

AHKAAME SHARIAT

Part 3 - 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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Ja Nasheen-E-Mufti-E-Azam, Hazrat Allama Mufti
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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 14th 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 Alhumdulillah 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 ﷺ 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 Afthab Cassim Razvi Noori***

Question: What is the ruling of the Ulama-e-Deen regarding whether it is permissible or not to play cards and chess?

The Answer: Both are impermissible and playing cards is worse as it has illustrations (of living objects) on it.

ومسألة الشطرنج مبسوطه في الدر وغيرها من الخضر والشهادات والصواب اطلاق المنع كما اوضحه في ردالمحتار - والله تعالى اعلم - وعلمه اتم واحكم

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 whether the money attained from interest (usury) and bribery ever becomes pure after tauba (repentance) and is it permissible to work for such a person and to eat at his place?

The Answer: Just by making verbal tauba (repentance), Haraam wealth does not become pure, but the condition for the toubah is that he must return this money from whom he has taken it and if that person is no longer alive, then it must be given to his heirs.

If one cannot find any relative of his, then that amount of wealth must be given as charity and without doing this, there is no pardon for that sin. To work, eat at his house and take a salary from him are permissible as long as those things which are being used are not actually from the Haraam wealth.

ما في الهنديه عن الذخيرة عن محمد رحمه الله تعالى والله تعالى اعلم - وعلمه اتم واحكم

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 in the light of Shariat and according to the Hanafi Mazhab, it is permissible to kiss the Mazaars of the Awliyah Allah, make tawaaf (circumulate) of the graves and make Sajdah there? بينوا با لكتاب وتوجروا يوم الحساب

The Answer: Verily to make Tawaaf out of respect for anything except the Kaaba is not allowed, and to make Sajdah to anyone but Allah in our Shariat is Haraam and the Ulama have a difference in opinion in the issue of kissing the graves and to encircle is not allowed, especially the Mazaars of the Awliya-e-Kiraam.

Our Ulama have mentioned that we should stand at least four hand lengths away, as it is this that is respectful, so why then should one think of standing directly in front. This is the fatwa that is given to the general public and the position or research is different.

(Translators Note: Here Aala Hazrat (radi Allahu anhu) is mentioning that it is better and respectful to stand a distance of four hand lengths away. What he is explaining is that the Wali is a great King and we are not even worthy of going so close to him, as there is a possibility that we may disrespect him, so respect is to stand a slight distance away with love and modesty)

لكل مقام مقال ولكل مقال رجال مجال و لكل مجال منال نسال الله حسن المال وعنده العلم
بحقيقة كل حال - 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 give (money etc.) to those imitators who come to weddings etc. and ask people to give

them something. Is it permissible according to the Shariat to give them anything or not?

The Answer: If they are forbidden from doing anything contrary to the Shariat at your place and if they are given without any means that is objectionable in Shariat, then it is allowed.

Actually if they are given this with the intention that they are Muslims and that by them taking this money which is halaal, they would be able to buy halaal food and possibly through the Barkat of this, Allah will grant them the opportunity to make toubah, then to give them is good and also a means of attaining reward. The evidence of this is the Hadith of Sahih Bukhari and Muslim:

اللهم لك الحمد على زانية اللهم لك الحمد على سارق

The testimony of this is evident. In this case, it is halaal and good for the one giving to give and it is halaal and good for the one taking it to take it. This has been explained clearly in Alamgiri etc. If the scenario is such that by not giving them any money, they will impersonate you and mock you, causing embarrassment, like it is their normal behavior to do so, then too it is permissible to give it to them, but it is Haraam for them to take in this way. The permissibility of giving them in such a scenario is evident from the Hadith Shareef, where once a poet came into the court of the Holy Prophet ﷺ and asked, and the Holy Prophet ﷺ said to Hazrat Bilal (radi Allahu anhu) “On my behalf, stop his tongue” (In other words keep him quite). The permissibility of giving such people (under circumstance) is permissible and its permissibility is clear in Durr-e-Mukhtar 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 in the following case: During the mango season, many people go to the orchards and eat of the mango trees and after eating, they take the mango pits (seed) and throw it at each other and behave improperly whilst playing around with them, Is it allowed to do this and behave in such a manner?

If the ruling is that of impermissibility, then what is the level of impermissibility? Is it Haraam, Makruh or bid'at and if it is bid'at then what category of bid'at (innovation) is it, Hassana (good) or Saiya (bad)?

The Answer: To hit one another with the seeds is impermissible and disallowed.

It is in Musnad Imam Ahmed, Sahih Bukhari, Sahih Muslim, Sunan Abi Dawood and in Sunan Ibn Majah from Hazrat Abdullah bin Mughfil Mazni (radi Allahu anhu), "The Prophet ﷺ forbade us from throwing and hitting with pits and stones."

And He ﷺ said, "Neither attack your enemy with it and nor should an animal be hunted (with it). The outcome is that their eye can be damaged and the teeth broken."

If however, same aged and same status persons use only the peels to calmly play with each other, so as to give some peace to the heart and for a light hearted moment without transgressing any laws of Shariat, then it is allowed, just as it has been mentioned in Alamgiri:

قال القاضى الامام مالك الملوك اللطب الذى يلعب الشبان ايام الصيف بالبطيخ بان يضرب بعضهم بعضنا مباح غير مستكر - كذا فى جواهرالفتاوى فى الباب السادس

It is in Awaariful Mu'aarif Shareef from Bakr bin Abduallah (radi Allahu anhu):

قال كانا اصحاب رسول الله صلى الله تعالى عليه و سلم يتبادحون بالبطيخ فاذا كانت الحقائق كانوا اهم الرجال بقال بدح يبدح اذا رمى اى يترامون بالبطيخ اه. ذكر قدس سره فى الباب الثلثين. 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 it is permissible or not to castrate buffalo and goats?

The Answer: It is unanimously agreed that it is permissible since there is benefit in doing so (The meat of a castrated animals is better). A buffalo that has been castrated is able to work with more effort as well.

According to research, if the animal is castrated to attain benefit and to get rid of anything harmful, it is totally halaal to do so, even if the animal is one which is not consumed, such as a cat etc. otherwise, it is Haraam.

It is on this basis that our Ulama have also said that it is permissible to castrate a horse as well, if the aim is to get rid of its mischief, even though some have said that it should not be done:

لما فيه من تقليل الة الجهاد اقول الموجود لا يعدم و الموهوم لا يتعبرا لا ترى ان العزل يجوز عن الامة مطلقا و عن الحرة باذنها بخلاف الاكل فان فيه اعدام موجود

The castration of humans is unanimously agreed to as being Haraam. It is in Durr-e-Mukhtar: و جائز خصا البهائم حتى الهرة و اما خصاء الا دمي فحرام قيل و الفرس و قيده بالمنفعة الا فحرام

It is in Raddul Muhtar:

قوله قيل و الفرس ذكر شمس الائمة الحلوانى انه لا باس به عند اصحابنا و ذكر شيخ الاسلام انه حرام 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 regarding sending ones sons (children) to wahabis for studies, and what is the ruling regarding those who send their children to study under wahabis?

The Answer: Haraam! Haraam! Haraam! Those who do such are being malicious to their children and will be plunged into sin. Almighty Allah says: "O you who Believe! Save yourself and your family from the fire" (Surah At Tahrir, verse 6)
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 permissible to work for the English (non-Muslims), sewing for them, or bringing their work home for sewing etc?

The Answer: There is nothing wrong with working for them or bringing any of their work home to sew as long as it is not compromising any commands of the Shariah. It is in Fatawa Qaadi Khan as follows:

اجر نفسه من نصرانى ان استاجره لعمل غير الخدمة جاز الخ و تمامه فى غمز العيون و الله سبحانه و تعالى اعلم علمه
جل مجده اتم و احكم

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 permissible for the husband to give Ghusl to his wife and the wife to give Ghusl to the husband after death and is it permissible for them to touch one another?

The Answer: For the husband and wife to touch each other during their lifetime is totally allowed and to even touch each other's genitals with pure intention is a means of attaining reward. كما نص عليه سيدنا الامام الاعظم رضى الله تعالى عنه.

However, during menstruations, it is disallowed for the husband to touch the wife below the navel to below the thigh. This is based on the statement of the Shaikhain (radi Allahu ta aala anhuma).

He is not allowed to touch during other special times, such as during fasting, I'tekaaf and in Ehraam. The husband is allowed to look at his wife after she has passed away, but he cannot touch her body (directly)

لبقاء النكاح في حقها بالعدة نص على ذلك في تنوير الابصار والدرالمختار و غيرهما
من معتمدات الاسفار والله سبحانه و تعالى اعلم

And for as long as a female is in Iddat, she can touch the body of her deceased husband and give him Ghusl, for as long as she has not given the Talaq-e-Baa'in before this.

(Translators Note: This is when there is no other male available to bath the deceased) 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 Honorable Muftis of the imperative Shariah regarding those Muslims go amongst the Aryan Society and work as scribes for them and help them to distribute their pamphlets, newspapers and other literature and (some) even print these, even those documents which have open objections against Almighty Allah and the Holy Prophet ﷺ and false allegations against Allah and His Rasool ﷺ are also found in this literature.

They use slanderous terms (Allah forbid) against the Prophet ﷺ in these papers and they openly swear the Ulama, their follower and the pious people in this.

The proof of this is evident in their society literature such as, Tark Islam, Tahzeebe Islam, arya musafi jaalandhar, arya musafir magazine, musafir bahraich, arya patar Bareilly, and satyarat parkash. (After this a few examples were presented and these examples of disrespectful words were not published in the actual book)

Now, are we allowed to associate with those Muslims who are employees for such people and such organizations and will they be regarded as Muslims, whereas they befriend and work with and help the enemy of Allah and His Rasool ﷺ? Is it allowed to partake in their Janaazah Namaaz, and go to their marriages or not? Please answer in detail. I pray that Allah reward you in abundance.

The Answer: I pray for Allah to give us refuge from His Wrath. Alhumdulillah this faqeer (Aala Hazrat) did not look at those impure accursed words that were written.

When I got to that part of the query, and I realized that those cursed and impure words would follow, I did not look at them, but I carefully studied the lines below that which presented the questions.

Only one word which the person asking the query wrote and which my eye unintentionally fell upon is enough to hurt the heart of a Muslim. Now that I am writing the answer, I have folded the paper, so that Allah protects me from looking at those accursed statements and from even hearing those accursed words, which are copied (scribed) by Muslim scribes, who scribe these words which are blasphemous in the Court of Allah and His Beloved Rasool ﷺ with their pens.

The curse and wrath of Almighty Allah befalls all such people. They are the enemies of Allah and His Rasool ﷺ and the enemy of their own Imaan. The raging fire of the Wrath of Allah is blazing in their wait. They wake in the morning with the Wrath of Allah and they spend their evenings in the Wrath of Allah, especially at the time when they are copying these accursed statements given to them and in doing so, when they look at every word and write it with their pens and then repeat it with their tongues when proofing it and when making the words thick and thin, on every word, the strong severe curse of Allah and the stern curses of the Angels of Allah befalls them. I am not saying this, The Holy Quran says,

“Undoubtedly, those who cause displeasure to Allah and His Rasool, on them is the Curse of Allah, in this world and in the hereafter. Allah has already prepared for them a humiliating punishment.” (Surah Ahzaab, verse 57)

This thought of those unscrupulous and impure persons that the words are written by the evil author and they are only responsible for copying it and printing it, is a cursed and evil thought.

If someone wishes to write anything slanderous against some respected worldly personality and then asks them to print it, then these people will never be prepared to print it. Let it be known, the one who printed it will be seized with the one who

wrote it, but what do such people care about the frightening wrath and punishment from Allah.

Without doubt, I say without doubt, the one who scribes it (did the typesetting), the one who made the plates and the one who printed it and the one who sold it and the one who knows what is in it and still assisted in its preparation in any way will all be strung with one rope and thrown into the scorching, roaring fire of hell. Almighty Allah says, "Do not help one another in sin and in transgressing the restrictions." (Surah Al Ma'ida, verse 28)

It is in the Hadith that the Holy Prophet ﷺ said, "That person who intentionally went with a tyrant to be of assistance to him, is definitely out of the folds of Islam."

This has been mentioned about a tyrant who usurps a portion of someone's land, or takes away some money from someone or says some to be bad unjustly. It has been said about such a person, that if one assists him, then one is out of the folds of Islam and not about this worst of tyrants, who slanders Allah and His Rasool ﷺ and why then, will those who help then in what they are doing, be regarded as Muslims.

It is in Tareeqa Muhammadiya and in Sharah Hadiqa Nadiya:

من افات اليد كتابة ما يحرم من شعر المجون و الفواش و القذف و القصص التي فيها نحو ذلك و الاهاجي نثر او نظما والمصنفات المثلثة على مذاهب الفرق الضالة فان القلم اهدى اللسانين فكانت الكتابة في معنى الكلام بل ابلغ منه لبقائها على صفحات الليالي و الايام و الكلمة مذهب في الهواء و لا تبقى ا ه مختصرا

If such an open sinner and transgressor does not sincerely repent from what he has done, then, to associate with him as a friend is Haraam and then Nikah etc. is a big thing (whereas you cannot even associate with him). Almighty Allah says, "And whatever they say the shaitaan may cause you to forget,

then you should not sit, after recollection amongst the unjust people.” (Surah Al An’aam, verse 68)

And, if anyone from amongst them says that their actions are permissible in the Shariah and they present evidence to try and support their actions, then undoubtedly they are unbelievers. Such a person’s wife has come out of his Nikah. His Janaaza Namaaz is Haraam. To give him Ghusl, kaffan and bury him like a Muslim and be part of all this and to go to his grave are all Haraam. Almighty Allah says, “And do not ever pray over any of their dead and do not stand over his grave.” (Surah Tauba, verse 84)

At the office of this Faqeer (Aala Hazrat) the fatawas (decrees) that are written (by me) are copied (after issuing) in a journal. I have asked the scribe when copying this particular verdict, not to copy that part of the question that has those accursed words.

I have heard that the person that has asked these questions is intending to publish this fatwa. I must also request that he too, should remove those accursed words and in place of those statements, he should just draw a line or put some dotted line so that the eyes of the Muslims would be protected through the Will of Allah from seeing such impure words. “So Allah is the Best Protector and He is the Most Merciful of those who show Mercy” (Surah Yusuf, verse 64) والله تعالى اعلم

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

Question: Is it necessary for a female to make pardah (be properly covered) in front of a blind person or not. Is this for this time or not and what is the advisable manner of caution?

The Answer: To make pardah from a blind person is the same as for a seeing person and for him to go into the house and sit with the female is the same law as for any other seeing person. The Prophet ﷺ says: افعميا و ان انتما. 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 Honorable Muftis of the imperative Shariah, regarding whether it is permissible to fly pigeons and to breed them, to do rooster fights, quail fighting and kite flying?

What is the ruling regarding the selling of kites, the string for kites and the nylon that is dipped in glass (used for kite fighting)? Is it compulsory (Waajib) to make salaams to such people and to answer their salaams or not?

The Answer: To breed pigeons is allowed, for as long as one does not catch the pigeons of others and to fly pigeons to an extent that they fly them for hours without getting them to come down, as this is Haraam. To do rooster and quail fighting is Haraam.

One should not precede in making salaams to them and when they make salaam, one can answer their salaam, but it is not waajib to do so. In flying kites, money and time is wasted and this is sinful and to sell those things that are means to sin is also not allowed. If they continue doing this, then do not precede in making salaam to them 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 Ulama-e-Deen regarding the following stanza, which we read whilst we have Gyarwee:

Sayyid-o-Sultaan, Faqeer-o-Khwaja, Makhdoom-o-Ghareeb Badsha-o-Sheikh-o-Darvesh-o-Wali Mawlana

Can we read the said stanza or not and if the stanza is correct, please also explain the complete way of reading the Faateha for Gyarwee Shareef. It will be much appreciated.

The Answer: This stanza should not be read. Some of the words are contrary to the blessed personality. Faateha is actually another name for Esaal-e-Sawaab. Whatever Quraan Shareef or Durood Shareef one is able to read, should be read and the sawaab should be presented and the custom of our predecessors is this:

1. Read seven times Durood-e-Ghausiah
2. One time Surah Faateha (Alhumdu Surah)
3. One time Ayatul Kursi
4. Seven times Surah Ikhlās (Qul Huwal'laahu Ahad)
5. Three times Durood-e-Ghausiah

This is how you read Durood-e-Ghausiah: *“Allahum’ma Sal’le Alaa Sayyidina Wa Maulana Muhammadin Ma’danil Joodi Wal karami Wa Ala Aalihi Wa Baarik Wa Sal’lim”*

And this faqeer (Aala Hazrat) also adds the following: *“Wa Alaa Aalihil Kiraam Wabnihil Kareem Um’matil Kareem Wa Baarik Wa Sal’lim.”* 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 the issue of the water from a Huqqah being regarded as permissible for use in Wudu. When and under what conditions is its use permitted (for Wudu)?

The Answer: When unrestricted water is not actually available then this too is regarded as unrestricted (usable) water. To make tayammum whilst this water is available is not allowed at all and if tayammum is made (whilst this water is available), then that Namaaz which is read with it, is regard as void.

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 masah on cotton socks?

The Answer: Masah on cotton or woolen socks as is commonly used in our country is unanimously agreed to be disallowed, as it is neither bound, in other words it does not have skin (as in leather socks) which is encased upto the ankles and neither is it of the type which has a leather soul and neither is it of the type which is so thick and firm that it can be worn by itself and journeyed with without causing doubt and due to its thickness it remains on the leg without being strung and it does not become loose and slide down and it is not of such (material) that if water is put on it, then it will hold the water and not immediately do down towards the feet.

Masah cannot be made on that kind of sock that does not have these three qualities (as mentioned) above, namely; bound, soled and encased. However, if it is coated with leather, or if a leather sole is put on it and somehow it is made thick and firm,

then according to the Saahibain (Imam Abu Yusuf and Imam Mohammed) masah on it is permissible and the decree is absolute on this. It is mentioned in Muniyya and Ghunniya:

والمسح على الجوارب يا يجوز عند ابى حنيفه (الا ان يكونا مجلدين) اى استوعب المجلد ما يستر القدم الى الكعب(او منعلين) اى حمل الجلد على ما يلى الارض منها خاصة كالنعل للرجل(و قالوا يجوز اذا كان ثخين لا يشفان) فان الجوارب اذا كان بحيث لا يجاوز الماء منه الى القدم فهو بمنزلة الاديم والصرم فى عدم جذب الماء الى نفسه الا بعد لبث و ذلك بخلاف الرقيق فانه يجذب الماء و ينفذه الى الرجل فى الحال(و عليه) اى على قول ابى ويوسف و محمد(الفتوى و الشيخين ان يستمسك على الساق من غير ان يشد بشئ) هكذا فسرده كلهم و ينبغى ان يقيد بما اذا لم يكن ضيقا فانه نشاهد ما يكون فيه ضيق يستمسك على الساق من غير شد و الحد بعدم جذب الماء اقرب و بما يمكن فيه متابعة المشى اصوب و قد ذكر نجم الدين زاهدى عن شمس الائمة الحلوانى ان الجوارب من الغزل و لشعر ما كان رقيقا منها لا يعجز المسح عليه اتفاقا الا ان يكون مجلدا او منعلا و ما كان ثخينا منها فان لم يكن مجلدا او منعلا مختلف فيه و ما كان فلا خلاف فيه ا ه ملتقطا قلت و ههنا و هم عرض للمولى الفاضل اخى يوسف جلى فى حاشية شرح الوقاية فلا عليك منه بعد ما سمعت نص امام الشان شمس الائمة و كذلك نص فى الخلاصة بما يكفى لا زاحة كما حققه فى الغنية و ذكر طرفا منه فى ردا لمحتار فراجعهما ان شئت والله سبحانه و 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: There is a person who is in need of Ghusl for Janaabat (after intimacy) or Ghusl of Ihtelaam (after nocturnal emersion – wet dream) and he meets a friend who conveys salaams to him.

Should he reply to the salaam in this condition or not, and when in such a condition, is one allowed to read any Kalaam-e-Ilaahi or Duood Shareef in ones heart?

The Answer: If reading in the heart refers to reading without moving the tongue, but by just thinking, then to read Quran-e-Majeed in this way is also allowed and to read Quran Shareef

in the condition of Janaabat is not permissible, even if it is silently and one can read Durood Shareef but he should first rinse the mouth (gargle) and he can also give the answer to salaam, but it is best to do so after tayammum.

كما فعل رسول الله صلى الله تعالى عليه وسلم

It is in Tanweer:

لا يكره النظر اليه(اى القرآن)الجنب و حائض و نفساء كا وعية

It is in Raddul Muhtaar:

نص فى الهداية على استحباب الوضوء لذكر الله تعالى

It is in the same from Bahr:

و ترك المستحب لا يوجب الكراهة. 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 permissible to touch or read a newspaper or any other Urdu Kitaab etc of Deen which has some Arabic verses of the Quran also in it without Wudu?

The Answer: To touch that actual portion of the book or newspaper that has the verses on it, without Wudu, is not permissible.

To touch that part and even the back of that part on which the verse is written is not permissible, in other words both are not permissible.

To touch the other pages is fine and not objectionable. To read it without Wudu is permissible, but if one needs Ghusl, then to read it 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 in the following cases?

1. Can a Ma'zoor read the Namaaz of Ishraaq with the Wudu of Fajr Namaaz? (**Translators Note:** A Ma'zoor is a person who is excused for example; he has an illness that his Wudu breaks continuously, so he is allowed to make one Wudu for one time of Namaaz and if it breaks whilst he is reading that Namaaz, his Namaaz is still valid)

2. A Ma'zoor started Namaaz in such a final time of that prayer that the Namaaz ended in the next prayer time, for example; Zohr in Asr and Asr in Maghrib. Will his Namaaz be done or not, or does he have to read Qazaa Namaaz. In the latter situation, where he starts so late that the Namaaz ends in the time of another Namaaz, must he first read the Qazaa of that Namaaz and then read the next Namaaz which is due or should he just not read that Namaaz and wait until the next Namaaz time starts and then he reads the first Namaaz and then the one that is next? والله تعالى اعلم

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

The Answer:

1. Once one comes out of the prescribed time, it causes the Wudu of a Ma'zoor to become invalid. He may however, read any Fard or Nafil etc, with the Wudu or Ishraaq until the last

time of Zohr, as to read it within the prescribed time will not cause the Wudu to become invalid. **والله تعالى اعلم**.

2. According to unanimous consensus, the Namaaz has become invalid as both the prescribed and the un-prescribed times were gathered and based on this intrusion, the Wudu becomes invalid. However, if the time starts to expire after the last Qaada (sitting) and before the Salaam is turned, then according to the Saahibain, the Namaaz is valid and according to the Imam (Abu Hanifa) the Namaaz will be invalid.

If there is very little time left for the said Namaaz and there is a fear that the time will expire for the said prayer, causing interference in the prayer being valid, then, one is allowed to shorten the Namaaz by doing only that which is waajib, in other words one can leave out the Thana, Ta'ooz (A'oozubillah), Durood and Dua.

In the Ruku and Sujood, one may say the Subhaanaka only once and if there is only so little time left in the prescribed time for that Namaaz, then instead of reading the entire Surah Faateha, one can read just ayat (verse), in other words one can just do the Fard actions.

If there is doubt in the time being expired, then based on this doubt, the time will not be regarded as expired and the Wudu will not be regarded as void.

Now, even after shortening everything to the extent that only the Fard actions are fulfilled, one realises that the time will expire, then according to which ever Imam (Shafi'i, Maaliki, Hambali, Hanafi) the Namaaz will be done, one should read (only for that time) according to that Imam.

فان الاداء الجائز عند البعض اولى من التترك. كما فى الدر

After this, one should still read Qazaa. At that juncture if one did not get the time to read according to the said Mazhab.
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 ones clothing will be regarded as Na Paak (impure), if one perspires whilst in the state of Janaabat (impure state) and the clothes become wet with perspiration?

The Answer: No, because the perspiration of a person who perspires is like his saliva, which is regarded as paak (pure).

في الدرالمختار رسور الادمى مطلقا و لو جنبا او كافرا طاهر و حكم العرق كسورا ه
ملخصا

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 reading Namaaz with clothes that is dyed with a powder like dye, Is it regarded as permissible or not?

The Answer: There is no harm in dying with a almond like colored powder dye and to dye it with a very colorful powder is not advisable. With all this, it is still very difficult to give a verdict in this time that it will cause the Namaaz to be invalid.

والحرج مدفوع بالنص و عموم البلوى من موجبات التخفيف لا سيما فى مسائل الطهارة و
النجاسة

Thus, in this rule, there is no reason to decline the fatwas as per the Madhab of Imam Abu Hanifa and Imam Abu Yusuf

(radi Allahu ta'aala anhum). This faqeer (Aala Hazrat) prefers to give the fatwa based on the same.

و قد ذكرنا على هذه المسئلة كلا ما اكثر من هذا فى فتاوانا و تحقق الامر بما لا مزيد عليه ان ساعد التوفيق من الله سبحانه و تعالى- 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 soft quilted bed cover (duvet) which is filled with cotton (filler) and there is a strong doubt of it being impure. This is laid down and a pure quilt is laid over it. It rained heavily and both the duvet at the bottom and the upper quilt became very wet. The Quilt was also pressed under the feet, in other words it was gathered with the duvet (which was underneath). Now, based on this (Scenario), what is the ruling regarding the Quilt which was placed on the top?

The Answer: Nothing is regarded as Na Paak (impure), just based on a doubt, as the actuality is its evident pure state.
واليقين لا يزول بالشك

If however, one is definite that there is a chance of it being impure, it will be regarded as valid only if there is correct evidence that supports this doubt as per the Shariat and this is with complete confidence and not just something based on a hunch.

Thus, if it has been confirmed that there was definitely impurity on the duvet and that the particular portion of the under quilt was contaminated by the impurity on the duvet and on the duvet, there was also that amount of wetness that could get on to the quilt or there was so much moistness on that particular part of the quilt that it touched the impure area on the duvet causing it to become wet, in other words there is wetness on

the spot of the impurity either from the said area or from somewhere else, and where it can be established that the impurity went from one piece of material to another and the contamination here refers that there are some signs of the wetness of the impurity on it, and not just some moistness or dampness that is caused from something being wet or damp (because of general dampness) which according to the laws of fiqh will not be regarded as part of that which touched the impurity, but it is just the transfer of the characteristic (Such as dampness) and that would not cause it to be regarded as impure.

For it to reach the level where it is regarded as impure, it must be of such that if it is squeezed, then a drop must drip off and only when this kind of thing is found contaminating one thing through another, and all the other three conditions are evident, then only will that particular (contaminated) portion of the duvet be regarded as na paak (impure) and this is if the area which is contaminate is as per the stipulation of the Shariah and that is more than the area of one dirham.

If this is the case, then it will be that part that is regarded as impure and if one covers oneself with such a duvet and reads Namaaz, then the Namaaz, it will be impermissible to do so, if not, the law will be inapplicable. Even though it if is only equal to one dirham area, it will be Makruh-e-Tahreemi and less will be regarded as Makruh-e-Tanzeehi and if there is any weakness found in any of the necessary conditions stipulated (to have it regarded as impure), the duvet will then be regarded as paak (unless proven otherwise through the conditions of impurity being found).

For example, it was doubtful about the impure condition of the duvet or all of it was impure, but there is no definite confirmation of any portion of the under quilt touching any impure area of the duvet or that area of impurity even if from

the under quilt is not enough to regard as contrary to the rule. In all these scenarios, it will still be regarded as being absolutely pure.

هذا و هو التحقيق الذى عولنا عليه لظهور وجه و لكونه احوط و ان كان الكلام فى المسئلة طويل الذيل ذكر بعضه فى رد المحتار اخر الانجاس و اخر الكتب و فيه عن البرهان و لا يخفى منه انه لا يتيقن بانه مجدد نداوة الا اذا كان النجس الرطب هو الذى لا يتقاطر بعصره اذايكمن ان يصيب الثوب الجاف قدر كثير من النجاسة و لا ينبع منه شئى بعصره كما هو شاهد عند البداية بغسله الخ و فيه عن الامام الزيلعى لانه اذلم يتقاطر منه بالعصر لا ينفصل منه شئى و انما يتبل ما يجاوره بالنداوة و بذلك لا ينجس الخ و عن الخانية اذا غسل رجله فمشى على ارض مكعب فاتبل الارض من بلل رجله و اسود وجه لكن لم يظهر اثر بلل الارض فى رجله فصلى جازت صلاته و كان بلل الماء فى رجله كثيرا حتى ابتل وجه الارض و صار طينا ثم اصاب الطين رجله لا يجوز صلاته الخ و الله سبحانه و تعالى اعلم و علمه جل مجده اتم و احكم

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 the bones of dead animals are pure or not, keeping in mind that the tusks of animals are regarded as pure. Are we allowed to use the tusks of elephants to make miswaak?

The Answer: The bones of all animals are regarded as pure, be they halaal or Haraam, correctly sacrificed or just ones that are dead, as long as there is no wetness of the flesh on the bones.

The law differs when it comes to swine as everything about the swine is absolutely impure. It is permissible to use the tusk of the elephant to make miswaak, but it is better to abstain.

لمحل خلاف محمد فانه قائل بنجاسة عسينة كالخنزير كما فى فتح القدير
و رد المحتار و غيرهما و رعاية الخلاف مسحبة بالاجماع

It is in Durr-e-Mukhtar: شعر الميتة غير الخنزير و عظمها طاهر ا ه لمخلصا. 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 urine of a newborn child? Is it regarded as pure or impure?

The Answer: The urine of a human child, even if one day old, is regarded as being impure, even if it is a boy.
والمسئلة واردة متونا و شروحا. 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 pots (etc) of the sweetmeat makers, who leave them outside sometimes and dogs tend to lick them. They then prepare sweetmeats in the very same utensils and even heat milk in them. Is it permissible to purchase and consume sweetmeats and milk from them or not?

The Answer: In the ruling of evidence of purity and impurity, the basic rule of Shariah is that just having doubt does not prove that something is impure. Only the impure condition of a certain thing is known, then only will it be regarded as Haraam and impure. Imam Muhammad (rahmatullahi Alaih) says, به ناخذ
ما لم نعرف شيئا حرام بعينه A detailed and fully research explanation on this issue can be found in my book. الاحلى من السكر

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 an impurity comes on the finger and one licks out the impurity, will the finger be regarded as pure and will the mouth still be regarded as pure?

The Answer: To lick the finger thinking it will become pure is the work of some really filthy impure person and to think this to be permissible is to go against the Shariah and to do so is Haraam and will remove one from Islam. To say that the mouth will still remain pure is absurd and a lie. By licking the impurity the mouth will be definitely regarded as impure, even if one spits out that impurity over and over. After this it is swallowed and goes into the stomach, then only will the mouth become clean, but this thing of saying the licking of impurity and swallowing it as a permissible action, will only be said by one who eats impurities.

الخبثت اللخبثين و اللخبثون للخبثت. الطيبت للطيبين و الطيبون للطيبت. اولئك مبترون مما يقولون (النور 26)
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 Lauh-e-Mahfouz? What is it?

The Answer: It is a protected Tablet under the Arsh (Throne), which is the length of a five hundred year journey.

ما كان و ما يكون الى يوم القيامة in other words all which has happened and which is to happen until the Last Day is inscribed on 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 regarding whether that which has been inscribed in the Lauhe Mahfooz can be changed or not?

The Answer: In reality there can be no changes in the Lauh, but the changes actually occur in the books and registers of the Angels. 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 Allah has had everything written from the beginning of the world until the end or is it written as time goes?

The Answer: The changes are in the registers and not in the Lauh.

كل صغير و كبير مستطر- جف القلم بما هو كائن (القمر 53)

والله تعالى اعلم

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

Question: My respected and honourable leader. I would like to respectfully query the following cases:

1. If a person does not read the Fard of Esha with Jama'at and then reads the Witr with Jama'at, will it cause the Witr in Jama'at to be totally void or will it be done but Makruh and if it is Makruh, then is it Tanzeehi or Tahreemi?

2. After reading Esha with Jama'at, now can one read the Jama'at of Esha behind any Imam or only behind a specific Imam, even if the said Imam is not the one who performed the Esha and Taraweeh Jama'ats? And what happens if that Imam

did not read the Fard and Taraweeh with Jama'at. Is it permissible to read behind such persons or not?

3. For the reason of reading Witr with Jama'at, how necessary is it to read the Taraweeh in Jama'at or is there no issue in this?

4. Compared to ancient times, today we travel with much faster speeds on our journeys. In this case, do we rely on the distance of the journey or other manners of working out distance? Please explain a simple and common theory that will help the knowledgeable and the general public as well in knowing which journey requires you to make Qasr (half the Fard Namaaz) and which journey does not require you to do so? Does this differ when travelling on a faster journey or like when travelling on a slower journey by ship and will this be based on distance or the amount of days?

The Answer:

1. There is no doubt that the witr is valid, but it will be regarded as Makruh (defective) as per Imam Shaami: **امالو صلاحها جماعة مع غير ثم صلح الوتر معه لا كراهة**

There is also nothing showing evidence that it should be regarded as Makruh Tahreemi, thus it will be regarded as Tanzeehi.

2. If one has performed the Jama'at of Fard, then it is he, who should lead the witr. It is however permissible for that person to be Imam, who read either Fard or Fard and Taraweeh with Jama'at.

Even if it is an Imam that was not part of the particular Jama'at, he may lead the witr. For such a person to lead the witr, who did not read the Esha of Jama'at at all, is Makruh for

in reality for Jama'at of witr, it is necessary to have been in Fard of Esha. فمالمنفردفى الفرض ينفردفى الوتر كما بينافى فتاونا

3. There is no objection, except in that Musjid, where the Jama'at of Taraweeh has not be fulfilled as yet, for then it will be Makruh to make witr jama'at there as according to consensus, the Jama'at of witr follows the Jama'at of Taraweeh.

4. Qasr (shortening of Namaaz on journey) is based on the rule of three manzils (stations or portions) and here one Manzil is 19 and 1/5 miles, thus making the duration of a journey 57 3/5 miles which to the closest number, is rounded to 57 1/2 miles. A mile refers to the common known distance of a mile which is 1760 yards. When travelling by sea, all depends on the winds, if one is travelling on a ship depending on wind to sail and as for the issue of steam ships, then nothing much can be said about that, just as it is with the train. I have always somehow travelled on a steamer, whereas on this trip, from Jeddah, I travelled with a sail ship and it took three days to reach the destination and on land it is six manzils distance. Based on that one journey, I cannot make an assumption of the miles, whereas the people have said that the wind was less, if not, you would reach in one day. (In other words the duration is based on a journey of 57 1/2 miles). والله تعالى اعلم

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

Question: Haami-e-Sunnat, Qaami-e-Bid'at Mahi-e-Fitn. After salaams and request for prayers, I request that the answer to the following question be sent to me:

Khalid who is the ustad of Bakr has now become a budmazhab (non-mazhab i.e. not a sunni).

Now should Bakr still respect him as his Ustaad or not, even though as an ustaad Bakr has no love for him due to him becoming a budmazhab. Actually he thinks ill of him. He only shows respect to him from outside and not from his heart and is there anything wrong with this.

And if he does not show even this respect to him then what is the ruling? Bakr says that his heart does not want to respect him even in acting to do so because of him becoming a budmazhab.

Now, Zaid who is a sunni like Bakr says that he should still show him just passing respect, but he should feel ill about him in his heart. Now is Zaid's statement correct or not?

Presented with honour and respect by:

Sayyid Awlad-e-Rasool Muhammad Mia Qadri Barkaati Marehrwi (alaihiraahma)

The Answer: For the blessed sight of the blessed personality, The respected descendant of honourable status Hazrat Maulana Sayyid Shah Awlad-e-Rasool Muhammad Mia Saahib Daamat Barkaatuhum

After showing honour and respect I must say, I received your miraculous document (in other words letter which Aala Hazrat addresses with such honour as it is from his Murshids family). Before presenting anything else it must be said that more than fifty books have been published from Bareilly and Badayoun about the issues of showing respect to the budmazhabs and this issue is now as clear as the sun, and also the Fatawa Al Haramain has been published. There is no need now to go more into this case. Those who have any doubt, should read those book and Fatawa Al Haramain and that too for the general budmazhabs is a secure unit and for the hardened

murtads (those who have turned away from Deen) this is sufficient, as it is clear in Durr-e-Mukhtar تجليل الكافر كفر والله تعالى اعلم

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(Translators Note: This ends the final section in the Summarised English Translation of Ahkaam-e-Shariat. Insha Allah, all those questions that were left out, will be soon translated and published with explanation and footnotes. We request all those who read this book to bring to our notice any errors or mistakes in translation etc. We would appreciate it and rectify it in the next edition. Any error should be regarded as an error in translation and not an error of the Great Mujaddid Aala Hazrat radi Allahu anhu.

HARMFUL EFFECTS OF THE TELEVISION AND CURRENT DAY FILMING OF RELIGIOUS GATHERINGS ETC.

All Praise is due to Almighty Allah, Durood and Salaams upon the Most Beloved Rasool ﷺ, through whose blessings we have been blessed with life and Mercy.

In the Introduction of this translation, Huzoor Taajush Shariah, Rahbar-e-Tariqat, Qaazi ul Quzzat Hazrat Allama Mufti Mohammed Akhtar Raza Khan Qadri Azhari Qibla commanded that I should write something about the television.

In fulfilling this command of the personality whom I regard as the most learned and pious personality of this era, I have raised my humble pen to say a few words on this issue. There was a time when Muslims, even if they watched the television regarded it as incorrect and a sinful act. There were many Muslims who frequented movie theatres and cinemas but in doing so they never regarded this as permissible and allowed

in Islam. Then, suddenly the attitude began to change. We didn't look at television as a sinful vice anymore. It became an instrument of our leisure and comfort.

No more is it regarded as wrong and sinful, but it regarded as part of modern life. Today, not only the general public enjoy being filmed and appearing in videos, but learned Ulama and other religious personalities feel that it is a way of propagation of Islam. It must be noted that it is not permissible to propagate the Deen using a vice that is harmful to the Deen. The Video since its inception has become a necessity to many.

Weddings, Mouloods, Zikr Programmes are filmed and kept in our homes. We see these and say, "Rather this than a movie" Little do we realise that we are using this vice to destroy our homes. There are those who argue that their appearance on Television has spread Islam into corners of the world, but what they do not realise is that they have brought more confusion and corruption into the minds of the people.

I remember well that Muslims in my country South Africa would never switch on the Television during Ramadaan or on Big Nights, like the night of Mouloud-un-Nabi and Me'raj etc. Even though almost all have televisions in their homes, but they respected the month of Ramadaan and showed this respect by switching off the television.

On these Holy nights, they would engross themselves in Ibaadat, reciting thousands of Durood, Nafil Salaahs and going to the Mazaaraat etc. The elders thought this to their children who in turn passed this on to their children. But when the era of so-called Islamic TV stations hit our shores, that respect for Ramadaan and the Holy nights and the lengthy hours on the Musalla seemed to have disappeared slowly.

When we meet our friends and fellow Muslims on the day after a Holy night, they happily say, 'I spent last night watching a religious programme on TV. I watched a certain lecture programme and a certain Naat programme. It was great. You should have seen the crowds in the mehfil and the wonderful outfits that the presenters were wearing'

The entire night is spent in the company of the TV. Is this really how we should remember our Rub and our Prophet ﷺ? Is this what we call piety?

My Dear Brothers and Sisters in Islam! Let's be honest, Those who spend hours recording so-called religious DVD's and programmes for so called Islamic stations are not really interested in spreading the Deen. Their real interest is the financial gain that they attain from their shows and from sales of their DVD's.

The religion of Allah, The Praise of the Prophet ﷺ is being used to benefit themselves financially. The religion is being commercialised. This without doubt is a sign of the Last Day. Even, if you are doing wrong, do not claim that it is permissible! Do not show that what you are doing is a great means of spreading the religion for the beloved Rasool ﷺ sat on a broken date palm mat and spread Islam throughout the world. He thought us to teach sincerity and love by remaining within the boundaries of Shariat.

My Dear Colleagues, Ulama, Naat reciters and friends! Do not be caught in the trap of this world. The world will deceive you like many have been deceived before you. Use those methods to spread Deen which are in accordance with the Shariat. Follow that which Aala Hazrat (radi Allahu anhu) taught us.

Follow the teachings in this era of the Great Jurists and Masterful teachers of this Era, such as **Huzoor Taajush**

Shariah Allama Mufti Mohammed Akhtar Raza Khan Qadri Azhari and **Muhadithe Kabeer Allama Zia ul Mustapha Qadri Amjadi**. These are such luminaries who have given the correct verdict regarding the Video and Television and their verdicts command that which is in accordance with the Shariah. May Allah grant them and all those like them and with them, with long life and good health. Aameen

Sag-e-**MUFTI-E-AZAM**

Muhammad Afthab Cassim Razvi Noori