




2nd episode of the content taken from the book of Ameer-e-Ahl-e-Sunnat 
"Kufriyyah kalimaat ke baare mein sawaal jawaab"

Important. Questions and Answers



Shaykh-e-Taraqqat, Ameer-e-Ahl-e-Sunnat
Founder of Dawat-e-Islami, Allamah Maulana Abu Bilal

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Translated into English by
Translation Department (Dawat-e-Islami)

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Du'a for Reading the Book

Read the following Du'a (supplication) before you study a religious book or an Islamic lesson, you will remember whatever you study, **إِنْ شَاءَ اللَّهُ**:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَأَنْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Translation

O Allah **عَزَّوَجَلَّ**! Open the door of knowledge and wisdom for us, and have mercy on us! O the One Who is the Most Honourable and Glorious!

(Al-Mustatraf, vol. 1, pp. 40)

Note: Recite Salat-‘Alan-Nabi **ﷺ** once before and after the Du'a.

اہم سوالات و جوابات

Aham Suwalaat-o-Jawabaat

IMPORTANT QUESTIONS AND ANSWERS

THIS speech was delivered by Shaykh-e-Tareeqat Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qaadiri Razavi **داعمت بَرَكَاتُهُمُ الْعَالِيَةِ** in Urdu. **Translation Department** has translated it into English. If you find any mistake in the translation or composing, please inform the translation department on the following postal or email address with the intention of earning reward [Sawab].

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Important questions and answers

An English translation of 'Aham Suwalaat-o-Jawabaat'



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2nd episode of the content taken from the book of
Ameer-e-Ahl-e-Sunnat دامت برکاتہم العالیة,
‘Kufriyyah Kalimaat kay baray mayn Suwaal Jawaab’

IMPORTANT QUESTIONS AND ANSWERS

Du’a’ [supplication] of ‘Attar

O Allah, protect the Iman [faith] of the one who reads or listens to the 28 pages of **‘Important questions and answers’**.

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Excellence of Salat upon the Holy Prophet ﷺ

The most excellent and most beloved leader صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said to the one who glorified and praised Allah Almighty, and sent Salat upon the Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ after Salah, ‘Supplicate; it will be answered, ask; it will be given to you.’

(Sunan al-Nasa’i, pp. 220, Hadees 220)

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

QUESTIONS and ANSWERS PERTAINING TO SOME IMPORTANT TERMS

The definition of Iman¹

Question: Please define Iman.

Answer: Iman [faith], in terms of the linguistics, is known as verifying (acknowledgment as the truth). (*Tafseer Qurtubi, vol. 1, pp. 147*)

Another literal meaning of Iman is to provide peace, because a believer provides himself peace from permanent i.e. everlasting punishment by choosing correct beliefs; this is why choosing correct beliefs is known as Iman. (*Tafseer Na'eemi, vol. 1, pp. 8*)

And as a terminology in Shari'ah [Islamic Law], Iman is known as, 'Wholeheartedly testifying all matters which are amongst the essentials of the religion.' (*Extracted from Bahar-e-Shari'at, vol. 1, part 1, pp. 92*)

And A'la Hadrat Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ states: Iman is to regard the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ to be truthful in every matter and to acknowledge the truthfulness of the Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ wholeheartedly; the one who accepts this would be regarded as a Muslim, provided that one does not come across any saying, action or state of his that

¹ Faith

denies, contradicts or disrespects Allah Almighty and His Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. (*Fatawa Razawiyyah, vol. 29, pp. 254*)

The definition of Kufr¹

Question: What is the definition of Kufr?

Answer: The literal meaning of Kufr [disbelief] is to hide something. (*Al-Mufradat, pp. 714*)

And as a terminology, denying any one religious essential is also known as Kufr [disbelief], even if one accepts the remaining essentials of the religion. (*Extracted from Bahar-e-Shari'at, vol. 1, part 1, pp. 92*)

Just as if a person acknowledges all the essentials of the religion, but denies Salah being Fard [i.e. as a religious obligation] or Khaatam-un-Nubuwwah [Finality of Prophethood], he is a disbeliever. As acknowledging Salah as Fard and affirming that the Master of Madinah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is the Last and Final Prophet are both from the essentials of the religion.

The definition of the essentials of the religion

Question: What is known as the essentials of the religion?

¹ Disbelief

Answer: The essentials of the religion are those rulings of Islam which every person of knowledge¹ and layman [amongst Muslims] knows, such as, the Oneness of Allah Almighty (i.e. Him being One); the Prophethood of the Noble Prophets عَلَيْهِ السَّلَام; Salah; fasting; Hajj²; Paradise; Hell; being resurrected on the Day of Judgement; taking of accountability; etc. For example, having the following belief (is also amongst the essentials of the religion) that the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is ‘Khaatam-al-Nabbiyyeen’³; there cannot be another Prophet after the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

Layman refers to those Muslims who are not included in the level of Scholars, but are those who sit in the [blessed] company of scholars, and have a passion for knowledgeable matters [of Islam]. It does not refer to those people who live faraway in the isolated jungles and mountains who do not even know how to correctly recite the Kalimah [the Declaration of Faith], as such people not being aware of the essentials of the religion will not make this essential of religion non-essential. However, for such people to be Muslim, it is necessary that they are not denier of the essentials of the religion, and have this belief that whatever is in Islam is true; they should believe in everything in essence. (*Summarised from Bahar-e-Shari’at, vol. 1, part. 1, pp. 92*)

¹ Distinguished individuals

² Major Pilgrimage

³ The Last and Final of all Prophets

For a further explanation of the essentials of the religion, an extract from Nuzhat-ul-Qaari, the [explanatory] commentary of Sahih al-Bukhari, volume 1, page 294, is presented below:

Hence, the commentator of Al-Bukhari, ‘Allamah Mufti Muhammad Shareef-ul-Haq Amjadi رَحْمَةُ اللهِ عَلَيْهِ states: The term (of) essentials of the religion that has been mentioned in the definition of Iman refers to those religious matters whose being from the religion are proven from such a definitive sure proof in which there is not even a shadow of a doubt, and it being a religious matter is known to every layman and special person. Special persons refers to ‘Ulama’ [Scholars], and **laymen** refers to those people who are not scholar but sit in the company of scholars. Based on this, those religious matters which are known to be religious matters by everyone but their proof is not **definitive**, they are therefore not from the essentials of the religion, for instance, the **punishment of the grave, the weighing of deeds**, etc. Likewise, those matters whose proof is **definitive**, but their being from the religion is not known to all, laymen and the people of knowledge, they are also hence not from the essentials of the religion, such as if there is a granddaughter alongside a real daughter¹, the

¹ In the prints of Nuzhat-ul-Qaari, instead of ‘daughter’, it says ‘daughters’ at this place, which more likely seems to be a mistake of the scribe, because ‘Allamah Ibn Humam رَحْمَةُ اللهِ عَلَيْهِ writes in Al-Musayarah, page no. 360: ‘Whose proof is definitive, but they do not reach the level of the essentials of the religion, such as the following ruling: If there is a granddaughter alongside a real daughter, then

granddaughter will therefore receive a sixth share [of the inheritance].

As for those religious matters whose proof is **definitive** but are not from the essentials of the religion, if someone denies them while he is aware that they are proven as being **definitive**, such a person is therefore a **disbeliever** . However, if he is not aware, he should be told, after being told, if he regards it as the truth, then he is a Muslim, and if he denies even after being told, then he is a **disbeliever**. (*Shaami, vol. 3, pp. 309*)

Those matters whose being from the religion is known to everyone but their proof is not **definitive**, the one who denies them is not a **disbeliever**; however, if these matters are from the essentials of the Ahl-us-Sunnah, then (the one who denies is) misguided, and if they are not from this either (i.e. from the essentials of Ahl-us-Sunnah), then (he is) a mistaken person (i.e. the one who perpetrates mistakes).

The essentials of the Ahl-us-Sunnah

The meaning of the essentials of the Ahl-us-Sunnah is that it being from the Ahl-us-Sunnah is known to every layman and person of knowledge of the Ahl-us-Sunnah. Such as the

the granddaughter receives a sixth share (in inheritance). This is proven from the Ijma' [consensus] of the Ummah. (*Al-Musayarah, pp. 360*)

punishment of the grave, the weighing of deeds. (*Nuzhat-ul-Qaari, (explanatory) commentary of Sahih-ul-Bukhari, vol. 2, pp. 239*)

The definition of Tawheed

Question: What is Tawheed¹?

Answer: Acknowledging Allah Almighty being pure from partners in His Being and attributes, and commandments and actions is **Tawheed**.

The definition of Shirk²

Question: What is the meaning of Shirk (Polytheism)?

Answer: Shirk means to believe in anyone other than Allah as being Wajib-ul-Wujood³ or worthy of worship, in other words, associating any partner to Allah in being (a) God; this is the worst form of **disbelief**. With the exception of this, no matter how serious any other disbelief may be, it will not be regarded as shirk in reality. (*Summarised from Bahar-e-Shari'at, Part. 1, pp. 96*)

What is Wajib-ul-Wujood?

Question: You just mentioned the term Wajib-ul-Wujood, please can you mention its meaning as well.

¹ Oneness

² Polytheism

³ Necessary to Exist

Answer: Wajib-ul-Wujood refers to such Being whose existence is necessary and absence is impossible (i.e. not being is impossible); i.e. (such Being who) is pre-eternal and will remain eternally, who will never end, whom no one has created, rather He has created everyone, who exists on His Own accord, and this is only the Being of Allah Almighty.

(Hamara Islam, Part. 3, pp. 95)

The definition of Nifaaq¹

Question: What is the definition of Nifaaq [hypocrisy]?

Answer: Hypocrisy is to verbally declare Islam, yet reject it in the heart; this is also **utter disbelief**, in fact, the lowest level of hell has been prepared for such people. There were some individuals of this trait who became notorious as **hypocrites** in the blessed era of the physical life of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Their inner disbelief has been mentioned in the Holy Qur'an. Furthermore, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ recognised each and every one of them through his vast knowledge by the bestowal of Allah Almighty, and mentioned each and every one of them by name and mentioned that so-and-so is a **hypocrite**. Now, in today's day and age, it is not possible to say regarding a certain person that he is a **hypocrite** with certainty, if one professes Islam before us, we will deem him a Muslim until there is a saying (statement) or an action

¹ Hypocrisy

perpetrated by him against (i.e. opposite to) Iman. Nevertheless, one branch of **hypocrisy** is still found to this day, that many heretics refer to themselves as Muslims, yet it is found that even though they profess Islam [i.e. claim to be Muslim], alongside this they also reject many essentials of the religion.

(Summarised from Bahar-e-Shari'at, Part 1, pp. 96)

The definition of a Murtad¹

Question: What is a Murtad?

Answer: A Murtad is that person who, after [accepting] Islam, denies such a matter that is from the essentials of the religion. In other words, he verbally blabbers a statement of disbelief for which there is no room for a reasonable reinterpretation. Likewise, some actions are also such from which one becomes a **disbeliever**, e.g. prostrating to an idol, throwing the Blessed Scripture (i.e. The Holy Qur'an) in a place of impurity.

(Bahar-e-Shari'at, vol. 2, Part 9, pp. 173)

The types of disbelief and questions and answers regarding Takfeer²

Types of the statements of disbelief

Question: How many types of statements of disbelief are there?

¹ Apostate in religion

² Declaring someone to be a disbeliever

Answer: There are two types of statements of disbelief:

1 - Luzoom Kufr¹

2 - Iltizaam Kufr²

Sadr-ush-Shari'ah, Badr-ut-Tareeqah, 'Allamah Maulana Mufti Muhammad Amjad 'Ali 'A'zami رَحْمَةُ اللَّهِ عَلَيْهِ states that the statements of disbelief are of two types:

1. One is that in which there is also a possibility of a correct meaning.
2. The other is that in which there is no such meaning which can protect the utterer from disbelief.

The first type is known as **Luzoom-e-Kufr** and the second type is known as **Iltizaam-e-Kufr**. The respected [Islamic] Jurists رَحْمَةُ اللَّهِ عَلَيْهِ have issued the verdict of **disbelief** in the case of Luzoom Kufr as well, however, the Mutakallimin [experts in the belief system of Islam]³ رَحْمَةُ اللَّهِ عَلَيْهِ are silent (i.e. chose to be

¹ [Luzoom is known as requirement or need and necessity, as in order for such statement to be regarded of disbelief, there is a requirement or need and necessity for it to have another meaning in which there is the possibility of disbelief.]

² [Iltizaam means obligation, meaning in order for this statement to be regarded as disbelief, it is obligatory that it is a clear-cut statement of disbelief for it to be regarded as such.]

³ Those Noble Scholars who are masters of the science of theology, i.e. the knowledge of beliefs, and can prove 'Aqa'id [beliefs] from rational proofs

silent) in this. And they state that until there is a case of Iltizaam-e-Kufr, one will remain silent in regarding the one who uttered such as a **disbeliever**, and the most precautionary is this stance of the Mutakallimin (رَحْمَةُ اللَّهِ).

(Fatawa Amjadiyyah, vol. 4, pp. 512-513)

The detail to Luzoom and Iltizaam

Question: Please mention further detail to Luzoom-e-Kufr and Iltizaam-e-Kufr.

Answer: The summary to the definition of **Luzoom-e-Kufr** is that matter is not disbelief in essence, but it can lead one to disbelief; whereas, **Iltizaam-e-Kufr** is to explicitly (i.e. clearly) contradict something from the essentials of the religion. Thus, my master A'la Hadrat, the Imam of Ahl-us-Sunnah, the reviver of the religion and creed, the royal personage, Maulana Ahmad Raza Khan رَحْمَةُ اللَّهِ عَلَيْهِ states with regards to **Luzoom and Iltizaam** that Iman is acknowledging everything from whatever the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ brought from his Lord (Almighty), and wholeheartedly believing in his every single matter. And - Allah (Almighty) forbid - belying any one of these matters or even the smallest amount of doubt in them is **disbelief**. Then this denial, from which may the Lord Almighty protect me and all the Muslims, is of two sorts:

alongside textual, i.e. religious, proofs as well; they are known as Mutakallimin [Islamic theologians].

1 - Luzoomi

2 - Iltizaami

Iltizaami is to explicitly (i.e. clearly) contradict anything from the essentials of the religion; this is definitively unanimously disbelief, even if he (i.e. the one who opposed) becomes irritated by the term 'disbelief' and professes Islam wondrously; just as the destructive people of the naichiri sect who deny the meanings of the existence of angels, jinn, Satan, the heavens, hell, gardens [in relation to paradise], the miracles of the Prophets عَلَيْهِمُ السَّلَام, which are Mutawatir¹ from the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ according to Muslims, and become swallowed up and lost in their invalid interpretations and devoid doubts. Never ever will the mischief and filth of their interpretations save them from disbelief, nor will false claims of loving and caring for Islam be of any use. And **Luzoomi** is that whatever was said is not disbelief in essence, but is something that takes one towards disbelief, i.e. if one was to arrange the sentences with such words which have possible Kufir meanings and what it would necessitate, it would therefore consequently necessitate denying an essential of the religion. (*Fatawa Razawiyyah, vol. 15, pp. 431*)

¹ [A large amount of people have narrated such that it is impossible for the matter to be a lie.]

The summary of the Islamic legal verdict of A'la Hadrat in easy words

Question: Please summarise the aforementioned quoted text of the blessed Islamic legal verdict of A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ in easy words.

Answer: After mentioning the definition of Iman and Kufr [faith and disbelief] in the aforementioned quoted text of his blessed Islamic legal verdict, my master, A'la Hadrat, the Imam of the Ahl-us-Sunnah, the reviver of the religion and creed, the royal personage, Maulana Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ states whilst mentioning the two types of disbelief, **Luzoom and Iltizaam:**

1. **Iltizaam-e-Kufr** i.e. going against even one of the essentials of the religion. Regardless of however much that opposer is an apparent lover of Islam, and even if he becomes irritated by the word 'disbelief', the ruling of disbelief still applies to him and he is out of the fold of Islam. Just like the people of the naichiri sect, who outwardly very much sing the praises of the love of Islam and the creed of Islam, and greatly try to make away with the Muslims, but go against many **essentials** of the religion. For instance, instead of accepting those meanings of angels, Jinns, Satan, heavens, paradise, Hellfire, and the miracles of the Prophets عَلَيْهِ السَّلَام which are proven from the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ as Tawatur, and there

being a consensus amongst all the Muslims, they mention their own fabricated separate meaning via their silly interpretations. Hence, the claims of loving Islam will never [be able to] protect those of the naichiri sect from disbelief.

2. **Luzoom-e-Kufr** is not actually disbelief in essence, but it does take one towards disbelief. Meaning, the outcome of the discussion and what is necessarily established is truly disbelief. This means that if the statements were to be placed in order, and complete what [sentences] come near, then it will eventually necessitate the denial of any essential of the religion. There are many cases to this.

The ruling regarding disputed disbelief

Question: What is the ruling regarding such a person whose statement being disbelief or not has a difference of opinion amongst the Imams (leaders) of the religion, i.e. the jurists and theologians.

Answer: Even though such a person has not left the fold of Islam, there is still however the ruling of repentance, renewing his faith and marriage [Nikah] for him. Hence, my master A'la Hadrat, the Imam of the Ahl-us-Sunnah, the reviver of the religion and creed, the royal personage, Maulana Ahmad Raza Khan رحمته اللہ علیہ states: "Then seeing as the Imams of the religion (i.e. the jurists and the theologians) became varied in

regards to the disbelief of such, the way is therefore to read the declaration of faith anew as soon as possible if one wishes goodness.’ A few lines later, he رَحْمَةُ اللَّهِ عَلَيْهِ further states: ‘After this, one should renew his marriage with one’s wife as this is the ruling regarding a disputed disbelief (i.e. whichever statement or action whose being disbelief is differed over by the jurists and the theologians).’

(Fatawa Razawiyyah, vol. 15, pg. 445-446)

Do deeds go to waste or not in [the case of] Kufr-e-Luzoomi?

Question: The one whose statement or action being of disbelief is differed over amongst the Imams of the religion, i.e. the jurists and the theologians, do all the deeds of such a person also go to waste?

Answer: No - as this is **Kufr-e-Luzoomi**, and such a person does not leave the fold of Islam, nor does his marriage [Nikah] become invalid, his Bay’ah [spiritual allegiance] also remains intact and his previous deeds do not go to waste either; nevertheless for him is the ruling of renewing faith and renewing marriage [Nikah]. Hence, my master, A’la Hadrat, the Imam of the Ahl-us-Sunnah, the reviver of the religion and creed, the royal personage, Maulana Ahmad Raza Khan رَحْمَةُ اللَّهِ عَلَيْهِ quotes: ‘Allamah Hasan Ibn ‘Ammar Shurunbulali رَحْمَةُ اللَّهِ عَلَيْهِ states in Sharh Wahbaniyyah and ‘Allamah ‘Ala’i رَحْمَةُ اللَّهِ عَلَيْهِ states in Sharh Tanweer: ‘Whatever is unanimous disbelief,

that destroys good deeds and causes marriage [Nikah] to become invalid, and the offspring of such will be illegitimate offspring. However, whichever (statement or action) has difference (i.e. difference of opinion) in it (for being disbelief), the ruling of seeking forgiveness, repenting, and renewing (faith and) marriage would be given to such a person.’ (*Fatawa Razawiyyah, vol. 15, pp. 446*)

Can there be a difference of opinion in definitive disbelief too?

Question: If the disbelief is definitive (such as the disbelief of Qadiyanis) and a Mufti differs with regards to it, what would therefore be the ruling?

Answer: The one who differs in definitive disbelief is not even a ‘Mufti’; rather, the ruling according to the Noble jurists رحمهم الله for such a Mufti alongside laymen is as follows:

مَنْ شَكَّ فِي عَدَائِهِ وَكُفْرِهِ فَقَدْ كَفَرَ

I.e. whoever doubts with regards to his (the one who blabbered definitive disbelief) punishment and disbelief, he himself is a disbeliever. (*Durr-e-Mukhtar, vol. 6, pp. 356*)

How is to call a Muslim a disbeliever?

Question: How is to call a Sunni Muslim with correct beliefs a disbeliever?

Answer: Sadr-ush-Shari'ah, Badr-ut-Tareeqah, 'Allamah Maulana Mufti Muhammad Amjad 'Ali A'zami رَحْمَةُ اللهِ عَلَيْهِ states: If someone called a Muslim a disbeliever, there is therefore Ta'zeer (i.e. punishment)¹. As for the one who spoke (i.e. the one who called a Muslim a disbeliever) becoming a disbeliever or not, there are two cases to this:

- ❖ If he regards him as a Muslim, then he has not become a disbeliever.
- ❖ If he believes him to be a disbeliever (i.e. he has the belief that he is a disbeliever), then he himself is a disbeliever as regarding a Muslim as a disbeliever is regarding the religion of Islam as disbelief, and regarding the religion of Islam as disbelief is a disbelief. Anyhow, if such a thing is found in that person on the basis of which there can be Takfeer [the decision of disbelief], and he called him a disbeliever and regarded him as a disbeliever, then he (the one saying) will not become a disbeliever.

(Durr Mukhtar, Radd-ul-Muhtar, vol. 6, pp. 111)

He further stated: There is also Ta'zeer (i.e. punishment) on calling (a Muslim) heretic, hypocrite, atheist, Christian, Jew, the son of a Christian, the son of a disbeliever (even if it is as a

¹ [Referring to punishment for offences at the discretion of the judge or ruler of the state.]

swear word). (*Bahar-e-Shari'at*, vol. 2, Part 9, pp. 126-127; *Durr-e-Mukhtar*, vol. 6, pp. 112; *Al-Bahr-ur-Ra'iq*, vol. 5, pp. 73)

However, the one who is truly a disbeliever, we will call him a disbeliever.

Wishing someone was a disbeliever

Question: Zaid said to Bakr, 'If only you were a Sikh, as you would at least have a beard.' What is the ruling regarding Zaid?

Answer: Zaid remaining content with this atrocious and disgraceful uttered statement is found here; saying this is disbelief. 'Allamah 'Ali Qaari رَحْمَةُ اللهِ عَلَيْهِ quotes: 'It is on the authority Imam-e-A'zam Abu Hanifah رَضِيَ اللهُ عَنْهُ that to be content with the disbelief of someone is disbelief without any argument.' (*Minah Al-Raud lil-Qaari*, pp. 484-485)

Blabbering disbelief out of thoughtlessness

Question: If disbelief was uttered out of carelessness, for example, if one was meant to say 'Allah is the Owner' but - Allah forbid - one uttered, 'Allah is not the Owner.' Will the person still become a disbeliever in this case too?

Answer: The statement of the one who spoke is certainly disbelief, however, his Takfeer will not be done as this statement occurred out of heedlessness. Sadr-ush-Shari'ah, Badr-ut-Tareeqah, 'Allamah Maulana Mufti Muhammad

Amjad ‘Ali A’zami رَحْمَةُ اللهِ عَلَيْهِ states, ‘If someone wanted to say something else and [instead] a statement of disbelief was uttered, one will therefore not become a disbeliever. In other words, provided that one expresses aversion over this matter so that the one listening also comes to know that this statement was uttered by mistake. However, if he remained in defence of this matter (i.e. he remained adamant on whatever he uttered), he has now therefore become a disbeliever, as he supports disbelief. (*Bahar-e-Shari’at, Part 9, pp. 173*)

A prepubescent child uttering disbelief

Question: If a prepubescent child utters a statement of disbelief, will the ruling of disbelief still apply to such as well? If after becoming preadolescent, when he comes to know that I uttered disbelief in my adolescence, and whatever disbelief I uttered I remember some of it, not fully, so how should he repent now?

Answer: The disbelief and Islam [i.e. faith] of a discerning prepubescent child is counted for. My master, A’la Hadrat, the Imam of the Ahl-us-Sunnah, the reviver of the religion and creed, the royal personage, Maulana Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ states that if a discerning prepubescent child commits disbelief after Islam, he will therefore be an apostate according to us. (*Taken from Fatawa Africa, pp. 16*)

One comes to know that if a preadolescent child or discerning prepubescent child commits disbelief, he will therefore become an apostate. If one became aware after prepubescence, and if he remembers the statement of disbelief, then he should especially repent from it. And if there is doubt or one does not remember, a person should then repent from all types of disbelief including that doubtful statement of disbelief. In other words, he should say in the following manner: 'I repent from all forms of disbelief.' Then, he should recite the Kalimah [Declaration of Faith].

The matter of a prepubescent child being a Muslim

Question: One of the parents is a disbeliever and the other is a Muslim, in this case, would the children be regarded as Muslim or disbeliever?

Answer: Prepubescent but discerning children being Muslim or disbeliever depends on that child itself. Nevertheless, the detail of a non-discerning child is that if one from either a disbeliever husband and wife has become a Muslim, then their prepubescent non-discerning children will be under the one that has become a Muslim, i.e. they will be regarded as Muslim. Hence, if a disbeliever father is alive or has passed away, the non-discerning prepubescent children have automatically become Muslim from the mother accepting Islam. My master, A'la Hadrat, the Imam of the Ahl-us-Sunnah, the esteemed

personage, Maulana Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ states on page 327 of Fatawa Razawiyyah, volume 26, ‘By the mother accepting Islam, both prepubescent children have become Muslim.’

It is stated in Hidayah, Durr-e-Mukhtar, etc. (the noble jurists رَحْمَةُ اللهِ عَلَيْهِم state) that a child is under the parent who has the better religion. (*Tanweer-ul-Absaar, vol. 4, pp. 367*)

At what age is the disbelief of a prepubescent child counted?

Question: At what age is the disbelief of a prepubescent child trustworthy?

Answer: If a seven year old child or older who is able to discern right from wrong commits disbelief, he will become a disbeliever, because his disbelief and Islam is counted or considered. (*Summarised from Fatawa Razawiyyah, vol. 14, pp. 242*)

It is necessary to call a disbeliever as a disbeliever

Question: Is it permissible or impermissible to call a disbeliever a disbeliever?

Answer: It is not only permissible to call a disbeliever as a disbeliever, rather, in some cases it is Fard. Sadr-ush-Shari’ah, Badr-ut-Tareeqah, ‘Allamah Maulana Mufti Muhammad Amjad ‘Ali A’zami رَحْمَةُ اللهِ عَلَيْهِ writes: ‘One such disease is also

spread that some say that, ‘We will not even call disbeliever s as disbeliever, what do we know as to whether his end will be on disbelief.’ This is also wrong. The Holy Quran has called disbeliever as disbeliever and commands to call them as disbeliever. (It is henceforth stated:)

قُلْ يَا أَيُّهَا الْكَافِرُونَ

Say you (O beloved), ‘O disbelievers!

[Kanz-ul-Iman (translation of Quran)](Part. 30, Surah Al-Kafiroon, Verse 1)

And if it is so, a Muslim should not therefore be called as a Muslim either; what do we know as to whether he will die on Islam - only Allah (Almighty) knows the state of end.’ Later on, he further states: ‘Some ignorant people say that, ‘We do not regard anyone as a disbeliever, the scholars should know, they should regard them as disbeliever.’ But do these people not know that the beliefs of laymen will be of those which the scholars mention to them from Quran and Hadees etc., or is there some separate Shari’ah for laymen? When it is not so, then why do they not therefore act upon what they are told by the scholars of the religion! Moreover, denying essentials (of the religion) is not such a matter which only scholars should know. The general public who remain blessed to sit in the company of scholars do not remain unaware of this either.

Then what is the meaning of emptiness and turning away in this matter! (*Bahar-e-Shari'at*, vol. 2, Part 9, pp. 173-174)

The one who doubts regarding the disbelief of a definitive disbeliever also becomes a disbeliever

It is further stated in Bahar-e-Shari'at, volume 1, part 1: **Acknowledging a Muslim as Muslim and a disbeliever as disbeliever is from the essentials of the religion.** Doubting the disbelief of a definitive disbeliever also causes a person to become a disbeliever ...Nowadays, there are some people who say, 'In the amount of time you spend calling him disbeliever, it is better you spend it in the remembrance of Allah, as this is deserving of reward.' Its reply is that 'Where do you find us compelling people to chant disbeliever, disbeliever all day long? The actual aim of what we are saying is that a disbeliever should be regarded as a disbeliever, and if asked regarding such a person, then you should say with surety that he is a disbeliever. It shouldn't be that you hide his disbelief by way of your 'Sulah Kul' (corrupt compromising policy). (*Taken from Bahar-e-Shari'at*, vol. 1, Part 1, pp. 98)

Can a normal person give the ruling of disbelief?

Question: Can a normal person also declare a person from the household or friend etc. a disbeliever after hearing or seeing something from them?

Answer: When one knows for sure regarding something being disbelief, for example, if a respected Mufti has mentioned it or one has read it in a credible book such as Bahar-e-Shari'at or the highly regarded Fatawa Razawiyyah etc., then one must acknowledge that matter of disbelief as disbelief, otherwise, one should never ever regard a Muslim as a disbeliever merely from one's own hunch. This is because there are many such sentences that go towards disbelief from some angles, and towards Islam from other, and one does not know about the intention of the one who said so either as to which perspective he intended. My master, A'la Hadrat, the Imam of Ahl-us-Sunnah, the reviver of the religion and creed, the esteemed personage, Maulana Ash-Shah Imam Ahmad Raza Khan رحمته الله عليه states that our Imams رحمهم الله have issued the ruling that if there are 99 possibilities of disbelief in a person's speech, and one of Islam, it is then Wajib [necessary] to apply the speech according to the possibility of Islam until nothing contrary to it is proven. (*Fatawa Razawiyyah, vol. 16, pp. 604-605*)

Sadr-ush-Shari'ah, Badr-ut-Tareeqah, 'Allamah Maulana Mufti Muhammad Amjad 'Ali A'zami رحمته الله عليه states: 'If there are a few meanings that come about from a person's conversation, some go towards disbelief and some towards Islam, then such a person will not be charged with Takfeer. However, if one knows that the one who said such intended the meaning of disbelief, for example, if he himself says that I meant this (meaning of disbelief), then the conversation (now) being

ambiguous (i.e. there being a [valid] justification) will be of no use. Here one comes to know that a person uttering a statement of disbelief does not necessarily make him a disbeliever. (*Bahar-e-Shari'at, vol. 2, Part 9, pp. 173*)

How is it to give an Islamic verdict without knowledge?

Question: What is the ruling regarding such a person who gives an Islamic verdict without knowledge, despite not being a Mufti?

Answer: Such a person is extremely sinful and deserving of the punishment of the fire. It is the blessed saying of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: 'The one who issued an Islamic verdict without knowledge, the angels of the heavens and the earth curse him.' (*Al-Jami'-us-Sagheer, pp. 517, Hadees 8491*)

My master, A'la Hadrat, the Imam of the Ahl-us-Sunnah, the esteemed personage, Maulana Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ states on page 716 of Fatawa Razawiyyah, volume 23; It is not necessary at all to gain certification; however, what is necessary is that one actually seeks knowledge, whether in a Madrasah¹ or at a scholar's house. As for the one who has improperly sought knowledge, he is worse than a sole ignorant person, he will be 'half a scholar endangering one's Iman [faith]'. The audacity of such a person to issue Islamic verdicts

¹ Islamic Seminary

is Haraam [unlawful]. And even if the Islamic verdict is correct, (but) the purpose of Allah isn't intended (i.e. even if the verdict is correct, still it was not for the pleasure of Allah); rather, one's own worldly benefit was in sight. So, this second reason is a curse, as it has been stated with regards to earning a little in exchange of the verses of Allah:

أُولَئِكَ لَا خَلَاقَ لَهُمْ فِي الْآخِرَةِ وَلَا يُكَلِّمُهُمُ اللَّهُ وَلَا يَنْظُرُ إِلَيْهِمْ يَوْمَ

الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٢٢﴾

Those who accept a miserable price in exchange for (their) promise with Allah (to believe in the Prophet Muhammad) and their oaths, do not have a share in the Hereafter; Allah will neither speak to them nor look towards them (mercifully) on The Day of Resurrection, nor will He purify them, and for them is a painful punishment.

[Kanz-ul-Iman (translation of Quran)](Part. 3, Aal-e- 'Imran, Verse 77)

Mentioning an incorrect ruling of Islam is a grave major sin

My master, A'la Hadrat, the Imam of Ahl-us-Sunnah, the esteemed personage, Maulana Imam Ahmad Raza Khan رَحْمَةُ اللَّهِ عَلَيْهِ states on page 711-712 of Fatawa Razawiyyah, volume 23: Mentioning a false ruling is an extremely grave major sin - if it is intentional, then this is fabricating lie against Shari'ah (i.e. falsely accusing), and fabricating lie against Shari'ah is

fabricating lie against Allah, and Allah Almighty [henceforth] states:

إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا يُفْلِحُونَ ﴿٦٩﴾

Indeed those who fabricate lie against Allah will never prosper.

[Kanz-ul-Iman (translation of Quran)](Part 11, Surah Yunus, Verse 69)

If a Scholar mentions an incorrect matter forgetfully, there is no sin

And if it is due to a lack of knowledge, then it is severely Haraam [unlawful] for an ignorant person to issue a verdict regarding Islam. However, if forgetfulness accidentally occurred from a scholar and he himself wasn't careless and a wrong answer came about, then, there is no blame on him but it is Fard [a religious obligation] that he makes his mistake apparent straightaway as soon as he becomes aware of it. If he perseveres in this, then he will come under the first category, i.e. fabricating lie. وَاللَّهُ تَعَالَىٰ أَعْلَمُ (Fatawa Razawiyyah, vol. 23, pp. 711-712)

How is to ask an Islamic ruling from an ignorant person?

Question: How is it to purposely ask an Islamic ruling from an ignorant person?

Answer: It is a sin. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said:

مَنْ أَفْتَى بِغَيْرِ عِلْمٍ كَانَ إِثْمُهُ عَلَى مَنْ أَفْتَاهُ

I.e. The one who issued a verdict in ignorance [i.e. without knowledge], the sin of it is on the one who gave the verdict.

(Sunan Abi Dawood, vol. 3, pp. 449, Hadees 3657)

The renowned commentator [of the Holy Qur'an], the Hakim of the Ummah, Mufti Ahmad Yar Khan رَحْمَةُ اللهِ عَلَيْهِ states with regards to this Hadees: ‘This can have two meanings; one is that the one who leaves scholars and asks religious matters from ignorant people, and they mention an incorrect ruling, so (the one who gave the answer is without doubt sinful) the one who asked (the question) will also be sinful, as why did he leave a scholar and went to him; if he didn't ask, he wouldn't have given the wrong answer. The second meaning is that the one who has been given the wrong answer, the sin is upon the one who gave the [incorrect] answer. The summary is that to mention a Shar'i ruling without knowledge is a severe transgression. *(Mirat-ul-Manajih, vol. 1, pp. 212)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

FOR BECOMING A PIOUS AND SALAH-OFFERING MUSLIM

Spend the whole night in the weekly Sunnah-Inspiring Ijtimā' of Dawat-e-Islami held every Thursday after Salat-ul-Maghrib in your city, for the pleasure of Allah ﷻ with good intentions. In order to learn Sunnahs, make it your routine to travel with a 3-day Madani Qafilah every month with the devotees of Rasool, to fill out the Madani In'amaat booklet every day practising Fikr-e-Madinah and to submit it to the relevant responsible Islamic brother of your locality on the first date of every Madani month.

My Madani Aim: 'I must strive to reform myself and people of the entire world, **إِن شَاءَ اللَّهُ تَعَالَى**.' In order to reform ourselves, we must act upon Madani In'amaat and to strive to reform people of the entire world, we must travel with Madani Qafilahs, **إِن شَاءَ اللَّهُ تَعَالَى**.



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