regarding the following issues?

1. Was the second Azaan of Jummah (which is given in front of the mimbar) used to be given inside or outside the Musjid in the time of the Holy Prophet ﷺ?
2. Where was this Azaan given in the era of the Khulafa-e-Raashideen?

3. Has it been mentioned in the numerous kitaabs of Hanafi Fiqh regarding the issue of this Azaan being Makruh inside the Musjid?
4. If the Azaan was given outside the Musjid in the time of Rasoolullah ﷺ and the era of the Khulafa-e-Raashideen (radi Allahu ta aala anhum) and our learned leaders have mentioned it to be Makruh inside the Musjid, then in places where it is still given inside the Musjid, should we follow the strict command of the Hadith or continue with the new tradition of giving it inside the Musjid?
5. Is a new thing, that which was in the time of the Prophet ﷺ, the Khulafa-e-Raashideen and that which has been commanded by learned A'ima-e-Deen or is that thing regarded as new, which is contrary to their teachings and which was made tradition by the people?
6. In Makkah Muazzamah or Madinatul Munawwarah is this Azaan given in accordance with the Hadith and the ruling of the Fuqaha (Jurists) or is it now contrary to this. If it is contrary, then is this action of the Ulama based on their beliefs there and the Muazzins who are paid salaries for their duties there a valid argument or not, even though there actions may be contrary to the Shariat and contrary to the Hadith and rulings of the Fuqaha?
7. Have we been commanded in the Hadith to revive the Sunnah and have we not been promised the reward of 100 martyrs for reviving the Sunnah? If this is so, then should the Sunnat be revived or not? When is it said that a Sunnat has been left out (removed), is it when peoples actions are contrary to what is correct or when a Sunnat which is commonly practiced is regarded as not necessary to practice (anymore)?
8. Is it necessary or not upon the Ulama to revive a Sunnat which is being left out, and when they decide to do so, then what happens if objections are made where

people ask if those before them where not Ulama (and why they did not practice this)? In such a case does one still try to revive the Sunnah?

9. There are Musjids, where the Hawz (pond) is built in the center of the Masjid. If one stands at the edge of this pond and gives the Azaan in line with the mimbar, will it be regarded as outside the Masjid?
10. What happens in those Musjids, where there is a wall built in front of the Mimbar and if the Muazzin calls the Azaan outside, then he will not be in line with Mimbar, in front of the Imam. What should be done in the said scenario?

I have complete confidence that you will answer all ten questions individually and with complete explanation and in relevant detail.

**The Answer:** اللهم هداية الحق واصواب

1. In the era of the Prophet ﷺ this Azaan used to be given outside the Masjid, at the door. It is in Sunan Abu Dawood Shareef, vol-1 page 156 as follows:

“When the Holy Prophet ﷺ used to be on the Mimbar (pulpit) on a Friday, then the Azaan used to be given at the door of the Masjid in line with the Prophet ﷺ and the same was in the era of Hazrat Abu Bakr and Hazrat Umar (radi Allahu ta aala anhuma).”

There is no statement showing that the Azaan was ever given inside the Masjid, either in the time of the Holy Prophet ﷺ or the Khulafa-e-Raashideen. If this was permissible, then they would have definitely mentioned its permissibility.

2. It is evident from the answer to the first question, that it is definite that the Azaan was given outside the Musjid in the era of the Khulafa-e-Raashideen as well. It is also evident from this that those who say the statement **بين يديه** to show that it was given inside the Musjid are incorrect. Note, that in the Hadith, it has been mentioned **بين يدي** but with that it has also been mentioned **على باب المسجد** In other words the Azaan in the time of the Prophet ﷺ and the Khulafa-e-Raashiden was definitely given in line with them (facing them), but at the door of the Musjid and this is sufficient for the explanation of the statement **بين يديه** .

3. Verily, numerous kitaabs of Hanafi Fiqh have mentioned that it is not allowed to give Azaan inside the Musjid and have mentioned it to be Makruh:

- (3.1) It is in Fatawa Qaazi Khan (Egyptian Edition) Vol.1, page 78 “Azaan should not be given inside the Musjid”
- (3.2) It is in Fatawa Khulaasa (Original) page 62, “Azaan should not be inside the Musjid”
- (3.3) It is in Khazana AlMuftiyeen (Original) in the section of Azaan “Do not Give Azaan inside the Musjid”
- (3.4) It is in Fatawa Alamgiri (Egyptian Edition) Vol.1, page 55 “Azaan is disallowed inside the Musjid”
- (3.5) It is in Bahrur Raaiq (Egyptian Edition) vol.1, page 268 “It is disallowed to give the Azaan inside the Musjid”
- (3.6) It is in Sharah Tafaaya of Allama Barjandi, page 48, “There is a note regarding this in it, that Azaan should not be given inside the Musjid”

- (3.7) It is in Ghunniya Sharah Muniyya, page 377 “Azaan does not take place except on the Minaara or outside the Musjid and Takbeer (Iqaamat) can be said inside the Musjid”
- (3.8) It is in Fathul Qadeer (Egyptian Edition vol.1, page 171): “The Ulama have disallowed the Azaan to be given inside the Musjid”
- (3.9) It is in Fathul Qadeer under the section on Jummah (Egyptian Edition vol.1, page 414): “Jummah Khutbah like Azaan is Zikr-e-Ilaahi but is given in the Musjid, inside the actual Musjid Section, However, Azaan inside the Musjid is Makruh”
- (3.10) A Molvi Abdul Hai Lucknowi as follows in Umdatur Riwaaya, Haashya Sharah Waqaaya on page 245 as follows: بین یدی actually means that the Azaan must be called in front of (facing) the Imam, even if it is outside the Musjid. Actually it is Sunnah for it to be given outside the Musjid.

Now, when he too has stipulated that the Azaan is Sunnah to give outside, then it clearly proves that it is khilaaf-e-Sunnah (contrary to the Sunnah) to give it inside the Musjid. Thus, it does not mean that if you wish, you have the choice to act according to the Sunnah or contrary to the Sunnah. Which intelligent person will make such a statement? The actual explanation here is that it must be in line with the Imam, meaning facing him, but it must be done outside the Musjid. There is no where here that it says that it must be given inside. It has definitely been mentioned that the Azaan must be given in front of (facing) the Imam, but it does not mention it being inside, rather it mentions it being outside the Musjid. This is as stipulated in the Sunnah and it is thus necessary to take that which has been mentioned in accordance with the Sunnah.



Whatever is mentioned, it is also clear that he too has clarified in his discourse that the second Azaan should be given outside the Musjid as it is Sunnah to do so, thus making it very clear that to do this inside the Musjid is contrary to the Sunnah.

والله الحمد

4. It is clear that to remain established on a way that is contrary to the Hadith and the rulings of the learned Fuqaha is definitely not the manner of the Muslims.

5. It is evident, that any such thing which is contrary to that of the Holy Prophet ﷺ, Khulafa-e-Raashideen and the rulings of the Fuqaha is that which is regarded as a new thing, and not that, which is in accordance with Sunnah, Hadith and the Fuqaha.

6. In Makkah the Azaan is given at the edge of the Mataaf. In the time of the Prophet ﷺ Musjidul Haraam Shareef was only until Mataaf. This has also been mentioned in Maslak Mutaqist of Ali Qaari (Egyptian Edition) page 280: المطاف هو ما كان بي زمنه صلى الله تعالى عليه وسلم مسجدا

Thus, the border of the mataaf was outside the Musjid and that was the place stipulated for the Azaan and when a Musjid is extended, the area which was allocated for Azaan and wudhu will be the same and even if a Musjid is extended and a well outside is not brought within it, it will not be sealed off, like Zam Zam Shareef, even though it is absolutely disallowed to build a well inside a Musjid. This is evident from Fatawa Qaadi Khan, Fatawa Khulaasa and on page 40 of Fatawa Alamgiri.

Thus, in Makkah, the Azaan is given at the actual point. In Madinah Tayyibah, there is a raised area which is more than twenty yards away from where the khateeb stands and this too is different from the way it is done in India and the issue of بين

يديه etc. which they mention, is also contested in this, so the understanding of this and the manner which is practiced in India is different from what is practiced (now) in both Harams. Now, the question that needs to be asked is whether this raised area is ancient or it was built afterwards. If it was from the beginning, then it means it is like the minaret which is fixed for Azaan, just as it has been mentioned in Ghuniya. The same has been mentioned in Khulaasa, Fathul Qadeer and in parts of Barjandi, that the Azaan should be given from the minara or from outside the Musjid. It should not be done inside the Musjid. The precedent of this is as in the issue of the place (set aside) for wudhu or a well, whereas these areas have been separate from the very beginning. There is no objection to this and there is no need for discussion in this as well and if it was newly built, then the issue of whether Azaan can be given on it is one thing, first one must give evidence, where in Shariat it says that it is allowed to erect such a structure in the middle of the Musjid, which causes the safs (lines) to be split. To break the safs, without doubt is Haraam. The Holy Prophet (Sall Allahu alaihi wasallam) says, "One who splits the safs, Allah will split him" This has been narrated in Nasa'i and Haakim with merit of Sahih from Ibn Umar (radi Allahu anhuma).

Hence, the Ulama have made it very clear that it is not allowed to plant a tree inside a Musjid as it contains the area which is meant for Namaaz, which is also unlike the raised area, which contains the (Namaaz) area from four sides and it causes so many safs to be split. Therefore, if it was built in the permissible manner, then it is like a minara that by giving Azaan from it will be giving Azaan outside the Musjid and if it was built in the manner that is regarded as impermissible, then to present this as evidence is not being just. Now, there is no reason for us to debate the practices of these Mu'azzins, but it must be asked as answer to the question, What need is there

for all these actions, whereas (it is often seen) whilst the Khateeb is giving the Khutbah they are busy talking, when he is taking the names of the Khulafa, they are making dua aloud and all this according to consensus is disallowed.

The Sahih Hadith and all the books are specific, that it is Haraam to talk whilst the Khutbah is being delivered, just as it has been mentioned in Durr Mukhtar vol.1, page 859, "According to consensus this action of these Mu'azzins, who say radi Allahu ta aala anhu etc. (aloud) whilst the Khutbah is being delivered, is Makruh" Even the way in which these Mu'azzins pass the Takbeer of the Imams (during salaah) is Makruh. Which Aalim is there who can refer to their manner of passing even the Takbeer as permissible? Actually what power do the Ulama have over those who are paid by the kingdom? The Ulama have mentioned that with the exception of their Takbeers, their Namaaz which they read in this way is also not regarded as correct.

Look at what is mentioned in Fathul Qadeer vol.1 page 262/263, Durr-e-Mukhtar and Raddul Muhtaar page 615 and even the Mufti-e-Madinah Allama Sayyid As'ad Hussaini Madni who is the student of the learned Allama who is the author of Majma'ul Anhar (rahimuhumullahi ta aala) has personally mentioned the immoderate manners of some of the Mu'azzins that are at his place. One can find this mentioned in Fatawa As'adiyyah vol 1- page 8. In the end he says, "I ask Allah to protect me from the actions and the way of these Mu'azzins." Above these words, he has written even more harsh words. Now (after seeing all this), how can their practice be a means of evidence, when neither are they Ulama and nor are they under the guidance of the Ulama?

**7.** Verily there is great sawaab in reviving a Sunnah and there are numerous merits of this mentioned in the Hadith.

It is on the authority of Hazrat Anas (radi Allahu anhu) that the Holy Prophet (Sall Allahu alaihi wasallam) said, "Verily one who has revived my Sunnah has love for me and whosoever has love for me, will be with me in Jannat (Paradise)."

It is the on the authority of Hazrat Bilal (radi Allahu anhu) that the Holy Prophet (Sall Allahu alaihi wasallam) said, "If a person revives any of my Sunnah which the people have stopped practicing after me, then he will receive the reward of all those who practice it and there will be no shortage of reward from their reward." (Tirmizi and Ibn Majah from Amr bin Auf radi Allahu anhu)

It is on the authority of Hazrat Ibn Abbas (radi Allahu anhuma) that the Holy Prophet (Sall Allahu alaihi wasallam) said, "One who holds firm to my Sunnah in the time when there is corruption amongst the Ummah, he will attain the reward of one hundred martyrs."

It is obvious only those Sunnats will be revived, which have been left out and a Sunnat will be regarded as left out, when traditions contrary to it are established.

**8.** To revive the Sunnat is one of the fundamental obligations of the Ulama and those Muslims, who are able to, should make these practices widespread. It is necessary upon the Muslims of every city to revive this Sunnah of the Prophet (Sall Allahu alaihi wasallam) in their respective Musjids and each one of them will receive the reward of a hundred martyres. None has the right to object to this by asking if those before us were not Aalims, because of this were the case, then none would be able to revive any Sunnah. Aamerul Mu'mineen Umar bin Abdul Azeez (radi Allahu anhu) revived so many Sunnats. He was praised for this and not shunned because of

this. No one said to him that those before you were the Sahaba and the Taabi'een.

**9.** If the hauz was constructed before the place was made a Musjid, even if it is in the center of the Musjid, then the laws relating to it is the same as being outside the Musjid. **لانه موضع اعد للوضوء كما تقدم**

**10.** We should rather make our mimbars (pulpits) from wood as this is Sunnah of the Holy Prophet (Sall Allaho alaihi wasallam). It should be kept in the corner of the Mehraab and if there is a huge wall outside the Sahn then revamp it so that it is suitable for the Muazzin to stand on so that the outside area is empty, if not put in a door there.

**Dear Muslim Brothers!** This is Deen (Religion) and is not some worldly squabble. Look at what is the Sunnat of Nabi (Sall Allaho alaihi wasallam) and what is written in the books of religion.

**An Appeal to the Ulama-e-Ahle Sunnat:** Hazraat! To revive the Sunnah is your responsibility. Do not look at this, which a younger person amongst you has started this, which in reality is because of you. It is the command of your Rub **تعاونوا على البر والتقوى** and if according to you, this Mas'ala (rule) is incorrect, there is no need to be angry. Just clearly and openly present what you feel is the truth and then answer the ten questions individually and also these five:

1. Is a suggestion more adequate or the actual text (of an authentic source)?
2. Can there be a comparison between that which is probable and that which is clearly evident?
3. How is it to present excerpts from books that are not books of jurisprudence in the presence of clear evidence from

authentic books of jurisprudence, especially such excerpts that are farfetched and those excerpts in which the principles are incorrect?

4. How is it for a Hanafi to present evidence from books of non-hanafi origin in comparison (and in presence) of evidence from authentic Hanafi books?

5. Is the Tajweed of the Quran-e-Majeed Fard-e-Ain (obligatory upon every individual) or not? If it is, then do all the Ulama of Hind fulfill this requirement or not?

كتبه عبده المذنب احمد رضا عفى عنه  
بمحمّد ن المصطفى صلى الله تعالى عليه وسلم

**Question:** There is a person who says that Maulana Ahmed Raza Khan writes in every book of his and in every letter the following words, “Written by, Abdul Mustafa Sall Allaho Alaihi Wa Sallam (Slave of the Prophet Sall Allaho Alaihi Wa Sallam). How can a person be the servant (Abd) of anyone else except Almighty Allah? I answered him by saying that Abdul Mustafa ﷺ in this context means Ghulam (humble servant) of Mustafa ﷺ and does not really mean “Banda” (as in servant of ALLAH).

**The Answer:** Almighty Allah says, “And arrange the marriage of those females who are unmarried and the marriages of your male slaves (Ibaadikum) and your handmaids who are commendable.” In this verse of the Holy Quran, Almighty Allah has referred to the slaves as servants. The Holy Prophet ﷺ said, “There is no Zakaat for a Muslim in his servant (Abd) and his horse.” This Hadith is in Sahih Bukhari and Muslim and in all the other six most authentic books of Hadith. Hazrat Umar-e-Farouk (radi Allahu anhu) in a gathering of the Sahaba-e-Kiraam (radi Allahu anhu anhum) announced the following, “I was with the Prophet ﷺ. I was the slave (Abd) of the Prophet ﷺ and his servant.” This Hadith has also been quoted by the

grandfather of Ismail Dehlvi and in tariqat his great grandfather Janaab Shah Wali ullah Saaheb Muhadith Dehlvi in Izaalatul Khifaa with reference to Imam Abu Hanifa and from the book Ar Riyaad Al Nafrah and he took the merit from this and presented it to be acceptable. It is in Mathnawi Shareef under the section discussing the incident when Hazrat Bilal (radi Allahu anhu) was purchased that Hazrat Abu Bakr Siddique (radi Allahu anhu) said the following to the Prophet ﷺ:

گفت مادونندگان کوئے تو کردمش آزاد، ہم بروئے تو

Almighty Allah says, "O Beloved! (Address your entire Ummah in this manner) O my servants (Ibaadi) who have done injustice unto their souls, Do not be disillusioned from the mercy of ALLAH. Verily ALLAH pardons all sins. Verily it is He, Who is the All Forgiving, The Compassionate." (Surah Az Zamr, verse 53)

"The Hakimul Ummah of the Wahabis, whilst he was still regarded as a Muslim in the footnotes of Shama'im Imdaadiyah also supported the same in the meaning of the Quran, when he mentioned that the entire creation are the slaves of the Prophet ﷺ. After getting the chance to be reputed (to them) as ibn Gangohi, he probably regarded this to be the worst of all acts of shirk whereas the one who should be charged with committing the worst of all acts of shirk is Gangohi Saahib himself when he clearly associated partners with Allah by regarding Shaitaan to be equal and it is based on this that the verdict against him was given by the Ulama of Harimain Sharifain (Makkah and Madinah) in Husaamul Haramain.

The detailed explanation of this issue of being called "Abdul Mustafa" is very clearly explained in my book **بذل الصفا تعبد المصطفى** - O Miskeen! Every Muslim or non-Muslim is ALLAH'S

slave (banda), but a Momin (True Believer) is only the one who is Abdul Mustafa (A Slave of the Prophet Sall Allahu alaihi wasallam).

Imaamul Awliyah wa Marja'ul Ulama Hazrat Sayyidina Sahl bin Abdullah Tastari (radi Allahu anhu) says, "One who does not regard himself as the property of the Prophet ﷺ can never taste the beauty of Imaan."

Did you not see when Almighty Allah placed the Noor of the Prophet ﷺ in the blessed forehead of Hazrat Adam (alaihi salaam), and commanded the Angels (alaihimus salaatu was salaam) to make Sajdah out of respect to him. All made Sajdah, but Iblees the accursed refused. By him rejecting, did he cease to be Abdullah (Slave of Allah)? (No), He remained ALLAH'S creation (servant). This is impossible that he can be not regarded as ALLAH'S servant (banda) (as the entire creation are his servants), but because he did not bow to the Noor of the Prophet ﷺ, he did not become Abdul Mustafa and became accursed forever and ever. It is up to a human, whether he wants to be Abdul Mustafa and to be counted amongst the close one (companion) to the Angels or he can reject this and be the companion of shaitaan the cursed.

والعياذ بالله رب العالمين

والله تعالى اعلم

كتبه عبده المذنب احمد رضا عفى عنه  
بمحمّد ن المصطفى صلى الله تعالى عليه وسلم

**Question:** What is the ruling of the learned Ulama ad the Honorable Muftis in the case where a Haraam animal (Haraam to consume) such as a rat, cat or dog dies in solid Ghee (butter oil) or makes it jhoota (contaminated)? How can that



ghee or oil be made paak (pure for consumption or use) and will it be allowed to eat it (the ghee) or not?

**The Answer:** If the ghee has become hardened, then that area where that animal touched or put its mouth to, should be scraped out and thrown away and the remainder will be regarded as paak. Ahmad and Abu Dawood report from Hazrat Abu Hurairah and Daarmi from Hazrat Abdullah bin Abbas (radi Allahu anhum) that the Holy Prophet ﷺ said, "If a rat falls in hardened ghee, then remove the rat and the ghee around it and throw it away." والله تعالى اعلم

كتبه عبده المذنب احمد رضا عفى عنه  
بمحمّد ن المصطفى صلى الله تعالى عليه وسلم

**Question:** What is the ruling of the Ulama-e-Deen in the following case: A chick (baby chicken) fell into hot ghee and then immediately died. Is it permissible to consume that ghee or not?

**The Answer:** The Ghee is na paak. It is Haraam to consume it without making it paak (pure). There are three methods of purifying it:

**First Method:** Put in the same amount of water and stir it until all the ghee comes to the top. Then remove it and put it into the same amount of fresh water again. Then remove it again and put it into the same amount of fresh water once more cleaning it and if the ghee becomes cold and becomes hard, then boil it all three times and add the same amount of water so that the ghee comes to the top and then remove it. Actually one will only have to boil it the first time, because after this, the ghee will become soft and to just add the water and stir it will be sufficient.

**Second Method:** If impure ghee which is in the utensil and is close to becoming hard, it should be melted on heat and then the same amount of pure ghee should be put into the utensil (pot etc.). Now continue adding more ghee into that utensil until it starts to boil over. The entire ghee will then be regarded as purified.

**Third Method:** Take Pure Ghee and sit on a bench etc. and keep an empty utensil (dish etc.) at the bottom (on the ground) and pour that pure ghee into a tube kind of contraption (such as a funnel etc.) and then pour in the na paak (impure) ghee in such a way that both mix and fall as one into the dish. In this way, the paak and na paak ghee should be mixed and poured into this tube causing both to come out of the tube mixed and as one flowing stream (of ghee) falling into the dish. This will make all of it paak.

In the first method, by washing the ghee thrice, there is a chance of the ghee becoming bad and in the second method the ghee will boil over and some will be wasted. The third method is the cleanest way.

However a lot of caution is necessary in this method. One has to make sure that one drop of na paak ghee does not fall into the dish before the paak ghee or after and that when putting it into the tube, make sure that not a single splash falls into the dish before mixing with the pure ghee, if not all the ghee in the dish will be regarded as impure. **والله تعالى اعلم**

كتبه عبده المذنب احمد رضا عفى عنه  
بمحمّد ن المصطفى صلى الله تعالى عليه وسلم

**Question:** What is the ruling of the Ulama-e-Kiraam regarding the growing of the moustache to such an extent that it comes into the mouth? There is a person who says that the Turkish

are also Muslims. Why then do they grow their moustache so long?

**The Answer:** To grow the moustache so much that it comes into the mouth is Haraam and sinful and is the way of the Mushrikeen, fire worshippers, jews and Christians.

The Holy Prophet ﷺ says as follows in a Hadith that has a very excellent merit of Sahih, “Trim your moustaches and make it nicely thin and lengthen your beards. Do not imitate the jews and the fire worshippers.” Are the ignorant actions of a few Turkish soldiers’ evidence or the blessed words of the Holy Prophet ﷺ evidence? والله تعالى اعلم

كتبه عبده المذنب احمد رضا عفى عنه  
بمحمّد ن المصطفى صلى الله تعالى عليه وسلم

**Question:** What is the ruling of the Ulama-e-Deen regarding the obligation (Fard) of making dua for the Sultanul Muslimeen in the Jummah Khutbah, Is it sufficient to say: اللهم اعز الاسلام والمسلمين بالامام العادل ناصر الاسلام والملة والدين

There is a person who says that this is incorrect. He says that the actual name of the Sultanul Islam must be taken.

**The Answer:** To make dua in Jummah Khutbah for the Sultanul Islam is not Fard. It is a desirable (mustahab) action and that which is written in the above mentioned dua, is sufficient. For the said person to say that it is improper is incorrect and baseless. It is in Durr-e-Mukhtar:

يندب ذكر الخلفاء الراشدين والعمين الالدها للسلطان وجوزه القهستاني

To specifically take the names is for those cities which are within the Kings Kingdom, where the currency and khutbah are

a mark of the Custom of the Kingdom, just as it has been mentioned in Durr-e-Mukhtar:

الدعا للسلطان على المنابر قد صار الان من شعار السلطنة فمن تركه يخشى عليه الخ  
والله تعالى اعلم

كتبه عبده المذنب احمد رضا عفى عنه  
بمحمد ن المصطفى صلى الله تعالى عليه وسلم

**The Question:** What is the ruling of the Ulama-e-Deen if the resident Imam puts a shawl on his head and performs Namaaz?

**The Answer:** For example if he wears a silk shawl or one with gold threads or any part of it is embroidered with gold which is on an area of more than four fingers in width, then for a male, this is totally impermissible even out of Namaaz and this is a means of making the Namaaz Makruh and defective. This is for Imaam and Muqtadi alike or if one is reading alone. If the above mentioned is not the case, then, there are two scenarios:

(1). If the shawl is worn on the head and both ends are on the shoulders (thrown over) like it should be worn, then there is no objection.

(2). If it is put on the head and both ends are just hanging, then it is Makruh-e-Tahreemi and it is waajib (compulsory) to repeat Namaaz read in this manner.

(كره سدل) تحريما للنهي (ثوبه) ارسال بلا ليس متعاد كشد منديل ير سله من كتفيه و  
ذلك نحو الشال - والله تعالى اعلم

كتبه عبده المذنب احمد رضا عفى عنه  
بمحمد ن المصطفى صلى الله تعالى عليه وسلم

**Question:** What is the ruling of the Ulama-e-Deen whether it is permissible to read the Janaaza Namaaz of a person born of

adultery and is it allowed to bury him in a Muslim cemetery or not? The mother of the person born out of adultery is a unbeliever and the father is a Muslim.

**The Answer:** If he is a Muslim, then his Janaaza Namaaz is Fard and it is undoubtedly permissible to bury him amongst the Muslims, even if one or both of his parents are unbelievers. Actually, this is even more necessary. What fault is it of his that he is born out of adultery? والله تعالى اعلم

كتبه عبده المذنب احمد رضا عفى عنه  
بمحمّد ن المصطفى صلى الله تعالى عليه وسلم