

## Chapter Two

### Words of Kufr in regards to the Prophets

#### **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. Whoso believes that after the Messenger of Allah (may Allah bless him and grant him peace) someone has received Prophethood or that it is possible, is a Kafir<sup>1 & 2</sup>.

---

1 See volume two for Wahabi/Deobandi beliefs.

2 FALSE BELIEF : If Allah wills, then he may create a million Muhammads. ("Taqweeyatul Imaan").

Denial of the Last Prophet: Molvi Qasim Nanotvi, the founding father of Darul Uloom Deoband writes: "If at all some prophet comes after the Holy Prophet's era, it would not make any difference to the status of the Holy Prophet as the Seal of prophets." (Tahzeerunnas, p. 25) It was this vague statement which later encouraged Mirza Ghulam Ahmad Qadiani to declare himself as a prophet in the form of Promised Maseeh.

CORRECT BELIEF : The doors of Prophethood have been sealed. Muhammad (sallallahu alaihi wasallam) is the Seal of Prophethood. The Prophet also said that no Prophet shall come after him. Any person who claims Nabuwat after the Prophet (sallallahu alaihi wasallam) is a Liar, Dajjal Kazaab and a Shaitaan.

2. In the verse “Khatamun Nabiyyeen” (*the last one amongst the Prophets*) if the well-known meaning is interpreted in any way or abnormality, is Kufr. <sup>ii</sup>

3. Not to know the Mirzais’ (Qadiyani/Ahmadi) as Kafirs after being informed of their Kufr, is Kufr. <sup>iii</sup> All of them are included; those who believe him as a Prophet, a Mujaddid (reviver) or Maseeh, those who believe him as a Muslim and even those who doubt his Kufr are Kafirs.<sup>3</sup> For further details read “Rad Mirzaiyat” by Imam Ahmad Raza Khan.

4. Those who ask a person who claims Prophethood for miracles is a Kafir, hence, if it is to show their powerlessness (show them up) it is not Kufr. <sup>iv</sup> A false claimant of Prophethood can never perform a miracle.

5. To believe that a person who is not a Prophet can receive Prophetic revelation is Kufr. <sup>v</sup>

6. Whoso says Prophethood can be obtained by worship and devotion is a Kafir. <sup>vi</sup>

7. Whoso believes that Prophethood can be taken away/leave from a Prophet is a Kafir. <sup>vii</sup>

8. Whoso says that any Prophet (upon them be peace) has hidden any command of Allah (The Exalted) and not give it to people is a Kafir. <sup>viii</sup>

9. Whoso believes a non-Prophet more superior in virtue than a Prophet or equal is a Kafir<sup>4</sup>. <sup>ix</sup>

---

3 See volume two for the beliefs of the Qadianis’.

4 FALSE BELIEF: Qasim Nanotvi Deobandi says: “Prophets are superior to their followers only in knowledge, but in good deeds, followers sometimes seem equal and occasionally even become superior to them.” On page 5 of “Tehzeeerunnas” (published in Maktaba Fayz Nazd Jami Masjid Deoband).

10. Whoso says 'Ali (may Allah be pleased with him) is joint with the Messenger of Allah (may Allah bless him and grant him peace) in his Prophethood is a Kafir<sup>5</sup>.

11. To believe the Imams of Ahle Bayt<sup>6</sup> as more virtuous than the Prophets is Kufr. <sup>x</sup>

12. To believe 'Ali (may Allah be pleased with him) as more virtuous than the Prophets is a Kafir. <sup>xi</sup>

13. To believe a martyr more virtuous than the Messenger of Allah (may Allah bless him and grant him peace) is Kufr. <sup>xii</sup>

14. Whoso calls oneself a Messenger or a Prophet and interprets it as I pass on messages, is a Kafir, meaning this interpretation (is not used) or not heard in our time (Urf), then the words Messenger or Prophet are in its context. <sup>xiii</sup>

15. Whoso with disrespect or enmity, desires there were no Prophets amongst the Prophets has done Kufr. <sup>xiv</sup>

16. The slightest disrespect or rejection of any Prophet is Kufr. <sup>xv</sup>

17. A person spoke about the greatness and loftiness of the Messenger of Allah (may Allah bless him and grant him peace) another in anger said, "Shall I swear at your Prophet?" this statement is Kufr.

18. To call the Prophets' (upon them be peace) equivalent to filth or dirt in the court of Allah (The Exalted) is clear disrespectful and Kufr. <sup>xvi</sup>

---

5 See volume two for the Shia beliefs.

6 The people of the Prophet's house i.e. Imams Hasan/Husain.

19. Whoso says if there is someone small or big in front of Allah (The Exalted)<sup>7</sup> is more disgraced than dirt is a Kafir and Murtad (one who has left Islam).<sup>xvii</sup>

20. Whoso says, to take your thoughts towards the Messenger of Allah (may Allah bless him and grant him peace) is much worse than to be immersed in the thought of an ox or a donkey<sup>8</sup> is Kufr and strong disrespect.<sup>xviii</sup>

21. To believe that Shaytaan has more knowledge than the Messenger of Allah (may Allah bless him and grant him peace)<sup>9</sup> is Kufr.<sup>xix</sup>

---

7 FALSE BELIEF: "This should be believed that each creation whether large or small, in front of Allah's dignity is disgraced worse than a cobbler." ("Taqweeyat-ul Imaan" by Ismaeel Dehlwi).

CORRECT BELIEF : The Holy Prophet Muhammad (sallal laahu alaihi wasallam) is the most beloved Nabi of Almighty Allah. Almighty Allah took Qasm (Oath) even on the city of the Prophet (sallal laahu alaihi wasallam). He is the greatest of the creations of Almighty Allah. His every word is accepted in the Court of Allah. He is a perfection in the Attributes of Almighty Allah and Allah has not created any unique being besides Sayyiduna Rasoolullah (sallal laahu alaihi wasallam).

8 FALSE BELIEF : A Thought of the Holy Prophet (sallal laahu alaihi wasallam) during the Salaah invalidates Salaah: Ismail Dehlavi writes: In Salaah thought of intercourse with your wife or evil temptation of adultery is better, and to think about a Shaikh or a pious person even thinking about the Holy Prophet is much worse than thinking of your own donkey or oxen." (Siraat-e-Mustaqeem, Farsi, p.86)

CORRECT BELIEF : For a Muslim to perform any worship accepting that it is a noble action of Rasoolullah (sallal laahu alaihi wasallam) is the true sense of worship. If one reads Namaaz thinking of it as the Sunnah of the Prophet (sallal laahu alaihi wasallam), then, without doubt, one will think of the Prophet (sallal laahu alaihi wasallam). This belief creates in the mind of the performer the thought of the Holy Prophet (sallal laahu alaihi wasallam). Not only is the thought of the Prophet in Namaaz permissible, it is also the demand of Shari'ah that one must remember the Holy Prophet (sallal laahu alaihi wasallam) at the time of Tashahud. According to the Fuqaha (Jurists) it is Waajib to believe that the Prophet (sallal laahu alaihi wasallam) is observing you and that he is aware of your actions.

9 FALSE BELIEF: Shaitaan and the Angel of death are more knowledgeable than the Prophet Muhammad (sallal laahu alaihi wasallam). (Baraaheen-e-Qaati'ah, page 51/52).

CORRECT BELIEF: see footnote No: 11.

22. To say that the knowledge of the Messenger of Allah (may Allah bless him and grant him peace) is like animals, lunatics and children is Kufr<sup>10</sup>. <sup>xx</sup>

23. To call the Prophets' (upon them be peace) and Awliya<sup>11</sup> as worthless people<sup>12</sup>, is clear Kufr.

24. Whoso says I will not accept such a person's words be it a Prophet, is a Kafir. <sup>xxi</sup>

25. To disrespect the brothers of Nabi Yusuf (upon whom be peace) is either unlawful or Kufar? <sup>xxii</sup> There is difference of opinion as to if they are Prophets or not, if they are then to disrespect them is Kufr and if not, their disrespect is not Kufr. In Tafsir-e-Na'imi Mufti Ahmad Yaar Khan Na'imi writes that they are not Prophets.

26. It is said, even if the Prophet (may Allah bless him and grant him peace) and Angels give verification in front of you, even then you will not make the declaration, another said yes, such a person is a Kafir. <sup>xxiii</sup>

27. Whoso keeps hatred towards any Prophet, is a Kafir. <sup>xxiv</sup>

28. To take a fault out a Prophet is Kufr<sup>13</sup>. <sup>xxv</sup>

---

10 FALSE BELIEF : The knowledge of the Prophet is like children and animals. The knowledge of Shaitaan is more than the Prophet. To say that the Prophet possessed 'Ilm-e-Ghayb or Knowledge of the Unseen, is Shirk. ("Hifzul Imaan" by Ashraf Ali Thanwi; "Barahine Qaatia"; "Fatawa Rasheedia")

CORRECT BELIEF : The meaning of the word "Nabi" alone is "one who knows and shows the Unseen". What position does the knowledge of an ordinary person hold in front of that of the Prophet (sallallahu alaihi wasallam)? It is even less than a drop in front of an ocean or a grain of dust compared to all the sand in the world. The Prophet (sallallahu alaihi wasallam) has been blessed with all the knowledge by Almighty Allah.

11 FALSE BELIEF : To eat and drink the Tabarukaat (Niyaz) of the Saints causes the heart to die (spiritually). ("Fatawa Rasheedia")  
CORRECT BELIEF : Eating the Niyaz of the Awliya brightens the heart and one's life and is a means of great blessing.

12 FALSE BELIEF : To put lights, carpets, to give water and food, or arrange Wudhu water at the Mazaar of Awliyah Allah are Shirk.  
CORRECT BELIEF : If carrying out all the above mentioned practices at other places are permissible, then it should be a means of blessing to do so at the Darbaar of a Wali where there are a gathering of Muslims.

13 FALSE BELIEF : To respect the Prophet deeply is Kufr. ("Ad Durrun Nadheed" by Qazi Shaukani)

29. Whoso says Nabi Aadam (upon whom be peace) used to sew clothes hence, we are weavers<sup>14</sup> this is Kufr. <sup>xxvi</sup>

30. To disrespect any Prophet (upon them be peace), disrespect in their honour or to associate them with evil deeds or shamelessness is Kufr. For instance, Allah forbid! To associate Nabi Yusuf (upon whom be peace) towards adultery is Kufr. <sup>xxvii</sup>

31. To say that Nabi Yusuf (upon whom be peace) wandered about in the love of Zulaykha are words of Kufr.

32. If someone wrote any Prophets name on paper and purposely threw it in impurity (place of disrespect) will be a Kafir.

33. Whoso totally denies miracles is a Kafir<sup>15</sup>. <sup>xxviii</sup>

34. To deny bringing the dead back to life by Nabi 'Isa (upon whom be peace) is Kufr. <sup>xxix</sup>

35. If someone dislikes something because it was liked by the Messenger of Allah (may Allah bless him and grant him peace) for instance Gourd (Kaddu/Dudi – from the pumpkin family<sup>16</sup>) is Kufr. <sup>xxx</sup> If someone dislikes something that any of the Prophets liked is Kufr too.

---

CORRECT BELIEF : The respect and reverence of the Prophet (sallal laahu alaihi wasallam) is not only waajib, but is an obligation upon every Muslim. Unless a person does not love the Prophet (sallal laahu alaihi wasallam) more than anyone and anything in the world, his Imaan will not be perfected. The love of the Prophet (sallal laahu alaihi wasallam) is the first condition of Imaan.

14 A person who sews clothes.

15 FALSE BELIEF: The illusion of illusionists are greater than the Miracle of Prophets. ("Mansab-e-Imaamat")

CORRECT BELIEF: The Miracles of Prophets are to show proof of their Prophethood and it is that which is from Allah, whereas the illusions of illusionists are from Shaitaan.

16 It was said to Imam Abu Yusuf (student of Imam Aazam) that the Messenger of Allah (may Allah bless him and grant him peace) would like gourd/pumpkin (Kaddu), a person from the gathering said, "but I do not like it." Listening to this Imam Abu Yusuf pulled out his sword and said, "Renew your Imaan or else I will not leave you without killing you."

36. To have hatred for the Messenger of Allah (may Allah bless him and grant him peace) or dislike/disrespect his name, Prophethood, way of life, Sunnah is Kufr<sup>17</sup>.

37. To have doubt in the Kufr of someone who has disrespected the Messenger of Allah (may Allah bless him and grant him peace) is Kufr<sup>18</sup>.<sup>xxxi</sup>

38. Whoso disrespects anything about the Messenger of Allah (may Allah bless him and grant him peace) or picks fault or disrespects the blessed hair or shows his clothing as filthy or dirty is a Kafir.<sup>xxxii</sup> The same ruling applies for those who disrespect any Prophet.

---

17 FALSE BELIEF : To call the Prophet "Shafi'ul Muznibeen", to recite Khatam, to imagine the blessed face and the Tomb of Rasoolullah (sallal laahu alaihi wasallam), to think that he has authority - all these qualities, even with the granting of Allah Ta'ala - is all Shirk, so much like the Shirk of Abu Jahl. (Kitaabut-Tauheed by Ibne Abdul Wahab Najdi)

CORRECT BELIEF : According to authentic sources of Islamic Shari'ah, to belief that Rasoolullah (sallal laahu alaihi wasallam) is interceder, mercy, authority, helpful, and to imagine his blessed face and Tomb with respect, is regarded as a great and rewarding action. To recite Khatam Shareef is also permissible and rewarding as well. A person who denies this, his belief is like Abu Jahl.

FALSE BELIEF : Ambiya are not totally free from lies. To say that it is not possible for Ambiya to lie or to say that they are totally sinless is false. ("Tasfiyatul Aqaa'id" by Qasim Nanothwi)

CORRECT BELIEF : Ambiya and Malaa'ikah are Masoom (Sinless). It is impossible (Muhaal) for them to commit sin. Committing a sin is not a quality of Ambiya. Ambiya are free from all small and big sins and all defects even before and after their Nubuwwat.

FALSE BELIEF : The Ummah sometimes supercede the Ambiya in A'maal (Good deeds). ("Tahzeerun Naas" by Qasim Nanotwi)

CORRECT BELIEF : A Kafir can never be equal to a Muslim. An ordinary Muslim is not equal to a practising Muslim. A practising Muslim can never be equal to a non-Aalim, who is not equal to an Aalim. An Aalim is never equal to a Wali, a Wali can never be equal to a Tabbe Taabi'ee. A Tabbe Taabi'ee can never be equal to a Taabi'ee. A Taabi'ee can never be equal to a Sahaba. A Sahaba can never be equal to the Khulafa-e-Arbaa. None from the Khulafa-e-Arbaa can be equal to Sayyiduna Abu Bakr Siddique. He in turn can never be equal to a Nabi. No Nabi can be equal in any way to the King of Prophets, Muhammad Mustapha (sallal laahu alaihi wasallam). How then can a Ummah supercede Nabi Muhammad (sallal laahu alaihi wasallam) in good deeds? Ma'az-Allah!

FALSE BELIEF : The Prophet (sallal laahu alaihi wasallam) had died and is mixed in the sand. ("Taqweyat-ul Imaan" by Ismaeel Dehlwi)

CORRECT BELIEF : It has been stated in the Hadith: "Verily, Almighty Allah has made it Haraam upon the earth to eat the bodies of the Ambiya". It has also been stated that Ambiya are alive and are blessed with Sustenance from Almighty Allah.

18 See part two for the Fatawa of Imam Ahmad Raza on the misguided sects.

39. Joking about the Messenger of Allah (may Allah bless him and grant him peace) or opposing due to the number of wives, such a person is a Kafir.

40. Whoso calls any action of the Messenger of Allah (may Allah bless him and grant him peace) against respect is a Kafir, for instance to lick the fingers after eating. <sup>xxxiii</sup> Even if it is regarding the tying the Amama (head gear) or its Shimla (the tail) etc.

41. Whoso calls the Messenger of Allah's (may Allah bless him and grant him peace) nails as big/long is a Kafir. <sup>xxxiv</sup>

42. Whoso associates the Messenger of Allah (may Allah bless him and grant him peace) as being lunatic, be it only for a moment is a Kafir and not when associated with fainting or unconsciousness. <sup>xxxv</sup>

43. Whoso says that there is no benefit<sup>19</sup> on us from the Messenger of Allah (may Allah bless him and grant him peace) is a Kafir. <sup>xxxvi</sup>

44. Whoso says I do not know if the Messenger of Allah (may Allah bless him and grant him peace) is a believer or a non-believer in his grave, such a person is a Kafir. <sup>xxxvii</sup>

45. To call the Messenger of Allah (may Allah bless him and grant him peace) an orphan by means of disrespect is Kufr. <sup>xxxviii</sup>

46. To call the Messenger of Allah (may Allah bless him and grant him peace) poor thing by the means of disrespect is Kufr. <sup>xxxix</sup>

47. Whoso denies the Messenger of Allah (may Allah bless him and grant him peace) as a servant of Allah (The Exalted) is a Kafir. <sup>xl</sup>

48. To completely deny that the Messenger of Allah (may Allah bless him and grant him peace) is a human being is Kufr. <sup>xli</sup> To even have doubt in it is Kufr too, as this is proven from the Qur'aan. <sup>xlii</sup>

---

19 Molvi Husain Ahmad Madani has reported that the Saudi Wahabis have written: "A stick in our hands is more profitable to us than the Holy Prophet at least we can get rid of dogs with it, we can't even do that with the Holy Prophet." (Ash-Shahabus Saaqib, p. 47)



49. To call the Messenger of Allah (may Allah bless him and grant him peace) post/delivery man is Kufr. <sup>xliii</sup>
50. To say without respect, only a Messenger, is Kufr. <sup>xliv</sup>
51. To say, if such a person was a Prophet I would not bring faith, is a Kafir. <sup>xlv</sup>
52. To associate the Messenger of Allah (may Allah bless him and grant him peace) with pride is Kufr. <sup>xlvi</sup>
53. Whoso claims to reach Allah (The Exalted) without the Messenger of Allah (may Allah bless him and grant him peace) is a Kafir. <sup>xlvii</sup>
54. Whoso says I can connect you to Allah (The Exalted) without a Messenger is a Kafir.
55. To call the Messenger of Allah (may Allah bless him and grant him peace) two faced is strong Kufr. <sup>xlviii</sup>
56. Whoso does not believe the Messenger of Allah (may Allah bless him and grant him peace) as a creation is a Kafir. <sup>xlix</sup>
57. Whoso calls the Messenger of Allah (may Allah bless him and grant him peace) God or believes both as one being is a Kafir. <sup>i</sup>
58. Whoso believes anyone with the attributes that are specific to the Messenger of Allah (may Allah bless him and grant him peace) is either misguided or a Kafir. <sup>ii</sup>
59. To say if Nabi Aadam (upon whom be peace) did not eat the apple we would have not been unfortunate, is Kufr. <sup>iii</sup>
60. Whoso says I do not know if Aadam (upon whom be peace) is a Prophet or not is a Kafir. <sup>liii</sup>

61. To deny the Prophethood of Dhul Kifl and Khidhr (upon them be peace) is not Kufr as it is not proven from the consensus (even though it is correct that they are prophets).<sup>liv</sup>

62. Whoso say, I love you as much as the Messenger of Allah (may Allah bless him and grant him peace) but even more, such a person is a Kafir.

63. Whoso says you are more truthful in my eyes than the Messenger of Allah (may Allah bless him and grant him peace) and more respect, is a Kafir.

64. I do not know Allah (The Exalted) and the Messenger (may Allah bless him and grant him peace), one who says this is a Kafir.<sup>lv</sup>

65. To say that, Kufr is a means to reach Allah (The Exalted) is Kufr.  
<sup>lvi</sup>

66. Whoso says, I do not know Tawheed (Oneness of Allah) is a Kafir.<sup>lvii</sup>

67. To show that one is care free from Allah (The Exalted) is Kufr, for instance, I don't care about Allah (The Exalted), or I am not in need of the pleasure of Allah (The Exalted) or I do not care if Allah (The Exalted) is displeased with me, I want the pleasure of my beloved. These are from films and those people whose love is fake; it is obligatory (Fardh) to save oneself from this.

68. It is said, do not eat too much, Allah (The Exalted) does not like (those) who over eat; another said, I will, if He wants to keep me His friend or enemy, this statement is Kufr.<sup>lviii</sup> This is the same ruling that would be given for those who reply to sleeping and laughing a lot.<sup>lix</sup>

69. It is said, "Seek the pleasure of Allah (The Exalted)" another said, "I don't want it," to say this is Kufr.

70. It is said, do not sin Allah (The Exalted) will punish, another said, I will grasp the punishment with one hand, one saying this is a Kafir. <sup>lx</sup>

71. Whoso says even if you were Allah (The Exalted) I will take my right, this statement is Kufr. <sup>lxi</sup>

72. Whoso says I do not like the orders of Allah (The Exalted) and the Shari'ah of the Prophet (may Allah bless him and grant him peace) or it was said that, Allah (The Exalted) has made four wives permissible and said I don't like this rule, then this statement is Kufr. <sup>lxii</sup>

73. Whoso says if Allah (The Exalted) gave me the order of ten Salaah I would not pray Salaah or if the Qibla was this direction I would not pray Salaah, such a person is a Kafir. <sup>lxiii</sup>

74. It is said have shame before Allah (The Exalted), the person said no, this statement is Kufr. <sup>lxiv</sup>

75. It is said "There will be a lot of luggage, hire a Taxi" he says, "Allah (The Exalted) is the King (Malik)" the other said, "Allah (The Exalted) is not the King do it yourself" and if a wife said to her husband, "Do such a thing for me" the husband said, "Allah (The Exalted) is the King (Malik)," the wife then said, "Allah (The Exalted) is not the King you will have to do it," whoso says this is a Kafir.

---

---

## References

- i Bahar-e-Shariat. Vol: 1. p. 18. Fatwa-e-Amjadiya. Vol: 4. p. 396
- ii Fatwa-e-Razwiyya. Vol: 14. p. 334
- iii Fatwa-e-Razwiyya. Vol: 6. p. 51
- iv Bahr-ur-Raqiq. Vol: 5. p. 204. Fatwa-e-Alamgiri. Vol: 2. p. 263. Fatwa-e-Bazaziya. Vol: 6. p. 327. Fatwa-e-Tatar Khaniya. Vol: 5. p. 479. Majmu'a Anhar. Vol: 2. p. 506.
- v Bahar-e-Shariat. Vol: 1. p. 13.
- vi Bahar-e-Shariat. Vol: 1. p. 13.
- vii Bahar-e-Shariat. Vol: 1. p. 13.
- viii Bahar-e-Shariat. Vol: 1. p. 14.
- ix Bahar-e-Shariat. Vol: 1. p. 15. Fatwa-e-Razwiyya. Vol: 6. p. 131 & Vol: 11. p. 420. Fatwa-e-Amjadiya. Vol: 4. p. 419.
- x Bahar-e-Shariat. Vol: 1. p. 62.
- xi Fatwa-e-Razwiyya. Vol: 6. p. 118
- xii Fatwa-e-Razwiyya. Vol: 6. p. 132
- xiii Bahar-e-Shariat. Vol: 9. p. 171. Bahr-ur-Raqiq. Vol: 5. p. 203. Fatwa-e-Alamgiri. Vol: 2. p. 263. Majmu'a Anhar. Vol: 2. p. 506. Fatwa-e-Tatar Khaniya. Vol: 5. p. 479.
- xiv Sharah Fiqh-e-Akbar. p. 256. Bahr-ur-Raqiq. Vol: 5. p. 204. Fatwa-e-Khaniya. Vol: 5. p. 474. Fatwa-e-Alamgiri. Vol: 2. p. 265. Fatwa-e-Bazaziya. Vol: 6. p. 327. Fatwa-e-Tatar Khaniya. Vol: 5. p. 481
- xv Bahar-e-Shariat. Vol: 1. p. 15. Bahr-ur-Raqiq. Vol: 5. p. 203. Fatwa-e-Khaniya. Vol: 3. p. 574. Fatwa-e-Alamgiri. Vol: 2. p. 263. Majmu'a Anhar. Vol: 2. p. 506. Fatwa-e-Razwiyya. Vol: 6. p. 35 & 39. Fatwa-e-Shami. Vol: 6. p. 370. Fatwa-e-Khayriya. Vol: 1. p. 102.
- xvi Bahar-e-Shariat. Vol: 1. p. 18.
- xvii Fatwa-e-Amjadiya. Vol: 4. p. 311
- xviii Bahar-e-Shariat. Vol: 1. p. 25. Fatwa-e-Razwiyya. Vol: 6. p. 156
- xix Bahar-e-Shariat. Vol: 1. p. 70.
- xx Bahar-e-Shariat. Vol: 1. p. 70. Fatwa-e-Razwiyya. Vol: 6. p. 173. Fatwa-e-Amjadiya. Vol: 4. p. 311
- xxi Fatwa-e-Alamgiri. Vol: 2. p. 263.
- xxii Fatwa-e-Razwiyya. Vol: 6. p. 173.
- xxiii Bahr-ur-Raqiq. Vol: 5. p. 204. Fatwa-e-Alamgiri. Vol: 2. p. 266. Fatwa-e-Tatar Khaniya. Vol: 5. p. 482.
- xxiv Bahr-ur-Raqiq. Vol: 5. p. 204. Fatwa-e-Alamgiri. Vol: 2. p. 263. Fatwa-e-Bazaziya. Vol: 6. p. 345. Fatwa-e-Tatar Khaniya. Vol: 5. p. 478. Tahtawi 'Alal Darj. Vol: 6. p. 479. Durr-e-Mukhtar and Shaami Vol: 6. p. 370.
- xxv Bahr-ur-Raqiq. Vol: 5. p. 203. Fatwa-e-Tatar Khaniya. Vol: 5. p. 479.
- xxvi Fatwa-e-Alamgiri. Vol: 2. p. 265. Fatwa-e-Bazaziya. Vol: 6. p. 327. Fatwa-e-Tatar Khaniya. Vol: 5. p. 482. Majmu'a Anhar. Vol: 2. p. 506.
- xxvii Bahar-e-Shariat. Vol: 9. p. 170. Bahr-ur-Raqiq. Vol: 5. p. 203. Majmu'a Anhar. Vol: 2. p. 506. Fatwa-e-Khaniya. Vol: 3. p. 573. Fatwa-e-Alamgiri. Vol: 2. p. 263. Fatwa-e-Bazaziya. Vol: 6. p. 327-8. Fatwa-e-Tatar Khaniya. Vol: 5. p. 478.
- xxviii Fatwa-e-Razwiyya. Vol: 6. p. 52
- xxix Fatwa-e-Razwiyya. Vol: 6. p. 52

xxx Sharah Fiqh-e-Akbar. p. 277. Bahar-e-Shariat. Vol: 9. p. 170. Bahr-ur-Raqiq. Vol: 5. p. 203. Majmu'a Anhar. Vol: 2. p. 506. Fatwa-e-Alamgiri. Vol: 2. p. 265. Fatwa-e-Bazaziya. Vol: 6. p. 328. Fatwa-e-Tatar Khaniya. Vol: 5. p. 481. Tahtawi 'Alal Darj. Vol: 6. p. 479.

xxxi Fatwa-e-Razwiyya. Vol: 6. p. 39.

xxxii Bahar-e-Shariat. Vol: 9. p. 170. Bahr-ur-Raqiq. Vol: 5. p. 204. Fatwa-e-Khaniya. Vol: 3. p. 574. Majmu'a Anhar. Vol: 2. p. 506. Fatwa-e-Alamgiri. Vol: 2. p. 263/4. Fatwa-e-Tatar Khaniya. Vol: 5. p. 480. Tahtawi 'Alal Darj. Vol: 2. p. 479.

xxxiii Bahar-e-Shariat. Vol: 9. p. 170. Fatwa-e-Alamgiri. Vol: 2. p. 265. Fatwa-e-Bazaziya. Vol: 6. p. 328. Fatwa-e-Tatar Khaniya. Vol: 5. p. 482.

xxxiv Bahar-e-Shariat. Vol: 9. p. 170.

xxxv Bahr-ur-Raqiq. Vol: 5. p. 204. Fatwa-e-Khaniya. Vol: 3. p. 574. Fatwa-e-Alamgiri. Vol: 2. p. 265. Fatwa-e-Bazaziya. Vol: 6. p. 328. Fatwa-e-Tatar Khaniya. Vol: 5. p. 480.

xxxvi Bahr-ur-Raqiq. Vol: 5. p. 204. Majmu'a Anhar. Vol: 2. p. 507. Fatwa-e-Tatar Khaniya. Vol: 5. p. 484.

xxxvii Bahr-ur-Raqiq. Vol: 5. p. 204.

xxxviii Fatwa-e-Razwiyya. Vol: 6. p. 128. Shifa by Qadi Ayad. Vol: 2. p. 210

xxxix Fatwa-e-Razwiyya. Vol: 6. p. 127. Shifa by Qadi Ayad. Vol: 2. p. 210

xl Fatwa-e-Razwiyya. Vol: 6. p. 67

xli Fatwa-e-Razwiyya. Vol: 6. p. 67

xlII Fatwa-e-Alamgiri. Vol: 2. p. 263. Fatwa-e-Tatar Khaniya. Vol: 5. p. 480.

xlIII Fatwa-e-Razwiyya. Vol: 6. p. 155

xliv Fatwa-e-Razwiyya. Vol: 6. p. 173.

xlV Fatwa-e-Khaniya. Vol: 3. p. 574.

xlvi Fatwa-e-Razwiyya. Vol: 6. p. 135.

xlVII Fatwa-e-Razwiyya. Vol: 6. p. 99.

xlVIII Fatwa-e-Razwiyya. Vol: 6. p. 211.

xlIX Fatwa-e-Amjadiya. Vol: 4. p. 464.

l Fatwa-e-Amjadiya. Vol: 4. p. 464.

li Bahar-e-Shariat. Vol: 1. p. 18.

lii Bahr-ur-Raqiq. Vol: 5. p. 204. Fatwa-e-Alamgiri. Vol: 2. p. 265. Fatwa-e-Bazaziya. Vol: 6. p. 327. Fatwa-e-Tatar Khaniya. Vol: 5. p. 481. Majmu'a Anhar. Vol: 2. p. 506.

liii Bahr-ur-Raqiq. Vol: 5. p. 204. Fatwa-e-Alamgiri. Vol: 2. p. 263. Fatwa-e-Tatar Khaniya. Vol: 5. p. 478. Majmu'a Anhar. Vol: 2. p. 506.

liv Bahr-ur-Raqiq. Vol: 5. p. 203. Fatwa-e-Khaniya. Vol: 3. p. 574. Majmu'a Anhar. Vol: 2. p. 506. Fatwa-e-Alamgiri. Vol: 2. p. 263. Fatwa-e-Tatar Khaniya. Vol: 5. p. 478. Tahtawi 'Alal Darj. Vol: 6. p. 479.

lv Fatwa-e-Razwiyya. Vol: 6. p. 153.

lvi Fatwa-e-Razwiyya. Vol: 6. p. 195.

lvii Fatwa-e-Alamgiri. Vol: 2. p. 257

lviii Fatwa-e-Alamgiri. Vol: 2. p. 260

lix Fatwa-e-Alamgiri. Vol: 2. p. 260

---

Ix Fatwa-e-Alamgiri. Vol: 2. p. 260

Ixi Fatwa-e-Alamgiri. Vol: 2. p. 260. Fatwa-e-Tatar Khaniya. Vol: 5. p. 468

Ixii Fatwa-e-Alamgiri. Vol: 2. p. 261. Fatwa-e-Tatar Khaniya. Vol: 5. p. 468

Ixiii Sharah Fiqh-e-Akbar. p. 283. Bahrur Raiq. Vol: 5. p. 204. Fatwa-e-Tatar Khaniya. Vol: 5. p. 574. Majmu'a Anhar.  
Vol: 2. p. 508. Fatwa-e-Alamgiri. Vol: 2. p. 269. . Fatwa-e-Bazaziya. Vol: 6. p. 327

Ixiv Fatwa-e-Tatar Khaniya. Vol: 5. p. 574.