

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ كَمَا هُوَ أَهْلُهُ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ وُلْدِ آدَمَ كَمَا يَحِبُّ وَيَرْضَى بِأَنْ يُصَلَّى عَلَيْهِ

Allah Almighty, in Whose Name we begin, The Most Compassionate,
The Most Merciful

All Praise is due to Allah Almighty, Countless Peace and Blessings be upon
His Beloved Messenger - *May Allah send peace and blessings upon him*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

AQEEDA EXTRACTED FROM “FATAWA RADAWIYYAH” OF MUJADDID A’LA HADRAT, AS SHAH IMAM AHMED RAZA KHAN MUHADDITH BARELWI *RADI ALLAH ‘ANHU*

Question: Which are those ten groups who call themselves Muslims but are not Muslims?

Answer: When Sayyidi Ala Hadrat - *May Allah be pleased with him* - was discussing certain issues which made the performance of Wudu Mustahab (to re-perform), the great Imam explained that among these reasons is when: A person who touches a disbeliever, even though that person might claim to recite the

Kalimah and consider himself to be a Muslim.

Some of these heretics are:

1. Qadianis
2. Chakrawali or Ahle Qur'an
3. Nacheri.
4. The modern day Shia
5. The Kazzabi
6. Bahaahimi
7. Shaytaani
8. The Wahhabi whose Kufr has been clearly explained in "Husaamul Haramain".
9. The Ghair Muqallid. In other words, those who are fully aware of the Kufr of the Wahhabis, but consider these people to be Muslims. In other words, they do not oppose those who have openly insulted Almighty Allah Almighty and His beloved Prophet - *May Allah send peace and blessings upon him.*
10. False Sufis who believe that Allah Almighty is captured within someone or clearly refute the Shari'ah and consider it to be false.

To shake the hands of these people is certainly Haraam and a major sin. Even if one had touched them unintentionally, still it would be Mustahab to re-perform the Wudu. (Fatawah Radawiyyah, 1/ 715 to 718).

Some of the heretical beliefs of these groups:

1. Qadiani: These are the followers of the Kaafir, whose name was Ghulam Ahmed of Qadian. They consider this person to be a Prophet. They also consider his words to be the Words of Allah Almighty (Ma'azallah). They have sworn and insulted Nabi 'Isa *Alayhis Salaam* and have also tried to belie the message of nearly 400

Prophets. They have also come up with fancy explanations about the term “Khaatimun Nabi’yeen” (the Last Prophet).

2. Chakralawi: This is also considered a new fitnah. They completely refute the belief of following the Holy Prophet - *May Allah send peace and blessings upon him*. They consider all the Ahadith to be false and something which should not be relied upon or trusted. They also believe that only the Qur’an should be accepted. But, in reality, they are the one’s that actually refute the Qur’an (through this belief of theirs). They have also made their own forms of Salaah and have said that there are only two rak’ah in every Salaah.

3. Nacheri: These people completely refute and disbelieve in all the essentials of religion. They deliberately change the meaning and implication of various Qur’anic verses. They refute the existence of Angels, the Heavens, Jinn, Satan, the reality of Hashr and even the miracles displayed by the Prophets. They refute all of these things by presenting their own manufactured explanations.

4. The modern day Shia: These people clearly and completely believe that the Holy Qur’an is incomplete. They also believe that Hadrat Sayyiduna Ali - *May Allah be pleased with him* - is far superior to all the Prophets.

5. Kazzaabi: This people believe that Allah Almighty can physically speak a lie. They also believe that the Almighty Allah Almighty speaking a lie (Ma’azallah) is also a possibility and that there is nothing incorrect in this belief.

6. Bahaahimi: These people believe that every animal and every person, even if he is insane, has the same Knowledge of the Unseen or the same amount of Knowledge of

the Unseen as the Holy Prophet - *May Allah send peace and blessings upon him.*
(Ma'azallah)

7. Shaytaani: These are those people who believe that the knowledge of Satan is more than the knowledge of the Holy Prophet - *May Allah send peace and blessings upon him.* As a matter of fact, they consider that the Satan has even more knowledge than the Holy Prophet - *May Allah send peace and blessings upon him.* They also believe that this knowledge of Satan is even proven from the Holy Qur'an and that there is no authentic testimony which proves the knowledge of the Holy Prophet - *May Allah send peace and blessings upon him!* They also believe that anyone who believes that the Holy Prophet - *May Allah send peace and blessings upon him* - has an expansive knowledge, that person is guilty of Shirk (Polytheism). However, (such is their immense respect for Satan) that they do not consider the same thing when it comes to proving the knowledge of Satan!

8. Wahhabi: These people completely refute the idea that the Holy Prophet - *May Allah send peace and blessings upon him* - is the Last and Final Prophet. They also try to design their own explanation about the finality of Prophethood. They also sincerely believe that the idea which people have about the Last and Final Prophet is nothing but a belief which is held by Jaahils and ignorant people. They also believe that there are six or seven other Prophets just like the Holy Prophet - *May Allah send peace and blessings upon him* - (Ma'aazallah).

9. Ghair Muqallid Wahhabi: These are those heretics who know clearly that they cannot change the Kufr committed by their elders and leaders and they are fully aware of this Kufr themselves, however, they refuse to discredit these heretical leaders of theirs. Until the present day, they still consider these heretical leaders of their movement as Muslims. In complete disregard for Allah Almighty and His

beloved Prophet - *May Allah send peace and blessings upon him*, they still remain adamant in their support for these heretics. They consider it very simple and minute to insult Allah Almighty and His beloved Prophet - *May Allah send peace and blessings upon him*, but when these heretical leaders of theirs are insulted by the rightly-guided 'Ulama, they claim that their leaders are being insulted and sworn at and consider it as a personal insult.

10. False Sufis: These are those fake Sufis who believe that Allah Almighty has been encompassed by their leaders or so called spiritual masters. They also completely refute the Laws of Shari'ah. (Fatawah Radawiyyah, 1/715-718)

Question: Is it permissible to listen to lectures by Hindu Padris?

Answer: Another Jahaalat or ignorance which has entrapped our innocent brothers today is the act of running to listen to a lecture by a Hindu Padri. They see posters and pamphlets wherein it is stated "A lecture will be held refuting Islam" on a certain subject or topic. Or they see a poster which displays an advert such as "A lecture to prove a certain subject held by Christians." Innocent Muslims flock in their hundreds to listen to this lecture. Let me ask you, do you know your safety better than Allah Almighty and His beloved Prophet - *May Allah send peace and blessings upon him*? They have explained to us that when the Satan approaches you with an evil whisper or thought, then you should clearly inform him that you know he is lying. How can you run to these functions wherein your Creator Almighty, your Qur'an and your Prophet - *May Allah send peace and blessings upon him* - is being insulted? (Fatawah Radawiyyah, 1/781)

The great Imam further explains that:

The ‘Ulama have clearly mentioned that those young people who are fit and are in the habit of begging, one is not allowed to give them handouts. By giving them money in this fashion all the time, is actually helping and assisting a sin. When people refuse to give these people they will be forced to look for work. Allah Almighty has also informed us to stay away from those functions through which we can be misled. Listen to what your Creator states in Surah Nisaa, verse 140:

“And undoubtedly Allah has already sent down to you in the Book that, when you hear the signs of Allah being denied and is being ridiculed, then sit not with them until they engage in some other conversation, otherwise you would be like them too. Undoubtedly, Allah will gather hypocrites and infidels all in Hell.”

How unfortunate! Every deliberate sin is Haraam, but think about the Divine Words of Allah Almighty. Here, He is clearly telling us that if you continue to sit with them, “you would be like them too”. (Fatawah Radawiyyah, 1/784)

Question: What is the ruling on relating a sin deliberately to any Prophet besides simply reading the words of the Qur’an and Ahadith?

Answer: The great Imam explains, “Besides reading the words of the Qur’an and Ahadith, to relate a sin or transgression through one’s own word or understanding at any Prophet *Alayhimus Salaam* is Haraam. The Muslim Jurists have clearly explained this. As matter of fact, there is a group of ‘Ulama who have actually termed this type of action as Kufr. It is the Divine Right of Allah Almighty that He may use whatever words He wishes to describe the action of any of His servants. If someone else uses these words against the dignity of any Prophet *Alayhimus Salaam*, his tongue should be torn out or cut to pieces. (Fatawah Radawiyyah, 1/823)

After this, the great Imam has also recorded the words of Imam Abu Abdullah Mohammed bin Abd Rai ibnul Haaj - *May Allah be pleased with him* - from the treatise entitled, “Al Mudkhil” (2/15). The translation of these words are, “Our ‘Ulama have stated that, ‘A person who speaks about the ‘disobedience’ or ‘mistake’ of a Prophet without uttering the words of the Qur’an and Ahadith, he has certainly committed Kufr. We seek refuge in Allah Almighty from this.”

In such issues, it is Fard to be extremely cautious. We pray that the Almighty Allah Almighty gives us the strength to display respect for His beloved servants. Ameen.
(Fatawah Radawiyah, 1/824)

Question: What is the ruling regarding a person who refutes an essential principle of religion?

Answer: A person who refutes any essential pillar or principle of Islam is certainly a Harbi (or someone who is an enemy of Islam). The Islamic Jurists have also clearly mentioned that this person is a “Murtad Harbi” (Fatawah Radawiyah, 2/493)

Question: What about one who insults a religious scholar?

Answer: The great Imam states, “Insulting a scholar of Islam has been termed as Kufr by the Muslim Jurists. In the treatise entitled, ‘Majma’ul Anhar’ it is stated that, ‘To insult an Aalim who has Sahih Aqeedah (or proper correct Sunni beliefs) and the eminent Ashraaf (Sayeds) is Kufr.’” (Fatawah Radawiyah. 3/281)

Question: Describe the Fire of Hell in refutation of what Gangohi wrote.

Answer: Highlighting the immense knowledge of the Holy Prophet - *May Allah send peace and blessings upon him* - and in refuting the heretic Gangohi who says in his infamous book "Baraahene Qati'a" that, "That brightness which is more than required is the Fire of Hell which should be seen." The great Imam says, "This is nothing but ignorance and misinterpretation and completely against the Hadith Shareef. The Holy Prophet - *May Allah send peace and blessings upon him* - has stated that, "This fire is black as the blackness of night and its brightness only appears (or seems to be) bright." (Fatawah Radawiyyah, 3/242)

Question: What is the law about the Prophets being alive?

Answer: Every state of the Prophets *Alayhimus Salaam*, whether in life or after passing away, is pure and clean. As a matter of fact, their passing away is merely the fulfilment of a Divine Command and something which has been promised by Allah Almighty. Thereafter, they continue to live both physically as in real life and also spiritually. This is the belief of the Ahle Sunnah wa Jamaah. This is the reason that no one becomes their inheritors and, this is why it is prohibited for anyone to marry their wives. (Fatawah Radawiyyah, 3/404 to 407)

Question: Do the disbelievers accept Allah Almighty?

Answer: Every disbeliever, even if he recites the Kalimah outwardly or performs the Salaah outwardly (as the hidden Kaafir, the Munafiq does just as a show), not one of them recognizes the Almighty Allah Almighty. There is also no one among them who does not attribute some fault to the Almighty Allah Almighty. To make this announcement is very important so that innocent Muslims can protect themselves against these people. In their love and respect for Allah Almighty, they can display dislike and revulsion for these people. (Fatawah Radawiyyah, 3/554)

Question: Explain about a few important beliefs.

Answer: Our belief is that the Almighty Allah Almighty is the Creator of all actions. Whatever happens, happens through His Divine Decree. Besides Allah's Almighty Divine Command and Decree, no one in creation can change anything. In like manner, fire cannot burn nor can water extinguish a fire without His Divine Decree. In like manner, through Allah's Almighty Divine Wisdom, He has also created means and causes and has created consistency in this regard. Even this is always reliant on His Divine Wisdom. If Allah Almighty wishes, water can burn and fire can extinguish, an eye can hear and an ear can see, etc. If He wishes, hundreds of means may exist, but He can delay the results. Allah Almighty has the power to do all things. (Fatawah Radawiyah, 4/737)

The animals which Muslims slaughter during the Niaz of any Saint is Halaal. For anyone to believe that this is believing in another creator is nothing but ignorance and Haraam. If there is a Jaahil who has this belief, that to consider this animal as Haraam, is totally against the Qur'an. If the person who is slaughtering this animal takes the Name of Allah Almighty at the final moment of slaughtering, that animal is still considered Halaal.

The soul of the Prophets *Alayhimus Salaam* leave their blessed body for only a second or even less. Thereafter, they are alive with both body and soul. This is why they do not have inheritors as normal people have. This is why it is Haraam to marry their blessed wives after they have left this mundane world. (Fatawah Radawiyah, 4/738)

It is Haraam to refer and call the Prophets *Alayhimus Salaam* "dead". If this is

done with the intention of insulting them, it is clear Kufr. As a matter of fact, the Almighty Allah Almighty has also prohibited us from even calling the Martyrs as dead. And we know that the lives of the Prophets *Alayhimus Salaam* are far superior to the lives of the Martyrs. This difference can be seen in the laws which define both. Whatever is left behind by a Martyr is shared by his inheritors and his wives are allowed to remarry. This is completely unlike the Prophets *Alayhimus Salaam*. From this we can clearly deduce that the Martyrs, who are lessor in status than the Prophets *Alayhimus Salaam*, whom Allah Almighty informs us not to call or refer to them as being “dead,” how strict would this be when it comes to His Prophets *Alayhimus Salaam*?

No one recognizes Allah Almighty except the true Muslim. As we have said, even if a Munafiq continues to declare that Allah Almighty says this or says that or the Holy Prophet - *May Allah send peace and blessings upon him* - says this or says that, he does not know who the Almighty Allah Almighty is!

Every excellent quality belongs to the Almighty Allah Almighty and is necessary upon His Divine Being. Every defect such as lies, ignorance, etc. is impossible upon His Divine Being. As we all know, the Wahhabi considers these defects possible for Allah Almighty. This is the reason that eminent ‘Ulama of the Ahle Sunnah wa Jamaah have declared these people as heretics and Kaafirs.

Every true Muslim sincerely believes that the Holy Prophet - *May Allah send peace and blessings upon him* - is the owner and master of his life and property. If the Holy Prophet - *May Allah send peace and blessings upon him* - request anything from anyone, he is not asking or begging that person. It is actually the master who is asking his servant or slave for something. Bear in mind that the Holy Prophet - *May Allah send peace and blessings upon him* - is the master of both the servant

and the property of the servant. This is the reason why the eminent and blessed companion, Sayyiduna Abu Bakr Siddique - *May Allah be pleased with him* - once declared, "Who owns me and my property O Prophet of Allah except you, O Prophet of Allah - *May Allah send peace and blessings upon him.*"

Question: Was the memorizing the Divine Book in the previous Ummah unique only to the Prophet of that era?

Answer: There is nothing unusual about this. Almighty Allah Almighty has blessed certain Prophets *Alayhimus Salaam* with certain special qualities. However, this is the Divine Grace of the Almighty Allah Almighty upon the blessed ummah of the Holy Prophet - *May Allah send peace and blessings upon him* - that memorizing the Divine Book has been made easy and common for everyone. We see that in this Ummah even children as young as ten years old are able to memorize the Qur'an. This is also one of the great qualities and blessings of the Holy Prophet - *May Allah send peace and blessings upon him*. Those who are cock-eyed cannot see that it is through the connection of the Holy Prophet - *May Allah send peace and blessings upon him* - that this Ummah has been blessed with a quality, through the Divine Grace of Allah Almighty, which in previous Ummahs was a quality specially reserved for a Prophet! (Fatawah Radawiyah, 5/67)

Question: What is the first law of Shari'ah after Imaan?

Answer: Salaah was something which was already prescribed from the very beginning of Islam. When the first Revelation came to the Holy Prophet - *May Allah send peace and blessings upon him* - and his status of Prophethood was revealed to all, at that moment, Jibra'eel Ameen taught the Holy Prophet - *May Allah send peace and blessings upon him* - how to perform the Salaah. On the same

day, as per the instructions of the Holy Prophet - *May Allah send peace and blessings upon him*, the Mother of the Faithful, Hadrat Sayyidah Khatijah *Radi Allahu 'Anha* also performed the Salaah. On the next day, Hadrat Sayyiduna Ali - *May Allah be pleased with him* - also performed the Salaah with the Holy Prophet - *May Allah send peace and blessings upon him*. In fact, this was even before the revelation of Surah Muzammil. Therefore, after Imaan, the first law in Islam is Salaah. (Fatawah Radawiyah, 5/83)

Question: Will a person who commits a major sin (on condition he is a true Muslim) become a Kaafir or not?

Answer: It is the unanimous verdict of the Ahle Sunnah wa Jamaah that a person who commits a major sin does not become a Kaafir. In the Qur'an, Allah Almighty has also termed both groups who fight each other as Muslims. The Holy Prophet - *May Allah send peace and blessings upon him* - has stated that, "Even if he commits adultery and even if the nose of Abu Zarr becomes dusty." The Holy Prophet - *May Allah send peace and blessings upon him* - has also stated that, "My intercession is for those people in my Ummah who become guilty of committing major sins." As a matter of fact, if one commits these major sins he will not be considered as a Kaafir as long as he does not consider these as Halaal." (Fatawah Radawiyah, 5/101)

Question: What is the meaning that the difference between us and a Kaafir is Salaah?

Answer: In the Hadith Shareef, it is clearly mentioned that the difference between us and a Kaafir is Salaah. As for that person who deliberately leaves the Salaah, he is also committing something which a Mushrik commits. If however, he does not

consider the Salaah as Fard or thinks nothing of it, then he is definitely a Kaafir and Mushrik. In the same way, if he also has this belief in his heart then he is definitely a Kaafir and Mushrik otherwise, it will be like the work of a Kaafir. If, of course, he does not think like this then he is not a Kaafir. (Fatawah Radawiyyah, 5/109)

Question: Does a person become a Faasiq (sinner) by merely missing one Salaah?

Answer: Yes. There is no doubt that a person who simply misses one Salaah deliberately without any valid Shari'ah reason is someone who has committed a major sin and an act which could also lead him to the Fire of Hell. May Allah Almighty protect us from this. Ameen. (Fatawah Radawiyyah, 5/110)

Question: What about that person who makes a mockery of the propagation of religion?

Answer: If someone makes the comment, "What is the benefit of propagating good and prohibiting evil," (in a manner which resembles mockery) he should immediately re-read the Kalimah and if he is married he should re-perform his Nikah. (Fatawah Radawiyyah, 5/117)

Question: What are the miracles of a Wali?

Answer: There are certain miracles of a Saint which does not leave him except on exceptional cases. Among them are things like true vision, being able to realise and fathom the true state of circumstances, and the secrets in the heart of people. There is also no doubt that there is tremendous Barak'ah in their Du'a, in the Taweez given by them, when they make damm on people and in their spiritual

benedictions. As a matter of fact, the entire universe survives through their Barak'ah and spiritual grace. (This has also been the case with Shah Wali'ullah Muhaddith Dehlwi *Radi Allahu 'Anhu*). (Fatawah Radawiyyah, 5/572)

Question: What is the excellence of Hadrat Sayyiduna Abu Bakr Siddique - *May Allah be pleased with him* - in the issue of Aqaa'id"

Answer: The issue of Sayyiduna Abu Bakr Siddique - *May Allah be pleased with him* - is not something which is merely described under the heading of "weak narration". As a matter of fact, there is no doubt that it is a topic according to Shari'ah and the requirements of Shari'ah that it should be a topic which comes under the issue of "Aqaaid." The writer of "Mawaaqif" and the commentary of "Mawaaqif" also explain that it is not part of "deeds" or "action" where a mere testimony based on zanni proof is acceptable. It is an issue which is part of "Aqaaid" and therefore, there is a solid and authentic proof and testimony which is a requirement on this issue.

[N.B.: What the great Imam is explaining in this issue is that the status, the stature and all issues pertaining to the excellence of Hadrat Sayyiduna Abu Bakr - *May Allah be pleased with him* - is something which is part of the Aqeedah of the Ahle Sunnah wa Jamaah. - *Translator*]

Question: What is the ruling about relating a major sin towards a fellow Muslim without any research?

Answer: Imam Muhammad Ghazzali - *May Allah be pleased with him* - in his "Ihya ul Uloom" explains: "It is Haraam to relate or ascribe any major sin to a Muslim without first thoroughly researching. Yes, (on the other hand), there is no

doubt that it is permissible to admit that ibn Muljim is a Kharijite and one of the worst of people, (who will be severely punished in the hereafter), because he had certainly martyred Ameerul Mo'mineen, Hadrat Sayyiduna Ali - *May Allah be pleased with him*, and this is proven from authentic and indisputable testimony. (Fatawah Radawiyyah, 5/582)

Question: Please explain the Hadith Shareef which is of immense benefit for one's soul and which is a very heavy mountain upon the Wahhabi.

Answer: There is no doubt that the Hadith Shareef which appears in the "Abu Daud Shareef" and "Nisaa'i Shareef" is very clear and apparent. Once, a lady once bequeathed hundreds of thousands in charity. In this act of hers, she included both names of Allah Almighty and the Holy Prophet - *May Allah send peace and blessings upon him*. At the same time, in this act of hers, the Holy Prophet - *May Allah send peace and blessings upon him* - did not object at all.

On the same subject, there is a Hadith which explains the Taubah of Hadrat Sayyiduna Ka'ab bin Malik - *May Allah be pleased with him* - which is to be found in the "Sahih Bukhari Shareef" and the "Sahih Muslim Shareef." In this narration, it is mentioned that when the Taubah of this renowned companion was accepted, he declared, "O Prophet of Allah - *May Allah send peace and blessings upon him!* The completion of my Taubah is this, that I give my entire wealth and property to Allah Almighty and His beloved Prophet - *May Allah send peace and blessings upon him* - as charity." (Sahih Bukhari Shareef)

This Hadith Shareef is certainly a major calamity on the life of a Wahhabi. As a matter of fact, why should we be even satisfied with only these two reports? This servant of Islam wrote a book in answer to a question which appeared from Dehli

entitled “Al Amnu wal ‘Ula.” Its historical name is “Akmaalut Taamah.” I have also presented in this manuscript many proofs and testimony from the Qur’an and Ahadith. I have also presented the fact that even in the Qur’an and Ahadith it is clearly mentioned that:

“Allah Almighty and His Prophet - *May Allah send peace and blessings upon him* - enriches someone. Allah Almighty and His Prophet - *May Allah send peace and blessings upon him* - are our Protectors. Allah Almighty and His Prophet - *May Allah send peace and blessings upon him* - are the Guardians of those who have no guardians. Allah Almighty and His Prophet - *May Allah send peace and blessings upon him* - are the true Owners of our wealth and property. Allah Almighty and His Prophet - *May Allah send peace and blessings upon him* - are the Owners of this earth. Taubah is sought from Allah Almighty and His Prophet - *May Allah send peace and blessings upon him*. Allah Almighty and His Prophet - *May Allah send peace and blessings upon him* - bestow upon us. Allah Almighty and His Prophet are those who give us what we wish for.

“We rely on Allah Almighty and His Prophet - *May Allah send peace and blessings upon him*. Allah Almighty and His Prophet - *May Allah send peace and blessings upon him* - have given us a certain bounty. Allah Almighty and His Prophet - *May Allah send peace and blessings upon him* - have given us respect. The Holy Prophet - *May Allah send peace and blessings upon him* - is the one who protects his Ummah. All of our hands are spread out in front of the Holy Prophet - *May Allah send peace and blessings upon him*. Everyone is bowing to the Holy Prophet - *May Allah send peace and blessings upon him*, (not in Sajdah but in humility). The Holy Prophet - *May Allah send peace and blessings upon him* - is the owner of the entire universe (as he has been given this status by the Almighty Allah Almighty). The Holy Prophet - *May Allah send peace and blessings upon him* - is the master of

every person.

“The Holy Prophet - *May Allah send peace and blessings upon him* - is the owner and master of the entire Ummah. The entire creation is in the control of the Holy Prophet - *May Allah send peace and blessings upon him*. The keys of assistance is in the blessed hands of the Holy Prophet - *May Allah send peace and blessings upon him*. The keys of benefit are in the blessed hands of the Holy Prophet - *May Allah send peace and blessings upon him*. The keys of Jannah are in the blessed hands of the Holy Prophet - *May Allah send peace and blessings upon him*. The keys of Hell are in the blessed hands of the Holy Prophet - *May Allah send peace and blessings upon him*. To bestow dignity and respect in the Hereafter is also in the blessed hands of the Holy Prophet - *May Allah send peace and blessings upon him*. The entire control on the Day of Qiyamah is in the blessed hands of the Holy Prophet - *May Allah send peace and blessings upon him*. The Holy Prophet - *May Allah send peace and blessings upon him* - is able to remove our difficulties.

“The Holy Prophet - *May Allah send peace and blessings upon him* - is able to move away any hardship which may come to us. Hadrat Sayyiduna Abu Bakr - *May Allah be pleased with him* - and Hadrat Sayyiduna ‘Umar - *May Allah be pleased with him* - are the servants of the Holy Prophet - *May Allah send peace and blessings upon him*. The servants of the Holy Prophet - *May Allah send peace and blessings upon him* - can grant us with children through their Du’as. The servants of the Holy Prophet - *May Allah send peace and blessings upon him* - can also make it easy for us to gain sustenance. The servants of the Holy Prophet - *May Allah send peace and blessings upon him* - can remove our difficulties. The servants of the Holy Prophet - *May Allah send peace and blessings upon him* - can bestow upon us a mighty position and status. The servants of the Holy Prophet - *May Allah send peace and blessings upon him* - can also control the running of the

universe.

“Through the Awliya, (who are also the servants and mendicants of the Holy Prophet - *May Allah send peace and blessings upon him*) our problems can be removed. Through the Awliya, we receive sustenance. Through the Awliya, we receive help and assistance. Through the Awliya, rain appears. Through the Awliya, the earth is firm and established. Numerous issues of this nature have been extracted from the Qur’an and Ahadith. As for the Wahhabi who wishes to spew out the words of Shirk, they are saying this against the Allah Almighty and His beloved Prophet - *May Allah send peace and blessings upon him*. If they wish, they can fight against the Allah Almighty and His beloved Prophet - *May Allah send peace and blessings upon him* - (if they have the power).”

From these explanations which we have presented, one can clearly see that the Wahhabi has not only falsely attacked the Prophets like Nabi Yusuf *Alayhis Salaam*, Nabi ‘Isa *Alayhis Salaam*, or Jibra’eel Ameen *Alayhis Salaam* or the Holy Prophet - *May Allah send peace and blessings upon him*, but they have even made a false accusation against Allah Almighty Himself! As a matter of fact, from their writings and statements, they have even condemned people like Sheikh Mujaddid Alif Thani - *May Allah be pleased with him*, Mirza Jaane Jaanaan - *May Allah be pleased with him*, Shah Wali’ullah Muhaddith Dehwli - *May Allah be pleased with him*, Shah Abdul Aziz Dehlwi - *May Allah be pleased with him* - and many of their own elders and teachers (and in this continuous Jahaalat of theirs). They have accused their (own master) Ismail Dehwli of being Mushrik. This is a common trait of the Wahhabi. This accusation of theirs begins against their own masters and ends with the Almighty Allah Almighty Himself and this continues on a daily basis with these people. (Fatawah Radawiyah, 5/603 to 606)

Question: Is it Waajib to read Durood Shareef when hearing the blessed name of the Holy Prophet - *May Allah send peace and blessings upon him.*

Answer: When one hears the blessed name of the Holy Prophet - *May Allah send peace and blessings upon him* - in any function or mentions the blessed name of the Holy Prophet - *May Allah send peace and blessings upon him* - no matter how many times, it is Waajib to read the Durood Shareef every time. If one does not do this, then he would become a major sinner. He will be surrounded by severe and dire warning. (Fatawah Radawiyyah, 6/222)

Question: Is it permissible to write the Durood Shareef in an abbreviated form?

Answer: One should bear in mind something which is a very important issue in the present time. That is, there seems to be sense of ignorance displayed when certain people write the Durood Shareef. Some just write “sal’am” or the letter “Saad.” (In English, people are writing “s.a.w.”, “pbuh,” etc). All of these things are shameful, Makruh and highly disliked in Shari’ah. The person is also deliberately robbing himself of a great blessing. One should endeavour to refrain from such things. When one writes the blessed name of the Holy Prophet - *May Allah send peace and blessings upon him* - one should record the Durood Shareef in full. Do not under any circumstances write the Durood Shareef in an abbreviated manner. The ‘Ulama have also prohibited this. In some treatises, stern warning in the form of a law has been passed against someone who is guilty of this. (Fatawah Radawiyyah, 6/221)

Question: What is it to refute the Tajweed of the Qur’an? (This would include pronouncement of the words and reading it in its proper sequence.)

Answer: Tajweed is something which is proven from the Qur’an and from many

authentic Ahadith. It is also considered an 'Ijmah of the Ummah and the 'Ulama. The Qur'an also declares in Surah Muzammil (73), verse 4:

أَوْزِدْ عَلَيْهِ وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا ﴿٤﴾

“Or make it a little more than that and recite Qur'an slowly and thoughtfully.”

Therefore, from this injunction, we clearly come to see that for someone to state that there is no such thing as “tarteel” is certainly Kufr. At the same time, if there is someone who is unaware of certain important and necessary laws in Islam, he should be taught and warned. (Fatawah Radawiyah, 6/322).

Question: What is the ruling of reading Salaah behind someone who considers that the followers of the Hanafi Madhab are a group of Satan?

Answer: We seek protection in Allah Almighty from Satan, the Rejected. These people also continue to call themselves “Hanafi Muslims” but they refute the Hanafi Madhab. Hence, when they utter words of this nature, it is a clear prove that in reality they do not belong to the Hanafi Madhab. They publicly admit that they are Hanafis just to confuse the innocent Sunni Muslim. If we look at their writings, they also claim to belong to the Hanafi Mazhab but their words of insult clearly proves that they are liars in this claim of theirs.

We should remember that even the Munafiqs used to claim that the Holy Prophet - *May Allah send peace and blessings upon him* - was indeed a Messenger of Allah Almighty. If we look at the first verse of Surah Munafiqun, the Qur'an declares:

إِذَا جَاءَكَ الْمُنْفِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ وَاللَّهُ يَعْلَمُ إِنَّكَ

لَرَسُولُهُ ۗ وَاللَّهُ يَشْهَدُ إِنَّ الْمُنْفِقِينَ لَكَاذِبُونَ ﴿١﴾

“When the hypocrites come to you, they say, ‘we bear witnesses you are undoubtedly the Messenger of Allah’, and Allah knows that you are His Messenger.

But Allah bears witness that the hypocrites are most surely liars.”

It is not permissible to make such a person an Imam because he is a Bidati and a misled person. It is Waajib to insult and dishonour a person who belongs to a misled sect. We, therefore, cannot make such a person an Imaam because if we do so we will be giving him respect and status and this is not allowed in Islam. Allama Tahtaawi - *May Allah be pleased with him* - in the Haashiyah of “Durre Mukhtaar” explains, “When a person separates himself from the people of knowledge and from the masters of Islamic Jurisprudence and from the Sawad-e-A’zam, then he has become alone and this state of his will lead him to the Fire of Hell.”

Therefore, O Muslims! It is necessary that you follow the only group which is successful, which is the Ahle Sunnah wa Jamaah. The Almighty Allah Almighty is the Protector and Guide of this group. To leave the Ahle Sunnah wa Jamaah is a means of entering the Fire of Hell and a means of earning the Divine Wrath of Allah Almighty. To create enmity among the Sunnis is also a means of Divine Wrath. In the present time, this group which is the only successful group, is made up of four Madhabs which are the Hanafi, Maliki, Shafi and Hambali. May Allah Almighty bestow His Divine Grace upon all of them. Anyone who is not within these four group is a Bidati and a person who will enter the Fire of Hell. (Haashiyah Al Tahtaawi, Kitaabuz Zabah, 4/153) (Fatawah Radawiyyah, 6/ 397 to 399)

Question: What is the ruling about those who become Shia when they are with the Shia and become Sunni when they are with the Sunnis?

Answer: When it is proven that a person is with the Shia he becomes a Shia and when he is with the Sunnis, he becomes a Sunni, there is no doubt that such a person is indeed a Shia and a Munafiq. To read Salaah behind such a person is invalid and useless. It is like reading Salaah behind a Christian, a Jew, a Hindu or a fire-worshipper. This has been explained in my book “Nahyul Aqeed”. As a matter of fact, these Shias are even worse than these people. The reason is that these people are open Kaafirs while these Shias are Murtads and the law against a Murtad is even more severe. I have also explained this in my manuscript “Musfirah”. If there is still a little doubt about this person, one should remove him from the position of Imaamat. It is also necessary that when one acquires proper proof one should then announce his standpoint. (In other words, once there is doubt in a certain person, one should endeavour to acquire proper testimony and as long as there is doubt, one should not give this person the position of being an Imam). (Fatawah Radawiyah, 6/527)

Question: Is Salaah behind a Deobandi valid?

Answer: Salaah behind a Deobandi (Tablighi) is invalid and useless. As a matter of fact, the Salaah will not take place in the first instance. The Fard Salaah will have to be completed. To perform Salaah behind these people is a very major sin. Allamah Muhaqiq alal Itlaaq, in the “Fathul Qadeer” which is the Sharah of “Hidaayah,” says: “Our three A’immah of the (Hanafi Madhab) meaning, Imam A’zam, Imam Abu Yusuf and Imam Muhammed Ash Shaybani *Radi Allahu ‘Anhum* record their opinion which is, ‘Salaah behind a Ahle Bid’ah is not permissible.’” This would include all types of Salaah whether it be the five daily Salaah, the Jum’uah, the Eid Salaah, the Janazah Salaah, the Taraweeh Salaah or any other Salaah. No Salaah behind them is permissible. As a matter of fact, that person who considers Salaah

behind these people as permissible and doubts the Kufr of these people, he himself becomes a Kaafir when he becomes aware of their Kufr statements. The ‘Ulama of the Haramain Sharifain have clearly stated that, “He who doubts the Kufr and punishment (which is to befall these people), he himself has become a Kaafir.” (Durre Mukhtaar, Chapter on a Murtaad, 1/356) (Fatawah Radawiyyah, 6/573)

Question: Is the Imaamat of a Wahhabi permitted or not?

Answer: (Referring to someone that was once pointed out to him, the great Imam explains that), “There is no doubt that this person is a Wahhabi and as a matter of fact someone who is very highly regarded among the Wahhabis. The actual belief of the Wahhabi ‘is to burn (in jealousy and enmity) at the idea of praising the Holy Prophet - *May Allah send peace and blessings upon him*’. However, they do not openly express this thought or feeling in front of a Sunni Muslim. Their intention is to deceive an innocent Sunni Muslim. Any person who does not present himself at a place where the praises of the Holy Prophet - *May Allah send peace and blessings upon him* - is being mentioned and displays inner dislike for attending this function, that person can only be a Kaafir and obviously Salaah behind a Kaafir is invalid and improper.

If a person was a genuine Muslim or true believer, he would most certainly love the Dhikr and praise of the Holy Prophet - *May Allah send peace and blessings upon him*. The Holy Prophet - *May Allah send peace and blessings upon him* - himself has stated that, “He who loves anything increases the Dhikr (or remembrance) of that.” This has been mentioned by Abu Na’eem, then Daylimi from Maqaatil bin Hayyan from Daud bin Abi Hind from Shubah who has narrated this from Ummul Mo’mineen, Hadrat Sayyidah Ayesha *Radi Allahu ‘Anha*. Three of the narrators are in the “Muslim Shareef” and four of them are mentioned in “Ashaabe Arba’a”

among the narrators of Hadith.

At the same time, someone who dislikes the Holy Prophet - *May Allah send peace and blessings upon him* - and also dislikes the Dhikr of the Holy Prophet - *May Allah send peace and blessings upon him*, how can this person be considered a Muslim? The Holy Prophet - *May Allah send peace and blessings upon him* - has also stated that, “None of you can be a true believer until I do not become more beloved to him than his parents, his children and all of mankind.” This has been recorded by the A’immah such as Imam Ahmed bin Hambal, Imam Bukhari, Imam Muslim, Imam Nisaa’i and Imam ibn Majah *Radi Allahu ‘Anhum* from Hadrat Sayyiduna Anas bin Maalik - *May Allah be pleased with him*.

A person who is not affected by the Na’at Shareef and also someone who keeps silent and does not defend this celebration of the Na’at is certainly someone in whose heart there is a fire of dislike for the Holy Prophet - *May Allah send peace and blessings upon him*. In Surah Ale Imraan, verse 118, the Qur’an declares:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا بِطَانَةً مِّن دُونِكُمْ لَا يَأْلُونَكُمْ خَبَلًا
وَدُّوا مَا عَنِتُّمْ قَدْ بَدَتِ الْبَغْضَاءُ مِنْ أَفْوَاهِهِمْ ۗ وَمَا تُخْفِي صُدُورُهُمْ
أَكْبَرُ ۗ قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ إِن كُنْتُمْ تَعْقِلُونَ ﴿١١٨﴾

“O believers! Do not make strangers as your confidants; they leave no stone
unturned in
harming you. They yearn for what distresses you: Hostility appeared from their
utterances
and what they have concealed in their breasts is yet greater. We have made you
hear

Our signs clearly, if you have wisdom.”

Those people who possess this type of behaviour are certainly Wahhabis and these are people who are without religion and Salaah behind this person is completely invalid. Imam Muhammed - *May Allah be pleased with him* - has narrated from Imam Abu Hanifah - *May Allah be pleased with him* - and Imam Abu Yusuf - *May Allah be pleased with him* - that, “Salaah behind the Ahle Bid’ah is not permissible.” Leave aside reading Salaah behind them, one is not even allowed to sit in their company. In surah Al An’am, verse 68, the Qur’an declares that:

وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي آيَاتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ ۗ وَإِمَّا يُنْسِيَنَّكَ الشَّيْطَانُ فَلَا تَقْعُدْ بَعْدَ الذِّكْرِى مَعَ الْقَوْمِ

الظَّالِمِينَ ﴿٦٨﴾

“And O listener! When you see those who plunge in Our signs then turn away your face from them until they plunge in some other discourse, and whatever they say the Devil (Satan) may make you forget then sit not you after recollection with the unjust people.”

(Fatawah Radawiyah. 6/579 to 581)

Question: Is Salaah behind a person, who claims that the Almighty Allah Almighty is a physical being, permissible?

Answer: To follow someone like this in Salaah is Haraam and Salaah behind this type of person is clearly invalid. (Fatawah Radawiyah, 6/586)

Question: Zaid is someone who openly sits and eat with people who have corrupt beliefs and he openly mixes with these people. Yet, he claims to be a Sunni. Is it

permissible to read Salaah behind him and also read Taraaweh?

In this case, he would be considered an open and apparent sinner and is not fit to be an Imam. (Fatawah Radawiyah, 6/625)

Question: What about that person who considers the Sunni ‘Ulama and the Wahhabi ‘Ulama as one?

Answer: That person who considers that the Sunni ‘Ulama and the Wahhabi ‘Ulama are the same and equal, merely by thinking in this fashion, has excluded made from the folds of Islam. Salaah behind this person is invalid and it is like performing Salaah behind a Hindu or Christian. (Fatwah Radawiyah, 6/638)

Question: Explain some of the beliefs of the Ghair Muqallid.

O Muslims! These people are those who are clear enemies of the A’immah Mujtahideen (the four rightly Imams of the Ahle Sunnah wa Jamaah). They are hidden robbers of religion among the innocent Muslims. They consider the four Imams as popes or merely priest. They also consider the true Muslims as Kaafirs and Mushriks. They feel that only they understand the Qur’an and Hadith. They are out there to mislead and deviate the Muslims from the right path. They make what is Haraam into Halaal. They are misguided and hope to misguide others as well. Their misguidance is something which is apparent and clear and among the people of Bid’ah They are the worst and the most evil. All of this is also clear among those who are have knowledge.

In the “Sahih Bukhari Shareef,” the “Sharahus Sunnah” of Imam Baghwi and “Tahzeebul Asaar” of Imam Tabari it is recorded that, “Hadrat Abdullah ibn

‘Umar *Radi Allahu ‘Anhuma* used to consider the Kharijites as the worst of creation They were people who used to take the verses from the Qur’an meant for Kaafirs and place this on Muslims.” This is exactly the same habit with (these latter day) sect. In other words, as the Qur’an states in Surah Taubah, verse 31:

اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِّن دُونِ اللَّهِ

“They have taken their priests and monks as gods besides Allah.”

(Fatawah Radawiyah, 6/656,657)

Question: Will the Ahle Arab ever become worshippers of Satan?

Answer: Describing his Ummah, the Holy Prophet - *May Allah send peace and blessings upon him* - has stated, “Beware, without doubt, they will never worship the sun, nor the moon, not a stone. Yes, however, (some of them) will perform deeds merely for show.” (Al Musnad Imam Ahmed bin Hambal, 4/124) It is said that when Qiyamah is about to appear and the time of Shirk is again to appear, there will be a strange wind. The real Muslims will be taken away. All Praise is due to Allah Almighty for this. However, still it is mentioned that the Ahle Arab will not worship the Satan. In the “Musnad” of Imam Ahmed, the “Sahih Muslim Shareef” and the “Sahih Tirmidi Shareef” it is recorded from Hadrat Sayyiduna Jabir bin Abdullah - *May Allah be pleased with him* - that the Holy Prophet - *May Allah send peace and blessings upon him* - has stated, “The Satan has lost hope that the people of Arabia will worship him, however, he has greed in creating in-fighting among them.” (Fatawah Radawiyah, 6/664)

Question: Is Salaah behind a Ghair Muqallid valid?

Answer: Without doubt, Salaah behind a Ghair Muqallid is forbidden and Makruh.

It is necessary that we refrain from this. To make such a person an Imam can never be the work of a proper Sunni. If there is no option and this person is the only Imam, then the Sunni should go somewhere else and look for a proper Sunni Imam. This would even be applicable in a Jum'uah as well. Imam Muhaqqiq Ibnul Humaam in the "Fathul Qadeer" which is the Sharah of the "Hidaayah" says that, "According to the accepted Fatwa of Imam Muhammad - *May Allah be pleased with him*, to follow a Faasiq and Bidati is Makruh especially in a place where there are many Masaajids and there is a possibility that one can find another Masjid. If someone reads behind such a person unintentionally and only comes to know about this later on, then one has to repeat the Salaah even if the time of the Salaah is passing and even though a little while has also passed." (Fatawah Radawiyah, 6/670)

Question: What is the ruling concerning a person who calls another Muslim a Kaafir?

Answer: The Holy Prophet - *May Allah send peace and blessings upon him* - has stated, "Anyone who calls another person, who recites the Kalimah, a Kaafir, then this accusation will certainly fall upon one of them. If the person accused is a Kaafir, then it is fine, otherwise this (accusation) will fall upon the (accuser)." (Sahih Muslim, 1/57)

Imam Ahmed, Imam Bukhari and Imam Muslim - *May Allah be pleased with him* - *Radi Allahu 'Anhum* record from Hadrat Abu Zarr - *May Allah be pleased with him* - that the Holy Prophet - *May Allah send peace and blessings upon him* - has stated, "Whoever calls another a Kaafir or an enemy of Allah Almighty and if the person is not like this, then this will fall upon him (the accuser). No one will accuse another of being a Faasiq or Kaafir but it will fall upon him if (of course, the

person been accused is not like this).” (This is abridged) (Fatawah Radawiyyah, 6/709)

Question: What is the law about someone who makes Muslims Kaafirs?

Answer: The Ghair Muqallid and their supporters, who are Najdis, have falsely accused all the pious predecessors of being Kaafirs and Mushriks. In this way, they have falsely accused thousands of eminent leaders of Islam of being Kaafirs. Is there anything more that they can do? Ma’azallah. Allamah ibn Hajr Makki - *May Allah be pleased with him* - in the “Baqa Waati’ul Islam” state, “As for the opinion of one group (of ‘Ulama), these people have become Murtads and this is sufficient in their loss and deficiency. Hence, as far as the Shari’ah is concerned, it is Fard for them to make Taubah and read the Kalimah again. They also have to renew their Nikah.”

In the Sharah of the “Durre Mukhtaar” by Allama Hasan Sharam Bulaali - *May Allah be pleased with him* - entitled “Al Wahbaaniyah” it is mentioned, “When Kufr has been clearly established, then every action of theirs is invalid. Their children are also illegitimate and those whose Kufr is under dispute, even they have to make Istighfar, Taubah and also re-perform their Nikah.” (Fatawah Radawiyyah, 6/718)

Question: What about those people who sit in the company of the Ghair Muqallid?

Answer: The people of the Ahle Sunnah wa Jamaah should be very careful about these people and should refrain (from their company). Do not become involved in their affairs and do not allow them to become involved in your affairs. We have already explained that there is strict prohibition in mixing with a Faasiq and an

Ahle Bid'ah. These people are certainly like a fire. They can affect you and also be able to change your thoughts and heart as well. The Holy Prophet - *May Allah send peace and blessings upon him* - has stated, "The example of good company and bad company is like when one person has some fragrance and another fans a furnace. The person with the fragrance will either give you some fragrance or you will purchase some fragrance from him. And if nothing else, you will at least be able to get a sweet smell. As for the other person, he will either burn your clothing or you will get a bad smell from him." This has been recorded in the "Sahih Bukhari Shareef" and "Sahih Muslim Shareef" from Hadrat Sayyiduna Abu Moosa Ash'ari - *May Allah be pleased with him*. (Fatawah Radawiyah, 6/718)

Question: What about those people who have affection for those with corrupt beliefs?

Answer: Having affection for people who have corrupt beliefs is a very powerful poison indeed. There are numerous authentic Ahadith in this regards which describes the immense danger attached to this. I have presented these Ahadith in my book "Al Maqaalatul Musaffirah an Ahkaam Bid'atul Mukaffirah." In all circumstances, staying far from these people is the best policy. To refrain from performing Salaah behind them is Waajib. No person will accept them as an Imam except that person who does not know religion or someone who has no intelligence. Imam Bukhari - *May Allah be pleased with him* - and Ibn Asaakir - *May Allah be pleased with him* - record from Hadrat Sayyiduna Abu Umaamah Bahili - *May Allah be pleased with him* - that the Holy Prophet - *May Allah send peace and blessings upon him* - stated, "If you wish that your Salaah be accepted, then the pious among you should perform the Imaamat." (Fatawah Radawiyah, 6/720).

Question: Is it possible that a statement or verdict of the rightly guided A'immaah (of the Ahle Sunnah) is misguidance or something which takes you to the Fire of Hell?

Answer: With regards to this issue it is impossible that any word or statement of the A'immaah of the Ahle Sunnah wa Jamaah is one of misguidance and something which leads you to Hell. Every word and statement of theirs is based on absolute truth and guidance and something which ultimately leads you to Jannah. (Fatawah Radawiyah, 7/503)

Question: What is it refute any statement of the eminent 'Ulama and A'immaah of the Ahle Sunnah?

Answer: Imam Yafa'i, Allamah Mullah Ali Qari and Sheikh Muhaqqiq Abdul Haq Muhaddith Dehwli *Radi Allahu 'Anhum* are eminent leaders of the Ahle Sunnah whose leadership, eminence, justice and stature is something which is known to everyone. When something like this is already proven, what is the need for further testimony? To refute the words and statements of such eminent 'Ulama is nothing but extreme ignorance or nothing but misguidance and heresy. May Allah Almighty protect us from this. Aameen. (Fatawah Radawiyah, 7/576)

Question: How is it to claim that "Salaatul Ghousiyyah" is contrary to Qur'an and Sunnah?

Answer: To claim that this Salaah, which is popularly known as "Salaatul Ghousiyyah," is something which is completely against the teaching of the Qur'an and Sunnah is genuinely a false accusation and something which is without any basis. There is no prohibition anywhere in the Qur'an or Hadith for performing

this Salaah. No one can even present any testimony from either the Qur'an or Hadith which prohibits this Salaah. There is a habit of these misled people to verbally abuse these blessed actions and that is all they do. This is also the behaviour of most of these new and false corrupt sects in that they only claim something or accuse something but there is a no valid testimony which they can bring forward. In other words, even if there is no mention in the Qur'an or Hadith, as far as they are concerned, it is prohibited. They have no idea what is Halaal or Haraam. When there is no mention, it signifies no prohibition.

In the "Sahih Tirmidhi Shareef," "Ibn Majah Shareef" and "Imam Haakim," the following is recorded from Hadrat Sayyiduna Salman Farsi - *May Allah be pleased with him*, who narrates that the Holy Prophet has stated, "Halaal is that which Allah Almighty has made Halaal in His Book and Haraam is that which Allah Almighty has made Haraam in His Book. And that which is not mentioned, that is excused." In other words, there is no accountability for this. As a matter of fact, an indication of this is mentioned in the Surah Al Maidah, verse 101, where the Qur'an declares:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَنْ أَشْيَاءَ إِنْ تُبَدَّلَ لَكُمْ تَسْؤُكُمْ ۖ وَإِنْ
تَسْأَلُوا عَنْهَا حِينَ يُنزَّلُ الْقُرْآنُ تُبَدَّلَ لَكُمْ ۗ ط عَفَا اللَّهُ عَنْهَا ۗ وَاللَّهُ غَفُورٌ

حَلِيمٌ ﴿١٠١﴾

"O believers! Ask not such things which if disclosed to you, may displease you; and if you will ask while the Qur'an is descending then they would be disclosed to you.

Allah has already pardoned them. And Allah is Forgiving, Forbearing."

(Fatawah Radawiyah, 7/581)

Question: Is it true that which is not mentioned in the Qur'an and Hadith is

certainly not something which is prohibited?

Answer: As we have already mentioned, those ideas, practises, etc. which are considered as excusable or which is something that a person will not be held accountable for, it is in “Daare Qutni,” as recorded from Hadrat Sayyiduna Abu Sa’labah - *May Allah be pleased with him* - that the Holy Prophet - *May Allah send peace and blessings upon him* - said, “Without doubt Allah Almighty has made certain things Fard, then do not leave those things. He has also made certain things Haraam, do not break this. He has also created boundaries on certain things, do not go beyond this. On certain things, He has remained silent, do not dispute these things.” (Sunan Daarimi, 4/184)

Imam Ahmed, Imam Bukhari, Imam Muslim, Imam Nisaa’i and Imam ibn Majah *Radi Allahu ‘Anhum* record from Hadrat Sayyiduna Abu Hurayrah - *May Allah be pleased with him* - that the Holy Prophet - *May Allah send peace and blessings upon him* - has stated, “Those things which I have not prohibited upon you, do not question me on those things because the previous nations were destroyed because of this.” (In other words, they had this senseless habit of always questioning their Prophet). He has also stated that, “Those things which I have prohibited, refrain from that and that which I command you to perform, fulfil that.”

Imam Ahmed, Imam Bukhari, Imam Muslim *Radi Allahu ‘Anhum* record from Hadrat Sayyiduna Sa’ad bin Abi Waqqas - *May Allah be pleased with him* - that the Holy Prophet - *May Allah send peace and blessings upon him* - said, “Among the Muslims, the great sinner is that person who questions about something which was not Haraam and after (this questioning of his), it became Haraam.”

These Ahadith clearly prove that those things which are not mentioned in the

Qur'an and Hadith and neither is there any prohibition for the performance of this in the Hadith, those things are actually permissible. If people continue to utter trivial things like since it is not mentioned in the Qur'an and Hadith, therefore it is not permissible, there will be many mistakes that people would become guilty of. Therefore, it is important that this universal principle be kept in mind all the time that, those things whose permissibility and non-permissibility is mentioned in the Qur'an and Hadith, they are certainly permissible and non-permissible. Those things for which there is no proof or testimony, they are excused and considered as permitted. For a person to now suddenly jump up and start screaming that a certain action or idea is Haraam is nothing but a false accusation against the Qur'an and Hadith.

The Almighty Allah Almighty declares in Surah Nahl, verse 116:

وَلَا تَقُولُوا لِمَا تَصِفُ أَلْسِنَتِكُمُ الْكُذِبَ هَذَا حَلَلٌ وَهَذَا حَرَامٌ
لِتَفْتَرُوا عَلَى اللَّهِ الْكُذِبَ ۗ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكُذِبَ لَا يُفْلِحُونَ



“And say not what your tongues tell falsely this is lawful and this is unlawful so that you may forge lie against Allah. No doubt, those who forge lie against Allah, they will not prosper.”

(Fatawah Radawiyah, 7/583)

Question: If one uses the Wasila and relies on the pious servants of Allah Almighty, is this against the sincerity of believing in Allah Almighty?

Answer: To have this belief that if one uses the Wasila of the pious servants of

Allah Almighty is something which negates reliance on Allah Almighty and negates the sincere belief in the Divine Unity of Allah Almighty, is certainly nothing but Jahaalat and ignorance. When we turn towards these pious servants of Allah Almighty, we are simply using their Wasila. There is also no doubt that using a Wasila is something which is clearly permitted and certainly does not negate sincerity of belief in the Divine Creator Almighty. In Surah Maidah, verse 35, the Qur'an declares:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا فِي سَبِيلِهِ
لَعَلَّكُمْ تُفْلِحُونَ ﴿٣٥﴾

“O believers! Fear Allah and seek the means of approach to Him and strive in His way haply you may get prosperity.”

Even when it comes to the Prophets, they themselves are reported to use a Wasila. In Surah Bani Israel, verse 57, the Qur'an declares that:

أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ
رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ ۗ إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُورًا ﴿٥٧﴾

“Those chosen slaves whom these infidels worship, they themselves seek access towards their Lord through those who are nearer to Him than them, they hope for His mercy and fear His torment. No doubt. The torment of your Lord is a thing to be feared.”

(Fatawah Radawiyah, 7/584)

Question: Is it correct to say that to respect and revere the beloved servants of Allah Almighty is among the important Waajibs?

Answer: There is no doubt that the pious servants of Allah Almighty are among the blessed creation of Allah Almighty and to respect them is something which we have been commanded in the Qur'an.

In Surah Hajj, verse 30, the Qur'an declares:

ذَلِكَ وَمَنْ يُعَظِّمْ حُرْمَاتِ اللَّهِ فَهُوَ خَيْرٌ لَهُ عِنْدَ رَبِّهِ ط

“The thing is this, and whoso respects the sacred things of Allah, then it is good for him with his Lord;”

In verse 32, of the same Surah, the Qur'an declares:

ذَلِكَ وَمَنْ يُعَظِّمْ شَعَائِرَ اللَّهِ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ ﴿٣٢﴾

“The thing is this and whoso respects the signs of Allah, and then it is from the pity of hearts.”

In Surah Al Ahzab, verse 45-47, the Qur'an declares:

يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَهِدًا وَمُبَشِّرًا وَنَذِيرًا ﴿٤٥﴾

'O prophet! (The Communicator of unseen news), no doubt, We have sent you as a present beholder and bearer of glad tidings and a warner.

وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُنِيرًا ﴿٤٦﴾

And an inviter towards Allah by His command and a brightening sun.

وَبَشِّرِ الْمُؤْمِنِينَ بِأَنَّ لَهُمْ مِّنَ اللَّهِ فَضْلًا كَبِيرًا ﴿٤٧﴾

And give glad tidings to the believers that for them is great bounty of Allah. (Fatawah Radawiyah, 7/594)

Question: When a person is humble towards a pious servant of Allah Almighty, is it indirectly displaying humility for Allah Almighty?

Answer: Dear brothers! To be humble towards a true servant of Allah Almighty is to be humble to Allah Almighty. After all, this is that loyal servant of Allah Almighty who has spent his every moment in this world worshipping and serving his Creator. If we do not display respect towards this pious servant, will we be pleasing Allah Almighty or displeasing Allah Almighty? The answer is so simple that even a little child would be able to understand.

There are numerous Hadith which clearly proves that one should display humility and humbleness towards one's teacher, the 'Ulama and even to ordinary Muslims. If we had to present some of these examples, many books will be filled. Imam Tabarani in the "Mu'jam Awsat" and ibn Adi in the "Kaamil," record the words of Hadrat Sayyiduna Abu Hurayrah - *May Allah be pleased with him* - who narrates that the Holy Prophet - *May Allah send peace and blessings upon him* - has stated, "Seek knowledge and also learn the dignity of knowledge and from whomever your learn knowledge, be humble to him." (Fatawah Radawiyah, 7/595)

Question: In which instances is it not permissible to be humble to someone other than Allah Almighty?

Answer: These are instances when one displays humbleness for a Kaafir, and for a rich and powerful person. The reason is that there is no piety or religiousness in these individuals. Hence, humility cannot be displayed for these people.

Dear brothers! Are there not plenty of Ahadith which proves beyond a shadow of

doubt the immense humility and respect which the blessed Ashaab displayed for the Holy Prophet - *May Allah send peace and blessings upon him*. This servant has presented hundreds of examples in this regard. In the “Abu Daud Shareef,” “Nisaa’i Shareef,” “Tirmidhi Shareef,” “ibn Majah Shareef,” it is reported by Hadrat Sayyiduna Usaamah bin Shuraik - *May Allah be pleased with him* - that, “I once presented myself in the blessed presence of the Holy Prophet - *May Allah send peace and blessings upon him*. The blessed Ashaab had also surrounded him. It was as if the birds were sitting on their heads. Their necks were lowered, completely without movement and so still that even a bird would have been able to make a nest thinking that it was piece of rock or a tree”. What greater example of humility and humbleness can we present?” (Fatawah Radawiyah, 7/597)

Question: Is it true that when Hadrat Sayyiduna Imam Malik - *May Allah be pleased with him* - used to mention the name of the Holy Prophet - *May Allah send peace and blessings upon him*, his complexion used to change and he used to lower his head?

Answer: In the “Shifa Shareef,” it is mentioned: “When the great Imam, Hadrat Sayyiduna Imam Malik - *May Allah be pleased with him*, used to mention the blessed name of the Holy Prophet - *May Allah send peace and blessings upon him*, his complexion used to change and he used to completely lower his head. In the “Naseemur Riyad”, it is mentioned that, “This lowering of his head was an indication of his extreme humility.” In the “Shifa Shareef”, there are many examples of this nature as well as in other treatises.

Shah Wali’ullah Muhaddith Dehlwi - *May Allah be pleased with him* - in the “Qasidah Hamziyah” advises that, “A person who is in need, should display immense humility in his heart and immense humbleness, and in this way, he should

seek the assistance and call out to the Holy Prophet - *May Allah send peace and blessings upon him* - in the following words: ‘O that creation who is the best of creation, I plead for your help on the Day of Qiyamah.’” This distinguished Islamic scholar is clearly explaining to us what when we call out to the Holy Prophet - *May Allah send peace and blessings upon him*, we should display immense respect, extreme decorum, extreme humility and humbleness. I also admit that this is exactly how it should be. Yet, who can give some medication to those ignoramuses who keep selling Shirk in their shops. (Fatawah Radawiyyah, 7/600)

Question: What is the respect which should be displayed when visiting the Rauda Mubarak?

Answer: Moulana Rahmatullah Sindi - *May Allah be pleased with him* - Mulla Ali Qari - *May Allah be pleased with him* - explain that, “When you have made the Ziyarah of all the other blessed places and relics and now intend to visit to blessed Rauda Mubarak, then remove all worldly thoughts from your mind. Concentrate only in this action so that your heart becomes entitled for the Prophetic help of the Holy Prophet - *May Allah send peace and blessings upon him*. If there are certain thoughts which you are unable to remove from your heart, then seek the forgiveness of the Holy Prophet - *May Allah send peace and blessings upon him* - for these thoughts and also seek his help for all the other Muslims as well. Then stand with utmost respect and reverence with both body and soul in front of the Rauda Mubarak. There should be humility, humbleness, simplicity and awe displayed in your complete being and close your eyes in deep concentration. Stop making any bodily movement. The heart should be cleared of all thoughts except this intention.

In a show of extreme humility, place your right hand above the left hand. Face the

Holy Prophet - *May Allah send peace and blessings upon him*. The Ka'ba Shareef should be behind you. The eyes should also be lowered if not closed. Try and imagine the beautiful countenance of the Holy Prophet - *May Allah send peace and blessings upon him*. Be very careful and understand that the Holy Prophet - *May Allah send peace and blessings upon him* - is fully aware of your every action, your complete state and your every increase from one state to the next. Do not not raise your voice in this blessed presence because Allah Almighty has strictly prohibited this and not so silent that the Sunnah of hearing yourself is also lost even though nothing is hidden from the Holy Prophet - *May Allah send peace and blessings upon him*. Then in absolute humility and humbleness, greet the Holy Prophet - *May Allah send peace and blessings upon him* - with the words, "As Salaamo Alaika Ya Ayyuhan Nabiyyu Wa Rahmatullah Wa Barakatuhu." Thereafter, utter the words, "I seek the intercession of the Holy Prophet - *May Allah send peace and blessings upon him*". Repeat this three times. This is the complete intent of the one performing Hajj. (Fatawah Radawiyah, 7/601)

Question: Please explain the issue of Hadrat Imam Shafi - *May Allah be pleased with him* - and other eminent 'Ulama visiting the blessed grave of Hadrat Sayyiduna Imam A'zam - *May Allah be pleased with him* - and using him as a Wasila with Allah Almighty.

Answer: Imam Allama ibn Hajr Makki Shafi - *May Allah be pleased with him* - in his treatise "Al Khayraatul Hassaan Fi Manaaqib Al Imam Al Azam Abi Hanifah An Numan" writes: "It has always been the behaviour of the 'Ulama to visit the blessed grave of Imam Abu Hanifah - *May Allah be pleased with him* - and to make Du'a to Allah Almighty using his Wasila. Through this action, their Du'a used to be immediately accepted. Among them is also Hadrat Sayyiduna Imam Shafi - *May Allah be pleased with him* - who himself declares, 'I seek Tabarruk in

Abu Hanifa - *May Allah be pleased with him*. I also visit his grave. When I have any need, I read two rak'ah of Salaah and approach his blessed grave and make Du'a to Allah Almighty. Not even a few moments later, my need is fulfilled.”
Fatawah Radawiyah, 7/605)

Question: In which direction should one face when standing in front of the Rauda Mubarak, Towards the Rauda Mubarak or towards the Ka'ba Shareef?

Answer: This question was once asked by the Khalifah, Abu Jafer Mansur, to the great Imam of the Ahle Sunnah, namely Hadrat Sayyiduna Imam Malik - *May Allah be pleased with him*. The great Imam replied, “Why do you turn your face away from him when on the Day of Qiyamah, he will intercede for you and your father Nabi Adam *Alayhis Salaam* and will be your Wasila? Turn towards him and seek his Shafaa'at so that the Allah Almighty can accept your request.” (Fatawah Radawiyah, 7/605)

Question: What is it to present yourself at the Rauda Mubarak and to seek pardon?

Glory be to Allah Almighty! Allah Almighty is able to listen to every creature in any part of the universe. If He so wishes, He can pardon anyone without any means or cause. After all, He is the Divine Creator and all of creation belongs to Him. However, this same Divine Creator informs us in the Qur'an that if we wish to receive His Divine Pardon we should approach the Holy Prophet - *May Allah send peace and blessings upon him* - and let the Holy Prophet - *May Allah send peace and blessings upon him* - seek pardon on our behalf. This has always been the practise of the rightly guided 'Ulama and Saints since the very beginning when the Holy Prophet - *May Allah send peace and blessings upon him* - was in this Dunya and when he departed from this world. At the time of making their Du'a, they used

to also recite this specific Qur'anic verse and then seek the intercession of the Holy Prophet - *May Allah send peace and blessings upon him*. There are many incidents in this regard which has been recorded in such treatises such as "Al Mawaahib Shareef," "Madarijun Nubuawah," "Jazbul Qulub," "Khulasaa Al Wafa," etc. My eminent father has also presented a few of these incidents in his treatise entitled, "Sururul Qulub fi Dhikril Mehboob" and has also proven the permissibility of this action. (Fatawah Radawiyyah, 7/605 to 607)

Question: Is it Kufr to refute the belief of "Khaatimun Nubuawah"?

Answer: A person who refutes this belief is without doubt a Kaafir and Murtad. For him to be considered a Murtad is simply because he had refuted the belief in the Holy Prophet - *May Allah send peace and blessings upon him* - being the Last and Final Prophet. The belief of the Holy Prophet - *May Allah send peace and blessings upon him* - being the Last and Final Prophet is also something which has been clearly substantiated and mentioned in the Qur'an. In the treatise "Tamatahul Fatawah" and "Al Ishbah wan Nazaa'ir" it is mentioned that, "If any person does not believe that the Holy Prophet - *May Allah send peace and blessings upon him* - is the Last and Final Prophet, he is certainly not a Muslim. The reason is that this is part of the essentials of religious belief." (Fatawah Radawiyyah, 8/7 4)

Question: Is it also Fard to display respect and reverence for the personal belongings of the Holy Prophet - *May Allah send peace and blessings upon him* - such as his blessed covering, his blessed kameez, his blessed nails and his blessed hair, etc. as when we display respect and reverence for his letters, the verses and the Ahadith?

Answer: Ibnus Sakan narrates from Safwaan bin Habeerah who narrates from his

father: “Thabit bin Banaani has stated that, ‘I was told by Hadrat Sayyiduna Anas bin Malik - *May Allah be pleased with him* - that these blessed hair belonged to the Holy Prophet - *May Allah send peace and blessings upon him*. You must place this below my tongue and I did as I was told. He was thereafter buried like this with the blessed Baal Mubarak was below his lips.” This has also been recorded in the “Usaabah.”

In the “Dalaa’ilun Nubuawah” by Imam Baihaqi, it is related by Ibn Asaakir from Imam Muhammed bin Sireen *Radi Allahu ‘Anhum* who narrates, “Hadrat Sayyiduna Anas bin Malik - *May Allah be pleased with him* - had in his possession a stick belonging to the Holy Prophet - *May Allah send peace and blessings upon him*. When he was buried, this stick was placed on his chest below the Kameez and it was buried with him.”

In the same way, there are also hundreds of reports of this nature which we will find in many treatises. This proves that everything associated with the Holy Prophet - *May Allah send peace and blessings upon him* - should be respected and revered. By virtue of the fact that the blessed Ashaab even displayed this respect and reverence in front of the Holy Prophet - *May Allah send peace and blessings upon him* - and by virtue of the fact that he - *May Allah send peace and blessings upon him* - did not object to this, clearly proves that it is a permissible action. (Fatawah Radawiyyah, 9/118.119)

Question: What is the ruling of attending the funeral of a Christian and to bury him as a Muslim?

(N.B.: There are a few points in this answer which needs to be carefully understood. There are a few categories of people who are been pointed out in this Fatwa.)

A person who does not fast, misses his Salaah and consumes alcohol is guilty of committing major sins and transgression. The person who does this becomes a Faasiq, a Faajir and also makes himself entitled for the punishment of Hell. However, if he considers these actions of his as Haraam but is misled by his inner nafs, then he is not a Kaafir.

In like manner, if the same person did not change his religion but became misled by the Satan and began mixing with the wrong company and even mix with Christians, even then to the Fatwa of Kufr cannot be placed on him. As we have said, he did not change his religion. If he continues to read the Kalimah and considers himself to be a Muslim, then he will still be considered as a Muslim. In this regard, he will be entitled to be given a ritual bath as a Muslim and be buried as a Muslim. In the “Abu Daud Shareef” and other books, it is recorded that the Holy Prophet - *May Allah send peace and blessings upon him* - said, “The Janazah of all Muslims are Fard upon you whether he is good or bad and even though he may have committed a major sin.”

However, if there is a Muslim who attends the funeral of a Christian and after the burial he also removes his hat as a mark of respect and also greets the people, this is his own personal behaviour and he cannot be considered a Kaafir for doing this. This analogy that if he did not support and agree with the Christians and that is why he went there in the first place it not something that is substantive proof.

Bear in mind that there has to be extremely solid grounds for terming a person a Kaafir and one also has to be extremely cautious. As for those Muslims who buried a Muslim with these traits as we have explained, there can be no accusation against them because they had fulfilled what was their obligation of burying a person as a

Muslim who continued to claim that he was a Muslim. This is in spite of some of his behaviour which was not appreciated by other Muslims.

However, if it is proven beyond a shadow of doubt that the person who died did in fact change his religion and become a Christian, then every last ritual which is applicable upon a Muslim becomes Haraam upon this person. The Almighty Allah Almighty states in Surah Taubah, verse 84:

وَلَا تُصَلِّ عَلَىٰ أَحَدٍ مِّنْهُمْ مَّا تَابَ وَلَا تَقُمْ عَلَىٰ قَبْرِهِ ۗ إِنَّهُمْ كَفَرُوا بِاللَّهِ

وَرَسُولِهِ وَمَاتُوا وَهُمْ فَسِقُونَ ﴿٨٤﴾

“And pray you never over any of their dead, and not stand over his grave. No doubt, they rejected Allah and His Messenger and died while they were disobedient.”

However, if the person who took part in this Janazah did not know that this person had accepted Christianity and he continued to consider him a Muslim as he always did and no testimony had ever reached him that this person who had been buried as a Muslim had ever accepted Christianity. In this case, he would be considered as excused and someone without blame. However, if this person was aware that this person had actually accepted another religion, then obviously this person who took part in the funeral had indeed committed a major sin and as long as he does not make Taubah, Salaah behind him is not valid. This is also like a Fasiq whose rules we have explained earlier. However, in spite of all of these things, those who participated in this funeral thinking that the person was a Muslim, the Fatwa of Murtad cannot be placed on them.

We must bear in mind that our religion is based on the middle path and not on both extremes. At the same time, all those who took part in this funeral who were

fully aware that this person had become a Christian and they also felt that the Christian religion was correct and also a path of guidance, then it's obvious that the Fatwa of Kufr and Murtad will certainly fall upon on these people. The same rules will be applicable to them which is applicable upon a Murtad. No one is allowed to help them in anything and those helping them will become great sinners themselves. (Fatawah Radawiyyah, 9/170,171)

Question: What is the ruling on performing the funeral of a Raafidi Shia and to make Du'a for his forgiveness?

Answer: The Shia is someone who refutes the essentials of religion. They believe that there are Surahs, a few verses or some letters that were deliberately omitted by Hadrat Sayyiduna 'Uthman - *May Allah be pleased with him* - or other blessed Ashaab. They also believe that Hadrat Sayyiduna Ali - *May Allah be pleased with him* - and the other blessed household are also superior in status to the Prophets. This is the common belief of the present day Shia. It would be very difficult to find someone among them who does not have at least one of these beliefs. Therefore, this proves that they are Kaafirs and Murtads. To perform their Janazah or to take part in this is Haraam. We have already presented the verse from Surah Taubah where Muslims are severely warned about performing the Janazah of these misled people.

If the person is not someone who refutes the essentials of religion, but insults the blessed Ashaab, then the majority of 'Ulama hold the same view as above that it is Haraam to take part in their Janazah or perform their Janazah. This has been explained in the various treatises such as "Fathul Qadeer," "Tanweerul Absaar", "Durre Mukhtaar," "Hidaayah," etc.

If he is only someone who refutes the sequence of Khilafah, still too, one should not take part in his Janazah. There are many Ahadith which testify to the fact that when these misled people die, one should not take part in their Janazah. (Sunan ibn Majah). This has also been mentioned in “Kanzul Ummaal.” If a person had taken part in this Janazah, then he has to make sincere Taubah and has to repeat the Kalimah and also re-perform his Nikah. (Fatawah Radawiyyah, 9/171,172)

Question: Was the Holy Prophet - *May Allah send peace and blessings upon him* - the same today as he was when he was buried?

Answer: The blessed body of the Holy Prophet - *May Allah send peace and blessings upon him* - is the same today as it was when he was buried. The Holy Prophet - *May Allah send peace and blessings upon him* - has also mentioned this fact by declaring, “Allah Almighty has made it Haraam upon the earth to consume the body of Prophets.” (Sunan ibn Maja Shareef) (Fatawah Radawiyyah, 9/271)

Question: If a person, who calls towards misguidance, upon whom is the sin?

Answer: Hadrat Sayyiduna Abu Hurayrah - *May Allah be pleased with him* - narrates that the Holy Prophet - *May Allah send peace and blessings upon him* - has stated that, “He who calls towards misguidance, the sin of all those who have accepted this is also upon him and there will be no decrease in this sin.” (Tirmidhi Shareef, Imam Ahmed, Imam Muslim)

In other words, it is not because others have accepted this misguidance, the person can claim he is not guilty and that he is entitled for only his sin. As a matter of fact, the sin of everyone will also be upon his head and the rest of them will also be responsible for their own sin. In other words, the person will not be able to prove his

innocence in this regard. We make Du'a that Allah Almighty protect us from this damnation. Aameen. (Fatawah Radawiyah. 9/277)

(N.B.: From this we can estimate the burden of sin which must be on the heads of all those who started their misled groups within the Muslims. What must be the full count of sin on their heads?)

Question: Is Janazah Salaah is also a (form) of Shafa'ah?

Answer: Janazah Salaah is also considered a Shafa'ah according to the Hadith Shareef. Imam Ahmed, Imam Muslim, Imam Abu Daud and Imam Ibn Maja *Radi Allahu 'Anhum* record a Hadith Shareef from Hadrat Sayyiduna Abdullah ibn Abbas *Radi Allahu 'Anhuma* who narrates that the Holy Prophet - *May Allah send peace and blessings upon him* - has stated that, "In that Janazah in which there are forty people, Allah Almighty as a right for this person and will accept the intercession of these people (on behalf of this) person."

Imam Ahmed, Imam Muslim and Imam Nisaa'i *Radi Allahu 'Anhum* record from the Mother of the Faithful, Hadrat Sayyidah Ayesha *Radi Allahu 'Anha*, and from Hadrat Sayyiduna Anas bin Maalik - *May Allah be pleased with him* - and in the "Tirmidhi Shareef", this (same report) from Hadrat Sayyidah Ayesha *Radi Allahu 'Anha* who narrates that the Holy Prophet - *May Allah send peace and blessings upon him* - said, "In that Mayyit in which there are one hundred people in that Janazah; (these people present) are (the intercessors) or (means of Shafa'ah) for this person (Mayyit), their Shafa'ah will be accepted on behalf of this person." (Fatawah Radawiyah, 9/294)

Question: Who is the the owner and master of Shafa'ah?

Answer: The master and owner of Shafa'ah on the Day of Qiyamah is the Holy Prophet - *May Allah send peace and blessings upon him*. Whoever else makes Shafa'ah or intercession will do so as a representative of the Holy Prophet - *May Allah send peace and blessings upon him*.

The Holy Prophet - *May Allah send peace and blessings upon him* - said, "Intercession has been granted to me." This has been recorded by Imam Bukhari, Imam Muslim and Imam Nisaa'i *Radi Allahu 'Anhum* from Hadrat Sayyiduna Jabir bin Abdullah - *May Allah be pleased with him*. In one Hadith Shareef it is mentioned that he - *May Allah send peace and blessings upon him* - said, "I have been given such things and none of the Prophets before me have been given." The Holy Prophet - *May Allah send peace and blessings upon him* - has also said, "On the Day of Judgement, I will be the Imam (or leader) of all the Prophets. I will also be their spokesperson and I will also be the owner of their intercession. I do not utter these words in boast." (Tirmidhi Shareef, Ibn Maja Shareef) (Fatawah Radawiyah, 9/295)

Question: Can anyone be obeyed even if it is any unacceptable sin?

Answer: The Holy Prophet - *May Allah send peace and blessings upon him* - said, "No one can be followed in a transgression against Allah Almighty." (Imam Bukhari, 6/58) (Fatawah Radawiyah, 9/367)

Question: Can a Mazaar Shareef be destroyed?

We must always bear in mind that the amount of hatred which the Wahhabi Najdi possess for the Prophets and for the common people of the Ahle Sunnah wa Jamaah

is not possessed by any other Bid'ati group. It is due to this that their books and the writings of their elders are filled with insults against the beloved servants of Allah Almighty. Whoever wishes can refer to the books written by idiots like Ismail Dehlwi, Siddique Hasan Bopali, Khurram Ali, Rashid Ghangohi, etc.

There books are filled with insults against the Ahle Sunnah wa Jamaah. One of their symbols has been the destruction of the graves of the Prophets, the Awliya and the complete removal of any sign which indicates to the graves of these beloved slaves of Allah Almighty.

This same "Shaikh" Najdi also had the intention of demolishing the Rauda Mubarak. Allama Ahmed bin Ali Basri in his treatise, "Faslul Al Kitaab Fi Raddi Dalaalat Ibn Abdul Wahab" also explains that, "One of his statements which is also proven is that he used to admit that, 'If I had the power I would demolish the Rauda of the Prophet.' This idiot was also responsible for demolishing the Mazaars of the Ashaab and the blessed Martyrs of Islam.

This same Allamah Basri also writes, "For these Najdis to obliterate the blessed graves of the Martyrs and Ashaab was due to the dome over these graves, and this was indeed an act of extreme ignorance and Jahaalat on their part."

This same Allama goes on to explain further, "Some 'Ulama have also explained that if this grave belongs to a famous Islamic scholar, a pious person or a Sahabi and the dome is equal to the grave, then theses domes should not be demolished even if the grave itself cannot be seen, but it is not permissible to open this."

It should also be known that to build a structure over the graves of the blessed Ashaab and Martyrs of Islam is either Waajib or permissible (according to what has

been explained). Therefore, it is not permissible to demolish this structure. Only that person will do something like this who is a Bid'ati or a misled person. One of the reasons is that by doing this (meaning by destroying these structures), immense disrespect is being displayed for the blessed Ashaab. But, to respect and revere these blessed Ashaab is Waajib upon every Muslim. (Fatawah Radawiyah, 9/430)

Question: What is the belief of the Ahle Sunnah with regards to the Prophets and the Awliya being alive and whether their kafan is fresh or not?

Answer: It is the unanimous belief of the Ahle Sunnah wa Jamaah that the Prophets and the Awliya are physically alive and with their kafan. As for the Prophets, it has been made Haraam upon the earth to consume their bodies. In like manner, the Martyrs and the Awliya are also physically alive in their graves and their kafans are still the same (as the day they were buried). They are also blessed people who are given sustenance in their graves.

Allamah Subki - *May Allah be pleased with him* - in the "Shifaa us Siqaam" writes, "The existence of the Awliya are indeed very lofty. This type of existence and sustenance is not given to someone who is not like them is status. The life of the Prophets are the loftiest of all. This is the why they exist both physically and with their souls as they were in this world and they will remain like this forever."

Sheikhul Hind, Sheikh Abdul Haq Muhaddtih Dehlwi - *May Allah be pleased with him*, in the Sharah of "Mishkaat Shareef" writes, "The Awliya have left this domain which is Faani and returned to the ever lasting domain which is (Baqaa). They are alive with their Creator Almighty. They are also given sustenance and they are happy with their state. But, people have no idea about this."

Allama Mullah Ali Qari, in the Sharah of “Mishkaat Shareef” also states, “There is no difference in the state of the Awliya in both conditions (in this life and the next). This why it is said that they do not ‘die’ but move from one abode to another abode.” (Fatawah Radawiyyah, 9/ 429 to 433)

Question: Should a Muslim be respected while he is alive and when he has passes away?

Answer: The ‘Ulama are unanimous that the respect for a Muslim is equal (and a requirement) in both states, while he is alive and when he passes away. Muhaqqiq Alah Itlaaq - *May Allah be pleased with him* - in the “Fathul Qadeer” explains, “There is unanimity in the fact that for a Muslim who has passed away, the respect should be accorded to him in the (same as that which is given to) as when he was alive.”

The Holy Prophet - *May Allah send peace and blessings upon him* - said, “To break the bones of a deceased person and to cause trouble for him is like breaking the bones of a person who is alive.” This is reported by Imam Ahmed, Imam Abu Daud and Imam ibn Maja - *May Allah be pleased with him* - with a Hasan Sanad from Ummul Mo’mineen, Hadrat Sayyidah Ayesha *Radi Allahu ‘Anha*. (Fatawah Radawiyyah, 9/441,442)

Question: Is it permissible to place a light at the grave of a Muslim or at the Mazaar?

Answer: Imam Allama Aarif billah, Sayyidi Abdul Ghani Nablusi - *May Allah be pleased with him*, in the world famous treatise, “Hadeeqah Nadeeyah Sharah Tareeqah Mohammadiyah”, on page 429 explains, “My blessed father in the

Haashiyah of ‘Durur wa Ghurur’ narrates from ‘Fatawah Bazzaaziyah’ that, ‘To take a light (or lantern) towards the grave is Bid’at and a waste of money. However, this is on condition that there is no benefit in this action. If there is benefit in keeping a light with the purpose of (such things) as there might be a Masjid in this vicinity or the Mazaar is on a pathway or there is someone sitting at this (grave or Mazaar), or if the grave is the grave of some Saint or an eminent Islamic scholar from among the scholars, then (one is allowed) to place a light (at this place) as a mark of respect for his blessed soul.

“This is that blessed being whose blessed body places such light on the sand of his grave as the sun places on earth. (At the same time) by looking at this light, people would recognize that this is the Mazaar of a Saint. They can also achieve Tabarruk from this (blessed grave) and they are also able to make Du’a at this place and their Du’a would certainly be accepted. (Therefore, in this regard, placing a light at this grave) would be considered as permissible. There are no restrictions on such an act and we must also bear in mind that the foundation of action is based upon the intention.”

He then continues to explain further, “In the ‘Abu Daud Shareef’ and ‘Tirmidhi Shareef’, Hadrat Sayyiduna Abdullah ibn Abbas *Radi Allahu ‘Anhuma* narrates that the Holy Prophet - *May Allah send peace and blessings upon him* - once cursed those females who went to a grave and those who made a Masjid on a grave and those who burnt a light at this grave. However, all of this prohibition is against those who place a light on this grave without any purpose as we have mentioned above. The above Hadith has also been presented in the context of there being no advantage in this action. This eminent scholar has clearly explained this and has also clarified that when there is an advantage in this action, then it is not prohibited to place a light on this grave or near this grave. There are various forms of

advantages in this regard:

1. If there is a Masjid nearby, the people who come to the Masjid will also gain benefit from this light and the Masjid will also be lit up.
2. If the Mazaar Shareef is on a pathway, this light will be of help to those passing by and it will also give the person who is passing by the opportunity of greeting the pious person in the grave. He will also have the opportunity of making Du'a and will also convey this reward to the person in the grave. If the person passing has more spiritual status, he would be able help and convey his spiritual benefit to the person in the grave. If the person in the grave has more spiritual status, he would be able to convey his spiritual benefit to the person passing by.
3. If there is someone sitting near this grave with the purpose of visiting this grave, with the purpose of conveying 'Isaale Thawaab, or of gaining spiritual benefit or of conveying spiritual benefit, this light will also help him and he will also be able to see the Qur'an and read the Qur'an.
4. All three of these benefits are to be found near the Mazaar of a Saint because in most circumstances, there is always a Masjid near these Mazaars. This clearly proves that this light will be of immense benefit for people who visit these blessed graves and the advantages are clear for anyone to see.

Note: Bear in mind that having a light signifies gaining the attention of someone and this merely substantiates respect and respecting the beloved servants of Allah Almighty is a proof and testimony of Imaan and a certain means of achieving the Divine Pleasure of Allah Almighty. (Fatawah Radawiyyah, 9/490,491)

Question: Is it true that not every display of respect can be considered as Ibadah?

Answer: In this statement of Zaid that why we should display respect at the grave of the pious people and not at the grave of sinner and Faajirs, the learned Aalim

explained that, “In other words, we are displaying respect for the blessed soul of this (pious) person.” We are also proving to people that this grave belongs to a beloved of Allah Almighty. At the same when you achieve Tabarruk at this place, your Du’a is also accepted in the Divine Court of Allah Almighty.

At the same time, this Imam has also eliminated the confusion of zaid which is that we are simply showing respect to the blessed soul of this pious person and that this is not worshipping this person. If every form of respect is classified as worship, then about the respect which we are commanded to adopt for the Prophets. After all, look at the verse in Surah Fatha, verse 9, the Qur’an declares that:

لَتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَتُعَزِّرُوهُ وَتُوَقِّرُوهُ^ط وَتُسَبِّحُوهُ بُكْرَةً وَأَصِيلًا



“So that O People you may believe in Allah and His Messenger and pay respect to him and honour him, and that you may glorify Him morning and evening.”

Therefore, if every form of respect was not considered as Ibadah, what would your opinion be when we are clearly been commanded to respect the Holy Prophet - May Allah send peace and blessings upon him? (Fatawah Radawiyah, 9/496)

Question: Can one consider gaining nearness and respect as one of the same thing?

Answer: For some people to claim that when placing lights on these blessed places (such as the Mazaar of a Saint) therefore a person is worshipping this place. This is nothing but a completely false accusation made against the innocent Muslims. To continue insisting on this is nothing but oppression and tyranny. In the “Durre Mukhtaar,” it is explained using the reference of “Manee yatul Fatawah,”

“Zakheerah,” “Sharah Wehbaaniyah” that, “We cannot think or assume that a Muslim will try to achieve nearness (to these Saints in the form of worship)”. In the “Raddul Muhtaar,” it is mentioned that, “To gain nearness to someone with the intent of worshipping him will make a person (instantly a) Kaafir and this (act), is certainly very far from a Muslim (committing such an act).” (Fatawah Radawiyyah, 9/498)

Question: What is the ruling on someone who is not able to differentiate the difference between respecting a grave and respecting a pious soul?

Answer: The words of Arif billah Shaikh Nablusi - *May Allah be pleased with him* - has already been presented. Imam Samhudi - *May Allah be pleased with him* - also states, “The actual earth or that spot is not respected, it is the person who is in this earth that is respected. As proof of this, Hadrat Sayyiduna Imam Ahmed bin Hanbal - *May Allah be pleased with him* - with a Hasan Sanad in the ‘Musnad Shareef’ explains that, ‘It is mentioned that once, during his era, Marwan (who was the Sultan at that time) saw someone who had placed his face on the blessed grave of the Holy Prophet - *May Allah send peace and blessings upon him*. Marwan then grabbed this person by the neck and asked him, ‘Do you know what you doing?’

“Thereafter, this person then turned towards Marwan and said, “Yes, I have not come to brick and mortar. I have presented myself in front of the Holy Prophet - *May Allah send peace and blessings upon him* - and not in front of stone or rock. I also heard the Holy Prophet - *May Allah send peace and blessings upon him* - declare that, ‘Do not weep about religion when its leader is someone who is (fit to govern), yes, weep for religion when (its leader) is someone who is unfit.’ This blessed person was none other than the eminent companion, Hadrat Sayyiduna Abu Ayyub Ansari - *May Allah be pleased with him*.”

From this we can see that not to be able to distinguish the difference between respecting a grave and the blessed soul in this grave was the Jahaalat and ignorance of Marwan. This is the inheritance which the Wahhabi has inherited. To be able to achieve the Barakat of the soul in this blessed grave was the Sunnah of the blessed Ashaab and this is the inheritance which the Ahle Sunnah wa Jamaah has inherited. All Praise is due to Allah Almighty for this. (Fatawah Radawiyah, 9/521)

Question: Is the respect and reverence for the Holy Prophet - *May Allah send peace and blessings upon him* - the same after leaving this world as it was when he was in this mundane world?

Answer: Allamah Abdul Qadir Faaqihi - *May Allah be pleased with him* - who is the student of Imam ibn Hajr Makki - *May Allah be pleased with him* - states in his treatise, “Husnut Tawassul fi ziyaarah Afdalul Rasool - *May Allah send peace and blessings upon him*”: “Among the etiquettes displayed (for the Holy Prophet - *May Allah send peace and blessings upon him*) is that one should not turn one’s back to the Blessed Qabar Shareef.”

Sayed Aqdas - *May Allah be pleased with him* - in the “Khulaasah Al Wafa Shareef” states: “Whether this is in Salaah or out of Salaah.”

Imam Azzu’ddeen Abdul Salam - *May Allah be pleased with him* - states: “When you intend to perform the Salaah, then do not turn your back to the Blessed Qabr Shareef. Keep the Blessed Qabr Shareef in front of you. Respect for the Holy Prophet - *May Allah send peace and blessings upon him* - after he has departed from this world is the same as when he was in this world. Therefore, as you used to respect him and revere him when he was in this world and used to lower your head

in respect, in the same manner, you should do the same in front of the Blessed Qabr Shareef.” (Darr Munazzam, Imam Abul Qasim Mohammed Luluwi).

If all of this is not respect, decorum and reverence, then what is it? At the same time, if all of these advices and incidents have to be collected, they would fill an entire library. What else further can we explain about this important (part of Imaan) than the following incident in which the Holy Prophet - *May Allah send peace and blessings upon him* - blessed someone in a dream and educated him about the respect that should be accorded to his blessed being.

In the “Darr Munazzam”, Imam Abul Qasim Mohammed Luluwi Basti - *May Allah be pleased with him*, it is mentioned, “He who greets the blessed soul of the Holy Prophet - *May Allah send peace and blessings upon him* - among the blessed souls, he who greets the blessed physical being of the Holy Prophet - *May Allah send peace and blessings upon him* - among the blessed beings, he who greets the Blessed Qabr Shareef of the Holy Prophet - *May Allah send peace and blessings upon him* - among the blessed graves and send Durood Shareef on all of this, he will certainly see me in his dream. And he who sees me in his dream, will see me on the Day of Qiyamah. And he who sees me on the Day of Qiyamah, I will intercede for him and for whom I have interceded, will drink from my Blessed Fountain and Almighty Allah Almighty has made his body Haraam upon the Fire of hell.” (Fatawah Radawiyah, 9/517)

Question: If the inheritors of a Kaafir wish to feed the Muslims, can the Muslim eat this food?

Answer: The Muslims should not accept this invitation. The reason is that if this is an invitation to partake of food after someone has died, then this is not considered as recommendable.

Imam Ahmed and Imam ibn Maja *Radi Allahu ‘Anhum*s with Sahih Sanad record from Hadrat Sayyiduna Jareer bin Abdullah Bijli - *May Allah be pleased with him* - who narrates that, “The Ashaab frowned upon gathering around a deceased person and sharing in the food prepared by the deceased (family). If these people are giving Sadaqah, then no Sadaqah can be from a Kaafir or for a Kaafir. Hence, this act is nothing but a hidden insult to the Muslims in that they are spending in charity and are then convincing their evil souls that they have done a favour to the Muslims. They will also think that the Muslims are people who always consume charity. The hand which is above is always better than the hand which is below and, therefore, the hand of a Kaafir should never be above (that of a Muslim). Islam is a religion which is always superior and higher in status and never something which is lower in status or overpowered. This is what has been made apparent to me and I believe that In Sha Allah Almighty it is correct. Allah Almighty knows better.” (Fatawah Radawiyyah, 9/647)

Question: Is 'Isaale Thawaab for a Murtaad and Kaafir Haraam?

Answer: A disbeliever, whether he is a Mushrik or a non-Mushrik like the present day Shia who refute the essentials of religion, no reward for any good committed on his behalf ever reaches him. Allah Almighty has also stated in the Qur'an that there is no share for them in the Hereafter. To even have an 'Isaale Thawaab for him also leads a person towards Kufr itself because it proves that one is completely negating a Qur'anic verse. The Jurists are also unanimous about this when it comes to a Shia also.” [abridged] (Fatawah Radawiyyah, 9/648)

Question: Is it permissible to accept monies from a Hindu for a Meelad Shareef?

Answer: These monies should not be accepted from a Hindu. In the Hadith Shareef it is mentioned that, "I have been restricted for taking even a (piece of foam) from a Mushrik. Allah Almighty knows best." (Fatawah Radawiyah, 9/648)

Question: What is the state of a Muslims soul and the soul of a Kaafir after death?

Answer: Ibn abi Dunya, Imam Bahiqi *Radi Allahu 'Anhuma* record from Hadrat Sayyiduna Sa'eed bin Mussayib - *May Allah be pleased with him* - that once Hadrat Sayyiduna Salman Farsi - *May Allah be pleased with him* - and Hadrat Sayyiduna Abdullah bin Salaam - *May Allah be pleased with him* - met. One said to the other, "If you pass away before me then you must inform me what transpired there." The other asked, "Are those who are alive meet the one's who have passed away?" He replied, "Yes, the souls of the Muslims are in Jannah and they are given the choice to go wherever they wish."

Ibn Mubaarak in the "Kitaabuz Zuhd" and Abu Bakra, Ibn Abi Dunya record from Hadrat Sayyiduna Salman Farsi - *May Allah be pleased with him* - who explains that, "The souls of the Muslims are in the dimension of Barzakh in the world. They can go wherever they wish. The souls of the Kaafir are imprisoned in Sijjin."

Qadi Thanauallah in the "Tadkiratul Mauta" has also written that, "The blessed souls of the Awliya are in the heavens, or earth and in Jannah. They can go wherever they wish."

In the "Khazaanatur Rawaayat" it is mentioned that, "Some 'Ulama have stated that the souls (of the Muslims) spread out on the night of Jum'uah (Thursday night). They first come to their grave and then go to their (former) homes."

Hadrat Sayyiduna ibn Abbas - *May Allah be pleased with him* - narrates that, “When the day of Eid or Jum’uah or Ashurah or Shabbe Baraat appears, the souls of those who are deceased stand in front of their doors and call out, ‘Is there anyone who remembers us, is there anyone who pities us, is there anyone who remembers our poverty?’” (Fatawah Radawiyyah, 9/ 652 to 653)

Question: How do the souls remain attached to their family after death?

Answer: Death does not mean that the soul dies. It means that the soul has become separated from the body. The soul remains alive. In the Hadith Shareef it is mentioned that, “You have been created to remain alive always.” Therefore, like there was a connection between the soul and body on earth, this connection continues in the grave.

In the Hadith Shareef, it is mentioned that, “On Jum’uah, the deeds and actions of the children which they have committed the entire week are presented to the parents. They become pleased with the good actions and become saddened by the bad actions. Therefore, do not make those who have passed away sad, O servants of Allah Almighty. Allah Almighty knows best.” (Fatawah Radawiyyah, 9/657)

Question: In which place are the souls of the Muslims and do they exist with their physical body or are separate?

Answer: The souls of the Muslims are in the world of Barzakh with similar bodies. This is like the Martyrs. In some reports, they are like in the bodies of greenish birds. Their status is also different from one another as per their elevation in rank. Some are found in their graves, some near the Zam Zam, some inbetween the heaven and earth, some in the heavens, some below the Divine Throne in lanterns of

light. This has also been explained by Hadrat Imam Jalaaludeen Suyutwi - *May Allah be pleased with him* - in the “Sharahus Sudur” in great length. Allah Almighty knows best. (Fatawah Radawiyyah, 9/657).

Question: Is punishment for both the soul and body?

Answer: A human does not become completely dust. The physical body becomes dust at times and even this is not in its complete sense. There is still a very small portion which exists and this is called “Ujubuz Zamb”. Some people may refer to it as a DNA molecule, others may have other names for it. However, this molecule is not destroyed, not burnt and continues to exist. It is through this that on the Day of Judgement a completely new body would be created.

At the same time, it must be remembered that punishment is given to both the body and soul. That person who believes that punishment is only given to a soul is misled. The original soul and the original physical aspect of the body remains after death. As we have said, even that which becomes complete dust, even a portion of that still remains as we have already explained.

In regard to both of these receiving punishment, the following example has been presented in the Hadith Shareef. “There is a garden and in this garden there is a fruit which one is prohibited to eat. There is a lame and crippled person who cannot walk but is able to see. He is outside this garden. He can see this fruit but cannot walk towards it. Suddenly, a blind person comes forward and the crippled person says to him, “If you carry me on your shoulders, I will be able to guide you forward (towards this fruit) and thereafter, both of us will be able to eat this fruit.”

Thereafter, this blind person took the crippled person forward and both of them

were able to eat this fruit. Who among them is entitled for punishment? Both of them are in fact entitled to be punished. If the blind person did not take the crippled person forward, he would have not gone forward. If the crippled person had not seen this fruit, the blind person would have been unaware of its existence.

Therefore, this crippled person is like the soul which is able to see but cannot perform anything physical while the blind person is like the body which is able to perform a physical action but is unable to see. Therefore, we can clearly see that both have become guilty of sinning and both are entitled for punishment. Allah Almighty knows better. (Fatawah Radawiyah, 9/658)

Question: It is not Shirk to think that someone can benefit from you or harm you as long as you do not think that this person is totally independent in these actions?

Answer: It is one thing to believe that someone can help and assist and can also cause harm to you, which is complete Shirk. The second view of this is that it is only Shirk when we believe that the person who can help, assist or cause harm is not able to do this personally all by himself.

If the first view is accepted then no one on this earth would be saved from committing Shirk. In other words, when a person begins to believe that honey can help you; as in healthcare, or that poison can harm or that a friend can aid you or that an enemy of yours can cause harm to you. When a person helps and assist someone in power, he has the firm belief that this person in power will also help and assist him in the long run. (Therefore, if we look at the first example, no one would be spared from committing Shirk!). Therefore, this first opinion is false and has no basis.

In the Qur'an, in Surah Nisaa, verse 11:

أَبَاؤُكُمْ وَأَبْنَاؤُكُمْ لَا تَدْرُونَ أَيُّهُمْ أَقْرَبُ لَكُمْ نَفْعًا

“Your fathers and your sons, you know not which of them will be more profitable to you.”

In Surah Baqarah, verse 102, the Qur'an declares:

وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ

“and they can not harm anyone, but by the command of Allah.”

In both these verses, the Qur'an is clearly explaining that someone is able to profit you or help and assist you, and in the second verse, we are told that someone is also able to harm you. Again, if we accept the first opinion on the definition of Shirk, there is not a person who would be saved in this world.

In the Sahih Muslim Shareef, Hadrat Sayyiduna Jabir *Radi Allahu 'Anhu* narrates that the Holy Prophet - *May Allah send peace and blessings upon him* - has stated that, “Whoever among you can assist his Muslim brother, should aid him.”

Imam Ahmed, Imam Abu Daud, Imam Tirmidi, Imam Nisaa'i and Imam ibn Maja *Radi Allahu 'Anhum* with a Hasan Sanad record from Hadrat Sayyiduna Maalik bin Qais - *May Allah be pleased with him*, who narrates that the Holy Prophet - *May Allah send peace and blessings upon him* - has stated that, “He who harms another, harm will also come to him from Allah Almighty. He who is severe on another, he will be placed in difficulty by Allah Almighty.” (1/287).

A Hadith in “Haakim” is recorded wherein it is mentioned that Hadrat Sayyiduna Ali - *May Allah be pleased with him* - once informed Hadrat Sayyiduna ‘Umar - *May Allah be pleased with him* - that after the latter had mentioned that the Hajre Aswad was nothing but a mere stone, Hadrat Sayyiduna Ali - *May Allah be pleased with him* - mentioned, “No, O Ameerul Mo’mineen. This stone can benefit you and also harm you.” (Fatawah Radawiyyah, (9/691)

Question: Are the A’immah of the four Madhabs and the eminent Awliya able to assist their followers and Mureeds at every moment and are they also able to intercede for them?

Answer: Imam Ajal, Abdul Wahab She’rani Shafi - *May Allah be pleased with him* - in his masterpiece “Mizaanus Shari’ah Al Kubra” explains that, “All the A’immah Mujtahideen (of the four Madhabs) will intercede for their followers. This would be in this world, in the Barzakh, on the Day of Qiyamah, etc. In times of difficulty, they are able to care for them until they pass over the Pulsiraat.”

This same eminent scholar of the Ahle Sunnah wa Jamaah in the same treatise explains further, “I have also mentioned in my treatise ‘Kitaabul Ajubah ‘anil Fuqaha was Sufiyah’ that all the A’immah, the Jurists, the Awliya and their muqallids (those who follow them). This includes that time when the soul of those who follow them leaves their body, when the Munkar and Nakeer comes to question them, when they face the Hashr, when their Book of Deeds are opened, when their deeds are weighed, when they walk across the Pulsiraat, etc. In other words, in all conditions, they are able to protect and safeguard their followers and are not oblivious for one moment of the state of their followers. Our Sheikh, Sheikhu Islam, Imam Naasirudeen Laqqaani Maliki - *May Allah be pleased with him* - passed away. A few pious people saw him in a dream and asked him what had

occurred to him. He replied, ‘When Munkar and Nakeer approached me to question me, at that moment, Hadrat Sayyiduna Imam Malik - *May Allah be pleased with him* - also appeared and said to them, ‘Is there any need for such a person to be questioned about Imaan on Allah Almighty and His Prophet - *May Allah send peace and blessings upon him?* Move away from him and when he mentioned this, the Munkar and Nakeer went away.’”

When these Awliya and A’immah are able to help and assist their followers and Mureeds at these critical times, then what can we explain about those who are the symbols of religion and are considered as the guards of Islam on this earth? *Allahu Akbar, Allahu Abkar wa Lil Laah hil Hamd.* (Fatawah Radawiyah, 9/769,770)

Question: It is permissible to utter the words, “Ya Sheikh Abdul Qadir”?

Answer: In the Fatwa of Syed Jamal Makki it is mentioned, “I was questioned about that person who in times of difficulty utters the words, ‘Ya Rasoolallah’, ‘Ya Ali’, ‘Ya Shaikh Abdul Qadir’ and whether this is permissible in religion or not.’ I answered that it was indeed permissible to seek help from the Awliya, to call out to them and to use their Wasila and it was something which was permitted in Islam and also something well liked. No one will dislike this except that person who is stubborn or an enemy of justice and someone who has robbed himself of the Barakah of these Awliya.”

Shaikhul Islam, Shihaab Ramli Ansari Shafi - *May Allah be pleased with him* - was questioned about the fact that during times of difficulty, people sometimes call out, “O certain person help me!” They also call out to the Prophets and the Awliya. What is the ruling of Shari’ah on this?”

This same eminent scholar of the Ahle Sunnah replied, “Seeking help from the Prophets, the Saints and the pious ‘Ulama is permissible even after they have left this world.” (Fatawah Jamal bin Umar Makki).

Allama Khairul Millat wad Deen Ramli Hanafi who is the ustad of the writer of “Durre Mukhtaar” in the “Fatawah Khayriyyah” states, “People utter the words ‘Ya Shaikhul Abdu Qadir’ and this is a proclamation and a call, what is the reason that it would be Haraam?” (Fatawah Radawiyyah, 9/791/792)

Question: Does one have to follow the Holy Qur’an, the Sunnah, the Ijmah and the Sawad-e-Azam or the Ahle Sunnah wa Jamaah in belief and Aqaa’id?

Answer: Issues pertaining to Barzakh and the accountability of the Hereafter are issues in which there is no Qiyas or Ijithad. These things are known to us because we were informed by the Holy Prophet - *May Allah send peace and blessings upon him* - who is the one that possesses the Knowledge of the Unseen.

In other words, these beliefs are not deduced through the mere opinion of the Mashaa’ikh. As a matter of fact, there is also a difference of opinion among the ‘Ulama whether there is Taqleed in Aqaa’id. As a matter of fact, in issues; such as, Allah is One, the Holy Prophet - *May Allah send peace and blessings upon him* - is the true Prophet, Jannah and Hell does indeed exist, questioning in the grave and accountability on the Day of Qiyamah, reward and punishment in the Hereafter, there is no possibility that we believe in these things because a certain Shaykh has informed us about it. Hence, in these issues, there is no Taqleed of any Imam.

Yes, where there is total followance in these issues where there is unanimity in the Qur’an, the Sunnah and the Sawad Azam or the Ahle Sunnah. The reason is that

Allah Almighty and His beloved Prophet - *May Allah send peace and blessings upon him* - have informed us that this Ummah will never be united on misguidance. To move away from the Sawad Azam is actually Bid'ah. [abridged]
(Fatawa Radawiyah, 9/940)

Question: Is it true that merely one look from the Holy Prophet - *May Allah send peace and blessings upon him* - is sufficient for salvation in both worlds from all our problems?

Answer: Ibn Asaakir - *May Allah be pleased with him* - records from Hadrat Sayyiduna Ali - *May Allah be pleased with him* - who narrates that the Holy Prophet - *May Allah send peace and blessings upon him* - has stated, "He who is kind towards any of my blessed household, on the Day of Judgement, I will give him his reward for this." (Kanzul Ummaal).

Khateeb Baghdadi records from Hadrat Sayyiduna 'Uthman Ghani - *May Allah be pleased with him* - that the Holy Prophet - *May Allah send peace and blessings upon him* - has stated, "Any person who is kind to any of the offspring of Abdul Mutallib in this world it is necessary upon me to give him his reward for this when he meets me on the Day of Judgement."

Allah Akbar: Imagine that Day of Judgement, the day in which there would be a great and immense need for help and assistance for us, who are major sinners on this earth. Imagine the greatness of that person who is waiting for the Holy Prophet - *May Allah send peace and blessings upon him* - to reward him! This is indeed a royal person. Who knows what he will be blessed with and what he will receive! Only one look from the Holy Prophet - *May Allah send peace and blessings upon him* - will be able to remove all the difficulties that we have in both worlds. This is

the best of rewards that anyone can receive. As a matter of fact, these are such significant words which cannot even be described. In this Hadith Shareef, the Holy Prophet - *May Allah send peace and blessings upon him* - has used the words, “When he meets me”, hence this is a promise of the Holy Prophet - *May Allah send peace and blessings upon him* - which every Muslim looks forward to. This is also a promise that this blessed person will actually be able to see the blessed countenance of the Holy Prophet - *May Allah send peace and blessings upon him*. (Fatawah Radawiyyah, 10/105)

Hadrat Sayyiduna Ameer Mu’awiyah - *May Allah be pleased with him* - is certainly one of our leaders.

We must also bear in mind that Hadrat Sayyiduna Ameer Mu’awiyah - *May Allah be pleased with him* - is considered as one of the leaders of Islam and someone who should also be respected. Someone who insults him is considered as a Shia Zaidi and one who insults Hadrat Sayyiduna Ali - *May Allah be pleased with him* - is considered a Naasibi Yazeedi.

As the Ahle Sunnah wa Jamaah we should walk the middle ground and have respect for both of these eminent Ashaab. This is also the respect that we should have for Imam ibnul Jouzi - *May Allah be pleased with him* - pertaining to Hadrat Ghous Paak - *May Allah be pleased with him* - and Mulla Ali Qari - *May Allah be pleased with him* - pertaining to Shaikh-e-Akbar Mohyudeen ibn Arabi - *May Allah be pleased with him*. The Ahle Sunnah wa Jamaah also adopted respect and reverence for these eminent individuals in Islam. (Fatawah Radawiyyah. 10/201).

The picture of his khutbah

The following is a few excerpts from his khutbah and lectures and from these blessed words, we will be able to understand and conclude how he used to fulfil the need of his era and the need of his period. How blessed is his advice in the present day and is still applicable in the present day. However, what is needed and required is that we concentrate on this advice with complete heart and soul.

The cry of Islam

O my nation! Islam is weeping. When it looks at the amount of faasiqs, the faajirs, the bidatis, the misled and those who walk around with the clothing of oppression, lies and deceit, it places its hands on its head and seeks protection and continues to weep in this manner. Look at the state of those who were before you and also those who were with you. They used to be able to command and prohibit people (such was their power), they used to eat and drink, and yet, today, it is if they never existed.

How hard is your heart? (If we look) at a dog, it serves its master with complete sincerity when it is hunting. It protects the animals and crops of its owner. It continues to circle in protection and when it sees its owner, it shakes its tail. Yet, (the owner) is someone who merely gives it a few morsels at night or something else which is hardly anything. And yet, you are someone who eats a stomach full of the blessing sent to you by your Lord and yet still, you are unable to thank Him. You are unable to fulfil the rights you owe to Him. You are unable to obey His Divine Commands and cannot even protect His Divine Boundaries.

Serving the religion of the Holy Prophet - *May Allah send peace and blessings upon him.*

The walls of the religion of the Holy Prophet - *May Allah send peace and blessings upon him* - are falling. Its foundation is becoming eroded. O those who claim to

protect this blessed land. Come forward, that which has been eroded and damaged, strive to solidify it and that which has fallen, strive to pick it up.

Become for Allah Almighty.

Become for Allah Almighty as the Awliya have done. So that the Divine Mercy of Allah Almighty may descend upon you and as it was for those before you. If you wish to become for Allah Almighty and Allah becomes for you, then obey His Commands. Have patience in front of His Divine Decree. Be satisfied with His Divine Actions whether it pertains to you or to someone else. The Awliya lived in this world and were independent of this world. They only took piety and steadfastness as their share from this world. They then continued to strive for the Hereafter. They continued to perform noble deeds for this purpose and continued to fight against their nafs and continued to obey their Creator. They first gave advice to themselves and then gave advice to others.

Worship Him and do not commit shirk

How unfortunate, that you claim to be the servants of Allah Almighty and yet obey others. If in reality you are the servant of Allah Almighty then your friendship and enmity should only be for His sake. A true believer does not follow his nafs, does not follow the satan, and does not follow his own personal wishes. When a true believer does not recognize satan, why would he even follow the satan. When a true believer does not care for the world, why would he allow himself to be dishonoured for the sake of this world. The true believer as a matter of fact disgraces this world and seeks the Hereafter instead. And when he receives the hereafter, he even divorces himself from this and becomes only for the Almighty Allah Almighty. He continues to serve his Creator with genuine sincerity and honesty. The reason is that he has accepted the command of the Almighty Allah Almighty which is as found in Surah Bayyinah, verse 5:

And they were only commanded to worship Allah, being exclusively one sided and should establish the prayer and pay the poor due (Zakat). And this is the right faith

In brief, to strictly worship Allah Almighty, to make ones religion sincerely only for Him. Turn away from all that which is false and do not make creation partners with Him. Believe in the Divine Unity of Allah Almighty and also believe that He is the Creator of all things.

Everything is under His Divine Control. O Those who seek from others besides Him! remember that nothing is outside His Divine Favours. He states in Surah Hajr, verse 21:

And there is nothing of which there are not treasures with Us, and We do not send it down but with a known measure.

The state of Fana

In the Hadith Shareef, it is mentioned, “A makaatib slave is that slave who his owner informs him that if he is able to pay a certain amount, then he can be freed.” In other words, this person would continue to remain a slave until and unless, he is not able to pay any amount towards his freedom. Hadrat Ghous Paak - *May Allah be pleased with him* - translates this message in a mystical and sufi manner and explains, “As long as a person has one single part of his being connected with something which is non Allah, he will never be able to acquire his freedom and the true dimension of the state of Fana will not be attained by him.”

Personally, being the owner of harm and benefit

When you were in the womb of your mother, who gave you sustenance. And yet, you rely only on your being! You rely on creation, on dinars and dirhams, on buying and selling and on the rulers of the day. Those whom you rely upon, are they your Lord? Those whom you fear, those whom you have endless hope on, are they your Lord? Those whom you consider can benefit and harm you, and you do not even believe that it is through their hands that the Almighty Allah Almighty has delivered benefit and harm, very soon you will come to know the folly of your actions.

(From this statement of the great Saint, we also come to understand a very important point of Islamic Shari'ah law. If we believe that someone can benefit us and this is through the Divine Power and Command of the Almighty Allah Almighty, then this belief is certainly not Shirk and neither is it something which goes against the belief in the Divine Unity and Oneness of Allah Almighty.

Taqdir

O those who are true believers in the Oneness of Allah Almighty and those who are Mushriks! There is nothing in the hands of creation (which they have acquired themselves). A king, slave, a ruler, a rich person, a poor person, everything is within the confines of Divine Decree. All of their hearts are within the Divine Control of Allah Almighty. As He wishes, He can change this.

The Divine Attributes of Allah Almighty.

The Almighty Allah Almighty has chosen the best of Divine Attributes for Himself and yet, you are always endeavouring to change this and continue to disobey His

Divine commands. Where do you have the capacity to do this? Where do you have the qualities of the blessed Ashaab and the Taba'een? The Almighty Allah Almighty is in the Arsh as He Himself has declared without giving any example or similitude. At the same time, He is free of time, space and free of physical being as we know it. This is the proof and the standpoint of the Ahle Sunnah wa Jamaah which is proven beyond a shadow of doubt. It also refutes the misled beliefs of the Mu'tazilah. They are people who try to translate and misconstrue this in their own way and also refute the Divine Qualities of the Almighty Allah Almighty.

Ism-e Azam

Allamah Syed Ahmed Tahtaawi Hanafi - *May Allah be pleased with him* - explains, "The Qutb of his era, (bear in mind that the era of Hadrat Ghous Paak - *May Allah be pleased with him* - is until the time when Hadrat Imam Mehdi - *May Allah be pleased with him* - will arrive). The eminent Qutb has mentioned that the Ism-e-Azam is the Name "Allah" Almighty. This is on condition that when one pronounces this blessed Name there is no one else in ones heart.

The status of the Holy Prophet - *May Allah send peace and blessings upon him*.

At the time when he rest, his eyes may seem closed while his blessed heart is always awake. As he sees in front, he is able to see behind him as well. The awareness of everyone is as per his individual state. No one in creation can reach the state of the Holy Prophet - *May Allah send peace and blessings upon him* - and no one can be a partner in his unique being and attributes. Yes, the Abdaals and the Awliya of his ummah are able to consume those food and drink which he leaves behind. Their collective state is a mere droplet from his river of supreme qualities. From his mountain of miracles, a mere particle is given to these Abdaals and Awliya. The reason is that they are his followers. They follow his religion. They serve his

religion and guide people on this religion and also spread and propagate his religion.

Fly towards the Divine Court of the Almighty Allah Almighty with the wings of the Qur'an and the Sunnah. Present yourself in the Divine Court of the Almighty Allah Almighty with your hands in the hands of the Holy Prophet - *May Allah send peace and blessings upon him*. Make the Holy Prophet - *May Allah send peace and blessings upon him* - your guide and your teacher. The Holy Prophet - *May Allah send peace and blessings upon him* - will - *May Allah be pleased with him* - is your religious and spiritual beauty and will be able to present you in this manner in the Divine Court of the Almighty Allah Almighty. He is the one who commands the souls, the one who guides the seeker, the leader of those who are the beloved servants of Allah Almighty. He is the Imam of the Awliya and one who distributes their different spiritual state and spiritual graces. The reason is that the Almighty Allah Almighty has given him this special Divine Grace. In the Hadith Shareef, the Holy Prophet - *May Allah send peace and blessings upon him* - has stated that, "I am the one who distributes and the Almighty Allah Almighty is the One who bestows." He has been made the leader of everything. It is also seen that when the King intends to distribute anything among the soldiers, he allows this to happen through the hands of the commander.

The state of the Prophets

The Prophets are those blessed beings who have always fought against their nafs, against their carnal desires against their physical wishes until through mujaahidah and immense spiritual striving, they were able to enter into the qualities and among the ranks of the Angels.

The manner of love.

The Almighty Allah Almighty declares in the Holy Qur'an that if we wish to claim that we love Allah Almighty, we should follow the Holy Prophet - *May Allah send peace and blessings upon him*. In other words, the Almighty Allah Almighty has clearly announced that the true path of love is to follow the words and the actions of the Holy Prophet - *May Allah send peace and blessings upon him*.

Following the Shari'ah.

That person who does not uphold the Shari'ah and the various etiquettes which go with it, on the day of Qiyamah, the fire of hell will teach him this respect and etiquette. That claim of haqeeqah is totally irreligious in which the Shari'ah is not a witness.

Kitab and Sunnah

That person who does not follow and obey the Holy Prophet - *May Allah send peace and blessings upon him*. In other words, in one hand if he does not hold fast to the Shari'ah and does not hold fast to the Qur'an with the other hand, he will never be able to reach the Divine Court of the Almighty Allah Almighty. A person like this will be destroyed and humiliated. Misguidance and heresy is in his destiny. Both of these guiding lights are your means towards the Almighty Allah Almighty. The Qur'an will allow you to reach the Divine Court of the Almighty Allah Almighty and the Sunnah will allow you to reach the blessed court of the Holy Prophet - *May Allah send peace and blessings upon him*.

Make sure that you create a solid connection with the Holy Prophet - *May Allah*

send peace and blessings upon him - who is your true guide. He who has achieved this, is on the road to proper guidance. If you do not follow him, there is no value to claim in this world that you are his ummah until and unless you do not follow him in word and action. If you do this, in the hereafter, you will be in his blessed company.

Sincerity and action

O those who live in cities! Within you hypocrisy has increased and sincerity has decreased. There are plenty of conversations and words but very few action. Without action, words are useless. As a matter of fact, it will be a testimony against you eventually. It is a thing without life and it is such an idol which has no hand and feet and neither can it be caught. As a matter of fact, most of your actions are actions without soul and what is soul? It is sincerity, it is belief in the Oneness of Allah Almighty, it is belief in the Qur'an and to remain firm and steadfast on the Sunnah of the Holy Prophet - *May Allah send peace and blessings upon him*.

That knowledge in which there is no action or amal

Bear in mind that knowledge is a peel, a skin or a cover and amal or action is the actual fruit inside. The reason that the peel is safeguarded is so that the actual fruit inside can be protected. And the actual fruit inside is protected so that oil can be extracted. Hence, that skin in which there is no fruit inside, that fruit is useless and when there is no fruit, there is no oil. Therefore, in this manner, knowledge has been wasted because when there is amal on action then even knowledge has been wasted. What would be the value of acquiring and spreading knowledge in this way. O those who are learned! If you wish the best of this world and the next, then practise upon your knowledge and then teach people knowledge.

That amal in which there is no knowledge.

I have no need for either your praises or your condemnation. At the same time, it is of no value to me whether you listen and pay attention to what I have to admit or not and neither can you cause me any harm or benefit. Bear in mind that you are a jaahil and one is not bothered of a jaahil. If you continue to make the Ibadah of Allah Almighty (without knowledge), then your Ibadah is of no value because this Ibadah is based on jahaalat and this is the root of all fasaad and mischief.

First there is Fard and then Nawaafil

A person with true belief should first fulfil all the Fard and when he has completed this, then he should fulfil the Sunnah and then the Nawaafil. To complete the Sunnah without the Fard been fulfilled is ignorance and disobedient. If one tries to complete the Sunnah and Nawaafil without first completing the Fard, it would not be accepted. As a matter of fact, the person would become dishonoured.

Salaah and various other actions

O young people! You have not been created to live forever in this world and neither have you been created for sport and play. Bear in mind that merely reading the Kalimah is not sufficient if there is no sincere action also attached to this. The name of Imaan is also adding action to it. When you become immersed in sin and transgression, and become guilty of disobeying the Divine Laws of Allah Almighty, and when you remain adamant on this disobedience, when you continue to refrain from performing Salaah, continue to miss the fast, continue to leave aside giving charity and do not fulfil the good acts in this religion, what benefit will this two

proclamation be to you?

When you have uttered the words *La ilaaha illal laahu*, then this is a claim and a pronouncement. If will be told to you, what proof do you have of this claim. Hence, that which the Almighty Allah Almighty has commanded you to perform, you should perform, that which He has prohibited you to refrain from, you should refrain from. You should display patience in times of difficulty. One of the proofs in this regard is to be satisfied with the Divine Command of Allah Almighty.

If you have performed any task, and it is performed without any sincerity, then this action will never be accepted. Words without action, and action without sincerity and following the Sunnah is not accepted.

The great Saint has stated that Imaan signifies action and words. Among the Mutakallimeen, they have mentioned that Imaan is to testify to the truth of what message has been brought by the Holy Prophet - *May Allah send peace and blessings upon him*. However, the true message of Islam would be enacted when one completely accepts this and true Imaan is attained at that time and when there is good and pious deeds also.

What is Zuhd?

That person who strives for the Hereafter, he should be independent of the world. And that person who strives for the Almighty Allah Almighty, he should be independent of the hereafter and also have no need for it. One should abandon the world for the hereafter and abandon the hereafter for the Almighty Allah Almighty. As long as there is longing in your heart for the comforts and joys of this world, as long as there is urge and greed for the food, the drink, the clothing of this

world, the urge and greed for large mansions, for posh transport, for worldly leadership and the comfort which comes with this. Or instead of true and real Ibadah, you busy yourself with affairs of jurisprudence, the various interpretations of the science of Hadith, or busy yourself with the various science of qirah and then start to busy yourself with the science of language, issues which pertain to eloquence in language, in Sarf, in Nahw, or you continue to strive to remove poverty and become rich and financially well off, or you continue to remove trial and test and continue to seek pleasure and comfort, then this is not Zuhd in the true sense of the word. The reason is that in all of these quests, there is comfort for the nafs, satisfaction of desires and love for worldly things and the acquisition of these things bring with it satisfaction to ones inner being or heart. Therefore, one should endeavour to remove of all of this from ones heart.

Tasawwuf

O young people! Clean your hearts with halaal sustenance, you will gain the Marifah of Allah Almighty. Endeavour to make your morsel of food, your clothing and your heart clean and pure, you will certainly gain purity. The word Tasawwuf has been extracted from the word "Safa". Those who wear woollen clothing, on the path of Tasawwuf, the true Sufi is that person who cleans his heart of everything except the Almighty Allah Almighty. This is that position which appears not through wearing different colours of clothing, but through those times when the face appears reddish through hunger and penitence and by bowing ones shoulders. It is not achieved through merely speaking about the Awliya and then carrying a Tasbeeh around and moving ones fingers. This state is achieved through seeking the Almighty Allah Almighty sincerely, to become independent of the world, removing the creation from ones heart and removing oneself completely from everything except the Almighty Allah Almighty.

The eminence of the Ashaab

There is no doubt that Hadrat Sayyiduna Abu Bakr - *May Allah be pleased with him* - was a sincere person in his love for the Holy Prophet - *May Allah send peace and blessings upon him*. This is the reason that he gave all of his wealth to the Holy Prophet - *May Allah send peace and blessings upon him* - and spent all of his wealth for the Holy Prophet - *May Allah send peace and blessings upon him*. He was truly blessed with this eminence quality.

He was completely in keeping with his inner being towards the Holy Prophet - *May Allah send peace and blessings upon him* - and this is reason that he adopted this clothing of poverty and simplicity. In his being he had adopted complete sincerity in his action internally, externally, in solitude and even when he was with people.

Explaining the piety of the blessed Ashaab, the great Saint explains that:

Hadrat Sayyiduna Abu Bakr - *May Allah be pleased with him* - explains that, “We had refrained from nearly seventy accepted things with the fear that perchance it does not lead us to sin”. Hadrat Sayyiduna Umar - *May Allah be pleased with him* - narrates that, “Of the ten parts of Halal, we had refrained from nine parts perchance, it does not lead us into Haraam. They had adopted such a part that besides being guilty of committing haraam, they never even went close to haraam.

The station of Wilaayah

That person who does not have good thoughts for Allah Almighty and His Awliya,

and does not adopt humility in their court even though they may be powerful and influential people, what is the status of these people in front of you? The Almighty Allah Almighty has attached solution and the removal of difficulty with these blessed souls. It is through them that rain descends from the heavens and the earth becomes green. The entire creation are their subjects and each one of them is solid and stable as a mountain and they are those who are not shaken and moved through the storm of trial and tribulation. They never move away from seeking their Creator and His seeking Divine Pleasure either for the sake of their nafs or for anyone else.

What is Takween

When a slave arrives at the station of true sincerity and complete belief in the Oneness of Allah Almighty, then certain things are created for him and he enters into the realm of Takween. And at times, this realm is given to him and this becomes his trait. This is that state that when these blessed servants of Allah Almighty utter the words “Kun” for someone to enter Jannah, that person will enter Jannah. However, the greatness of this realm is to be able to achieve this now instead of tomorrow or in the hereafter.

Disrespect for the Awliya

O those who are ignorant of the Almighty Allah Almighty and His special slaves! Do not taste the bitterness of speaking bad about them because it is a very dangerous poison. Beware, beware, do not become guilty of speaking ill of them because, the Almighty Allah Almighty has immense Divine Grace for them and (this can be turned to immense Divine Wrath if one insults His special servants).

When you face any difficulty.

If you face any difficulty and cannot differentiate between a pious person and a munaafiq, then arise at night and perform two rak'ah of Salaah. After you complete this, make the following dua:

“O Allah! Please guide me towards to the pious among your servants. Guide me to that person who will guide me on Your path and show me this path. Who will be able to nourish me with Your sustenance and also allow me to drink from Your Divine inspired drink. Who will be able to place on my eyes, the surmah of Your Divine Nearness and not as mere followance but clearly be able to show me whatever is apparent.”

The reward for spreading religion

I have continued in my entire life to have good and noble thoughts for the Awliya. And I have also served them all the time. This is that which gave me immense benefit. I do not desire any payment or reward from you for this advice and address. My reward is that you practise upon this advice. I am giving you advice and not threatening you with a sword and neither am I need of your gold (or wealth or property).

To have enmity for the Awliya and the “Ulama

The people in the past used to seek and search for those pious people who were the real physicians of the heart among the Awliya and the pious. They used to travel from the East to the West and when they found any of these special people, they used to seek a cure for the maladies of their religion. And yet, today, you have enmity for the Muslim jurists, the “Ulama and Awliya who are able to teach

respect and deliver knowledge to you! This is the reason that you cannot receive any medication.

The misled ““Ulama”

Do not choose the company of those ““Ulama who do not practise upon their knowledge. Their company is a means of great ill omen for you. If you do not understand your inner being and its evil, why do you speak to these people? When these people have no Marifah of Allah Almighty, why do they call people towards Him? You only recognise the rich and wealthy and the kings. There is no Prophet that came for you. You do not eat with fear or piety and you eat and consume Haraam. To eat religion in place of the world, is certainly Haraam. You are certainly a munaafiq and the dajjal of his era. I am the true enemy of the munaafiq. I am the one who will destroy their so called intellect and brain. My weapon will destroy the homes of these munaafiqs and I am the one who will remove belief from their hearts, a belief which they claim to possess.

Do not listen to the words of these people who are only busy making their nafs happy. In front of kings, they choose disgrace and ignominy. They do not even advice (these kings) on the prohibitions of Allah Almighty and His Commands. Even if they do give advice, they do so in a the form of a munaafiq and with great stress and unease. May Almighty Allah Almighty clear the earth of these munaafiqs or give them the opportunity to make taubah and show them the door to guidance.

In brief, the great Saint and Imam gave advice on Shari’ah and Tareeqah without any fear or favour. He also explained and revealed the path of misguidance and also revealed those who are corrupt in their beliefs. There is no doubt that those people were indeed extremely lucky who made Taubah at the blessed hand of this eminent

Saint and were able to beautify their world and the hereafter.

Complete

Question: *The status of Hadrat Sayyiduna Owais Qarani - May Allah be pleased with him.*

Imam Muslim - *May Allah be pleased with him* - in his Sahih record from Hadrat Sayyiduna Umar - *May Allah be pleased with him* - and Imam Haakim - *May Allah be pleased with him* - records from Hadrat Sayyiduna Ali - *May Allah be pleased with him* - that the Holy Prophet - *May Allah send peace and blessings upon him* - has stated that, “He is the most eminent of the Taba’een”, in other words, the Wali of Allah Almighty, namely Hadrat Sayyiduna Owais Qarani - *May Allah be pleased with him*. The only thing which stopped him from appearing personally in front of the Holy Prophet - *May Allah send peace and blessings upon him* - and attaining a more lofty status was that he was busy serving his very aged mother. In other words, this was his show of immense servitude for a creation of Allah Almighty. (Fatawah Radawiyah. 10/684).

Question: *There is no difference in the state of the Holy Prophet - May Allah send peace and blessings upon him - in this world or in the next.*

Be assured that the state of the Holy Prophet - *May Allah send peace and blessings upon him* - in the grave is the same state as he was when he was in this mundane world. This moment of death for him as well as all the Prophets was just for a brief moment and this passing was merely to fulfil a Divine Command of the Allah Almighty which was that every soul shall taste death.

(Nassir -Another important point that should be remembered is that there is a difference between tasting and swallowing. When a person tastes something, it appears at the tip of his tongue and when a person swallows something, it does not appear again. The verse of the Qur'an uses the word "zaa'ika which signifies tasting and not swallowing. Hence, this moment of death was similar to something which appeared at the tips of their tongue and then it disappeared. Death, no longer remained. When we taste a piece of food, it is merely placed on the tip of the tongue and then it is removed, in like manner death. It is very strange also that people would consider anyone dead after he has left this world when the Kaafirs are alive. If they were not alive, how would they be able to answer the questions in the grave in the first place. For a person to do this, he has to be able to be alive and have the capabilities of answering questions. We have seen mentioned in numerous books that the disbelievers would not be able to answer the questions in the grave and the only answer they will give is "La adri" which is that I am unaware". Who is giving this answer, a dead person? No, someone who is alive. Every Muslim believes in this, therefore, when this is the case, how can we believe that the Prophets and the pious servants of Allah Almighty are not alive.

Another important point to be brought to your attention is another amazing incident which very few people ponder upon. We all are aware of the incident that once when the Holy Prophet - *May Allah send peace and blessings upon him* - was waking past two graves, the animal on which he was riding reared up and he informed his blessed Ashaab that there were two people in this grave who were being punished. He then advised them also on a few important issues. One was that they should place some green branches on these graves and by doing so, the punishment on these people would become less. The second thing which he mentioned was the reason that they were being punished. The first person used to back bite and the second person did not protect himself from urine droplets.

There are a few issues which we should ponder upon and hopefully this can become a great lesson for Sunnis. The first is that when a person does not save himself from urine droplets, does he do this in private or public? The obvious answer is that when a person goes to toilet, he does not inform the national television of his intent. Everyone goes to toilet privately. The second person is someone who used to back bite. This also is something which a person does privately without any one being aware of his action. Now the question is. How did the Holy Prophet - *May Allah send peace and blessings upon him* - become aware of something which had occurred so privately? This knowledge of the unseen had to be giving to him by the Almighty Allah Almighty. This is what the Sunnis mean when they claim that the Holy Prophet - *May Allah send peace and blessings upon him* - has knowledge of the unseen!

Another important point that should be borne in mind. Were these people in this world or in the land of Barzakh? Obviously, since they had already died, they were in the land of Barzakh. Where was the Holy Prophet - *May Allah send peace and blessings upon him*? He was in this world. In other words, being in this world, he was able to help and assist people in the next world! Not only that, he could even see what was happening in the next. Not only that, even the animal he was riding was able to see in the next world which is why it became alarmed. What more can we explain about the unseen knowledge of the Holy Prophet - *May Allah send peace and blessings upon him*. Even the animals he is riding on, is able to have this type of insight, imagine the insight and the knowledge of those who are his sincere followers such as the Ashaab and the Awliya

We also bring another important point to your attention. We all know that when the third question is asked in the grave, the Holy Prophet - *May Allah send peace*

and blessings upon him - appears in the grave and pointing to him, the angels ask the person “what did you have to admit about this person in the world.” Now, let us go back to the time of the Ashaab. There were many believers and non believers who had left this world before the Holy Prophet - *May Allah send peace and blessings upon him*. Was this question asked to Abu Jahl? There is no doubt that he was asked this question. How come therefore, even though he had seen the Holy Prophet - *May Allah send peace and blessings upon him* - every day of his life, he still mentioned “La Adri” I do not know? This proves that these questions can only be answered by someone who has Imaan and true faith. In other words a true Sunni. After all, how is it possible that a Muslim would recognize the Holy Prophet - *May Allah send peace and blessings upon him* - is his grave while a person who physically saw the Holy Prophet - *May Allah send peace and blessings upon him* - every day cannot recognize him?

Coming back to our first question. How many people left this world before the Holy Prophet - *May Allah send peace and blessings upon him* - both believers and non believers? There were many of them. Now the question, did these people see the Holy Prophet - *May Allah send peace and blessings upon him* - in their grave or not. Of course, they did. After all the third question is also something that had to be asked in the grave. Now the question is, where was the Holy Prophet - *May Allah send peace and blessings upon him* - when this question was been asked? He was still in this world. But people also saw him in the Barzakh at the same time. Therefore, if he can help people in the next world, while he is here by informing people to place green branches on their grave, why can he not help and assist people who are still in this world from the next world. The fact that he could help people in the next world from this Hadith Shareef, clearly informs us that he can also help us in this world. After all, what restrictions are there? These are such clear and apparent Ahadith and facts which are known to everyone. Yet, as we have said

in the past, when Imaan disappears then the power to think clearly also disappears. Nassir).

(Continuing from the aqaaid issue).

The passing away of the Holy Prophet - *May Allah send peace and blessings upon him* - was merely something which hid him from the eyes of the common people. Imam ibn Hajr Makki - *May Allah be pleased with him* - in the Mudkhal and Imam Ahmed Qastalani - *May Allah be pleased with him* - in the Al Mawaahib Shareef and various other eminent jurists of the Ahle Sunnah wa Jamaah explain that, "There is no difference in the Holy Prophet - *May Allah send peace and blessings upon him* - being able to see the actions and deeds of his ummah. He is also fully aware of their conditions, their intentions and also what is in their hearts. All of these things are so apparent and clear to the Holy Prophet - *May Allah send peace and blessings upon him* - there is no possibility of it been hidden in anyway. The student of Ibnul Hummaam - *May Allah be pleased with him* - and Mulla Ali Qari - *May Allah be pleased with him* - explain that, "Without doubt, the Holy Prophet - *May Allah send peace and blessings upon him* - is fully aware of your presence, of your standing, of your salam, of every action and state of yours and movement of yours." (Fatawah Radawiyah. 10/764).

Question: The Holy Prophet - *May Allah send peace and blessings upon him* - does give answer to our salam.

In the Hadith Shareef it is mentioned that, "He who sends salam to me, I reply to his salaam." (Sunan Abu Daud. 1/279). (Fatawah Radawiyah. 10/807).

Question: His knowledge of the unseen.

He has stated that , “the Almighty Allah Almighty had placed the universe in front of me and whatever is happening now and until the day of qiyamah, I am able to see like I see the palm of my hand.” (Kanzul Ummaal. 11.378).

He has also stated that, “My knowledge after my passing is like my knowledge while on this earth.” Jazbul Qulub. 199. (Fatawah Radawiyah. 10/807).

Question: Sin is sin and to think good of it is kufr

Those who are apparently involved in this sin, it is apparent. As for those who are not involved but still happy with this sin, they are also included among those who have committed this sin. They will also share in the punishment of this sin. As a matter of fact if they are such people who are actually happy and satisfied with this sin, then the law is even more severe upon them. As for those who do not have the power to stop this sin, do not have the authority and yet, they also do not condone this action or sin, all of them would also be held accountable.

Question: What is the ruling about a murtad?

If a male or female becomes guilty of clear kufr before they marry and without making taubah they marry, then this nikah is invalid. Whatever children, they have, they would be considered as illegitimate. In like manner, if they committed kufr after marriage and got children, these children will also be illegitimate. If however, they become guilty of uttering words in which there is difference of opinion among the jurists, then in this case, they would have to remake the nikah and reread the kalimah, however their children would not be considered as illegitimate. In the Durre Mukhtaar it is mentioned that, those things which are

clear kufr, the nikah becomes invalid and the children after this is considered as illegitimate. As for those words which are not clear or debatable. in this case, they will have to make the nikah again and also reread the Kalimah. (Fatawah Radawiyyah. 11/153).

Question: There are three Daftar or three records

In the Hadith Shareef the Holy Prophet - *May Allah send peace and blessings upon him* - has stated that, "There are three daftars (or records or register). The first are those which the Almighty Allah Almighty will never pardon. The second is that which does not matter to Him and the third is that which will He will never ignore. The first daftar implies kufr. As for that which does not matter to Him are those rights which mankind owes to Allah Almighty such as missing a fast or missing a Salaah. In this regard, if the Almighty Allah wants, He can pardon anyone. As for that daftar or record which the Almighty Allah Almighty will never ignore are the rights which one person owes to the another person such as if one person oppressed another, He will certainly take retribution for this. (Fatawah Radawiyyah. 11/202).

Question: To be sure of someone as a ghair muqallid and thinking of him as a pious person to allow him to perform a nikah - what happens?

Even though the actual institute of nikah is not something which is as (important as aqeedah) and even if someone who is unaware of religion in front of whom the ijaab and qubul, meaning the husband and wife proclaim and accept each other is performed the nikah would be considered as something which has taken place, still there is a very sensitive point which should be borne in mind. Only that person will understand something like this who has a strong connection with Allah Almighty and thinks on the line (or real Islam). If a Kaafir performs a nikah, the Muslim

would still think of him as a Kaafir. However, what is dangerous is if someone performs a nikah claiming to be a Muslim and yet there are ample proof and testimony from Qur'an and Ahadith which proves his kufr such as those facts which are found in Al Khoubatush Shahaabiyah and An Nahyul Akeed etc and which we have explained in depth and there are many other issues also described which proves that some of these people (ghair muqallids) have refuted religion and are murtads and yet people insist on bringing such people to perform the nikah and some even think of these heretics as pious and holy.

In all of these aspects, there is something very important which should be borne in mind which is that if one of the parties either the boy or girl have become aware of the kufr of this person and still insists on thinking of this person as a pious person, then the fatwah of kufr will also fall upon this party as well. This has been fully explained in books like Ash Shifa and Al Ishbah etc. In that case, the nikah itself will not take place. Therefore, one should display extreme caution in a situation like this. If one is fully aware of the kufr of these ghair muqallids and still insist on considering that person as a pious person completely ignoring the fatwah which has befallen this person, then after nikah, the nikah will have to be re performed and one has to also reread the Kalimah and also make public Taubah. (Fatawah Radawiyah. 11/219).

Question: Can there be a marriage between a person from the Ahle Sunnah and the Shia sect?

The common people consider these shia as people who openly insult the very foundation of Islam. To marry such people is haraam and completely invalid. It is actually like committing adultery. Even if the man is a Sunni and the female is a Shia. If it is the opposite, it is even worse and is nothing but inviting the Divine

Wrath of Allah Almighty. May Allah Almighty protect us from this. Ameen.
(Fatawah Radawiyah. 11/244).

Question: What is the condition of that person who performs a nikah during the period of iddat and those who take part in nikah?

Besides performing a nikah in this period, even to send a message of nikah during this period is haraam. If a person performs this nikah in this period, however he still feels that it is haraam, then he has certainly become a major sinner and has actually being party to the performance of adultery. However, his own nikah would not become invalid. However, if he feels that during this period of iddat, nikah is actually halaal or permitted, then his own nikah would become invalid and he will remove himself from the folds of Islam. This is the same state with those who took part in this function. As for those who had no idea that this was being performed in the period of iddat, there is no blame on them. As for those who knew about this still thinking of this act as haraam then they have become major sinners and if they considered it as permissible, then their religion has also gone. In other words, they have removed themselves from the folds of Islam. (Fatawah Radawiyah. 11/266).

Question: If a person says that even if the Kaba is in that direction, he will never bow his head, what happens to him?

The “Ulama have made it clear that if Zaid is guilty of uttering such a statement, then this is clear words of kufr. Thereafter, if he makes Taubah and rereads the Kalimah, then only can he marry (another Muslim). Allah Almighty knows best. (Fatawah Radawiyah. 11/269).

Question: To have reliance on the Holy Prophet - *May Allah send peace and*

blessings upon him -

It is mentioned that once there was a very poor companion who wanted to marry. The girls party however asked him for a lot of mehr and he agreed to this and mentioned., “I have trust in Allah Almighty and His Messenger - *May Allah be pleased with him.*” Thereafter, this is exactly what happened. He relied upon this and had complete trust in this reliance and it proved true. In the Qur’an in Surah Taubah, verse 59:

What a good thing it (would) have been, if they would have been pleased with what Allah and His Messenger had given them and would have said sufficient for us is Allah', Now Allah is to give us of His Bounty and so the Messenger of Allah. Without doubt, to Allah only we turn. (Fatawah Radawiyah. 11/283).

Question: To be friends with people of corrupt beliefs.

When a person starts to like a person with wrong and corrupt beliefs and this affection is also found in someones heart, then this can cause great harm to religion. The Holy Prophet - *May Allah send peace and blessings upon him* - has stated that a persons hashr or (end result) will be with that person whom he loves. He has also stated that, “A person is on the religion of his dear friend, therefore, one should ponder whom he makes friendship with. From the Ahadith, we also come to understand that it is ignorant to think that if one marries a female with corrupt beliefs what harm will it cause, after all we will make her into a Sunni! This type of thinking is genuine ignorance. This type of connection creates love and affection and this further makes a person blind. In the Hadith Shareef it is mentioned, “to love a certain object makes a person blind and deaf” (to any imperfection in that object). (Fatawah Radawiyah. 11/368).

Question: To give your daughter in marriage to a person with corrupt beliefs.

To give your daughter in marriage to someone with corrupt beliefs is nothing but inviting (Divine Wrath) and also considered as a very dangerous poison. Bear in mind that a female is someone who is subservient and someone who is always under someone else's authority. The Qur'an also explains that a man is much more powerful than a female. At the same time, a wife by nature has more love and affection for her husband and sometimes this is even more love and affection which she has for her own parents. The Holy Prophet - *May Allah send peace and blessings upon him* - has stated that, "A wife has a special love for her husband which she does not have for another." (Ibn Maja Shareef). (Fatawah Radawiyyah. 11/369).

Question: The ruling of marriage to a person with corrupt beliefs

In the Tahtaawi from Durre Mukhtaar it is mentioned that "Any person who is out of the four mazhabs in the present time, he is a bidati and a person of hell. There are many eminent "Ulama who have placed their stamp on this decision. In the same manner, the person who is ghair muqallid and who has beliefs of kufr, marriage to such a person is completely invalid and nothing but adultery. No marriage of a Muslim female with a disbeliever is considered a proper marriage. In fact, the nikah has not even taken place. Even if the person does not possess kufr beliefs, still he is a person with corrupt beliefs, then according to the Qur'an and Hadith, this marriage itself is considered as prohibited. The Hadith Shareef has already been explained above. As for the Qur'anic verse, in Surah Hud, verse 113, the Qur'an declares that:

And do not lean towards wrong doers, lest the Fire Should touch you,
(Fatawah Radawiyyah. 11/374).

Question: A few examples of kufr beliefs.

Whether the person is a Wahabi or a Shia, they possess kufr beliefs such as: they refute the finality of Prophet hood, or they believe that the Qur'an is incomplete or a human has interfered with the Qur'an. Nikah in this case with such people is considered as completely invalid and improper and nothing but adultery. Even though this question had not been mentioned initially. Even if a Sunni male wishes to marry a female who possess kufr beliefs, then this person is considered a murtad and marriage of this nature is invalid. In other words, no marriage between a Sunni and a non Sunni or a Sunni or a murtad or a Sunni and a Kaafir is considered as a proper and valid marriage.

Fatawah Khaaniyah and Hindiyah, it is mentioned that, "The words of others are that, "The nikah between a murtad and female whether that female is a Muslim, a Kaafir or a murtad herself, this marriage is not permitted (or even considered as proper). In like manner, the marriage of a murtad female to anyone else. This has been mentioned in the Mabsut. If they do not have this belief but still possess beliefs similar to those of the Wahabi or Shia and consider the leaders of these groups as Muslims and their leaders, then without doubt, these people are Kaafirs and this is a unanimous decision or an Ijmah. As one becomes a Kaafir by refuting an essential principle of religion, in like manner one becomes a Kaafir if one does not accept the leaders of these groups as Kaafirs.

In the Wajeez of Imam Karadaari, in the Durre Mukhtaar and in the Shifa of Imam Qadi Ayyaz Maalik it is mentioned that, "The brief words of the Shifa Shareef is

that there is Ijmah of the “‘‘Ulama that whosoever doubts the kufr and ultimate punishment of these people, he is himself a Kaafir.” (Fatawah Radawiyyah. 11/378).

Question: A person does not become a Kaafir by not fulfilling a Fard or refraining from the performance of a Fard.

A person does not become a Kaafir by not performing a Fard or by not been able to perform a Fard. This is on condition that he does not refute a Fard as being a Fard whose compulsion is part of the essentials of religion. (Fatawah Radawiyyah. 12/291).

Question: The first person to enter Jannah is a special attribute of the Holy Prophet - *May Allah send peace and blessings upon him*.

The Holy Prophet - *May Allah send peace and blessings upon him* - will enter Jannah on many occasions, however, the first person to enter Jannah will be the Holy Prophet - *May Allah send peace and blessings upon him* - and this is a special quality of the Holy Prophet - *May Allah send peace and blessings upon him*. When the door of Jannah will open, it will only be opened first to the Holy Prophet - *May Allah send peace and blessings upon him*. Even the keeper of Jannah named Ridwaan will clearly mention that he had been commanded to open the door of Jannah only for the Holy Prophet - *May Allah send peace and blessings upon him*. No other Prophet will be allowed to enter Jannah without the Holy Prophet - *May Allah send peace and blessings upon him* - first entering. This subject has been clearly explained in my treatise “Tajalli yul Yaqeen bi anna Nabiyana Sayyidil Mursaleen”. After the Holy Prophet - *May Allah send peace and blessings upon him* - whoever enters Jannah, they will find the door already opened because the Holy Prophet - *May Allah send peace and blessings upon him* - had already

entered.

This fact is mentioned in Surah Saad, verse 50:

Gardens of perpetual abode, the doors of which are open for them.

(Fatawah Radawiyyah. 12/307).

To insult any act which is Mubah is only kufr at that time when that act or that Mubah is an essential part of Islam,

Question: A second marriage (is also considered) as an essential part of religion.

As for those people who insult the act of making a second marriage, we have already explained in our previous discussion that this is neither Fard, Sunnah or Waajib, it is something which is considered as Mubah or allowable as we have already explained that insulting a Mubah is only kufr at that time when it is an essential act of religion. As for that person who now does not even consider it Mubah, then would then take the role of something which an essential part of religion. The reason we say this is because (the act of remarrying or having more than one wife) is something which every Muslim is fully aware of and there are many Qur'anic verses which bear testimony to this. (Fatawah Radawiyyah. 12/307).

Question: In the light of Islam not to think of a second marriage as Halaal or permissible is Kufr

As for those ignorant people in the Indo Pak who frown upon this act and consider it an insult and they even go the extent of saying that it is not permissible in Islam, this act of theirs is certainly kufr. However, this cannot be directed at the common people most of whom are unaware of its various dimensions. If one asks any

Muslim, he or she would tell you that it is permissible in Islam and that they do not say that it is not permissible or Haraam. However, among the common people, it is considered as something which is frowned upon and because of saving oneself from insult and undue harassment, they refrain from this (act of having a second wife). In an issue like this, one cannot place the fatwah of kufr on such people. In this same manner, there are many issues which people are confronted with and most of them have their own manner of facing these issues. This is something which a person would face in every day interaction. People would ask him why did he go there, why did he do this, why did he meet a certain person. Even though all of these are things which are Mubah and so this is to be seen in a personal private profile and how he reacts to certain claims and what is his reaction. (Fatawah Radawiyah. 12/309).

Question: No matter what a person does who reads the Kalimah and how bad and despicable an act may be, it is Fard upon him to protect himself from Kufr

There is no doubt that to continue the act of labelling Muslims willy nilly as Kaafirs is certainly an act of extreme ignorance and something which invites immense wrath and calamity. May Allah Almighty protect us from this. It is absolutely necessary upon a person who reads the Kalimah and claims to be a Muslim to protect himself from Kufr even though some of his actions are not savoury or not considered as noble. If there is even the smallest chance of translating this person's behaviour or statements and using the smallest act of still translating his action as not being out of the folds of Islam. We should endeavour to do that. Do not think of the hundreds of other ways which can be translated as making the person a disbeliever. In the Hadith Shareef, the Holy Prophet - *May Allah send peace and blessings upon him* - has stated that, "Islam is always powerful and never (something which is) overpowered." (Sunan Daarimi. 3/252). By looking at a viewpoint of kufr (which can be placed on someone) instead of looking at (a

viewpoint) of Islam only makes Islam weaker and kufr stronger. May Allah Almighty protect us from this. (Fatawah Radawiyah. 12/317).

Question: That person who calls another a Kaafir in spite of the fact that the other has read the kalimah, the accuser also takes himself closer to kufr (in certain cases).

In the Hadith Shareef, the Holy Prophet - *May Allah send peace and blessings upon him* - has stated that, "Safeguard your tongue against someone who reads the Kalimah. Do not label him a Kaafir for any act or deed. As for that person (or Muslim) who labels another person who reads the Kalimah as a Kaafir, he himself is closer to kufr. (Al Mu'jamul Kabeer. 12/272).

In the Hadith Shareef, the Holy Prophet - *May Allah send peace and blessings upon him* - has stated that, "There are three things which is part of (the essence) of Imaan. To refrain from (condemning) a person who reads the La ilaa ha illal laahu. Not to call him a Kaafir because of a certain sin and not remove him from the folds of Islam due to a certain action." In another Shareef, it is mentioned that the Holy Prophet - *May Allah send peace and blessings upon him* - has stated that, "Do call anyone from the Ahle Qibla a Kaafir." (Nasbur Raayah. 2/28). (Fatawah Radawiyah. 12/318).

Question: If one wishes for another Muslim to become a Kaafir, this person himself becomes a Kaafir at that moment.

Our Imam Azam - *May Allah be pleased with him* - and other jurists have stated that, "If someone wishes that another Muslim commits kufr, whether he commits this kufr or not, this person immediately becomes a Kaafir because he has wished for another Muslim to become a Kaafir." (Fatawah Radawiyah. 12/403).

Question: To claim that a wife and husband is not part of (a share of) inheritance is open kufr.

There is no doubt that the inheritance which is applicable upon (either a husband or wife) is something which is an essential part of religion. The is Ijmah on this issue among the jurists and even the common people are fully aware of this fact. Therefore, to say that this act of inheritance (which is applicable) on both of them is not part of religion, is clear kufr. Yes, if the person out of ignorance or there is some issues which are debatable on this marriage and based upon these (debatable issues), the person refutes this inheritance, then it would not be considered as kufr. (Fatawah Radawiyah. 12/471).

Question: To consider something which is clearly kufr as being Halaal, according to Shari'ah law, that is also an act of kufr.

As for the issue under discussion pertaining to a Ahmed Ali. When three talaqs have been given, this wife is no longer halaal upon this person even though some of these Deobandis have tried their level best to make this marriage halaal. For them to give the opinion that once the husband and wife return to each other, all the previous talaqs are cancelled, is nothing but a new creation in their religion and nothing but a Bidat. In other words, something which is haraam, they have tried to make halaal. According to the Muslim jurists, this act itself is kufr. The wife of Ahmed Ali will not become halaal merely by them saying she is halaal upon him. As a matter of fact, they should ponder very carefully upon the fact that that Shari'ah has clearly made this wife haraam upon him. Therefore, all of them should reread the Kalimah and also remake their nikah, (meaning those who have agreed to this decision). Do not make something halaal which is haraam merely for the

sake of the world. Allah Almighty knows best. (Fatawah Radawiyyah. 13/197).

Question: To question without basis the Divine Laws of Allah Almighty is nothing but closing the doors of barak'ah and true knowledge.

When it comes to questioning the Divine Laws of Allah Almighty and Shari'ah, the point that should be borne in mind that Islam is based on lowering ones head in submission and acceptance and not to talk bravely (without any basis). There are many Divine laws which are meant to be accepted. As for those whose meaning are hard to fathom, even these should not be questioned. Questions like why are there two rak'ah in the morning, three rak'ah in Maghrib, four in another Salaah etc. When one questions the period of Haiz and why it is the way it is etc. To question issues of this nature without truly understanding it certainly closes the door of barak'ah and true knowledge. The greatness of the Muslim is as mentioned in Surah Baqarah, verse 285 which is:

The Messenger believed in that which was sent down to him from his Lord and the believers all accepted Allah and His angels and His Books and His messengers saying this, 'that we do not differentiate in the matter of having faith in any of His messengers' and submitted that we heard and obeyed. Let there be your forgiveness, O our Lord! And to you is our return.

(Fatawah Radawiyyah. 13/297).

Question: To seek permission from Allah Almighty and His Prophet - *May Allah send peace and blessings upon him* - to commit adultery is clear kufr.

The laws of Shari'ah are the Command of Allah Almighty and His Prophet - *May Allah send peace and blessings upon him*. To seek permission to commit adultery from Allah Almighty and His Prophet - *May Allah send peace and blessings upon*

him - is clear kufr. As long as the husband is alive and has not given proper talaq to a wife, if this female marries another person, it is haram haram haram and nothing but adultery adultery adultery. (Fatawah Radawiyyah. 13/474).

Question: He who relies on Allah Almighty, the Creator is sufficient for him

He who displays patience for the sake of Allah Almighty, He makes their difficulty easier. Sustenance is from Allah and the husband is not the one who give sustenance. One should strive and work hard. If one is overtaken by carnal desires, one should keep fast. The Holy Prophet - *May Allah send peace and blessings upon him* - has stated that, "That person who does not have the means to marry, it is necessary upon him to keep fast. The reason is that fasting destroys his carnal desires. The Almighty Allah Almighty states in Surah Talaq, verse 2,3:

And he who fears Allah, Allah will make a way for his deliverance. And will provide for him whence he expects not. And he who puts his trust in Allah - He is sufficient for him. Verily, Allah is to fulfil His work. Undoubtedly, Allah has kept a measure for every thing.

(Fatawah Radawiyyah. 13/475).

Question: To consume alcohol is a major sin and to think of it as being Halal is kufr.

To consume alcohol is certainly a very major sin and transgression. And to continue to do this is also another major sin. At the same time, if a person considers this to be halaal and also considers that its hurmat or prohibition is not that serious, then he becomes a Kaafir. (Fatawah Radawiyyah. 13/482).

Question: To call the Kaba and the Roza mubaarak as nothing but empty temples or to utter such words!

To utter such words or similar words is nothing but a clear insult to the Kaba, it clearly kufr and the person immediately becomes a Kaafir. (Fatawah Radawiyyah. 13/583).

Question: Adultery with a Muslim and non Muslim is both Haraam.

Anyone who admits that adultery with a non Muslim is halal has committed kufr. There is no doubt that zina or adultery is haraam and if one considers that this halaal with a Kaafir is a dhimmi, then too he has committed kufr. If not, then too, he is extremely misled and ghumrah. Allah Almighty knows best. (Fatawah Radawiyyah. 13/624).

Question: What about that person who considers that dogs and pigs are the children of Nabi Adam *Alayhis Salaam*?

The person who has uttered these words has certainly echoed very evil and bad words. Through these words of his, he had attribute a defect to Nabi Adam *Alayhis Salaam*. It is Fard upon the person to make Taubah. In fact, he should read the Kalimah again and bring faith on Islam again. However, if the person implied that the Kaafir is like dogs and pigs and although they are humans they are worst than dogs and pigs, in this sense, the person will not become a Kaafir. Allah Almighty knows best. (Fatawah Radawiyyah. 13/647).

Question: Three things which only a Kaafir would think lightly of.

In the Hadith Shareef it is mentioned that there are people who will think lightly of

the following except that he is an apparent munaafiq. That person who has reached an old age in a state of Islam. An Islamic scholar and a just ruler. (In other words, a person who makes a mockery of these people is someone who certainly has the qualities of a munaafiq within him). (Fatawah Radawiyyah. 13/650).

Question: To say that the Almighty Allah Almighty will even pardon Shirk or that the Qur'an and Ahadth is nothing.

For someone to say that the Almighty Allah Almighty will even pardon a Mushrik is He wishes, is something which is completely contrary to the Qur'an. The reason is that the Almighty Allah Almighty has clearly informed us that He will never pardon a person who creates partners with Him. Besides these people, whoever else He wishes, He will pardon them. For a person to say that the Qur'an and Ahadith is nothing is someone upon whom the laws of a murtad will befall. It is important for such a person to bring Imaan on Islam once again. (Fatawah Radawiyyah. 13/645).

Question: What about that person who considers his peer greater than the Holy Prophet - May Allah send peace and blessings upon him?

To use ordinary words to describe the Holy Prophet - *May Allah send peace and blessings upon him* - and to use very lofty words to describe ones peer is certainly against the decorum and reverence one should have for the Holy Prophet - *May Allah send peace and blessings upon him*. And to think that ones peer is greater than the Holy Prophet - *May Allah send peace and blessings upon him* - is clear and apparent kufr. May Allah Almighty protect us from this. Ameen. (Fatawah Radawiyyah. 13/655).

Question: The Christians and Jews are literally speaking also Mushriks.

The reason for this is that the Christians believe a trinity and the Jews also believe that *Aziz Alayhis Salaam* is a god. However, the question which arises is that when explaining these people in the Qur'an, the Almighty Allah Almighty had mentioned them separately from the mushriks and kept their name Ahle Kitab. At that time, marrying their females or eating an animal slaughtered by them was considered as permissible. However, if we look at the present day, do these Christians believe in divinity of Jesus or not and do the Jews still believe in the divinity of Nabi Aziz alaihis salalam. Based on this, will we still be able to eat meat slaughtered by them and marry their females? There are a few opinions on this regard by the "Ulama. Some have given that second opinion and some have given a clear answer and this is the fatwah on this issue.

In the treatise "Mustasfah" it is mentioned that, "the slaughter of these people will only be permissible and halal if they do not consider 'Isa *Alayhis Salaam* a god or a divine being. If they consider him to be some divine being, then obviously their slaughter would not be considered as halaal. In the treatise Mabsut, it is mentioned by Shaikhul Islam that it is necessary upon Muslims that they should not eat the slaughter of the Ahle Kitab as long as they consider Nabi 'Isa *Alayhis Salaam* and Nabi Aziz a divine god. At that same time, one is not allowed to marry their women and on this is the actual fatwah." (Fatawah Radawiyah. 14/116).

Question: A bidati who refutes any essential of religion.

A bidati who refutes any essential aspect of Islam, without doubt there is Ijmah of the Muslims that such a person is a Kaafir even though he may he may read the Kalimah a million times. Even if his a sign of Salaah on his forehead and his body

becomes weak with keeping fast. Even if performs a thousand hajj and umrah and gives millions in charity.

None of these things are accepted in the Divine Court of Allah Almighty. This is as long as he does completely believe in everything which has been brought by the Holy Prophet - *May Allah send peace and blessings upon him* - from the Divine Court of Allah Almighty. If for example there are one thousand essentials in religion and he believes in nine hundred and ninety nine and rejects just, he will fall in the same category. Today we see that the irreligious people who claim to be Muslims are giving fatwah of kufr on every Muslim right and left and they display not fear for such an important as this, should bear in mind that words of the Holy Prophet - *May Allah send peace and blessings upon him* - who has stated that (Among those who call others Kaafir), “certainly this opinion has fallen upon one of them.” (Fatawah Radawiyah. 14/123).

Question: Imaan is to believe in ones heart.

As for the issue of reading the Kalimah, it is not sufficient that one merely verbally recites this. The munaafiqs also used to read the Kalimah publicly, yet, we see in the Qur’an that they will be in the lowest part of the fire of hell where there is the most severe of punishment. In brief, Imaan means to sincerely bring faith with ones heart and when one refutes this, where is the Imaan thereafter? (Fatawah Radawiyah. 14/123).

Question: For Imaamat-e-Kubra, being a person of the Quraish is necessary.

In this regard, for the Ahle Sunnah merely the statement of the Holy Prophet - *May Allah send peace and blessings upon him* - is sufficient wherein he has mentioned

that all the khulafah are from the Quraish. There was also Ijmah of the companions in this regard. Therefore this has become a sold basis. This therefore proves that for a person to be a rightful khalifah of the Muslims, one of the preconditions is that he has to be from the Quraish. (Fatawah Radawiyah.

Question: It is the Ijmah of the Ahle Sunnah that except for the Prophets, no other human is sinless.

It is the certain Ijmah of the Ahle Sunnah wa Jamaah that besides the Prophets, no other human is masum or sinless. Whoever accepts that there is another human who is masum and sinless, that person is out of the fold of Islam. No should be deceived when someone says that even a little child is masum, that this not part of this discussion. (Fatawah Radawiyah. 14/187).

Question: On the day of Qiyamah, everyone will be called with their Imams.

Have they no fear that on the day of Qiyamah, they will arise with those who will be their leaders and pertaining to these leaders of infidelity, the Qur'an states in Surah Taubah, verse 12:

then fight with the leaders of infidelity.

In Surah Qasas, verse 41, the Qur'an states:

And We made them leaders of the people of Hell

In surah Asra, verse 71, the Qur'an declares that:

The day when We shall call every people. With their leaders,

In other words, on the day of Qiyamah, each person will be called with those leaders who guided him on religion. Whether the leader was someone who guided them or misguided them. In both instances the person will be called forward with his leader. (Fatawah Radawiyyah. 14/221).

Question: To accept Allah Almighty as a physical being with body.

To refute the status of Hadrat Sayyiduna Abu Bakr - *May Allah be pleased with him* - as a companion.

Those Shia who give precedence to Hadrat Sayyiduna Ali - *May Allah be pleased with him* - in khilaafah are misled.

That person who refutes the khilaafah of Hadrat Sayyiduna Abu Bakr and Hadrat Sayyiduna Umar May Allah have mercy on them; are Kaafirs.

In the Durre Mukhtaar it is mentioned that, “If a person becomes guilty of negating anything which is part of the essentials of religion, then he is a Kaafir. Such as if a person says that the Almighty Allah Almighty is a physical being or someone with a body or someone who refutes the fact that Hadrat Sayyiduna Abu Bakr - *May Allah be pleased with him* - is a blessed companion.

In the Haashiyah of the Durre Tahtaawi, it is mentioned that, “In like manner to refute his khilaafah is also kufr. If a shia is someone who considers that Hadrat Sayyiduna Ali - *May Allah be pleased with him* - is the most supreme of the Ashaab, then this person is a bidati and someone who is misled. If he refutes the khilaafah of Hadrat Sayyiduna Abu Bakr - *May Allah be pleased with him* - then he is a Kaafir.

In the Fathul Qadeer sharah Hidaayah, it is mentioned that as well as in the Haashiyah of Tabbayin by Allamah Shalabi volume one that, “Among the Shia, that person who considers the khilaafah of Hadrat Sayyiduna Ali - *May Allah be pleased with him* - as more supreme than the khilaafah of the first three khulafah, that person is misled and if he refutes the khilaafah of Hadrat Sayyiduna Abu Bakr and the Hadrat Sayyiduna Umar May Allah have mercy on them, then he is a Kaafir. (Fatawah Radawiyah. 14/250).

Question: What is meant by Badd Mazhab?

A badd mazhab person is that person who has beliefs contrary to that of the Ahle Sunnah wa Jamaah. Following this person in Salaah is only acceptable when his beliefs do not reach the point of kufr. If his beliefs reach the point of kufr, then from the very beginning, following this person in Salaah is completely invalid. This would include those shias who insult the Ashaab, some of them who consider that “Ma’azzalah” Hadrat Sayyiduna Ali - *May Allah be pleased with him* - is a divine being. Some of them even believe that he is a Prophet and that Jibraeel Ameen had committed a mistake by giving the message of Islam to the Holy Prophet - *May Allah send peace and blessings upon him* - (ma’azallah). These are just some of their kufr beliefs and statements. Some of them also attribute insults and false accusations against the blessed mother of the faithful, Sayyidah Ayesha *Radi Allahu ‘Anha*. Some of them completely refute the fact that Hadrat Sayyiduna Abu Bakr - *May Allah be pleased with him* - is a blessed companion and also refute his khilaafah. Some of them even insult the first two blessed companions. (Fatawah Radawiyah. 14/253).

Question: A person who claims a non Prophet to be greater than a Prophet.

This is clear and apparent kufr. In the book “Minhul Roudal Azhar sharah Al Fiqhul Akbar” it is mentioned that, “That which was said by certain people belonging to the karaamiyah sect that it is possible and permissible that certainly a saint can be loftier in status than a Prophet, is nothing but kufr and complete misguidance”. In the sharah Maqaasid, it is mentioned, “there is no doubt that it is the Ijmah of the Muslims that the Prophets are far superior to the Awliya in status.” (Fatawah Radawiyah. 14/262).

Question: Not to call a Kaafir a Kaafir or to doubt his kufr and ultimate punishment or to doubt this, that person himself becomes a Kaafir.

In the Shifa Shareef under the discussion of Ijmah in matters of kufr, it is mentioned that, “We consider that person a Kaafir who does not consider a Kaafir a Kaafir. Or he hesitates in calling them Kaafirs, or he doubts this or he tries to find truth in their group. This is in spite of the fact whether the person calls himself a Muslim and in spite of the fact that he considers Islam to be the true religion and also considers all other religions to be false. Merely by him not calling a Kaafir a Kaafir, he himself has become a Kaafir. In the Maj’maul Anhar, volume one, it is mentioned that, “he who doubts the kufr and punishment of (these people), there is no doubt that he himself is a Kaafir.” (Fatawah Radawiyah. 14/265).

Question: Even if an essential aspect of religion is not proving from an authentic source or nass-e-qat’i, still too, someone who refutes this is a Kaafir.

There is Ijmah among the Muslims that to accept another “deity” as qadeem is kufr and the person becomes a Kaafir.

Everything besides the Almighty Allah Almighty is mortal and this is an essential of religion.

O Muslims! bear in mind that the original basis of religion are the essentials of religion. And at the same time, so apparent is this that it proves itself without even requiring any proof or testimony. Even if there is no nass-e-qat'i in this regard, still too, the law will be the same that someone who refutes this will become a Kaafir. This would include that concept that everything in creation is mortal. There is no nass-e-qat'i in this regard. However, the heavens and earth have been described as mortal or creation or something which is new. Still, it is the Ijmah of the Muslims that for anyone to consider anything to be qadeem besides the Almighty Allah Almighty is certainly kufr. There are many chain of narrators in this regard which this servant has presented.

Therefore, this belief is something which is part of the essentials of religion and therefore, it does not require any proof. (Fatawah Radawiyah. 14/266).

Question: To accept the Qur'an without defects is also an essential part of religion.

There is no doubt that this Qur'an which we have in our possession which has come over the past hundreds of year from generation to generation is the same Qur'an which was originally revealed by the Almighty Allah Almighty. This is the same which was sent to the Holy Prophet - *May Allah send peace and blessings upon him* - and is the same which was given to the Muslims. It was left in his hands to determine for the Muslims their Imaan, their beliefs and their actions. It is free of all defects, from all addition, from all changes, from all subtractions. The Almighty Allah Almighty has also declared that "we have revealed this and we are its protectors." Hence, to believe in this fact is also part of the essentials of religion. One should not posses a belief which is contrary to this. (Fatawah Radawiyah. 14/267).

Question: All praise is to Allah Almighty that I am a true believer. Can one say this?

There is no harm in this statement. Yes, it is important that one praises the Almighty Allah Almighty prior to uttering this statement. In other words, Al hamdu lillah I am a Muslim. (Fatawah Radawiyyah. 14/270).

Question: A believer is a sinner but not someone who is cursed.

Even though a Muslim may be a sinner and may sometimes become entitled for punishment, but in the hereafter, he is not someone who is cursed by Allah Almighty. If he was someone who was cursed, in the end he will not receive the Divine Mercy of the Almighty Allah Almighty which he will certainly receive. If he is punished, this is merely a means of purifying him and it is not the fire of eternal damnation or something which is meant to insult and humiliate him. As for that person who will be cursed and humiliated in the hereafter, that person will be a Kaafir. This will also be at that moment when the truth has become apparent. In the same way, the Wahabi will also be humiliated and he will finally see the truth which will be too late. (Fatawah Radawiyyah. 14/287).

Question: The basis and truth of Qiyas and jurisprudence is also part of the essentials of religion.

The respected “Ulama clearly state that, “Qiyas and jurisprudence and its basis in also a part of the essentials of religion. Therefore, anyone who refutes and rejects this, will become a Kaafir. In the book “Kashful Bazdawi” it is mentioned that, “It is proven from authentic sources that the blessed Ashaab used to also use Qiyas and practise upon Qiyas and this was done among them without any disagreement and

refutation of each other. (Fatawah Radawiyyah. 14/292).

Question: The Holy Qur'an is also a book which was revealed by the Almighty Allah Almighty and is proven from the Hadith Shareef.

Why would a sceptic believe that this book which is the Qur'an is unmatched and unadulterated, has this Qur'an being given to him in his hands? If this is not the case, then he has to accept that there is proof and testimony other than this that this Qur'an is a book which has been revealed by the Almighty Allah Almighty. (Hence, if a person does not believe in the Hadith Shareef as prove that this Qur'an is the Divine Word of Allah Almighty) then he will not only lose his Imaan but his words and viewpoint will also be proven as false. (Fatawah Radawiyyah. 14/313).

Question: The various categories of the disbelievers and the laws pertaining to them.

We make sincere dua that the Almighty Allah Almighty protect and save us from the kuffaar. There are two types of Kaafirs. Asli or original and murtad. The Asli or original Kaafir is that person who from the very beginning is a Kaafir and refutes the kalimah of Islam. There are two types of these people. The first is called Mujaahir and the second is called the Munaafiq. The Mujaahir is that person who publicly refutes the Kalimah and the Munaafiq is that person who reads the Kalimah publicly and yet, in his heart, he refutes Islam. In the hereafter, this would be considered as the worst type of Kaafir and would be someone who would be in the lowest pit of hell.

As for the open or apparent Kaafir, in other words the Mujaahir Kaafir, there are also four types. The first is the atheist or dheriyah who completely refute the

existence of Allah Almighty. The second type is the mushrik who believes that the Almighty Allah Almighty has other partners as well, (ma'azzalah). These would be people like Hindus who worship idols who do not consider these idols as Waajibul Wujud but still consider these idols as gods. This would include the Aariyah also who do not consider the soul or the being of someone as gods, but still insist in believing that these things are qadeem and something which is not created. Both of these groups are mushriks. To believe that these Aariyah are people who believe in one god is also ignorance. The third type is the Majusi or the fire worshipper. The fourth type are the kitaabi such as the Christians and the Jews. They are no atheist. The slaughter of the first three groups is haraam and marriage with females from these groups is invalid. Marriage with females from the fourth group would take place even though it is forbidden and considered a sin.

As for the Kaafir murtad in other words, that person who reads the Kalimah and still makes kufr, they are also of two types. They are the Mujaahir and the Munaafiq.

The Murtad Mujaahir is that person who was first a Muslim then publicly refutes Islam. He has renounced Islam and becomes either a atheist, a mushrik or majusi or a kitaabi.

As for the murtad munaafiq. He is that person who still reads the Kalimah, he also claims to be a Muslim, he then starts to insult a Prophet or refutes an essential principle of religion. These would include the Wahabis, the Shia, the Qadiani, the Ahle Qur'an, the fake sufis who laugh and scorn at Islamic Shari'ah. In the law of Islam, this is considered as the worst of murtads.

If there was a Muslim government, Jizya would not even be accepted from these

people. No marriage with anyone would be considered as legal and valid. If they marry anyone, it would be considered as adultery and zinaa. Whether this person is a murtad male or female. Among the murtads, the worst type is Murtad munaafiq. This is that person or group whose company is worse than a thousand Kaafirs and more dangerous. These are people who adopt Islam and teach kufr. This is especially true for the Wahabi, the Deobandi etc. The worst part is that these idiots call themselves Ahle Sunnah, they consider themselves as Hanafi, sometimes Chisti etc. They read Salaah, they keep fast like us. They even read some of the same books we read and even teach some of these same books. Yet they silently insult and scorn the Almighty Allah Almighty and His beloved Prophet - *May Allah send peace and blessings upon him*. These people are the worst of poison and the most dangerous. Beware and be careful. O Muslims also try to save your religion. Allah Almighty is the Best of Protectors and He is the Most Beneficent, Most Merciful. (Fatawah Radawiyah. 14/327).

Question: There is Ijmah that the term Khaatamun Nabiyeen means the last and final Prophet.

This is also something which is genuinely authenticated.

To accept that the Holy Prophet - *May Allah send peace and blessings upon him* - is the Last and Final Prophet and a Prophet who appeared as the Last Prophet is a belief which is an essential part of Islam. Whoever refutes this or has even the slightest doubt in this, he is certainly a Kaafir and a murtad. In Surah Al Ahzab, verse 40, the Qur'an declares that, "Mohammed is not the father of any of your men; yes He is the Messenger of Allah and the last one among all the prophets. And Allah knows all things." In authentic Hadith Shareef, the Holy Prophet - *May Allah send peace and blessings upon him* - has also clearly stated that, "there is no Prophet after me". All Muslims from the very beginning of Islam have always

adopted this meaning to refer to him being the final Prophet. For any other person to receive Prophet hood after the Holy Prophet - *May Allah send peace and blessings upon him* - is considered an impossibility.

In books such as the Al Ishbah wan Nazaa'ir and even in the Alamgheeri it is mentioned that, "That person who does not know or believe that the Holy Prophet - *May Allah send peace and blessings upon him* - is the last and final Prophet, that person is not a Muslim because the Holy Prophet - *May Allah send peace and blessings upon him* - being the last and final Prophet is an essential part of Islam." (Fatawah Radawiyah. 14/333).

Question: Not to fast without a valid reason and fidyah

Without any valid reason such as a journey or being sick, to assume that merely paying fidyah for missing ones fast is like creating a new religion. In other words, if one believes that the fidyah is sufficient in this regard again for missing the fast without a valid reason is like creating a new religion. It is also like changing the Shari'ah. By doing this, one also makes oneself entitled for the punishment of hell. The Qur'an clearly says that they will be left in this state until they finally enter the fire of hell which is indeed a very severe place of punishment. (Fatawah Radawiyah. 14/374).

Question: To consider the Divine Knowledge of Allah Almighty and the knowledge of the Holy Prophet - *May Allah send peace and blessings upon him* - as equal is misguidance.

To think on these lines is clear misguidance and heresy. However, if one believes that this immense knowledge of the Holy Prophet - *May Allah send peace and*

blessings upon him - is something which has been bestowed upon him by the Almighty Allah Almighty then obviously it is not kufr. As a matter of fact, all the knowledge of all the Prophets combined cannot even equal or even be considered as similar to one small droplet from one ocean from thousands of ocean. (Fatawah Radawiyyah. 14/377).

Question: Only the believers are brothers one of another.

There can be no such relationship such as one Muslim being the brother of another person like a Hindu in religious matters. The Qur'an also clearly states that without doubt the believers are brothers one of another. When the Qur'an describes the brotherhood of the kuffaar, it clearly mentions that the kuffaar are only brothers of one another and not the brothers of the believers. As a matter of fact, it was clearly seen in the the early days that the Kuffaar and the munaafiqs were clearly brothers of one another and they even considered themselves as brothers. Therefore, in all ages, true believers are only brothers of one another and not brothers of mushriks, disbelievers or munaafiqs. ((Fatawah Radawiyyah. 14/482).

Question: If a Muslim intends kufr, he becomes a Kaafir.

If a Muslim deliberately intends to make kufr, then he would instantly become a Kaafir. In like manner, when he is in this state, he cannot merely intend to become a Muslim and will become a Muslim, he has to clearly accept Islam. In like manner, a person from the Ahle kitab will become a mushrik by merely intending to commit shirk and in like manner, a mushirk who intends to become a ahle kitab, he will have to firstly clearly mention that he has become a ahle kitab to be considered a person from the ahle kitab. (Fatawah Radawiyyah. 14/489).

The type of friends you keep, your hashr will be with that person.

To insult the “‘Ulama or to insult him merely for the fact that he is an Alim or use foul language against him is kufr.

It is a fact that in Hindustan the slaughtering of a cow is considered among the acts of waajib. I have presented its various proofs in my book “Anfasul Fikir fi Qurbaanil baqar”. As for that person who refrains from this merely with the intention of pleasing a Hindu is someone who is an enemy of Islam and Muslims. a person who is enemy of religion and to be friends with such a person is to have enmity with Islam itself. On the day of Qiyamah, a person will be with the same person he had kept friends with. The Qur’an also clearly tells us that whoever you keep friends with, you would be considered as being from them.

The Holy Prophet - *May Allah send peace and blessings upon him* - has stated that, “A person will be with that person he loves”. The Holy Prophet - *May Allah send peace and blessings upon him* - has also stated that, “You will be with that person whom you had friendship for.” In another Hadith Shareef, it is mentioned that after taking an oath. “Whoever loves a certain nation (or community), the Almighty Allah Almighty will treat that person or take account from that person as He will do with that nation or community.”

If one continues to commit major sins, even though it is not kufr at that precise moment, however to continue having friendship with those who are the enemies of Islam will prove its disadvantage when one is about to die. As for insulting an Alim because of his religious knowledge or to insult Islam even in a small manner or the laws of Shari’ah, this is indeed kufr and a means of making a person a murtad. (Fatawah Radawiyah. 14/569).

To consider sacrificing a cow and to have enmity for mixing with a Hindu is among the essentials of Islam.

This religion of Islam is a religion which the Almighty Allah Almighty has revealed upon the beloved Prophet - *May Allah send peace and blessings upon him* - and which is a religion for the entire universe. He states in the Qur'an:

تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا ﴿١٠١﴾

Glory be to Him who has revealed this book upon His slave and who is one who has been sent to warn the entire universe.

قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا

The Holy Prophet - *May Allah send peace and blessings upon him* - has also been told to inform everyone that he has been sent to all of mankind.

At the same time, with the arrival of the Holy Prophet - *May Allah send peace and blessings upon him* - the doors of Prophet hood has also been closed and sealed. It is now impossible for another Prophet to appear. This is clearly mentioned in the Qur'anic verse:

لَا يَأْتِيهِ الْبُطْلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ ۗ تَنْزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ



There is no approach of falsehood to it either from before or from behind it. It is a sending down from the All Wise, All Praised.

It is also impossible for any word or letter of the Qur'an to be changed or for the law of Islam to change. In the Qur'an, the Almighty Allah Almighty declares that:

وَلَا تَقُولُوا لِمَا تَصِفُ السِّنُّ كُمُ الْكَذِبِ هَذَا حَلَالٌ وَهَذَا حَرَامٌ
لِتَفْتَرُوا عَلَى اللَّهِ الْكَذِبَ ۗ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا يُفْلِحُونَ



And say not what your tongues tell falsely, this is lawful and this is unlawful so that you may forge lie against Allah. No doubt, those who forge a lie against Allah, they will not prosper.

Therefore, pertaining to this Shari'ah if someone says that that this is Halal even though it is Haram or this is Haram even though it is Halal those things will not become Haram or Halal but the person making this statement will become a Kaafir. Even in the Qur'an, it has been explained that in Surah Nahl, verse 116:

And say not what your tongues tell falsely this is lawful and this is unlawful so that you may forge lie against Allah. No doubt, those who forge a lie against Allah, they will not prosper.

To sacrifice a cow and to consider it as Halal and to refrain from the company of the Hindus and from their gathering is also a part of the essentials of religion. Those who consider any of these acts being haraam or consider it as haraam, they are certainly falsely accusing the Almighty Allah Almighty and the Holy Prophet - *May Allah send peace and blessings upon him*. According to the Qur'an, there is no doubt that their ultimate destination is hell and the fatwah of kufr will also fall upon these people. (Fatawah Radawiyah. 14/581).

Question: In the issue of the verses of Muta shaa bi haat what is the view of the Ahle Sunnah?

In the view of the Ahle Sunnah wa Jamaah, there are two standpoints.

The first is “Tafweed”. This signifies that we do not know its actual meaning. This is only known to Allah Almighty and His beloved Prophet - *May Allah send peace and blessings upon him*. Whatever the meaning of this is, we have brought faith and Imaan on this. In other words, we have brought Imaan on all that which has been sent by the Almighty Allah Almighty and none believes in this except those who are wise.

This has been the view and standpoint of the Salaf or our pious predecessors. This is considered as the proper and true viewpoint. In other words, what is the actual meaning is something which is not analysed or delved into. Hadrat Sayyidah Ummul Mo'mineen Salmah *Radi Allahu 'Anha* was asked about this and about the fact that the Almighty Allah Almighty is established on his Divine Throne and what was the meaning of this. She replied, “We have understood the meaning of being established or “Istawa”, but are unaware of its actual state. To bring Imaan on this is Fard and to delved into it is Bidah”.

This is also the answer which was given by Hadrat Sayyiduna Imam Malik - *May Allah be pleased with him*. This is also the belief of Imam Azam - *May Allah be pleased with him* - and all the other A'immah. In other words, we believe that the Almighty Allah Almighty is pure of body, space and place. He cannot be found in any one place or one space, or seen in a certain manner. As a matter of fact all of these things such as space, place, time etc are actually His creation. They are also things which are mortal. Therefore, something which is qadeem cannot be encompassed by something which is haadith. As He was, that is how He is. He is pure from those things which we as creation think and assume.

The second standpoint is that these verses would be translated in the best of ways so that ones Imaan also remains intact. This is the viewpoint of the Khalf or the latter day jurists. (Fatawah Radawiyyah. 14/620).

Question: Can one say that Allah Almighty is Haazir?

The Almighty Allah Almighty is pure of place and space. As a matter of fact, this word “Haazir” is not a word which possess a very good implication or meaning. Therefore it is advisable that one refrains from using this word when it comes to describing the Almighty Allah Almighty. Allah Almighty knows better. (Fatawah Radawiyyah. 14/640).

Question: To believe that everything is Allah and Allah is everything is also kufr.

There are important points which should be born in mind. They are, Tauheed, Wahdat and Ittihaad. There is no doubt that tauheed is the very basis of Imaan and to doubt this is certainly kufr. Wahdat signifies Wujud or the existence of the Creator and obviously this is the absolute truth. This is also proven from the Qur’an and the Ahadith. To consider someone who believes in Wujud as a Kaafir, makes a person a Kaafir himself. As for the idea of Ittihaad that is indeed that belief of the zindiq or the Kaafir. A person who believes in this becomes a Kaafir. Ittihaad is when a person believes that, “this is God and that is also God.” If you are unable to distinguish this, then you certainly become a Kaafir.

There is no doubt that the Creator is the Creator and the creation is only a creation. A creation can never become a Creator and Ma’azzalah, a Creator can never become a creation. We have to believe that only the Creator exists and everything else is

nothing but a manifestation of His Divine Being. In the Qur'an it is clearly stated that everything would be destroyed except His Divine Being. (Fatawah Radawiyah. 14/641).

Question: Among the Divine Attributes are the Attributes of Shaheed and Baseer and not Haazir and Naazir.

The Almighty Allah Almighty is Shaheed and Baseer and he should not be referred as Haazir and Naazir. As a matter of fact some “Ulama have also considered using these words or descriptions as kufr. And even the great “Ulama of the past have not given permission for people to use these descriptions. However, after careful analysis, eminent “Ulama such as Allamah ibn Wahbaan had to explain that Haazir and Naazir is not kufr. In other words, these words are words which have been under discussion over the years, hence, it is advisable that we refrain from using these words and attributes for the Almighty Allah Almighty. (Fatawah Radawiyah. 14/688).

Question: To believe in all the Prophets especially the Holy Prophet - *May Allah send peace and blessings upon him* - is proven from the Qur'an.

We seek protection in Allah Almighty from His Divine Wrath and we also seek protection in Allah Almighty from satan the rejected and from the evil schemes of the satan. The Qur'an has clearly informed and commanded us to believe in all the previous Prophets especially the Holy Prophet - *May Allah send peace and blessings upon him* - who is the last and final Prophet. Those who belie him and reject his message and his eminent position, are those who have invited the Divine Wrath of Allah Almighty. At the same time, we have also been given the clear message that there is no other religion except the religion of Islam and whatever good the

disbeliever does, it would be of no benefit to him in the hereafter. If the sun is clear and someone cannot see the bright and clear sun, this is not the fault of the sun but the defect lies with the eyes of a person.

In reality, when we accept the Almighty Allah Almighty all the essentials of religion are also included in this belief. To disbelieve in any one of them is to disbelieve in the Almighty Allah Almighty. Obviously to disbelieve in the Almighty Allah Almighty is certain kufr. As for the occurrence and appearance of the day of qiyamah, this is also a reality and something which is part of the essentials of Islam. This would be discussed at another place. (Fatawah Radawiyah. 14?694 to 700).

Question: The knowledge of the entire creation is not comparable to the Divine Knowledge of the Almighty Allah Almighty.

The Almighty Allah Almighty has certainly given the knowledge of all things from the very first day of all that will occur and that which has appeared to His beloved Prophet - *May Allah send peace and blessings upon him*. Even the smallest atom in the darkest of nights is clearly visible to the Holy Prophet - *May Allah send peace and blessings upon him*. As a matter of fact, whatever is to occur until the day of qiyamah and whatever is occurring every moment in this world is fully apparent to the Holy Prophet - *May Allah send peace and blessings upon him* - and he is able to see all of these things as he is able to see his blessed palms. Nothing is hidden in the heavens and on earth from the Holy Prophet - *May Allah send peace and blessings upon him*. As a matter of fact, whatever we have explained, this is merely a small part of the immense knowledge of the Holy Prophet - *May Allah send peace and blessings upon him*. He knows the state of each of his followers like as if they are sitting in front of him. Not only does he recognize them, he is also fully aware of

every state and condition in which they are in. Whatever passes in their heart, he is also aware of this.

Yet, in spite of all of this vast and immense knowledge, the knowledge of the Holy Prophet - *May Allah send peace and blessings upon him* - cannot even be compared to a small droplet in thousands of oceans to the Divine Knowledge of the Almighty Allah Almighty. As a matter of fact the Kaafirs have not even understood the Divine Knowledge of the Almighty Allah Almighty when they have tried to place a limit to it and have tried to compare it with anything. In their kufr and ignorance, these munaafiqs and Kaafirs have actually believed that by the Holy Prophet - *May Allah send peace and blessings upon him* - knowing the state and condition of the day of qiyamah, we have compared his knowledge to the Divine Knowledge of the Almighty Allah Almighty. (“Ma’azzalah). We ask these born idiots, have you restricted the Divine Knowledge of the Almighty Allah Almighty to such a degree that you have confined His Divine Knowledge to only the two limits of Qiyamah. Remember that this knowledge of the day of qiyamah is something which the ardent followers of the Holy Prophet - *May Allah send peace and blessings upon him* - actually receive from the blessed Prophet himself - *May Allah send peace and blessings upon him!* All of this has been fully explained in some of my manuscripts such as “Ad Daulatul Makkiyah, Ambaa’ul Mustafa, Khaalisul I’tiqaad etc”. (Fatawah Radawiyah. 15/74).

Question: If one does not accept the decision of Shari’ah and only the common law of the day, what happens?

If this is true, then Zaid will have to accept Islam again. He will have to make Taubah and will have to reread the Kalimah. If he is married, he will have to reperform his marriage. (Fatawah Radawiyah. 15/75).

Question: When it comes to uttering words of kufr, the “‘Ulama do not accept the excuse that it was a slip of the tongue.

O Allah Almighty, we praise You. Please bestow Your Infinite Mercy and Grace upon the Holy Prophet - *May Allah send peace and blessings upon him* - and upon his blessed family and companions who are the very foundation of religion. I also seek protection in You from the evils of satan and from his numerous attacks against us. The A’immah of Islam do not accept the excuse that the tongue of a person has slipped in this regard. If this was accepted as an excuse then any jaahil would insult the Almighty Allah Almighty and His Divine Status and even insult the Holy Prophet - *May Allah send peace and blessings upon him* - and when he is caught and held to account, he will give the feeble excuse that his tongue had slipped.

Hadrat Imam Qadi Ayyaz Maliki - *May Allah be pleased with him* - in the Shifa Shareef states that, “when a person becomes guilty of kufr, his excuse that his tongue had slipped would not be accepted.” In this same book the words of Imam Abu Mohammed bin Abi Zaid - *May Allah be pleased with him* - are also found which explains that, “In this regard the excuse will not be accepted that his tongue was not in his control.” In the same way, the words of Imam Abu Hasan Al Qaabisi - *May Allah be pleased with him* - is also mentioned that, “he issued a fatwah that the person should be killed who spoke bad about the Holy Prophet - *May Allah send peace and blessings upon him* - even though he was drunk. The reason is that perchance, (when this person is sober), he has the same attitude and the same type of belief.”

At the same time, when the tongue slips, it is only one or two words not something

which occurs the entire day where the tongue continues to slip the entire day. An excuse like this whereby the tongue slips is too ridiculous to accept. (Fatawah Radawiyyah. 15/80).

Question: To think of kufr as something good is also kufr.

(This was in regard to an idiot reading “durood” for Ashraf Ali whom Ala Hadrat calls spells as A shar faili which means a very evil and mischievous deed or action). The great Imam explains that, “No one would accept something like this except someone who is mad or insane. This is in regard to the statement of that person. As for the answer given by the idiot Ashraf Ali, this itself also proves that he has concurred with this and become guilty of kufr himself. For a person to think good of kufr, is kufr itself. The reason is that this person has also considered this idiot as a prophet and Ashraf Ali also became happy with this conclusion. Hence by him becoming satisfied and happy with this kufr also means that he himself is a Kaafir. (Fatawah Radawiyyah. 15/83).

Question: To take the name of the Holy Prophet - *May Allah send peace and blessings upon him* - with respect and reverence is Fard.

Whenever one takes the blessed name of the Holy Prophet - *May Allah send peace and blessings upon him* - one should display immense respect and reverence. If one merely mentions the blessed name of the Holy Prophet - *May Allah send peace and blessings upon him* - just like that without any respect, then this is kufr. And if one does this without any valid excuse, then he is merely robbing himself of a great barak’ah. (Fatawah Radawiyyah. 15/99).

Question: A person who joins a gathering of kufr thinking good of it and also feels

encouragement in doing this, has become a Kaafir.

To attend a gathering which has been organized by mushriks with the intent of showing respect is haraam. To also see these acts of shirk is also haraam. In the Tahtawi ala Ad Durrul Mukhtaar it is mentioned that, "To become pleased with haraam is also haraam." To attend such gatherings is a major sin as well. The Holy Qur'an has also advised us that when we become aware of this, we should move away from the gathering of these people. The Holy Prophet - *May Allah send peace and blessings upon him* - has also stated that, "He who increases the number of a certain nation (or group), he is also part of that nation (or group). (Fatawah Radawiyah. 15/100).

Question: It is the Imaan of a Muslim that no one wishes better for them than Allah Almighty and His beloved Prophet - *May Allah send peace and blessings upon him*.

It is the firm belief of the Muslims that no one is more concerned for them than the Almighty Allah Almighty and His beloved Prophet - *May Allah send peace and blessings upon him*. To which path, they call us towards, there is benefit for us in this. Whatever they have prohibited upon us, there is no doubt that there is danger in these things. As for those people who appear as Muslims and call you to something else or another path, understand that they are thieves in religious clothing. Do not accept their fake translation and thoughts and do not listen to them. There is no doubt that someone who wishes to take you away from the right path will continue to sweet talk you all the time and when you accept their hidden poison and become part of them, they will chop off your head and rob you of your greatest wealth which is Imaan. Ignominy and danger is for that animal who does not listen to its herder. Danger also for that animal who listens to a wolf that

appears in sheep clothing. Listen to the Qur'an, there is no one more concerned for you than the Holy Prophet - *May Allah send peace and blessings upon him*. This fact is even substantiated in the Holy Qur'an.

In surah Taubah, verse 128, the Qur'an declares:

Indeed there has come to you a Noble Messenger from among you - your falling into hardship aggrieves him, most concerned for your well being, for the Muslims most compassionate, most merciful.

The words which are used in this verse are such words as, "it aggrieves him (to see you in trouble). he is most concerned for you etc). As a matter of fact, the Holy Prophet - *May Allah send peace and blessings upon him* - is more concerned for us than our own parents! The Almighty Allah Almighty is actually saying that the Holy Prophet - *May Allah send peace and blessings upon him* - is someone who is most compassionate most merciful to the Muslims! O Muslims! listen to this advice and hold fast to the blessed being of the Holy Prophet - *May Allah send peace and blessings upon him*. Only in this, there is salvation and success. (Fatawah Radawiyah. 15/105).

Question: If a person curses someone who reads Salaah, what happens?

If I have spoken a lie, so what, is this kufr?

If a person is guilty of these acts, he certainly becomes a Kaafir. His wife is also out of his marriage. He has to reread the Kalimah and also re perform his marriage. Allah Almighty knows best.

Until now, these words are words which will prove his ultimate damnation. As for

his words that if I have spoken a lie so what, this is also clear kufr. He has to accept Islam again and if he is married, he has to re perform his marriage. Allah Almighty knows best. (Fatawah Radawiyyah. 15/149,150).

Question: What about those who keep mentioning about the (wet dream) of any Prophet?

There is absolutely no doubt that the Holy Prophet - *May Allah send peace and blessings upon him* - and all the other Prophets were completely free of this human weakness. The Qur'an declares in Surah Bani Israel, 65:

No doubt those who are My slaves, you have no control over them. And your Lord suffices as guardian.

Imam Tabarani in the Mu'jam-e-Kabeer record from Hadrat Sayyiduna Akramah - *May Allah be pleased with him* - and from Imam Deenawari in the Majaalis from Mujaahid from Hadrat Sayyiduna Abdullah ibn Abbas - *May Allah be pleased with him* - who narrates that, "No Prophet has ever suffered from a wet dream and wet dreams are from satan."

As for the report which is supposed to have been reported by Hadrat Sayyiduna Ka'ab Ahbaar - *May Allah be pleased with him* - that the tribe of Yajuj and Majuj were created from the result of a wet dream experienced by Nabi Adam *Alayhis Salaam*, this report has not attained any authenticity. At the same time, this was reported was by someone who was a Jew at that time, hence, in the affairs of Islam, it would not be a report that will hold any credence.

In summery it is impossible for Prophets to have suffered from wet dreams and for

someone to relate this to the Holy Prophet - *May Allah send peace and blessings upon him* - and continue to repeat this is nothing but a false accusation against the Holy Prophet - *May Allah send peace and blessings upon him*. He should also remember that the Holy Prophet - *May Allah send peace and blessings upon him* - has also stated that, "He who deliberately attributes a lie to me should prepare his abode in hell." (Fatawah Radawiyah. 15/158).

Question: To show disrespect towards the knowledge of religion simply because it is knowledge of religion - what happens?.

What happens to a person who mocks a beard?

If one mocks at a religious scholar because he possesses knowledge of religion, then without doubt this is kufr. This has been mentioned in the "Majma'ul Anhar". And if this done merely because the individual is one who has religious knowledge then there is also a fear of kufr in this action. This is also mentioned in Khulaasah and Minhur Roaud. And there is no doubt that this is also a major sin.

There is no doubt that one has been instructed to keep a fist full of beard and to shave the beard is also haraam. To also trim the moustache so that it does not block the upper lip is also a Sunan Mu'akkidah and also part of the fitrat or human behaviour. To laugh at a beard is also kufr and an insult to a Sunnah which is well established. One can further inspect this issue in my manuscript "Lam'atud Duha" As for a person who commits this, he has to re read the Kalimah and if he is married, he has to re perform his nikah. Allah Almighty knows best. (Fatawah Radawiyah. 15/163).

Question: What happens to someone who becomes aware of the Kufr of the Deobandi and still considers him an Alim?

A person who is a Deobandi, can never be considered as an Alim. To become aware

of their kufr statements and still insist on calling them an Islamic scholar is an act of kufr. Pertaining to such people, the eminent “‘Ulama of the Haram Shareef have stated that, “he who doubts their kufr and their ultimate damnation, he himself is a Kaafir.” (Fatawah Radawiyah. 16/162).

Question: Can a person become Kaafir who spent his entire life making Ibadah and being in obedience?

In the Sharah Maqaasid, Sharah Tahreerul Usul, Raddul Muhtaar alad Durrul Muktaar, it is mentioned that, “The Ahle Qiblah is that person who accepts all the essentials of religion. And does not question or opposes certain Aqaaid. And there is no doubt or dispute in the fact that if a person from the Ahle Qiblah does commit kufr, then without doubt, that person is a Kaafir even though he spent his entire life in Ibadah. (Fatawah Radawiyah. 16/609).

Question: To display disrespect for a faasiq is Waajib and to show respect for a Kaafir is Kufr.

To make such a person a mutawalli of a masjid belonging to the Ahle Sunnah wa Jamaah is to give that person respect and there is no doubt that to do this is haraam. As a matter of fact according the Islamic jurists to display respect for such as a person is kufr. In the Tabayyinil Haqaa’iq and the Tahtaawi Ala Maraaqiyul Falah etc it is mentioned that, “To make him a leader is to display respect for him even though it has been made clear that it is waajib to show disrespect to him. In the Fatawah Zaheeriyah and the Al Ishbah wan Nazaa’ir and the Durre Mukhtaar it is mentioned that to show respect for a Kaafir is kufr itself. (Fatawah Radawiyah. 16/610).

Question: A baby in the womb is a believer

The baby in a womb is someone whose guardianship only belongs to Allah Almighty and His beloved Prophet - *May Allah send peace and blessings upon him* - and no one else. There is ample proof and testimony that the Almighty Allah Almighty and His beloved Prophet - *May Allah send peace and blessings upon him* - is the guardian of all things and the Holy Prophet - *May Allah send peace and blessings upon him* - is also a guardian of the baby in the womb. In the Qur'an, in surah Al Ahzab ,verse 6:

This prophet is the owner of the Muslims even more than their own selves

This clearly proves that the Holy Prophet - *May Allah send peace and blessings upon him* - is more closer and also the master of all Muslims even more than themselves. There is no doubt that the little baby in the womb is also a human. At the same time, the little baby is not a Kaafir. The Holy Prophet - *May Allah send peace and blessings upon him* - has stated that, "Every child is born in Islam. The Almighty Allah Almighty also states that the nature (of what He has meant) is also that on which people have been born. It is the belief of the Ahle Sunnah that there is no connection between a believer and a Kaafir, therefore the little baby in the womb is a Mo'mim and according to the verse, the Holy Prophet - *May Allah send peace and blessings upon him* - is the master of all believers. This has been proven from the Qur'an. As for the Hadith Shareef, we have just read the opinions of the jurists. The Holy Prophet - *May Allah send peace and blessings upon him* - has also stated that, "He who has no wali, his wali is Allah Almighty and His Prophet - *May Allah send peace and blessings upon him*." (Fatawah Radawiyah. 17/212).

Question: Every kamaal or excellence is for the Holy Prophet - *May Allah send*

peace and blessings upon him - and what others receive is through him.

There is no doubt that every excellence and the best of attributes has been bestowed upon the Holy Prophet - *May Allah send peace and blessings upon him*. He is the centre of these excellent of traits. In the Mawaahib Shareef, 2/200 it is mentioned that whatever miracle was brought by the Prophets, were all through the Nur of the Holy Prophet - *May Allah send peace and blessings upon him* - and it is through this that they received this. For these blessed souls, his blessed being became the focal point of his magnificent manifestation. (Fatawah Radawiyah. 18/489).

Question: The Holy Prophet - *May Allah send peace and blessings upon him* - is not in need of any consultation.

The Holy Prophet - *May Allah send peace and blessings upon him* - is certainly not in need of any advice from anyone. He is only reliant on his Creator Almighty on every aspect.

He is also independent of all creation and is only reliant on Allah - *May Allah be pleased with him*. When he consults with anyone it is merely to display respect for them and to increase their status and respect and also educate them about the institution of Ijtihad. In other words, he is merely showing his ummah a sunnah.

He himself as has stated that Allah Almighty and His Prophet - *May Allah send peace and blessings upon him* - are independent of mutual consultation, however, the Almighty Allah has made mutual consultation a rehmah or means of mercy for my ummah. He he makes consultation, he will not find it without guidance. He who does not make consultation, he will not find it without fault. This has been recorded by Ibn Adi and Imam Bahiqi May Allah have mercy on them with a hasan

sanad from Hadrat Sayyiduna Abdullah ibn Abbas - *May Allah be pleased with him.* (Fatawah Radawiyyah. 18/490.)

Question: To follow the Sawad Azam is part of Aqeedah.

In the question, there was the issue of Amar and Bakr and both of their contention was incorrect. To follow the Sawad Azam and he who separates from them separates himself into hell, which clearly signifies and proves that following the Sawad Azam is part of the Aqeedah. As for those issues which are part of the subsidiary issues of Islamic jurisprudence, it has nothing to do with this. There are many issues in which there have been differing issues in matters pertaining to fiqh and this has occurred from the time of the blessed Ashaab until the four Imams. However, for anyone to think that this subsidiary issues are things which remove a person from the Sawad Azam clearly proves that this person himself has removed himself from the Sawad Azam and entered hell. There is no way that any issue which was upheld by the great Imams in their own fiqhi issue has anything to do with aqeedah. This was their own analysis which they had their testimony for and for which they had the right to make their own decision. This was even seen in the time of the blessed Ashaab and this continued until the time of the four Imams. These issues such as the acquisition of wealth which was frowned upon by Hadrat Sayyiduna Abu Zarr - *May Allah be pleased with him*, or the issue of whether something constitutes an impurity by Hadrat Sayyiduna Abu Moosa Ash'ari - *May Allah be pleased with him*, the issue of riba as analysed by Hadrat Sayyiduna Abdullah ibn Abbas - *May Allah be pleased with him*. The issue of the exact period of feeding a little child as upheld by Imam Azam - *May Allah be pleased with him*, the issue of reading or not reading the Bismillah by Hadrat Imam Shafi - *May Allah be pleased with him*, the issue of cleanliness pertaining to a dog and swine as analysed by Hadrat Imam Malik - *May Allah be pleased with him* - and the issue of

whether a certain type of phlegm breaks the Wudu or not by Hadrat Imam Ahmed bin Hambal - *May Allah be pleased with him* - etc. All these are issues have nothing with the aqeedah of the Sawad-e-Azam. All the Imams are unanimous in their belief and aqeedah and all their followers constitute what is known as the Sawad-e-Azam. Anyone who separates from this, separates himself into the fire of hell.

In Surah Nisaa, verse 115, the Qur'an declares that:

And whoso opposes the Messenger after the right way has become clear and follows a way other than the way of Muslims, We shall leave him on his own conditions and shall cause him to enter Hell; and what is an evil place of returning.

(Fatawah Radawiyah. 18/492).

Question: A person who has committed genuine shirk is the one who is a real mushrik

(pertaining to someone under discussion), the great Imam explains, "If the person under discussion is from among the "Ulama of the Ahle Sunnah wa Jamaah (may Allah Almighty help and assist them) if this person claims the people who are performing a certain act have become guilty of shirk and are therefore mushriks and also includes them among the mushriks and he also has the opinion that if there is anything new and evil which has been created in Shari'ah and something which also opposes Shari'ah and hence this is an evil bidah. This person also educates people on the true symbols of Islam such as Salaah, fasting etc and also propagates good and prohibits evil and also refrains from echoing any unbecoming and baseless points in his lecture, then he should be considered as a rightly guided Islamic scholar. As a matter of fact, one should also be of assistance to this person

so that one can achieve the Divine Pleasure of Allah Almighty and the pleasure of the Holy Prophet - *May Allah send peace and blessings upon him.*

In Surah Ale Imran, verse 110, the Qur'an declares that:

You are the best among all those nations appeared unto mankind, you command! To good, and forbid evil, and keep faith unto Allah. Had the people of the Book believed, then it was good for them. Some of them are Muslims and most of them are infidels.

(Fatawah Radawiyah. 19/433).

Question: To consider stolen or captured wealth as halaal is kufr.

(Pertaining to an issue already discussed), there is no doubt that this action is haraam and something which has been captured and stolen. The Almighty Allah Almighty states in Surah Baqarah, verse 188:

And do not eat up unjustly the property of each other among yourselves and nor' convey their cases to the authorities for devouring unlawfully some portion of the property of the people knowingly.

If a person then takes this stolen and unjust wealth and gives another person, or gives this as a gift, or invites people with this wealth, or gives it on rent or gives it as a salary to someone, or gives it as a payment for something, then for people to accept this and to consume this is certainly Haraam. The above verse includes all of this advice. This is also not something which is hidden. To continue in this manner ultimately leads to the fire of hell. At the same time, when it is known that a

certain person has considered a certain wealth as halaal even though it is haraam, then the issue of Luzum-e-kufr comes into effect. As a matter of fact, this type of thinking is also clear kufr. The reason is that this person has considered something haram as halal which is an essential part of religion. There will be no explanation entertained in this regard. (Fatawah Radawiyah. 19/675).

Question: What is the ruling of those animals let loose in the name of idols?

Those animals which the mushriks let loose and which roam around are called "Saa'iba. They also pierce the ears and leave them loose, these are called "bahirah". They also consider these animals to be haraam upon themselves. However the Almighty Allah Almighty has completely refuted this concept of theirs. In surah Maidah, verse 103, the Qur'an declares that:

Allah has not appointed any 'Bahira' and nor 'Saiba' and nor 'Wasila' and nor 'Hami' (names of sacred animals she camels and she goats of the time of Pagans) but yes, the infidels fabricate the lie against Allah. And most of them are perfectly unwise.

In other words, these are things which the Almighty Allah Almighty has sanctioned. However, the Kaafirs have done this on their own accord by associating a lie on Allah Almighty. Therefore to consider these animals as haraam are actually the words of the Kaafirs and not the Muslims. To consider these animals as haraam is the work of the Kaafirs. These animals have nothing with those animals which have been slaughtered in the name of someone else except the Almighty Allah Almighty. At the same time, this has nothing to do with the sweetmeat which is distributed during the niaz. The manner of mixing all of these things in one basket is actually the work of the Wahabi. In other words, they mix both animals and sweets together. They have this jaahil belief that anything in which the name of

Allah Almighty has not been mentioned as Haraam. As a matter of fact even their wives will become haraam for them because when they refer to their wives, they call them their wives. They never mention the Name of Allah Almighty in this instance. Yet for them this halaal and when the true Muslims use the name of a pious servant of Allah Almighty, this is haraam. One should certainly refrain from such ignorant beliefs.

At the same time, we also say that a Muslim should refrain from taking any sweets from a mushrik when he makes his so called prayers because the prayers they have are strictly for their false gods and they distribute this as a charity. To take this is nothing but a disgrace and because these things have been given as a mark of respect for their false gods, it is not proper for Muslims to take this.

This is not like the animals which they have left in the wild to roam free. If a Muslim is able to acquire this and at the time of slaughter mentions the Divine Name of Allah Almighty, this animal would become Halal. However, when a Muslim does capture these animals in the wild (as is done in India), one should make sure that community strife and communal riots are started because of this action. Muslims have also be warned in the Qur'an that fitna is worse than murder. (Fatawah Radawiyah. 20/260.2261)

.

Question: The actual precondition of slaughter is the niyah of the person slaughtering and reading the Bismillah at the time of slaughter.

The actual basis of Islamic slaughter is this. In other words, the intention and the recital of the Bismillah at the time of slaughter. There is no other conditions attached to Muslim slaughter. If a person has made the strong intention that this animal has been purchased to be slaughtered in the Name of Allah Almighty and

the person who slaughters it, at the time of slaughter mentions the name of someone else, then the animal would become haraam. In like manner, if the person has purchased it with the intention of slaughtering for the sake of the satan or some idol and at the time slaughter, the person person took the Name of Allah Almighty, the animal will become halaal.

In the Alamgheeri, it is mentioned that, “if a Muslim slaughters the animal of a majusi (fire worshipper), or slaughters the animal of a person who had dedicated this animal to any of his idols, but at the time of slaughter, the Muslim had recited the Bismillah, then this animal will be halal. However, at the same time, it has also been considered as Makruh (to consume this animal because it does not belong to him). This is also mentioned in Tataar Khaaniyah. (Fatawah Radawiyyah. 20/264).

Imam Ajal Qadi Khan in his fatwah states that, “If someone makes a Qurbani in the name of the Holy Prophet - *May Allah send peace and blessings upon him* - in regard to this, Shaikh Imam Abu Bakr Mohammed bin Fadl - *May Allah be pleased with him*, “if this was done in the name of the Holy Prophet - *May Allah send peace and blessings upon him* - out of respect, then this is permissible. However, if the name of the Holy Prophet - *May Allah send peace and blessings upon him* - was taken with the Name of Allah Almighty during the exact moment of slaughter, then this animal would not be considered as halal. (In other words, if he said in the Name of Allah and Mohammed, then this would not be a proper act of slaughter and the animal would not be considered as halal).

At the same time, the ataf or the break in between would also be considered if he uses the words in the Name of Allah Almighty and in the name of someone. There is a possibility that he had another intent when mentioning this, hence one would be cautious about issuing a kufir fatwah. (Fatawah Radawiyyah. 20/276).

Question: If someone asks in the Name of Allah Almighty.

If someone had asked for something in the Name of Allah Almighty and a person had refused even though he had the means and without any valid reason, he refused to this give this person something, then he has become a sinner. In the Hadith Shareef, it is mentioned that, “That person is indeed cursed who has been asked in the Name of Allah Almighty and he does not give the seeker anything. This in on condition that he does not request the person to leave someone (whom he is not permitted to leave or divorce).” Imam Tabarani - *May Allah be pleased with him* - in the Mu’jam-e-Kabeer with a hasan sanad has extracted this Hadrat Sayyiduna Abu Moosa Ash’ari - *May Allah be pleased with him* - from the Holy Prophet - *May Allah send peace and blessings upon him*. (Fatawah Radawiyyah. 21/104).

Question: The words, “I do not accept Allah Almighty and His Prophet - *May Allah send peace and blessings upon him*.” What is the implication?

(Pertaining to an issue under discussion), thereafter this person had stated that, “I do not accept Allah Almighty and His Prophet - *May Allah send peace and blessings upon him*” there words are clear kufr. May Allah Almighty protect us from uttering such words. It is Fard upon this person to make Taubah and re read the kalimah. If he is married, he should re perform his nikah. If he has mentioned this in public, he should make Taubah in public. If this person refuses to do this, the Muslims should remove him from their company. They should not allow this person to sit with them and not allow themselves to sit with this person. They should not become involved in his issues and they should also not invite him to their gatherings.

In Surah Al An'am, verse 68, the Qur'an declares that:

And O listener! When you see those who plunge in Our signs then turn away your face from them until they plunge in some other discourse, and whatever they say the devil (satan) may make you forget then sit not you after recollection with the unjust people.

As for those people who sat with him when he mentioned these words, they have also become major sinners. It is also waajib for them to make taubah as well. If they refuse to make Taubah, then the Muslims should also boycott them as well. Allah Almighty knows best. (Fatawah Radawiyah. 21/104).

Question: What about that person who says that the Holy Prophet - *May Allah send peace and blessings upon him* - (ma'azallah) prefers unclean and impure things?

Dear Muslims! Those things which are considered to be cursed in the Divine Court of Allah Almighty and also stinks with His Divine Displeasure, how is it possible that those things would be considered as acceptable in the blessed court of the Holy Prophet - *May Allah send peace and blessings upon him*? As a matter of fact, the person Zaid has indeed openly and clearly insulted the dignity and blessed personality of the Holy Prophet - *May Allah send peace and blessings upon him*. How can any person who even claims to be a Muslim even mention words such as this? By Allah Almighty! The Holy Prophet - *May Allah send peace and blessings upon him* - is the most pure of all creation. As a matter of fact, the Qur'an clearly informs us that only that would be suitable for something which is unclean which in itself is unclean.

In Surah Nur, verse 26, the Qur'an declares that:

Dirty women are for dirty men and dirty men for dirty women and clean women are for clean men and clean men for clean women; they are free from what they are saying. For them is forgiveness and honourable provision.

There is no doubt that the Holy Prophet - *May Allah send peace and blessings upon him* - is pure of what this person is saying. (Fatawah Radawiyah. 21/108).

Question: What has been destined by Allah Almighty will happen.

As for those people whose reliance and trust on the Almighty Allah Almighty is weak, they have been commanded to refrain from the company of the person suffering from leprosy. And to also refrain from sitting and eating with these people. Bear in mind that this is not because the sickness passes from one to another but because if perchance, they do become contaminated by this illness, they would become certain that this illness has been passed on to them by the other person and this is against the rule of Islam. Whatever has been recorded in Taqdir, that is what will occur.

In Surah Taubah, verse 51, the Qur'an declares that:

Say you 'nothing shall reach us, but what Allah has ordained for us. He is our Protector, and the Muslims should keep trust in Allah only.

As a matter of fact, once the Holy Prophet - *May Allah send peace and blessings upon him* - also sat with a person who was a leper and also had a meal with him. He not only eat food food with this person but also drank with this this person. As

a matter of fact, this was merely to prove to the Muslims the type of certainty they should have in the Almighty Allah Almighty. When the words are mentioned that one should run far from the leper as one runs from a lion and if he enters a valley, you should enter another valley is meant for those who have this fear that this illness can spread. As for those who have certainty that this cannot happen, this law would not be applicable for them. (Fatawah Radawiyah. 21/111).

Question: To use the oil of a haraam animal on ones head is a sin and not kufr.

If a female has applied this type of oil on her hair, then without doubt she has committed a sin. If she was fully aware of this fact, then only she will be a sinner. If she did not know, then the only thing that would be guilty of is using something which was not known. Whatever the case, she would still be guilty of a sin. She therefore cannot be called a Kaafir merely based on these facts. It is also advisable that she re reads the Kalimah but this was not based on her actions. Therefore this person Zaid by considering this female a non-believer has himself become a sinner. At the same time, by taking a fee from her, is another sin committed which he charged for merely educating her about a religious issue. Another sin committed is that this person was forced to seek advice.

The “Ulama have made it clear that there is no such as financial punishment or financial retribution. As a matter of fact, this act of seeking retribution is only applicable on the Imam of that period and not any ordinary citizen. (Fatawah Radawiyah. 21/113).

Question: To say that Allah Almighty is an Aashiq and the Holy Prophet - *May Allah send peace and blessings upon him* - is a Ma'shuq, is this permissible?

These words and descriptions are completely impermissible. The word Ishq is something which is totally impossible for the Almighty Allah Almighty. To utter such words for the Almighty Allah and to use such words for the Almighty Allah Almighty without any basis is completely prohibited.

In Raddul Mukhtaar, it is mentioned that, “Merely the impossibility of a certain meaning which is intended is sufficient (not to use that word).” Allamah Yusuf Arid Beeli Shafi - *May Allah be pleased with him* - in the book “Anwaarul A’maal Al Abraar” reports the words of the Shaikhain of the Shafi mazhab, namely Imam Raaf’e - *May Allah be pleased with him* - and he narrates from some of the Hanafi “Ulama that, “If anyone says that he has Ishq for Allah Almighty and He also has Ishq for me, then that person is a bidati. It is better that he should that I have love for Allah Almighty and Allah Almighty is pleased with me or something similar. (Whatever is the case, he should not use the word Ishq as this is considered as inappropriate). (Fatawah Radawiyah. 21/114).

Question: To have intimate friendship with a Kaafir is haraam and if this is based in religion, then this is kufr.

One is strictly prohibited from having intimate friendship with a Kaafir and joining their company and it is also considered as a major sin. If this friendship is based on religion, then without doubt this is kufr. The Almighty Allah Almighty has also clearly states that “whoever among you has friendship for a Kaafir, without doubt, he is from among them.”

If however, one meets this person not on the basis of religion and sometimes based on ones needs and one does not show immense respect and friendship for this person and without degrading the religion of Islam, then type of meeting association is permissible. If this is not the case, then this type of association is

considered as haraam. As for that person who has been forced into this association and has no power, then this law would not be applicable to him. Even in the Qur'an, the Muslims have been advised that when we become aware of the oppressors, we should refrain from sitting with them. (Fatawah Radawiyyah. 21/125).

Question: The issue of insulting a Sunni Alim!

Besides an Alim, one is not even permitted to insult an ordinary Muslim and to do so is considered as Haraam. The Holy Prophet - *May Allah send peace and blessings upon him* - has stated that, "To insult (and swear) at a fellow Muslim is a major sin." Muslim Shareef. When this law is so severe on an ordinary Muslim imagine the law which is applicable upon an Alim? The Holy Prophet - *May Allah send peace and blessings upon him* - has also stated that, "no one will think lightly of the "Ulama except a munaafiq".

In another Shareef, the Holy Prophet - *May Allah send peace and blessings upon him* - has stated that, "He who does not recognize the right of my Alim, he is not from my ummah." (Musnad Imam Ahmed *Radi Allahu 'Anhu*).

At the same time, if one insults an Alim simply because he is an Alim, then this is clear kufr. If one the other hands, he considers it fard to respect his knowledge, but due to some wordily issue, he insults and swears at this Alim, belittles him, ridicules him, then he is a Faasiq and a Faajir. If he continues to display scorn for this Alim, the his heart is sick and his heart is full of filth and there is a danger that very soon he will be guilty of kufr. In the book Khulaasah, it is mentioned that "If a person has enmity for an Alim without any visible reason, there is a possibility that he has committed kufr. (Khulaasatul Fataawah. 4/388).

In the Minhur Roaudul Azhar it is mentioned that, “It is apparent, that he will become a Kaafir”. (Fatawah Radawiyyah. 21/127).

Question: It is sufficient to consider a person a Muslim who proclaims Islam.

If a Kaafir admits that he has accepted Islam, then he should be accepted as a Muslim. This is as long as he does not commit an open kufr again. There is no reason to investigate this issue further because for anyone to claim the negative of this is unacceptable. A mere claim by a Kaafir that he has accepted Islam is sufficient to consider that he is a Muslim. (Fatawah Radawiyyah. 21/130).

Question: The definition of Shirk

May Almighty Allah Almighty protect us from this. A person will not become a Mushrik until and unless he does not think of another being as his deity, or someone is who is independent in his being or someone who is Waajibul Wujud in other words, his being is something which absolutely to be in existence. There are also certain indicates to certain actions which may indirectly contribute to shirk. However, this is not kufr but a refutation of the essentials of religion. At the same time, when some of these actions have been pondered upon it could have pointed to shirk. However, in this context, we are discussing the issue of Shirk as per Aqaa'id which makes a person leave the folds of Islam.

In the Sharah Aqaa'id, it is mentioned that, “Ishraaq or Shirk is to consider someone equal to Allah Almighty in His Divinity or in His Divine Being. Such as those who are fire worshippers believe in and also to believe that this being or deity is also worthy of worship as those people who worship idols believe in.” (Fatawah Radawiyyah. 21/131).

Question: When Muslim make Niaz and Nazr in the form of an 'Isaal-e-Thawab, there is no intent to worship.

When the Muslims perform any 'Isaal-e-Thawab, their intention is to convey the thawab of this to the souls of the pious Muslims and the other Muslims in general. There is no intention to worship anyone. They also do not consider these Awliya as their deity or someone worthy of worship. As for this 'Isaale Thawaab, this is not something which is commanded but something which is accepted in the norm of a Muslim. When anything is presented in the court of kings and rulers, this is called Nazr and Niyaz. As a matter of fact, the word Niyaz is even more common in meaning and there words niyaz is also used in every day speech.

Shah Abdul Aziz in the Tuhfah Ithna Asha riyyah states that, "this servant and his children are looked upon by the Ummah with love and kindness and also turn to them for any their issues. This is the reason that when people perform faatiha, nazr and niyaz etc, their names have been included. This is the same with the names of the other Awliya. (214). (Fatawah Radawiyah. 21/132).

When a person during nazr and niyaz considers worshipping another besides Allah Almighty, that is certainly shirk.

Any person who intends to worship any being besides the Almighty Allah Almighty that person is certainly a mushrik. However, this type of action is certainly far from a true believer and this cannot be assumed or one cannot just suddenly assume that a Muslim is committing shirk. As for the evil of suspicion, in Surah Al Hujuraat, verse 12, the Qur'an declares:

O believers! Avoid most suspicions, verily some suspicion is a sin and do not look out for faults and do not backbite one another. Would any of you like to eat the flesh of his dead brother? You would abominate it. And fear Allah, Verily Allah is Oft Returning, Merciful.

The Holy Prophet - *May Allah send peace and blessings upon him* - has also stated that, "Refrain from having evil suspicion about people because (at times) bad suspicion is a major sin." (Muslim Shareef. 2/316). (Fatawah Radawiyah. 21/133).

Question: What about that person who publicly made Kufr but does not publicly make Taubah?

If a person like this does not make Taubah, then he should be completely boycotted. It is also haraam to sit in his company. In the Qur'an, in Surah Al An'am, verse 68, the Qur'an declares that:

And O listener! When you see those who plunge in Our signs then turn away your face from them until they plunge in some other discourse, and whatever they say the devil (Satan) may make you forget then sit not you after recollection with the unjust people.

As for that person who continue to insist that there were not words of kufr, he is also guilty of kufr. His wife is no longer his wife and to perform his Janazah is also haraam. It is haraam to give him ghusal, to give him a kafan, to bury him as a Muslim and to take part in his funeral. In Surah Tubah, verse 84, the Qur'an declares that:

And pray you never over any of their dead, and not stand over his grave. No doubt,

they rejected Allah and His Messenger and died while they were disobedient.
(Fatawah Radawiyyah. 21/139).

Question: To consider Hadrat Ghous Paak - *May Allah be pleased with him* - as greater than a Sahaabi is ghumrah.

To have this thought is certainly the thought of someone who is misled and ghumrah. However, there is no harm in saying that he can remove our difficulties and problems and give us good through the Divine Power of the Almighty Allah Almighty. Whenever a Muslim utters these words for any saint, this is what he actually means. The true Muslim is also aware that any belief contrary to this is also kufr. No Muslim has this belief about any saint. We believe that they are the special servants of Allah Almighty and they have been given immense power and authority by the Almighty Allah Almighty to help and assist the Muslims. When the Muslim perform the Giyaarwi Shareef or a Meelad Shareef, they do this with the intention of showing respect and reverence for these blessed servants of Allah Almighty. No true Muslim has ever worshipped any of these blessed servants of Allah Almighty. We have seen in the Hadith Shareef the words of the Holy Prophet - *May Allah send peace and blessings upon him* - wherein he has stated that, "None of you can be a true believer until and unless I become more beloved to him than his parents, his children and all of mankind." (Sahih Bukhari Shareef. 1/7). (Fatawah Radawiyyah. 21/150).

Question: If a Muslim insults the Divine Praise, his marriage is also.

If any person is guilty of insulting the Divine Praise on the Almighty Allah Almighty then he immediately becomes out of the folds of Islam. If he is married, he has to re perform his marriage, re read the Kalimah etc. (Fatawah Radawiyyah.

21/151).

Question: Whoever thinks that Hadrat Sayyiduna Ali - *May Allah be pleased with him* - is the greatest Sahaabi, then what?

Whoever believes in this manner, that Hadrat Sayyiduna Ali - *May Allah be pleased with him* - is the greatest of companion, that person does not belong to the Ahle Sunnah wa Jamaah any longer. He has entered the folds of the misled Shia sect. (Fatawah Radawiyah. 21/152).

Question: No action of a Kaafir is accepted.

No action of a Kaafir such as niaz or good deed is accepted. If one makes a faatiha for a Kaafir, then this action itself is completely against the Qur'an. It is Fard that the person makes Taubah. As a matter of fact, the person should re read the Kalimah and also re marry if he is married. (Fatawah Radawiyah. 21/153).

Question: What type of belief should a Sunni Muslim possess?

A Sunni Muslim should sincerely believe that there is no other deity except Allah Almighty and never accept that there is a partner with Allah Almighty even if it means that you are burnt alive for having this belief. In another words, even a person to burnt to ashes, he should never relinquish his religion and his aqeedah. In surah Hajj, verse 11, the Qur'an declares that:

And some men worship Allah on an edge, then if any good reaches him, then he is content therewith and if trial befalls, turn round on his face; there is loss of the world and the Hereafter both. This is a manifest loss.

A Sunni Muslim should never be like this but always be someone as we have already said, it is better to die than to leave your true aqeedah. (Faatawah Radawiyyah. 21/154).

Question: Does a person remain a Hanafi and within the Ahle Sunnah after gambling?

There is not doubt that gambling is something which has been clearly mentioned in the Holy Qur'an as an act which is forbidden and haraam. However, a person who commits this becomes a major sinner and also entitled for the punishment of hell. However, he does not exclude himself as being a Hanafi or out of the folds of the Ahle Sunnah wa Jamaah. This is on condition that his beliefs or Aqeedah in this regard does not change. (Fatawah Radawiyyah. 21/156).

Question: To think good of the evil acts of the kuffaar is a serious calamity.

In the treatise "Ghamzul Uyun it is mentioned that, "It is the opinion of our Mashaaikh that if a person things good of any action committed by a Kaafir (in matter of worship), then that person becomes a Kaafir. As matter of fact, they have even been so severe as to declare that even if a person makes the remark that one should remain silent when the fire worshippers are eating (as a mark of respect) for them, (even this would make a person leave the fold of Islam). In like manner, if one makes the statement that it is not good to go near (your wife) during her days of impurity (which is the belief of some kuffaar), then even this would make a person a Kaafir. (Fatawah Radawiyyah. 21/159).

Question: It is only proper for a learned scholar to go to a function of the kuffaar

to guide them towards Islam.

In one way it is proper for a Muslim to enter the function of the kuffaar and that is with the purpose of educating them about Islam and guiding them towards Islam. If he has the power to do so. It is considered a meritorious act even though it is a religious function of theirs. This has also been proven from the behaviour of the Holy Prophet - *May Allah send peace and blessings upon him.* (Fatawah Radawiyah. 21/161).

Question: Back biting is worse than adultery and fitnah is worse than murder.

In the Hadith Shareef it is mentioned that, “Back biting is even worse than adultery.” And there is also no doubt that murdering a Muslim is worse than back biting. In the Qur’an, it has been explained that, “fitnah is worse than murder.” Another important thing which should be borne in mind is that all of these things are part of Huquququl Ibaad. At the same time, this would be worse than zinaa when the rights of another has been violated. As for that lies which does not create any harm, even though it is considered a sin, however, it is still not equal to adultery. The reason is that this type of lie would be considered a minor sin. Yes, if one continues to commit this, then it would be considered as a major sin. (Fatawah Radawiyah. 21/162).

Question: What about that person who makes sajdah to the moon or an idol out of respect?

If a person makes sajdah to the moon, the sun or any idol, then the ruling of kufr falls upon him. Even though kufr is something which is connected with the heart, yet Shari’ah has clearly informed us that there are certain acts which would clearly

prove that this is an act of a Kaafir. Among these are the acts of sajdah to these mentioned items. In like manner, if a person has thrown the Holy Qur'an in a pile of dirt or insults a certain Prophet. (All these acts would constitute kufr). In like manner, if a person makes sajdah to the picture of these idols, then in like manner, the fatwah of kufr will fall on the person. In other words, the reason is the same in both instances hence the result will and ruling will be the same. There is no difference in both of them. One is a physical being and the other is a picture. However both of them constitute the same thing. (Fatawah Radawiyyah. 21/163).

Question: Who are the Ahle Qiblah?

The Ahle Qibla are those people who accept all the essentials of religion and he does not become guilty of any statement or action which nullifies his Imaan. At the same time, merely facing the same Qiblah, reading the same Salaah as us and slaughtering the same way as is not sufficient as per the ruling of the Qur'an. As a matter of fact the Munaafiqs used to do the same things as the Muslims and yet without doubt, they were branded as worse than Kaafirs! (Fatawah Radawiyyah. 21/164).

Question: To be pleased with the evil actions and deeds of the Kaafirs?

In the Ghumzul Uyun wal Basaa'ir, it is mentioned that, "Which unfortunate person becomes pleased with the action of Kaafir and thinks good about it, then according to the Mashaa'ikh, that person has committed kufr. These people have excluded themselves from Islam and their wives have also removed themselves for the marriage. Their bayet has also been nullified. As for those people who consider these actions as halaal and permissible and also become happy with these actions and deeds and even argue with those who object to them, these people also are

within this decision and fatwah. To celebrate the religious functions and practises of these people and to become part of this, is indeed a very major sin. And to consider something like as been halal also is also kufr. As for those people who did consider these acts as evil, but merely for social reasons took part in these functions, the Almighty Allah Almighty is fully aware of the true state of peoples heart. In spite of this, they have committed a major sin and have become entitled for the punishment of hell. However, whether they are Kaafirs or not, that is only known to Allah Almighty, however, Shari'ah is based on what is apparent. (Hence a decision on these people is given on what has been seen). The Holy Prophet - *May Allah send peace and blessings upon him* - has also stated that, "he who impersonates a nation, he is from that nation". (Fatawah Radawiyyah. 21/166).

Question: Do not delay making a person a Muslim.

If a non Muslim wishes to learn about Islam or wishes to accept Islam it is Fard to do so. To delay in this regard is considered a major sin. As a matter of fact, certain "Ulama have even considered this delay as an act of kufr. If this person also delays without any valid Shari'ah reason, then Salaah behind this person is not permissible. The reason is that he had delayed fulfilling a Fard act, hence the hesitation is reading Salaah behind this person. (Fatawah Radawiyyah. 21/172).

Question: What is the ruling of someone who does not accept the decision of a certified Alim.

If this person is not an Alim himself and because he is not prepared to accept the decision of a certified and qualified Alim, he is considered a misled person and misguided person. The Qur'an has also warned us to seek the advice of those who are learned and not to practise merely on our own whims and fancy. The Qur'an

clearly declares that we should seek the advice of those more learned if we do not know.

فَسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ ﴿١٧٣﴾

Then O people! ask the men of knowledge if you know not.

(Fatawah Radawiyah. 21/173).

To make something haraam which is halal and vice versa is kufr.

In the books of Aqaa'id, it is clearly mentioned that to make something Halal which is Haram and to make something Haraam which is Halal has been termed as an act of kufr. In other words, that which the Almighty Allah Almighty and His Beloved Prophet - *May Allah send peace and blessings upon him* - has indicated as permissible, any person who makes this prohibited or thinks of it as prohibited, has become a Kaafir. This is when that permitted act or object is part of the essentials of religion. Or is something which is considered fully established in the view of the Hanafi jurists. There is no doubt that a person who commits this act of restricting that which is permissible has made a false accusation against Shari'ah and has also placed an accusation upon the Almighty Allah Almighty. The least is that this act constitutes a major sin and transgression. The Almighty Allah Almighty also fully describes in this Qur'an:

وَلَا تَقُولُوا لِمَا تَصِفُ السِّنُّكُمْ الْكَذِبَ هَذَا حَلَلٌ وَهَذَا حَرَامٌ
لَتَنفَرُوا عَلَى اللَّهِ الْكَذِبَ ۗ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا يُفْلِحُونَ

And say not what your tongues tell falsely, this is lawful and this is unlawful so that you may forge lie against Allah. No doubt, those who forge a lie against Allah, they will not prosper.

(Fatawah Radawiyyah. 21/175).

Question: If a person becomes aware of the kufr belief of someone. Can he be employed as a teacher?

The Wahabi is certainly someone without religion. Salaah behind them is invalid. In the Fathul Qadeer, it is mentioned that, "It is not permissible to perform Salaah behind someone who follows his nafs (in other words, someone with evil and corrupt beliefs). To make such a person ones religious teacher or an Imam is Haram. He also deceived the Almighty Allah Almighty and His beloved Prophet - *May Allah send peace and blessings upon him* - by nominating someone like this. At the same time, he has also taken advantage of the good nature of the Muslims. In the Sahih Mustadrak, it is mentioned that the Holy Prophet - *May Allah send peace and blessings upon him* - has declared that, "If someone has nominated someone from among ten people as a leader and if there was someone among the (rest) who was more beloved to Allah Almighty, then that person who has nominated (this unfit) person has been deceitful to Allah Almighty and His Prophet - *May Allah send peace and blessings upon him*."

If at the same time, he was also aware of the kufr of this person and still thought good about it or thought nothing of it, then the person (who nominated) this unfit person will himself become a Kaafir for nominating this person as a religious teacher and an Imam. (Fatawah Radawiyyah).

Question: That person who insults the Holy Prophet - *May Allah send peace and blessings upon him* - both verbally and in writing, how can he be a Muslim?

To become pleased with kufr is kufr itself. Anyone who refutes any essential part of religion, without doubt, that person is a Kaafir. At the same time, anyone who doubts the punishment and the kufr of this person. he himself is a Kaafir. (Husaamul Haramain. 13). How can anyone even think of keeping such a person as teacher, an Imam or a trustee of a masjid? Can someone keep such a person in these positions if he has insulted his own parents? Never. The Wahabi have continued to verbally insult the Holy Prophet - *May Allah send peace and blessings upon him*, they have also written such things in their books and have continued to print this kufr material. How can a true Muslim even treat this lightly? We pray that Allah Almighty blesses us with true Imaan and Islam and also gives us the strength to remain steadfast on this. May He also - *May Allah be pleased with him* - us with the true love for the Holy Prophet - *May Allah send peace and blessings upon him* - and may He create in us true hatred for the enemies of the Holy Prophet - *May Allah send peace and blessings upon him*. Remember that without these qualities, you can never be a true Muslim. Even though you may mention Islam a million times and continue to keep fast and perform Salaah day and night. The Holy Prophet - *May Allah send peace and blessings upon him* - has also stated that, "None of you can be a true believer until and unless, I become more beloved to him than his parents, his children and all of mankind." (Bukhari Shareef.) (Fatawah Radawiyyah. 21/176).

Question: To compare the corrupt books of the Kaafir with the Qur'an!

To keep the so called holy books of the Kaafir. To compare it with the Qur'an. To keep it in a cover as a mark of respect, to keep it around ones neck, all of these constitutes complete disrespect for the Qur'an. Once Hadrat Sayyiduna Umar - *May Allah be pleased with him* - saw a lady do this and lashed her with his whip.

(Fatawah Radawiyyah. 5/221).

If the person actually has the belief that the books of these Kaafirs is just like the Qur'an, then without doubt this person is a Kaafir and a murtad. The least is that he has become immersed in haraam. At the same time, another sin which he has committed is that he had created a wrong impression on the Hindu who now believes that his corrupt book is like the Qur'an. And this sin would continue to be on this person. As the same time, whatever fitnah takes place thereafter, this person would continue to be held accountable and this sin would continue to be on his head. (Fatawah Radawiyyah. 21/182).

Question: The Holy Prophet - *May Allah send peace and blessings upon him* - is the true distributor of truth.

What we have received in life, in religion and whatever other bounty and what we will continue to receive and forever receive. all of this has been received through the wasila of the Holy Prophet - *May Allah send peace and blessings upon him*. The Holy Prophet - *May Allah send peace and blessings upon him* - also stated in regard to this, "The one who distributes is me and the One who bestows is Allah Almighty." (Musnad Imam Ahmed - *May Allah be pleased with him*. 2/234). (Fatawah Radawiyyah. 21/195).

Question: It is waajib to leave your Fard Salaah if a person wants to accept Islam.

There are three aspects in this regard. If there are few non Muslims who ask that this person come to them so that they can accept Islam and that they will accept Islam at him hands, then it is necessary that he goes to them and if he is about to read his Fard Salaah, he should also break this intention and go to these people. In

the Hadeeqah Nadeeyah, it is mentioned that if a dhimmi Kaafir wants to accept Islam, then he should break his Fard Salaah niyah and at the first instance, he should make the person a Muslim. In the Khazaanatul Fatawah this is the same which is mentioned.

Another point is that there are few disbelievers who are inclined towards Islam and there is someone there, (a Muslim) who believes that there is a great possibility that these people would become Muslims, then in this case also, there is no permission to delay.

Who knows that perhaps by delaying the satan may create a diversion and this opportunity may leave a person.

Question: What happens to someone who is unsure of his Aqeedah does he leave the fold of Islam?

There are many implications to this statement. At times, perhaps he is unsure of his aqeedah. At time, he could be someone who is half and half in this context. Sometimes he speaks like a Sunni and sometimes like a fifty fifty. It does not mean in these aspects that the person leaves the folds of Islam. (There has to be absolute concrete reasons to make the assertion that the person has left the folds of Islam). (Fatawah Radawiyah. 21/216).

Question: What is the ruling on attracting Jinns?

Those types of Taskheer which uses magic is haraam and in most cases it leads a person to kufr. The reason is that these things do not happen as the person intends it to happen. In other words, there is also a possibility that there might be some

satanic forces at play in these issues. In the Qur'an, the Almighty Allah Almighty declares that:

وَمَنْ يَزِغْ مِنْهُمْ عَنْ أَمْرِنَا نُذِقْهُ مِنْ عَذَابِ السَّعِيرِ ﴿١٢﴾

And those of them who swerved from Our Commands We shall make them taste the torment of the blazing fire.

As long as kufr is not established and the person dies in kufr, one cannot curse him.

It is not permissible to specifically curse someone as being a Kaafir until and unless it is not established that he died in a state of kufr and this is not established from the Qur'an and Hadith. (Fatawah Radawiyah. 21/222).

Question: To be in the company of the Deobandis is haraam.

The people with people who possess Deobandi beliefs are murtads. To eat and drink with them, to sit with them, to mix with them, all of these activities are considered as haraam. (Fatawah Radawiyah. 21/221).

Question: To make dua for a Mushrik makes a person a Kaafir.

To make dua for a mushrik and Kaafir and to organize a faatiha for them is pure and simple kufr and nothing but belying the Qur'an. This is also found in the Alamgheeri. At the same time, it is not permissible to print pamphlets calling for one to make a collective dua for a mushrik. In Surah

as for those people who have printed such posters and those who have practised upon it, all of them are murtads, They have left the folds of Islam and their

marriages have also been nullified. (Fatawarah Radawiyyah. 21/228).

Question: To make the kuffaars your leaders and murtads as leaders.

To make the kuffaar your leaders and make the murtads like the Wahabi, the ghair muqallids, deobandi etc to give lectures to Muslims is like running a knife across the neck of Islam. To have unity with the kuffaar and mushriks is clear and simple haraam. The Qur'an also says that whoever makes them his associates, he is from among them. (Fatawah Radawiyyah. 21/229).

Question: Hadrat Sayyiduna Farouk Azam - *May Allah be pleased with him* - refused to employ a Christian.

Based on the Qur'anic verse of not taking this people are our confidants, the great Muslim leader refused to accept a Christian as his confidant and secretary. In the ibn Abi Shaybah. Munasnaf and Humaid, Abi Hatim Razi it is mentioned that it was once mentioned in the court of Hadrat Sayyiduna Umar - *May Allah be pleased with him* - that this is in a place called Heerah as slave who is a Haafiz and a good writer and that if he employed him, it would be very good. He then declared, "If that is the case, I must leave a Muslim and make a Kaafir my confidant?" (Fatawah Radawiyyah. 21/234).

Question: There is a difference between Taaziyah and worshipping an idol.

In the eyes of a Muslim, there is a difference between an idol and Taaziyah. Although we have said that Taaziyah is not permissible, yet, it cannot be compared to an idol. When a person prays to an idol, he is strictly worshipping another deity. As for a taaziyah, Muslims only have the intention of making niyaz for the

Shuhaadah of Karbala. Although, for someone to keep this niyaz on a taaziyah is wasteful.

How can worshipping an idol and making niyaz for the beloved servants of Allah Almighty be the same? It is haraam for a Muslim to eat the food of something which has been dedicated to an idol. Allah Almighty knows best. (Fatawah Radawiyah. 21/246).

Question: A person who respectfully greets a Kaafir also becomes a Kaafir.

In the Al Ishbah wan Nazaa'ir it is mentioned that, "If a dhimmi Kaafir is greeted with utmost respect and reverence, then the person would be out of the folds of Islam. He will also be considered as being among them. If in the same way, he considers a fire worshipper to be his ustad, then he has become a Kaafir. (Fatawah Radawiyah. 21/247).

To accept the command of a mushrik as a Shari'ah command is totally against Islam.

To do something like this is totally against the laws of Islam. In recent times the jaahils have taken the mushriks as their leaders and masters and are actually under the impression that these Kaafirs are people who are concerned about them. This is totally against the Qur'an. In the Qur'an, it is stated

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا بِطَانَةَ مَنْ دُونِكُمْ لَا يَأْلُونَكُمْ خَبَلًا
وَدُّوا مَا عَنِتُّمْ قَدْ بَدَتِ الْبَغْضَاءُ مِنْ أَفْوَاهِهِمْ وَمَا تُخْفِي صُدُورُهُمْ
أَكْبَرُ قَدْ بَيَّنَّا لَكُمْ الْآيَاتِ إِنْ كُنْتُمْ تَعْقِلُونَ ﴿١١٨﴾

'O believers! Do not make strangers as your confidants; they leave no stone unturned in harming you. They yearn for what distresses you: Hostility appeared from their utterances and what they have concealed in their breasts is yet greater. We have made you hear Our signs clearly, if you have wisdom.

(Fatawah Radawiyah. 21/250).

To spread fictitious and false rumours among Muslims.

To spread weak, doubtful and fabricated issues among Muslims and to create fitnah and fasaad is certainly an act of Haraam. The Holy Prophet - *May Allah send peace and blessings upon him* - has stated that, "Give glad tidings, do not give news that turn (people) away." (Bukhari Shareef). (Fatawah Radawiyah. 21/253).

Question: To call a Kaafir a Mahatma is strictly Haraam.

To call a person like Ghandi or any other Mushrik, Kaafir or misled person by the title of Mahatma is haraam and forbidden. In the meaning of Mahatma is "ruh azam" or the greatest of souls. This title is strictly used for Jibraeel Ameen and is a quality of Jibraeel Ameen. By giving this title to an ardent enemy of Islam is to openly insult the Almighty Allah Almighty and His beloved Prophet - *May Allah send peace and blessings upon him*. In the Hadith Shareef, the Holy Prophet - *May Allah send peace and blessings upon him* - has stated that, "when a faasiq is praised, the Divine Wrath of the Almighty Allah (reveals) itself and even the Divine Throne trembles."

In the Sharah Shareef it is mentioned that one has to boycott every Kaafir whether he is a majusi, a hindu, a Christian, or a jew especially a Wahabi who are real murtads. At the same time, it is has also been mentioned that the a Muslim should only make another Muslim his confidant and not a Kaafir. A person who is guilty of

this crime, he has no connection with Allah Almighty.

Question: To allow a Mushrik to lecture in the masjid is haraam and disrespectful to a masjid.

This is certainly haraam, haraam and severely haraam. This is completely disrespecting a masjid and to show respect for a mushrik is to disgrace and dishonour Islam. If this was committed anywhere, it was only allowed through the fatwah issued by an iblis. No proper Islamic scholar will give such permission. It was also be given by someone who feels he is free of the laws of Islam and is nothing but a servant of iblis. Hence, this type of fatwah holds not weight and should not be accepted. One should also make sure that one does not sell himself in this regard. At the same time, if the place of Salaah is dry and a dog walks on this place, then the place of Salaah will not become unclean. In like manner, although a mushrik walks on the place of Salaah, one does not have to wash that spot, however, the masjid has certainly being dishonoured and disrespected. To make a person Ghandi ones leader, to celebrate unity between Muslims and hindus is considered a very serious haraam committed and can only be the work of people who are sincere enemies of Islam. On the day of qiyamah, this charity which ones gives to these people will be thrown back on the person and both of them will be thrown into the fire of hell. In other words, a person guilty of this action, has not only invited the Divine Wrath of Allah Almighty and but has also earned for himself a place in the fire of hell. (Fatawah Radawiyyah. 21/258).

Question: It is haraam for a Sunni to join the gathering of Wahabis etc.

How can it be permissible for a Sunni to join a gathering which has been arranged by deobandis, wahabis or other enemies of religion? The Holy Prophet - *May Allah*

send peace and blessings upon him - has stated that, “Run away from them and keep them far from you, perchance they do not mislead you and perchance they do not embroil you in fitnah. (Muslim Shareef. 1/10). This message is also especially directed at all those who are aligned to the silsilah of the Qaderiyah Barakaatiyah silsilah. Refrain from the company of these devils who fashion themselves as religious leaders, meaning the Wahabi/deobandi groups. Also make an effort to remain close to the Almighty Allah Almighty and His beloved Prophet - *May Allah send peace and blessings upon him*. Allah Almighty knows best. (Fatawah Radawiyyah. 21/26).

Question: In Shari’ah the birthday of every Prophet is a blessed day.

Without doubt, the day on which an Prophet was born is considered a very blessed and honourable day in Islam and in the Shari’ah. Among the blessed happenings on the day of Juma is that the Holy Prophet - *May Allah send peace and blessings upon him* - has also stated that on this day, Nabi Adam *Alayhis Salaam* was born. In the Sahih Muslim, Hadrat Sayyiduna Abu Hurayrah - *May Allah be pleased with him* - narrates that the Holy Prophet - *May Allah send peace and blessings upon him* - has stated that, “Among the best of days on which the sun rose is the day of Juma. On this day, Nabi Adam *Alayhis Salaam* was born.” (Muslim Shareef, 1/282). (Fatawah Radawiyyah. 21/264).

Question: To make a Mubah as Fard.

It is equal whether one performs or does perform a mubah act as long as their is no specific reason in this regard. However to consider a mubah act as Fard is as some people in the community claim is certainly an act of haraam and is nothing but a baseless accusation against Islam. (Fatawah Radawiyyah. 21/266).

Question: If one mixes with wahabis on certain occasions, what then?

If Zaid believes in his heart that these people are misled and misguided and also considers that these people are Kaafirs, then he does not become wahabi, however, he has certainly become a sinner and a faasiq. It is necessary upon him to make Taubah and should be pre cautious in future. The Qur'an also clearly warns us that we should not even make our fathers and brothers our confidants and friends if they have chosen kufr over Imaan. As for those who make these people their friends and confidants, they are indeed oppressors and misguided people.

The Holy Prophet - *May Allah send peace and blessings upon him* - has also stated that, "Do not mix and make friends with anyone except Muslims and do not allow anyone to eat your food except those who are pious, (in other words, Sunnis). (Sunan Abu Daud. 2/308). (Fatawah Radawiyah. 21/268).

Question: For someone to say that it is necessary to carry the coffin of a Kaafir, what then?

This person Zaid has certainly slandered the religion of Islam. Where in Shari'ah is it explained that one should carry the coffin of a Kaafir and mushrik or that it is permissible to show immense respect to them? As a matter of fact that Qur'an clearly tells us that we should not make something halal into haraam or something haraam into halal through our own whims and fancy. This is declared in:16/116). It also mentions that those people who do, they will never be successful. In the Hadith Shareef, we are informed that when a shia dies, we should not attend the funeral and the same applies for a Kaafir. If this was the case, the Holy Prophet - *May Allah send peace and blessings upon him* - should have certainly assisted in the burial of

Abu Talib who was his own uncle. (Kanzul Ummaal. 11/ 542). (Fatawah Radawiyyah. 21/270).

Question: To claim that the Qur'an is like the Vedas is certainly kufr.

To say and claim and to propagate that the Hindu Vedas is like the Qur'an is certainly an act of kufr. At the same time, to tell people to practise upon the Vedas is also kufr. At the same time, the command to perform kufr is also kufr. In the books of law, it is mentioned that, "To become pleased with kufr is also kufr". (Fatawah Radawiyyah. 21/272).

Question: To have enmity with the enemies of the Holy Prophet - *May Allah send peace and blessings upon him* - is Fard.

Without doubt those who have enmity for the Holy Prophet - *May Allah send peace and blessings upon him* - are all Kaafirs. As for those who are aware of the kufr of these people and still do not consider these people as Kaafirs, that person himself is a Kaafir. The "Ulama of the Haramain Shareefain have clearly stated that, "He doubts the punishment and kufr of these people, he himself is a Kaafir." (Husaamul Haramain). (Page 31).

The corrupt beliefs of the Deobandis have become apparent to everyone. Those who are aware of this, merely to save themselves, they refute these beliefs and claim that they are unaware. As for those who refute this fact, there are numerous fataawah which have been issued in this regard. When you are aware of the kufr of these people, then protect yourself against their deceit and do not destroy your Salaah. To have enmity and hatred from the enemies of the Holy Prophet - *May Allah send peace and blessings upon him* - is Fard. This Fard has become

established and it is also fard not to perform Salaah them. Yes, if there is such a jaahil who illiterate person who is still unaware of this and he does not think of them as Kaafirs, then until that moment, he is considered as excused. However, when he becomes aware, he should immediately accept and refrain from these haraam acts. (Fatawah Radawiyah. 21/283).

Question: A person who intentionally insults the Almighty Allah Almighty and His beloved Prophet - May Allah send peace and blessings upon him?

A person who is guilty of uttering statements of kufr or insulted the Almighty Allah Almighty and His beloved Prophet - *May Allah send peace and blessings upon him*, he becomes a Kaafir. His wife is no longer in his marriage. When he makes Taubah and becomes a Muslim, then even in this case, his former wife has to choice to accept him or not to accept him again even if she marries another person after the period of iddat. (Fatawah Radawiyah. 21/294).

Question: To place a dot on the forehead by a hindu priest?

This is a strict symbol of the Kaafir. As for that person who becomes pleased with a symbol of the kuffaar, then he becomes guilty of luzum-e-kufr. The Holy Prophet - *May Allah send peace and blessings upon him* - has also stated that, "He who impersonates a nation, he is from among them." (Sunan Abi Daud. 2/203). (Fatawah Radawiyah. 21/296).

Question: How is to give make a collection for Muslims and Hindus together?

It is strictly forbidden and severely forbidden. It is quite clear that when our collection is used in masjds and other religious activities, their collection is used for

helping their temples, placing presents on their idols etc. And to become happy and pleased with this is certainly Kufr. Allah Almighty knows best. (Fatawah Radawiyyah. 21/297).

Question: If one forces someone to read Salaah and he refutes this, then what?

There is no blame on the person who forces the person to read Salaah. And if the person refuses to read Salaah by thinking, “tha I will not read Salaah by your forcing” then he has become a sinner. However, if he refutes the the fact that Salaah is Fard, then he becomes a Kaafir. (Fatawah Radawiyyah. 21/299).

Question: Will a person be forgiven who slaughters a cow?

For someone to slander this person who slaughters a cow by saying that he has committed an unjust act, are words which are kufr. For someone to even think that someone like this would not pardoned and forgiven for this act is something which is without basis. (This has merely been the baseless claim of the Wahabi to please their masters the Hindus). Allah Almighty knows best. (Fatawah Radawiyyah. 21/299).

Question: To seek help from the beloved servants of Allah Almighty.

When a person seeks help from these beloved servants of the Almighty Allah Almighty also sincerely believes that these pious servants have been given this power by the Almighty Allah Almighty to help ans assist and without the Divine Help of the Almighty Allah Almighty they cannot independently do anything. If someone thinks opposite to this. then every Muslim also considers that person to be a mushrik. No Muslim has this type of belief for any special servant of Allah

Almighty. The Muslims sincerely believe that these beloved servants of Allah Almighty are a means and wasilah which is firmly established in Islam. Even the Almighty Allah Almighty declares in the Qur'an that we should seek a wasilah to Him and this belief does not in any way negate the message in Surah Faatiha that we only seek Help from Him.

In the same manner, the Almighty Allah Almighty has the Divine Power to create anyone and anything independently yet, He uses a means of others to bring into existence certain of His creation. The birth of a human is a clear example. Although He has has to power to bring into creation a human merely declaring the Divine Command of "Be" and it is, yet, he has used the parents as a means of people coming into this world. However when a person sees this fact and believes in it, he can never be termed a mushrik because he also believes that the Being who has created this child is the Almighty Allah Almighty. In like manner, we all know that the Divine Being who has knowledge of all things is the Almighty Allah Almighty, yet we will not be called a mushrik if we call another human an Alim because we know that this knowledge is something which he has attained. In other words, it is something which is bestowed. This rule should be applied every where. (Fatawah Radawiyah. 21/303).

Question: What is the ruling of Isti'aanat or seeking help?

When the Muslims seek help and assistance from the Prophets and the Awliya (they do not have the belief that these blessed servants can help on their own but that they have been given this power to help and assist by the Almighty Allah Almighty). Yet, these people are not even aware that they are insulting the Almighty Allah Almighty by not even believing in this. But what can we say about those who have lost their sense of intellect? (Fatawah Radawiyah. 21/304).

Question: Everything in this world and the next is within the power of the Holy Prophet - *May Allah send peace and blessings upon him*.

We know that this is a fact because the Holy Prophet - *May Allah send peace and blessings upon him* - once asked his blessed companion, “Ask whatever you wish for” if this was not possible, the Holy Prophet - *May Allah send peace and blessings upon him* - would not have requested him to ask for anything. (This also proves that the Holy Prophet - *May Allah send peace and blessings upon him* - has complete choice to give anyone anything in both worlds). (Fatawah Radawiyah. 21/309).

Question: The Holy Prophet is the owner and master of Jannah.

In this regard, the following Hadith Shareef is a tremendous headache on the Wahabi. Once, the Holy Prophet - *May Allah send peace and blessings upon him* - asked his beloved companion, Hadrat Sayyiduna Rabee’a bin Ka’ab - *May Allah be pleased with him* - to ask whatever he wanted and he mentioned that he was the companionship of the Holy Prophet - *May Allah send peace and blessings upon him* - in Jannah. In other words, he words were, “I wish for the companionship of the Holy Prophet - *May Allah send peace and blessings upon him* - in Jannah). (If the Holy Prophet - *May Allah send peace and blessings upon him* - not able to give him this, surely he should he have asked him to ask for something else. But no, the Holy Prophet - *May Allah send peace and blessings upon him* - remained silent which clearly proves that he had the power given to him by the Almighty Allah Almighty to bestow Jannah upon whomsoever he wished). (Fatawah Radawiyah. 21/311).

Question: Even the Wahabis ask for help for someone else!

Even the Wahabis ask for help from the leader of Thana daar and from the deputy judge etc. These are those idiots who when they become sick, they run to the doctor. They fall at the feet of these medications. When someone abuses them, they run to the local police station. As a matter of fact, they continue to seek help and assistance from everyone else. And yet, when they do this, they very conveniently forget the verse in Surah Fatiha where we say that we strictly seek help from Allah Almighty. Yet, when the Sunnis seek the help of these beloved servants of Allah Almighty, suddenly it becomes Shirk. How is it that they cannot seem to understand this verse and its real and true meaning when it comes to seeking help from the beloved servants of Allah Almighty? Do all of these people they go to help for such as the deputy judge and the governor of their towns suddenly come into the meaning of this verse and when it comes to the Prophets and Awliya, they are divorced from this verse? May Allah Almighty protect us from the kufr of these people. (Fatawah Radawiyah. 21/325).

It is wrong to have evil thoughts about those who read the kalimah.

When a person reads the Kalimah, then it is wrong to have a bad impression of that person. Once a person reads the Kalimah and (his beliefs are the beliefs of the Ahle Sunnah wa Jamaah, then it is completely incorrect to have a wrong impression about the person and unnecessary label him as a Kaafir. The Qur'an also advises us not to have evil suspicion about people because in most cases, suspicions are baseless and without foundation. In the Qur'an, it is mentioned that:

يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا
تَجَسَّسُوا وَلَا يَغْتَبَ بَعْضُكُم بَعْضًا ۗ أَيُحِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ
مَيْتًا فَكَرِهْتُمُوهُ ۗ وَاتَّقُوا اللَّهَ ۗ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ ﴿١٢﴾

'O believers! Avoid most suspicions, verily some suspicion is a sin and do not look out for faults and do not backbite one another. Would any of you like to eat the flesh of his dead brother? You would abominate it. And fear Allah, Verily Allah is Oft Returning, Merciful.

(Fatawah Radawiyah. 21/329).

The Muslims certainly do not think of the Prophets and Awliya as gods.

When this question is asked of people who are in the habit of seeking help from the beloved servants of Allah Almighty such as the Prophets and the Awliya, they will clearly tell you that they think of these blessed servants of Allah Almighty as the servants of Allah Almighty and not as gods. They are those special servants of Allah Almighty who have been given the authority and the power to distribute His bounties. When you mention these things to them, listen to their answer. Imam Allamah Khaatimul Mujtahideen, Taqiul Millat wad Deen Faqeeh Muhadith Naasir Sunnah Abul Hasan Ali bin Abdul Kaafi Subki - *May Allah be pleased with him* - in his manuscript, "Shifaa us Siquam" relates a very beautiful Hadith Shareef in regards to seeking help from the special and blessed servants of Allah Almighty. He explains that, "When we seek help from the Holy Prophet - *May Allah send peace and blessings upon him*, we do have the belief that he is completely independent in creating a certain act or action and it is only him who has made this action come into existence. To believe in this manner (that he is the independent creator) of actions is nothing but to hide the true meaning of seeking help and assistance and nothing else but to create confusion and religious stress on

Muslims. (Shifaa us Siqaam. 175). (Fatawah Radawiyah. 21/331).

Question: It is correct to call the Holy Prophet - *May Allah send peace and blessings upon him* - “Shahen Shah”

The meaning of this word is king or a mighty ruler and is used to the common language of people. The Qur’an also commands us to command what is good. There were also certain jurists who because of the esteem and the mighty knowledge they possessed, they were also referred to as shahen shah. As a matter of fact, if we open the books of Muslim jurists, we will find that an eminent scholar named Imam Ajal Alaawudeen Abul Ulaa Laythi was also referred to as shahen shah malikul mulk. At the same time, whenever he used to write his name, he also used this title before his name and in his stamp as well. (Fatawah Radawiyah. 21/341).

Question: In the Zabur, the Holy Prophet - *May Allah send peace and blessings upon him* - is also mentioned.

In the Zabur Shareef, it is also mentioned that the Holy Prophet - *May Allah send peace and blessings upon him* - has control over everyone everyone and on every ummati. Moulana Shah Abdul Aziz Dehlwi - *May Allah be pleased with him* - in the Taufah Ithnah Ash’ari states that, “The Almighty Allah Almighty declares in the Zabur that, ‘The earth has become full with the praise of the Holy Prophet - *May Allah send peace and blessings upon him* - and in remembering his greatness. Ahmed is the owner of the entire earth and he is the owner of all the ummah (of all the Prophets.’” (Fatawah Radawiyah. 21/363).

Question: The Holy Prophet is the Shah or the Master and Leader of the earth.

The titles of Maalikul Naas, Malikun Naas and Mallikul Ard has been substantiated. Hence, there is not need to refute these titles. This is the reason that some of the “‘‘Ulama of the present day, instead of calling him Shahen Shah Taybah, they have called him Shah-e-Taibah. His is also the master of the entire earth and he is also the master of the everyone who came before and after. This includes the kingdom of everyone who came before or after. Whether a person is a king or pauper, who is outside the kingdom of the Holy Prophet - May Allah send peace and blessings upon him? (Fatawah Radawiyah. 21/379).

Question: The Almighty Allah Almighty has also given them control over the hearts of people.

The Almighty Allah Almighty has also clearly mentioned that He does not give control to anyone except a Prophet who He chooses. This means control over their hearts, their vision, their sight, their hearing etc. He gives this power to any of His chosen servants. There is no decrease in His Divine Power also if He does this. Do the Angels not inspire good thoughts in the hearts of people? Do they not encourage people in their hearts to do good things and perform noble actions? They certainly do all of this with the Divine Permission of Allah Almighty. What therefore is the meaning and implication of controlling the hearts of people? Even in the Qur’an, the Qur’an explains that the Almighty Allah Almighty inspires the Angels to keep the hearts of the Muslims firm and steadfast. (Fatawah Radawiyah. 21/380).

Question: Those who refute the Holy relics are refuting the Qur’an and Ahadith.

A person who does this has completely refuted the Qur’an and the Ahadith. And he

is also completely ignorant of the Qur'an and Ahadith. He is also considered a Faajir. Taubah becomes Fard upon him. If he is informed about this and still he does not make Taubah, then he is certainly someone who is misguided. In the Qur'an also, the station of Maqaam-e-Ebrahim is also considered a sacred place which is also a relic in Islam and is actually mentioned in the Qur'an. (In other words, the place on which Nabi Ebrahim *Alayhis Salaam* actually stood, meaning the rock on which he stood, has been described as a holy relic in the Qur'an. Therefore, if a person shows disrespect for this place, he has certainly gone against the Qur'an. There are numerous examples of holy relics which have been described in the Qur'an and Ahadith and these have been described as such. How therefore can anyone say that this respecting such things are shirk or use any other words of disrespect for these blessed items. In the Hadith Shareef, there are many examples of the blessed Ashaab showing immense respect for the sacred belongings of the Holy Prophet - *May Allah send peace and blessings upon him*. This proves that it was the Ijmaah of the Ashaab to show respect and reverence for these blessed relics. The Wahabi Deobandi are those who show clear disrespect for these blessed relics.

To respect something related to the Holy Prophet - *May Allah send peace and blessings upon him* - is also showing respect to the Holy Prophet - *May Allah send peace and blessings upon him*.

Among the important aspects of showing respect and reverence to the Holy Prophet - *May Allah send peace and blessings upon him* - is that we should also show respect and reverence for everything which belongs to the Holy Prophet - *May Allah send peace and blessings upon him*. This includes all those blessed items which have been touched by him and on which items his blessed name is engraved. It is said that Hadrat Sayyiduna Khalid bin Waleed - *May Allah be pleased with him* - also had some blessed hair in his hat or topi which was under his blessed

turban. It is said that once during a battle, this turban fell on the floor that he fought so furiously to retrieve this blessed turban that quiet of a few of the blessed companions were also martyred. When they complained to him about this, he mentioned that this was not because his turban had fell on the ground but because in this turban, there was also a few blessed hair of the Holy Prophet - *May Allah send peace and blessings upon him*. He also had the fear that if it got lost, then he would lose the barak'ah of these blessed hair and he also did not want these blessed hair to go into the hands of the kuffaar.

Hadrat Sayyiduna Abdullah ibn Umar - *May Allah be pleased with him* - also had the habit of touching the blessed area on the mimbar Shareef where the Holy Prophet - *May Allah send peace and blessings upon him* - used to sit and then rubbing his hands over his face as a sign of achieving barak'ah. (Shifa Shareef. 2/44) (Fatawah Radawiyah. 21/402).

Question: The blessed intercession of the Holy Prophet - *May Allah send peace and blessings upon him* - is for the major sinners.

The Holy Prophet - *May Allah send peace and blessings upon him* - has stated that, "My intercession is for the major sinners among my ummah." (Sunan Abi Daud. 2/66.) (Fatawah Radawiyah. 21/500).

Question: Is Shari'ah separate from Tareeqah?

The word Tareeqah or tareeq means the road or the path. It does not signify or mean a destination. Therefore, this word Tareeqah would mean a path or a road. Therefore, if it is separate from Shari'ah, then according to the Qur'an it will not lead you to the Divine Court of the Almighty Allah Almighty but will lead you

towards the satan. It will not lead you to Jannah but will lead you to hell. Besides the path or road of Shari'ah, all other paths have been rejected by the Qur'an and condemned. Therefore, there is no doubt that Tareeqah is merely one part of Shari'ah and it is through Shari'ah that the path of Tareeqah is lit up. Therefore, it cannot be separate from Shari'ah. Anyone who considers these both to be separate, has broken away and entered the path of satan. However, if one follows this path of tareeqah properly, it will never lead one to satan but to the Divine Court of the Almighty Allah Almighty. This further proves that it is nothing but a part of the Shari'ah. (Fatawah Radawiyah. 21/524).

Question: To consider Shari'ah as useless is nothing but kufr

For a person to consider that Shari'ah is invalid, useless and without any value, this type of thoughts are kufr and ilhad and nothing but something which carries the Divine Curse of the Almighty Allah Almighty. (Fatawah Radawiyah. 21/528).

Question: Even the Awliya are “Ulama.

No Wali is not an Alim. Allamah Munaawih - *May Allah be pleased with him* - in the Sharah of Jamia Sagheer explains that Arif billah Sayed Abdul Ghani Nablusi - *May Allah be pleased with him* - in the Hadeeqah Nadeeyah and Hadrat Sayyiduna Imam Malik - *May Allah be pleased with him* - explain that, “No one will understand inner knowledge who has not understood outer knowledge (Shari'ah). Hadrat Sayyiduna Imam Shafi - *May Allah be pleased with him* - has stated that, “The Almighty Allah Almighty has never ever chosen a jahil to be His friends”. In other words, if the Almighty Allah Almighty wants to choose someone as His wali, He first blesses this person with knowledge and then makes this person a wali. Therefore, a person who does not have outer knowledge, how can he taste the

sweetness and fruits of inner knowledge?. (Fatawah Radawiyah. 21/530).

Question: Five aspects of knowledge pertaining to the Almighty Allah Almighty.

There are five branches of knowledge which a person has to possess about the Almighty Allah Almighty. They Ilme Zaat, Ilme Sifaat, Ilme If'aal, Ilme Asmaa, Ilme Ihkaam. In this regard, the one at the beginning is also more difficult than the one after it. The most simple is considered to be Ilme Ihkaam and when a person cannot understand this, how can he understand the most difficult. As for that person who call towards ignorance and misguidance, he can only be a naa'ib of the satan. May Allah Almighty protect us from this. Yes, the Almighty Allah Almighty has termed all the “Ulama as the Waaris or the inheritors of the true Islamic knowledge. This is also clearly mentioned in the Qur'an that even those “Ulama who are not fully practising “Ulama and sometimes damage themselves through their own deeds (on condition that their beliefs) are correct, even they have been termed as the inheritors of the Holy Prophet - *May Allah send peace and blessings upon him.* (Fatawah Radawiyah. 21/30).

Question: It is not permissible to wear the clothing of the Hindu and the Christian.

One should be very careful when wearing clothing. Make sure that this does not resemble the Kaafir and the faajir. There are two types in this regard. The first are those clothing which are specific to their faith. These would include the garb of the Hindu priest or the hat worn by a Christian priest. To wear these types of clothing are considered as kufr. Even if they are not religious clothing or something which is specific to these kuffaar, then too, one is not allowed to wear these clothing. The Hadith Shareef specifically says that he who impersonates a nation is from that nation. (Sunan Abu Daud). (Fatawah Radawiyah. 22/190).

Question: What about wearing those clothes which cannot distinguish a Muslim from a non Muslim?

These types of clothing are considered as Haraam. Again we repeat the Hadith Shareef of the Holy Prophet - *May Allah send peace and blessings upon him* - where he has stated that he who impersonates a nation, is from that nation. (Sunan Abu Daud). As a matter of fact, there are many instances in this regard which are considered as kufr. As a matter of fact, in the Sharah of Ad Durur by Allamah Abdul Ghani Nablusi - *May Allah be pleased with him* - it is mentioned that, "As a matter of fact, the correct opinion is that to adopt the clothing of the English is considered as kufr."

In the Fatawah of Khulaasah, it is mentioned that, "If a female wears a string around her waist like the Hindus wear and even admits to this, then she has become a Kaafir." Allah Almighty knows best. (Fatawah Radawiyyah. 22/ 193,194).

Question: To mock at Shari'ah and at a religious scholar is open kufr.

To perform this act of mocking at the laws of Shari'ah or Shari'ah itself and to mock at a religious scholar who has proper Islamic aqeedah is open and clear kufr. May Allah Almighty protect from this. His wife is also removed from his marriage. The Qur'an also clearly states that a person who mocks at the verses of Allah Almighty and also at the Prophet - *May Allah send peace and blessings upon him* - should not make any excuses and that without doubt, they have become Kaafirs after bringing faith. (Fatawah Radawiyyah. 22/244).

Question: A person who mocks the practise of shaking hands and embracing.

When this is done without any invalid habits, it is permissible. It is also considered as mubah and permissible. As for that person who considers these acts as the behaviour of the people of hell or the acts of shia, he himself becomes the target of these accusations. He is in fact misled and misleading others. The Holy Prophet - *May Allah send peace and blessings upon him* - has also stated that to insult a Muslim is a sin.” (Sahih Bukhaari Shareef). (Fatawah Radawiyah. 22.327/328).

Question: Sajdah of respect for someone else is Haraam.

A harmonium is not permissible and sajdah for anyone else except the Almighty Allah Almighty is haraam. To relate and try and prove this through the Qur’an is also a baseless and false accusation. The Qur’an has related the practise of the previous ummah and it was permissible in those days to bow down to someone with respect. However, Islam has made this haraam. If one therefore brings a proof like this from the Qur’an, it would be like bringing the proof that because it was permissible in previous Shari’ah to consume alcohol as long as it did not intoxicate therefore, it is permissible in Islam. This type of claim would be considered as false and baseless. One cannot bring these types of proof and testimony. (Fatawha Radawiyah. 22/407).

Question: There are two types of sajdah!

There are two types of sajdah. The first is sajdah of Ibadah and the second is sajdah made in respect. Sajdah of Ibadah for anyone else except the Almighty Allah Almighty is kufr. Sajdah in respect for anyone else is haraam but not considered as kufr and shirk. In the previous ummah this was permissible. And it stands to reason that anything which was once permissible can never be considered as kufr and

shirk. (Fatawah Radawiyah. 22/423).

Question: To make a sajdah as Ibadah for someone else is a great Shirk.

In this regard to make sajdah for someone else as a mark of Ibadah is considered a major form of shirk. And to make sajdah for someone else in respect is haraam and a major sin. O Muslims! follow the rules and laws of Islam. Bear in mind that sajdah for anyone else as a form of Ibadah is not permitted except for the Almighty Allah Almighty. As for making a sajdah to someone else as a form of respect, there is dispute among the “‘Ulama on whether it is kufr or not. One group of “‘Ulama have considered this kufr and this is considered as kufr which is apparent in its outer sense. As for sajdah for the stars, an idol, a cross etc, there is no doubt that this kufr. This has been mentioned in the Sharah of Muwaafiq etc. As for making sajdah to a mazaar or a peer, this is also considered as not permissible. At the same time it is not also shirk as the wahabi contends. If the Almighty Allah Almighty wishes He may pardon this act, if not, He has the right to punish someone.

As for it being not shirk, the incident of Nabi Adam *Alayhis Salaam* and the incident of Nabi Yusuf *Alayhis Salaam* is enough. It is not possible that the Almighty Allah Almighty will ever allow someone to perform shirk. At the same time, He has also banned this in the Shari’ah of Islam. (By allowing this in previous Shari’ah clearly proves that people merely made sajdah in respect and not in Ibadah. If it was Ibadah, how would the Almighty Allah Almighty have allowed it?) At the same time, it would be impossible to think that the Almighty Allah Almighty had allowed the Angels to perform something which was shirk. Therefore, this was merely a sajdah of respect which was performed to Nabi Adam *Alayhis Salaam*. In my treatise, *Kaukabahu Shahaabiyah* I have explained this in depth and have also refuted the evil thoughts of the Wahabis. As a matter of fact, these wahabis have

even had the audacity of branding Nabi Adam, Nabi Yusuf, Nabu Yaqub and all the angles as mushriks. They have even in their kufr also placed this label on the Almighty Allah Almighty for having commanded the Angels to fall in prostration.

Question: The blessed Ashaab had this belief that the Holy Prophet - *May Allah send peace and blessings upon him* - could save and protect in this world and the next.

In regard to sajdah of respect and its prohibition, Ala Hadrat - *May Allah be pleased with him* - had recorded nearly forty Ahadith and one of the Hadith Shareef is the following which has been narrated by Abu Naeem Ghilaan bin Salamah Saqafi - *May Allah be pleased with him* - who narrates, “we were once on a journey with the Holy Prophet - *May Allah send peace and blessings upon him* - when we saw a very strange incident. He alighted at one place and a person appeared and informed the Holy Prophet - *May Allah send peace and blessings upon him*, “O Prophet of Allah! We have an orchard and that is the only means of subsistence for me and my family.

There are also two camels and both have become intoxicated (with anger). They do not approach us and neither do we have the strength to enter this orchard. The Holy Prophet - *May Allah send peace and blessings upon him* - then entered this orchard with his blessed companions. However, when the Holy Prophet - *May Allah send peace and blessings upon him* - neared the door, the owner informed the Holy Prophet - *May Allah send peace and blessings upon him* - that this is a very serious situation. However the Holy Prophet - *May Allah send peace and blessings upon him* - insisted that they open the door. Both these camels when they saw the Holy Prophet - *May Allah send peace and blessings upon him* - fell into sajdah. The Holy Prophet - *May Allah send peace and blessings upon him* - then held both of

them and handed them to their owners and he also declared, “Allow them to work and also feed them properly.”

When those present, saw this, they remarked, “O Prophet of Allah, animals make the sajdah of the Holy Prophet - *May Allah send peace and blessings upon him*. Compared to them, we have received even more bounty from Allah Almighty through the Holy Prophet - *May Allah send peace and blessings upon him*. The Almighty Allah Almighty has removed us from the path of misguidance and showed us the true path and has also removed the calamities of both words through the blessed hands of the Holy Prophet - *May Allah send peace and blessings upon him*. Shall the Holy Prophet - *May Allah send peace and blessings upon him* - not give us permission that we also make sajdah to the Holy Prophet - *May Allah send peace and blessings upon him*? The Holy Prophet replied, “Sajdah cannot be for me, it is only for that Being who is Ever Living and never dies. If I had permitted anyone in my ummah to make sajdah for anyone, then I would (have commanded) a wife to make sajdah for her husband.” (Fatawah Radawiyyah. 22/443/444).

Question: An ignorant person who makes sajdah to his peer, what happens?

For a jahil to make sajdah to his peer is without doubt a major sin and transgression. If he considers this to be permissible then without doubt he is a Kaafir. In the Wajeez of Imam Hafizudeen Mohammed bin Mohammed Karadari - *May Allah be pleased with him* - in the Fatawah Bazzaaz volume six, page 343, it is written that, “From this we come to know that when a jahil makes sajdah to his peer and they consider it a form of respect, some jurists have condemned this as kufr. At the same time, there is Ijmah that it is a major sin. If however this same person considered it as permissible for his peer, then he has become a Kaafir. If his peer had commanded him to do this and also became happy and pleased with this

action, then this shaikh najdi has become a Kaafir if he ever was a Muslim.”

I say that if a person like this actually becomes pleased with something like this, then it is obvious that he thinks himself free from the laws of Shari’ah. In this manner, he has become a Kaafir and even if he was not a Kaafir, by sanctioning something like this, then without doubt now he has become a Kaafir. May Allah Almighty protect us from this. (Fatawah Radawiyah. 22/469).

Question: Those who condemn the kissing of hands of the Awliya and kissing their feet.

There is no doubt that those who condemn these actions and even have the audacity to think that the people who kiss the hand and feet of the Awliya as mushriks have themselves left the folds of Islam. It is considered a sunnah to kiss the hands and feet of the Awliya and the Mashaa’ikh. This has been elaborated in my fatwah. Zaid has without any basis made the Muslims into Kaafirs and has also mentioned that their marriage is broken. Yet, there is solid proof and testimony in this regard from the Hadith Shareef and the books of jurisprudence. This person Zaid should re read the Kalimah and also remake his marriage if he is married. On condition that he is not a Wahabi. If he is a Wahabi, then he is a murtad, he should not make taubah because there is no taubah for him. In the Mustadrak of Imam Haakim, it is mentioned that, “The Holy Prophet - *May Allah send peace and blessings upon him* - has stated that, “They will leave the religion like an arrow leaves the bow never to return to religion.” Allah Almighty knows best. (Fatawah Radawiyah. 22/567).

Question: Proof for a beard is absolutely authentic!

There is no doubt that to keep a beard is something whose testimony and proof is

absolutely authentic. To ridicule this and insult this is without doubt according to Ijmah, kufr. This is part of the Sunnah and its position in Sunnah is absolutely authentic. To ridicule and mock such a sunnah is kufr without any doubt. (This is clearly mentioned in the books of fiqh and the books of kalaam). (Fatawah Radawiyah. 22/574).

Question: To think of a person who insults the Holy Prophet - *May Allah send peace and blessings upon him* - as a Kaafir?

There is no doubt that to think of a person who insults the Holy Prophet - *May Allah send peace and blessings upon him* - as a Kaafir is certainly correct. Do these people have no fear for Allah Almighty who try to deceive the Shari'ah and ask wrong questions to try to get answers? In this question, there is no such decision upon this person Bakr. As a matter of fact, this is upon Zaid and his people who have the same beliefs. They are certainly out of the folds of Islam. As for Bakr who believes that the person who insults the Holy Prophet - *May Allah send peace and blessings upon him* - is a Kaafir, without doubt, he is correct in this opinion. (Fatawah Radawiyah. 23/104).

Question: A person who loves and hate for the sake of Allah Almighty.

A person who loves and hate for the sake of Allah Almighty is certainly a true believer. The Holy Prophet - *May Allah send peace and blessings upon him* - has stated that, "Whoever loves someone for the sake of Allah Almighty and hates someone for the sake of Allah Almighty and for the sake of Allah Almighty he gives something and for the sake of Allah Almighty he withholds something, there is no doubt his Imaan is complete." (Sunan Abu Daud. 2/287). (Fatawah Radawiyah. 23/176.177).

Question: He who marries two sisters to the same person?

Such a marriage is haraam, haraam, haraam in Islam and also completely against the Qur'an. The Qur'an has clearly prohibited this. The person who says that this type of marriage is proper has certainly uttered words of kufr. The person who performed this nikah should read the Kalimah again and also make taubah for this filthy statement. If he is married then after rereading the Kalimah, he should remake his marriage. After saying something like, what Salaah he has read, all of these Salaah has become invalid. Whoever has also read Salaah, they should repeat their Salaah. As long as he does not make taubah, Salaah behind this person is invalid and it is haraam to read Salaah behind this person. If one reads his Salaah by mistake, then he should repeat this Salaah. In future, nikah should not be performed by someone like this. (Fatawah Radawiyah. 23/192,193).

Question: A person who loves the Ahle Bait is certainly a Jannati.

The Holy Prophet - *May Allah send peace and blessings upon him* - has stated that, "The first people to approach me at the fountain of Kauther will be my Ahle Bait and my ummah who love me." (Daylemi from Hadrat Sayyiduna Ali *Radi Allahu 'Anhu*). (Fatawah Radawiyah. 23/246).

Question: What is the ruling of going to a gathering of the kuffaar to do business?

If this gathering is something which is considered their religious function and where they congregate to announce their kufr beliefs and also perform their shirk habits, then even on business one is not allowed to go to this function. It is considered as Makruh Tahreemi. As a matter of fact a minor Makruh Tahreemi and

bear in mind that if this performed continuously, then it becomes a major Makruh. The ““Ulama also give the opinion that to go to a place where the kuffaars worship is not permissible for a Muslim. The reason given is that this is a gathering of the satan. This is certainly found at this place. When these people are this place to worship their idols, then this place becomes a temple and one does not even look at the walls and the other surroundings of this place.

In the Alamgheeri for Fatwah Taatar Khaaniyah it is mentioned that, “it is makruh for a Muslim to go to any church or synagogue. The reason for this prohibition is that this is a gathering of the satan.” (Fatawah Hindiyyah. 5/346).

In Bahrur Raa’iq, it is mentioned that, “There is no doubt that this Makruh is considered as Makruh Tahreemi because when the A’immah mention “Makruh” this is what they signify.” (Bahrur Raa’iq. 7/214).

In the Raddul Mukhtaar these words are further explained that, “If it is haraam to go there, it is even more haraam to perform the Salaah in these places.” (Fatawah Radawiyah. 23/524).

Question: A person who spends usury in good deeds cannot be entitled for thawab.

When a person spends usury on good deeds, he should not expect any thawab from this. In the Hadith Shareef, it is mentioned that, “That person who takes haraam money and goes for Hajj, when he reads the Labbaik, a voice is heard saying, “May your labbaik not be accepted, nor your service, may your hajj be thrown back on your face until you do not return this money to those whom you had taken it from.”

In the Hadith Shareef, the Holy Prophet - *May Allah send peace and blessings upon him* - has stated that, "Without doubt, Allah Almighty is pure and He only accepts that which is pure." (Sunan Kubra. 3/346). It is fard upon the person who has taken this usury that he should return whatever usury he has taken from each party. If these people are not present, then he should give it to the inheritors of these people. If they are not available, in other words, the person and his inheritors are not found, then he should give so much of wealth in charity and this charity should be such where a poor person becomes the actual owner of this money. (This has been mentioned in Fatwah Qadi Khan and other major books of jurisprudence). (Fatawah Radawiyah. 23/541,542).

Question: To consider dancing and other actions as halaal.

To consider these types of actions as haalal is an act of kufr. For someone to be involved in these occupations is haraam. If the person thinks that these types of occupation is halal, then he has become a Kaafir. Whatever money is earned from this type of occupation is haram. It is like money which has been taken away unjustly. If there is a female who takes part in these types of activities, she cannot use this herself or give it to her peer. If there is a so called peer to even suggests that a person perform this type of occupation, that person can never be a peer or a proper Muslim. This person has satanic behaviour in himself. (Fatawah Radawiyah. 23/583).

Question: To work for a Kaafir.

To work for a Kaafir who is also not a murtad and in which one does not have to go against any of the laws of Shari'ah is permitted. To also be able to speak to him in matters relating to worldly things and to sit awhile with him discussing these things

is also permitted. If one does this, he cannot be termed a faasiq. Yes, for a murtad all of these activities are not permitted. If he sits with a murtad, perchance, he may even begin to doubt his own aqeedah and when he might even doubt the kufr of this murtad and once he doubts this, he himself might become a Kaafir. Without any valid prove and testimony, one cannot term a Muslim as a Kaafir. In the Hadith Shareef, it is clearly mentioned that one who does this, this accusation without basis will fall against him. (Fatawah Radawiyah. 23/192).

Question: One is not allowed to talk to a murtad Qadiani.

One is not allowed to talk to this person, to buy and sell and to do any business with this person. One is not allowed to have any dealing with this person. The Holy Prophet - *May Allah send peace and blessings upon him* - has stated that, “Stay away from them as far as possible and keep them away from you.” (Fatawah Radawiyah. 23/598).

Question: To say As salaato was salaamo alaika Ya Rasoolullah - *May Allah send peace and blessings upon him*.

There is no doubt to say something like this is acceptable as it is the Ijmah of the Muslims and also considered as Mustahab. Among the many proofs for this is the Durood which one reads in Salaah. There are also many Ahadith where the blessed Ashaab did call to the Holy Prophet - *May Allah send peace and blessings upon him* - in this manner. (Jamia Tirmidi Shareef. 2/197).

At the same time, it is also permissible to call to the Holy Prophet - *May Allah send peace and blessings upon him* - even at this moment even though he has left the world. However, how can we explain to that jaahil who does not even know how to

read the durud in Salaah and who does not even know what to read in the At Tahiyaat. Although, even small children are able to read this. (Fatawah Radawiyah. 23/680).

Question: The Holy Qur'an is fully protected.

The Holy Qur'an is fully protected against all changes either from man and there is not even one less letter or word in the Qur'an. There can also be no changes in the Qur'an and there never will be changes in the Qur'an. No ordinary person will ever reach the status of a Prophet. All Taqdir has been recorded by the Almighty Allah Almighty and He is the Creator of all action. At the same time, there is nothing waajib upon him. He can do whatever he wishes and the true believers will see Him on the day of Judgement. (Fatawah Radawiyah. 23/685).

Those who refute the authentic books of Islamic jurisprudence are misguided; and homosexuality – the person who accepts it as permissible is a Kaafir.

Those people who refute and reject the authentic books of fiqh are certainly misguided. As for those who consider that homosexuality is halal, they are certainly Kaafirs. To sit in the company of such a person is also haraam. The Qur'an also advises us not to sit in the company of the unjust or the fire of hell will also touch us. This is explained in the Qur'an in:

وَلَا تَرْكَبُوا إِلَى الَّذِينَ ظَلَمُوا فَتَمَسَّكُمُ النَّارُ ۖ

And do not lean towards wrong doers, lest the Fire Should touch you.
(Fatawah Radawiyah. 23/694).

The issue of modern and ancient philosophers.

To seek the knowledge of such things which prohibits and negates the essentials of religion is certainly haraam. Whether this is in Persian, English, Hindi or any other language. At the same time, it is also haraam to learn such things which refutes the basics of Islam such as the existence of the sky or the existence of the jinn, the satan or the orbit of the earth which changes the night and night. These are all things which are not to be found in the philosophy of both ancient and modern era. To learn this in whatever language is haraam. At the same time to acquire knowledge in which one has to mix with atheists etc and through which their evil thoughts are increased in a person where religion is mocked, then one should refrain from these branches of knowledge. If these branches are clean of these bad points such as when one learns subjects such as maths, geometry etc and one acquires these branches after learning about Islam, then there is no harm in learning these subjects. Allah Almighty knows best. (Fatawah Radawiyah. 23/706).

To learn about things which contradict Islam.

Those subjects and books which refute the existence of the heavens, or the orbit of the sun, one is not permitted to study these books. The same applies to occupations which contradicts the very principles of Islam. At the same time to become involved in occupations and learning subjects which makes one contradict anything which is fard, one should refrain from these things. Whenever you are learning something or acquiring a new skill or learning a new subject, it should still continue to keep you firm on the principles of Islam and also keep you a good Muslim. When all of this is found, there is no harm in seeking halal sustenance. At the same time, merely to seek worldly power and prestige, it is not considered as proper even though it might be knowledge which one acquires in Arabic. Anything new or any new branch of knowledge which ones achieves, there must always be

steadfastness in religion which one is able to maintain. The Qur'an also informs us about seeking respect and prestige from others when all respect belongs to Allah Almighty:

أَيَّبْتُمْ عَنْهُمْ الْعِزَّةَ فَإِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا

Do they seek honour with them then all honour is for Allah.

(Fatawah Radawiyyah. 23/709/710).

For the Holy Prophet - *May Allah send peace and blessings upon him* - to present himself in a Meelad Shareef.

In these blessed functions, the great Awliya have clearly witnessed the blessed presence of the Holy Prophet - *May Allah send peace and blessings upon him*. These have also been recorded in such masterpieces as Bahjatul Asraar Shareef etc. The writer of this masterpiece is of course, Imam Abul Hasan Nurudeen Ali Lakhmi Shatnofai - *May Allah be pleased with him*. Imam Jalaaludeen Suyutwi - *May Allah be pleased with him* - has also mentioned this in his masterpiece, "Tanweerul Hawaalik". Besides these two eminent scholars of the Ahle Sunnah wa Jamaah, many others have also mentioned this in their own books. May Almighty Allah Almighty - *May Allah be pleased with him* - all of them. However, understand also that this is not something which is a norm. This is all reliant upon the Prophetic blessing of the Holy Prophet - *May Allah send peace and blessings upon him*. If he wishes to grace a specific function with his blessed presence, it is his wish. (Fatawah Radawiyyah. 23/749).

Question: To stand up in a Meelad Shareef with respect is considered as Mustahab.

This is something which has always been practised by the blessed “‘Ulama of the Haramain Shareefain. In the Qur’an also we are commanded to show extreme respect and reverence for the Holy Prophet - *May Allah send peace and blessings upon him*. At the same time, we are also commanded by the Qur’an to respect and revere the symbols and signs of Allah Almighty and that by doing this, is certainly a means of piety.

Allamah Syed Jafer Barzanji Madani in the Uqdul Johar has stated that, “There is no doubt that during the mention of the blessed birth of the Holy Prophet - *May Allah send peace and blessings upon him*, the learned “‘Ulama and those with true vision have considered it a meritorious act to stand up with respect. Therefore, there is immense glad tidings for that person who displays immense respect and reverence for the Holy Prophet - *May Allah send peace and blessings upon him* - and without doubt this is also a means of coolness for the eyes. (Fatawah Radawiyah. 23/749,750).

Question: The Dhikr of the Holy Prophet - *May Allah send peace and blessings upon him* - is indeed a Nur of ones Imaan and a happiness for ones life.

There is no doubt that the blessed Dhikr of the Holy Prophet - *May Allah send peace and blessings upon him* - is a true light and nur of ones Imaan and a means of immense happiness and joy for ones existence. To remember him is also to remember the Almighty Allah Almighty. In the Qur’an, the Almighty Allah Almighty declares that, “O beloved! we have elevated your status for your sake.” It is stated that when this verse was revealed, Jibraeel Ameen arrived in the blessed court of the Holy Prophet - *May Allah send peace and blessings upon him* - and declared, “The Lord of the Prophet has asked, ‘Do you know how we have elevated your Dhikr?’ The Holy Prophet - *May Allah send peace and blessings upon him* -

replied, “Allah Almighty knows best.” He has declared that, “O My beloved! I have created you as a part of one of My remembrance. Whoever remembers you, without doubt, he also remembers Me.” (Shifa Shareef. 1/15).

This is also more special in the blessed month of Rabi ul Awwal. In like manner, the reading and revision of the Holy Qur’an in the month of Ramadan. The Qur’an states that the month of Ramadan is that month in which the Qur’an was revealed. In this world, the Holy Prophet - *May Allah send peace and blessings upon him* - graced this planet in the blessed month of Rabi ul Awwal. This is also the reason that he used to remember this blessed day. He has also reported to have stated that, “this is the day I was born and on this day, the Book was revealed to me.” (Musnad Imam Ahmed bin Hambal *Radi Allahu ‘Anhu*) (Fatawah Radawiyyah. 753,752)

Question: What happens when someone insults books like Tafseer Jalalain Shareef etc?

For anyone to use any bad words or bad descriptions of the Shari’ah is certainly an act of kufr and the person becomes a murtad and pertaining to these people it had been clearly said that those who even doubt the kufr of these people and their punishment which is to befall these people, they themselves become Kaafirs. In like manner, if someone insults books like Tafseer Jalalain or any religious book without any valid reason and simply because they are the books they are, then indeed he has become a Kaafir. (Fatawah Radawiyyah. 24/104).

Question: To respect the idols, to accept that they will intercede for you and to ask for their intercession is kufr.

There is no doubt that the Hindu is a certified mushrik. There is also no doubt that

they make sajdah to these idols and this sajdah is a form of worship for these idols. Even if someone says that he is not worshipping these idols, still too, merely the act of making sajdah and to display such respect for these idols is without doubt kufr. To accept that these idols will intercede in the Divine Court of Allah Almighty is also kufr. None of these actions will be something which a true Muslim will be guilty of. No Muslim also has the same belief when it comes to an idol. If someone believes in this, he is belying the Qur'an and also the Divine Mercy of the Almighty Allah Almighty.

In the Sharah of the Al Fiqhul Akbar, it is mentioned that, Muhaqqiq ibnul Hummaam - *May Allah be pleased with him* - stated that, "For Imaan to be established (in a person), there are a few symptoms which has to be seen and when these symptoms are disturbed then it is as if Imaan is not found. Some of the symptoms of Imaan is that a true Muslim will not make sajdah for an idol. He will not kill a Prophet. He will not insult any Prophet any Divine Book or show disrespect for the Baitullah." Minhur Roudul Azhar. Sharah Al Fiqhul Akbar. (Fatawah Radawiyah. 24/162).

Question: To cause partners with Allah Almighty and to oppress ones parents.

Once the Holy Prophet - *May Allah send peace and blessings upon him* - declared to the blessed Ashaab, "Shall I not tell you which is the worst of sins among the worst of sins, shall I not tell you which is the major (sin) among the major sins, shall I not tell you which is the greatest sin among the great sins?" The blessed Ashaab replied, "Please tell us (O Prophet of Allah Almighty). He replied, "To create partners with Allah Almighty and to oppress ones parents." (Imam Bukhari, Imam Muslim and Imam Tirmidi *May Allah have mercy on them who have recorded this from Abi Bakra Radi Allahu 'Anhu*). (Fatawah Radawiyah. 24/403).

Question: What happens if someone praises a person who commits a major sin?

If someone praises someone who has become guilty of a major sin by telling him that he has done good, that person has become a Kaafir. The student of Imam Ajal, Zaheeri - *May Allah be pleased with him* - and Imam Faqeehun Nafs, Qadi Khan - *May Allah be pleased with him*, namely Imam Abdur Rasheed Bukhari - *May Allah be pleased with him* - states that, "In the Khulaasah it is mentioned that, 'If a person says to a person who has committed a major sin that you have done good, then he becomes a Kaafir.'" Perhaps the people who claim to know philosophy have no mercy for themselves. They boast and praise themselves even though they commit haraam. There is no doubt that the blackness of their deeds have over taken their hearts. As a matter of fact to consider philosophy above that of Islamic jurisprudence, is nothing but an open insult to Islamic Shari'ah and as we have already stated that to insult the knowledge of Shari'ah is kufr. (Fatawah Radawiyah. 24/442).

Question: No one can pardon the rights of Allah Almighty except Allah Almighty.

There is no doubt that no one can pardon the rights which belong to Allah Almighty except Allah Almighty Himself. Who is it that pardons except Allah Almighty. At the same time, we should bear in mind that the Almighty Allah Almighty is Kareem and through Him one achieves nothing but Kareem. In like manner, when it comes to the rights of people or Huqqullah, in the same manner, the Almighty Allah Almighty will also not pardon someone unless the aggrieved person does not pardon the one who oppressed him. The Almighty Allah Almighty is the One who is Just and Merciful. If He pardons anyone who has aggrieved us as well, again this is His Divine Justice and Mercy. After all, everything belongs to

Him. (Fatawah Radawiyyah. 24/460,461).

Question: On the day of Judgement, everyone will have to repay his rights.

The Holy Prophet - *May Allah send peace and blessings upon him* - has stated that, “Without doubt, on the day of Qiyamah, everyone who owes something to someone will have to pay his rights. Even the goat without a horn will take its retribution from the goat through whom it lost its horn.” (This has also been reported by Imam Ahmed bin Hambal - *May Allah be pleased with him*, Imam Muslim in the Sahih Muslim, Imam Bukhari in the Al Adabul Mufrad and Imam Tirmidi in the Jamia from Hadrat Sayyiduna Abu Hurayrah *Radi Allahu ‘Anhu*). (Fatawah Radawiyyah. 24.461).

Question: The meaning of La ilaaha illal laahu.

There is no doubt that to attain true marifah of Allah Almighty it is very difficult to break the chains of ones nafs. However, the true servants of the Almighty Allah Almighty not only worship Him and also attain true knowledge of Tauheed. And when they do this, they are divided into different categories.

In the eyes of the common Muslim the Kalimah signifies that “there is no true deity (worthy of worship) but Allah Almighty who should be worshipped, in other words, Laa ma’budah illal lah. In the eyes of the Ahle Hidaayah, it is La Mashu da illallah which is There is none which can be testified as being One except the Almighty Allah Almighty and in Whose Divine Court all will be gathered. And in the eyes of the most special of the most special servants of Allah Almighty, this Kalimah signifies that, La Mouju dah illallah which is that except for Allah Almighty in reality nothing else actually exists. Therefore these are special servants

of Allah Almighty who are called the Ahle Tauheed and their knowledge is called Ilme Tauheed. (Fatawah Radawiyyah. 24/475).

Question: The foundation of Imaan is the love for the Holy Prophet - *May Allah send peace and blessings upon him.*

The foundation of Imaan for the Ahle Sunnah wa Jamaah is love and reverence for the Holy Prophet - *May Allah send peace and blessings upon him.* As long as a person does not love and revere the Holy Prophet - *May Allah send peace and blessings upon him* - more than his parents, his children and all of mankind, he is not a true Muslim. At the same time, whatever belongs to the one we love and whatever is attached to him, we also love and revere that. Even the dog which walks on this street is something which is loved by us.

Moulana Rumi - *May Allah be pleased with him* - narrates a story of Hadrat Majnun - *May Allah be pleased with him* - that once someone saw him kissing a dog and he was also kissing this dog with immense love and respect. This person then asked him what was he doing when he knew that a dog was unclean and impure and that it was najas animal. However, Hadrat Majnun - *May Allah be pleased with him* - replied, "You are unaware that as this is a picture which has been created by Allah Almighty, this same dog is a guard in the lane where Layla is." (Fatawah Radawiyyah. 24/486, 487).

Question: Hadrat Imamain Imam Hasan and Imam Husain - *May Allah be pleased with him.*

To consider the Imaamain or someone else as greater than a Prophet, that is clear kufr. To insult Hadrat Sayyiduna Ameer Mu'awiyah - *May Allah be pleased with*

him - is the work of a shia. In like manner to insult any blessed companion is also the work of a shia. As for those who helped and assisted Yazeed they were khabees and mardud. There is a difference of opinion whether they can be called Kaafirs. Imam Azam - *May Allah be pleased with him* - has remained silent on this decision. As for those who say that they are Kaafirs, even on them, there will be no blame. If someone calls them Kaafirs, we will be following the view of Imam Ahmed bin Hambal - *May Allah be pleased with him* - who is also one of the four Imams of the Ahle Sunnah wa Jamaah, hence we will also be correct in doing this. (Fatawah Radawiyah. 24/508).

Question: Why have the “‘Ulama considered the month of Rabi ul Awwal as a month of celebration instead of a month of sadness?

There is no doubt that the month in which the Holy Prophet - *May Allah send peace and blessings upon him* - was born is the blessed month of Rabi ul Awwal and he also passed away in this month. At the same time, the eminent “‘Ulama have not declared that month as a month of sadness and of showing grief but they have mentioned that this is the month in which we should display happiness at the blessed birth of the Holy Prophet - *May Allah send peace and blessings upon him*. The same Imam in his book has also explained that, “One should be extremely cautious and careful and not to be involved in those activities which the Shia have adopted on the 10th of Muharram which is the day of Ashurah and that we should also refrain from committing all of these types of bidah. These are activities like screaming aloud and crying or hitting ones body in grief etc. The reason is that these types of behaviour are the type of behaviour which is not displayed by a true Muslim. As a matter of fact, the saddest day for any Muslim is the day on which the Holy Prophet - *May Allah send peace and blessings upon him* - left this world. (Such is the ignorance of these Shia that instead of weeping on the saddest day for a

Muslim, they do not do this but instead they are merely displaying grief because it is their forefathers who are the people who actually betrayed Imam Husain - *May Allah be pleased with him*. And perhaps, they are merely trying to hide their crime as the Wahabi and Deobandi try to hide their crime of insulting the Almighty Allah Almighty and the Holy Prophet - *May Allah send peace and blessings upon him* - by bringing up stories such as Meelad, Giyaariwi, ten days, three days khatam etc).

Question: To place a dot on ones forehead such as the Hindu and a cross around the neck?

To place a dot on ones forehead as the Hindus do and to place a cross around the neck is clear kufr. In the book Minhur Roudah it is mentioned that, "If someone places a chain around his shoulders (or neck) a chain with a cross, he has become a Kaafir. This is on condition that he has not been forced to do so by outside forces." In the same book the testimony from the book Multaqit is mentioned, "Whether one places this chain of a cross around one neck even if it is merely placed there as a simple act or in jest, in both cases, the person will become a Kaafir. However, if one does this to deceive an opponent in war then in this case, (there is leeway).

I say that the meaning of Gul in this context signifies a chain and also something which is not very commonly known. In the Jamia Fusulain, the words are, "A person who places a cross around his shoulders (or neck) then without doubt that person has become a Kaafir and this is very clear. Therefore the actual words which are mentioned in the Minhur Roudah are actually mistakes committed by the printers. Allah Almighty knows best. (Fatawah Radawiyah. 24/549,550).

Question: In the Qur'an, the Ahadith and from the words of the Ashaab, a Mo'min is actually a Sunni Muslim who has proper Aqeedah.

Commonly, the word or description of a Mo'min from the Qur'an, the Ahadith and the from the words of the blessed Ashaab would signify a Sunni who possesses proper Aqeedah or beliefs. (This has been explained in depth by the "Ulama in the treatise At Tawzih etc). As for those who have corrupt and misled beliefs, they have been described as people worse than dogs of the fire of hell according to the Ahadith. None of their actions or deeds are accepted. As a matter of fact even a person with corrupt beliefs is murdered in an oppressive manner between Hajr Aswad and Maqaam-e-Ebrahim and even displays patience at the person who kills him, still too, the Almighty Allah Almighty will never look at his actions and will certainly allow him to enter the fire of hell. (Fatawah Radawiyyah. 24/287).

Question: Three characteristics in a Munaafiq.

In the Hadith Shareef, the Holy Prophet - *May Allah send peace and blessings upon him* - has stated that, "There are three characteristics of a munaafiq. When he speaks, he speaks lies, when he makes a promise, he breaks this promise and when a trust is kept with him, he is untrustworthy. Such similar words have been declared by him. - *May Allah send peace and blessings upon him*. (Fatawah Radawiyyah. 25/69).

Question: Will a person who smokes huqqah be able to see the Holy Prophet - *May Allah send peace and blessings upon him* - in a dream?

To think or believe that a person who smokes a huqqah will not be able to see the Holy Prophet - *May Allah send peace and blessings upon him* - in a dream is certainly incorrect. There is no doubt that if a person smokes anything which confuses and changes the mind of a person or intoxicates him, this is haraam. Any

huqqah which is plain in its tobacco is certainly not haraam and neither is it considered a sin to smoke it. Yes, if it does possess a foul smell, then it is considered as something which is better to refrain from. This is like raw onion. It is also jahaalat to think that a person who smokes huqqah will rob himself of seeing the Holy Prophet - *May Allah send peace and blessings upon him* - in a dream or that he is will be robbed of this blessing or that the Holy Prophet - *May Allah send peace and blessings upon him* - does not even accept his Durood Shareef. This is nothing but rumour and hearsay.

It is also a false accusation against the Holy Prophet - *May Allah send peace and blessings upon him*. There are many eminent Awliya who have seen the Holy Prophet - *May Allah send peace and blessings upon him* - in a dream many times who used to smoke huqqah. It is also reported that the Holy Prophet - *May Allah send peace and blessings upon him* - also spoke kind and blessed words to them. (Fatawah Radawiyah. 25/104).

Question: Opium is certainly a great sin and makes a person entitled for punishment.

This is a substance which is sinful and will lead a person to punishment. In the Hadith Shareef, it is mentioned that the Holy Prophet - *May Allah send peace and blessings upon him* - has certainly termed those things as Haraam which creates intoxication and also confuses the mind. (This has been recorded in the Musnad of Imam Ahmed bin Hambal - *May Allah be pleased with him* - and the Abu Daud Shareef from Hadrat Ummul Mo'mineen, Sayyidah Umme Salmah *Radi Allahu 'Anha* with a sahih sanad). (Fatawah Radawiyah. 25/105).

Question: Someone who refutes alcohol as Haraam is a Kaafir.

Khamar or alcohol is something whose Haraam-ness is absolutely authentic and without dispute and this belief is also part of the essentials of religion. Someone who even disputes one single droplet of this substance is a Kaafir. This is not applicable to other substances. As for that person who refutes the haraam-ness of substances like hashish etc is certainly someone who is misled and has completely ignored the Ijmah in this regard. The Haraam-ness of alcohol is something which is clearly specific. As for the haraam-ness of things like hashish etc, they are not permitted because of the effects attached to it. As for things like hashish and opium, if they are extracted from substances which are unclean then obviously, it would be considered an even greater sin. One for smoking this substance which intoxicates and one for using something which is unclean. As for alcohol whatever it is made from it is not only haraam but every particle of it is najas or impure. This is the correct view and this is also on which the fatwah is. (Fatawah Radawiyyah. 25/207).

Question: The wealth earned by a murtad during the period he was believer?

The wealth earned by a murtad in the period in which he was Muslim is also something which his Muslim inheritors are entitled for. And during the period of heresy, if has earned any wealth then this will be distributed among the poor Muslims. This has also been explained in books such as Ad Durur. At the same time, the brother and sisters of this murtad are also people who are considered as poor people therefore, they would be entitled for this wealth which is left behind by this murtad. (Fatawah Radawiyyah. 26/276).

Question: A murtad can never be the inheritor of anyone.

A person who is a certified murtad can never be the inheritor of anyone's wealth.

Therefore, the issue of even his Imaamat does not appear in any discussion. As for that person who has become aware of this persons kufr and still considers him a Muslim leave aside whether his Salaah is accepted, even his Imaan has left him. It is quite clear that those who doubt the kufr of this person and doubts the punishment of this murtad, he himself becomes a Kaafir. To mix and interact with someone like this is Haraam without any doubt. The Qur'an also advises us to stay away from these people lest the fire of hell should touch us.

وَلَا تَرْكُنُوا إِلَى الَّذِينَ ظَلَمُوا فَتَمَسَّكُمُ النَّارُ ۖ

And do not lean towards wrong doers, lest the Fire Should touch you.

وَإِمَّا يُنَسِيَنَّكَ الشَّيْطَانُ فَلَا تَقْعُدْ بَعْدَ الذِّكْرِى مَعَ الْقَوْمِ الظَّالِمِينَ ﴿٢٨﴾

And whenever the devil (Satan) may make you forget, then sit not you after recollection with the unjust people.

(Fatawah Radawiyah. 26/318).

Question: To adopt the rules of Hinduism etc merely for one's personal reason is kufr?

Merely for worldly benefit and wealth to go against the laws of Shari'ah and also adopt the ways and the laws of Hindus is nothing but to openly propagate oneself as a Kaafir. If one relates one's entire family in this manner, then ones entire family will also become Kaafir. Such people are commanded to reread the Kalimah and if they are married, they should re perform their marriage.

وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْكَافِرُونَ ﴿٢٢﴾

And whoso judges not according to what Allah has sent down, they are the persons who are infidels

(Fatawah Radawiyah. 26/341).

Question: Those who wish to distribute their wealth according to Hindu tradition?

Those people who demand and also instruct that the wealth which has been left for them should be distributed according to Hindu tradition or even if this is given in this manner, all of them have become misled. They will also entitle themselves for extreme punishment. If all of them are happy and willing in this manner, then all will become Kaafirs. Any wealth which has been acquired in this manner is haraam and if someone has been forced into this, then he is someone who is considered as oppressed and helpless. Allah Almighty knows best. (Fatawah Radawiyyah. 26/347).

Question: Is Hadrat Ilyas *Alayhis Salaam* and Hadrat Khidr *Alayhis Salaam* considered as Prophets?

Hadrat Sayyiduna Ilyas *Alayhis Salaam* is definitely a Prophet and this is mentioned in the Qur'an.

وَإِنَّ إِلْيَاسَ لَمِنَ الْمُرْسَلِينَ ط

And undoubtedly, Elyas is among Messengers.

As for Hadrat Khidr *Alayhis Salaam*, the majority view is that he is a Prophet. He was also blessed with exceptional inspired knowledge. The Qur'an also explains this fact:

عَلَّمْنَاهُ مِنْ لَدُنَّا عِلْمًا ٦٥

And bestowed upon him Our inspired knowledge.

These are those four blessed and eminent individuals who have not yet passed away and are still alive. They have been taken away alive to the heavens. Both Hadrat Ilyas *Alayhis Salaam* and Hadrat Khidir *Alayhis Salaam* are also still in the world. The affairs of the oceans are in Hadrat Khidir *Alayhis Salaam* and the earth in

Hadrat Ilyas *Alayhis Salaam*. Both of them also appear every year for Hajj. After the Hajj, they also drink the water of Zam Zam and this once off drinking is sufficient as their sustenance for the entire year. All of them are brothers in faith and also brothers as Prophets. This has also been mentioned by the Holy Prophet - *May Allah send peace and blessings upon him*. (Musnad Imam Ahmed bin Hambal - *May Allah be pleased with him*. 2/319). (Fatawah Radawiyyah. 26/401).

Question: The issue of Hadrat Ghous Paak - *May Allah be pleased with him* - being a Syed.

There is no doubt that the great Saint is certainly among the eminent and esteemed Syeds of his era. As a matter of fact, his family lineage is something which is firmly established and proven. One can also be able to establish this fact when going through such as masterpieces as “Bahjatul Asraar” of Hadrat Sayyiduna Imam Awhad Abul Hasan Lakhmi - *May Allah be pleased with him*. The “Assanul Mafaakhir” of Imam Jaleel, Abdullah bin Asad Yaaf’a’i Shafi - *May Allah be pleased with him*. Allamah Mulla Ali Qari - *May Allah be pleased with him* - and his “Nuzhatun Nawaazir”. Imam Moulana Nurudeen Jami - *May Allah be pleased with him* - and his “Nafahaatul Uns”. Shaikh Muhaqqiq Abdul Haq Muhaddith Dehlwi - *May Allah be pleased with him* - in his “Zubdatul Asaar” and various other eminent scholars of Ahle Sunnah wa Jamaah. (Fatawah Radawiyyah. 26/437).

Question: In every generation, the Sawaad-e-Azam will always continue to exist.

In every generation, the group known as the Sawad-e-Azam will always continue to exist on truth. In the Raddul Muhtaar, it is mentioned that, “In the sharah, the Allamah has mentioned and also remained firm on the fact that from this Hadith until the Bukhari Shareef that the Holy Prophet - *May Allah send peace and*

blessings upon him - has stated that, “There will be a group from my Ummah who will always remain on truth and always powerful (in this truth) until the Divine Command of Allah Almighty comes. As for those who are unaware of who these people are, should refer to their respective “‘Ulama because the Qur’an has also clearly mentioned that if we do not anything, then we should refer to the “‘Ulama. (Fatawah Radawiyah. 26/500).

Question: The different types of Bid’ah.

Imam Allamah ibn Hajr Asqalani - *May Allah be pleased with him* - in the Fathul Bari which is the sharah of the Bukhari Shareef has stated that, “If there is a bid’ah which is something under which its excellence is proven in the Shari’ah, then (it is considered) as excellent. If it is something under which its evil is proven, then it is evil. As for that which is in between both of them, then it is considered as Mubah (or permissible).

In like manner, numerous eminent scholars have also explained. Therefore, this statement and claim that the gathering (of Meelad) or standing in these gatherings are things which are disputable because they were not performed in the time of the blessed Ashaab and the Taaba’een, is something is (considered as an invalid) claim and statement. Yes, it can only be considered as impermissible when you have given sufficient proof and testimony that in a specific action, there is some evil in this according to Shari’ah. If it is something which is under (the heading) of something good and excellent, then it is considered a meritorious act. If it is not under any heading, then it is Mubah and therefore would be considered as permitted. As a matter of fact whatever Mubah is performed with the intent to achieve reward or Thawab, it is permitted in Shari’ah. (Such has been explained in the Bahrur Raa’iq etc). Why, because to ask for proof in this aspect or demand for proof for these

things from the time of the Ashaab, the Taaba'een and the Taba Taaba'een is certainly an act of ignorance and jahaalat. (Fatawah Radawiyah. 26/533).

Question: The Almighty Allah Almighty is Raheem and also Qahhaar.

We have learnt that the Almighty Allah Almighty is both Raheem and also Qahhaar. He blessed his chosen servants with different rewards and graces. He has created for them, the pleasures of Jannah and has also ordered that it be beatified. He will also bestow upon them the pleasure of seeing Him and all of this is His Divine Jamaal or Divine Grace. He will deliver upon His enemies immense punishment and great hardship in Hell. He will also never allow them to see Him on the day of Judgement. This is His Divine Jalaal. At times, these Divine Qualities are revealed in different ways and might seem opposite to each other. In this world, we see that tremendous tribulation and hardship comes to His chosen servants. In the Kanzul Ummaal it is mentioned that, "The greatest hardship comes on the Prophets, then those below them, then those below them. It might look like this is Divine Jalaal, but in reality it is Divine Jamaal. It is through these hardships that they are able to acquire immense Divine Mercy and Grace.

As a matter of fact, the Qur'an declares that one should not think bad about this, but rather it is better for them.

لَا تَحْسَبُوهُ شَرًّا لَّكُم ۖ بَلْ هُوَ خَيْرٌ لَّكُم

Consider it not an evil for you; rather it is good for you.

When we look at the disbelievers or the kuffaars, it seems like they are living in luxury, pomp and comfort, outwardly, it may look like it is Divine Jamaal, however, in reality it is Divine Jalaal. As a matter of fact it is through these pleasures that

they are steeped in the ocean of disobedience and are not able to receive guidance.

The Holy Qur'an declares that:

وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا أَنَّمَا نُمَلِّ لَهُمْ خَيْرًا لَّا نَفْسِهِمْ ۗ إِنَّمَا نُمَلِّ لَهُمْ لِيَزَادُوا إِثْمًا ۚ وَلَهُمْ عَذَابٌ مُّهِينٌ ﴿١٦١﴾

And let never the unbelievers suppose that respite, We grant them is something good for them. Certainly, We grant them respite only because they may further increase in sin. And for them is the degrading torment.

(Fatawah Radawiyah. 26/596).

Question: It is through the Divine Reflection that his Nur was created.

It is through the Divine Reflection or through the reflection of the Divine Nur, that the Nur of the Holy Prophet - *May Allah send peace and blessings upon him* - was created. It is through his Nur that all other creation came into existence. At first water was created. From this appeared smoke. From this, the heavens were created. A part of this water then became solid and from this, the earth was created. The Almighty Allah Almighty then spread it out and it became seven levels. In like manner, the heavens were then divided into seven stages. From water, fire was also created. Perhaps a section of the water become hot smoke and through this, fire was created. Or whatever the Almighty Allah Almighty willed, that is what occurred. Therefore, water is the actual root of all things.

In a Hadith Shareef recorded by Imam Ahmed, Imam Habban, Imam Hakim May Allah have mercy on them from Hadrat Sayyiduna Abu Hurayrah - *May Allah be pleased with him* - that the Holy Prophet - *May Allah send peace and blessings upon him* - has stated that, "Everything was made from water." (Kanzul Ummaal).

Question: Why is it that no one could see the Almighty Allah Almighty in this

world except the Holy Prophet - May Allah send peace and blessings upon him?

There is no doubt that the eyes which we possess are considered to be Faani and something which is Faani cannot see something which is Baaqi. Therefore, in this world, besides the Holy Prophet - *May Allah send peace and blessings upon him* - no one else, even any other Prophet could be able to see the Almighty Allah Almighty. However, the eyes of the pure souls are still present and through the eyes and vision of their soul, the Awliya have also been able to see His Divine Manifestation. On the day of Judgement, those who have been destined to see the Almighty Allah Almighty will be blessed with that vision which will never be destroyed. On that day, the blessed Muslims will be able to see the Almighty Allah Almighty with their physical eyes. May Allah Almighty bestow this upon us. Ameen. (Fatawah Radawiyah. 26/602).

Question: According to the Ahle Sunnah the means and cause of everything is through the Divine Intent of the Almighty Allah Almighty.

Whatever He has willed upon anything, that is what has occurred for that object. We find that sometimes on the ocean, two ships could past between each other and one could face an immense storm while the other has faced nothing. In like manner, the different weathers in different seasons. At times, it may look like there are no causes or means for this to happen. However, whatever happens is because of what the Almighty Allah Almighty has willed. (Fatawah Radawiyah. 27/95).

Question: To believe that the day and night changes through the orbit of the earth?

To have this believe that the day and night are caused by the orbit of the earth is the belief of the Jews and Christians. It is also totally against the teachings of the

Qur'an. As a matter of fact, even the orbit of the heavens is something which in my opinion is invalid. As a matter of fact the actual object which orbits is the sun. In Surah Yaseen, verse 38, the Qur'an declares that:

And the sun runs its course for its final destination; this is a command of the Almighty Allah, the All Knowing.

(Fatawah Radawiyah. 27/102).

Question: An amazing look at His Divine Power.

In Surah Yunus, verse 31, the Qur'an declares:

Say, (*O Mohammed - peace and blessings be upon him*), "Who provides you sustenance from the sky and the earth? Or Who is the Owner of the ears and the eyes? And Who brings forth the living from the dead and Who brings forth the dead from the living? And Who plans all matters?" So they will now say, "Allah"; therefore say, "Then why do you not fear?"

In other words, who provides sustenance from the sky (through rain). And who provides you sustenance on earth through the appearance of crops etc. In like manner, the ear are is to hear. In other words, when someone speaks, the words hang in the air and who provides the wind and air which is able to carry this sound forward. In other words, we speak, but the Sabab or the means of taking that sound forward is not in our power. If He did not give this power to the wind and to our ears to be able to grasp this sound, we would not be able to make out what is been spoken. In brief, the entire digestive system of a human or any animal is certainly a wonder which people have not even figured out as yet. In like manner, when something is dead, He is able to bring it back to life and when something is alive,

He is able to bring death to it. None of these things are in our power. The key words in this entire verse and whatever happens on earth can be gleamed from a few words which are, “And Who plans all matters?” If people could understand this and study creation in depth, they will be able to see that there is certainly only One Creator Almighty who has the Divine Power to do all of this. (Fatawah Radawiyyah. 27/113 to 115).

Question: To utter words of Kufr without being forced?

To utter words of Kufr without being forced to do so and even though one does not believe in these words in ones heart is also kufr. (Pertaining to the issue under discussion), a female who has evil habits is always trying to scheme and plot and in this case when a person has uttered words of kufr without been forced to do so, it is kufr itself. The “Ulama also declare that this person will not only become a Kaafir in the eyes of people, but will also become a Kaafir in the Divine Court of the Almighty Allah Almighty. One of the reason is that he has treated religious matters as a joke. He also did not think about the greatness and esteem of religious matters when uttering these words. Imam Allamah, Faqeehun Nafs, Fakhrudeen Awzanji in the treatise “Khaaniyah” has stated that, “A person who utters of kufr willing and happily, even though his heart is content with Imaan, he has become a Kaafir and in the Divine Court of the Allah Almighty, he will no longer remain a believer.”

In another treatise, the “Haawi” it is mentioned that, “He who utters words of kufr and his heart was still content with Imaan, he has become a Kaafir and with Allah azza wa jal, he is no longer a believer.” (Fatawah Radawiyyah. 27/125).

Question: To refute the Ahle Bidah in times of extreme need is Fard.

Hadrat Sayyiduna Imam Hummaam, Imaadus Sunnah Ahmed bin Hambal - *May Allah be pleased with him* - refused to meet Hadrat Haarith Muhaasibi - *May Allah be pleased with him* - because he once informed him, “Did you not record their bidah at the beginning and then refute these words. Did you also not advice people to study these words of bidah and also ponder on the various doubts created by these words and statements?”.

There is no doubt that in times of great need, to refute these people of bidah is a very important fard. In fact, even the great Imam himself wrote a book against the Jaheemiyah sect and completely refuted their corrupt beliefs. In the view of Imam Khateeb etc, there is a report which is related to the Holy Prophet - *May Allah send peace and blessings upon him* - in which he is reported to have stated that, “When fitnah appears or when bidah appears and when my Ashaab are being insulted, then the people of knowledge should reveal their knowledge. (and refute these people). For those who have not done this, the curse of Allah Almighty, all the Angels and all the people are on them. The Almighty Allah Almighty will also not accept any of their Fard and Nawaafil.” (Fatawah Radawiyah. 27/130).

Question: To accept another deity as eternal is kufr?

To accept another deity as being eternal is kufr according to the Ijmah of the Muslims. In the Shifa and the Naseem, it is mentioned that, “He who accepts the Divine Unity of Allah Almighty and His Divine Oneness, however, he also believes that there is another who is eternal, (in other words someone is also eternal in his being or attributes, this is the belief of the philosophers who believe that the world and the intellect is eternal), or who believe that there is another creator of the universe (again a belief of the philosophers who believe that something unique is created by something unique), all of these beliefs are kufr. (Anyone who believes in

this manner is also considered as a Kaafir according to the Ijmah of the Muslims. This is like those philosophers who believe in another creator and also believe in the creation of nature by itself). (Fatawah Radawiyyah. 27/131).

Question: In the view of Islamic Shari'ah, both the heavens and earth are stable and do not move.

As for the view of Islam, we believe that the heavens and earth are stationery. It is the stars which are moving. In Surah Ambiyah, verse 33 the Qur'an declares that:

And it is He Who created the night and the day, and the sun and the moon; each one floats in the celestial atmosphere.

In other words, as a fish floats in the water. (In both these translations of Aqib Qadri and Prof Fareedul Haq, I saw that the word "orbit" has been used. I do not know where the word "orbit" appears in the actual Urdu of Ala Hadrat. Hence this translation of the Qur'anic verses is my own according to what I see in the Urdu of Ala Hadrat. As well as the next 2 verses. Nassir).

In Surah Fatir, verse 41, the Qur'an declares:

Indeed Allah restrains the heavens and the earth from convulsing; and were they to convulse, who could stop them except Allah? Indeed He is Most Forbearing, Oft Forgiving.

(The word convulsing in this regard would mean that the Almighty Allah Almighty is the One who stops these objects from suffering from sudden abrupt movement in any direction. In other words, they are kept in their constant motion

of movement by the Almighty Allah Almighty and are only going in the direction which the Almighty Allah Almighty wills. They do not move in any direction which is not willed by the Almighty Allah Almighty. Nassir).

In Surah Baqarah, verse 22 the Qur'an declares that:

The One Who has appointed the earth a base (carpet) for you, and the sky a canopy - and caused water to pour down from the sky, thereby producing fruits as food for you; and do not knowingly set up rivals to Allah!

(In this verse the word "Bechonah" is used by Ala Hadrat and it has been translated as "base". This is from your Aqib Qaderi translation. In the Fareedul Haqs translation, this word is translated as "bed". However, when I looked it up in my classical Urdu English dictionary, the actual meaning of this word is "carpet" and not bed or base. And its stands to reason why Ala Hadrat used the word Bechonah because if you had translated it in its correct sense, you would see that you cannot roll out a bed or a base, but you can roll out a carpet. In other words, the Almighty Allah Almighty has rolled out this earth like a carpet. Yes, if Prof Fareedul Haq had used the word "bedding" it would have been more appropriate instead of bed. Bedding is something which you can roll out but cannot roll out a bed. Sometimes I wonder. You must also understand something which is that Ala Hadrat is talking about potent scientific issues here which people base their scientific outlook on, therefore, if you using the wrong words, you are not presenting a Sunni scientific view of things. Nassir).

In the Gharaa'ibul Qur'an, in reference to this verse about the earth being rolled out like a carpet, it explains that this cannot be possible until and unless the earth is not stationary. In other words it has to be still. As for those celestial objects which

He has caused to move, these are also within the movement of what He has ordained. (Fatawah Radawiyah. 27/200).

Question: It is fard on Muslims to believe the earth is stationary and that the sun is the object which moves.

It is clear that the earth does not orbit the sun. As a matter of fact, the setting and the rising of the sun is what determines the day and night. This is the reason that the appearance of the night and day has been attributed to the movement of the sun in the Qur'an. Therefore, it is necessary upon Muslims that they believe that the sun is moving while the earth is stationary. Allah Almighty is the One who gives guidance. (Fatawah Radawiyah. 27/223,224).

Question: In the sequence of the first four khulafah, the view of certain A'imma.

Pertaining to this specific issue, Allamah Taftazani, Allamah ibn hajr Makki and Hadrat Imam Malik - *May Allah be pleased with him* - have their own views. In the Maqaasid, Allamah Taftazani - *May Allah be pleased with him* - mentions that, "In our view the sequence of the Khulafah is as they were, however, there is a difference (of opinion) on the issue of Hadrat Sayyiduna Uthman Ghani and Hadrat Sayyiduna Ali *May Allah have mercy on them*". (Al Maqaasid. 2/298).

In the Sharah of Al Maqaasid by Allamah Taftazani - *May Allah be pleased with him* - it is mentioned that, "The Ahle Sunnah wa Jamaah have mentioned that among the Khulafah, the most eminent is Hadrat Sayyiduna Abu Bakr - *May Allah be pleased with him*, then Hadrat Sayyiduna Umar - *May Allah be pleased with him*, then Hadrat Sayyiduna Uthman Ghani - *May Allah be pleased with him* - and then Hadrat Sayyiduna Ali - *May Allah be pleased with him*. However, there are

some people who give preference to Hadrat Sayyiduna Ali - *May Allah be pleased with him* - over Hadrat Uthman Ghani - *May Allah be pleased with him*. There is another group who remain silent on this issue.” (Sharah Al Maqaasid. 2/298).

Imam ibn Hajr Makki - *May Allah be pleased with him* - in the Saqaa’iqu Muharriqah has stated that, ”The A’immah of Kufa (and among them is Hadrat Sufyan Thouri *Radi Allahu ‘Anhu*) have chosen the eminence of Hadrat Sayyiduna Ali - *May Allah be pleased with him* - over that of Hadrat Sayyiduna Uthman Ghani - *May Allah be pleased with him*. Hadrat Sayyiduna Imam Malik - *May Allah be pleased with him* - has remained silent on this issue.” (57). (Fatawah Radawiyah. 28/78).

Question: There is no limit to the Divine Names of the Almighty Allah Almighty and His Greatness cannot be encompassed.

There is no doubt that the Divine Names of the Almighty Allah Almighty are countless and His Divine Greatness is also something which cannot be truly encompassed or confined. In the same manner, the Holy Prophet - *May Allah send peace and blessings upon him* - also has numerous names and titles. The number of names and titles also prove the eminence of someone. In the Al Mawaahib, there are nearly eight hundred names and titles of the Holy Prophet - *May Allah send peace and blessings upon him* - mentioned. This also implies the Sharah of the Al Mawaahib as well. This servant has also found nearly one thousand four hundred names and titles of the Holy Prophet - *May Allah send peace and blessings upon him* - during his reading. As a matter of fact, the more one delves into this, the more one is able to find. (Fatawah Radawiyah. 365,366).

Question: The souls of the martyrs do get to eat the fruits of Jannah.

This fact is proven that the souls of the martyrs do acquire the fruits of Jannah to eat. And according to the Ahle Sunnah wa Jamaah this is according to its apparent meaning and there is no need to interpret it in any other way. Imam Tirmidi - *May Allah be pleased with him* - records from Hadrat Sayyiduna Ka'ab bin Malik - *May Allah be pleased with him* - who narrates that the Holy Prophet - *May Allah send peace and blessings upon him* - has stated that, "Without doubt the souls of martyrs in the form of little green birds are enjoying the fruits of Jannah." (Fatawah Radawiyah. 28/417).

Question: The Angels who are Messengers are certainly more superior in status than the Awliya.

Angels such as Hadrat Izrael are among the Angels who are the Messengers of Divine Command. And these Angels are certainly more superior in status to Awliya. Therefore, Muslims should refrain from thinking otherwise in this regard. Allah Almighty guide us in this regard. Ameen. (Fatawah Radawiyah. 28/418).

Question: A child who has reached maturity and has accepted Islam, he is considered as a Muslim.

I say this and may Allah Almighty give me the strength that there is no doubt that when the Holy Prophet - *May Allah send peace and blessings upon him* - was instructed to announce Islam, at that time, the age of Hadrat Sayyiduna Ali - *May Allah be pleased with him* - was only about eight or ten. He also immediately accepted Islam when he received the message of Islam. This also proves that any child who accepts Islam when they become mature are considered as Muslims. Therefore, this child cannot be categorized with anyone else. (Fatawah

Radawiyah. 28/434).

Question: Before maturity, a child follows his parents.

In the Raddul Muhtar under the chapter of marriage, it is mentioned that, “Before a child matures in matters of religion, he follows his parents. If he has not accepted Islam. In the Shami it is mentioned that, “This is until he becomes mature and this also becomes invalid when the child accepts Islam. This has also been explained in Barur Raa’iq and Minhul Ghafaar under the chapter of Janazah. (Fatawah Radawiyah. 28/436).

Question: Another rule applicable to an immature child.

When we say that that an immature child is following his parents in religion, this should not be taken in its literal sense. In other words, we cannot say that the child is a Kaafir. This would be invalid to consider this immature child as a Kaafir. As a matter of fact, the qualities of kufr has not touched him. He is still within the description of someone who has the religion of fitrat or Islam. We have discussed this before. The law of saying that he is following his parents is merely for the sake of outer or exterior law which will be performed. And this also will be something that will be seen in the world. He will be entitled to their wealth in other words, the wealth of his Kaafir parents and obviously not the wealth of a Muslim. In like manner, a Kaafir will receive any wealth of this child if he leaves anything behind and not another Muslim. When this immature child dies, he will be buried as a Kaafir by his Kaafir relatives. His Janazah salaah will not be performed. He will not be given ghusal and other Islamic rights and he will not be buried in a Muslim cemetery etc.

In the Bahrur Raaa'iq, it is mentioned that, "When we say that he will be followed as per the religion of his parents, this is only applicable in wordily issues and not in issues of the hereafter.

In the Durre Mukhtaar, it is mentioned that the child will follow his parents only in worldly issues and not in laws which pertain to the hereafter. The reason is that this child in the hereafter will be servants of those in Jannah. Therefore, when this is only applicable to this world, then the laws are also applicable to this world. As a matter of fact, if there were no laws which govern his wordily existence, then what will a person have to follow? (Fatawah Radawiyah. 28/453 till 455).

In the days of fitrat, merely accepting the Divine Unity of Allah Almighty was sufficient.

During the days of fitrat, in other words before the advent of Islam, merely believing in One Allah Almighty was sufficient for salvation and removing a person from the grips of kufr. Who does not know something as apparent and clear as this? In other words, this was still considered as Islam and what was only necessary upon them. However, when Islam was revealed, then this precondition changed and people now had to believe in issues such as Allah Almighty, His Angels, His Divine Books and His Messengers. (Fatawah Radawiyah. 28/460).

Question: All the blessed Ashaab are superior to all the Awliya in the station of Fana and Baqaa.

I say and this is something which is clearly proven that that all the blessed Ashaab in the rank of being Awliya (or the special and blessed servants of Allah Almighty) are far superior to all the Awliya and everyone else in the station of Fana and Baqaa. As a matter of fact, their mere status is even greater than their actions.

However, among each other, there are also different ranks and status. Some are more superior to others. As for the status of Hadrat Sayyiduna Abu Bakr - *May Allah be pleased with him* - he is the one on the greatest of rank after the Prophets where the state of benevolence and grace ends among common men. This is the reason that he is considered as Imaamul Qoum or the leader of the nation. In the view of Imam Muhyudeen ibn Arabi - *May Allah be pleased with him*, he (Hadrat Sayyiduna Abu Bakr - *May Allah be pleased with him* - is considered as) the leader of the leaders. He is also the one who holds everyone in his control (among the believers and after the Prophets). He is also considered as the highest in rank among the Siddiqeen and below the Prophets in this regard. There is no one who is in between him and the Holy Prophet - *May Allah send peace and blessings upon him*. (Fatawah Radawiyah. 28/683,684).

Question: To believe in the knowledge of the Unseen as possessed by the Holy Prophet - *May Allah send peace and blessings upon him*.

To believe that the Holy Prophet - *May Allah send peace and blessings upon him* - has been blessed with this knowledge by the Almighty Allah Almighty is also part of the essentials of religion.

That branch of Ilme Ghaib which is considered to be Ilme Zaati or knowledge of the unseen which has not been bestowed by anyone is that branch of Ilme Ghaib which is specific to the Almighty Allah Almighty. When there are verses in which the knowledge of the unseen has been refuted, then this is that specific branch of knowledge of the unseen which has been refuted. In other words, no one can possess knowledge of the unseen if it is not bestowed by the Almighty Allah Almighty. In other words, no one personally can acquire this knowledge. At the same time, for us to believe that the Prophets do have this branch of knowledge

and that this has been given to them by the Almighty Allah Almighty is part of the essentials of religion.

In surah Jinn, the Qur'an declares that:

عَلِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِ أَحَدًا ﴿٢١﴾

The Knower of Unseen reveals not His secret to anyone.

إِلَّا مَنِ ارْتَضَىٰ مِنْ رَسُولٍ فَإِنَّهُ يَسْلُكُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ رَصَدًا ﴿٢٢﴾

Except to His chosen Messengers, and appoints guard before them and behind them.

This verse clearly informs us that the Almighty Allah Almighty does not reveal this knowledge of the unseen except on the Prophets whom He has chosen. Even when it comes to the description of the Holy Prophet - *May Allah send peace and blessings upon him*, the Qur'an clearly declares that this Prophet, namely the Holy Prophet - *May Allah send peace and blessings upon him* - is not miserly when revealing the knowledge of the unseen. If he did not have knowledge of the unseen, why use this type of description or words to describe his behaviour.

If one wishes to see a complete discussion on this topic, one can refer to my manuscripts entitled "Ambaa'ul Mustafa" and "Khaalisul I'tiqaad". There are so many verses, Ahadith and statements of the "Ulama which have been mentioned in these manuscripts. As for those who consider that the knowledge of their peer; that is the satan; is greater than the knowledge of the Holy Prophet - *May Allah send peace and blessings upon him* - and also insult the Holy Prophet - *May Allah send peace and blessings upon him*, there is no doubt that they are Kaafirs. These people have also been condemned in the manuscript Husaamul Haramain. All of these

books are certainly available in many book stalls. There is no blessing, no grace which has been given to others and this blessing and grace has not been given to the Holy Prophet - *May Allah send peace and blessings upon him*. Whatever we receive in this world and in the hereafter, all of these graces and gifts are received through the wasila and blessed being of the Holy Prophet - *May Allah send peace and blessings upon him*. The Holy Prophet - *May Allah send peace and blessings upon him* - has also stated that, "Without doubt, the Almighty Allah Almighty bestows and I am the one who distributes." (Fatawah Radawiyah. 29/92).

Question: What has been said by the "Ulama of the Haramain about Ashraf Ali Thanwi?

Pertaining to this person Ashraf Ali, the "Ulama of the Haramain Shareefain have stated in the book Husaamul Haramain, that whosoever doubts his kufr and in his punishment, he himself has become a Kaafir. (Fatawah Radawiyah. 29/94).

Question: What is your thoughts about Taqwiyyatul Imaan?

It is certainly a book which can mislead someone and a book which is completely irreligious and these words have been echoed by the "Ulama of the Haramain Shareef. They have also stated that, "These people are the group of satan and that we should be careful because the group of satan is in great punishment."

Pertaining to this specific book and about the writer, nearly seventy pages have been presented in the book Koubahu Shahaabiyah. We have presented the pages from this book and the words of kufr mentioned in this book and have also presented numerous verses of the Qur'an, Ahadith and statements of the "Ulama which completely refute these words of this Kaafir. If you look at this book, you

will clearly see that this person was indeed a person who had no religion and for one to read a book like this is also haraam. (Fatawah Radawiyyah. 29/94).

Question: Who are the Wahabis, where do they come from and what is their Aqeedah?

The Wahabi cult is an irreligious sect and they are extremely jealous of anyone having any love and reverence for the beloved servants of Allah Almighty. They also try to create all types of excuses to try and destroy the remembrance of the pious servants of Allah Almighty and try their level best to stop the mention of these special servants of Allah Almighty. The very beginning of this cult started with ibles when the Almighty Allah Almighty instructed everyone to show respect to Nabi Adam *Alayhis Salaam* and their actual founder of the wahabi cult, namely satan, refused to bow down to Nabi Adam *Alayhis Salaam*. When Islam arrived, the person who took this teaching of the satan forward was a person named Zul Khuwaysarah Tameemi. He was also someone who had mentioned words of disrespect to the Holy Prophet - *May Allah send peace and blessings upon him*. After him, another complete group in the form of the Khaariji appeared. Most of them were actually killed by Hadrat Sayyiduna Ali - *May Allah be pleased with him* - and when the people mentioned to the eminent companion that by the grace of Allah Almighty, these people had been destroyed, he mentioned, "They have not disappeared. They are still in the wombs of their mothers and in the lions of their fathers. When one group of theirs is severed, another will arise until their final group will appear with the dajjal."

Therefore, in each generation, these people have appeared using different names. In the final part of the 12th century hijri, they appeared under the banner of a heretic named Mohammed bin Abdul Wahab Najdi. This idiot wrote an infamous book

called “Kitaabut Tauheed”. In the name of tauheed, this certified dweller of hell continued to insult the Prophets especially the Holy Prophet - *May Allah send peace and blessings upon him*. Therefore, the people aligned to him were called the Najdi Wahabi. In India, this fitnah was spread by another idiot named Ismail Dehlwi. He took the same book and translated it into Urdu calling it Taqwiyyatul Imaan. In this book of haraam, he continued to utter the belief that no one should be accepted except the Almighty Allah Almighty. (Again, as per the teachings of the original founder, namely Iblees).

Their followers are broken up into two groups. However, in belief all of them are the same and have the same beliefs. However, in action, one completely refuted the idea of taqleed and became known as Ahle Hadith. These are known as Ghair muqallid Wahabi. Their main spokesperson was someone called Nazir Husain Dehlwi and a few people from Punjab and Bangladesh. As for those who remained muqallids, their main spokesperson was someone called Rashid Ahmed Ghangohi and Qasim Nanotwi. Now it is Ashraf Ali Thanwi. Those who think good of these people or accept their books of kufr such as taqwiyyatul imaan etc or doubts whether these people are Kaafirs, they are to be considered as Wahabis themselves. (Fatawah Radawiyyah. 29/95).

Question: What is the reality of Meelad Shareef?

All of this is acceptable, noble and a means of great barak’ah. The actual essence of this is to accept the words of the Qur’an where we are informed that we should mention the great blessing of Allah Almighty.

In another verse, we are reminded to remember the days of Allah Almighty and that we should do so with great joy and happiness. We are also commanded to show great respect and reverence to the Holy Prophet - *May Allah send peace and*

blessings upon him. All of these things are done in the Meelad Shareef. Allah Almighty knows best. (Fatawah Radawiyah. 29/97).

Question: The issue of Hadrat Sayyiduna Amar bin Al Aas - *May Allah be pleased with him.*

Hadrat Sayyiduna Amar bin Al Aas - *May Allah be pleased with him* - is indeed a most eminent and respected companion and no one will will show disrespect for him and spew out scorn at him except a Shia. As matter of fact, these idiots have written such bad things about him in their satanic books that a true Muslim would not even want to read these things. As a matter of fact, it is actually Haraam for any Sunni Muslim to read such material. What is the purpose therefore, to give certain examples from such corrupt material. The main belief of the Sunni Muslim is, “All the blessed companions are people of goodness and were just. We will not remember them except with goodness.”

If a person does not accept the books of the Ahle Sunnah wa Jamaah, then they should at least have the decency of accepting the blessed words of the Holy Prophet - *May Allah send peace and blessings upon him* - in regard to this blessed companion. The Holy Prophet - *May Allah send peace and blessings upon him* - has stated that, “There are many people who brought Islam, however, Amar bin Al Aas was one of those who who brought Imaan.” (Tirmidi Shareef from Hadrat Sayyiduna Uqbah bin Aamir *Radi Allahu ‘Anhu*). (Fatawah Radawiyah. 29/97).

Question: Hadrat Sayyiduna Ghous-e-Azam is indeed Ghous-e-Azam Dastagheer and Khawaja Moinudeen Chisti is indeed Gareeb Nawaz May Allah have mercy on them.

The king of the Saints, Hadrat Sayyiduna Abdul Qadir Jilani - *May Allah be pleased with him* - is certainly someone who is considered as “Dastagheer” and Hadrat Sultanul Hind Moinul Haq wad Deen is certainly considered as “Gareeb Nawaz”. Hadrat Sayyiduna Abul Hasan Nurudeen in the Bahjatul Asraar Shareef reports from Hadrat Sayyiduna Abul Qasim Umar Bazzaaz - *May Allah be pleased with him* - who reports that I heard from my master, Hadrat Syed Shaikh Abdul Qadir Jilani - *May Allah be pleased with him* - on a number of occasions who stated that, “When the feet of my brother Husain Hallaj slipped, there were no one at that time who could come to his aid (or help). If at that time, I was present, I would have helped and assisted him. Those who are my companions, those who are my mureeds, those who love me, whoever among them until the day of judgement makes a mistake, I will be their Dastagheer, (their helper).”

Every true Muslim considers him to be the Ghous-e-Azam, in other words, the greatest of helpers. These words were also echoed by Shah Waliullah Muhaddith Dehlwi, Shah Abdul Aziz Dehlwi - *May Allah be pleased with him* - and even the idiot Ismail Dehlwi had to admit this is some of his writings.

Hadrat Shaikh Mujaddid Alif Thani - *May Allah be pleased with him* - in the Maktubaat Shareef explains that, “After my Peer o Murshid passed away, I presented myself at his blessed mazaar to make ziyaarah. While concentrating at his blessed grave, the spiritual being of my master became completely visible in its appearance and he helped and assisted (in the form of Gareeb Nawaz this servant) in the same manner as he had achieved from his Spiritual Master, Hadrat Sayyiduna Khawaja Ahraar *Radi Allahu ‘Anhu*” (Maktubaat Shareef. 1/413). (Fatawah Radawiyah. 29/205,106).

Question: When everything is in the Qur’an, what was the reason for the difference

of opinion among the A'immah?

There is no doubt that everything is found in the Qur'an. However, not everyone can understand what is in the Qur'an if it is not explained in the Ahadith Shareef. Even in the Qur'an, the responsibility of the Holy Prophet - *May Allah send peace and blessings upon him* - is escribed as someone who has to explain what has been revealed in the Qur'an. (Therefore, if one does not accept the Ahadith Shareef, how will that person understand the Qur'an?).

لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ

So that you may explain to people what was sent down to them

In like manner, how could we have understood the Ahadith Shareef if the A'immah or the Muslim jurists had not explained this to us? We must also understand that different people have different intellectual capabilities. Proving this point, the Holy Prophet - *May Allah send peace and blessings upon him* - has also stated that, "There are many people who receive news and are able to memorize (or understand it) better than the one delivering the news". He has also stated that, "The one who understands and comprehend Fiqh (in other words Islamic law), are sometimes more qualified than those who have delivered this message (of the law)."

Hence, the people to whom this was delivered to; interpreted it in their own manner as per their understanding of what was delivered to them. In the same way, different Ahadith reached different people. One companion heard a certain Hadith Shareef and another heard another Hadith Shareef. In the same way, the eminent companions also went to different parts of the Muslim empire. In this way, they spread what they had heard and this was also one of the reasons for different interpretations of the law.

It is said that the knowledge of Hadrat Sayyiduna Abdullah ibn Umar - *May Allah be pleased with him* - was inherited by Hadrat Sayyiduna Imam Malik - *May Allah be pleased with him*, the knowledge of Hadrat Sayyiduna Abdullah ibn Abbas - *May Allah be pleased with him* - was inherited by Hadrat Sayyiduna Imam Shafi - *May Allah be pleased with him* - and the knowledge of Hadrat Sayyiduna Abdullah ibn Masud - *May Allah be pleased with him* - was inherited by Hadrat Sayyiduna Imam Abu Hanifah - *May Allah be pleased with him*. Whatever they had decreed as Halal and Haram was as per their interpretation and it was mostly in matters pertaining to the essentials of religion or what they could prove from absolutely authentic sources.

It is not permitted to insult or disagree with any Imam on his Ijtihad and (to do so is considered as something which is not permitted in the Ahle Sunnah wa Jamaah). (Fatawah Radawiyah. 29/107).

At certain times, the Holy Prophet - *May Allah send peace and blessings upon him* - remained silent due to certain reason in spite of having knowledge.

When the Qur'an was revealed on the Holy Prophet - *May Allah send peace and blessings upon him* - the knowledge of all things were also revealed. This is also explained in the Qur'an.

وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تَبْيِينًا لِّكُلِّ شَيْءٍ

And We have sent down this Quran on you in which every thing is clearly explained

However, it must also be remembered that the Qur'an was slowly revealed over

twenty three years. As each verse was revealed, in like manner, the knowledge of the unseen was also revealed to the Holy Prophet - *May Allah send peace and blessings upon him*. Finally, when the complete Qur'an was revealed, the unseen knowledge of everything from the first day until the day of Judgement became apparent to the Holy Prophet - *May Allah send peace and blessings upon him*. Hence, if he did not reveal the news of certain things prior to the revelation of any verse, then it does not mean that he was not aware of that specific point or that specific knowledge. At the same time, if he remained silent on a certain issue, this itself does not mean that he did not know certain things. For him to remain silent at that specific moment was also part of the Divine Wisdom of the Almighty Allah Almighty. This fact has also been explained in the Qur'an and the wisdom behind this. (Fatawah Radawiyah. 29/108).

The station of Prophet hood on a Prophet cannot be removed.

No Prophet can be removed from his position or his quality of Prophet hood cannot be removed. The station of Prophet hood has also not been removed from Nabi 'Isa *Alayhis Salaam*. At the same time, when he reveals himself as a ummati of the Holy Prophet - *May Allah send peace and blessings upon him*, it does not mean that he is now no longer a Prophet. Even before been blessed with the position and attribute of Prophet hood, he was still a ummati of the Holy Prophet - *May Allah send peace and blessings upon him* - and when he returns to this world, he will still return as a ummati of the Holy Prophet - *May Allah send peace and blessings upon him*. All the Prophets are in fact the ummati of the Holy Prophet - *May Allah send peace and blessings upon him* - during his time. And until this day, they remain his Ummati. The reason is that the Holy Prophet - *May Allah send peace and blessings upon him* - is also the Prophet of the Prophets.

In the Qur'an, the verse which describes the initial pact which took place in the Divine Court of the Almighty Allah Almighty also verifies this fact. In that pact, the Almighty Allah Almighty also made them swear that they; (all the Prophets) will believe in him and will also help and assist him.

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَلَتَنْصُرُنَّهُ^ط قَالَ أَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ إِصْرِي^ط قَالُوا أَقْرَرْنَا^ط قَالَ فَاشْهَدُوا وَأَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ

الشَّاهِدِينَ

And remember when Allah took, from the prophets their covenant whatever I should give you of the Book and wisdom, then comes to you the Messenger confirming your Books, then assuredly you must believe in him and assuredly you must help him. He said, 'do you agree, and do you accept My heavy responsibility on it. All submitted 'We did affirm; He said, 'then be witness against one another and I am myself among witnesses with you.

Yes, in their period, they used to command people according to their own Shari'ah and when the Holy Prophet - *May Allah send peace and blessings upon him* - came to this world, all the previous Shari'ah has been cancelled. In fact, if any other Prophet has to come in this period, he has to follow the Shari'ah of the Holy Prophet - *May Allah send peace and blessings upon him*. He will not be able to instruct people in his own Shari'ah as all of this has now become invalid. The Holy Prophet - *May Allah send peace and blessings upon him* - has also stated, "If Moosa had been in my era, then except for following me, there would have been (no other choice) for him." (Fatawah Radawiyah. 29/110,111).

The Almighty Allah Almighty has created the entire universe for the Holy Prophet - *May Allah send peace and blessings upon him*.

There is no doubt that the entire creation has been created for the Holy Prophet - *May Allah send peace and blessings upon him*. If the Holy Prophet - *May Allah send peace and blessings upon him* - did not appear, then nothing would have appeared. This fact and subject has been discussed in great length in the Ahadith Shareef. It has also been described in my treatise, "Tala' la'ul Aflak". The same words and the same message has also been echoed by Shah Waliullah Muhadith Dehlwi - *May Allah be pleased with him* - in some of his books. The actual words presented and declared are, "(The Almighty Allah Almighty has declared to His beloved Prophet - *May Allah send peace and blessings upon him*), "I have created the world and everything in the world so that the stature and status which you have in My Divine Court can be revealed (and made apparent). O Mohammed! if you were not present, then I would not have created the world."

In this Hadith Shareef, the word used is "Aflak" which signifies the world and the heavens and whatever is in between. In this issue; to debate the words used and to create doubt and confusion in the minds of Muslims is not something which is considered as noble and proper. Religion is that a person should think about the good of others. Allah Almighty knows best (Fatawah Radawiyah. 29/113,114).

Question: The blessed family lineage of the Holy Prophet - *May Allah send peace and blessings upon him*.

In the Hadith Shareef it is mentioned that, "I have always been passed from the pure loins of males to the pure womb of females".

In another Hadith Shareef, it is mentioned that "The Almighty Allah Almighty has always passed me from the pure and respected loins of (males) to the pure and paak

wombs of females until I was born to my blessed father and mother.” This has been recorded by Ibn Abu amar Al Adani in his Musnad.

It therefore stands to reason that when all his forefathers were pure and paak, it means they were all people who had Imaan. After all, a Kaafir has never been considered as pure and paak in Islam. Kufr and a Kaafir has always been considered as impure and unclean. And when the Holy Prophet - *May Allah send peace and blessings upon him* - is clearly telling us that his fore-bearers were clean and paak, it means none of them had ever become involved in kufr or none of them were disbelievers. (Fatawah Radawiyyah. 30/270).

Question: Why is the punishment on Abu Talib lessened?

Pertaining to Abu Talib, the Holy Prophet - *May Allah send peace and blessings upon him* - has stated that, “I saw him steeped in the fire and then pulled him up until the fire was till his ankles.” This has been recorded by Imam Bukhari and Imam Muslim from Hadrat Sayyiduna Abdullah ibn Abbas bin Abdul Mutallib *May Allah have mercy on them*). (Bukhari Shareef. 1/548).

In another report it is mentioned that, “If I was not present, then Abu Talib would have been in the lowest part of hell”. This has been recorded by Imam Bukhari - *May Allah be pleased with him* - from the same source. In another report it is mentioned that, “The least punishment on the people of hell is given to Abu Talib.”

What is the similarity between Abu Talib and the blessed parents of the Holy Prophet - *May Allah send peace and blessings upon him*? The message of Islam never came to the blessed parents of the Holy Prophet - *May Allah send peace and blessings upon him* - and they did not live in the era of Islam. At the same time, if they were actually people of hell “Ma’azzallah” they would have been much more

entitled for even lessor punishment than Abu Talib. However this is not reported anywhere! Which clearly shows that they are certainly not people of hell. The report in reference to Abu Talib also clearly proves that the blessed parents of the Holy Prophet - *May Allah send peace and blessings upon him* - are certainly in Jannah. All Praise is due to Allah Almighty. The great Imam, namely Imam Jalaaludeen Suyutwi - *May Allah be pleased with him* - has also gone on these lines as well. (Fatawah Radawiyyah. 30/272,273).

Those who insult Allah Almighty and His beloved Prophet - *May Allah send peace and blessings upon him!*

Those who insult Allah Almighty and His beloved Prophet - *May Allah send peace and blessings upon him* - are certainly people who are cursed in both worlds. As a matter of fact, the Almighty Allah Almighty has kept in store for them a most grievous punishment.

وَالَّذِينَ يُؤْذُونَ رَسُولَ اللَّهِ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٦١﴾

And those who hurt the Messenger of Allah, for them is the painful torment.

The Holy Qur'an also declares that:

إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ لَعَنَهُمُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَأَعَدَّ لَهُمْ

عَذَابًا مُهِينًا ﴿٦٢﴾

Undoubtedly, those who annoy Allah and His Messenger, Allah's curse is upon them in the world and in the Hereafter and Allah has kept prepared for them a degrading torment.

In other words, those who insult the Almighty Allah Almighty and His beloved Prophet - *May Allah send peace and blessings upon him* - they are cursed in both

worlds. And the Almighty Allah Almighty has certainly prepared for them a terrible punishment.

يَحْلِفُونَ بِاللَّهِ مَا قَالُوا^ط وَلَقَدْ قَالُوا كَلِمَةَ الْكُفْرِ وَكَفَرُوا بَعْدَ إِسْلَامِهِمْ

They swear by Allah that they said it not, and no doubt, necessarily they uttered the word of infidelity and became infidels after accepting Islam.

Who can any trouble the Almighty Allah Almighty, yet, in His Infinite Grace, He has compared insulting the Holy Prophet - *May Allah send peace and blessings upon him* - as insulting Him. As a matter of fact, that person who even associates with a person who insults the Holy Prophet - *May Allah send peace and blessings upon him*, for him, seven lashes as punishment has also been established. He has among other things been described as, an oppressor, a misguided person, a Kaafir, he has been given news of grievous punishment, in the hereafter, he will certainly be humiliated, he has also been guilty of insulting the Almighty Allah Almighty and in both worlds, he has earned the Divine Curse of the Almighty Allah Almighty. May Allah Almighty protect us from this. Ameen. (Fatawah Radawiyah. 30/314).

No matter how much of the Kalimah you read, what happens when you insult the Holy Prophet - May Allah send peace and blessings upon him

The Qur'an also explains that even if someone reads the Kalimah, but he is guilty of insulting the Holy Prophet - *May Allah send peace and blessings upon him*, he has instantly become a Kaafir and his recital of the Kalimah will be of no use to him.

يَحْلِفُونَ بِاللَّهِ مَا قَالُوا^ط وَلَقَدْ قَالُوا كَلِمَةَ الْكُفْرِ وَكَفَرُوا بَعْدَ إِسْلَامِهِمْ

They swear by Allah that they said it not, and no doubt, necessarily they uttered the word of infidelity and became infidels after accepting Islam.

Ibn Jareer, Imam Tabarani, Abu Shaikh and Ibn Mardouyah May Allah have mercy on them record from Hadrat Sayyiduna Abdullah ibn Abbas - *May Allah be pleased with him* - that the Holy Prophet - *May Allah send peace and blessings upon him* - was once sitting under a tree with the other companions when he mentioned, “very soon, a person will approach and he will look at you (people) with the eyes of satan. When he appears, do not speak to him.” A few minutes later not long thereafter, a bleary eyed person appeared and walked past. The Holy Prophet - *May Allah send peace and blessings upon him* - called him and asked him, “What words of disrespect were you and your companions uttering about me?” This person then went and also called his companions.

(When they appeared) they all swore that they had never said any bad words about the Holy Prophet - *May Allah send peace and blessings upon him*. However, this is when the Almighty Allah Almighty revealed the verse that “even though they are swearing in the Name of Allah Almighty, that they have not been guilty of disrespect, however, certainly they have uttered words of kufr against your blessed being and after accepting Islam, they have again become Kaafir”.

In this verse, the Almighty Allah Almighty is clearly announcing to everyone that words of insult against the Holy Prophet - *May Allah send peace and blessings upon him* - are actually words of kufr and the Almighty Allah Almighty Himself is testifying to this fact. He is also testifying to the fact that no matter how many times a person reads the Kalimah or accepts Islam, still, if he insults the Holy Prophet - *May Allah send peace and blessings upon him* - even in the least bit, he will become a Kaafir instantly. (Fatawah Radawiyah. 30/328,329).

Question: It is the Ijmah of the Muslims about someone who insults the Holy

Prophet - *May Allah send peace and blessings upon him* - and its ruling.

There is no doubt that it is the Ijmaah of the Muslims that someone who does not call a person who insults the Holy Prophet - *May Allah send peace and blessings upon him* - a Kaafir, he himself becomes a Kaafir. Imam Abu Yusuf - *May Allah be pleased with him* - in the Kitaabul Khiraaj, states that, "That person who in spite of being a Muslim, insults the Holy Prophet - *May Allah send peace and blessings upon him*, or relates a deliberate lie to the Holy Prophet - *May Allah send peace and blessings upon him*, or relates a deliberate defect to the Holy Prophet - *May Allah send peace and blessings upon him*, or in any way lowers the blessed dignity of the Holy Prophet - *May Allah send peace and blessings upon him*, without doubt, that person is a Kaafir. He has also refuted the existence of the Almighty Allah Almighty and his partner has also been (automatically) divorced from him."

These are indeed very clear and apparent words. It clearly proves that the person who insults the Holy Prophet - *May Allah send peace and blessings upon him* - is certainly a Kaafir. His partner is also instantly divorced from him. Is a person who claims to be a Muslim not a member of the Ahle Qiblah? Or a member of the Ahle Kalimah? Yet, we see that when he or she is guilty of insulting the Holy Prophet - *May Allah send peace and blessings upon him*, then his qiblah and his kalimah becomes totally invalid. Allah Almighty protect us from this. Ameen.

Note: In the technical meaning of Shari'ah, the actual Ahle Qiblah is that person who accepts all the essentials of religion. If he negates or refutes even one of them, without doubt, he is a Kaafir and a murtad. The person who even doubts this fact, he himself becomes a Kaafir.

In the Shifa Shareef, the Bazaarziyah, the Durrur wa Ghurrur, the Fatawah

Khayriyah, it is mentioned that, “It is the Ijmah of the entire Ummah that whosoever insults the blessed dignity of the Holy Prophet - *May Allah send peace and blessings upon him*, he is a Kaafir. And that person who doubts that this (guilty person) is a Kaafir or someone who will be severely punished, he himself is a Kaafir”. In the Majma’ul Anhar and the Durre Mukhtaar, it is mentioned that, “Any person who becomes guilty of insulting a Prophet, thereby becomes Kaafir, his Taubah is never accepted and someone who even doubts the kufr and the punishment (that would be given to this person), he himself becomes a Kaafir.” (Fatawah Radawiyah. 30/334,335).

Question: The issue of their taubah not being accepted!

I do not wish to differentiate the difference between someone who prays to an idol. However, the important point that should be borne in mind is that the taubah of someone who insults the Holy Prophet - *May Allah send peace and blessings upon him* - according to thousands of “‘Ulama or Islamic jurists is something which is certainly not accepted. The same has been mentioned by our Hanafi “‘Ulama such as Imam Bazzaaz, Imam Muhaqqiq Alal Itlaaq ibnul Hummaam, Allamah Moula Khusroe and this has been mentioned in the Durrur. Also Allama Zain bin Nujaim the writer of Bahrur Raa’iq and Al Ishabah wan Nazaa’ir. Allamah Umar bin Nujaim in the Nahrul Faa’iq, Allamah Abu Abdullah Mohammed bin Abdullah Ghazzi in the Tanweerul Absaar, by Allamah Khayrudeen Ramli in the Fatawah Khayriyyah. By Allamah Shaykhi Zaadah in the Majma’ul Anhar by Allamah Mudaqqiq Mohammed bin Ali Haskafah in the Durre Mukhtaar etc.

However, if there is sincere taubah, then this is up to the Almighty Allah Almighty to forgive and pardon. Again, this is left to the Divine Mercy of the Almighty Allah Almighty. (In other words, such is the dire consequences of this crime that one

cannot even place a solid decision whether the person's taubah will actually be accepted or not. By merely making the decision that this is left to the Divine Mercy of the Almighty Allah Almighty again highlights the seriousness of this crime). (Fatawah Radawiyyah. 30/338,339).

Question: To call oneself the servant or a slave of the Holy Prophet - *May Allah send peace and blessings upon him* - is not shirk.

This word slave or servant is also used in the Qur'an.

وَأَنْكِحُوا الْأَيْمَىٰ مِنْكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ ط

And perform marriage of those among you who have not been married and of your suitable servants and hand maids.

In this verse, the Almighty Allah Almighty uses the words "our slaves or servants" when indicating these people to their masters. In other words, the slave or servant of Zaid, the slave or servant of Umar, all of these things are permissible. However, in the eyes of certain ignoramuses, when it comes to calling oneself the slave of the Holy Prophet - *May Allah send peace and blessings upon him*, suddenly it becomes a major shirk. Perhaps these people are under the impression that these people like Zaid and Umar can become partners with Allah Almighty in their sense of jaahalat but when a person relates himself to the Holy Prophet - *May Allah send peace and blessings upon him* - in any manner possible, then he will be committing shirk. Such is their state of hatred for the Holy Prophet - *May Allah send peace and blessings upon him!* (Fatawah Radawiyyah. 30/409).

Question: The Holy Prophet - *May Allah send peace and blessings upon him* - is able to help and assist in both worlds.

There is no doubt that the Holy Prophet - *May Allah send peace and blessings upon him* - is certainly a guardian and safety for every sincere Muslim. In the Qur'an, the Almighty Allah Almighty also clearly states that the Holy Prophet - *May Allah send peace and blessings upon him* - is closer to the Muslims than their own lives.

النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ ط

This prophet is closer the Muslims even more than their own-selves and his wives are their mothers.

The Holy Prophet - *May Allah send peace and blessings upon him* - has also stated that, "I am more of a safety (guardian) to the Muslims than their own lives." Allamah Munaawi - *May Allah be pleased with him* - in the sharah states that, "(The reason for this is that because the Holy Prophet - *May Allah send peace and blessings upon him*), is the greatest representative of the Almighty Allah Almighty (in both worlds) and he is also a helper to every creation of Allah Almighty."

The Holy Prophet - *May Allah send peace and blessings upon him* - has also stated that, "There is not a Muslim in this world and the next to whom I am not the (greatest helper)." If you wish, you may read the Qur'anic verse that the Holy Prophet - *May Allah send peace and blessings upon him* - is closer to the believers than their own lives. That Muslim who passes away and he leaves an inheritance, his inheritors are owners of this. As for him who leaves debts and leaves children who are destitute and poor, they are in my protection and I am their guardian. - *May Allah send peace and blessings upon him.*" (In the Bukhari Shareef and the Muslim Shareef, it is recorded from Hadrat Sayyiduna Abu Hurayrah - *May Allah be pleased with him* - and in the Abu Daud Shareef and the Tirmidi Shareef, it is recorded from Hadrat Sayyiduna Jabir bin Abdullah *Radi Allahu 'Anhu*). (Fatawah Radawiyah. 30/609,610).

Question: The actual Nur is the Nur of the Almighty Allah Almighty.

The student of Imam Ajal, Hadrat Sayyiduna Imam Malik - *May Allah be pleased with him* - and the teacher of Imam Abjal, Hadrat Sayyiduna Ahmed bin Hambal - *May Allah be pleased with him* - and the teacher of the teacher of Imam Bukhari and Imam Muslim May Allah have mercy on them, Haafizul Hadith Imam Abdur Razak Abu Bakr bin Hummaan in his famous masterpiece, "Musannaf Abdur Razak" records from Hadrat Sayyiduna ibn Sayyiduna Jabir bin Abdullah Ansari - *May Allah be pleased with him* - who narrates that:

"I once asked the Holy Prophet - *May Allah send peace and blessings upon him*, 'O Prophet of Allah - *May Allah send peace and blessings upon him!* May my parents be sacrificed for you. Please inform me which is the first thing created by Allah Almighty?' He replied, 'O Jabir! Without doubt, certainly, the first thing created by Allah Almighty among creation was the Nur of your Prophet from His Nur. This Nur then travelled wherever the Almighty Allah Almighty wanted it to travel. At that time, there was no Lahw Mahfuz, no Qalam, no Jannah, no Hell, no Angels, no heavens, no earth, no sun or moon, no Jinn and no mankind. Then when the Almighty Allah Almighty wanted to create other creation, He divided this Nur into four parts. From the first, He created the Qalam, from the second the Lahw Mahfuz, from the third the Arsh and then divided this fourth part (of the Nur) into another four parts. The first part to create the Angels that carry the Arsh, the second to create the Kursi, the third to create the Arsh. He then divided this fourth part (of the Nur) into another four parts. From the first part, He created the heavens, from the second part He created the earth, from the third part He created Jannah and Hell and then divided this fourth part into another four parts.'" (This Hadith Shareef continues). (Al Mawaahib Shareef. 1/71,72).

In the treatise, “Mataali’ul Musarraat sharah Dalaa’ilul Khayraat” it is mentioned that, “Imam Ajal, Imam Ahle Sunnah Sayyiduna Abul Hasan Ash’ari - *May Allah be pleased with him* - (through whom the Ahle Sunnah wa Jamaah are termed Ash’ari), states that, “The Almighty Allah Almighty is Nur and His Nur is none like any other Nur. The blessed soul of the Holy Prophet - *May Allah send peace and blessings upon him* - is also a glitter of this Nur. The Angels are also like flowers of this Nur. The Holy Prophet - *May Allah send peace and blessings upon him* - has also stated that, “The first thing created by Allah Almighty was my Nur and from my nur everything else was created.” Besides this, there are also many other Ahadith which has been presented on this subject. All Praise is for Allah Almighty. (Fatawah Radawiyyah. 30/658,660).

Question: Pertaining to His Divine Being, the Almighty Allah Almighty has only revealed the reality of the Holy Prophet - *May Allah send peace and blessings upon him*.

Imam Ahmed Qastalani in the Al Mawaahib Shareef states that, “When the Almighty Allah Almighty wanted to create everything, from the Samadi Nur or the Nur of Al Samad, the actual essence of this secret was revealed in the blessed being of the Holy Prophet - *May Allah send peace and blessings upon him*. From this secret of all secrets, all the knowledge of the heavens and earth were revealed. (Fatawah Radawiyyah. 30/666).

Question: What is Divine Unity or the Divine Oneness of Allah Almighty?

In the Sharah of Allamah, it is mentioned that, “In the Being of Divine Oneness, Oneness is the first dimension of this Being. It is the first description, the first stage.

In this, there is nothing which exist but Allah Almighty. This is indicated by the blessed words of the Holy Prophet - *May Allah send peace and blessings upon him* - in which he has stated that, “Allah Almighty is and with Him nothing else exist.” This has also been explained by Sayyid Kaashi - *May Allah be pleased with him*. (Fatawah Radawiyah. 30/666).

Question: Hadrat Sayyiduna Abu Hurayrah - *May Allah be pleased with him* - narrates that the Holy Prophet - *May Allah send peace and blessings upon him* - has stated that, “During the day, I make Istighfaar more than seventy times.” (Remember that this is the sinless Prophet - *May Allah send peace and blessings upon him* - and yet, he is making such Istighfaar). (Sahih Bukhari Shareef. non 6308).

Question: Hadrat Sayyiduna Abu Maalik Ash’ari - *May Allah be pleased with him* - narrates that the Holy Prophet - *May Allah send peace and blessings upon him* - has stated that, “There will still remain four habits in my ummah from the days of ignorance. And these (habits) will not leave them.” The first is showing off about their family lineage, the second would be to insult the family lineage of another. Seeking rain by looking at the stars. (In other words predicting that rain will appear through looking at the stars). And the fourth is weeping loudly when there is a mayyet. (Sahih Muslim Shareef. no. 934).

Question: The Holy Prophet - *May Allah send peace and blessings upon him* - has also stated that, “The Almighty Allah Almighty becomes even more pleased with a person making Taubah than that person who has lost a camel in the wild and then finds it.” (Sahih Bukhari Shareef. no. 6309).

The benefit of making Taubah while still young and the reward attached to this.

Hadrat Sayyiduna Abu Hurayrah - *May Allah be pleased with him* - narrates that the Holy Prophet - *May Allah send peace and blessings upon him* - has stated that, “On the day of Judgement, the Almighty Allah Almighty will grace seven people with the Shadow of His Divine Arsh on that day in which no other shadow would exist. Among the seven people is also that young man who learnt the Qur’an while he was young and while he was young he continued to read the Qur’an.” (Shuhubul Imaan. 1/487).

In another Hadith Shareef, it is mentioned that, that young man will be under the Shadow of the Divine Throne who grew up while he was young in the worship of Allah Almighty.” (Sahih Bukhari Shareef. 1/91).

The amazing story of a young man who made Taubah after seeing inside the graves of people.

During the era of Khalifah Abdul Malik a person once approached him and seemed very highly stressed and worried. He then asked the Khalifah, “Janab, I am a very great sinner and I have come to ask whether my sins will be pardoned?.” The Khalifah asked him, “Are your sins even greater than the Lahw and the Qalam?.” He answered, “Yes, it is even greater.” The Khalifah then asked him, “Are your sins even larger than the Arsh and the Kursi?.” He replied that, “Yes, they are greater.” The Khalifah then asked him, “Brother! you sins cannot be greater than the Divine Mercy of the Almighty Allah.” When he heard this, he started to weep aloud. The Khalifah then asked him, “Tell me what exactly are your sins.” He replied, “I am feeling extremely embarrassed, but still I will tell you. Perhaps, in this way, perchance my sins would be pardoned.” He then related his story. He continued, “Khalifah! I am a kafan thief and tonight I had dug up five graves and when I saw

inside these graves, I have decided to sincerely make Taubah.” He then related his story, “When I opened the first grave, the face of the person had turned away from the Qiblah. And as soon as I decided to run away from there, a voice from the unseen said to me, ‘Ask the reason for punishment upon this person (before you leave).’” I replied that I did not have the courage and that the voice should reveal this to me. The voice then replied, “This person was someone who continued to commit adultery and consume alcohol.”

I then opened the second grave and saw something which shook my heart. The body in the grave had turned into a swine (pig) and on its neck there was a bridle and this was tied with a chain. The voice from the unseen revealed to me, “This person used to make false oaths and also used to consume Haraam sustenance.” I then opened the third grave and saw a most frightening sight. The tongue of this person appeared to be like the tongue of donkey and on his body, nails of fire were being pinned. The voice from the unseen then informed me, “This person used to back bite and also make ghibat and used to make people fight against other.” When I opened the fourth grave, I saw something even more frightening. The person in the grave was rolling around in flames and the Angels were hitting him with hammers of fire. When I saw this, I felt extremely afraid and I stood up with fright. Suddenly the unseen voice informed me, “This unfortunate person used to be lazy in Salaah and fasting during the month of Ramadan.”

I then opened the fifth grave and the state of this grave was completely different from the other four graves earlier. The grave was extremely expansive and inside this grave, a young man was sitting on a throne and his face was bright like the moon. The unseen voice then informed me, “This young man had made Taubah while he was still young and used to be steadfast in his Salaah and fasting.” (Tamheehul Ghaafileen).

From this we can see the immense benefit and advantage of making Taubah while still young. This is the reason that the Holy Prophet - *May Allah send peace and blessings upon him* - has stated that, “Consider five things as extremely beneficial before five things.

1. Young age before the onset of old age.
2. Good health before the onset of illness.
3. Wealth before the onset of poverty.
4. Life before the arrival of death.
5. Free time before the onset of being busy.

The Holy Prophet - *May Allah send peace and blessings upon him* - has stated that, “There are three types of people whom the Almighty Allah Almighty loves and there are three types of people whom the Almighty Allah Almighty loves very much. Among them is that person who is pious and the person whom the Almighty Allah Almighty loves very much is that young man who is pious. The second is a poor person and the Almighty Allah Almighty loves the generous poor person very much. The third is that person who is simple and humble, however, the Almighty Allah Almighty loves very much the rich person who is simple and humble.” (Tambeehul Ghaafileen. 1/225).

The Taubah of a young man in front of Hadrat Sayyiduna Hasan Basri *Radi Allahu ‘Anhu*.

It is reported that once, the great Imam, Hadrat Sayyiduna Hasan Basri - *May Allah be pleased with him* - was walking past a group of people when he noticed a young man among them who was busy laughing. He then asked, “O young man! Have you

already past the Pulsiraat?” He replied, “No”. He then asked, “Have you any idea whether you will enter Jannah or Hell?” He replied “No”. The great saint then replied, “What therefore is the purpose of laughing?” It is reported that thereafter, no one saw the young man laughing again. (Ihya ul Uloom. 4/227).

(116) A young man who spent every moment in Ibadah and his reward!

Hadrat Sayyiduna Raafe'e bin Abdullah - *May Allah be pleased with him* - narrates that once Hadrat Sayyiduna Hishaam bin Yahya Kinaani - *May Allah be pleased with him* - informed me, “Shall I not inform you of an incident which I saw with my own eyes and I was also present when this happened. The Almighty Allah Almighty has given me much good in this good and perchance, you will also be able to acquire much good from this. I then replied, “O Abul Waleed, please inform me about this incident.” He then related, “During the 88th year of Hijrah, we were in the lands of the Romans in Jihad. With me, there was also a very pious person named Saeed bin Harath. He was always busy in Ibadah and during the day, he always used to be fasting. During the entire night, he spent in Ibadah. As we marched along, he continued to read the Qur'an and when we stopped, he continued to make the Dhikr of Allah Almighty. However, one night, there was extreme fear among everyone and both of us left our tent to stand guard. We had also laid siege to a Roman fort and this incident had become a severe test for us.

On that night also, I found Hadrat Saeed - *May Allah be pleased with him* - busy in Ibadah and was also surprised at his extreme calm in this atmosphere of fear and trial. When morning appeared, I told him, “May Allah Almighty have mercy on you. Your body also a right over you. Why do you not have a little rest?” He began to weep and then said, “My brother! every breath will be accounted for. The time is fast decreasing and one's age is also going away very speedily. Behind me stands death who is waiting to take away my soul”.

The narrator reveals that these words had a great impact on him and he then said, "I then pleaded to him to please enter his camp to have a small rest (while I stood guard). However, after a while when I entered his tent. He was fast asleep. I then sat next to the entrance of his tent when suddenly I heard voices. I then thought to myself that besides Hadrat Saeed - *May Allah be pleased with him* - no one else was inside his tent, so where were the voices coming from. However, when I entered his tent, I noticed that he was smiling in his dream and was speaking to someone as well. I also remembered a few words very clearly and they were the words, "I do not wish to return." He then stretched out his right hand like he was searching for something and again after smiling, he lowered his hand. When he awoke, he read the Takbeer and I asked him as what he had seen. I also informed him that I had clearly heard him mention the words, "I do not wish to return." However, he hesitated in revealing what he had seen.

He then asked me to make a promise to him that I will never reveal anything to anyone as long as he was alive and I made this promise to him. He then mentioned, "I dreamt that it was the day of Qiyamah and everyone was waiting for their deeds to be placed on the scale and people were also appearing from their graves. At that moment, two people approached me and I have never seen such handsome people before. They then said to me, "O Saeed! Glad tidings to you, your sins have been pardoned, you have received the reward for your deeds and your dua also has been accepted and very soon, glad tidings would be given to you. Come with us so that we can show you what the Almighty Allah Almighty has kept for you as reward."