



Aphorisms of Imam Ahmad Raza رَحْمَةُ اللَّهِ عَلَيْهِ



Presented by

Majlis Al-Madina-tul-'Ilmiyyah

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Translation Department (Dawat-e-Islami)

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Irshadaat-e-Imam Ahmad Raza رَحْمَةُ اللهِ عَلَيْهِ

APHORISMS OF IMAM

AHMAD RAZA رَحْمَةُ اللهِ عَلَيْهِ

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The English translation of 'Irshadaat-e-Imam Ahmad Raza رَحْمَةُ اللهِ عَلَيْهِ'



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أَلْحَمْدُ 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, إِنَّ شَاءَ اللَّهُ:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَانْشُرْ
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 upon the Holy Prophet **ﷺ** once before and after the Du'a.

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Aphorisms of Imam Ahmad Raza رحمة الله عليه

Du'a of Attar

O Allah Almighty! Whoever reads or listen to the 24-page booklet 'Aphorisms of Imam Ahmad Raza رحمة الله عليه', grant him abundant blessings of Imam Ahmad Raza رحمة الله عليه and enter him into Paradise without accountability.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Virtue of Salat 'Alan-Nabi ﷺ

The father of A'la Hadrat, 'Allamah Maulana Mufti Naqi 'Ali Khan رحمة الله عليه states: One Salat 'Alan-Nabi is greater than the world and whatever is in it and is sufficient for both worlds. Its reward is greater than the reward of a thousand months of worship, and its status is greater than majority of the physical, verbal, and financial worships. This virtue and grace upon this blessed Ummah is due to the Beloved Prophet, otherwise how would we be worthy of such grace and honour. (*Suroor-ul-Quloob Fi- Zikr-il-Mahboob*, pp. 340)

*Garcheh hayn bayhad qusoor tum ho Afw-o-Ghafoor
Bakhsh do jurm-o-khata tum peh karoron Durood*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Introduction to A'la Hadrat

Sayyiduna A'la Hadrat, Imam-e-Ahl-e-Sunnat, Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ was born in Bareilly Shareef, in the area of Jasooli, on the 10th of Shawwal-ul-Mukarram, 1272 Hijri, on a Saturday, at the time of Zuhr, 14th June 1856. (*Hayat-e-A'la Hadrat, vol. 1, p. 58*) His blessed name is Muhammad, and his honourable grandfather called him by the name 'Ahmad Raza' and this is what he is famously known by. He رَحْمَةُ اللهِ عَلَيْهِ wrote on around 50 different sciences and authored many great books. He رَحْمَةُ اللهِ عَلَيْهِ would mostly remain occupied in writing books. He would attend the Masjid for all five daily prayers. He رَحْمَةُ اللهِ عَلَيْهِ authored around one thousand books on various different topics. (*Tazkirah-e-Imam Ahmad Raza, p. 16*)

O devotees of Imam Ahmad Raza! Read various sayings of Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ and attain a wealth of Islamic knowledge; these saying have been taken from various books of Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ. The perfect saint, the imam of the devotees, Imam Ahmad Raza Khan's sayings will prove to be principles of guidance throughout various

departments of your life. Taking A'la Hadrats رحمۃ اللہ علیہ esteemed knowledgeable status and the Urdu language of that time into consideration, brackets have been added in order to present these aphorisms in an easy to understand manner. May Allah Almighty grant us the ability to act upon the statements of Imam Ahmad Raza Khan رحمۃ اللہ علیہ.

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَوْيَيْنِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

The eminence of Allah Almighty's knowledge

1. Without doubt, the entire knowledge of all prophets, messengers, esteemed angels and all of the people combined cannot hold the same relation to Allah Almighty's knowledge, as a millionth portion of a drop of water holds to a million seas. (*Fatawa-e-Razawiyyah, vol. 14, p. 377*)

The eminence of the Final Prophet ﷺ

2. There isn't any wealth, any blessing, any honour that is in reality wealth and honour, that Allah Almighty has given to somebody else which he has not given to the Holy Prophet ﷺ. Whatever was given to anyone or will be given, in the world or the hereafter, all of that is due to sake of the Beloved Prophet ﷺ and his

blessings; it has been granted by the hands of the Prophet.
(*Fatawa-e-Razawiyyah*, vol. 29, p. 93)

3. The entire statements, actions, deeds of the Ummah are presented to the Beloved Master صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ twice daily.
(*Fatawa-e-Razawiyyah*, vol. 29, p. 568)
4. The cause of ears ringing (tinnitus) is that the heart-warming voice of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ which is always echoing (Ummati Ummati), sometimes reaches the ears of one of us heedless and negligent people; the soul recognises it. (*Fatawa-e-Razawiyyah*, vol. 30, p. 712)
5. The gathering of the blessed Milad (birth) is the remembrance of the Master of the universe صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, and the remembrance of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is the remembrance (Zikr) of Allah Almighty, and preventing the remembrance (Zikr) of Allah Almighty without a valid Shar'i reason is the work of Satan. (*Fatawa-e-Razawiyyah*, vol. 14, p. 668)
6. Saying (I will) 'Grant reward' to the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ or any other prophet or saint is disrespectful. A superior usually 'grants' something to someone inferior to him. So instead, one should say (I will) 'gift' or 'present' the reward. (*Fatawa-e-Razawiyyah*, vol. 26, p. 609)

7. Guidance is conditional to believing in the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Whoever does not believe in him, has no guidance, and when one does not have guidance, how can he have Iman? (*Fatawa-e-Razawiyyah, vol. 14, p. 703*)
8. Shari'ah is the statements of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, Tareeqah is his actions, reality is his blessed state, and Ma'rifah (knowing Allah) is his matchless knowledge. (*Fatawa-e-Razawiyyah, vol. 21, p. 460*)
9. The heart of a Muslim is filled with seeking the medium (Wasilah) of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. None of his supplications are empty of Tawassul (seeking a medium), even though at times it is not uttered by the tongue. (*Fatawa-e-Razawiyyah, vol. 21, p. 194*)
10. In the remembrance of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, in fact in the remembrance of all prophets and saints of Allah Almighty, there is the remembrance of Allah Almighty. For they are remembered because they are the prophets or saints of Allah Almighty. (*Fatawa-e-Razawiyyah, vol. 26, p. 529*)

Sacred relics of the Holy Prophet ﷺ

11. Honouring the sacred relics of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is a great obligation of a Muslim's faith. (*Fatawa-e-Razawiyyah, vol. 21, p. 414*)

12. The sacred relics are also an excellent sign from among the signs of Allah Almighty, the one seeking the inferior and lowly wealth of the world by means of them, is someone who is selling his faith in return for worldly gains. (*Fatawa-e-Razawiyyah, vol. 21, p. 417*)
13. It is a right of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ upon the entire Ummah that whenever they see any of the sacred relics of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ or they see anything that denotes on any of the sacred relics of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, then at that time they should envision the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ with utmost respect and honour and recite Salat and Salam in abundance. (*Fatawa-e-Razawiyyah, vol. 21, p. 422*)

The blessings of the honourable prophets and saints

14. The authority of the honourable Prophets عَلَيْهِمُ السَّلَام and the saints رَحْمَتُهُمُ اللهُ in this world continues in their worldly life and after their passing, with the permission of Allah Almighty. And their sea of blessings will continue to flow till the day of judgement. (*Fatawa-e-Razawiyyah, vol. 29, p. 616*)
15. Going to meet the beloveds of Allah, and visiting their mausoleums after their passing away is the same. Just like Imam Shaafi'i رَحْمَتُهُ اللهُ عَلَيْهِ would do with the blessed

mausoleum of Imam Abu Hanifah رَحْمَةُ اللهِ عَلَيْهِ. (*Fatawa-e-Razawiyyah, vol. 7, p. 607*)

16. The beloved men of Allah are a sign of mercy. They embrace those who say their name and keep a merciful gaze on them. (*Fatawa-e-Razawiyyah, vol. 21, p. 508*)
17. The honourable spiritual guides aid their disciples in all states: in the world, in religious matters, at the time of death, in the grave and in the plain of resurrection. (*Fatawa-e-Razawiyyah, vol. 21, p. 464*)
18. Whatever is linked to people of blessings, gains blessings itself. (*Fatawa-e-Razawiyyah, vol. 9, p. 614*)

The names of the honourable companions عَلَيْهِمُ الرِّضْوَانُ

19. From the honourable companions, more than 20 are called 'Hakam', approximately 10 are called 'Hakeem', more than 60 are called 'Khalid', and more than 110 are called 'Malik'. (*Fatawa-e-Razawiyyah, vol. 21, p. 359*)

Blessings of knowledge and scholars

20. The words 'what do Molvis know' is certainly belittling scholars and belittling scholars of Islam is disbelief (Kufr). (*Fatawa-e-Razawiyyah, vol. 14, p. 244*)

21. The scholar of Islam whose knowledge is required by the people in this city, migration is impermissible for him. Never mind migration, scholars don't even allow such a person to go on a long journey. (*Fatawa-e-Razawiyyah, vol. 21, p. 282*)
22. Every Muslim is in need of a scholar of the Shari'ah at every moment. And the one treading the path of Tareeqah is more in need (of a scholar). (*Fatawa-e-Razawiyyah, vol. 21, p. 462*)
23. Normal people are not at all capable of extracting rulings from books. They will make a thousand mistakes and misunderstand things. Therefore this system is in place that they should hold on to scholars and knowledgeable personalities of today. (*Fatawa-e-Razawiyyah, vol. 21, p. 462*)
24. It is Haram to take Fatwa from ignorant individuals. (*Fatawa-e-Razawiyyah, vol. 12, p. 426*)

Obedience to the Shari'ah

25. The one whose apparent is not adorned with the jewellery of Shari'ah (i.e. the one who does not obey the rules of Shari'ah outwardly), he also cannot be sincere with Allah Almighty inwardly. (*Fatawa-e-Razawiyyah, vol. 21, p. 541*)
26. Shari'ah is the only path which leads to Allah Almighty

and by which one will reach Allah Almighty; any other path a person treads will distance him from the path of Allah Almighty. (*Fatawa-e-Razawiyyah, vol. 29, p. 388*)

27. The world is fleeting, don't be too happy about the rulings (punishments) of Shari'ah not being implemented here. A day of justice is soon to come on which accountability will be taken from a goat with horns on behalf of the goat without horns. (*Fatawa-e-Razawiyyah, vol. 16, p. 310*)
28. If a deviant or a disbeliever rejects the impermissibility of an act, it will not become permissible. (*Fatawa-e-Razawiyyah, vol. 21, p. 154*)
29. If there is no prohibition of something in the Quran and Hadith, then it is as if the one prohibiting it wants to become the Shar'i (rule maker) himself. (*Fatawa-e-Razawiyyah, vol. 11, p. 405*)
30. The pure ruling of Shari'ah is evidence over poetry and non-poetry, poetry cannot be evidence over Shari'ah. (*Fatawa-e-Razawiyyah, vol. 21, p. 118*)
31. Obedience of the parents in permissible works is obligatory, even if they (i.e. parents) themselves are committing major sins. (*Fatawa-e-Razawiyyah, vol. 21, pp. 157*)

32. The way majority of the women do Taskheer-e-Shohar (i.e. they want to control the husband), so that he does whatever we want him to do, this is Haram. Or they want him to separate from his mother and sister, or he shouldn't give anything to them, he should only give it to us, all of these are dejected desires. Allah Almighty has made the husband the ruler, not the ruled (servant). *(Fatawa-e-Razawiyyah, vol. 26, p. 607)*
33. Jinn are totally ignorant of the unseen. Asking them regarding matters of the future is foolishness and Haram. And believing that they have knowledge of the unseen is Kufr (disbelief). *(Fatawa-e-Africa, p. 178)*
34. Being arrogant and boastful due to lineage is impermissible. *(Fatawa-e-Razawiyyah, vol. 23, p. 255)*
35. It is never permissible to eat Haram. When it is permissible, it is not Haram at that moment. *(Fatawa-e-Razawiyyah, vol. 21, p. 225)*
36. Whatever is declared good by Allah and His Messenger, that is good. Whatever they declare to be bad, that is bad. And whatever they adopt silence on, meaning neither does Shari'ah consider it as good or bad, that remains permissible; there is no reward or punishment in

- performing or abandoning that act. (*Fatawa-e-Razawiyyah, vol. 23, p. 320*)
37. No individual can reach such a status where the obligations of Shari'ah such as Salah, fasting etc. no longer apply to him, as long as his intellect remains intact. (*Fatawa-e-Razawiyyah, vol. 14, p. 409*)
38. Whoever intentionally misses Salah or fasts, while he is capable and sane, he can never be a saint of Allah Almighty. Rather, he is a friend of Satan. (*Fatawa-e-Razawiyyah, vol. 14, p. 540*)
39. Our Shari'ah is everlasting by the grace of Allah Almighty. Its principles will remain the same till the day of judgement. مَعَاذَ اللَّهِ this is not the law of Zayd and 'Amr that it will change after three days. (*Fatawa-e-Razawiyyah, vol. 26, p. 540*)
40. By being a Muslim, one gains the honour of both worlds. (*Fatawa-e-Razawiyyah, vol. 11, p. 719*)
41. Whichever individual is a rejecter of Hadith, he is a rejecter of the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ; whoever is a rejecter of the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, he is a rejecter of the Quran, and whoever is a rejecter of the Quran, is a rejecter of Allah, The One, The Vanquisher. (*Fatawa-e-Razawiyyah, vol. 14, p. 312*)

42. Everyone utters with their tongue that their love and regard for Allah Almighty and His Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is greater than anything else, but practical examples demonstrate who is false in this claim and who is truthful.

(Fatawa-e-Razawiyyah, vol. 21, p. 177)

Preparing for death

43. A person is always in the grasp of death; the ailing person becomes healthy and the one who is distant from illness departs before him. *(Fatawa-e-Razawiyyah, vol. 9, p. 81)*

Wishing well for Muslim brothers

44. Informing Muslim brothers about the laws of Islam is ‘well wishing’, and wishing well for Muslims is a right upon every Muslim. *(Fatawa-e-Razawiyyah, vol. 16, p. 243)*
45. A person must fulfil all of the rights of the people that are upon him; forgiveness should be sought in the cases which entail asking for forgiveness. One should not delay whatsoever in this matter, for this is not excused even through martyrdom. *(Fatawa-e-Razawiyyah, vol. 9, p. 82)*
46. When it is the time of sleeping for the people, or if some individuals are praying Salah, then make Zikr however you wish, but not in such a loud voice that it disturbs them. *(Fatawa-e-Razawiyyah, vol. 23, pp. 179)*

47. No matter how much you must humble yourself in asking for forgiveness, do not consider it to be humiliating, for there is no humiliation in this. (*Fatawa-e-Razawiyyah, vol. 9, p. 82*)
48. Muslims should be provided with Ta'weez and spiritual cures for the sake of Allah Almighty; there should be no desire for worldly gain in this. (*Fatawa-e-Razawiyyah, vol. 26, p. 608*)
49. One gains the pleasure and mercy of Allah Almighty by benefitting Muslims, and His mercy is more than sufficient for both worlds. (*Fatawa-e-Razawiyyah, vol. 9, p. 621*)
50. Just as conveying rewards (Isal-e-Sawab), with the permission of Allah Almighty, prevents punishment and removes punishment, it also increases a person's ranks and good deeds. (*Fatawa-e-Razawiyyah, vol. 9, p. 607*)

Internal diseases

51. If one enjoys false praise such that the people laud him on account of those virtues which he does not possess, then this is totally Haram. (*Fatawa-e-Razawiyyah, vol. 21, p. 597*)
52. Having a desire to be praised is almost always an evil wish, and its consequences are dangerous. (*Fatawa-e-Razawiyyah, vol. 21, p. 596*)

53. Internal impurity is a million times more repugnant than external impurity, for external filth can be cleansed with a small amount of water but internal filth cannot be cleansed even with millions of oceans, until a person brings faith with a sincere heart. (*Fatawa-e-Razawiyyah, vol. 14, p. 406*)
54. The one who considered his lower-self (Nafs) to be truthful, he has testified in a liar, and he will witness this himself. (*Fatawa-e-Razawiyyah, vol. 10, p. 698*)
55. The intellect, the texts and experience are all witness to the fact that the harder the reins of the evil-inciting self (Nafs-e-Ammarah) are tugged, the more it falls, and the looser they are left, the more firmly it establishes itself. (*Fatawa-e-Razawiyyah, vol. 12, p. 469*)

The deceptions of Satan

56. May Allah Almighty grant us refuge from the traps of the accursed Satan; a great deception is that he makes a person unwittingly think he is performing righteous deeds when he is actually committing acts of evil, and he makes one consume poison whilst presenting it as honey, وَالْعِيَاذُ بِمَا وَرَاءَهُ رَبِّ الْعَالَمِينَ. (*Fatawa-e-Razawiyyah, vol. 21, p. 426*)

57. Satan controls those who exert their efforts (i.e. by worshipping and performing spiritual practices) without knowledge; he places a bridle in their mouth, a halter in their nose and pulls them in whichever direction he wishes.

وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا ﴿١٠٤﴾

And they perceive that, 'We are doing good work.'

[*Kanz-ul-Iman (translation of Quran)*] (Part 16, Surah Al-Kahf, Verse 104)

(*Fatawa-e-Razawiyyah, vol. 21, p. 528*)

58. The one who deems Satan to be distant, Satan is very close to him. (*Fatawa-e-Razawiyyah, vol. 23, p. 686*)
59. The one from whom the whispers of Satan are hidden, such a person has doubt about what is evil and what is good, and Satan takes him away from goodness and towards evil; it is only the practicing scholars who can be aware of this matter. (*Fatawa-e-Razawiyyah, vol. 10, pp. 685*)

How to attain Fajr Salah with congregation

60. At the time of sleeping, make Du'a to Allah Almighty for the ability to reach the Jama'at, and have complete trust in Him; when the Generous Lord sees your good intention

coupled with a sincere determination, He will most definitely aid you. (*Fatawa-e-Razawiyyah, vol. 7, p. 90*)

Various sayings of Imam Ahmad Raza رَحْمَةُ اللهِ عَلَيْهِ

61. Nowadays, people go around asking for money on the occasion of their daughter's wedding, and their intent behind this is to be able to carry out the customs that are prevalent, however, these customs do not fall under Shar'i needs at all, thus, begging is not lawful for them. (*Fadaail-e-Du'a, p. 270*)
62. Nikah is a mirror, and divorce is a rock; regardless of whether one happily throws a rock at the mirror or whether he is compelled, or if it falls from his hands, in every case, it will break. (*Fatawa-e-Razawiyyah, vol. 12, p. 385*)
63. The hearing of the people in the grave is so strong and clear that they can easily hear the glorification (Tasbih) of the plants, which cannot be heard by most of those who are living, and they take solace from this. (*Fatawa-e-Razawiyyah, vol. 9, p. 760*)
64. It is a Sunnah of the Prophet that if a lapse occurs in a certain place, a person performs a righteous deed after moving from there. (*Fatawa-e-Razawiyyah, vol. 7, p. 609*)
65. The one who is healthy, possesses sound limbs and can

- earn a livelihood, even if it is through washing a small basket, it is Haram for such a person to beg. (*Fatawa-e-Razawiyyah, vol. 21, p. 416*)
66. Looking here and there unnecessarily and roaming around is a cause of deprivation. (*Fatawa-e-Razawiyyah, vol. 21, p. 416*)
67. Many deceitful individuals outwardly repent in order to save themselves and to deceive the Muslims, however, their hearts remain full with the same corruption. (*Fatawa-e-Razawiyyah, vol. 21, p. 146*)
68. In reality, the right of friendship is that one be made aware in the case of committing a wrong. (*Fatawa-e-Razawiyyah, vol. 16, p. 371*)
69. The opinion of the one who is well-experienced but has less knowledge can prove to be more correct than the one who has no experience but more knowledge. (*Fatawa-e-Razawiyyah, vol. 16, p. 128*)
70. If parents commit sins, explain to them in a gentle and respectful manner; if they accept, it is good, if not, one cannot be harsh with them. Rather, he should make Du'a for them in their absence. (*Fatawa-e-Razawiyyah, vol. 21, p. 157*)
71. It is unconditionally forbidden to take a disbeliever as a

confidant, even if it is in worldly affairs, for they will never cease to wish bad for us as long as it is possible.

(Fatawa-e-Razawiyyah, vol. 21, p. 233)

72. Always refrain from indecent speech. *(Fatawa-e-Razawiyyah, vol. 21, p. 294)*
73. It is better for Niyaz to consist of food of which no part is discarded, for example, Zardah, Halwah, boiled rice, or pilau from which the bones have been removed. *(Fatawa-e-Razawiyyah, vol. 9, p. 612)*
74. Do not make Du'a against yourself, your friends, their wealth and their children, for one does not know whether it is a time of acceptance, and could be regretful after a calamity strikes. *(Fadaail-e-Du'a, p. 212)*
75. Feed your children from pure income, for impure wealth leads to impure traits. *(Fatawa-e-Razawiyyah, vol. 24, p. 453)*
76. Giving Qurbani on behalf of deceased parents is an act of great reward for both him (i.e. the one giving the Qurbani) and his parents. *(Fatawa-e-Razawiyyah, vol. 20, p. 597)*
77. Holding the bread in the left hand and breaking off a piece with the right hand does away with pride. *(Fatawa-e-Razawiyyah, vol. 21, p. 669)*
78. Even if the wise and fortunate individual surpasses his

teacher, he considers it to be due to the blessings of his teacher, and he humbles himself before his teacher even more than before. (*Fatawa-e-Razawiyyah, vol. 24, p. 424*)

79. The callous person does not feel the pain of others. (*Fatawa-e-Razawiyyah, vol. 16, p. 310*)
80. One should avoid opposing the custom of the Muslims as much as possible. (*Fatawa-e-Razawiyyah, vol. 16, p. 299*)
81. Having a desire to converse with Jinns and wanting their company contains no goodness whatsoever; the least amount of harm from this is that a person becomes arrogant. (*Fatawa-e-Razawiyyah, vol. 21, p. 606*)
82. Delaying your pardon of a mistake is sometimes the good thing to do. (*Fatawa-e-Razawiyyah, vol. 21, p. 606*)
83. The blessed custom (of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) was to eat on a dining mat on the floor, and this is preferred. (*Fatawa-e-Razawiyyah, vol. 21, p. 629*)
84. Sainthood is not attained through struggling; it is only through bestowal (of Allah Almighty). (*Fatawa-e-Razawiyyah, vol. 21, p. 606*)
85. The difference between a spiritual successor (Khalifah) and an heir is clear; all of the children of an individual are

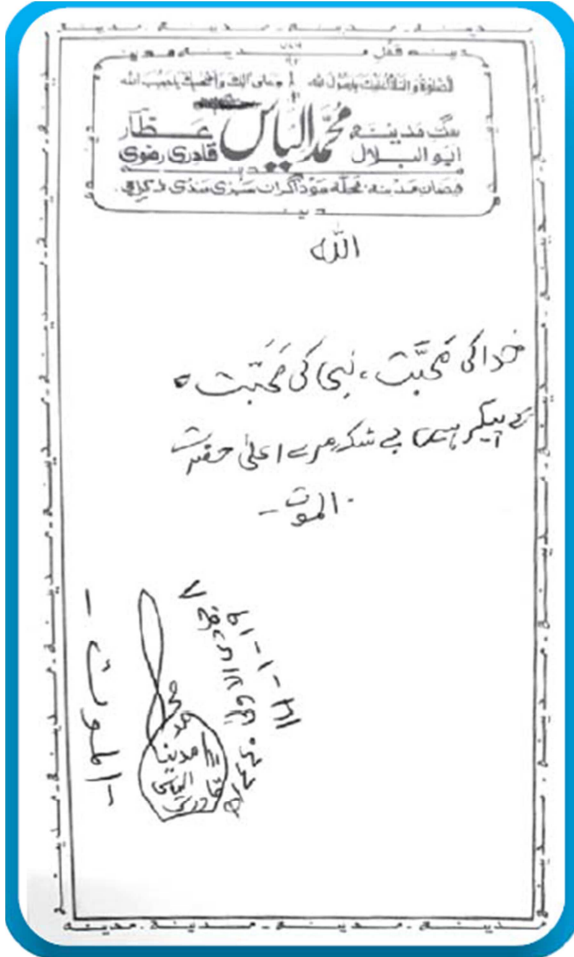
- his heirs, but not all of them have the honour of being his spiritual successor. (*Fatawa-e-Razawiyyah, vol. 21, p. 532*)
86. For as long as one has life, he should often listen to and read the translations of those Quranic verses and Ahadith of chastisement, but when death arrives, (others should) recite the Quranic verses and Ahadith of mercy along with their translations, so that he is aware of Whom he is going towards and departs while having a good opinion of his Lord. (*Fatawa-e-Razawiyyah, vol. 9, p. 82*)
87. The first person to be given this title (Qadi-ul-Qudat (the Judge of Judges)) was the Imam of our school, Imam Abu Yusuf رَحْمَةُ اللهِ عَلَيْهِ. (*Fatawa-e-Razawiyyah, vol. 21, pp. 352-353*)
88. The atmosphere in the funerals of the pious predecessors was such that an unfamiliar person could not tell who the family of the deceased were and who others were, for every person would appear to be sad and aggrieved. However, the situation today is that people are seen to be engaged in worldly conversations; they take no heed whatsoever and their hearts are heedless of what the deceased must have faced. (*Fatawa-e-Razawiyyah, vol. 9, p. 145*)
89. Alcohol is Haram and it is the mother of all filth and impurities. The one who drinks it will be made to drink the scalding blood and pus of the dwellers of Hell. (*Fatawa-e-Razawiyyah, vol. 21, pp. 659*)

90. If a Sunni Muslim is not an oppressor, then one should not make Du'a against him, rather, Du'a should be made for his guidance so that he leaves the sin he is committing. *(Fatawa-e-Razawiyyah, vol. 23, p. 182)*
91. The Muslim who does not pray Salah is like a picture of a horse; which has the appearance of a horse but does not do anything. *(Fatawa-e-Razawiyyah, vol. 23, p. 99)*
92. Building a Masjid is an act of tremendous good, particularly if there is a need for a Masjid in an area, in which case its virtue is endless. *(Fatawa-e-Razawiyyah, vol. 23, p. 396)*
93. Understanding the meanings of the Quran is undoubtedly the greatest aim, however, trying to understand them by looking at a translation without possessing a great deal and sufficient amount of knowledge is impossible. In fact, the harms of this are greater than its benefits, unless he reads it with a competent, accomplished, religious Sunni scholar. *(Fatawa-e-Razawiyyah, vol. 23, p. 382)*
94. If one eats with a person suffering from leprosy with the intention of humility and while having trust in Allah Almighty, he will gain reward. *(Fatawa-e-Razawiyyah, vol. 21, p. 102)*

95. Litanies which have been mentioned in Ahadith or which have been mentioned by the Mashaaikh as Zikr of Allah Almighty can be recited without Wudu, but it is better if done with Wudu. (*Fatawa-e-Razawiyyah, vol. 23, p. 399*)
96. There is no prohibition in looking in the mirror at night. Some of the public is of the opinion that this causes freckles on the face, but there is no Shar'i or medical evidence for this nor has this been observed. (*Fatawa-e-Razawiyyah, vol. 23, p. 490*)
97. Encouraging an evil thing, for example, providing encouragement and making somebody commit a sin, is evil encouragement, and its consequences will be on the one who does this (i.e. the one encouraging this), even if his encouragement is not accepted. (*Fatawa-e-Razawiyyah, vol. 23, p. 407*)
98. If a person is given a plate of pilau (rice) and is told that there is an area the size of a penny right in its centre which is laced with poison, he will fearfully eat from the edges, and instead of leaving an area equal to one penny, he will leave an area the size of four pennies. If only he would take the same precautions in guarding his heart just as he does in protecting his body. (*Fatawa-e-Razawiyyah, vol. 23, p. 518*)

99. It is wise to avoid those things which the people generally deem to be bad luck, because if, in accordance to destiny, a calamity did strike, their false belief will strengthen further, and they will say, 'Look, he did such-and-such thing and this was the outcome,' and it is possible that Satan will place a doubt in his own heart. (*Fatawa-e-Razawiyyah, vol. 23, p. 267*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ



Saying of Ameer-e-Ahl-e-Sunnat

وَأَمَّا بِرِكَائِهِمُ الْعَالِيَةِ

Our intellects 'عُقُول' are sacrificed upon the 'I say' ('أَقُول' / statement) of A'la-Hadrat; we accept his 'أَقُول'.

(Ta'aruf-e-Ameer Ahl-e-Sunnat, p. 63)



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