



# AHKAAME SHARI'AT

Part 2

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# احكام شريعت

## AHKAAME SHARIAT (PART 2)

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

*By Mujaddid-e-Deen-o-Millat Huzoor Aala Hazrat  
Ash Shah Imam Ahmed Raza Khan  
(radi Allahu anhu)*

*A summarised translation by a humble servant of  
ALLAH  
Muhammad Afthab Cassim Razvi Noori*

*Through the blessings of  
Ghausul Waqt Huzoor Mufti-e-Azam Hind  
Ash Shah Imam Mustafa Raza Khan  
(radi Allahu anhu)*

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

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

مانن الشفق هو الحمرة عندهما و به قالت الثلثة و العيه رجع  
الامام فرمايا: و المحقق في الفتح باه لا يساعده رواية و لا  
دراية الخ و قال تلميذه العلامة قاسم في تصحيح القدورى ان  
رجوعه لم يثبت لما نقله الكافة من لدن الائمة الثلثة الى  
اليوم من حكاية القولين و دعوى عمل عامة الصحابة بخلافه بخلاف  
المنقول قال في الاختار الشفق البياض و هو مذهب الصديق

و المستحب التعجيل فى المغرب مطقا و تاخير قدر ركعتين يكرة  
تغزىها

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

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

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

- (a) Is there Zakaat on gold or silver jewellery that is for daily use or that which has been kept away?
- (b) Does the Nisaab of the Zakaat for jewellery remain as per the price of jewellery when it was purchased or does this fluctuate as per the market value of the jewellery and thus will it be calculated as per the price at the time of calculation for payment (of zakaat)?
- (c) What is the ruling regarding that money which is invested in business, such as money that has been used to purchase material (cloth) or for rentable things etc? How does one give zakaat on this?
- (d) What is the Zakaat that needs to be paid per one hundred?
- (e) Can one give the money of Zakaat to a Kaafir, mushrik, wahabi, raafdhi (shia) or qadiani etc?
- (f) Who is it best to first give one's zakaat to? If one's brother's sisters or parents are not zakaatable, can they be given zakaat or not?
- (g) That person who has fifty six rupees is Zakaatable (This was during that era). Now what should he give in Zakaat?
- (h) Upon who is Qurbani necessary and is it waajib or fard?
- (i) Nowadays in India, some Muslims stop us from making Qurbani of cows, as they wish to please the mushriks and they say that we should make Qurbani of goats. Now, what should we make qurbani of?

**The Answer:**

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

(b) If gold is given in place of gold and silver for silver, then there is no need to pay the market related price. In doing so, one must give one fortieth of the weight of the said jewellery. However, if one wishes to give silver in payment of gold and gold in payment of silver, then the market related value will be used. The market related value at the time of making or purchasing the jewellery and the current market value will not be taken into account if it is before or after the year had come to an end, but the value taken into account will be after one complete year according to the Arabic month and date that he became zakaatable. The payment of zakaat will be according to the value at that particular time. والله تعالى اعلم

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

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

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

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

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

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

(i) To stop the qurbani of cows just for the sake of pleasing the mushriks is haraam, haraam, strictly haraam. One who stops this practice (of Qurbani) is worthy of the punishment of hell and he will be tied together with the mushriks on the day of reckoning. والله تعالى اعلم

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

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

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

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

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

The third way of shortening the Qazaa Namaaz for those who have too may Qazaa, is that one may after the last Atahiyat (in the last rakaats) just read Allahum'ma Salle Alaa Muhammadiw Wa Aalihi instead of the entire Duroode-Ebrahim and the Dua and then turn salaam.

The fourth way of shortening the Qazaa Namaaz for those who have too may Qazaa, is to read once or thrice Allahum'ma Rab'big Firlu after the Takbeer in the Third Rakaat in place of Dua-e-Qunoot in witr والله تعالى اعلم

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**Question:** What is the ruling of Shariat in the following case: There were three blood brothers who lived in one house. After some time, the house was made into three sections. There was one common entrance to two of the houses and the door to the third house was made on a different side, but a huge window was left in this house that was used as a means of coming and going into the other two houses, due to which the houses of all three brothers was regarded as one. The person living in the third section of the house, which had this opening (window), passed away. Now can the wife of the deceased go into the other two houses through the opening during Iddat or is she not allowed doing this? The owners of the other two houses are also Marhoom (deceased).

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

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

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

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

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

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

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

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

**The Answer:** To accept the invitation of a Walima is Sunnat-e-Muakadah as long as there are no sinful actions there such as music etc. There should be no other issues there that are disallowed in the Shariat. To accept an invitation to is to be present there. Whether one eats there or not depends on one's self. To accept any other general invitation is allowed as long as there is nothing objectionable there and if one does not have something of more importance to do. If someone specifically invites one for such things, then one does have the right to refuse the invitation. The reference to this is Durr Mukhtar:

**دى الى وليمة هى طعام العرس وقيل الوليمة اسم لكل طعام و فى الهندية عن التمر تاشى اختلف فى اجابة الدعوى قال بعضهم**

واجبة لا يسع تركها و قال العامة هي سنة و الافضل ان يجيب اذا كانت وليمة و الا فهو مخير والاجابة افضل لان فيها ادخال السرور في قلب المومن و اذا اجاب فعل ما عليه اكل الا والافضل ان ياكل لوغير صائم و في البناية اجابة الدعوة سنة وليمة و اغيرها و اما دعوة يقعد بها النظار و انشاء الحمد او ما اشبهه فلا ينبغي اجابتها لا سيما اهل العلم ا ه ملخصا و في الاختيار وليمة العرس سنة قديمة ان لم يجبا اثم و جفا لانه استهزاء المضيف ا ه و مقتضاه ان ه سنة مو كدة بخلاف غيرها و صرح شراح الهداية بان ه قربة من الواجب و في التاتار خانية عن الينا بيع لو دى الى دعوته فالو اجب الا اجابة ان لم يكن هناك معصية و لا بدعة و الامتناع اسلم في زماننا الا اذا علم يقينا ان لا بدعة و لا معصية ا ه و الظاهر حملة على غير الوليمة لما مرتامل ا ه و الله تعالى اعلم

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

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

- (a) Is it correct that on the night of Me'raj, when the Holy Prophet (Sall Allahu Alaihi Wa Sallam) was getting onto the Buraaq, he requested Allah to send a Buraaq for every one of his Ummah when they rise from their graves on the last day, and Allah promised this? This incident is being narrated by people from the book Mu'arijun Nabuiwat.
- (b) What kind of a book is Mu'arijun Nabuiwat? Is the author of this book an Aalim of Ahle Sunnat and was he a reputable research scholar or not?
- (c) Is it allowed to partake in Meelad Shareef at the home of a prostitute and is it allowed to make Fateha on sweetmeats etc. purchased with the same haraam earnings?
- (d) Is it allowed in a Meelad Shareef gathering to recite incidents of the Battle of Karbala and incidents pertaining to Imam Hussain (radi Allahu anhu) after discussing Meelad Shareef?
- (e) There are some people who present the following narration, where they say that on the Day of Reckoning Khatoon-e-Jannat, Batool Zahra (Bibi Faatima) (radi Allahu anha) will come without any covering on her head

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

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

(g) Is it correct that the Holy Prophet (Sall Allahu Alaihi Wa Sallam) went into the Court of Allah with his Nalaain Shareef (blessed Sandals)?

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

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

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

**The Answer:**

(a) There is no source of this. واللہ تعالیٰ اعلم

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

(c) To make Fateha on sweetmeats purchased with such money is haraam, unless she used other money to do this gathering. These people usually do this. In other words, if they want to do something good, then they do this. There is no need for testimony to this. If she says that she borrowed the

money and made the gathering, and that she has paid of that debt with her haraam money, then her statement will be accepted, just as it has been mentioned in Hindiya etc. Actually if she bought the sweetmeats with her haraam money, but at the time of buying she did not give the money or do a transaction with this money, in other words she did not show the haraam money and then in exchange for it take the sweetmeats and then give the Haraam money. In other words, if she did not do what has been just mentioned, then according to the mazhab of the Muftis, the sweetmeats will not be regarded as haraam. Those sweetmeats that were given to her as payment for adultery or one of her clients sent it to her as a gift or in buying it she did a direct exchange of such money for the sweetmeats, then these sweetmeats are haraam to eat and to make Fateha on it is Haraam. Now, this was the ruling about the sweetmeats and the Fateha, but to go to her house even if it is for reading in the Majlis Shareef, will not be free from sin or the accusation of sin or from being accused or the chance of being accused and we have thus been commanded to stay away from all of these.

It has been mentioned in the Hadith Shareef as follows: “One who has Imaan in Allah and in the Last Day, should never stand in a place of suspicion.” Firstly, one should note that everything about her place, her surroundings etc. are doubtful. Those who are not Ahle Taqwa (Truly Pious People), for them to go near such a place is absolutely dangerous and is like going close to fire or near explosives and as for those who are Ahle Taqwa, then for them to go to such places, is like going near the furnace of a blacksmith. Even if one does not burn his clothes, there is still the chance of them being stained with the sooth from the furnace. To have faith in ones nafs and to think that shaitaan is far away from you is being impractical. “One, who roams near a pasture, could sometimes enter the pasture as well.” (In other words to remain close to such places will lead one into temptation). والله تعالى اعلم

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

(e). This is untrue and false accusation. It is disrespectful and blasphemous. She is that personality, that even the sun did not see her without a covering on head. Now where is she going to come in this way on the Day of Reckoning? Actually, on that day, a call will be heard from under the Arsh (Divine Throne) commanding the people to lower their heads and close their eyes as Sayyida Faatima Zahra (radi Allahu anha) will be crossing on Pul Siraat. Now, where is she going to come in such a state before all the

people from beginning of time until the last day? Actually, she will pass like a swift streak of light in the middle of seventy thousand Hurs (maidens of Jannat). والله تعالى اعلم

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

(g). this is completely false and baseless.

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

(i). This is a totally false accusation and a baseless blame. Those who falsely make claims against Allah and His Rasool (Sall Allahu Alaihi wa Sallam) will never attain salvation. والله تعالى اعلم

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

كتبه عبده المذنب احمد رضا عفى عنه  
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**Question:** What is the ruling of the Ulama-e-Deen and Muftis in this case: Zaid says, “If I have to make Hijrat (migrate), then I would rather migrate to Madinah Munawwarah than to Kabul. At least there, by reading one Namaaz in Masjid-e-Nabwi (Sall Allahu Alaihi wa Sallam), I will get the reward of fifty thousand Namaaz.” He further says that Deen came from Madinah Munawwarah and will return there, thus which place is greater than Madinah? Even though in this time, the Christians have much control there, to migrate towards it is a thousands of folds better than migrating to Kabul. He says he regard this place (Madinah) a means of his salvation and a means of intercession for himself. Is this thought of Zaid correct or not? Will this migration of his be correct or not? If he makes the Niyyah that for as long as the Kaaba and Madinah is under control of unbelievers, I will not return to my home, Will this be a correct intention?

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

Munawwarah. The Holy Prophet (Sall Allahu Alaihi wa Sallam) said, "Madinah Munawwarah is best of them, only If they know." However, our learned Scholars have mentioned that it is Makrooh to live to close to Madinah as there is a fear that one will not be able to show the respect that is due there. The issue that he mentioned above about the control of the Kufaar, then this is incorrect and even if that was the case, then to have the intention that he will only remain till they have control is an incorrect intention. والله تعالى اعلم

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

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

1. In the issues of Khilaafate-Islamia and Hijrat regarding India, Molvi Abdul Baari Farangi Mahali and Abul Kalaam Azaad etc. have made their voices heard. Is that which they have done within the boundaries of Shariat or not?
2. What is the wisdom of your silence in this issue? If you agree, then why do you not voice your support for them? And if you are against this, then why do you not stop these other Muslims from a detrimental destruction. What path have you taken for yourself in this issue?

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

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

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

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

**Question:** What is the ruling of the Ulama-e-Deen the issue of the leaves of trees which fall off the tree due to being unmindful or the tasbeeh at that time or an animal that is made zibah at that time. Now after this unmindfulness goes away is it proven that they still make tasbeeh or not?

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

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

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

The second is the Tasbeeh of the Rooh. This is based on intention and within the power of the soul. This can be heard and understood by all Muslims in the hereafter. In neglecting this wilful tasbeeh, the penalty for the animals and plants is that they are killed or destroyed. Once this animal

dies or the plant dries off, this tasbeeh comes to an end. It is based on this that the Learned Imams of Deen have mentioned that one should not remove green grass which is growing on graves. It is mentioned, "For as long as they remain lush (green), they make the Tasbeeh of Allah Almighty and this gives comfort to the heart of the deceased."

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

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

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

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

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

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

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

www.alahazratnetwork.org 15

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

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

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

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

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

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

**The Answer:** If one is not able to recognise whether the person is Muslim or Kaafir, then one should not be first in making salaam as this is not permissible, as it is Sunnat to be first in making salaam to a Muslim and to do so with a Kaafir is haraam. And if an action is inconclusive, between sunnat and haraam, then to do so is impermissible. والله تعالى اعلم

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

**The Answer:** According to us, the correct and true ruling is that all the forefathers and mothers of the Holy Prophet (Sall Allaho Alaihi wa  
www.alahazratnetwork.org 16

Sallam), from Hazrat Abdullah and Hazrat Amina right up to Hazrat Adam (alaihis salaam) and Hazrat Hawa, are all Ahl-e-Tauheed (Believed in one Allah) and Ahl-e-Islam and are all those who have attained salvation.

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

والله تعالى اعلم

**Question:** What is the ruling of the Ulama-e-Ahle Sunnat in the issue of yazeed? According to the command of Allah and His Rasool (Sall Allahu Alaihi wa Sallam) will yazeed be forgiven or not?

**The Answer:** Regarding the issue of yazeed paleed, there are three statements of the Ulama-e-Ahle Sunnat: Imam Ahmed and other learned elders etc. regard him as a kaafir and based on that, he will never be forgiven. Imam Ghazzali etc. regard him as Muslim, thus based on this, no matter how much punishment is inflicted on him, he will be forgiven. As for our Imam, in this issue he has remained silent and did not say that he is a Muslim or kaafir, thus here we too will remain silent. والله تعالى اعلم

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

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

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

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

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

www.alahazratnetwork.org 17

**The Answer:** The Duroods such as Alaihis salaatu wasalaam is for Angels. This can be used to send sawaab as well.

لان السنكة اهل الثواب كما ذكره الامام الرازى و فى رد المختار للملئكة فضائل علينا فى الثواب- والله تعالى اعلم-

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

**Question:** What is the ruling of the Ulama-e-Deen in regard to a person who took a man'nat (vow) that if his life is saved or if he gets a job etc. he will take something (sweets etc) to the Musjid and distribute it amongst the Musallees. Is everyone allowed to eat this? In other words is it allowed for both the wealthy and poor musallees or not?

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

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

**Question:** What is the ruling of the Ulama-e-Deen regarding the food cooked on the name of the deceased, which both the wealthy and destitute eat? Who should eat this and who shouldn't? People also say that the food in the name of the deceased is for the musallees, be they rich or poor, we feed them all. Is this allowed or not?

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

البركات والله تعالى اعلم  
كتبه عبده المذنب احمد رضا عفى عنه  
بحمد ن المصطفى صلى الله تعالى عليه وسلم

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

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

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

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

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

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

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

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

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

اذا مات من عليه زكوة او فطرا او كفارة او نذر لم تؤخذ من  
تركته عندنا الا يتبرع ورثته بذلك وهم من اثل التبرع و لم  
يجبرا وا عليه و ان اوصى تنفذ من ثلث- والله تعالى اعلم-

**Question:** What is the ruling of the learned Ulama in this case: There are two brothers who are unbelievers (kaafir). One of them became a Muslim

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and the other remained an unbeliever. The brother who is an unbeliever refuses to give any share to the brother who became a Muslim as he says that by becoming a Muslim he has no claim to the shares. Now, the question is, Does the Muslim brother receive any share or not?

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

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

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

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

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

People do scores of unacceptable actions in the Musjid. Allah Almighty Allah has power to do as He Wills. Why then does he not stop this (In other

words he is under no obligation to stop them). As for those who visit the Mazaar, they are definitely guests, but the women are uninvited guests.

والله تعالى اعلم

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

**Question:** What do the learned Ulama-e-Kiraam say in the issue of qawwali which is organised at Urs and other gatherings, wherein with the exception of Naatia Ghazzals, musical instruments are also played. Is it permissible or not? It is heard that some Buzoorgs sit in these gatherings and some have also passed away already. What can be said about this action of theirs? If this is not good, then why has it been continuing for generations at Khanqahs. Is it allowed or not? Is it permissible to go to such Khanqahs, to take the oath of allegiance there and to think of them to be the best? Is it allowed to humble yourself in front of them or not?

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

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

**The Answer:** If it is from Allah, then definitely it is a sign of piety and if it is a sign of piety then verily it is from Allah. If not, it is a doubtful sign as shaitaan also shows such illusions. From amongst the wives of Huzoor Ghaus-e-Azam (radi Allahu anhu), there was one wife who would have a bright light appear whenever she walked in a dark place. Once Huzoor  
www.alahazratnetwork.org 21

Ghaus-e-Azam (radi Allahu anhu) saw this and then put that light off and said that it was from shaitaan. He then caused a bright Noor to appear, which went with her wherever she went. كما فى بهجة الاسرار و معدن الانوار- والله تعالى اعلم

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

**The Answer:** For the sake of protection, there is no harm in putting up a fence and if the trees are planted for the sake of shade for those who visit the graveyard, then this is good, but they must be planted away from the graves (not on top of the grave). والله تعالى اعلم  
كتبه عبده المذنب احمد رضا عفى عنه  
بحمد ن المصطفى صلى الله تعالى عليه وسلم

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

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

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

**Question:** What do the Ulama-e-Deen decree about how many names are there of Allah and how many names are there of Rasoolullah (Sall Allaho Alaihi wa Sallam)?

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

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

**Question:** What do the Ulama-e-Deen say about whether Surah Faateha and Surah Ikhlāas only have the praises of Allah or also the praises of the Prophet (Sall Allāho Alaihi wa Sallam)?

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

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

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

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

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

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

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

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

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

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

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

**Question:** What is the ruling of the Ulama-e-Deen about why is it so that Hazrat Mansoor, Tabrez and Sarmad said such words which are specially for Allah and they were executed and their skins were pulled out, but they are still known as Wali Allah, whereas Firawn, Shadaad, Hamaan and Namrood claimed to be Allah and are regarded as dwellers of hell?

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

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

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

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

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

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

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

**The Answer:**

1. Yes, to remain in Qiyaam for a longer period is good. It is in Durr Mukhtar المذهب المعتمدان طول القيام احب It is mentioned in the same book as follows: قول الامام هو المعج بل هو قول الكل
2. To pick up the hat is better as long as it does not fall off over and over again and if out of humility and simplicity one wishes to leave the hat off, then not to pick it up is better. Just as it has been mentioned in Durr Mukhtar سقطت قلنسوته فاعادتها افضل الا اذا احتاجت بكثرير او عمل كثير الظاهر ان افضليته اعادتها حيث لم يقصد بتركها التذلل
3. If it is being done to please someone or make the acquaintance of some person, then to delay even for one tasbeeh duration is not allowed. Actually our Imam Azam (radi Allahu anhu) has mentioned, "There is fear of shirk in this" because that portion of

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

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

4. If he has already read the Tasbeehs or is still reading, he is not allowed under any circumstances to come out of the Ruku (and go back for Qunoot). If he goes back towards Qiyaam for Qunoot, he has committed a sin and whether he makes the Qunoot or not, he still must make Sajda-e-Sahw. Reference to this is also mentioned in Durr Mukhtar:

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

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

Azam (radi Allahu anhu) that even with the verse “Mudhamataan” Namaaz will be permissible and in it, in reality he did not speak contrary.

It is in Durr-e-Mukhtar:

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

It is in Hindiya:

الاصح انه لا يجوز كذا في شرح الجمع لابن ملك و هكذا في  
ظهيرة و السراج الوهاج و فتح القدير

It is in Fathul Qadeer:

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

It is in Bahrur Raaiq:

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

This is that which is clear but since one Jamaat is giving preference to it, then it is better to abstain from it, especially in this condition, as there is not need for it, except in the time of Fajr where the time left for it to expire is less than the waajib time that is prescribed, then it is consensus that according to our Imam, to read “Mudhamataan” in such a time and to read this so that it is quick, will cause the fard to be fulfilled. Reason being, that there are enough alphabets in it and also a “Madd-e-Mut’asil” and to leave that out is Haraam. As for that person who only knows this, then, for such a person that argument and caution is in repeating. والله تعالى اعلم

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

**Question:** What is the ruling in of the Ulama-e-Deen in the case where a female wishes to go for Hajj, but her husband is not permitting her. Is there

a reason where she can go without or the permission of her husband or is she not allowed to?

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

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

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

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

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

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

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

والله تعالى اعلم

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

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

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

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

والله تعالى اعلم

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

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

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

والله تعالى اعلم

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

**Question:** What is the ruling of the Ulama-e-Deen in the said case: A girl has already reached puberty and presently there is no suitable partner of same standing being found for her, where she may make Nikah. There are others being found who are not of the same tribe and standing etc. Either such people are found, who are less secure than the girl's family or such people who are much higher standing than the girl's family, but are not of good character, for example, the boy's forefathers were good people but the wife was a dancing girl. After their marriage, the said boy was born of them. Now, which of the two is better, or should they just wait till they find someone more suitable?

**The Answer:** Just because somebody is of less financial standing does not mean that they are not suitable. Suitability is not that which will cause her guardians destitution or shame. If the father is a decent person and he make

Nikah to a dancing girl and after this they had a child, then it does not interfere with the genealogy (paternity) of the child. والله تعالى اعلم

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

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

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

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

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

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

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

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

**Question:** What is the ruling of the Ulama-e-Deen regarding the issue of Qasr (reduction) of Salaah and the law regarding fasting during journey?

www.alahazratnetwork.org 30

What is the boundary that is stipulated for this? Will the law of Qasr apply to Namaaz and to fasting if a person travels a journey of two nights and two days by train? If not, then how many days must he travel before he is regarded as a Musaafir?

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

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

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

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

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

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

**The Answer:** To stop at any ayat is entirely permissible without any hindrance at all, and is actually narrated from Sunnat. As for the issue of Ruku, if the meaning is complete, like the ayat that was mentioned, that after it there is another independent example mentioned, then there is no real harm. However, if the meaning is not completed with the verse that follows, then one should not make ruku there, for example like in, فويل للمصلين

as it is very undesirable to go in ruku there, and it is less undesirable to make ruku at **ثم رددنه اسفل سافلين** - Namaaz will however be regarded as valid.

والله تعالى اعلم

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

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

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

والله تعالى اعلم

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

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

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

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

**Question:** What is the ruling of the learned Ulama and the Learned Muftis in the following case: A person left home for two years and then sent a letter on the name of his wife in which he wrote: "I give my wife Talaq and she may leave my house without my permission as I will not be returning." There is no sign of where he went and where he currently is residing. The writing in this letter matches the writing of his previous letters. There seems to be no doubt that it is from him. The question what arises is whether the Talaq will apply or not?

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

والله تعالى اعلم كما نص عليه في الھندیة عن محیط السرخسی

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

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

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

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

**Question:** What is the ruling of the Learned Ulama-e-Deen in this case: An Imam recited the entire Ruku of Surah Alif Laam Meem (Surah Baqarah), in other words upto the verse "Wa Lahum Azaabun Azeem" He read from "Alif Laam Meem Zaalikal Kitaabu" until "Wa mim'ma Razaknaahum Yunfiqoon" correctly. After this, instead of reading "Wal lazeena Yu'minoona bima Unzila Ilaika", he read "Wal lazeena Yu'minoona bil

www.alahazratnetwork.org 33

ghaibi” and then continued further and instead of “Innal Lazeena” he read “Wal Lazeena” and also made Sajdah-e-Sahw. Will the Namaaz be valid or not? Will the Namaaz be valid just by reading the above mentioned verses?

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

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

**Question:** What is the ruling of the Ulama-e-Deen in the said case where a person gives five or ten rupees to a paan seller or to a surma seller and tells the paan seller that for as long as he has the money he must give him paan on a daily basis as expenses and when he returns the ten rupees, then there is no need for him to give him anymore paan as expenses. Is this arrangement permissible or not? If it is not permissible then how can a permissible arrangement be made?

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

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

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

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

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

**The Question:** What is the ruling of the Ulama-e-Deen in this case where the Azaan has not as yet been called or if it was called out but there was

error in it and one has read ones Namaaz under these circumstances? Can a Na-Baaligh (one who has not as yet reached puberty) perform Taraweeh Salaah or not? Can a Na-Baaligh give Azaan or not? If a Na-Baaligh gives the Azaan, must it be repeated or not?

**The Answer:**

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Today, females and males have started to imitate and copy many ways of one another. From amongst these ways, one is the use of the chain watch and this has become a very common practice amongst males. This has become so common that many Imams, Maulvis and Muftis are seen

www.alahazratnetwork.org 36

wearing them without any regret. This is clearly regarded as forbidden (unnecessary) adornment and an impermissible action. Some try to show that it is permissible and falsely say that the permissibility is proven from Aala Hazrat Fazil-e-Barelvi's (radi Allahu anhu) statements whereas the permissibility of this can never be proven from any of his works.

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

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

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

Aala Hazrat also states on pages 298/299 of the same as follows: "This humble servant has not found any evidence (source of permissibility)

concerning the chain like for the buttons and neither have I found any clear proof of this, but in reality it is done for personal adornment and it is not like the buttons that there is need for it in the clothing and neither is it like a spear (flagpole) that is attached to the cloth (used for the flag) that it may be regarded as part of the material. It has no other real benefit except that of adornment and this highly resembles the jewels of the females. Its appearance and condition is just like support grips (in the hair), where the hair is pushed through the rings attached to chains which are brought towards the forehead and the hair is brought together at this point and the hair is joined together by a clip. These too are links like that of a chain. Actually, with the exception of beautification (adornment) there is one other benefit there and that is to lift the weight of the hair off the ears as this hair ring (grip) actually supports the weight of the hair. It is for this reason that they are called support grips. As for the links of the chain, then, it must be noted that it has no benefit except that it is for adornment. Thus, in comparison to the links of the support grips, its links are like that of the jhoomar (ornament worn by women on the head and which falls on the forehead). And like the support grips (sahara) this too is regarded as wearing apparel, but here it is only been done for the sake of adornment (in the case of the chain watch) and has nothing to do with the actual apparel, like the jhoomar..... (Until End)

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

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

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

From here, the basis of the presumption of those who say it is permissible is very clear. In our knowledge, there is neither any contradiction nor any evidence of this thing or chain being permissible from the Fatawa of Aala Hazrat Azeemul Barkat.

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

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

Now in clarifying this statement, it must be mentioned that there is doubt in it being permissible so that there may be no contradiction to the other decree (by him). In some cases, the word Oola (Best) or word with the similar meaning is used on waajib (compulsory).

However, it has been mentioned in Inaaya volume 1 page 242 as follows: "In the same way, if the Khateeb reads Durood on the Prophet (Sall Allahu Alaihi wa Sallam), it is necessary for the people to listen and remain silent. Imam Abu Yusuf asked Imam Azam that if the Imam makes Zikr (reads), then can the muqtadi (follower) also make Zikr and send salutations on Nabi (alaihis salaatu was salaam). Imam Azam stated, 'I like this that they remain silent and listen to the sermon.' Imam Azam did not say this, that they should not make the Zikr or read the Durood, thus in this manner, he presented a very nice way of interpretation and he protected himself from saying that one should not read the Zikr and send Durood and he liked that one should be quiet and listen, as it is not Fard to make the Zikr of Allah and send Durood upon the Prophet (Sall Allahu Alaihi wa Sallam) during the sermon for the congregation, but to listen to the khutba is Fard."

It is also mentioned as follows in Jawhira Nayira volume 2, page 260: "The silver ring being worn must be one mithqaal according to weight of silver and to have more than this is not allowed and one statement, is that it should not be complete one mithqaal of silver (in other words it should be

slightly less)." In this statement also, in place of the word compulsory (waajib), the word **must be** has been used.

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

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

This is not something which is hidden from anyone so here definitely the word "best" is not as in preference and also not just in the meaning of mustahab (desirable). Even here in this statement, the word "Chaahiye" (must) is not just in the meaning of mustahab, that it may be regarded in comparison to Waajib (compulsory), but what it actually means is, that even if one does not have this intention (as mentioned above), then too, it is best and compulsory to abstain from resembling them, thus even here, the words **must** and **best** have been used in place of the word compulsory. It is for this reason that it was first mentioned: "The green coloured clothing for the ten days of Muharram is also disallowed to wear as this too is a sign of mourning..... (Until end of actual text)

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

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

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

**The Answer:** If there is no time, meaning only time enough left to read the Fard, then he will leave the Sunnats and in the Jamaat, if someone has not as yet read the Sunnat or if someone else is there who has read the Sunnat but is not worthy of Imaamat, then the one who did not read (and is worthy of Imaamat) will lead the Namaaz and if there is sufficient time, then to leave out the Sunnats before the Fard is a sinful act and the Imaamat of such a person is Makrooh. (It must be noted) that a person can read both his Sunnat and Fard in ten or twelve minutes. He should thus read the Sunnat and then lead the Fard. **والله تعالى اعلم**

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

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

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

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

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

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

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

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

ولو وجد الامام راكعا فكبر منخسيا ان الى القيام اقرب صح و  
لعنت نيته تكبيرة الركوع . والله تعالى اعلم

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

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

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

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

**Question:** What is the ruling of the Ulama-e-Deen in the following case: Is a person who shaves off his beard, keeps an incomplete beard, or one who trims his beard less than the stipulated Shariah length a Faasiq (transgressor) or not? Is it permissible to read Fard or Taraweeh Namaaz etc. behind him? What has the Prophet (Sall Allahu Alaihi wa Sallam) mentioned in the Hadith about such a person and in which group will he be risen on the last day?

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

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

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

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

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

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

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

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

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

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

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

**Question:** What is the ruling of the Ulama-e-Deen in the following case: If a Sunni Muslim talks with a jew, christian, wahabi or with any unbeliever or sits with him or works for him, then will this Muslim become a kaafir or

not? If he does not become a kaafir, then what happens to another person who calls him a kaafir because of this?

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

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

**Question:** What is the ruling of the learned Ulama-e-Deen in the following case: A person forbids his wife from visiting her parents. Reason being that they have only one door and entrance to their home in which, with the exception of them, they also have two non-mahram males living as tenants. In this scenario is he allowed according to Shariat to forbid his wife from visiting her parents and if she still goes without his permission, then what should he do to reprimand her?

**The Answer:** If their can be arrangement made for pardah there, then he should try to arrange this and he should allow her to go to her parents home once a week (on the eight day) only during the day. She should not stay there at night. Even under the said conditions, he cannot stop her from this visitation and if he forbids her, then on the eight day, she is allowed to go without his permission with arrangements of pardah during the day and return the same day. If the husband reprimands her just based on the said issue, then he is an oppressor. If there is no way of proper pardah arrangement according to Shariah at their residence, then he is allowed to stop her from going, as the command in this case would be to stop her. In this case (where there is no proper Islamic pardah arrangement) she goes without his permission, then, until she returns, he is allowed to stop all her

necessary expenses etc. and her husband is allowed to reprimand her according to proper law, in other words, first he should sleep separate from her. If she still does not listen, then he may hit her (lightly, just as a threat) and should not hit on her face and so hard that he causes her any severe harm. والله تعالى اعلم

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

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

**The Answer:** Loud Zikr is permissible. The limitation is that one should not be so loud that you harm yourself or you cause discomfort to other Namaazis, sick people or those who are sleeping. If standing up whilst in Zikr and other actions etc. are in Wajd (when one is in a state of spiritual ecstasy) then it is allowed and not objectionable, but (Allah Forbid), if it is done as pretence and show, then it is not allowed. حرام بينهما وسط  
الايزكر للحرام  
والله تعالى اعلم

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

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

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

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

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

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

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

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

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

كتبه عبده المذنب احمد رضا عفى عنه

www.alahazratnetwork.org 46

بِحَقِّد ن المصطفى صلى الله تعالى عليه وسلم

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

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

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

**Question:** What is the ruling of the Ulama-e-Deen in the following case: A qadiani person has moved into a local Sunni community. A Sunni Brother in our community has cautioned Muslim men and women to staying away from the qadiani. He even asked them not to visit or have any association with him. On the other hand, there is a lady whose sons are mureed in the Silsila Aaliyah Qadriyah, but she says, 'Because you are a Namaazi now, you think you are a Maulana. We will face the punishment. You have totally alienated (oppressed) the poor qadiani.' What is the ruling regarding this lady?

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

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

**Question:** What is the ruling of the Ulama-e-Deen in the following case: There is a qadiani that has come to live in a completely Muslim community. This qadiani is trying effortlessly to mislead the people, as it is  
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their practice, in other words, by using kind and gentle words and showing good character to others, in trying to trap them. Based on this, all the Muslims have stayed away from him and do not associate with him in any way. All, except a water-carrier. His wife has on numerous occasions cautioned him against associating with the qadiani, but he does not listen. She told him that we need to answer to Allah and His Rasool (Sall Allahu Alaihi wa Sallam) and we should have nothing to do with him. She has even cautioned him against filling water at his house, as there is no need for money, not even one rupee from such a person. On hearing this, the water carrier has threatened to give his wife Talaq and asked her to leave his home. He said that he will continue to meet with the qadiani and fill water at his house. He further mentioned that if all his connections are lost, he would not care, but he is not prepared to leave the qadiani. He further said, 'If all the heavenly people of the city leave him, then I will, if not I will never leave him. If that qadiani eats swine, I too will eat it.'

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

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

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

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

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

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

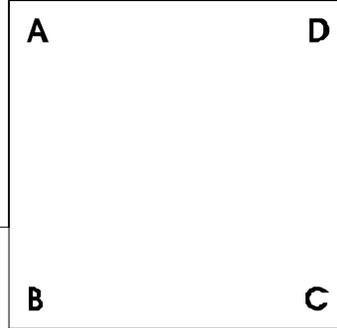
**Question:** What is the ruling of the Ulama-e-Deen and the learned Muftis in the following case: Whose right is over the Jahez (brides portion), Is it the right of the brides family or the grooms family? If a female passes away, is her jahez distributed according to the laws of inheritance as per its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

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

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

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

This is the Drawing  
Musjid Courtyard



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

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

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

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

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

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

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

It has been mentioned in the Hadith Shareef, that the Holy Prophet (Sall Allaho Alaihi wa Sallam) said, "Very soon their will be some people who will come. They will have a bad title. They will be called Raafdhi. They will slander the pious predecessors and they will not present themselves in Jummah and in congregation. Do not sit amongst them and do not eat with them. Do not even drink water with them and do nor marry them. If they become ill, then do not even visit them and if they die, then do not go to their funerals. Do not pray their prayers (janaazah) and do not pray (make Namaaz) with them."

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

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

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

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

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

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

1. Does a female have to make pardah from her Peer-o-Murshid or not?
2. There is a Buzoorg who sits in a Halqa with his mureeds, without any hijab and this person sits in the middle of the halqa (circle in which all are seated for zikr etc.). He looks towards them in such a manner that some of them feint whilst others start to jump up and down and their voices can be heard outside the house for some distance. Is it permissible to become mureed (a disciple) of such a person?

**The Answer:**

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

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

**Question:** What is the ruling of the Ulama-e-Deen in the following case: Is it permissible according to the Shariat, to take a life insurance or is it haraam? The manner that has been presented to us is that the person whose life is to be insured is first asked if he wants to take the insurance until the age of 55, 60 or 50. Either four or six rupees is subtracted from his salary on a monthly basis and the end amount he receives is around two thousand rupees. If the insured person lives (for example) up to the age of 55, then he will receive the full two thousand rupees and if he does not live that long,

then his heirs will receive the two thousand rupees, even though he may die just after taking the policy and before the documents arrive. If he lives for the entire period, then he will receive the full two thousand rupees. This insurance policy is being done on behalf of the government and no particular company etc. has any involvement in it.

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

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

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

**The Answer:** According to the Shariah, the lineage and genealogy is from the father. If a person's father is a Pathaan or a Mughl or Sheikh, then he too is from the same lineage even though this mother paternal grandmother or paternal great grandmother is Sayyid. The Holy Prophet (Sall Allahu Alaihi wa Sallam) said: "That person who attributes himself to anyone else but his father, then, on such a person, there is the curse of Allah, all the Angels and all the people. On the day of Qayaamat, Almighty Allah will neither accept his fard nor his nafil." This Hadith has been recorded in Bukhari, Muslim, Abu Dawood, Tirmizi and Nisa'i etc. on the authority of Hazrat Maula Ali (radi Allahu anhu).

A special excellence has however been bestowed upon Hazrat Imam Hassan and Imam Hussain (radi Allahu anhum ajma'een) and their own brothers and sisters. They have been classified directly under the lineage of the Holy Prophet (Sall Allahu Alaihi wa Sallam) and in their own children the normal principle was then applied, that they were attributed to their fathers. It is for this reason that Imam Hassan and Hussains children are regarded as Sayyid and the children of the daughters of Bibi Faatima (radi

Allahu anha) are not regarded in this category, but they are attributed to their fathers. والله تعالى اعلم

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

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

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

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

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

**The Answer:** If the Mahr was not Mu'ajjal (prompt) or if it was fulfilled as per the extent of it being prompt, then there are certain situations according to the requirements of the Shariah where there are exceptions, for example, she may visit the home of her parents on the eight day or the homes of other relatives (Mahrams) once a year, by going during the day and returning on the same day before the night to the husband's home. With the exception of these visits, the wife is not allowed to go anywhere else without the permission of the husband. If she does go, she will be sinful. The husband has the right to stop her, even though her necessities are being fulfilled by some other person. If the other person gives this lady permission to go, then his permission is baseless and if the husband forbids her to go, then to act upon his word is compulsory (waajib). The Ulama have clarified that after the Mahr Mu'ajal is fulfilled, the wife is duty-  
www.alahazratnetwork.org 54

bound to her husband. They have not stipulated any alternate issue regarding the fulfilment of the necessities etc. It is in Durr Mukhtar:

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

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

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

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

It is also in Durr-e-Mukhtar:

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

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

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

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

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

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

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

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

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

**The Answer:** اللهم هداية الحق واصواب

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

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

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

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

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

- (3.1) It is in Fatawa Qaazi Khan (Egyptian Edition) Vol.1, page 78 “Azaan should not be given inside the Musjid”
- (3.2) It is in Fatawa Khulaasa (Original) page 62, “Azaan should not be inside the Musjid”
- (3.3) It is in Khazana AlMuftiyeen (Original) in the section of Azaan “Do not Give Azaan inside the Musjid”
- (3.4) It is in Fatawa Alamgiri (Egyptian Edition) Vol.1, page 55 “Azaan is disallowed inside the Musjid”
- (3.5) It is in Bahrur Raaiq (Egyptian Edition) vol.1, page 268 “It is disallowed to give the Azaan inside the Musjid”
- (3.6) It is in Sharah Tafaaya of Allama Barjandi, page 48, “There is a note regarding this in it, that Azaan should not be given inside the Musjid”
- (3.7) It is in Ghunniya Sharah Muniyya, page 377 “Azaan does not take place except on the Minaara or outside the Musjid and Takbeer (Iqaamat) can be said inside the Musjid”
- (3.8) It is in Fathul Qadeer (Egyptian Edition vol.1, page 171): “The Ulama have disallowed the Azaan to be given inside the Musjid”
- (3.9) It is in Fathul Qadeer under the section on Jummah (Egyptian Edition vol.1, page 414): “Jummah Khutbah like Azaan is Zikr-e-Ilaahi but is given in the Musjid, inside the actual Musjid Section, However, Azaan inside the Musjid is Makrooh”
- (3.10) A Molvi Abdul Hai Lucknowi as follows in Umdatur Riwaaya, Haashya Sharah Waqaaya on page 245 as follows: **بين يدي** actually means that the Azaan must be called in front of (facing) the Imam,

even if it is outside the Musjid. Actually it is Sunnah for it to be given outside the Musjid.

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

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

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

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

Thus, the border of the mataaf was outside the Musjid and that was the place stipulated for the Azaan and when a Musjid is extended, the area which was allocated for Azaan and wudhu will be the same and even if a Musjid is extended and a well outside is not brought within it, it will not be sealed off, like Zam Zam Shareef, even though it is absolutely disallowed

to build a well inside a Masjid. This is evident from Fatawa Qaadi Khan, Fatawa Khulaasa and on page 40 of Fatawa Alamgiri.

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

Hence, the Ulama have made it very clear that it is not allowed to plant a tree inside a Masjid as it contains the area which is meant for Namaaz, which is also unlike the raised area, which contains the (Namaaz) area from four sides and it causes so many safs to be split. Therefore, if it was built in the permissible manner, then it is like a minara that by giving Azaan from it will be giving Azaan outside the Masjid and if it was built in the manner that is regarded as impermissible, then to present this as evidence is not being just. Now, there is no reason for us to debate the practices of these Mu’azzins, but it must be asked as answer to the question, What need is there for all these actions, whereas (it is often seen) whilst the Khateeb is giving the Khutbah they are busy talking, when he is taking the names of the Khulafa, they are making dua aloud and all this according to consensus is disallowed.

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

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

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

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

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

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

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

**8.** To revive the Sunnat is one of the fundamental obligations of the Ulama and those Muslims, who are able to, should make these practices widespread. It is necessary upon the Muslims of every city to revive this Sunnah of the Prophet (Sall Allahu alaihi wasallam) in their respective Musjids and each one of them will receive the reward of a hundred martyres. None has the right to object to this by asking if those before us were not Aalims, because of this were the case, then none would be able to revive any Sunnah. Aamerul Mu'mineen Umar bin Abdul Azeez (radi Allahu anhu) revived so many sunnats. He was praised for this and not shunned because of this. No one said to him that those before you were the Sahaba and the Taabi'een.

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

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

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

**An Appeal to the Ulama-e-Ahle Sunnat:** Hazraat! To revive the Sunnah is your responsibility. Do not look at this, which a younger person amongst you has started this, which in reality is because of you. It is the command

of your Rub البر والتقوى تعاونوا على and if according to you, this Mas'ala (rule) is incorrect, there is no need to be angry. Just clearly and openly present what you feel is the truth and then answer the ten questions individually and also these five:

1. Is a suggestion more adequate or the actual text (of an authentic source)?
2. Can there be a comparison between that which is probable and that which is clearly evident?
3. How is it to present excerpts from books that are not books of jurisprudence in the presence of clear evidence from authentic books of jurisprudence, especially such excerpts that are far fetched and those excerpts in which the principles are incorrect?
4. How is it for a Hanafi to present evidence from books of non-hanafi origin in comparison (and in presence) of evidence from authentic Hanafi books?
5. Is the Tajweed of the Quran-e-Majeed Fard-e-Ain (obligatory upon every individual) or not? If it is, then do all the Ulama of Hind fulfill this requirement or not?

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

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

**The Answer:** Almighty Allah says, "And arrange the marriage of those females who are unmarried and the marriages of your male slaves (Ibaadikum) and your handmaids who are commendable." In this verse of the Holy Quran, Almighty Allah has referred to the slaves as servants. The Holy Prophet (Sall Allahu Alaihi Wa Sallam) said, "There is no Zakaat for a Muslim in his servant (Abd) and his horse." This Hadith is in Sahih Bukhari and Muslim and in all the other six most authentic books of Hadith. Hazrat Umar-e-Farouk (radi Allahu anhu) in a gathering of the Sahaba-e-Kiraam (radi Allahu anhu anhum) announced the following, "I  
www.alahazratnetwork.org 64

was with the Prophet (Sall Allahu Alaihi Wa Sallam). I was the slave (Abd) of the Prophet (Sall Allahu Alaihi Wa Sallam) and his servant.” This Hadith has also been quoted by the grand father of Ismail Dehlvi and in tariqat his great grandfather Janaab Shah Wali ullah Saaheb Muhadith Dehlvi in Izaalatul Khifaa with reference to Imam Abu Hanifa and from the book Ar Riyaad Al Nafrah and he took the merit from this and presented it to be acceptable. It is in Mathnawi Shareef under the section discussing the incident when Hazrat Bilal (radi Allahu anhu) was purchased that Hazrat Abu Bakr Siddique (radi Allahu anhu) said the following to the Prophet (Sall Allahu Alaihi Wa Sallam):

گفت مادو بندگان کوئے تو کردمش آزاد ہم بر روی تو

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

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

The detailed explanation of this issue of being called “Abdul Mustafa” is very clearly explained in my book *بذل الصفا تعبد المصطفى* - O Miskeen! Every Muslim or non-Muslim is ALLAH’S slave (banda), but a Momin (True Believer) is only the one who is Abdul Mustafa (A Slave of the Prophet Sall Allahu alaihi wasallam).

Imaamul Awliyah wa Marja’ul Ulama Hazrat Sayyidina Sahl bin Abdullah Tastari (radi Allahu anhu) says, “One who does not regard himself as the

property of the Prophet (Sall Allahu Alaihi Wa Sallam) can never taste the beauty of Imaan.”

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

والعياذ بالله رب العالمين

والله تعالى اعلم

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

**Question:** What is the ruling of the learned Ulama ad the Honorable Muftis in the case where a haraam animal (haraam to consume) such as a rat, cat or dog dies in solid Ghee (butter oil) or makes it jhoota (contaminated)? How can that ghee or oil be made paak (pure for consumption or use) and will it be allowed to eat it (the ghee) or not?

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

والله تعالى اعلم  
كتبه عبده المذنب احمد رضا عفى عنه  
بحمد ن المصطفى صلى الله تعالى عليه وسلم

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

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

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

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

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

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

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

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

**The Question:** What is the ruling of the Ulama-e-Kiraam regarding the growing of the moustache to such an extent that it comes into the mouth? There is a person who says that the Turkish are also Muslims. Why then do they grow their moustache so long?

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

The Holy Prophet (Sall Allaho Alaihi Wa Sallam) says as follows in a Hadith that has a very excellent merit of Sahih, "Trim your moustaches and make it nicely thin and lengthen your beards. Do not imitate the jews and the fire worshippers." Are the ignorant actions of a few Turkish soldiers' evidence or the blessed words of the Holy Prophet (Sall Allaho Alaihi Wa Sallam) evidence? والله تعالى اعلم

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

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

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

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

يندب ذكر الخلفاء الراشدين والعمين الادعا للسلطان وجوزه  
القهستاني

To specifically take the names is for those cities which are within the Kings Kingdom, where the currency and khutbah are a mark of the Custom of the Kingdom, just as it has been mentioned in Durr-e-Mukhtar:

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

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

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

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

- (1). If the shawl is worn on the head and both ends are on the shoulders (thrown over) like it should be worn, then there is no objection.
- (2). If it is put on the head and both ends are just hanging, then it is Makrooh-e-Tahreemi and it is waajib (compulsory) to repeat Namaaz read in this manner.

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

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

**The Question:** What is the ruling of the Ulama-e-Deen whether it is permissible to read the Janaaza Namaaz of a person born of adultery and is it allowed to bury him in a Muslim cemetery or not? The mother of the person born out of adultery is a unbeliever and the father is a Muslim.

**The Answer:** If he is a Muslim, then his Janaaza Namaaz is Fard and it is undoubtedly permissible to bury him amongst the Muslims, even if one or

both of his parents are unbelievers. Actually, this is even more necessary.

والله تعالى اعلم? وما علم

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

# احكام شريعت

## AHKAAME SHARIAT PART (3)

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

*By Mujaddid-e-Deen-o-Millat Huzoor Aala Hazrat  
Ash Shah Imam Ahmed Raza Khan  
(radi Allahu anhu)*

*A summarised translation by a humble servant of  
ALLAH  
Muhammad Afthab Cassim Razvi Noori*

*Through the blessings of  
Ghausul Waqt Huzoor Mufti-e-Azam Hind  
Ash Shah Imam Mustafa Raza Khan  
(radi Allahu anhu)*

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70

**Imam Mustafa Raza Research Centre  
Durban – South Africa**

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

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

ومسالة الشطرنج مبسوطه في الدر وغيرها من الخطر والشهادات  
والصواب اطلاق المنع كما اوضحه في ردالمختار - والله تعالى اعلم -  
وعلمه اتم واحكم

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

**Question:** What is the ruling of the Ulama-e-Deen whether the money attained from interest (usury) and bribery ever becomes pure after toubah (repentance) and is it permissible to work for such a person and to eat at his place?

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

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

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

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

**Question:** What is the ruling of the Ulama-e-Kiraam regarding whether in the light of Shariat and according to the Hanafi Mazhab, it is permissible to kiss the Mazaars of the Awliyah Allah, make tawaaf (circumulate) of the graves and make Sajdah there? بينوا با لكتاب وتوجروا يوم الحساب

www.alahazratnetwork.org 71

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

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

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

لكل مقام مقال ولكل مقال رجال مجال و لكل مجال منال نسأل الله  
حسن المال  
وعنده العلم بمقيفة كل حال - والله تعالى اعلم

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

**Question:** What is the ruling of the Ulama-e-Deen, regarding whether it is permissible or not to give (money etc.) to those imitators who come to weddings etc. and ask people to give them something. Is it permissible according to the Shariat to give them anything or not?

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

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

of attaining reward. The evidence of this is the Hadith of Sahih Bukhari and Muslim:

اللهم لك الحمد على زانية اللهم لك الحمد على سارق

The testimony of this is evident. In this case, it is halaal and good for the one giving to give and it is halaal and good for the one taking it to take it.

This has been explained clearly in Alamgiri etc. If the scenario is such that by not giving them any money, they will impersonate you and mock you, causing embarrassment, like it is there normal behavior to do so, then too it is permissible to give it to them, but it is haraam for them to take in this way.

The permissibility of giving them in such a scenario is evident from the Hadith Shareef, where once a poet came into the court of the Holy Prophet (Sall Allahu Alaihi Wa Sallam) and asked, and the Holy Prophet (Sall Allahu Alaihi Wa Sallam) said to Hazrat Bilal (radi Allahu anhu) “On my behalf, stop his tongue” (In other words keep him quite). The permissibility of giving such people (under circumstance) is permissible and its permissibility is clear in Durr-e-Mukhtar etc. والله تعالى اعلم

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

**Question:** What is the ruling of the Ulama-e-Deen in the following case: During the mango season, many people go to the orchards and eat of the mango trees and after eating, they take the mango pits (seed) and throw it at each other and behave improperly whilst playing around with them, Is it allowed to do this and behave in such a manner?

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

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

It is in Musnad Imam Ahmed, Sahih Bukhari, Sahih Muslim, Sunan Abi Dawood and in Sunan Ibn Majah from Hazrat Abdullah bin Mughfil Mazni (radi Allahu anhu), “The Prophet (Sall Allahu Alaihi Wa Sallam) forbade

www.alahazratnetwork.org 73

us from throwing and hitting with pits and stones.” And He (Sall Allahu Alaihi Wa Sallam) said, “Neither attack your enemy with it and nor should an animal be hunted (with it). The outcome is that their eye can be damaged and the teeth broken.”

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

قال القاضى الامام مالك الملوك اللحب الذى يلعب الشبان  
ايام الصيف بالبطيح بان يضرب بعضهم  
بعصنا مباح غير مستكر - كذا في جواهرالفتاوى في الباب السادس

It is in Awaariful Mu’arif Shareef from Bakr bin Abdullah (radi Allahu anhu):

قال كانا اصحاب رسول الله صلى الله تعالى عليه و سلم يتبادحون  
بالبطيح فاذا كانت الحقائق كانوا اهم الرجال يقال بدح  
يبدح اذا رمى اى يترامون بالبطيح اه . ذكر قدس سره في الباب  
الثلاثين . والله تعالى اعلم

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

**Question:** What is the ruling of the Ulama-e-Kiraam regarding whether it is permissible or not to castrate buffalo and goats?

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

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

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

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

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

It is in Raddul Muhtar:

قوله قيل و الفرس ذكر شمس الائمة الخلوانى انه لا باس به عند  
اصحابنا و ذكر شيخ الاسلام انه حرام و الله تعالى اعلم

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

**Question:** What is the ruling of the Ulama-e-Deen regarding sending ones  
sons (children) to Wahabis for studies, and what is the ruling regarding  
those who send there children to study under Wahabis?

**The Answer:** Haraam! Haraam! Haraam! Those who do such are being  
malicious to their children and will be plunged into sin. Almighty Allah  
says: "O you who Believe! Save yourself and your family from the fire"  
(Surah At Tahrir, verse 6) والله تعالى اعلم

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

**Question:** What is the ruling of the Ulama-e-Deen regarding whether it is  
permissible to work for the English (non-Muslims), sewing for them, or  
bringing their work home for sewing etc?

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

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

كتبه عبده المذنب احمد رضا عفى عنه

www.alahazratnetwork.org 75

بِحَمْدِ نِ الْمِصْطَفَى صَلَّى اللهُ تَعَالَى عَلَيْهِ وَسَلَّمَ

**Question:** What is the ruling of the Ulama-e-Deen regarding whether it is permissible for the husband to give Ghusl to his wife and the wife to give Ghusl to the husband after death and is it permissible for them to touch one another?

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

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

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

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

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

(Translators Note: This is when there is no other male available to bath the deceased) والله تعالى اعلم

كتبه عبده المذنب احمد رضا عفى عنه  
بِحَمْدِ نِ الْمِصْطَفَى صَلَّى اللهُ تَعَالَى عَلَيْهِ وَسَلَّمَ

**Question:** What is the ruling of the Ulama-e-Deen and The Honorable Muftis of the imperative Shariah regarding those Muslims go amongst the Aryan Society and work as scribes for them and help them to distribute their pamphlets, newspapers and other literature and (some) even print

www.alahazratnetwork.org 76

these, even those documents which have open objections against Almighty Allah and the Holy Prophet (Sall Allahu Alaihi Wa Sallam) and false allegations against Allah and His Rasool (Sall Allahu Alaihi Wa Sallam) are also found in this literature.

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

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

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

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

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

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

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

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

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

If someone wishes to write anything slanderous against some respected worldly personality and then asks them to print it, then these people will never be prepared to print it. Let it be known, the one who printed it will be seized with the one who wrote it, but what do such people care about the frightening wrath and punishment from Allah.

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

It is in the Hadith that the Holy Prophet (Sall Allaho Alaihi Wa Sallam) said, “That person who intentionally went with a tyrant to be of assistance to him, is definitely out of the folds of Islam.”

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

It is in Tareeqa Muhammadiya and in Sharah Hadiqa Nadiya:

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

If such an open sinner and transgressor does not sincerely repent from what he has done, then, to associate with him as a friend is haraam and then Nikah etc. is a big thing (whereas you cannot even associate with him). Almighty Allah says, "And whatever they say the shaitaan may cause you to forget, then you should not sit, after recollection amongst the unjust people." (Surah Al An'aam, verse 68)

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

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

I have heard that the person that has asked these questions is intending to publish this fatwa. I must also request that he too, should remove those

accursed words and in place of those statements, he should just draw a line or put some dotted line so that the eyes of the Muslims would be protected through the Will of Allah from seeing such impure words. “So Allah is the Best Protector and He is the Most Merciful of those who show Mercy” (Surah Yusuf, verse 64) والله تعالى اعلم

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

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

**The Answer:** To make pardah from a blind person is the same as for a seeing person and for him to go into the house and sit with the female is the same law as for any other seeing person. The Prophet (Sall Allahu Alaihi Wa Sallam) says: افعميا و ان انتما- والله تعالى اعلم

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

**Question:** What is the ruling of the Ulama-e-Deen and the Honorable Muftis of the imperative Shariah, regarding whether it is permissible to fly pigeons and to breed them, to do rooster fights, quail fighting and kite flying?

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

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

One should not precede in making salaams to them and when they make salaam, one can answer their salaam, but it is not wajib to do so. In flying kites, money and time is wasted and this is sinful and to sell those things that are means to sin is also not allowed. If they continue doing this, then do not precede in making salaam to them as well. والله تعالى اعلم

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

**Question:** What is the ruling of the Ulama-e-Deen regarding the following stanza, which we read whilst we have Gyarwee:

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

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

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

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

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

And this faqeer (Aala Hazrat) also adds the following: “*Wa Alaa Aalihil Kiraam Wabnihil Kareem Um’matil Kareem Wa Baarik Wa Sal’lim.*”

والله تعالى اعلم

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

**Question:** What is the ruling of the Ulama-e-Deen the issue of the water from a Huqqah being regarded as permissible for use in wudhu. When and under what conditions is its use permitted (for wudhu)?

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

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

**Question:** What is the ruling of the Ulama-e-Deen regarding whether it is permissible or not to make masah on cotton socks?

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

Masah cannot be made on that kind of sock that does not have these three qualities (as mentioned) above, namely; bound, soled and encased. However, if it is coated with leather, or if a leather sole is put on it and somehow it is made thick and firm, then according to the Saahibain (Imam Abu Yusuf and Imam Mohammed) masah on it is permissible and the decree is absolute on this. It is mentioned in Muniyya and Ghunniya:

والمسح على الجوارب يا يجوز عند ابى حنيفه (الا ان يكونا  
مجلدين) اى استوعب الجلد ما يستر القدم الى الكعب(او  
منعلين) اى حمل الجلد على ما يلى الارض من ها خاصة كالنعل

www.alahazratnetwork.org 82

للرجل (و قالوا يجوز اذا كان ثخين لا يشفان) فان الجوارب اذا كان بحيث لا يجاوز الماء منه الى القدم فهو بمنزلة الاديم والصرم في عدم جذب الماء الى نفسه الا بعد لبث و ذلك بخلاف الرقيق فانه يجذب الماء و ينفذه الى الرجل في الحال (و عليه ) اى على قول ابي ويوسف و محمد (الفتوى و الشيخين ان يستمسك على الساق من غير ان يشد بشئ) هكذا فسرده كلهم و ينبغى ان يقيد بما اذا لم يكن ضيقا فانه نشاهد ما يكون فيه ضيق يستمسك على الساق من غير شد و الحد بعدم جذب الماء اقرب و بما يمكن فيه متابعة المشى اصب و قد ذكر نجم الدين زاهدى عن شمس الائمة الحلوانى ان الجوارب من الغزل و لشعر ما كان رقيقا منها لا يعجز المسع عليه اتفاقا الا ان يكون مجلدا او منعلا و ما كان ثخينا منها فان لم يكن مجلدا او منعلا مختلف فيه و ما كان فلا خلاف فيه انه ملتقطا قلت و ههنا و هم عرض للمولى الفاضل اخى يوسف جلبى فى حاشية شرح الوقاية فلا عليك منه بعد ما سمعت نص امام الشان شمس الائمة و كذلك نص فى الخلاصة بما يكفى لا زاحة كما حققه فى الغنية و ذكر طرفا منه فى ردا مختار فراجعهما ان شئت والله سبحانه و تعالى اعلم

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

**Question:** What is the ruling of the Ulama-e-Deen in the following case: There is a person who is in need of Ghusl for Janaabat (after intimacy) or Ghusl of Ihtelaam (after nocturnal emersion – wet dream) and he meets a friend who conveys salaams to him.

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

**The Answer:** If reading in the heart refers to reading without moving the tongue, but by just thinking, then to read Quran-e-Majeed in this way is also allowed and to read Quran Shareef in the condition of Janaabat is not permissible, even if it is silently and one can read Durood Shareef but he should first rinse the mouth (gargle) and he can also give the answer to salaam, but it is best to do so after tayammum. كما فعل رسول الله صلى الله تعالى عليه وسلم

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

It is in Raddul Muhtaar: نص فى الهداية على استحباب الوضوء لذكر  
الله تعالى

It is in the same from Bahr: و ترك المستحب لا يوجب الكراهة- والله  
تعالى اعلم

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

**Question:** What is the ruling of the Ulama-e-Deen regarding whether it is permissible to touch or read a newspaper or any other Urdu Kitaab etc of Deen which has some Arabic verses of the Quran also in it without wudhu?

**The Answer:** To touch that actual portion of the book or newspaper that has the verses on it, without wudhu, is not permissible. To touch that part and even the back of that part on which the verse is written is not permissible, in other words both are not permissible. To touch the other pages is fine and not objectionable. To read it without wudhu is permissible, but if one needs Ghusl, then to read it is haraam. والله تعالى اعلم

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

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

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

2. A Ma'zoor started Namaaz in such a final time of that prayer that the Namaaz ended in the next prayer time, for example; Zohr in Asr and Asr in Maghrib.

Will his Namaaz be done or not, or does he have to read Qazaa Namaaz. In the latter situation, where he starts so late that the Namaaz ends in the time of another Namaaz, must he first read the Qazaa of that Namaaz and then read the next Namaaz which is due or should he just not read that Namaaz

and wait until the next Namaaz time starts and then he reads the first Namaaz and then the one that is next? والله تعالى اعلم

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

### **The Answer:**

1. Once one comes out of the prescribed time, it causes the wudhu of a Ma'zoor to become invalid. He may however, read any fard or Nafil etc, with the wudhu or Ishraaq until the last time of Zohr, as to read it within the prescribed time will not cause the wudhu to become invalid. والله تعالى اعلم

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

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

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

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

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

www.alahazratnetwork.org 85

فان الاداء الجائز عند البعض اولى من التركة كما فى الدر

After this, one should still read Qazaa. At that juncture if one did not get the time to read according to the said Mazhab. والله تعالى اعلم

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

**Question:** What is the ruling of the Ulama-e-Deen regarding whether ones clothing will be regarded as Na Paak (impure), if one perspires whilst in the state of Janaabat (impure state) and the clothes become wet with perspiration?

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

فى الدرالمختار رسور الادمى مطلقا و لو جنبا او كافرا طاهر  
و حكم العرق كسورا ه ملخصا  
والله تعالى اعلم

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

**Question:** What is the ruling of the Ulama-e-Deen regarding reading Namaaz with clothes that is dyed with a powder like dye, Is it regarded as permissible or not?

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

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

Thus, in this rule, there is no reason to decline the fatwas as per the mazhab of Imam Abu Hanifa and Imam Abu Yusuf (radi Allahu ta'aala anhuma). This faqeer (Aala Hazrat) prefers to give the fatwa based on the same.

و قد ذكرنا على هذه المسئلة كلا ما اكثر من هذا فى فتاوانا و  
تحقق الامر بما لا مزيد عليه  
ان ساعد التوفيق من الله سبحانه و تعالى- والله تعالى اعلم

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

**Question:** What is the ruling of the Ulama-e-Deen in the following case:  
There is a soft quilted bed cover (duvet) which is filled with cotton (filler) and there is a strong doubt of it being impure. This is laid down and a pure quilt is laid over it. It rained heavily and both the duvet at the bottom and the upper quilt became very wet. The Quilt was also pressed under the feet, in other words it was gathered with the duvet (which was underneath). Now, based on this (Scenario), what is the ruling regarding the Quilt which was placed on the top?

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

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

Thus, if it has been confirmed that there was definitely impurity on the duvet and that the particular portion of the under quilt was contaminated by the impurity on the duvet and on the duvet, there was also that amount of wetness that could get on to the quilt or there was so much moistness on that particular part of the quilt that it touched the impure area on the duvet causing it to become wet, in other words there is wetness on the spot of the impurity either from the said area or from somewhere else, and where it can be established that the impurity went from one piece of material to another and the contamination here refers that there are some signs of the wetness of the impurity on it, and not just some moistness or dampness that is caused from something being wet or damp (because of general dampness) which according to the laws of fiqh will not be regarded as part of that which touched the impurity, but it is just the transfer of the characteristic (Such as dampness) and that would not cause it to be regarded as impure.

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

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

For example, it was doubtful about the impure condition of the duvet or all of it was impure, but there is no definite confirmation of any portion of the under quilt touching any impure area of the duvet or that area of impurity even if from the under quilt is not enough to regard as contrary to the rule. In all these scenarios, it will still be regarded as being absolutely pure.

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

والله تعالى اعلم

كتبه عبده المذنب احمد رضا عفى عنه

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بِحَقْدِ نِ الْمِصْطَفَى صَلَّى اللهُ تَعَالَى عَلَيْهِ وَسَلَّمَ

**Question:** What is the ruling of the Ulama-e-Deen regarding whether the bones of dead animals are pure or not, keeping in mind that the tusks of animals are regarded as pure. Are we allowed to use the tusks of elephants to make miswaak?

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

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

لِخِلافِ مُحَمَّدٍ فَانَّهُ قَائِلٌ بِنَجَاسَةِ عِئْسِيَّةِ كَالْخَنزِيرِ كَمَا فِي فَتْحِ  
الْقَدِيرِ  
وَرَدِ الْمُخْتَارِ وَغَيْرِهِمَا وَرِعَايَةِ الْخِلافِ مَسْحُوبَةً بِالْإِجْمَاعِ

It is in Durr-e-Mukhtar: شعر الميتة غير الخنزير و عظمها طاهر اه  
لمخلصا- والله تعالى اعلم

كُتِبَ عَلَيْهِ الْمَذْنِبِ أَحْمَدُ رِضَا عَفَى عَنْهُ  
بِحَقْدِ نِ الْمِصْطَفَى صَلَّى اللهُ تَعَالَى عَلَيْهِ وَسَلَّمَ

**Question:** What is the ruling of the Ulama-e-Deen regarding the urine of a newborn child? Is it regarded as pure or impure?

**The Answer:** The urine of a human child, even if one day old, is regarded as being impure, even if it is a boy. والمسئلة واردة متونا و شروحا-  
والله تعالى اعلم-

كُتِبَ عَلَيْهِ الْمَذْنِبِ أَحْمَدُ رِضَا عَفَى عَنْهُ  
بِحَقْدِ نِ الْمِصْطَفَى صَلَّى اللهُ تَعَالَى عَلَيْهِ وَسَلَّمَ

**Question:** What is the ruling of the Ulama-e-Deen regarding the issue of pots (etc) of the sweetmeat makers, who leave them outside sometimes and dogs tend to lick them.

They then prepare sweetmeats in the very same utensils and even heat milk in them. Is it permissible to purchase and consume sweetmeats and milk from them or not?

**The Answer:** In the ruling of evidence of purity and impurity, the basic rule of Shariah is that just having doubt does not prove that something is impure. Only the impure condition of a certain thing is known, then only will it be regarded as haraam and impure. Imam Muhammad (rahmatullahi Alaih) says, به ناخذ ما لم نعرف شيئاً حرام بعينه

A detailed and fully research explanation on this issue can be found in my book. الاحلى من السكر.

والله تعالى اعلم

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

**Question:** What is the ruling of the Ulama-e-Deen in the following case: If an impurity comes on the finger and one licks out the impurity, will the finger be regarded as pure and will the mouth still be regarded as pure?

**The Answer:** To lick the finger thinking it will become pure is the work of some really filthy impure person and to think this to be permissible is to go against the Shariah and to do so is haraam and will remove one from Islam. To say that the mouth will still remain pure is absurd and a lie.

By licking the impurity the mouth will be definitely regarded as impure, even if one spits out that impurity over and over.

After this it is swallowed and goes into the stomach, then only will the mouth become clean, but this thing of saying the licking of impurity and swallowing it as a permissible action, will only be said by one who eats impurities.

الخبثت اللخبثين و اللخبثون للخبثت- الطيبت للطيبين و  
الطيبون للطيبت- اولئك ميترون مما يقولون (النور 26)  
-والله تعالى اعلم

كتبه عبده المذنب احمد رضا عفى عنه

www.alahazratnetwork.org 90

بِحَقْدِ نِ الْمِصْطَفَى صَلَّى اللهُ تَعَالَى عَلَيْهِ وَسَلَّمَ

**Question:** What do the Ulama-e-Deen say about the Lauhe Mahfooz? What is it?

**The Answer:** It is a protected Tablet under the Arsh (Throne), which is the length of a five hundred year journey. مَا كَانَ وَ مَا يَكُونُ إِلَى يَوْمِ الْقِيَامَةِ in other words all which has happened and which is to happen until the Last Day is inscribed on it. وَاللَّهُ تَعَالَى أَعْلَمُ

كُتِبَ عَلَيْهِ عَبْدُهُ الْمَذْنُوبُ أَحْمَدُ رِضَا عَفَى عَنْهُ  
بِحَقْدِ نِ الْمِصْطَفَى صَلَّى اللهُ تَعَالَى عَلَيْهِ وَسَلَّمَ

**Question:** What is the ruling of the Ulama-e-Deen regarding whether that which has been inscribed in the Lauhe Mahfooz can be changed or not?

**The Answer:** In reality there can be no changes in the Lauh, but the changes actually occur in the books and registers of the Angels. وَاللَّهُ تَعَالَى أَعْلَمُ

كُتِبَ عَلَيْهِ عَبْدُهُ الْمَذْنُوبُ أَحْمَدُ رِضَا عَفَى عَنْهُ  
بِحَقْدِ نِ الْمِصْطَفَى صَلَّى اللهُ تَعَالَى عَلَيْهِ وَسَلَّمَ

**Question:** What is the ruling of the Ulama-e-Deen regarding whether Allah has had everything written from the beginning of the world until the end or is it written as time goes?

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

كُلُّ صَغِيرٍ وَ كَبِيرٍ مُسْتَطَرٌّ- جِفَ الْقَلَمُ بِمَا هُوَ كَائِنٌ (القمر 53)  
وَاللَّهُ تَعَالَى أَعْلَمُ

كُتِبَ عَلَيْهِ عَبْدُهُ الْمَذْنُوبُ أَحْمَدُ رِضَا عَفَى عَنْهُ  
بِحَقْدِ نِ الْمِصْطَفَى صَلَّى اللهُ تَعَالَى عَلَيْهِ وَسَلَّمَ

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

1. If a person does not read the Fard of Esha with Jama'at and then reads the Witr with Jama'at, will it cause the Witr in Jama'at to be totally void or

will it be done but Makrooh and if it is Makrooh, then is it Tanzeehi or Tahreemi?

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

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

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

#### **The Answer:**

1. There is no doubt that the witr is valid, but it will be regarded as Makrooh (defective) as per Imam Shaami: امالو صلاها جماعة مع غير ثم صلے الوتر معہ لا كراهة

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

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

Even if it is an Imam that was not part of the particular Jama'at, he may lead the witr. For such a person to lead the witr, who did not read the Esha of Jama'at at all, is Makrooh for in reality for Jama'at of witr, it is necessary to have been in Fard of Esha. فما المنفرد في الفرض ينفرد في الوتر كما بينا في فتاونا

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

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

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

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

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

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

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

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

Presented with honour and respect by:

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

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

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

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

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

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

All Praise is due to Almighty Allah, Durood and Salaams upon the Most Beloved Rasool (Sall Allaho Alaihi Wa Sallam), through whose blessings we have been blessed with life and Mercy.

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

In fulfilling this command of the personality whom I regard as the most learned and pious personality of this era, I have raised my humble pen to say a few words on this issue. There was a time when Muslims, even if they watched the television regarded it as incorrect and a sinful act. There were

many Muslims who frequented movie theatres and cinemas but in doing so they never regarded this as permissible and allowed in Islam. Then, suddenly the attitude began to change. We didn't look at television as a sinful vice anymore. It became an instrument of our leisure and comfort.

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

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

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

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

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

The entire night is spent in the company of the TV. Is this really how we should remember our Rub and our Prophet (Sall Allahu Alaihi Wa Sallam)? Is this what we call piety?

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

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

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

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

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

Muhammad Afthab Cassim Razvi Noori