



100 Excerpts
from
Fatawa Radawiyah



At the eve of the
100th URS Anniversary of

AlaHadrat

Imam Ahmad Rida Khan
al-Baraylawi (Alayhir Rahmah)

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Foreword



AlaHadrat Imam Ahmad Rida Khan al-Baraylawi (Alayhir Rahmah) wrote approximately 1000 books on different topics. He wrote millions of Fatawa (religious rulings) from the period 1286 A.H. to 1340 A.H., but unfortunately, all of them could not be recorded. Those which were copied have been compiled under the title,

“Al-Ataya an-Nabawiyyah fi al-Fatawa ar-Radawiyyah”

The latest edition of *Fatawa Radawiyyah* consists of 30 Volumes, 21656 Pages, 6847 Question-Answers and 206 Booklets. His thorough knowledge of Quran, Ahadith, Fiqh, Mantiq (logic) etc. can be judged only by a deep study of his Fatawa where oceans of argumentation is turbulent; rivers of texts are overflowing; the moons of the love for Al-Mustafa صلی اللہ علیہ وسلم are beaming; the suns of reverence for His Presence are effulgent; the stars of the light of the Faith are glittering; The gardens of Al-Haq are swaying; The flowers of research send out fragrance; the nightingales of the Guidance are twittering; the crows of the hypocrites breathing their last; the owls of the heretics squalling; and the impudent slaughtered tossing.

Here, you will find the English Translation of the 100 excerpts from Fatawa Radawiyyah. Hopefully, it will be beneficial for everyone and especially for the English readers in sha Allah. All good is from Allah whereas mistakes are from this humble speck!

1. Two types of Satans

There are two types of Satans:

1. Satans in the form of jinn, i.e. the cursed devil and his offspring.
2. Satans in the form of human beings, i.e. disbelievers and those who call people towards disbelief and deviation.

The leading and legendary scholars of Islam have said, ‘The harm of a human Satan is more severe than a jinn Satan.’



Fatawa Radawiyyah, Vol. 1, Page 780-781

2. Stay away from them

O brothers! What is beneficial and what is harmful for you? Do you know it or Allah and His Prophet know it more than you? Of course, they know the best. So they have commanded that when Satan comes to mislead you by causing whispers, you should give him a blunt reply, saying, ‘You are a liar.’ You should never go to them (i.e. the disbelievers, the deviants and the heretics) and should never listen to them because they will blaspheme your Lord, the Holy Quran and your Prophet.

Are you under the impression that there will be only one Dajjal, the most impure one, who will come later on? Never! All those calling towards deviation are Dajjal and it is mandatory to run away from all of them. The same afore-mentioned risk is involved in meeting and listening to them. The Greatest and Noblest Prophet ﷺ has said, ‘In the last era, there will be Dajjal people who will be liars. They will tell you such things which neither you nor your forefathers heard. So you stay away from them and keep them away from you lest they mislead you and throw you into turmoil.’



3. Ten Deviant Sects

A person who touches a disbeliever, even though that person might claim to recite the Kalimah and consider himself to be a Muslim...

For e.g.:

1. Qadiyanis
2. Chakrawali or Ahl-e-Qur'an
3. Neychari
4. The modern day Tabarra Rafidi Shia
5. The Kazzabi
6. Bahahimi
7. Shaytani
8. The Wahabi, whose Kufr has been clearly explained in "Hussam al-Haramayn".
9. The Ghair Muqallid. In other words, those who are fully aware of the Kufr of the Wahabis, but consider these people to be Muslims. In other words, they do not oppose those who have openly insulted Almighty Allah and His beloved Prophet صلی اللہ علیہ وسلم.
10. Fake Sufis who believe that Allah جل جلالہ is captured within someone or clearly refute the Shari'ah and consider it to be false.

To shake the hands with these people is certainly Haram and a major sin itself. Even if one had touched them unintentionally, still it would be Mustahab (desirable) to re-perform the Wudu.



4. Do not sit with those people

Another ignorance which has entrapped our innocent brothers today is the act of running to listen to a lecture by Hindus and Christians. They see posters and pamphlets wherein it is stated “A lecture will be held refuting Islam” on a certain subject or topic. Or they see a poster which displays an advert such as “A lecture to prove a certain subject held by Christians.” Innocent Muslims flock in their hundreds to listen to this lecture. Let me ask you, do you know your safety better than Allah ﷻ and His beloved Prophet ﷺ? They have explained to us that when the Satan approaches you with an evil whisper or thought, then you should clearly inform him that you know he is lying. How can you run to these functions wherein your Creator Almighty, your Qur’an and your Prophet ﷺ is being insulted?

“And indeed Allah has sent down to you in the Book that whenever you hear the signs of Allah being rejected or being made fun of, do not sit with those people, until they engage in some other conversation; or else you too are like them.” (Surah Al Nisa’, Verse 140)

How unfortunate! Every deliberate sin is Haram, but think about the Divine Words of Allah ﷻ. Here, He it is clearly telling us that if you continue to sit with them, “you too are like them”.



5. Relating a sin deliberately to any Prophet

Besides reciting the words of the Qur'an and Ahadith, to relate a sin or transgression through one's own word or understanding at any Prophet Alayhim as-Salam is prohibited. The Muslim Jurists have clearly explained this. As a matter of fact, there is a group of Ulama who have actually termed this type of action as Kufr. It is the Divine Right of Allah ﷻ that He may use whatever words He wishes to describe the action of any of His servants. If someone else uses these words against the dignity of any Prophet Alayhim as-Salam, his tongue should be torn out or cut to pieces.

Imam Abu Abdullah Muhammad bin Abdry Ibn al-Haaj (Alayhir Rahmah) states in Al Mudkhill, Vol. 2, Page 15:

“Our ‘Ulama have stated that, ‘A person who speaks about the ‘disobedience’ or ‘mistake’ of a Prophet except during the recitation of the Qur’an and Ahadith, he has certainly committed Kufr. We seek refuge in Allah ﷻ from this.”

In such issues, it is obligatory to be extremely cautious. We pray that the Allah ﷻ gives us the strength to display respect for His beloved servants. Aameen!



6. The Prophets (Alayhim as-Salam) are Alive

Every state of the Prophets (Alayhim as-Salam) whether in life or after passing away, is pure and clean. As a matter of fact, their passing away is merely the fulfillment of a Divine Command and something which has been promised by Allah ﷻ. Thereafter, they continue to live both physically as in real life and also spiritually. This is the belief of the Ahl as-Sunnah wa al-Jama'ah. This is the reason that no one becomes their inheritors and, this is why it is prohibited for anyone to marry their wives.



Fatawa Radawiyyah, Vol. 3, Page 404-407

7. Important information about Nifas

The blood that is discharged after childbirth is termed 'Nifas'. The maximum period for nifas is forty days (if it continues after this period the woman will be considered ill), therefore one should bath at the end of this 40 day period and if the bleeding stops within 40 days (even if only a minute following the birth) she should perform ghusl and instantly begin her salah and fasting. If the bleeding restarts within the 40 day period then all the days from the birth of the child up until the complete termination of the bleeding are considered nifas. For instance, if the bleeding stops two minutes after the birth and; the mother then performs ghusl and begins her salah and then the bleeding restarts when there are only two minutes left to the end of the 40th day, all 40 days are considered nifas. Therefore, all the salah that were prayed, or fasts that were kept, will be considered invalid. If during that time she performed qada salah or qada fasts, they must be repeated.



8. Our beliefs pertaining Almighty Allah

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

Every excellent quality belongs to the Almighty Allah and is necessary upon His Divine Being (Lazim-e-Zaat). Every defect such as lies, ignorance, etc. is impossible upon His Divine Being (Muhaal bil Zaat). As we all know, the Wahabis consider these defects possible for Allah ﷻ. This is the reason that eminent 'Ulama of the Ahl as-Sunnah wa al-Jama'ah have declared these people as deviants and heretics.



9. Who owns me and my property except you?

Every true Muslim sincerely believes that the Holy Prophet ﷺ is the owner and master of his life and property. If the Holy Prophet ﷺ asks anything from anyone, he is not requesting (may Allah forbid) that person. It is actually the master who is asking his servant or slave for something. Bear in mind that the Holy Prophet ﷺ is the master of both the servant and the property of the servant. This is the reason why the eminent and blessed companion, Sayyiduna Abu Bakr Siddiq (Radi Allahu Anhu) once declared, “*Who owns me and my property except you, O Prophet of Allah (Sallallahu Alayka wa Sallam)?*”



Fatawa Radawiyyah, Vol. 4, Page 738-739

10. The Divine Grace of Allah ﷻ upon this Ummah

Allah ﷻ has blessed certain Prophets (Alayhim as-Salam) with certain special qualities. However, this is the Divine Grace of Allah ﷻ upon the blessed Ummah of the Holy Prophet ﷺ that memorizing the Divine Book has been made easy and common for everyone. We only see that in this Ummah that even children as young as ten years old are able to memorize the Holy Qur'an. This is also one of the great qualities and blessings of the Holy Prophet ﷺ. Those who are cock-eyed cannot see that it is through the connection of the Holy Prophet ﷺ that this Ummah has been blessed with a quality, through the Divine Grace of Allah ﷻ, which in previous nations was a quality especially reserved for a Prophet!



11. The first law in Islam after Iman

Salah (Namaz) was already prescribed from the very beginning of Islam. When the first Revelation came to the Holy Prophet ﷺ and his status of Prophethood was revealed to all, at that moment, Sayyiduna Jibreel-e-Ameen taught the Holy Prophet ﷺ how to perform the Salah. On the same day, as per the instructions of the Holy Prophet ﷺ, the Mother of the Faithful, Hadrat Sayyidah Khadijah (Radi Allahu ‘Anha) also performed the Salah. On the next day, Hadrat Sayyiduna Ali (Radi Allahu Anhu) also performed the Salah with the Holy Prophet ﷺ. In fact, this was even before the revelation of Surah Muzammil. Therefore, after Iman, the first law in the Noble Shari’ah is Salah.



12. Performing Qadaa & Sajdah in prohibited time

When the prohibited time arrives in Asr, it is impermissible to perform Qadaa prayers and Sajdah will be abhorrent (Makrooh); irrespective if the Sajdah is that of Sahw (compensational prostration performed at the time of indeliberate mistake) or Tilawat (recitational prostration). And the prostration of gratitude (Sajdah-e-Shukr) is absolutely abhorred after Fajr and Asr prayers.

It is in Durr-e-Mukhtar,

“It is prohibitive abhorrence (Makrooh Tahrimi) - and that action which is impermissible is usually abhorred. Salah - whether it is Qadaa, Wajib, Nafil or Janazah (is impermissible during prohibitive times). The recitational and the compensational prostration (is impermissible) during sunrise, zenith and sunset.”

It is in Radd al-Muhtar,

“After Salah (of Fajr and Asr), the prostration of gratitude is abhorred in those times in which Salah is abhorred. Beside these (times) it is not disliked.”



13. Adopt the Sunnah of Wearing Turban

The grandson of Sayyiduna Umar Farooq-e-Azam (Radi Allahu Anhu), Sayyiduna Saalim (Radi Allahu Anhu) said, I came to my father Sayyiduna Abdullah ibn Umar (Radi Allahu Anhu) who was tying the turban. Having tied his turban, he (Radi Allahu Anhu) looked at me and asked, “Do you like to wear turban?” I replied, “Why not!”

Sayyiduna Abdullah ibn Umar (Radi Allahu Anhu) said, “Adopt the Sunnah of wearing turban, you will gain respect and when Satan sees you in turban, he will turn his back. I heard the Rasool of Allah ﷺ say, offering one Salah with a turban is equivalent to offering twenty-five without turban, and one Jumu’ah with turban is equivalent to seventy without turban.”

Sayyiduna Ibn Umar (Radi Allahu Anhu) then said, “O son! Wear the turban because the angels tie the turban on Friday and send peace until sunset upon those who wear turban”.



14. Abbreviating the Salawaat (Durood Sharif)

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



15. Keep reciting the Salawaat (Durood Sharif)

When one hears the blessed name of the Holy Prophet ﷺ in any function or mentions the blessed name of the Holy Prophet ﷺ no matter how many times, it is Wajib to read the Durood Sharif every time. If one does not do this, then he would become a major sinner. He will be surrounded by severe and dire warning.

Yes, there is a difference amongst the Ulama whether it should be recited every time when the blessed name is taken or reciting once in a single sitting would suffice. The majority of the Ulama are of the opinion that it doesn't matter if the blessed name is taken thousand times in a gathering; everyone should recite the Durood Sharif every time. While the other group of Ulama, for the sake of the convenience of people, have opted the opinion that reciting Durood Sharif once in a single sitting is Wajib. However, not reciting Durood Sharif every time will be of a great loss of the reward and blessings and any sensible individual would never restrain himself from earning such rewards and blessings deliberately.



16. Reciting the Holy Qur'an in the sequence

In Salah or in Tilawah - in both cases it is Wajib to recite the Holy Qur'an in the sequence. If it is the opposite then the person will be a sinner. Sayyiduna Abdullah ibn Mas'ood (Radi Allahu Anhu) has related that does a person not fear that Allah Ta'ala may reverse his heart (due to his irregular recitation)?

Yes, if a person is out of Salah and has recited a Surah and thereafter recites another which is placed earlier in sequence (in the Holy Qur'an) then there is no harm.

If the Imam recited the Qur'an in a reverse order, unintentionally, then there is no harm. Otherwise, it is a sin but there will be no deficit in Salah.



17. The Ahl as-Sunnah wa al-Jama'ah

O Dear Muslims! When a person separates himself from the people of knowledge and from the masters of Islamic Jurisprudence and from the Sawad-e-Azam (Largest Group), then he has become alone and this state of his will lead him to the Fire of Hell. Therefore, it is necessary that you follow the only group which is successful, which is the Ahl as-Sunnah wa al-Jama'ah. The Almighty Allah is the Protector and Guide of this group. To leave the Ahl as-Sunnah wa al-Jama'ah is a means of entering the Fire of Hell and a means of earning the Divine Wrath of Allah ﷻ. To create enmity among the Sunnis is also a means of Divine Wrath. In the present time, this group which is the only successful group is made up of four schools which are the Hanafi, Maliki, Shafi'i and Hanbali. May Allah ﷻ bestow His Divine Grace upon all of them! Anyone who is not within these four groups is a foul innovator and a person who will enter the Fire of Hell.



18. Who is a Dayyus?

A person whose wife leaves the house without any covering such that the parts of the female body that is obligatory (Fard) to be covered is even slightly exposed - for example - the hair of the head, or shoulder, or forearm or the neck, or the stomach, or even a portion of the leg. The disclosure of these parts can be in a way that there is no covering over it or if there is a covering it is transparent or thin enough to disclose (its shape or color). Or, such a woman does not necessarily leave her home but her home is visited frequently with non-Mahram men - and she remains in the same state (she does not cover herself) and the husband is aware of this and does not prohibit it - then such a man is a Dayyus (a pimp) and a transgressor.

It is in the books of Hadith and Fiqh that a Dayyus is a man who do not feel ashamed as to whom his wife meets.



19. The hidden robbers of religion

O Muslims! There are people who are clear enemies of the four rightly Imams of the Ahl as-Sunnah wa al-Jama'ah. They are hidden robbers of religion among the innocent Muslims. They consider the four Imams as popes or merely priest. They also consider the true Muslims as Kafirs and Mushriks. They feel that only they understand the Qur'an and Hadith. They are out there to mislead and deviate the Muslims from the right path. They make what is Haram into Halal. They are misguided and hope to misguide others as well. Their misguidance is something which is apparent and clear and among the people of bid'ah, they are the worst and the most evil.

In the Sahih Bukhari, the Sharah al-Sunnah of Imam Baghawi and Tahzib al-Asaar of Imam Tabari, it is recorded that Hadrat Abdullah ibn Umar (Radi Allahu Anhumah) used to consider the Kharijites as the worst of creation. They were people who used to take the verses from the Qur'an meant for Kuffar and tag them on Muslims. This is exactly the same habit with (these latter day) sect. In other words, as the Qur'an states in Surah Taubah, Verse 31:

اتخذوا أحبارهم ورهبانهم أربابا من دون الله

“They have taken their rabbis and their monks as Gods besides Allah.”



20. A very powerful poison

Having affection for people who have corrupt beliefs is a very powerful poison indeed. There are numerous authentic Ahadith in this regards which describes the immense danger attached to this. I have presented these Ahadith in my book “Al Maqalat al-Musaffirah ‘An Ahkaami Bid’at al-Mukaffirah.”

In all circumstances, staying far from these people is the best policy. To refrain from performing Salah behind them is Wajib. No person will accept them as an Imam except that person who does not know religion or someone who has no intelligence. Imam Bukhari and Ibn Asakir record from Hadrat Sayyiduna Abu Umamah Bahili (Radi Allahu Anhu) that the Holy Prophet ﷺ stated,

“If you wish that your Salah be accepted, then the pious among you should perform the Imaamat.”



21. Moving the child from the Saff

It is impermissible to place the child (who knows about the rules of Salah) away from the row in the middle because a child who is of sound intelligence and understands (of the rules of) Salah, then indeed his Salah is valid. Moreover, Beloved Nabi ﷺ has commanded to fill up the gaps in the rows and he has severely prohibited that which is in contrast. Furthermore, it is not necessary that the child should be placed on the far left (or far right) since the Scholars have issued permission for him to stand amidst the men in the congregation.

Some senseless people commit such oppression on them that the child is already in Salah - now these people come and forcefully move the child and place him in the corner; meanwhile they stand in their place with the congregation. This is sheer ignorance. Also this assumption that if a child is standing adjacent to an adult then the Salah of an adult is nullified - there is no basis for such invalid notions.



22. Universal principle be kept in mind at all times

The Ahadith clearly prove that those things which are not mentioned in the Qur'an and Hadith and neither is there any prohibition for the performance of this in the Hadith, those things are actually permissible. If people continue to utter trivial things like, since it is not mentioned in the Qur'an and Hadith, therefore it is not permissible; there will be many mistakes that people would become guilty of.

Therefore, it is important that this universal principle be kept in mind all the time that, those things whose permissibility and non-permissibility is mentioned in the Qur'an and Hadith, they are certainly permissible and non permissible. Those things for which there is no proof or testimony, they are excused and considered as permitted. For a person to suddenly jump up and start screaming that a certain action or idea is Haram is nothing but a false accusation against the Qur'an and Hadith. The Almighty Allah declares in Surah Nahl, Verse 116:

“And do not say – the lie which your tongues speak – ‘This is lawful, and this is forbidden’ in order to fabricate a lie against Allah; indeed those who fabricate lies against Allah will never prosper.”



23. Seek the means (Wasilah) towards Him

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

“O People who believe! Fear Allah, and seek the means towards Him, and strive in His cause, in the hope of attaining success.”

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

“The devoted bondmen whom these disbelievers worship, themselves seek the means of proximity from their Lord, that who among them is the closest (to his Lord), and hope for His mercy and fear His punishment; indeed the punishment of your Lord is to be feared.”



24. Display respect towards this pious

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

There are numerous Hadith which clearly proves that one should display humility and humbleness towards one's teacher, the Ulama and even to ordinary Muslims. If we had to present some of these examples, many books will be filled. Imam Tabarani in Mu'jam al-Awsat and ibn Adi in Al-Kaamil, record the words of Hadrat Sayyiduna Abu Hurayrah (Radi Allahu Anhu) who narrates that the Holy Prophet ﷺ has stated,

“Seek knowledge and also learn the dignity of knowledge and from whomever your learn knowledge, be humble to him.”



25. Presenting yourself at the August Court

When you intend to visit to blessed Rawdah Mubarak, then remove all worldly thoughts from your mind. Concentrate only in this action so that your heart becomes entitled for the Prophetic help of the Holy Prophet ﷺ. If there are certain thoughts which you are unable to remove from your heart, then seek the forgiveness of the Holy Prophet ﷺ for these thoughts and also seek his help for all the other Muslims as well. Then stand with utmost respect and reverence with both body and soul in front of the Rawdah Mubarak. There should be humility, humbleness, simplicity and awe displayed in your complete being.

The eyes should also be lowered if not closed. Stop making any bodily movement. The heart should be cleared of all thoughts except this intention. Try and imagine the beautiful countenance of the Holy Prophet ﷺ. Be very careful and understand that the Holy Prophet ﷺ is fully aware of your every action, your complete state and your every increase from one state to the next. Do not raise your voice in this blessed presence because Allah ﷻ has strictly prohibited this and not so silent that the Sunnah of hearing yourself is also lost even though nothing is hidden from the Holy Prophet

ﷺ .
ﷺ .



26. Method of offering Qada Salah (Hanafi)

There are 20 Rak'at of Qada Salah in a day: Two Rak'at of Fard of Fajr, Four of Zuhar, Four of 'Asr, Three of Maghrib, Four of 'Isha and three Rak'at of Witr (Wajib). Make intention like this, "I am offering the very first Fajr that I missed." Similar intention may be made for every missed Salah. If one has a large number of missed Salah to offer, it is permissible for him to avail following relaxations:

1. Uttering the Tasbihat in Ruku' and Sujud once instead of thrice.
2. Uttering SubhanAllah three times in the 3rd and 4th Rak'at of Fard Salah instead of reciting Surah Fatiha, but remember that Surah Fatiha and a Surah are to be recited in all the three Rak'at of Witr.
3. In the last Qa'dah, performing the Salam having uttered just "Allahuma Salli ala Muhammadin wa Aalihi" after Tashahhud without reciting the remaining Durud Sharif and Du'a.
4. Uttering just "Rabbigh Firli" once or three times instead of the supplication of Qunut in the third Rak'at of Witr after uttering "Allahu Akbar".



27. Supplicating in between the sermons

It is permissible for the Imam to supplicate in between the two sermons as per the consensus. Rather, it is proven from the authentic Hadith literature that during the sermon the Messenger of Allah ﷺ supplicated for rain by raising both his noble hands. As for the muqtadis (followers), there is a disagreement in the Hanafi jurisprudence. Imam Abu Yusuf and Imam Muhammad (may Allah have mercy on them) consider this to be permissible.

There are two narrations from Imam-e-Azam Abu Hanifa (may Allah be pleased with him); one of them is in accordance with his two companions (Sahibayn i.e. Imam Abu Yusuf and Imam Muhammad) that it is permissible to supplicate in between the two sermons. Imam Sighnaqi in Nihaya and Imam Kamaluddin Babarti in Inaya Sharah Hidayah have stated: “This is correct”.

Moreover, this is not something that one should be so strict. One should explain to the person kindly, and if refused then there is no need of creating a fuss over it.



28. Deserving of hellfire for thousands of years

After faith and rectification of beliefs, Salah is the most important and greatest right among all the rights of Allah. To offer only Salat-ul-Jumu'ah and Salat-ul-Eid or to offer five daily Salah irregularly is not a guarantee of absolution. Whoever deliberately misses even one time Salah deserves torment of Hell for thousands of years unless he repents and offers the missed Salah as Qada. If Muslims utterly give up meeting, talking and sitting with such a person, he does deserve it. Allah says:

وإما ينسينك الشيطان فلا تقعد بعد الذكرى مع القوم الظالمين

And if the devil causes you to forget, then do not sit with the unjust after remembering. (Surah al-An'am, Verse 68)



Fatawa Radawiyyah, Vol. 9, Page 158-159

29. Performing the Janazah Salah of a Muslim

If a Muslim does not perform his Salah, it is still obligatory (Fard) upon the Muslims to perform his funeral Prayer. If nobody performs it then whoever knew about the funeral will be sinful and quitters of an obligation. Yes, if the Ulama do not perform it for the purpose of reprove but they inform others to perform it then this is not something insensible. And if due to the Ulama, others also avoid the funeral Prayer, or they are impeded to do so, then these Ulama will also be liable for the punishment of the Fire; rather they will be punished more than the ignorant.

The Messenger of Allah ﷺ has said, *“It is compulsory upon you to perform the funeral Prayer of every Muslim, pious or evil; even if the deceased committed grave actions”*. (Abu Dawood)

It is in Durr-e-Mukhtar, *“Funeral prayer of every Muslim is obligatory except for four: (1) a traitor, (2) a bandit if he is killed in a war or a robber who loots and murders people at night with weapons, (3) a person who murders another by suffocation and (4) a person who murders one or two of his parents.”* (Durr-e-Mukhtar, Baab Salat al-Jana'iz)



30. Performing Janazah Salah in a Masjid

The courtyard of the Masjid is, in reality, a Masjid. The Jurists have labelled such a place to be Masjid-e-Sayfee, that is, the Masjid for summer; and they label the normal Masjid to be Masjid-e-Shatwee, that is, the Masjid for winter. And to perform Janazah Salah in a Masjid is Makrooh (Tahrimi) as it is mentioned in Tanweer al-Absar and Durr al-Mukhtar and other books (of Hanafi Jurisprudence). Yes, it is permissible in the exterior portion of the Masjid (where normal Salah does not transpire).



Fatawa Radawiyyah, Vol. 9, Page 264

31. Igniting fragrant incense sticks at the graves

Incense sticks of 'Oud and similar materials should not be kept on the grave itself even if it is kept inside the bowl or container, because the smoke that seems to rise from the grave is associated with a bad forethought. Allah Forbid!

And to ignite them near the grave and simply leave them there when nobody is seated there for remembrance (Zikr), then it is clear that it is not permissible due to unnecessary waste of wealth.

And if it (incense sticks/lawbaan) is ignited for the people who are present during the Fatiha or Qur'anic recitations or remembrance of Allah, then it will be Mustahab (preferable).

Since it has been an ancient practice of perfuming the Mehfil of Muslims out of respect for the recitation of the Holy Quran and remembrance of Allah ﷻ, anybody who considers this to be a Fisq (transgression) or bid'ah (foul innovation), dares to do so out of sheer ignorance or acts upon the rejected principles of Wahabis.



32. Manner of visiting the Mazar Sharif

When visiting the Shrine (Mazar Sharif) one should enter from the feet side and stand at least four hand spans away (from the grave) in the Mawajah (the area near the grave where the Qiblah is behind the person). In a medium tone present the greetings by saying, *AsSalaamu Alayka Ya Sayyidi wa Rahmatullahi wa Barakaatuhu.*

Thereafter recite Durood-e-Ghousiyah thrice, Surah Fatiha once, Aayat al-Kursi once, Surah Ikhlas seven folds and again Durood-e-Ghousiyah seven folds. If time permits, recite Surah Yaseen and Surah Mulk; and thereafter supplicate to Allah Ta'ala (in this manner):

“O Lord! Grant reward on this recitation in accordance with Your Mercy and not in accordance with my action! And, on my behalf, gift these (rewards) to this pious person.”

Thereafter, supplicate as much as you wish for your lawful needs and present the soul of the person of this Shrine as an intermediary in the Divine Court of Allah Ta'ala. Then greet in the similar way (as explained above) and return from the place. Do not touch the grave nor kiss it. Tawaf of the grave is, as agreed upon, impermissible and the prostration (Sajdah) of the grave is highly prohibited.



33. Both body and soul are entitled for punishment

A human does not become completely dust. The physical body becomes dust at times and even this is not in its complete sense. There is still a very small portion which exists and this is called “Ujub al-Zanb” (Some people may refer to it as a DNA). However, this molecule is not destroyed, not burnt and continues to exist. Through this, on the Day of Judgment a body would be created.

At the same time, it must be remembered that punishment is given to both the body and soul. That person who believes that punishment is only given to a soul is misled. The following example has been presented in the Hadith Sharif. There is a garden and in this garden there is a fruit which one is prohibited to eat. There is a crippled person who cannot walk but is able to see. He is outside this garden. A blind person comes forward and the crippled person says to him, if you carry me on your shoulders, I will be able to guide you towards this fruit. Thereafter, this blind person took the crippled person forward and both of them were able to eat this fruit. Who among them is entitled for punishment? Both of them are in fact entitled to be punished. Therefore, this crippled person is like the soul which is able to see but cannot perform anything physical while the blind person is like the body which is able to perform a physical action but is unable to see. Therefore, we can clearly see that both have become guilty of sinning and both are entitled for punishment.



34. Grief of the Deceased

The soul, feeling the fresh taste of death – the shocks of death, the weakest of which is like the pain of a hundred strikes of a sword, which is more agonizing than a thousand strikes of a sword. In fact, the sight of the angel of death alone is more painful than a thousand strikes of the sword. That will be a new place – utter seclusion – a horrifying sense of helplessness – then the startling arrival of the Nakeerayn (i.e. two angels Munkar and Nakeer) – the appearance of those terrible faces which would leave one aghast, even if seen in the presence of thousands of people – black faced – boulder-sized, big blue eyes, glistening like shiny metal, breath, like raging flames – long sharp-pointed teeth, like the long horns of cattle; long entangled hair dragging on the floor. The gigantic appearance of the angels is yet another torment, their shoulders – miles apart; the sledgehammer in their hands – so heavy that if one community of humans and jinns gathered to lift it they would be unable to do so – the thundering voices – announcing their arrival into the grave by ripping the ground with their teeth. As if all these ordeals were not enough, as soon as they come they will make the deceased person sit up and will grant no time and in a stern voice and rebuking tone, take the test etc.



35. Reward of being kind towards the Sayyids

The Holy Prophet ﷺ has stated, “*Anyone who is kind to any of the offspring of Abdul Muttalib in this world, it is necessary upon me to give him his reward for this when he meets me on the Day of Judgment.*”

Allah Akbar! Imagine that Day of Judgment, the day in which there would be a great and immense need for help and assistance for us, who are major sinners on this earth. Imagine the greatness of that person who is waiting for the Holy Prophet ﷺ to reward him! This is indeed a royal person. Who knows what he will be blessed with and what he will receive! Only one look from the Holy Prophet ﷺ will be able to remove all the difficulties that we have in both worlds. This is the best of rewards that anyone can receive. As a matter of fact, these are such significant words which cannot even be described. In this Hadith Sharif, the Holy Prophet ﷺ has used the words, “When he meets me”, hence this is a promise of the Holy Prophet ﷺ which every Muslim looks forward to. This is also a promise that this blessed person will actually be able to see the blessed countenance of the Holy Prophet ﷺ.



36. An advice for the wealthy

The wealthy should provide financial help as a gift for Sayyids from their own pure money. If the wealthy do not do so, it is deprivation for them. They should remember the time when there would be no protector except for these Sayyids' Greatest Ancestor صلی اللہ علیہ وسلم. Will they not like to spend a portion of the wealth which was bestowed upon them as a Sadaqah from the court of the Prophet of Rahmah صلی اللہ علیہ وسلم and which they will soon leave behind when buried under the ground in their graves empty-handed! If they satisfy the needs of the blessed sons of the Holy Prophet for his pleasure, they can expect to be showered with rewards by the most Generous and Kind Prophet صلی اللہ علیہ وسلم on the day of dire needs (i.e. the Judgment Day).

Ibn 'Asakir has reported a hadith narrated by Amir-ul-Mumineen Sayyiduna 'Ali (Radi Allahu Anhu) that the beloved and blessed Prophet صلی اللہ علیہ وسلم has stated: *“One who is kind to any of my family members will be given reward for it by me on the Day of Judgment.”* [Al-Jami' as-Saghir, Page 533, Hadith 8821]



37. Punishment of not paying Zakah

The Zakah due on gold and silver which was not paid will be heated on the Day of Judgment. The foreheads, sides and backs of those who did not discharge their Zakah will then be branded with this scorching gold and silver. A burning stone from Hell will be placed on his head and breast which will pierce the breast and emerge from the shoulders. When placed on the shoulders, it will pierce through the bones and emerge from the breast. It will then pierce the back and emerge from the side. It will then pierce the nape and emerge from the forehead.

On the Day of Judgment, Zakah which was due on wealth, if it was not given then that wealth will transform into a fierce snake and will chase after the person who had not paid its Zakah. That person will try to stop the snake with his hand, but the snake will chew his hand and will then wrap itself around his neck. Then taking that person's mouth into its mouth, the snake will chew his mouth, saying 'I am your wealth', 'I am your treasure.' It will then chew the whole body.



38. Taking wage for Tilawat, Zikr and Na'at

Both paying and receiving money for reciting the Holy Quran and Zikr are Haram. Both the giver and the taker are sinners, and how can they be able to send any reward (to the deceased) for committing a Haram act? In fact, expecting a reward for committing a sin is a much more severe sin.

If somebody wants to send reward in a permissible way, he should hire the reciter (of the Quran) for an hour or two in exchange for a fixed payment, e.g. he should say, 'I hire you from such and such time to such and such time, I will make you do whatever I want during this period, the (other should) say 'I accept.' In this way, he will become an employee for that duration of time and (the employer) can make him do whatever he wants. The employer should then say to his employee, 'Recite the Holy Quran or the Kalimah or Durood Sharif for so-and-so deceased person.' This is a permissible way.'



39. Who are Nasibis and Shi'as

Whosoever, due to his support for Hadrat Sayyiduna Ameer Muawiyah (Radi Allahu Anhu) rejects the precedence, priority, greatness and perfection of Hadrat Sayyiduna Ali (Radi Allahu Anhu) is a Naasibi and Yazeedi and whosoever forgets the companionship and relationship of Hadrat Sayyiduna Ameer Muawiyah (Radi Allahu Anhu) with the Beloved Prophet ﷺ due to (so-called) love of Hadrat Sayyiduna Ali (Radi Allahu Anhu) is a Shia Zaidi.



Fatawa Radawiyyah, Vol. 10, Page 201

40. Age of children to begin Salah and Sawm

When the eighth year of the child's age starts, it is obligatory for the guardian to order the child to offer Salah and to observe Sawm (fast). If the eleventh year of his age begins and he does not still offer Salah; nor does he observe Sawm, then it is Wajib for the guardian to make the child offer Salah and observe Sawm by disciplining him. The child can be disciplined when he is strong enough to bear Sawm; and Sawm does not cause him any harm.



Fatawa Radawiyah, Vol. 10, Page 345

41. Lower your gazes

Casting evil and luscious eyes is always Haram not only in Ihram, Masjid al-Haram or in front of the Holy Ka'bah or in Tawaaf. This is the time of utmost precaution and the trial of one's conscience. It has been ordained that the women should not cover or hide their faces at this place and men-folk have been sternly warned to lower their gaze and make no attempt for any reason to cast glances at the women.

Understand this grand and yet delicate point that women in these moments are the maid-servants of the Lord of the Worlds and all of you are present in His Darbar. Who can dare deviate his eyes at any other point except the most awe-inspiring countenance of the Lord of all Lords? To think of eyeing at the maid-servants of the Divine Court is the most heinous offence, unpardonable and deserving of the severest punishment. Haram Sharif is the place where man is caught at the very idea and inclination of sin. Here one small sin is regarded equal to one hundred thousand sins. May Allah grant pardon and protection from satanic suggestions and evil deeds!



42. Best Murshid and Perfect Murid

The Awliya (the friends of Allah) say that in the entire universe, there is no Peer [spiritual guide] comparable to the Beloved Prophet ﷺ and no Murid [disciple] comparable to Sayyiduna Abu Bakr as-Siddiq (Radi Allahu Anhu).



Ref: Fatawa Radawiyyah, Vol. 11, Page 326

43. Marrying a pregnant woman

If a lady's pregnancy is lawful (i.e. she became pregnant through a lawful marriage) then her marriage to another man (during pregnancy) is invalid until such a time when she gives birth. If the pregnancy is unlawful, due to fornication, then the marriage can transpire. If the same man who impregnated her marries the woman then he may become intimate with her. However, if another man has married her then he cannot touch her until she gives birth to the child, as it is mentioned in Durr-e-Mukhtar and other books (of Hanafi Jurisprudence).



Fatawa Radawiyah, Vol. 11, Page 448

44. This is bribery

What is prevalent amongst some communities is a trend that they do not agree to a wedding proposal for their daughter or sister until they have received some gifts for themselves — this falls under bribery. At times the guardian of the girl agrees to the proposal but does not let the girl go to the husband until he receives something for himself — this is also bribery.



Fatawa Radawiyyah, Vol. 12, Page 257

45. Allah wills to please His Beloved Prophet

Without doubt, the Holy Prophet ﷺ is a follower of the Will of Allah. And, without doubt, he does not say anything against the commandment of Allah. And, without doubt, Allah wills the pleasure of the Holy Prophet ﷺ. When the Holy Prophet came to Madinah Munawwarah, Allah commanded him to offer Salah, facing the Bayt al-Muqaddas. The Beloved and Blessed Prophet ﷺ obeyed this command. It was an action carried out by the Holy Prophet ﷺ in order to please Allah. However, he wished to offer Salahs facing the Holy Ka'bah. Therefore, in order to fulfill the wish of His Beloved Prophet ﷺ, Allah abrogated His command and declared the Holy Ka'bah to be the Qiblah till the Day of Judgment in accordance with the blessed wish of Holy Prophet ﷺ. Allah has done so in order to please His Prophet ﷺ. Denial of any of these is the denial of the Holy Quran.



46. The consensual ruling upon the Rafidi (Shi'ah)

They are generally infidels and apostates. The meat slaughtered by them is dead carrion and marrying them is not only Haram, but in fact purely adultery; the children will be children of adultery; and they will not acquire the inheritance of the father, even if they are Sunni, as according to the Shari'ah, a child of adultery has no father. The woman also does not deserve any portion of the inheritance nor dowry as, for the adulterator, there is no dowry. Rafidis cannot attain a portion of the inheritance from their close relatives, even if it may be their father or son, or mother or daughter. Let alone a Sunni or a Muslim, even a kafir, in fact, even their own Rafidi fellows – they have no part in the inheritance. It is major sin and Haram to mingle with their laymen and scholars, and to meet and greet them, or to converse with them.

He who, after being aware of these accursed beliefs, deems them to be Muslims or bears doubts in their disbelief, then according to the consensus of all scholars, is himself a kafir, apostate; and for such a person the same rulings as mentioned for them above apply. It is obligatory upon Muslims to listen to this edict assiduously and become truthful and upright Muslims by acting upon it.



47. The Supreme Knowledge of Allah Ta'ala

The claim of precedence (masawat) over the Knowledge of Allah is indeed falsehood and rejected but Takfir (establishing infidelity) cannot transpire in this instance if the person considers the Knowledge of Rasoolullah ﷺ to be conferred by Allah Ta'ala. And, without a doubt, the truth is that if the knowledge of all the Prophets and Messengers, and the noble Angels, and the first of the firsts until the last of the lasts are collated and assembled - then this assembly of Knowledge can never have any connection to a single drop of the millionth part of the million oceans of the Knowledge of Allah Ta'ala!



Fatawa Radawiyah, Vol. 14, Page 377

48. The path to salvation and success

It is the firm belief of the Muslims that no one is more concerned for them than the Almighty Allah and His beloved Prophet ﷺ. To which path, they call us towards; there is benefit for us in this. Whatever they have prohibited upon us, there is no doubt that there is danger in these things. There is no doubt that someone who wishes to take you away from the right path will continue to sweet talk you all the time and when you accept their hidden poison and become part of them, they will chop off your head and rob you of your greatest wealth which is Iman. Ignominy and danger is for that animal who does not listen to its herder. Danger also for that animal who listens to a wolf that appears in sheep clothing. Listen to the Holy Qur'an:

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

O Muslims! Listen to this advice and hold fast to the blessed being of the Holy Prophet ﷺ. Only in this, there is salvation and success.



49. Don't listen to the deviants

Two deviants visited the famous Tabi'i, Shaykh Sayyiduna Abu Bakr Muhammad Ibn Sirin (Alayhir Rahmah) and said: 'O Abu Bakr! Today, we will tell you a Hadith.' Shaykh Sayyiduna Abu Bakr Muhammad Ibn Sirin (Alayhir Rahmah) replied: 'I will not listen to it.' Then they offered, 'Ok. Just listen to one Quranic verse.' He (Alayhir Rahmah) replied, 'I will not listen to it. Either you leave, or I will get up and go from here.'

Therefore, they both finally left. Then some people asked, 'Abu Bakr, what could have gone wrong if you would have listened to the Hadith or the verse from the Quran?' He (Alayhir Rahmah) replied, 'I was scared that they would add their own explanations to the Hadith and the Quranic verses, and one of those found permanence in my heart (and if it did, then I would be at a complete loss, that is why I did not tolerate listening to the Quran or Hadith from them).'



50. A baby in the womb is a believer

The baby in a womb is someone whose guardianship only belongs to Allah ﷻ and His beloved Prophet ﷺ and no one else. There is ample proof and testimony that the Almighty Allah and His beloved Prophet ﷺ is the guardian of all things and the Holy Prophet ﷺ is also a guardian of the baby in the womb. It is stated in the Holy Qur'an

“This prophet is the owner of the Muslims even more than their own selves.” (Surah Al Ahzab, Verse 6)

This clearly proves that the Holy Prophet ﷺ is more closer and also the master of all Muslims even more than themselves. There is no doubt that the little baby in the womb is also a human. At the same time, the little baby is not a Kafir. The Holy Prophet ﷺ has stated that, *“Every child is born in the nature of Islam.”* (Sahih Bukhari)

It is the belief of the Ahle Sunnah that there is no connection between a believer and a Kafir, therefore the little baby in the womb is a Mo'mim and according to the verse, the Holy Prophet ﷺ is the master of all believers.



51. When does, a boy or a girl reaches puberty?

Girls before 9 years and boys before 13 years cannot reach puberty. By Shari'ah, both boys and girls will be considered to have reached puberty at the age of 15 years (as per the Hijri calendar) even if no sign of puberty has appeared. If signs appear during the described ages, i.e. if a boy or a girl experiences nocturnal emission (i.e. discharge of semen) whether in the state of wakefulness or sleep or if a girl experiences menses or if a boy gets a girl pregnant or if a girl gets pregnant (due to a sexual intercourse) they will certainly be considered to have reached puberty in each of the above cases. If no sign has appeared but they declare themselves to have reached puberty, and their apparent condition also does not deny what they have declared, they will be considered to have reached puberty. They will now be required to follow all the rulings of puberty. Growth of a beard or a moustache in boys or that of breasts in girls, are not the determining factors.



52. Forbidden parts of slaughtered animal

All the parts of a Halal animal are Halal except a few ones which are either Haram or prohibited or Makruh. They include:

1. Veins blood
2. Gall bladder
3. Bladder
- 4-5. Genitals of male and female [animals]
6. Testicles
7. Glands
8. Spinal cord
9. Tendons that stretch from the neck to the shoulders
10. Liver-blood
11. Spleen-blood
12. Meat-blood emanating from meat after the slaughter
13. Heart-blood
14. Bile or gall i.e. a yellowish fluid in gall bladder.
15. Nasal fluid mostly found in sheep
16. Anus
17. Guts
18. Intestines
19. Sperm
20. The sperm that has turned into blood
21. The sperm that has turned into a piece of flesh and
22. The one that has turned into a complete animal and was born dead or born alive but died without being slaughtered.



53. Friendship with the Kuffar

It is strictly prohibited to have an intimate friendship with a Kafir and joining their company is a major sin. If this friendship is based on religion, then without doubt this is kufr. The Almighty Allah has also clearly stated that,

“...and whoever among you befriends them is one of them.” (Surah Al Maidah, Verse 51)

If however, one meets this person not on the basis of religion and sometimes based on ones needs and one does not show immense respect and friendship for this person and without degrading the religion of Islam, then this type of meeting is permissible. If this is not the case, then it is considered as haram. As for that person who has been forced into this association and has no power, then this law would not be applicable to him. Even in the Qur’an, the Muslims have been advised that

“...then do not sit with the unjust after remembering.” (Surah Al An’aam, Verse 68)



54. Contempt of an Aalim

1. If a person speaks ill about a religious scholar because he is a scholar, then the person is an absolute Kafir.

2. If the person considers it an obligation to respect the scholars because of their religious knowledge, but speaks ill of them because of some worldly feud or curses him out or disgraces him, then he is Faasiq and Faajir.

3. If he backbites the scholar without any reason, then he has a disease of the heart and is internally evil and there is a fear that he might fall into Kufr because of his unwarranted malice against religious scholars. It is stated in Khulasat al-Fatawa, whoever hates an Islamic scholar without any legitimate reason then, that person has the fear of falling into realm of disbelief.



55. Backbiting is even more severe than Zina

False statements which cause discord amongst Allah's creation are far worse than killing a true believer. These sins (of backbiting, murder, and causing discord) are all related to people's rights. Why backbiting is considered more sinful than fornication is because people's rights are not infringed during fornication. A lie, which is uttered without a valid cause under Islamic law but causes no harm to anyone, cannot be considered as being equivalent to fornication. A harmless lie is a minor sin under Islamic law, and is considered as a major sin, only after the person is defiant on committing it.



Fatawa Radawiyah, Vol. 21, Page 162-163

56. When a scholar does not reveal his knowledge

When a misguided innovator - be he rafidi or mirzayi, wahabi or deobandi, and others; may Allah disappoint them all - seeks to misguide Muslims and creates discord and tribulation, then refuting him and removing doubts of Satan from the hearts of Muslims is the greatest obligation and whoever stops from this (act of refutation) is included in, *“Those who prevent from the path of Allah and wish to distort it”* (Surah Al A’raf, Verse 45).

It is obligatory upon Muslims to not lend an ear to such misguided people and misguiders. It is obligatory upon them to destroy the fitnah of rafidis and mirzayis. Where there is need for speeches of ulama, do them. If there is need to publish monographs, publish them. According to capacity, it is obligatory upon Muslims to spend money on this great obligation. It is stated in a Hadith: *“When tribulations arise or innovations, and a scholar does not reveal his knowledge; then the curse of Allah, the angels and mankind is upon him. Allah neither accepts his obligatory acts nor his supererogatory.”* (Kanz al-Ummal, Hadith 1271)

When there is such a curse upon those who do not refute such heretics, then what about that impure one who stops from refuting them - what a severe anger and greatest curse will he get? *“And soon the unjust will come to know upon which side they will be overturned”* (Surah Al Shu’ara, Verse 227)



57. Consequence of Insulting Hadrat Ghous al-A'zam

His Eminence, our Master; Ghous al-A'zam, the noble Cardinal Pole of Saints, the flesh of the Light and Leader of the Universe Hadrat Muhammad Mustafa صلی اللہ علیہ وسلم; to insult him is essentially poisonous and dangerous for one's worldly life and the Hereafter.

It is recorded in Bahjat al-Asraar of Imam Shatnufi that Shaykh Abdul Qadir al-Jilani (Alayhir Rahmah) has said:

“Your denial of me is murderous poison and it is a means of destruction of your Dunya and your Hereafter.” (Bahjat al-Asraar, Page 24)

And in this case, the muttering of insults in the public will not be done by anyone except an extremist Rafidhi (radical groups of Shi'ah) or a staunch Wahabi (Khariji). These two groups are clearly out of the pale of Islam as it is dictated with details in Hussam al-Haramayn, Fatawa Haramayn and Radd ar-Rifadah.

It is prohibited for the Muslims to have any relationship with them or greet them or sit near them or allow them to sit with you (all of this is prohibited).



58. The reality of seeking assistance

The reality of assistance is that Allah must be regarded as the All-Powerful, the Sovereign, the Absolute, the Non-dependent and Infinite Affluent. He has the Power to independently do as He pleases. It is the belief of every Muslim that to attribute these unique qualities to anyone other than Allah is Shirk. Surely, no Muslim will attribute this to anyone, other than Allah. In fact, he regards certain creations as a Wasilah to achieve blessings and fulfillment of desires. This is certainly correct and in order. Likewise, only Allah Possesses Absolute and Personal Knowledge and none of His creation possess the same. All of creation seek from Him and are dependent on Allah to inspire them with knowledge. In this case, if we call a knowledgeable person an Aalim or seek knowledge from an Aalim, is it Shirk? Allah Himself addresses His servants in the Holy Quran as Aleem and Ulama.

The same is the situation of seeking assistance because the intention is to use a beloved of Allah as a Wasilah to beg for His Mercy and Bounties. There is no prohibition in this act because only the creation can be a Wasilah and not Allah. A Wasilah is used to reach someone higher. Who is higher than Allah, whose Wasilah is to be used? Who is above Him to fulfill desires and ambitions? Allah is pure from being used as a Wasilah because nothing is higher than He is.



59. What a pitiful state of Iman!

The rebellious and deceitful Wahabis always target the layman. They mislead the un-weary public by saying that there is no harm in seeking help from a doctor, lawyer or police because they are alive; that the Ambiya and Awliya are dead, and therefore, seeking assistance from them is Shirk. These points are utter ignorance and baseless. The rule is that whatever is Shirk will always be Shirk no matter who it applies to. Likewise, if it is not Shirk for one, then it will also not be Shirk for others. It is surprising that the doctor, the police, the judge, the wife and the servants are accepted as the Wasilah and manifestations of Allah's Power but the Ambiya and Awliya, who are much more superior, are mysteriously excluded from this category? As a matter of fact, the Ambiya and Awliya are the mainstream and directly appointed representatives and manifestations of the Divine Glory of Allah on this earth. They are the best and biggest Wasilah in the Divine Court of Allah. It is amazing how the succor of these beloved servants of Allah be classified as Shirk!

However, we reach this conclusion that all guns of anger of the rejecters are pointed at the beloved servants of Allah. They unconditionally accept their wives, servants, children and family, but when the names of Ambiya and Awliya are mentioned, the demon of Shirk sits on their heads. What a pitiful state of Iman!



60. Accusing a believer as a Mushrik

What right has one to misconstrue the meanings of somebody's words to suite one's own whims and fancies? Who has given anyone the permission to misinterpret the words of someone's Iman as Kufr and Shirk? Where is the conscience of these unscrupulous Wahabies that they wrongfully interpret well-known and correct beliefs as Kufr and Shirk? This is gross injustice and an incorrect accusation on a true Muslim, which is a serious crime. Do the Wahabis not fear the Supreme Court of Allah's Justice? Do they not have any shame to falsely accuse a believer as a Mushrik? Do they think that Almighty Allah will not question them about these false accusations? Surely, the Just Lord will definitely bring them to justice. It will be a very difficult and severe moment when the accused will demand justice for false accusations on the Day of Judgment. The apple cart of the violators will certainly be capsized. I urge the accusers to test their false accusations by questioning the seekers of Isti'aaanat! Ask them if they really regard the Ambiya and Awliya as possessors of personal power similar to the Power of Allah. Do they hold the beloved servants of Allah in the same level with Allah? Or do they regard the chosen elite servants as very privileged in the Kingdom of Allah. By the Command of the Almighty Allah they distribute His Mercies. Ask them and see what answer you get?



61. Shari'at, Tareeqat, Haqeeqat and Ma'rifat

Shari'at is the blessed sayings of the Beloved Prophet ﷺ .

Tareeqat is the blessed actions of the Holy Rasool ﷺ

Haqeeqat is the Ahwaal (Spiritual Circumstances) of the Holy Prophet ﷺ

Ma'rifat is the matchless knowledge of the Beloved and Blessed Rasool ﷺ .

Countless Salutations be upon the Beloved Rasool, His offspring and His companions at all times.



Fatawa Radawiyah, Vol. 21, Page 460

62. Spiritual Masters help their disciples

Masha'ikh-e-Kiram help their disciples in the world, at the time of their death, in grave, in Hereafter, in every state and situation; Fuqaha and Sufis all would do intercession of their followers and they also observe their followers and disciples at the time of death, at the time of questions of Munkar and Nakeer in the grave, on the Day of Resurrection & Accountability, at the scale of justice where deeds are weighed and at the time of crossing Pul-e-Siraat and these Mashaikh-e-Kiram never get oblivious on any stage. Who would be more foolish and enemy of his own self than that helpless one who does not become the disciple of a perfect Murshid to seek help from him at the time of trouble?



Fatawa Radawiyyah, Vol. 21, Page 464-465

63. Dishonoring a non-practicing Aalim

The Quran categorizes the scholars as ‘Heirs of the Prophet’ without any distinction, despite the fact that they do not practice as long as they steadfastly adhere to the true tenants of the Sunni faith and call people towards the truth. On the other hand, scholars who lead people astray are the heirs of Satan.

The Quran, not only calls the non-practicing scholars as heirs, but also classifies them as the ‘Chosen bondmen’. If the scholars are righteous then they are like the moon in the sky – it itself stays cool and imparts light to you too. On the other hand, a non-practicing scholar is like a candle flame, it burns but imparts light to others.



Fatawa Radawiyah, Vol. 21, Page 530-531

64. Prerequisite for a Spiritual Master (Murshid)

The meaning of Bay'at or pledging spiritual allegiance is to be totally sold, which means to surrender yourself totally to a Spiritual Master (Murshid) to guide you to Allah. Bay'at should be done on the hands of that person who possesses the following attributes or else bay'at will not be permissible. These are:

1. First and foremost, he must be a Sunni Muslim holding correct Islamic beliefs.
2. He should at least have that amount of knowledge which will enable him, without the assistance of anyone, to extract answers to questions relating to Islamic Jurisprudence from Islamic books.
3. His Silsilah (Chain of Spiritual Order) must be directly linked to the Holy Prophet ﷺ without a break in the sequence.
4. He must not be a Faasiq-e-Mu'alim (One who openly commits transgression and sin).



65. Finding faults in food

We should not find fault in food also in our home, as it is Makruh and contrary to the Sunnah. The Blessed and Beloved Prophet ﷺ had this blessed habit that he would eat if he likes otherwise he does not. Finding faults at others' homes is very disheartening and is a proof of greed and inconsiderateness. 'Food lacks oil or it is void of taste' it is fault finding and if anything is a cause of harm and it is not eaten expressing excuse of it then it would not be considered fault finding such as there is excessive chili powder in food and it is said 'I do not eat too much spicy food' it is also allowed in some informal atmosphere and where host will not have to put himself into trouble, for example: There are two kinds of curries, if one carries excessive chilies then he may eat other one and if there is only one kind of curry and if he does not eat then host will have to arrange some other food for him and he will also feel embarrassed and if the host is poor then he will be in trouble, in such situation, one should have patience and eat what is available and should not expose his displeasure or trouble.



66. Women should wear some jewellery

For a woman, to wear jewellery and adorn herself for her husband is a means of great reward, and better for her than Nafl Salah. Some righteous women of the past and their husbands were amongst the blessed Awliya. Every night, after offering Salat al-Isha, those women would fully adorn themselves and come to their husbands as a bride. If they would find them paying attention, they would remain there. Otherwise, they would remove the jewellery and change (bridal) clothes, lay the prayer mat and get engaged in offering Salah. Moreover, adorning the bride is an old tradition and proven from various Ahadith.

In fact, it is also Sunnah to keep the unmarried girls adorned with jewellery and nice clothes, as (in this way) marriage proposals for them are received. In fact, it is Makruh (disliked) for a woman to remain completely jewellery-less despite being capable of wearing it, as it is resemblance to men. Umm al-Mu'mineen, Sayyidatuna Aa'ishah Siddiqah (Radi Allahu Anha) would consider it to be Makruh for a woman to offer Salah without jewellery. Furthermore, she (Radi Allahu Anha) would say: *"If a woman can't find anything, then she should at least tie a thread around her neck."*



67. Respect and Honor of a Sayyid

It is compulsory to respect a Sayyid belonging to the Sunni creed irrespective of his actions. He should not be disliked based on his actions; rather one should dislike the action itself. Moreover, if his creed has some minor differences that do not reach the realm of Kufr, such as the Tafdiliyah (preferring Hadrat Ali over the first three Caliphs without disregarding the first three Caliphs); his respect of being in the noble genealogy (Ta'zeem-e-Siyaadat) does not become invalid. Yes, if his creed reaches the platform of Kufr, such as Rafidi, Wahabi, Qadyani, Neychiri (atheist/philosophers who believe in things contrary to the Holy Qur'an) and so forth, then to respect him is prohibited (Haram) because the reason of respect (siyaadat) has been nullified.

The excellency of being pious is based on an individual aspect, whereas the excellency of being in the noble genealogy is based on the founder of the genealogy. The ultimate excellence in the genealogy of the Sayyids is in Rasoolullah ﷺ. Therefore to respect and honor this excellence of being connected to Rasoolullah ﷺ is mandatory upon every pious person because this is, in ultimate reality, honoring Rasoolullah ﷺ.



68. Hiring Sayyid as a Servant

It is not permissible to make a Sayyid do some degrading chore, nor is it permissible to hire him for such a job. However, one can hire a Sayyid for a job which does not entail any degrading tasks. Teachers should completely refrain from beating a Sayyid student. As for the issue of a Sayyid's eating the leftovers of a Muslim, it is not degrading since it is described as cure in a Hadith.

If a Sayyid asks a person for his leftovers, the person should give it to the Sayyid with the intention (of acting upon the Hadith which says that there is cure in a Muslim's leftovers) not with the intention of giving just his leftovers.



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69. Shaving off the entire head

The Sunnah of the Leader of the Universe ﷺ is to keep the hair of the entire head and the Sunnah of Ameer al-Mu'mineen Mawla Ali (may Allah Ta'ala sanctify his noble face) is to shave the entire head.

There is a narration from Hadrat Mawla Ali Radi Allahu Anhu:

إن تحت كل شعرة جنابة

“There is sexual defilement (Janaabah) under every hair” (in other words it is compulsory to wash every hair during Fard Ghusl)

He (Radi Allahu Anhu) further said:

من ثم عادت راسي من ثم عادت راسي من ثم عادت راسي

“Therefore I treated my hair as an enemy, therefore I treated my hair as an enemy, therefore I treated my hair as an enemy”. (Abu Dawood)

Both methods (growing or shaving) are permissible and one should adopt that which is beneficial, and the first method (to grow the hair) is superlative.



70. Holy Qur'an should be recited audibly or silently?

It is preferable to recite the Holy Qur'an audibly but if the degree of loudness causes discomfort to oneself, or if it disturbs the worship of a Namazi (person who is performing Salah) or a Zakir (a person who is performing Zikr), or if it brings disturbance to the permissible sleep of a sleeping person, or if it causes discomfort to an ill person, or if it is (recited loudly) in a market or in the open street, or if the people are busy in their work and there is nobody to listen to the recitation - then in these instances, one should recite silently.



Fatawa Radawiyah, Vol. 23, Page 383

71. Stretching the feet towards Qiblah

To sleep while the feet are facing the noble Ka'bah, or if the feet are facing the Qiblah in sleep or while being awake; or while one is in the supine position or in the sitting position, it is disallowed and disrespectful in every way.

Yes, the disabled person who does not have the ability to sit and stand, for his Salah one of the method has been suggested. The legs should be facing the Qiblah and a high pillow (or something similar) should be placed beneath the head so that the face is now facing the Ka'bah Sharif. But this is due to necessity. A healthy person can not apply the same logic upon himself.



72. An advice for publishers

Printing verses onto a paper which is wrapped around a bundle or packet of newspapers or booklets, or on cards or envelopes, causes disrespect to occur and leads towards Haram, because it could be touched by postmen or others who may not be in the state of Wudu or may require Ghusl, or by Kuffar (unbelievers) who are always in a state of impurity (i.e. without Ghusl), and this is Haram. Allah has stated:

لا يمسه الا المطهرون

None is allowed to touch it, except when in state of ritual ablution.
[Surah al-Waqi'ah, Verse 79]

These might be placed on the floor in order to affix seals; these might be ripped and thrown into the waste, and this misconduct with a verse has resulted from the act of the publisher or writer.



73. Respect of Teachers

1. Student should not precede the teacher in conversation.
2. In his absence, he should not sit at his place.
3. While walking, he should not walk ahead of him.
4. When spending on his teacher, he should not show miserliness. It means whatever teacher requires, he should present it to him by all means and when the teacher accepts it, he (student) should consider it his favor and privilege.
5. Right of teacher should be given preference above the rights of all Muslims and parents.
6. Even though if he has learnt even a single word from his teacher, he should show humbleness before him.
7. If the teacher is inside the house, he should not knock at the door rather wait for him to come out.
8. Student should not let any trouble cause to his teacher on his part, because if the teacher receives any trouble from any (student), he (student) remains deprived of the blessings of knowledge.



74. Acquiring religious knowledge

One should acquire religious knowledge to such an extent that he is aware of the true religion as well as of the rulings of Wudu, Ghusl, Salah, Fast etc. It is absolutely obligatory for everyone to be aware of the Shar'i rulings of the matters they are currently engaged in – for example, a businessman must learn rulings about business, a farmer about farming and an employee about employment. No one should waste time in gaining knowledge of geography, history etc. unless they have gained Fard knowledge. The person who is busy with Nafil instead of Fard is severely taken to task in Ahadith, and that good deed of theirs is unacceptable. One must not waste time in useless things giving up Fard.



Fatawa Radawiyah, Vol. 23, Page 647-648

75. Disciplining and punishing the Students

As the need arises, for the sake of discipline and advice, it is permissible for both types of teachers; paid and unpaid, to issue corporal punishment to the students and behave strictly when needed. However, this punishment should not be carried out with a stick, pole and so forth; rather the hand should be used (mildly) but not more than thrice consecutively.



Fatawa Radawiyah, Vol. 23, Page 652

76. Who should give an Islamic Verdict?

Certificate is nothing. Many of those who possess certificates are simply deprived. They do not have the capability of being the students of those who did not seek certificates. One should possess knowledge and knowledge of Fatawa is not attained until the seeker has spent a considerable amount of time being treated by an expert physician of Deen. Some individuals who attained the company of the true Jurists were incomplete in their studies but they would mostly be present in the services of the noble Ulama and their ambition of investigating matters pertaining to Deen was their litany. This humble servant has observed that these individuals were greater in their knowledge of Islamic matters than those who are nowadays, graduates (of Islamic scholarship) and the name-sake Muftis! Hence, if the person possesses enough knowledge either by himself or through the company of the pristine Ulama; and whatever he lectures is mostly correct, and his merit is greater than his mistakes then there is no harm in asking such an individual for an Islamic verdict. But, if he is void of Knowledge and simply mentions the Islamic matters by quoting it from the Persian and Urdu books, and he dares to provide his own opinionated understanding of the Qur'an and Hadith then this is a major crime. To act upon his given ruling is impermissible and to listen to his lectures of Hadith & Qur'an will not be permitted.



77. A misguided person as your teacher

The company of the people of corrupt belief is a fire. The beliefs of educated, sensible and matured men have also been corrupted in it. The story of Imran bin Hattan Raqqashi is very famous. He was a great Muhaddith in the era of Taba'in. He himself became deviant after marrying and spending time with a Khariji woman. He claimed that he wanted to convert her to Sunni after marrying her.

When this is the state of the company (that such a great Muhaddith lost his belief) so how terrible is it to make a man of corrupt belief the teacher who exerts enormous and immediate influence on his students. So the person who does not have any concern with his religion, and nor does he care for the loss of belief of his children, will make a man or woman of corrupt belief the teacher of his children.



78. Avoid ill perceptions against Muslims

It is not permissible to assume that someone is not obedient (to Shari'ah) without any proof that is clearer than the sun. Common people do not have the right to object to scholars and the issue becomes much more sensitive if the scholar is renowned and well-known. In fact, even for every common Muslim, another common Muslim is ordered to find seventy favorable possibilities or interpretations for their actions and words (and avoid ill perceptions against him) and let alone scholars and spiritual guides. Laymen have no right to object to their actions anyways.

It is clearly written in the religious book that if the time for Salah is about to elapse and the scholar does not get up to pray, and then it will be disrespectful for an illiterate to tell the scholar, 'Let's go for Salah.' The scholar is a guide for the illiterate and not vice versa.



79. Narrate only authentic narrations of Martyrdom

Describing the high ranks of the Ahl al-Bayt (Radi Allahu Anhum) by narrating authentic reports is undoubtedly meritorious and deserves a great reward. So also are the narrations of the martyrdom (of Imam Husayn) when the intention is to highlight their patience and steadfastness (in such adversity).

However, the Noble Shari'ah doesn't permit us to foment anguish or perpetuate grief. Neither does it allow ululation (maatam) or mourning. Nor should such words be said, which may be insulting to the Ahl al-Bayt (e.g. while describing the travails of the women).



Fatawa Radawiyyah, Vol. 23, Page 738

80. Playing cards, dice and chess

Playing cards, dice and chess, all these games are prohibited and impermissible. From these, cards and dice games are the worst. Cards have pictures on them and to keep them with respect and look upon them with awe is a means to a very offensive sin. As for the dice, playing with it is Haram as per the consensus and it is liable to transgression and rejection of testimony; as it is mentioned in Radd al-Muhtaar. The same should be perceived for cards and chess, even though some scholars have stated to be permissible on some conditions as follows:

1. There should be no conditions attached to it,
2. It should be occasionally and not regular,
3. The 5 times Prayer congregation should not be missed due to it,
4. No oaths (or bets) should be taken on it,
5. There should be no vulgarity in speech during the game.

However, the research shows that these conditions are never abided especially the second and third conditions as it is quite clear amongst those who have experienced it. And even if a single person from a thousand abides by the rules, the ruling of permission is not issued due to that single person. The rulings of Fiqh are upon the general condition and the rare or special conditions are not taken into account. Therefore the decision will be issued on its prohibition.



81. O the Group of Ulama!

O the Group of Ulama! If you put yourself in Mubahat (Permissible) leaving Mustahabat (Desirables), People will fall into Makroohat (detested). If you commit Makrooh, people will get into Haram (Explicitly prohibited). If you carry out Haram, people will execute Kufr (Infidelity).



Fatawa Radawiyah, Vol. 24, Page 133

82. The effects of an Amulet (Ta'weez)

Amulet is, without a doubt, proven from the Ahadith and our predecessor Imams. Details can be found in our Fatawa Africa. Amulets are determined from the Names of Allah, Words of Allah and remembrance of Allah. Replying a person who does not believe in its benefits - then it is sufficient to provide the answer of Hadrat Shaykh Abu Sa'eed Al-Khayr (may Allah Ta'ala sanctify his lofty secret) which he gave to a heretic who objected on the effects of amulets. The noble Shaykh replied him: “*You are a weird donkey*”.

That person was a man of Duniya brimming with reputation. Listening to these words his face became flushed, his jugular veins dilated and his body began to quiver due to the abusive words as he began to complain. Hadrat replied, “I have provided you the answer to your objection. You have experienced the effect of the word ‘donkey’ which brought changes to this huge body of yours. Yet you deny the effects of the Words of Allah, the Most High?”



83. Disregarding a Sayyid

There is no doubt about this that a person who disregards a Sayyid due to his genealogy (siyaadat) is a disbeliever and to perform Salah behind him is clearly invalid otherwise it is Makrooh [Tahrimi]. And if someone is famously known to be a Sayyid but his credentials are unknown then it will be a major sin to say that this person is not 'Sahih-un-Nasab Sayyid' without any legal proofs. If the accuser fulfills the conditions of unlawful accusation (Shara'it-e-Qadhaf) then such a person is to receive 80 lashes as punishment and his testimonials, henceforth, will be permanently rejected. And if the condition of imputation (unlawful accusation) is not binding, then it will still be abusing a Muslim and to hurt any Muslim without any rational reasons is Haram (prohibited).



84. The rights of Murid and the Peer

The rights of the Murid over the Peer, is that he (the Peer) should consider him (the Murid) like his own child. Any wrong things seen in the Murid should be prohibited; he should stop it and encourage him to do good deeds. He should help him in his absence and presence. Include him in the supplications. Let go (forgive) his any action which may be disrespectful. Not to become angry over him due to personal reasons (Nafs). For the sake of his guidance, express displeasure (in that instance) and in the heart always assume good for him. Not to ask anything from his wealth and to help him in every difficulty and so forth, as far as possible.

(On the other hand) The rights of the Shaykh (Peer) are more than that of the disciple. The upshot of it is that one should be like a corpse in the power of the living, in his hand. Consider his pleasure to be the Pleasure of Allah and his displeasure to be the Displeasure of Allah.



85. Disobedience of the father

Disobedience of the father is the disobedience of Allah and the anger of the father is the anger of Allah. If a person pleases his parents, they are his Paradise; and if he displeases them, then they are his Hell. None of his Fard (obligatory), Nafl (supererogatory) or any righteous deeds will be accepted at all until he pleases his father. In addition to the torment of the Hereafter; severe calamities will befall upon him in this world. There is also a danger of him not being able to recite the Kalimah (article of faith) whilst he is dying. And may Allah forbid.



Fatawa Radawiyah, Vol. 24, Page 383-385

86. What should the children do?

If there is a quarrel between parents, the children should neither support the mother nor the father. They shouldn't be harsh on the father out of the love for the mother. It is considered disobedience of Allah and Haram to hurt the feelings of the father, or to reply back to him rudely, or to speak to him disrespectfully by looking straight into his eyes. It is not allowed for children to support either their mother or father in this way. Both of them are his Heaven and Hell. Whoever he hurts, he will deserve Hell.

One should never go for such obedience of anyone which culminates in disobedience of Allah. For example, if the mother asks her child to hurt the father and if he does not comply i.e. he refuses to hurt his father, and due to this the mother gets angry, then he should let her be angry and should not listen to his mother at all in this matter, and vice versa for the father.

Scholars have elaborated that the mother has priority when it comes to serving parents and the father has preference when it comes to respect because one's father is the head of his mother as well.



87. Eating a betel leaf (Paan)

To consume (or chew) betel leaf (Paan) is neither a Sunnah nor a Mustahab, it is simply permissible (Mubah). Yes, due to some factors it may become Mustahab - for example, if it offends the host (when he offers) and you refuse to eat it; or if it is eaten in order to perfume the mouth so that one may kiss his wife; rather it may become Wajib (compulsory to eat) such as when the parents request you to eat it and refusing to do so may hurt their feelings. Similarly, it may be disliked (Makrooh) such as when reciting the Holy Qur'an and it may become Haram as well such as during Salah.



Fatawa Radawiyah, Vol. 24, Page 557

88. Burden of 3 Pennies

AlaHadrat (Alayhir Rahmah) was asked a question about a (supposed) man called Zaid who delayed in paying a debt and made lame excuses without any valid reason. AlaHadrat (Alayhir Rahmah) answered:

“Zaid is a sinner, corrupt, an oppressor, a liar and liable for punishment, what else does he want to be called! If he dies without paying the debt he will have to give the creditors his good deeds. He will have to give 700 Salah with Jama’at for approximately 3 paisas (that he owes). If he runs out of good deeds he will have to carry the burden of their (the creditors) sins and will be thrown into the fire of Hell.

This is justice, and Allah does not forgive the rights of others until the one whose right was violated forgives. The debtor must have mercy on himself and become free of the burden of debt. He should not consider his death far from him; he would not be able to bear the torment of fire.”



89. Did Husayn bin Mansoor Hallaj say Ana al-Haqq?

Shaykh Sayyiduna Hussain bin Mansoor Hallaj (Alayhir Rahmah) was from amongst the greatest saints. One of his sisters was higher than him, by several ranks, in sainthood and gnosis. She used to go to the jungle in the later part of the night and occupy herself with the remembrance of Allah.

One night he woke up and did not find her in home. He became suspicious. The next night he pretended to be sleeping and as usual his sister got up in the middle of the night and went on her way. He quietly followed her. He saw that a rubies goblet descended from the sky attached to a gold chain. When it reached close to her lips, she started to drink from it. Hussain bin Mansoor Hallaj (Alayhir Rahmah) was anxious to have some of this heavenly beverage, so he called out spontaneously, ‘Sister! By Allah, leave some for me.’ She left a sip for him. As soon as he drank that sip, he started hearing a call from every plant and herb, from every wall and door, ‘Who is more deserving of being killed in Our path?’ He started replying (Ana La-Ahaqq) i.e. ‘Certainly, it is me who is the most deserving.’

People misheard it as ‘Ana al-Haqq’ i.e. I am Haqq and assumed that he had claimed divinity.



90. A Ritual for Domestic Harmony

With consent of all the family members, invoke 'Ya Wadooou' 1001 times over lahari namak (rock salt) after the Salah of Jumu'ah (Friday) with 10 times Durood Sharif in the beginning and at the end, but do not put that salt-pot on the ground (i.e. out of respect put it on some elevated place e.g. cupboard, table etc.). Use that salt in the cooking of home meals for seven days and all members of the family should eat it. Allah will endow harmony among them all. Invoke it every Friday for (covering) seven days.



Fatawa Radawiyah, Vol. 26, Page 612

91. If a man had to bear a child

A woman faces hardships for a long time whereas a man only gets pleasure. She keeps the child in her womb for nine months and faces difficulties in walking, getting up, sitting down and she faces death upon every contraction during childbearing. Furthermore, a woman bears the pains of bleeding after giving birth, and is unable to sleep due to the cramps. That's why Allah has said:

حملته أمه كرها ووضعته كرها وحمله وفصاله ثلاثون شهرا

His mother bore him with hardship, and delivered him with hardship; and carrying him and weaning him is for thirty months.
[Surah al-Ahqaf, Verse 15]

So for every child she gives birth to, she is sentenced to three years of hard labor. If a man had to give birth to even a (small being as a) mouse, he would have vowed to never do it again in his life.



92. Are there only 99 Names of the Holy Prophet?

It was asked from AlaHadrat (Alayhir Rahmah) if there were only 99 names of the Holy Prophet ﷺ? AlaHadrat (Alayhir Rahmah) replied:

“About 800 blessed names of the beloved Prophet ﷺ are recorded in Al-Mawahib Al-Ladunniyah and its commentary, while this Faqeer (AlaHadrat) have found up to 1400 exalted names. Knowing them All is impossible and Allah knows better the exact number.”



Fatawa Radawiyyah, Vol. 28, Page 365

93. What is Dream?

Dream is of four categories:

1. The events during the day that perturbed the heart. When one slept the consciousness inclined towards it and brought about a replica of the world through which the elements of imagination manifested. These types of dreams are futile and without any definition.
2. The second category is a dream that is planted by the devil. These are often terrifying. The devil scares the person or becomes mischievous with him in the dream. Such a person has been commanded not to share such dreams with anyone so that the dream may not harm him.
3. The third category is a dream that is inspired by an Angel. Past, present and future revelations are manifested within it but often it is veiled with ambiguity hence these (dreams) are dependent on interpretation.
4. The fourth category is a dream that is established, without any intermediary, by the Lord Almighty. These dreams are clear and explicit. They do not require any interpretations.



94. The station of Prophethood

No Prophet can be removed from his position or his quality of Prophethood cannot be removed. The station of Prophethood has also not been removed from Nabi 'Isa (Alayhis Salam). At the same time, when he reveals himself as a Ummati of the Holy Prophet ﷺ, it does not mean that he is now no longer a Prophet. Even before been blessed with the position and attribute of Prophet hood, he was still a Ummati of the Holy Prophet ﷺ and when he returns to this world, he will still return as a ummati of the Holy Prophet ﷺ. All the Prophets are in fact the ummati of the Holy Prophet ﷺ during his time. And until this day, they remain his Ummati. The reason is that the Holy Prophet ﷺ is also the Prophet of the Prophets.

Yes, in their periods, the Noble Prophets (Alayhim as-Salam) used to command people according to their own Shari'ah and when the Holy Prophet ﷺ came to this world; all the previous Shari'ah has been cancelled. And not only Nabi 'Isa (Alayhis Salam), if any other Prophet was to reappear in this period, he has to follow the Shari'ah of the Holy Prophet ﷺ. He will not be able to instruct people in his own Shari'ah as all of this has now become invalid. The Holy Prophet ﷺ has stated, *"If Moosa had been in my era, then except for following me, there would've been no other choice for him."*



95. Ashara-e-Mubashrah

The ten most exalted companions (Allah is well pleased with them) to whom the beloved Prophet ﷺ gave glad tidings of Jannah whilst they were still in this world; are known as, "Ashara-e-Mubashrah". Every Muslim should know and memorize their blessed names. They are:

1. Sayyiduna Abu Bakr as-Siddiq
2. Sayyiduna Umar Ibn al-Khattab
3. Sayyiduna Uthman Ibn Affan
4. Sayyiduna Ali Ibn Abi Taalib
5. Sayyiduna Talha bin Ubaydullah
6. Sayyiduna Zubayr bin al-Awwam
7. Sayyiduna Abd ar-Rahmah bin Awf
8. Sayyiduna Sa'ad bin Abi Waqqas
9. Sayyiduna Sa'eed bin Zayd
10. Sayyiduna Abu Ubaydah bin al-Jarrah



96. Picture of the Day of Resurrection

The Ahadith regarding the major intercession make quite clear the picture of the Day of Resurrection when the day will be so long as if it will never end. On that day, the sun will be set ablaze with its heat of 10 years combined, and brought close over the heads, thirst will be so intense that may Allah protect from it, the heat so severe that may Allah save us from it. Sweat will accumulate deep into the ground and swell above it reaching higher than peoples' necks. Among these great calamities, people will get distressed with themselves and roam here and there, seeking an intercessor. They will go to Hadrat Sayyiduna Adam, Nuh, Ibrahim, Moosa and Eisa (Alayhim as-Salam), and get the same negative answer.

So finally after having been to all the Prophets, people will turn to the Holy Prophet ﷺ and he will answer, *"I am for the intercession, I am for the intercession."*

He will then bow down in prostration to his Lord: his Lord the Supreme, will proclaim, *"O Muhammad! Lift up your head and speak, it will be heard! And seek, it will be granted! And intercede, for your intercession is acceptable!"*

This is the Station of Praise (Maqam-e-Mahmood), where his praise will be hymned by all the former and latter beings and will become evident to all, the proponents and opponents alike!



97. And what has the Ummah done?

O the sinners of this Ummah! Do you not see the extreme compassion and mercy of our Master the Holy Prophet upon you? For he was bestowed three such prayers from Allah the Supreme to seek whatever he wished and he did not seek anything for himself, but assigned them just for you. He sought two things in this world and these two were also for you and has reserved one for the hereafter, for your dire need on that day, when except for our compassionate and merciful Master there will be none providing help, none removing your calamities. Allah the Almighty, has rightly said, *“Your falling into hardship aggrieves him, most concerned for your well being, for the Muslims most compassionate, most merciful.”*

By Allah! By oath of the One who has made our Master so merciful upon us, no mother can have so much love and affection for her only son as much as he has for every single person of his Ummah! Praise is to Allah! And what has the Ummah done in lieu of his mercy? Some raise doubts about his high status, some are skeptical of his power of intercession; some equal his rank to themselves, some get upset when he is glorified while some allege acts of love to be inventions and some declare acts of respect and honor to be polytheism! May Allah save and protect us. Aameen!



98. Conceal mistakes of Sunnis Muslims

And unfortunately if any Sunni Muslim makes a mistake, then it is Wajib to conceal it, otherwise people will, Allah forbid, not stay devoted to them and in turn whatever benefit was being derived from their speeches and writings, for the service of Islam and Sunnah, would be disrupted. Allah forbid, publicity and publication of these mistakes and shortcomings will tantamount to slander and slandering is Haram. Allah has said in the Glorious Quran:

إن الذين يحبون أن تشيع الفاحشة في الذين آمنوا لهم عذاب أليم في الدنيا والآخرة

Indeed those who wish that slander should spread among the Muslims – for them is a painful punishment in this world and in the Hereafter. [Sarah an-Noor, Verse 19]



99. Ten Points of AlaHadrat

1. Great Institutions to be established.
2. Students should be given grants.
3. Teachers should be given good wages.
4. Students should be examined and then specialize in appropriate fields.
5. Those who graduate should be sent to different parts of the country spreading knowledge by writing, teaching, speaking and debating.
6. Writers should be given grants to write beneficial books.
7. Written books should be printed in good quality and should be given free across the country.
8. There should be ambassadors in every town and should inform you of any speakers or books if needed.
9. Any talented individuals should be given good wages and made to work for deen.
10. Daily or weekly newspapers and magazines should be published and distributed around the country.



100. Who is Ahl-e-Qiblah?

There is no doubt that it is the Ijmah of the Muslims that someone who does not call a person who insults the Holy Prophet ﷺ a Kafir, he himself becomes a Kafir. His partner is also instantly divorced from him. Is a person who claims to be a Muslim not a member of the Ahl-e-Qiblah, or a member of the Ahl-e-Kalimah? Yet, we see that when he or she is guilty of insulting the Holy Prophet ﷺ, then his qiblah and his kalimah becomes totally invalid.

In the technical meaning of Shari'ah, the actual Ahl-e-Qiblah is that person who accepts all the essentials of religion. If he negates or refutes even one of them, without doubt, he is a Kafir and a murtad. The person who even doubts this fact, he himself becomes a Kafir.

It is mentioned in Shifa Sharif, Bazzaziyah, Durar, Ghurar, Fatawa Khayriyah that, "It is the Ijmah of the entire Ummah that whosoever insults the blessed dignity of the Holy Prophet ﷺ, he is a Kafir. And that person who doubts that this guilty person is a Kafir or someone who will be severely punished, he himself is a Kafir".

It is also mentioned in the Majma' al-Anhar and Durr-e-Mukhtar that, "Any person who becomes guilty of insulting a Prophet, thereby becomes Kafir, his Taubah is never accepted and someone who even doubts the kufr and the punishment that would be given to this person, he himself becomes a Kafir."

