

Chapter Seven

Words of Kufr in regards to Shari'ah

Important Note:

There are different words that are used in this text such as 'Takfeer' which means it is without any doubt what-so-ever clear Kufr and one will be out of the folds of Islam.

The term 'is a Kafir,' 'will be Kufr,' 'are words/statement of Kufr' and 'is Kufr' are similar, however, depending on the (Urf) custom of the time or environment in the community it could have different meaning, hence, the Fatwa of Kufr will not be given. This can only be done by a qualified Mufti.

These statements are real examples of Kufr that have been said by people from the time of the great jurists over 1000 years ago till today and not made up. All the references have been provided from books of these great jurist.

1. To joke or disrespect the Shari'ah (Islamic Law) is Kufr. ¹
2. If someone is talking about the Shari'ah, another said, the Shari'ah is very weighty, you're always going on about Shari'ah, to say this is Kufr.
3. If it is said to someone, act upon the Shari'ah, another person said, shall I act on the Shari'ah and die of hunger, these are words of Kufr.

4. It is said to someone, which school of thought (Mazhab) do you follow, Shafi'i, or Hanafi?¹ The person answered, I curse both of them, these are words of Kufr. ⁱⁱ
5. It is asked to someone, are you a Sunni or Deobandi? The person replied, I curse all of them, is Kufr.
6. Whoso says that all the Shari'ah is the name of excuses and deceit is a Kafir. ⁱⁱⁱ
7. If the Shari'ah was mentioned in the presence of someone, the other person showed dislike or made such a tone of voice or said this is evil; such a person has done Kufr. ^{iv}
8. Whoso disrespects the Shari'ah or its rules has done Kufr. ^v
9. If a hadith was narrated and someone said, I have heard many stories that's enough, this is Kufr.
10. If someone disrespects the books of ahadith or biographies (Seerah) and threw it with the intention of humiliating or tore it, such a person is a Kafir.
11. Shaving makes the face brighten (with noor) and keeping a beard makes it dim, are words of Kufr.
12. To say after hearing a ruling of the Shari'ah that this is a waste, fabricated, and to be enforced by a stick, these are words of Kufr.

1 FALSE BELIEF: To call oneself "Qaaderi", "Chishti", "Naqshabandi", etc. is Bid'at and words of Kufr. ("Tazkeerul Ikhwaan")

CORRECT BELIEF: To call oneself by these titles are totally allowed and is a means of recognition of ones spiritual order. Examples of these are: Siddiqi, Alawi, Uthmaani, Farooqi, Hanafi Shafa'i, etc.

13. To say what is in it about promoting good, (and forbidding evil) are words of Kufr.
14. If someone opposes the wisdom behind the ruling of veiling and makes it forbidden on the Muslims, such a person is a Kafir.
15. If someone thinks that being Muslim is stopping them from moving forward and falling behind the non-Muslims, such a person is a Kafir.
16. If someone thinks that Muslims can only move forward when they leave their religious education, such a person is a Kafir.
17. If it is said, keep a beard, the other said, talk about something else, meaning thinking this as baseless, these are words of Kufr.
18. If someone claims that facing the Qibla is Shirk as it is the same as the polytheist worshiping idols, such a person is a Kafir.
19. If someone said, you are wearing the Amama (head gear) and other clothing (Islamic) like lunatics, these are words of Kufr.
20. Whoso says repentance is nothing, is a Kafir. ^{vi}
21. Whoso calls Qurbani (sacrifice) oppression, is a Kafir. ^{vii}
22. I do not accept the Shari'ah but culture/common practice, these are words of Kufr. ^{viii}
23. To call the Shari'ah false or self-created is Kufr. ^{ix}

24. To say that the Shari'ah is made up by the Molvis/Scholars is Kufr.
25. To reject the waiting period (iddat²) is Kufr, for instance to say there is no need for Iddat. ^x
26. Whoso laughs at a person performing dry ablution (tayyamum) is a Kafir. ^{xi}
27. To think of a Sunnah as degrading and missing it forever, is Kufr. ^{xii}
28. Whoso looks down upon a Sunnah is a Kafir, like to lengthen the beard, reduce the moustache, tie the Amama, to hang the tail (Shimla) of the Amama. ^{xiii}
29. To say "I don't know Shara' Wara (meaning Shari'ah)" is Kufr or to say what shall I do with Shari'ah? ^{xiv}
30. If someone claims I do not take the burden of complying with the laws of Shari'ah, is a Kafir.
31. If someone claims that I have reached such a stage that I am no longer burdened by the laws of Allah (The Exalted), there is no halaal or haraam nor following or disobedience, all is the same for me, is a Kafir.
32. The Shari'ah is only for the Scholars/Molvis, to say this is Kufr.
33. If someone is sat on a high place with people sat around him who are asking questions and laugh whilst hitting with a pillow, meaning making a joke of the Shari'ah, then all are Kafir. ^{xv}

2 For a divorce the woman has to wait for 3 monthly cycles and for a widow 4 months and 10 day).

34. If someone is told a ruling of Shari'ah, another said, I will not practise the Shari'ah I will follow the custom, to say this is Kufr according to some scholars. ^{xvi}
35. To pray Salaah purposely not facing the Qibla or without ablution (Wudhu) is Kufr. ^{xvii} When one believes it as permissible and does it jokingly/gesturing. ^{xviii}
36. It is said to someone on the day of Ashura (10th Muharram) apply Surma (antimony) as it is Sunnah, another said, this is done by women and transvestites, such a person is a Kafir. ^{xix}
37. It is said, shave your head and trim your nails as this is Sunnah, another said with rejection, I will not, be it Sunnah, upon such is the ruling of Kufr. The same rule applies for every Sunnah. ^{xx}
38. To reject the multiple information of Shari'ah or multiple transmission ahadith (hadith-e-Mutawatir) is Kufr, such as silk is forbidden for males, the origin of Witr or the origin of Qurbani is Kufr. ^{xxi}
39. To deny tayammum is Kufr and to think of tayammum of the way of the ignorant is Kufr too.
40. To call shaving the beard a Sunnah are words of Kufr. ^{xxii}
41. To deny the real intercession is Kufr³.

3 FALSE BELIEF : Anyone who accepts the Prophet (may Allah bless him and grant him peace) to be an intercessor for him on the Day of Qiyamah, is a Mushrik equal to Abu Jahl. ("Taqweeyatul Imaan")

CORRECT BELIEF: When the intercession of a Hafizul Qur'aan, according to the Hadith, and of a practising Aalim ba Amal is accepted, then why not that of Rasoolullah (may Allah bless him and grant him peace)? On the Day of Qiyamah, the doors of intercession will be opened by none other than the Prophet (may Allah bless him and grant him peace). It is also very rewarding to recite Durood-e-Taaj.

42. To deny the beard is Kufr⁴.
43. To deny the evidence of a person with the intention of degrading or disrespect is a Kafir. ^{xxiii}
44. Whoso said, "Allah (The Exalted) reduced my wealth, now I will take away His rights and will not pray Salaah," such a person is a Kafir. ^{xxiv}
45. "Salaah is sitting and standing," "fasting is to starve to death," "all the people who pray Salaah, Hajjis' are without Imaan" all three statements are Kufr. ^{xxv}
46. If it is said, pray Salaah, another said, I do sitting and standing (anyway), whoso said this, is a Kafir.
47. To deny or degrade or that Allah (The Exalted) has not made Salaah obligatory (Fardh) or that Salaah is not necessary (wajib), who so says that I don't pray Salaah with these reasons, is a Kafir. ^{xxvi}
48. If it is said to an ill person, pray Salaah, in reply it is said, I swear by Allah (The Exalted) I will never pray Salaah and did

4 Some people think to keep a beard is only Sunnah, however, as well as being a Sunnah it is Wajib (necessary). Shaykh Ahmad Raza Khan (may Allah's mercy be upon him) has written a book called 'Lam'atud Duha Fi I'fail Luha' on the importance of the beard. He has proved that to keep a beard is necessary. He has quoted eighteen verses from the Qur'an, seventy two hadith and sixty sayings of the pious predecessors. However, in his other works he has mentioned regarding the size of the beard. Of which the conclusion is as follows; the hair that grows from near the ear, the jaw and the chin is included in the beard (to keep a goatee is not expectable). The width is from between the ear and the cheek. Any hair on the cheek area i.e. under the eyes is not counted as a part of the beard and can be removed if it disfigures the face. If the hair around the cheek areas does not grow too long then there is not a need to remove this hair. These are separate by nature and not part of the beard. (Rehnuama-e-Kaamil).

The Hanifites say, "To shorten the beard less than a fists length is haraam, strictly forbidden and on this is a consensus of opinion." Also the "Beard length is one fist." (Durr-e-Mukhtar). For more details on the beard see my book Gardens of Sunnah.

not to so till death then such a person will be regarded as a Kafir and if the person only said, I will not pray then there are four rulings:

- 1) Already offered the Salaah,
 - 2) Not praying because of your order as One who is better than you have already ordered,
 - 3) Not praying due to being heedless and a open sinner (Fasiq), in these three cases one will not be a Kafir, however,
 - 4) I do not pray because it is not necessary for me and I have not been ordered. In the 4th instance one will become a Kafir.
49. It is said, pray Salaah and the other replied, “am I insane to pray and increase my workload” or “It’s been long since I have not done something without pay” or “Who will be able to complete this till the end” or “the intelligent should not do these types of things that can’t be done till the end” or “for my sake, and people do it” or “I do not get anything from praying” or “you have prayed Salaah so you have gained high status?” this is Kufr.
50. Whoso prays only in Ramadan and says this is enough as every Salaah is rewarded 70 times; such a person is a Kafir.
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51. If someone says, the fasting from lying and bad deeds makes one careless of the fasting in Ramadan, such a person is a Kafir.
52. If someone said to pray Salaah, another said, we had split it, I pray one day and my brother the next, these are words of Kufr.
53. If is it said to a Shaykh (peer) pray Salaah, he says my followers (mureeds) are praying it, are words of Kufr.

54. It is said to someone, pray Salaah the other said, Salaah is for the poor not for us, are words of Kufr.
55. It is said to someone, pray Salaah, the other said, if I have to go to paradise I will go and if I have to go to hell I will go what can happen with Salaah?
56. It is said pray Salaah, another said, "What has Allah (The Exalted) given us that I pray?" are words of Kufr.
57. If someone opposes Salaah being obligatory (Fardh) or the number of cycles (rakats), is a Kafir.
58. If someone denies that Salaah is obligatory is a Kafir. ^{xxviii}
59. To believe, one who opposes the fundamentals of religion (Zaruriyaat-e-Deen) not as a Kafir, is a Kafir. ^{xxix}
60. If someone says repenting or making Tasbeeh is more satisfying than Salaah, the ruling of Kufr will apply.
61. Whoso says, the order of praying Salaah is nowhere; there is the order of establishing it, which I have done in my heart, is a Kafir.
62. If someone said, the Christians are better than us they only pray once, we have to pray every day, are words of Kufr.
63. Someone said, if there were one or two prayers a person would pray, whose going to pray five, are words of Kufr.
64. Whoso denies the well-known meaning of Salaah is a Kafir, for instance Salaah is only to remember Allah (The Exalted).
65. Whoso says I do not pray Salaah my Shaykh (peer) has made them excused, such a person is a Kafir.

66. Whoso completely denies the direction of the Qibla is a Kafir. Whoso says Salaah is of the heart what is there in the physical Salaah? to say this is Kufr.
67. Salaah is of the heart what is in the practical Salaah, to say this is Kufr.
68. Some say we are the darwaysh⁵ and Salaah is forgiven for us, such a person is a Kafir.
69. Outward actions are nothing, the heart should be clean, is Kufr⁶.
70. Whoso says, people pray Salaah on my behalf, is a Kafir because it is said as a joke or believed a Fardh as a communal obligation. ^{xxx}
71. If someone says, I am a “Sayyad”⁷ Salaah etc. is for you, are words of Kufr.
72. The father is told to pray Salaah, the father replied, my children pray, this is enough, are words of Kufr.
73. Whoso says that “Salaah is prayed by those who have wife and children” has done Kufr. ^{xxxii}
74. Whoso says there are too many Salaahs, my heart is weary or my heart has become narrow, such a person is a Kafir as one has accused Salaah. ^{xxxiii}

5 Pious.

6 The modern ignorant Muslim of today say's this, these people should take heed and should not be saying such things, they should make repentance and learn about both the inward and outward as they are both very important.

7 From the family of the Messenger of Allah (may Allah bless him and grant him peace).

75. Whoso dislikes Fardh Salaah is a Kafir.^{xxxiii} Whoso calls Salaah a burden, upon such is the order of Kufr.^{xxxiv}
76. If a person was tied and the time of Salaah came and said, "This difficulty does not leave me," to say this is Kufr.
77. Whoso says, "Who has the ability to pray all these Salaah?" such a person is a Kafir as one believes Allah (The Exalted) has given more than one can abide.^{xxxv}
78. Whoso says about the orders of Allah (The Exalted), "Who has the ability over it? Who can perform it?" for such a person there is the order of Kufr.^{xxxvi}
79. If one said to another to pray Salaah the other said, with Salaah there is no profit in business, these are words of Kufr.^{xxxvii}
80. To say, "Salaah is not a business that I do, I am a businessman," are words of Kufr.
81. If someone said, "I prayed Salaah once and my goat died hope nothing else happens," has done Kufr.
82. Whoso said, to pray and not to pray are the same, is a Kafir.^{xxxviii}
83. Those obligatory (fardh) aspects that are proven from the Qur'aan or from scholarly consensus, to reject it is Kufr such as Salaah, fasting, Zakaah, Ghusl from impurity (janabat).^{xxxix}
84. If someone said, "If Allah (The Exalted) gave the command of praying more than five Salaahs time a day, fasting outside

Ramadan too, or more than 1/40⁸ for Zakaah I would not do it," the order of Kufr will apply. ^{xi}

85. If one says, how good is that person who doesn't pray Salaah, the order of Kufr will apply. ^{xli}
86. To say it is good not to pray Salaah, is a Kafir. ^{xlii}
87. Who shall I pray Salaah for? My parents have passed away, this statement is Kufr. ^{xliii}
88. Whoso says Salaah does not suit me/agree with me or lawful does not suit me, or says, put Salaah on one side, all are statements of Kufr. ^{xliv}
89. For me there is no need of Salaah or the Kalima, are words of Kufr. ^{xliv}
90. Whoso accepts Salaah and Fasting but talks about them with different meanings away from what is commonly used, such a person is a Kafir. ^{xlvi}
91. Whoso defames someone because they pray Salaah or Fast is a Kafir. ^{xlvi}
92. Whoso says, prayed many Salaah what benefit has it done? This statement is Kufr. ^{xlvi}
93. If it is said, pray Salaah your needs will be fulfilled, the other person said, I have prayed many no need has been fulfilled, if this is said to degrade Salaah or sarcasm then such a person is a Kafir. ^{xlvi}

⁸ Is a fraction of 2.5%.

94. Whoso denies the bow (ruku) and prostration (sujood) as obligatory (fardh) in Salaah is a Kafir. ⁱ
95. If Zakaah is obligatory upon a person and it is said, why don't you give Zakaah? The person said, "I don't give this tax" or said in denial "I don't know" there is the order of Kufr. ⁱⁱ
96. To call Zakaah as oppression is Kufr.
97. If someone rejects the laws of Zakaat and objects to its quantity is a Kafir.
98. Whoso says intending to disrespect the month of Ramadan, a weighty month has come, is a Kafir. ⁱⁱⁱ If fasting is difficult and says this, and not disrespect, then it is not Kufr but this must not be said as it will put one's heart of from worshiping Allah (The Exalted).
99. Whoso says regarding the fasting of the month of Ramadan, there are too many my heart is weary, this statement is Kufr. ⁱⁱⁱ
100. Whoso defames a person keeping fast is a Kafir, ^{liv} when it is due to fasting.
101. If someone purposely denies the obligation of the fast of the month of Ramadan is a Kafir.
102. If one does not fast in Ramadan and says only those fast who don't get food or says when Allah (The Exalted) has given us food why die fasting? Or something similar that degrades fasting is Kufr. ^{lv}
103. If someone denies the obligation (fardh) of Hajj is a Kafir.

104. If someone says degrading, that the way the Ka'ba is built is old, our house is made in a better way, such a person is a Kafir.
105. If someone swore at the Ka'ba and made fault out of it or desires, it to be demolished then such a person is a Kafir.
106. Whoso said, "I do not recognise Halaal and Haraam," is a Kafir, when the person understands Halaal and Haraam properly. ^{lvi}
107. Whoso said, why should I gain the closeness to Allah (The Exalted) I have picked the hell fire for myself, or says, I have placed my pillow in the hell fire, this statement is Kufr as the Shari'ah has been denied or lost hope in the mercy of Allah (The Exalted) and these two are Kufr. ^{lvii}
108. If someone says to a worshipper that, enough don't go further than paradise, this statement is Kufr as one joked about worship. ^{lviii}
109. Whoso jokes about the Adhaan is a Kafir. ^{lix}
110. To joke degrading Adhaan or to say the ringing of a bell for announcing for Salaah is better than Adhaan is Kufr.
111. Whoso says to a person giving Adhaan you have lied, such a person is a Kafir. ^{lx}
112. Whoso joked about the Mu'adhin's Adhaan saying who is this unfortunate who is saying the Adhaan or said regarding Adhaan the sound is unrecognised or said it is a strange sound, all these are Kufr, when they are to degrade. ^{lxi}
113. If a person said the Adhaan and another person as a joke repeat's it, there is the ruling of Kufr. ^{lxii}

114. Hearing the Adhaan and saying what is this noise, if this is said with denial it is Kufr. ^{lxiii}
115. Whoso says “Such a person is a greater Kafir than me” this statement is Kufr. ^{lxiv}
116. Whoso wears the hat that the Jews specifically wear (scull cap) or tie a sacred thread of the Hindus (Zunnaar) or ties a thread and says this is a sacred thread of the Hindus, these practises are Kufr⁹. ^{lxv}
117. Whoso jokingly makes the appearance of a Kafir, is the order of Kufr. ^{lxvi}
118. Whoso puts the cap of a Jew and says “The heart should be straight” this statement is Kufr as the person is outwardly denied the Shari’ah. ^{lxvii}
119. To place the mark on the forehead like the Hindus is Kufr. ^{lxviii}
120. Whoso says without interpretations that, these worships’ that Allah (The Exalted) has made are punishments for us, is a Kafir. ^{lxix}
121. Whoso says without interpretation, it would have been good if Allah (The Exalted) did not make such a thing obligatory upon us, this statement is Kufr. ^{lxx}

9 Those who oppose Milaad-un-Nabi Sallallahu ‘Alayhi Wasallam say that to put lights on this occasion is resembling the Christians, hence, not allowed. This is baseless as the Hindus and Sikhs us lights on their Diwali etc. so it is not specific to a religion but lights are used for expressing joy, lights are used for many other occasions too, hence, it is not imitating another religion making it permissible, and Allah (The Exalted) and His Messenger (may Allah bless him and grant him peace) know best.

122. Whoso says, I will not repent until Allah (The Exalted) wills, the person saying this is making an excuse for his repentance then there is the order of Kufr. ^{lxxi}
123. It is said to someone, why don't you order good acts?¹⁰ The person said, "I don't do this baseless thing," the person saying this is a Kafir. ^{lxxii}
124. It is said to someone, go to such a person to promote good, the person said, what has the person done to me that I should promote good? This statement is Kufr. ^{lxxiii}
125. Whoso comprehends Imaan and Kufr as the same, meaning one says everything is tolerable Allah (The Exalted) likes everything, is a Kafir¹¹. ^{lxxiv}
126. If a hadith was narrated and another said, I have heard a lot, with degrading then it is Kufr. ^{lxxv}
127. Whoso says that there is no Tawheed (oneness of Allah) in the knowledge of Shari'ah, or if one says, the knowledge of Haqeeqat¹² is greater than the knowledge of Shari'ah when it is said with intent to disrespect the Shari'ah, or if one said, there is no truth in the knowledge of Shari'ah these all are statements of Kufr. ^{lxxvi}
128. Whoso said, I do not know Talaq Malaaq¹³ the wife should be in the house whether divorce takes place or not, such a person is a Kafir as he has made Halaal and Haraam equal. ^{lxxvii}

10 Meaning promote good and forbid evil.

11 Some ignorant modern Muslims say that we should not say anything about other religions be it Kufr but respect them, (Allah forbid), these people should repent and take heed.

12 Sufisim / Tassawwuf.

13 Meaning divorce, making the second word rhyme.

129. To believe Tajweed¹⁴ is completely false, is a Kafir but not on a person who denies a specific rule. ^{lxxviii}
130. To say regarding promoting good and forbidding evil “What is it in there anyway?” is Kufr. ^{lxxix}
131. Whoso desires Kuffaar to win and Islam to loose is a Kafir. ^{lxxx}
132. In the period of Iddat knowingly to perform the marriage and attend thinking it as permissible then upon all is the order of Kufr. ^{lxxxii}
133. To say, “Even if the Ka'ba moves there/here I will not bow my head” these are words of Kufr. ^{lxxxiii}
134. If someone says, that from the deceases wealth there is no part for the daughters, there will be the order of Kufr. ^{lxxxiv}
135. Whoso opposes the Islamic way of inheritance is a Kafir. ^{lxxxv}

References

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- ii Tahtawi. Vol: 2. p. 479.
- iii Bahrur Raiq. Vol: 5. p. 207.
- iv Sharah Fiqh-e-Akbar. p. 290. Fatwa-e-Alamgiri. Vol: 2. p. 282. Fatwa-e-Bazaziya. Vol: 6. p. 238. Majmu'a Anhar. Vol: 2. p. 511.
- v Sharah Fiqh-e-Akbar. p. 289.
- vi Fatwa-e-Razwiyya. Vol: 6. p. 67.
- vii Fatwa-e-Razwiyya. Vol: 6. p. 95
- viii Fatwa-e-Razwiyya. Vol: 6. p. 159
- ix Fatwa-e-Razwiyya. Vol: 6. p. 190.

14 Rules of reciting the Qur'aan.

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- xi Sharah Fiqh-e-Akbar. p. 289.
- xii Sharah Fiqh-e-Akbar. p. 254. Bahrur Raiq. Vol: 5. p. 202. Majmu'a Anhar. Vol: 2. p. 506.
- xiii Bahar-e-Shariat. Vol: 9. p. 170. Majmu'a Anhar. Vol: 2. p. 510. Majmu'a Anhar. Vol: 2. p. 263. Bahrur Raiq. Vol: 5. p. 202.
- xiv Majmu'a Anhar. Vol: 2. p. 210. Fatwa-e-Bazaziya. Vol: 6. p. 238
- xv Sharah Fiqh-e-Akbar. p. 256.
- xvi Bahar-e-Shariat. Vol: 9. p. 172. Fatwa-e-Alamgiri. Vol: 2. p. 258 & 272. Fatwa-e-Khayriya. Vol: 1 p. 106. Fatwa-e-Razwiyya. Vol: 6. p. 159. Fatwa-e-Bazaziya. Vol: 6. p. 338. Fatwa-e-Tatar Khaniya. Vol: . p. 467.
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- xviii Sharah Fiqh-e-Akbar. p. 286. Bahrur Raiq. Vol: 5. p. 202 & 206. Fatwa-e-Khaniya. Vol: 3. p. 572. Majmu'a Anhar. Vol: 2. p. 508. . Fatwa-e-Alamgiri. Vol: 2. p. 268. Fatwa-e-Bazaziya. Vol: 6. p. 341.
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- xxii Fatwa-e-Razwiyya. Vol: 15. p. 266.
- xxiii Sharah Fiqh-e-Akbar. p. 276. Fatwa-e-Razwiyya. Vol: 6. p. 32. Majmu'a Anhar. Vol: 2. p. 506.
- xxiv Sharah Fiqh-e-Akbar. p. 283. Bahrur Raiq. Vol: 5. p. 205. Majmu'a Anhar. Vol: 2. p. 508. Fatwa-e-Alamgiri. Vol: 2. p. 268. Fatwa-e-Bazaziya. Vol: 6. p. 340.
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