An epic manuscript on the subject of bowing and prostration towards the Saints and Graves.
Extracted from *Al-Fataawa Ar-Ridawiyya*

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An epic manuscript on the subject of bowing and prostration towards the saints and graves

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Released on the occasion of URS of my Shaykh, Huzur Taajush Shariah, Shaykh Muhammad Akhtar Raza Al-Qaadiri [may Allah have mercy on him]. My Shaykh had granted this humble mendicant the required permission to translate this work of the great Mujaddid. This transpired in Madinah Al-Munawwarah, in the year 2013. By the Grace of Allah Ta’ala, it has now come to completion. Book launched at the hands of the successor and blessed son of my Shaykh, Qadhi Mufti Muhammad ‘Asjad Raza Khan Al-Qaadir [may Allah preserve him].

Released in Masjid E Hasanayn in presence of Sunni Ulama of South Africa
Pretoria, South Africa
Date: Friday, 31 January 2020
Truth be told, this literature is a masterpiece. It is authored by the Imam of the Ahl as-Sunnah, the senior Shaykh of the scholars of Islam, the erudite polymath of over sixty branches of knowledge, Ahmad Rida Al-Qaadiri Al-Baraylawi. The content of this epistle overflows with his knowledge of the Qur’an, Hadith, Fiqh, Aqaaid, Mantiq, Usool, Tafseer, Ilm al-kalaam and Tasawwuf. The topic and ruling of this literature is self-explanatory in its name. The rest that follows, in this book, is its comprehensive augmentation. Two reasons inspired me to translate this book: a) the need of an English literature that disproves the actions of the ignorant individuals who prostrate to the pious personalities and their graves; and b) the profound requirement within the English world that academically disproves the self-concocted theory that Ahmad Rida Khan and his followers encourage grave worship. Often it is heard by the instigators when they say ‘he was a grave worshipper’ or they attach the name ‘Barelwi’ to anybody who prostrates before a grave. This book is the manifest answer to those accusers who have lied and belied. The translation of this work was highly engrossing work but in the end it was for the noble cause of serving the pristine Deen of Allah. He has raised the dignity of human beings by prohibiting them to bow down or prostrate before any of His creation. My dislike for lengthy prefaces and unnecessary information compels me to begin this masterpiece, in the Name of Allah – the All-Powerful!

Tehseen Raza Hamdani
Nuri
QUESTION 1

What do the scholars of the pristine religion say about Zaid who claims that the prostration of reverence [Sajda-e-taa’zimi]¹ for a ‘Pir’ (spiritual mentor) is still permissible; and he substantiates this by referring to the episode of the Angelic prostration for Prophet Adam [ﮫnehmer]², the prostration for Prophet Yusuf [_neighbors]³ and the prostration of the magicians for Prophet Musa [_neighbors] – for which he quotes:

فَأُلْغِىَ ٱلسَّحَرَةُ سَاجِدِينَ

“Now they fell down prostrated”⁴

‘Amr clarifies that the prostration of reverence was permissible in the former generations, however in the Shari’ah⁵ of the esteemed Prophet, Muhammad Mustafa ﷺ, this practice is abrogated as it is mentioned in Tafseer-e-Jalaalayn⁶, Madaarik⁷, Khaazin⁸, Ruh-ul-Bayaan⁹, Jaamiul-Bayaan¹⁰, Tafseer-e-Kabir¹¹, Tafseer-e-Azeezi¹² and so forth.

¹ Also known as ‘Sajdah Tahiyyah’. These two wordings are used interchangeably in this monograph.
² Qur’an (2:34), (7:11), (17:61), (18:50), (20:116)
³ Qur’an (12:100)
⁴ Qur’an (26:46)
⁵ The sacred law revealed to Rasulullah SalAllahu ‘alayhi wasallam
⁶ Tafseer Jalaalayn – a bi-authored commentary of the Holy Qur’an by the two authors of the same appellation: Jalaalud-Din Al-Mahalli [d.911 AH] and Jalaalud-Din As-Suyuti [918 AH] [may Allah be pleased with them]. It was initiated by Mahalli in 905 A.H and completed by his student, As-Suyuti, in the 911 A.H.
As for the magicians; they were perfused with the truth and therefore fell into prostration for Almighty Allah, not for Prophet Musa [ﷺ], as it is mentioned:

قَالُواْ أَمَنَّا بِرَبِّ ٱلْعَالَمِينَ رَبِّ مُوسَى وَهَارُونَ

“They said, ‘We believe in the Lord of the Worlds - the Lord of Musa and Harun.’”

Zaid replies that the Qur’anic verses that exemplify historical narratives – the ruling of abrogation and non-abrogation\(^\text{14}\) does not apply, as it is mentioned in *Nur al-Anwaar*\(^\text{15}\), therefore the ruling of permissibility, of reverential prostration, is sustained.

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7 A persian commentary of the Qur’an also known as Tafseer Nasafi by Imam Abu Hafs Najm ad-Din Umar ibn Muhammad An-Nasafi [d.537 AH]
9 Commentary of the Qur’an authored by Imam Ismail Haqqi [d. 1137 A.H]
10 Also known as *Tafseer ibn Jarir* authored by Imam Muhammad ibn Jarir At-Tabari [d. 310 A.H]
11 Also known as *Mafaatihul Ghayb* which is authored by Imam FakhrudDin Raazi [d. 606 A.H]
12 Authored by Shaykh Abd Al-Aziz Muhaddith Dehlawi [d. 1239 A.H], also known as *Fath ul Azeez*.
13 Qur’an (26:47 - 48)
14 A verse for which a ruling is nullified is called *Mansookh* – the abrogated and the verse that nullifies the ruling of another verse is called *Naasikha* – abrogate. Hence the *Naasikha* verse nullifies the ruling of *Mansookha* verse.
15 Authored by Mullah Ahmad Jeewan [d.1130 AH]
‘Amr posits that the Ulama-e-Mufassireen (erudite scholars of Qur’anic exegesis) have dictated the abrogation of the ruling of prostration for other than Allah Ta’ala.

Zaid elaborates that a single view of the Mufassireen is not applicable unless a verse of prohibition or the ‘abrogate’ is established.

‘Amr replies that there are explicit verses in the Qur’an which prohibits this prostration. For example:

16: أَيُّهَا ٱلَّذِينَ امَنُواْ أَرْكَعُواْ وَٱسْجُدُواْ وَاعْبُدُواْ رَبَّكُمْ وَٱفْعَلُواْ ٱلْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ

“O believers bow and prostrate and worship your Lord, and do good deeds haply you may be relieved.”

Here we find that prostration is worship and worshipping other than Allah Ta’ala is polytheism (Shirk) hence,

17: فَٱسْجُدُواْ أَيُهَّوْاْ وَاعْبُدُواْ

“Therefore prostrate yourselves for Allah and worship Him.”

18: وَٱسْجُدُواْ أَيُهَّوْ آَلِيَ خَلَقَهُمْ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ

“Prostrate before Allah Who has created them if you are His bondman.”

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16 Qur’an (22:77)  
17 Qur’an (53:62)  
18 Qur’an (41:37)
In these verses the word إِيَّاهُ is used which denotes specificity, therefore prostration is uniquely reserved for Allah Ta’ala whereas for others it is polytheism, prohibited and disbelief.

Zaid clarifies that these verses denote worshipful prostration and not the reverential prostration\(^{19}\). Hence, it [the reverential one] is permissible.

ʿAmr quotes,

لا تُسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ

“Prostrate neither before the sun nor the moon”\(^{20}\)

This proves the prohibition of prostrating for other than Allah, albeit it is reverential prostration. Moreover, the scholars and experts have certified this act to be forbidden and disbelief as stated in *Fiqh-e-Akbar*\(^{21}\), *Sharah Ibne Majah*\(^{22}\), *Qaazi Khan*\(^{23}\) and so forth. Also there are numerous Prophetic narrations in the *Hadith* that supports its prohibition.

\(^{19}\) The crux of the opposition is in this understanding that they differentiate prostrations between reverential and worshipful, and therefore deem the former permissible and the latter prohibited. Imam Ahmad Rida [may Allah be pleased with him] invalidated this position with the use of brilliant scholarship that will manifest in this monograph.

\(^{20}\) Qur’an (41:37)

\(^{21}\) A literature about creedal necessities in the field of Oneness of Allah Ta’ala narrated from Imam Abu Hanifa [d. 150 A.H] and compiled by Mullah Ali ibn Sultan Al-Qaari [d. 1014 A.H]

\(^{22}\) Misbaah Az-Zujaajah Ala Sunan Ibn Ma’ajah – a commentary of Sunan Ibn Ma’ajah by Imam Suyuti [d. 911 AH]

\(^{23}\) Hanafi jurisprudential opus magnum of the erudite Imam, Hasan ibn Mansur Qadhi Khan [d. 592 AH]
Zaid asks, ‘Where is it stated in the Qur’an “do not prostrate human beings”? ’ As for the Hadith, there are narrations signifying permissibility; as it is mentioned in Madaarijun-Nabuwwah\textsuperscript{24} and Raudhatul Ahbaab\textsuperscript{25} that Ikraamah ibn Abi Jahl [ ], when he embraced Islam during the conquest of Makkah, prostrated before the Prophet \( 
abla \) and the Prophet \( 
abla \) did not impede him in this act. Another companion prostrated before the Prophet \( 
abla \) on his forehead. He replied ‘You have verified your dream as the truth’ as it is mentioned in Mishkaat\textsuperscript{26}. Hence, this demonstrates that reverential prostration is permissible.

‘Amr explains that the narration of Ikraamah [ ] in which the prostration is inferred, the extent to which it was done is not hidden from the foresight of the scholars. It is stated in Seerat-e-Halbiyya\textsuperscript{27} and Seerat-e-Nabawiyyah\textsuperscript{28}: “He (Ikraamah ibn Abu Jahl) bowed his head down out of shame and modesty”. Also it is stipulated in Madaarijun-Nabuwwa, “At that moment, he lowered his head in repentance and shame”\textsuperscript{29}. As for the Hadith of Mishkaat, it is clear that the blessed forehead of the Holy Prophet \( 
abla \) was the platform for prostration and not the object of prostration. Therefore the forehead was not the agreeable claimant. As for the explicit prohibition, there is a Hadith of Qais and Muadh ibn Jabal [may Allah be pleased

\textsuperscript{24} Book of Seerah [Prophetic biography] by Shaykh Al-Muhaqqiq Abd Al-Haq Muhaddith Dehlawi [d. 1051 A.H]
\textsuperscript{25} Book of Seerah written by Aashiq Elahi Meerathi
\textsuperscript{26} Mishkaat Al-Masaabih is the world renowned compilation of Hadith by Imam Muhammad At-Tabrezi [d. 748 AH]
\textsuperscript{27} Authored by Imam Ali ibn Burhaanuddin Halabi [d.1044 AH]
\textsuperscript{28} Authored by Hafiz ibn Kathir [d. 774 AH]
\textsuperscript{29} Madaarijun-Nabuwwa, Zikr Ikraama ibn Abu Jahl, Maktab Nuria Razvia, Vol.2, pg 299
with them] as mentioned in Mishkaat and Ibn Maajah[^30], “*Do not do this!*”[^31]

Zaid comments that these traditions are transmitted by only one narrator in each link of the chain of transmission[^32] therefore it cannot be utilised as a reliable argument for prohibition. The Qur’anic verse denotes permissibility even though the object of focus is specific but the ruling is general.

‘Amr declares that according to the Qur’anic verses, Prophetic traditions, elaborations of the scholars and experts; the prohibition is proven and there is no loophole for its permissibility; even from a weak narration. Therefore, considering it permissible is without any concrete evidence far from rationality.

From these arguments, please inform us who is upon the truth.

> فَأَيُّ الْفَرِيقَيْنِ أَحَقُّ بِٱلأَمْنِ إِن كُنتُمْ تَعْلَمُون ٱلَّذِينَ آمَنُواْ وَلَمْ يَلْبِسُوۤاْ إِيمَانِهِمْ بِظُلْمٍ أُوْلَـ ئِكَ لَهُمُ ٱلأَمْنُ وَهُمْ مُّهْتَدُونَ

> “Then which of the two groups is more entitled for security, if you know? Those who have believed and mixed not any

[^30]: Sunan Ibn Ma’ajah is one of the six canonical collections of Hadith by Imam Muhammad ibn Yazid Ibn Ma’jah [d. 273 AH]
[^31]: Mishkaatul Masaabih, Kitaabun Nikaah, Al-Fasl Thaani, Mujtabaai Dehli Publication, Pg. 282. Sunan ibn Maajah, Kitaab An-Nikaah, Hadith 1852
[^32]: *Khabr e Waahid* is when there is only one narrator in each link of the transmission of the Hadith. The majority of the scholars accept *Khabr e Waahid* to be sufficient as evidence in order to issue laws of prohibition and permission.
injustice with their faith, these are the people for whom there is security and they are the very who are guided”

Moulana Haafiz Abdus Sami’
9th of Ramadan 1337 A.H.
Banaras [Varanasi], UP, India

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33 Qur’an (6:81-82)


The revivalist of the current century; 

_Hadrat_, the noble _Mawlana_, Ahmad Raza Khan Sahib [may you always be blessed perpetually]; after greetings and benedictions. I had dispatched a journal called _Nizaam al Mashaaikh_ dated 28th June of Ramadan to your honourable place for which I requested to be informed about your opinion on the permissibility or impermissibility of reverential prostration, as per the sacred Law of Islam, so that this servant may feel at ease after reading your conclusion. A few days ago this servant happened to peruse your epic manuscript which is in refutation of _Taqwiyatul Imaan_. On its 43rd page, the paragraph which supposedly supports reverential prostration, is stated as follows,

"This blasphemous fork-tongued man [Ismail Dehlawi – according to him] this is the polytheism of Allah, His Angels, Adam Alayhis Salaam & Ya’qub Alayhis salaam. Allah Ta’ala

---

34 _Nizaam al-Mashaaikh_ is authored by Hasan Nizami [d. 1955] of Delhi. It is this article that inflamed the mischief of reverential prostration in India. Imam Ahmad Rida [may Allah be pleased with him] expounded on its inaccuracies and irrationalities and referred to its author as ‘Bakr’ which shall be seen later on.

35 Referring to ‘_Al-Kawkabatush Shihaabiya fi Kufriyaat Abil Wahaabiya_’ which can be referred to in the 15th volume of Fataawa Ridawiyya. This book has been translated previously by this humble mendicant and it is named, ‘The Scorching Star’; visit ajmeripress.com

36 _Taqwiyatul Imaan_ – the most wicked literature, the primary text of the _Wahaabiya_ cult, written by Ismail Dehlawi [d.1831]
commanded it, the Angels prostrated, Adam was pleased, Ya’qub as the one who prostrated and Yusuf became pleased with it.”

Then your highness stated,

“It is exceptionally ignorance to provide the issue of abrogation to support one’s claim. Polytheism had never been permissible in any Law of Shari’ah in the past. It is impossible that Allah commands [people] to commit polytheism and thereafter abrogates this decree”

If your highness will please enlighten this humble servant with your research then it will be considered a great service to Islam. From the statements of your highness, the understanding of reverential prostration, being permissible, comes to light.

Mazaahirul Islam,
Meerut
29 Shawwaal 1337 AH

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37 The Scorching Star, AjmeriPress, Pg. 103
38 The Scorching Star, AjmeriPress, Pg. 104
"Before my eyes is that fresh breeze, for my heart yearns to prostrate.

Stop! Halt your head indeed, this is the ultimate test."

[Imam Ahmad Rida]
O Allah, Praise and Honour belong to Thee! O You, for whom the hearts submitted in humility, the necks bowed down into submission, the forelocks fell down into prostration. With it, in this blessed Deen of Islam and the wondrous Shari‘ah, the prostration for other than Him became prohibited. O Allah, shower blessings, salutations and benedictions upon that noble personality who is the most kind amongst the people and who perpetually prostrated for You Alone, and prohibited others from prostrating for other than Thee. And shower these blessings upon his illuminated family and companions who were successful in obeying his teachings. They were such that Allah protected their faces from the humiliation of falling down in prostration for anyone other than Him. May Allah Ta’ala enlighten us from their light and may Allah bless us with the ability to tread their path. O Allah, accept our supplication!

39 The sacred law of Islam is called Shari‘ah or Ash-Shara’. The word is derived from the root word ‘shar’ā’ which defines linguistically as ‘to enact’ and religiously as ‘to legislate the laws of Islam’. If this is added with a definite article as الشرع then it dictates as the canonical law of Islam.
Muslims, O Muslims, O the obedient ones of the sacred law of the Chosen One ﷺ; pay attention! Indeed, without a shadow of doubt; the prostration [Sajdah] is for Allah alone! To prostrate for other than Allah in terms of worship is unequivocal polytheism and clear disbelief [Kufr]. And in terms of reverence, it is exceedingly prohibited and a major offence. For it (reverential prostration) to be an act of disbelief there is a disagreement amongst the jurists. One group has denoted this to be disbelief and according to the *tahqeeq* [investigation] this is based on projected disbelief (and this will be dealt with extensively by the Divine Grace of Allah Almighty). Yes, to prostrate before an idol, or a cross, or the moon and the sun; is absolute disbelief [Kufr e Mutlaq] as it is mentioned in the classical texts of the jurists. As for the shrines and saints, the prostration for them is highly abominable just as the false claims of Zaid but it is not the unforgivable polytheism of worship as ruthlessly branded by the *Wahaabiya* community.

فَيَغْفِرُ لِمَن يَشَآءُ وَيُعَذِّبُ مَن يَشَآءُ

"He will forgive whomsoever He pleases and punish whosoever He pleases" 40

Reverential prostration does not constitute polytheism (Shirk) because the incidents of the noble Prophets Adam and Yusuf (peace be upon them) are sufficient as evidence. It is impossible for Allah Ta’ala 41 to first command his creation to commit *Shirk* [polytheism] and thereafter abrogate this law. It is also impossible for Him to consider any of His creation to commit polytheism to any of His creation.

40 Qur’an (2:248)  
41 That is, it does not befit His Glorious Majesty to command polytheism to any of His creation.
be in His partnership, even for a moment. This is the understanding which is expressed in the book ‘Kawkabah Ash-Shihaabiya’ where the allegations of the Wahaabiya are repudiated with clear proofs. The aim of the discussion in that book was to discredit the Wahaabi characterization of polytheism. The Wahaabi fraternity have wronged themselves in considering the reverential prostration to be Shirk. Due to their whims, this will lead to Ya’qoob, Yusuf and the Angels [peace be upon them] guilty of committing Shirk (Allah Forbid!); and eventually this will lead to Allah Ta’ala as the One who commanded to commit Shirk – Allah Forbid!

Regarding Zaid’s notion, it is strange for him to consider anything that is not polytheism to be permissible. If this was the case, then consuming alcohol and pork, committing adultery, murder and so forth (any evil act that is not polytheism) are supposedly perceived to be permissible; which is intense ignorance and extreme misguidance - Allah Forbid!

Hence to refute the permissibility of [reverential] prostration, we shall utilize the irrevocable Mutawaatir⁴² Prophetic narratives and the attestations of the jurists of Islam. The narrations from Hadith and Fiqh will be utilised to tackle this matter which will clearly elucidate the prohibition in mass

⁴² Mutawaatir or Tawaatur – lexically defined as something with perpetuity, when it rains perpetually the Arabs call it tawaatur al-matar. The definition in terms of theology is the narrating of something [in this instance, the Hadith] by numerous people that for it to be an agreed lie is relatively impossible. The Hadith with Tawaatur is called Mutawaatir. See Imam Ibn Hajr Asqalaani’s Nukhbat al-Fikr and Imam Suyuti’s Tadrib al-Raawi for further details.
transmission and manifest its abomination, impermissibility and it being a sin of severe magnitude.

The article, *Nizaam al-Mashaaihk*, written in 1337 AH from Delhi, was attached with this question and its textual observation was greeted with anomalous outlook due to its association with its title name. From the commencement to the conclusion; this article is filled with obliviousness and absurdity. From the quotations to the interpretations; there is fraudulent deviancy. Severe brashness with the sacred Law is projected until there is an outrageous allegation towards the Prophet ﷺ and slanderous remarks towards him and his Lord. If this is the case with Allah and His Messenger, then what may I comment about the allegations towards the noble Companions and the *Mujtahid* Imams⁴³. Not only did he refer them as ignorant, stubborn and hard-hearted but foul mouthed, cursed and devilish. When there is no religion then there is no shame. The misfortune is that he self-interpreted the quotations without any dread of its consequences; and thereafter, attributed these to the reliable and well-known manuscripts, daring to indicate chapter, section and page numbers.

Nevertheless, it is compulsory for the Muslims to avert themselves from his fraud, who we have labelled herein as ‘Bakr’. The deception of Zaid, as he is mentioned in the question, is incepted from this Bakr.

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⁴³ A Mujtahid Imam is that elite super-scholar of Islam who exercises independent Islamic deduction [*ijtihad*] that allows him to directly retrieve rulings from the Qur’an and Sunnah – the primary texts. Imam Abu Hanifa, Imam Shaafi’, Imam Ahmad bin Hanbal and Imam Maalik are the famous four names.
Now, we proceed to answer the question which will be divided into six sections:

**Section 1:** Qur’anic evidence on the prohibition of reverential prostration. This is the refutation for Zaid’s statement on page 8, “Where is it stated in the Qur’an, “do not prostrate human beings?”

**Section 2:** Forty Prophetic narrations (Ahaadith) on the prohibition of reverential prostration. This is the refutation of the following statement of Zaid which he stated after showing a weak narration on the 9th page, “these traditions are transmitted by only one narrator in each link of the chain of transmission therefore it cannot be utilised as a reliable argument for prohibition.”

**Section 3:** A hundred and fifty attestations from the Fuqahaa (jurists of Islam) on the prohibition of reverential prostration. This is for the following statements of Bakr in his article *Nizaamul Mashaaikh*:

وہ کل الصید فی گہ فراہے

“There are all kinds of game in the belly of the wild ass”

On page 23, “Except for a few ignorant stubborn people nobody opposed reverential prostration”

44 Hadith from Kanzul Ummal, Hadith no. 44138 – this means proverbially of someone who combines all good qualities and advantages and makes everything else dispensable.
On page 24, “The one who refutes this practice is akin to the devil driven out and rejected”

On page 10, “Negating reverential prostration is worthy of curse and misguidance”

Section 4: Evidence of reverential prostration being prohibited through the texts deemed authentic by Bakr and the evidence of it being prohibited through Bakr’s quoted verses of the Qur’an, mass-narrated Ahaadith, consensus of the scholars and the saints.

Section 5 & 6: The slanders, frauds, lies, deceptions, ignorance and trickeries of Bakr in his trivial article.

Section 7: Discussion on the prostration of Prophets Adam and Yusuf (peace be upon them) and the refutation of those who present this as their evidence for permissibility.

It is only through the grace of Almighty Allah that the ability to research and deliberate may be undertaken. All praises are due to Allah Ta’ala - the Cherisher of the worlds.

45 Qur’an (26:227)
SECTION ONE

Prohibition of reverential prostration from the Noble Qur’an
Our\textsuperscript{46} Almighty Allah declares,

\textit{\textquoteleft\textquoteleft And He would not order you to take the Angels and Prophets as gods. Would He order you to Kufr [disbelief] after it that you have become Muslims\textquoteright\textquoteright.}\textsuperscript{47}

Abdullah bin Humaid reports a narration in his \textit{Musnad} from Sayyiduna Imam Hasan Basri \textsuperscript{[6]} - that he said,

\begin{quote}
بلغتني ان رجلا قال يارسول ا، رحمة الله عليه نسلم عليكم لما نسلم باختلاف على بعض انا نسجد لك
قال لا ولكن اكرموا نبيكم واعرفوا الحق لاهله فانه لا ينبغي ان نسجدوا لا أحد من دون تعالى فاننزل الله تعالى مكان ليبشر الى قول بعد اذا نتم مسلمون
\end{quote}

\begin{quote}
“A narration has reached me in which a Companion of the Holy Prophet \textsuperscript{[7]} requested, ‘O Messenger of Allah, we greet you as we greet each other, should we not prostrate before you?’ The Messenger of Allah \textsuperscript{[8]} replied, ‘No. Rather, you should honour your Prophet because prostration is a unique right of Allah. Restrict the prostration only for Him because the prostration is not for anyone besides Allah.’ On this occasion Allah revealed this verse, \textit{\textquoteleft\textquoteleft And He would not order you this that you should take the angels and prophets as God.\textquoteright\textquoteright.
\end{quote}

\textsuperscript{46} Instead of simply writing ‘Allah Almighty has said…’ the noble Imam has added the pronoun ‘Our’. Admonition must be accompanied by wisdom and this is the reason for its usage. We are all Muslims and the Law is one because our Lord is One. It allows the reader a sense of belonging to the All Knowing Lord whose commandments we have to obey.

\textsuperscript{47} Qur’an (3:80)
Would He order you to disbelief after it that you have become Muslims?”

The very same narration is recorded in ‘Al aklil fi istimbaat Al-tanzeel’ under the abovementioned verse. Thereafter it is stated.

ففيه تحريم السجود لغير الله تعالى

“In this, there is prohibition of prostrating for other than Allah”

Another reason for this revelation was that the Christians claimed that Sayyiduna Isa [Jesus] has commanded them to believe him as their ‘God’. Upon this, the verse was revealed. Imam Suyuti has recorded both incidents concurrently in his Jalaalayn,

نزل لما قال ًصار ی نجران ان عیس ى امر هم ان يتخذوا ربا اولما طلب بغض المسلمين السجود له صلى الله تعالى عليه وسلم

“This verse was revealed when the Christians of Najjaar Tribe claimed that Hazrat Isa [Jesus] commanded them that they should believe him as their Lord; or it was revealed when some Muslims requested the Prophet ﷺ to allow them to prostrate before him”

48 Durr al-Manthoor of Imam Suyuti under the verse (3:80) of the Holy Qur’an, Aayatullah Azmi press, Iran.
49 Al-Aklil fi Istimbaat at-Tanzil, verse (3:80), Maktab Islaamiya, Quetta
50 Tafsir Jalaalayn, Verse (3:80)
This point assures us that these two views are the most authentic because it is indicated in the introduction of *Tafsir Jalaalayn* that only authentic views will be utilised. *Baydaawi*\(^{51}\), *Madaarik*, *Abu Saood*\(^{52}\), *Kashaaf*\(^{53}\), *Tafseer Kabir* and so forth have issued preference to the first reason of revelation in which the Muslims requested to prostrate before the Holy Prophet ﷺ [out of reverence]\(^{54}\). The final verse says, “*Would He order you to disbelief after it that you have become Muslims?*” which indicates that Muslims are being admonished, not the Christians.

It is recorded in *Madaarik* and *Kashaaf*,

بعد اذانتم مسلمون يدل على ان المخاطبين كانوا مسلمين وهم الذين استأذنوهم يسجدوا له

“The verse; ‘after it that you have become Muslims’, is sufficiently evident that this verse was an admonishment for the Muslims. And, these were the same individuals who requested the Holy Prophet ﷺ for permission to allow them to prostrate before him.”\(^{55}\)

It is stated in *Baydaawi* and *Irshaadul Aql*.

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\(^{51}\) Imam Abdullah ibn Umar Al-Baydaawi [d. 691 AH]; in his commentary of the Holy Qur’an also known as ‘Anwaar at-Tanzil’

\(^{52}\) Imam Abu Sa’ud Muhammad ibn Muhammad Al-‘Imaadi [d.951 AH], his commentary of the Holy Qur’an is called ‘Irshaad Al-Aql As-Saleem’

\(^{53}\) *Al-Kashaaf ‘an Haqiqat at-Tanzil*, authored by Mahmud ibn Umar Al-Zamakhshari [d. 538 A.H]

\(^{54}\) Prostrating before or prostrating for the Prophet *SalAllahu alayhi wasallam* denotes the same meaning.

\(^{55}\) Madaarik at-Tanzil and Tafsir al-Kashaaf, Verse [3:80]
“In the verse there is proof that this was revealed for Muslims who requested [reverential] prostration for the Holy Prophet ﷺ.”

In *Tafseer Kabir* the words of *Kasshaaf* is quoted and settled, and in ‘*Futoohaat*’ it is mentioned,

“...the last words of the verse suggest closer to this meaning.”

In *Inaayatul Qaadhi*.

“This verse was revealed for those Muslims who requested from the Holy Prophet ﷺ, ‘*Should we not perform your prostration?*’”

*Tafseer Nishaapuri* also certified this explanation.

I [Ahmad Rida] say with the Help of Allah: if the Christians are the recipients of this verse then the words, “*you have...*”

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56 Tafsir Baydawi and Irshaad al-Aql As-Saleem, Verse [3:80]
57 Al-Futoohaat al-Ilaahiya of Shaykh Sulayman ibn Umar [d. 1204 AH]; Verse [3:80]
58 Inaayatul Qaadhi is authored by Imam ShahaabuDin Al-Khifaaji [d.1069 AH]
59 Tafsir Nishaapuri, authored by Shaykh NizaamudDin Al-Hasan ibn Muhammad ibn Hussain An-Nishaapuri [d.728 AH]
become Muslims”, requires a metaphorical elaboration regarding the association of Najraan Christians being Muslims. The elaboration is: ‘Would Hazrat Isa lead your forefathers, who were on truth in his time, towards disbelief after their acceptance of faith?’

If the Muslims are the recipients of the verse then the attribution of Kufr requires mandatory elaboration since Muslims did not intend the prostration of worship for the Holy Prophet ﷺ.

**Firstly** it is evident from the companions that from the very first light of the sun the Prophet ﷺ brightened the universe with the reality of Oneness of Allah Almighty. The opponents and the associates, in the public and in privacy, the near ones and the distant – everyone was acquainted that he invites people to worship Allah Alone. Therefore how can one assume that any Companion may have requested to prostrate the Prophet ﷺ out of worship? Moreover, [it is worthy to note] which Companions requested the prostration of the Holy Prophet ﷺ? These were the senior elite, such as Muadh ibn

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اقول : وتاويلى هذا اصح واظهر من تاويل الشهاب في حاشية البيضاوی اذ قال وان جاز ان

يقال للنصارى اتامكم بالكفر بعد اذ انتم مسلمون ای منقادون ومستعدون لقبول الدين

الحق ارخاء للعنان واستدراجا اه ففيه مالايخفي عن نبيه

Imam Ahmad Rida says, ‘This explanation is more correct and superior to that which is given in the footnotes of Imam Baydawi’s commentary by Imam ShahaabudDin Khifaji. He noted, “If it is permissible for the Christians, ‘Would He order you to disbelief after it that you have become Muslims?’ then it [becoming Muslims] shall mean that they have become obedient and inclined towards the true Religion – now they are slackening from this and inclining towards deception. There is an objection in this interpretation which is not obscure for the intelligent.'
Jabal, Qais ibn Said, Salmaan Farsi and even the greatest companion, Abu Bakr As-Siddique [may Allah be pleased with them]. Will such dynamic personalities, staunch believers and adherents to the Oneness of Allah Ta’ala ever commit polytheism? Absolutely not!

**Secondly**, the Holy Prophet ﷺ only replied, ‘*Do not do this*’; he did not impose that they have become infidels after requesting the worshipping of other than Allah [Allah-Forbid]. Neither did he reproach them that their marriage is terminated, nor that they must repent, re-believe and re-marry.⁶¹

**Thirdly**, the most evident argument (that the Muslims did not lose their faith after requesting reverential prostration) is the Word of Allah which considers them to be Muslims, ‘*You are Muslims so how can He command you to disbelief*’. Hence, Imam Muhammad ibn Muhammad Haafiz-ud-Deen states in his ‘*Wajeez*’,

“*Allah Ta’ala admonished the Companions, ‘Would the Messenger order you to disbelief after it that you have become Muslims’*. This verse was revealed when the Companions requested permission from the Holy Prophet ﷺ to prostrate

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⁶¹ In other words, the Prophet *SalAllahu alayhi wasallam* knew that the intention of the Companions was for respect and not worship.
before him, and it is apparent that they had requested a reverential prostration and this is deduced from the statement of Allah, ‘you have become Muslims’. And a person does not remain a Muslim after considering worshipful prostration to be permissible, then why would they have been referred to as being Muslims yet?”

‘After it’ (بَعْدَ) itself is a substantiation that disbelief is not referred to as ‘absolute disbelief’ since requesting for an absolute disbelief dislodges a person from the Islamic faith. Then why is it stated ‘even after it you are Muslims’? Some people have argued against this and they are those who consider reverential prostration to be disbelief. In Wajeez, the reasoning was mentioned and this substantiated the objection that the reverential prostration is not Kufr. Therefore, always bear this in mind and for Allah is all praise.

Indefinite kufr is metaphorically related as Kufr, however it is, in reality, close to Kufr or similar to it but it does not induce the equivalent ruling of definite Kufr; and this will be elaborated in the second section of this book. Reverential prostration is similar to idol worship and this is stated in numerous classical texts which will be related soon (in the second part) by the Will of Allah Ta’ala. As for now, the

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62 Fatawa Bazaaziya, Kitaab alfaaz takunu Islam aw Akfar, Nuraani Kutub Khana, Peshawar, Vol 6, Pg 343
63 This is similar to the Hadith where the Prophet SalAllahu alayhi wasallam mentioned that the difference between a Muslim and a disbeliever is his obligatory prayer. It can be inferred from here that a person who does not perform his prayer has committed Kufr but this is not the intent of the Hadith. The intent is that the person committed something like Kufr but not the actual Kufr. The Hanafis, Shaafi’ and Maaliki scholars have agreed on this intent but the Hanbali scholars have taken this literally.
Qur’anic verse indicates clearly that the reverential prostration is such an offence that it is being assimilated to *Kufr*. The Companions requested permission for reverential prostration, upon which this verse was revealed and served as a reprimand: ‘*would he command you to disbelief?*’ This reprimand serves as a lesson that reverential prostration is highly offensive and it was metaphorically associated to disbelief. If this is prohibited for the Most Beloved of Allah, then what else can we elaborate regarding others? Allah is the Guide.
SECTION TWO

40 Ahaadith in prohibition of reverential prostration
There are many virtues of reciting forty traditions which is related in numerous *Ahaadith*. Our *Ulama of Ahl e Sunnah* followed this practice and presented forty narrations of *Ahaadith* dealing with various subjects. Hence, we will discuss forty narrations, through the *Tawfiq* of Allah Ta’ala, in relation to the prohibition of prostrating to other than Almighty Allah. These narrations are of two categories:

1] **Absolute prohibition of prostration for other than Allah Ta’ala:**

**Hadith 1**

It is narrated in Jaami’ Tirmidhi, Sahih ibn Hibbaan, Sahih Mustadrak, Musnad Bazzaar and Sunan Baihaqi from Abu Hurairah ﷺ:

> قال جاءت امرأة إلى رسول الله صلى الله تعالى عليه وسلم فقالت يا رسول الله فضلته على الوَّالد فقلت للمرأة أن تُسجَد لزوجها إذا دخل عليها فضل الله عليه فهذه لفظ البزار

One woman presented herself to the Messenger of Allah ﷺ and said, ‘*O Messenger of Allah, what are the rights of husband over the wife?*’ He ﷺ replied, ‘If it was correct for others to prostrate before a human being, then I would order the woman to prostrate before her husband when he comes home, for the reason that Allah has granted him superiority over her’.

These are the words of Bazzaar, Haakim and Baihaqi. In Tirmidhi the words are:

64 Mustadrak Al Haakim, Kitaab An-Nikaah, Hadith 2768
“If I were to order anyone to prostrate before anyone, I would order the wife to prostrate before her husband”

Imam Tirmidhi declared that this narration is *Hasan Sahih* [sound and authentic chain of narration].

**Hadith 2**

Bazzaar narrated from Hazrat Abu Hurairah ﷺ:

The Prophet ﷺ entered one of the orchards and one camel presented itself and fell down in prostration for him. They [the Companions] requested, ‘This is an animal that does not have intellect and yet it prostrated before you. And we have intelligence and therefore we have more right to prostrate to you’. He ﷺ replied, ‘It is not proper for a human to prostrate before another human. If this was correct then I would have commanded the woman to prostrate before her husband due to the right of his over her’.

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65 Jaami’ At-Tirmidhi, Hadith 1159
66 Majma’ Az-Zawaaid in reference to Bazzaar and Ahmad, Baab Mu’jizaatin Nabi ﷺ
Imam Jalaaluddin Suyuti recorded this in his ‘Manaahil Safaa’ and stated that this narration is Hasan [sound].

**Hadith 3**

It is narrated by Ahmed, Nasaaai, Bazzaar and Abu Nu’aaim from Anas ibn Malik ﷺ.

In one of the houses of Ansaari companion a camel became rough and it did not allow anyone to come near it; so that the cultivation of plants and dates became dry. This was related to the Holy Prophet ﷺ. He ordered his Companions to come along to the orchard; at that moment the camel was on the other side of it. As the Holy Prophet ﷺ approached the camel, the Ansaari Companion remarked, ‘O Messenger of Allah, this animal has become crazy we should rather attack it’. The Prophet ﷺ replied, ‘I am not concerned with this’. The camel saw the Prophet ﷺ, came forth and fell into prostration for him. The Holy Prophet ﷺ placed his hand on the camel’s head, upon which the camel became contented like a goat, and gave it for work. The Companions requested that we are people of intelligence and therefore we have more right to prostrate for the Holy Prophet ﷺ, at which he ﷺ replied, ‘It is not proper for a human to prostrate before another human.'
If this was correct then I would have commanded the woman to prostrate to her husband for the rights he has over her.”

Imam Mundhiri stated that the chain of narration of this Hadith is excellent and the narrators are very trustworthy.

Hadith 4

Imam Ahmed bin Hanbal, Bazzaar and Abu Nu’aim narrate from Hazrat Anas:

The Holy Prophet along with Hazrat Abu Bakr Siddique, Hazrat Umar ibn Khattaab and a few Ansari Companions arrived in one of the orchards of an Ansari man. In the garden there were goats and they prostrated before the Prophet. At this Hazrat Abu Bakr [ ] said,

‘O Messenger of Allah, we are more rightful than these goats that we prostrate to you’. He replied, ‘Verily, in my Ummah it is not worthy that one should prostrate to another, and if this

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67 Musnad Imam Ahmad, Book of Anas bin Maalik, Maktab Islami Beirut, Vol.3, Pg. 158
68 Imam Mundhiri, the great ascetic Imam of the scholars and a prolific Muhaddith.
was proper I would have commanded the woman to prostrate to her husband.  

Mulla Ali Qaari [d. 1014 AH] penned in his Sharah Shifaa of Qadhi Ayaadh [d. 544 AH] that the chain of this narration is Sahih. Allama Khifaaji [d. 1069 AH] affirmed it in his Naseemur Riyaadh that this narration is Sahih.

**Hadith 5**

Baihaqi and Abu Nu’aim narrate in ‘Dalaail-un-Nabuwwah’ from Hazrat Abdullah ibn Abi Aufa al-Madhalim:

بيَّنَاءً نحن قعود مع رسول الله صلى الله عليه وسلم، وإذا تأث يتقال يا رسول الله معنا قلبة فأهاض آل فلاهن فنهض رسول الله صلى الله عليه وسلم، فذكرت القصة وفيه سجود البعير له صلى الله عليه وسلم قال فقال أصحابه يا رسول الله، بِهِمْ مِن البَهِيْمَات تَسجُدُ لَك لِتَعْظيمِ حَقَّك فَنحْنُ إِحْقَانِ نَسجِدَ لَكَ قَالَ لا لو كنت آمِرًا أحدًا من أمة أن يسجد بعضهم لبعض لامرأة النساء أن يسجدن لازواجهن.

We were present with the Messenger of Allah ﷺ that someone arrived and informed us that a camel of such and such house has become uncontrollable. The Messenger of Allah ﷺ stood up and we stood up. We said, ‘O Messenger of Allah, do not go to it’, but he proceeded (for that camel). The camel saw the Messenger of Allah ﷺ and it fell into prostration. The

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69 Dalaail An-Nabuwwah of Abu Nu’aim, Chapter 22, Section on the prostrations of animals, Beirut Aalimul Kutub, Vol.2, Pg. 135
70 Ash-Shifaa is the famous work written by the 5th century Maliki jurist of Spanish territory of Ceuta – Qadhi Iyadh ibn Musa. His work was further elaborated with commentaries written by other scholars. Two of them became famous: Sharah Shifaa and Naseemur Riyaadh.
Companions uttered, “An animal prostrated before you for your respect, but we are more deserving that we prostrate to you”. He replied, “No, if I were to command the people in my Ummah to prostrate to each other, then I would have commanded the women to prostrate to their husbands”.

**Hadith 6**

Imam Ahmed in Musnad, Haakim in Mustadrak, Tabraani in Mua’jam Kabeer, Baihaqi and Abu Nu’aim in Dalaail-un-Nabuwwah, and Baghawi in Sharah Sunnah; narrate from the Ya’laa ibne Marrah Thaqaifi:

> قال خرج النبى صلى الله تعالى عليه وسلم يومًا فجاء عير يرغو حتى سجد له فقال المسلمون نحن أحق أن نسجد للنبي صلى الله تعالى عليه وسلم. فقال لو كنتي أحداً أن تسجد لغير الله تعالى لامرت المرأة أن تسجد لزوجها.

One day the Holy Prophet was departing [from Madinah] upon which a camel arrived in a way that it was conversing with him and it fell into prostration before him. The Muslims said, “We are more deserving that we prostrate before the Prophet”. He replied,

“If I were to issue a command to prostrate to anything other than Allah then I would have commanded the woman to prostrate to her husband. Do you know what this camel is saying? It is saying that it served its masters for the previous forty years, when it became old they provided more work and less food. Now they want to slaughter it for the wedding.”

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71 Dalaail An-Nabuwwah of Abu Nu’aim, Chapter 22, Section on the prostrations of animals, Beirut Aalimul Kutub, Vol.2, Pg. 137
The Prophet ﷺ sent a message to its owners that this camel is complaining (about them). They replied in affirmation, ‘O Messenger of Allah, oath on Allah, the camel is telling the truth.’ The Messenger of Allah ﷺ requested them, ‘I wish that you free this camel for my sake’. So they freed it.⁷²

It is stated in *Mutaali’ul Masarraat* that the chain of this narration is *Sahih*.⁷³

### Hadith 7

It is recorded in the Musnad of Imam Ahmed bin Hanbal from Sayyida Ayesha Siddiqa [may Allah be pleased with her],

ان رسول الله صلى الله عليه وسلم كان في نفر من النهاجرين والأنصار فجاجعوا فسجد له فقال أصحابه يا رسول الله تسجد الله يسجد للك بعير والشجر فنحن أحق أن نسجد للك فقال اعبدوا ربكم وإكرموا أخاكم ولو كنت أمرًا أحدًا لن يسجد إلا أحد لامرت المرأة أن تسجد لزوجها

The Messenger of Allah ﷺ was present in the gathering of the *Muhaajireen* and *Ansaar* when a camel arrived and fell into prostration for him. The Companions requested, “O Messenger of Allah, the animals and trees prostrate before you, but we are more deserving that we prostrate before you”.

⁷² Dalaail An-Nabuwah of Abu Nu’aim, Chapter 22, Section on the prostrations of animals, Beirut Aalimul Kutub, Vol.2, Pg. 136
⁷³ Mutaali’ul Musarraat Sharah Dalaailul Khayraat is a commentary of Dalaailul Khayaraat by Imam Taqi al-Din Muhammad ibn Ahmad al-Faasi. He was a Muslim scholar, Haafidh, Faqih, Historian, and Maliki Qadhi (judge) in Makkah Al-Mukarramah. He passed away in Makkah in the year 832 AH. He was a Shaadhili grand master.
He replied, “Worship Allah and respect your brother. If I were to instruct a person to prostrate for another; then I would instruct a woman to prostrate for her husband.”

The last portion of this narration, ‘If I were to instruct a person...’ is also recorded in Sunan Ibn Ma’ajah. The same is stated in Targheeb, Ibne Hibbaan; and the author of Durr Manthoor [Imam Suyuti] associated this narration to Abu Bakr ibn Abi Shaybah [one of the teachers of Imam Bukhari].

**Hadith 8**

Abu Nu’aïm narrates in his Dalaail from Tha’liba bin Abi Malikﷺ:

قال اشترى إنسان من بنى سلمة جملًا يضحح عليه فأدخله في مرآة فجر كيما يحمل فلما يقدر أحد إن يدخل عليه الانتزاع فجاء رسول الله صلى الله عليه وسلم فذكر له ذلك فقال افتحوا عنه فقالوا إن آمنا بالله فقلنا ففتحوا منه ففتحوا فلما رأى الجمل خرج ساجداً فسبح القوم وقالوا يا رسول الله كننا احق بالسجود من هذه البهيمة قال لو ان ينبي شئ من الخلق ان يسجد لشيء دون الله ينفي للمرأة ان تسجد لزوجها

A person from Bani Salma bought a camel and nurtured it. When the camel was ready to be used for carrying loads, it would attack him. Then the Messenger of Allahﷺ arrived and came to know about the state of the camel. He ordered for the door [of the orchard] to be opened. The person replied, “O Messenger of Allah, we fear that it may harm you”. He

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74 Musnad Imam Ahmad, Book of Ayesha may Allah be pleased with her, Al Maktabul Islami, Beirut, Vol. 6, Pg. 76
replied, “Open it”. As soon as the door was opened, the camel saw the blessed countenance of the Messenger of Allah upon which it fell down in prostration for him. Those present were amazed by this scene. They requested, “O Messenger of Allah, we are more rightful to prostrate before you than this animal”. He replied, “If it was permissible in the creation to prostrate for other than Allah, then the woman would have prostrated for her husband”.

Hadith 9

Abu Nu’aim narrates from Gilaan bin Salma Thaqafi:

 وقال خرجنا مع رسول الله صلى الله تعالى عليه وسلم في بعض السفر فرأينا عنه عجبًا من ذلك اننا نظينا فنزلنا فجاء رجل فقال يأنيب الله انا لحائط فيه عشيت وعيش عبائل ول فيه ناضحان فاغتنا عن فسمعان نفسهما وحائطى وما فيه ولايقدر أحد ان يدعو منهما فنهض نبي الله صلى الله تعالى عليه وسلم بأصحابه حتى اتى الحائط فقال صحابة افتح فقال يأنيب الله انا لحائط فيه عشيت وعيش عبائل ول فيه ناضحان فاغتنا عن فسمعان نفسهما وحائطى وما فيه ولايقدر أحد ان يدعو منهما فنهض نبي الله صلى الله تعالى عليه وسلم بأصحابه حتى اتى الحائط فقال صحابة افتح فقال يأنيب الله انا لحائط فيه عشيت وعيش عبائل ول فيه ناضحان فاغتنا عن فسمعان نفسهما وحائطى وما فيه ولايقدر أحد ان يدعو منهما فنهض نبي الله صلى الله تعالى عليه وسلم بأصحابه حتى اتى الحائط فقال صحابة افتح فقال يأنيب الله انا لحائط فيه عشيت وعيش عبائل ول فيه ناضحان فاغتنا عن فسمعان نفسهما وحائطى وما فيه ولايقدر أحد ان يدعو منهما فنهض نبي الله صلى الله تعالى عليه وسلم بأصحابه حتى اتى الحائط فقال صحابة افتح فقال يأنيب الله انا لحائط فيه عشيت وعيش عبائل ول فيه ناضحان فاغتنا عن فسمعان نفسهما وحائطى وما فيه ولايقدر أحد ان يدعو منهما فنهض نبي الله صلى الله تعالى عليه وسلم بأصحابه حتى اتى الحائط فقال صحابة افتح فقال يأنيب الله انا لحائط فيه عشيت وعيش عبائل ول فيه ناضحان فاغتنا عن فسمعان نفسهما وحائطى وما فيه ولايقدر أحد ان يدعو منهما فنهض نبي الله صلى الله تعالى عليه وسلم بأصحابه حتى اتى الحائط فقال صحابة افتح فقال يأنيب الله انا لحائط فيه عشيت وعيش عبائل ول فيه ناضحان فاغتنا عن فسمعان نفسهما وحائطى وما فيه ولايقدر أحد ان يدعو منهما فنهض

75 Dalaail An-Nabuwwah of Abu Nu’aim, Chapter 22, Section on the prostrations of animals, Beirut Aalimul Kutub, Vol.2, Pg. 136
‘We were travelling with the Messenger of Allah ﷺ when we experienced a strange event. We halted at one place and a man came to us and said, “O Prophet of Allah, I have an orchard through which I support myself and my family. In this orchard I have two Ethiopian camels and both of them have become harsh. Neither they allow us to touch them nor do they allow us to enter the orchard. Nobody has the courage to go near them”. The Messenger of Allah ﷺ with his companions proceeded to that orchard and replied, “Open it”. The man replied, “O Prophet of Allah, they are very intense”. He ordered, “Open”. When the door began to open, both camels came out noisily running towards them, as soon as they saw the Messenger of Allah ﷺ they immediately fell down in prostration for him. The Messenger of Allah ﷺ took hold of their heads and offered them to their master and commanded, “Make them work and feed them abundantly”. Those who were present said, “O Prophet of Allah, the animals prostrate to you; and through you Allah has blessed us abundantly. Allah guided us from misguidance, and through your hands Allah rescued us from the tribulations of this world and the Hereafter. Would you not give us permission so that we may prostrate before you?” The Messenger of Allah ﷺ replied,

“The prostration is not for me. It is solely for Him, the Ever-Living who shall never die. If I were to order somebody to prostrate another in my nation, then I would order the woman to prostrate before her husband”\textsuperscript{76}

\textsuperscript{76} Dalaail An-Nabuwwah of Abu Nu’aim, Chapter 22, Section on the prostrations of animals, Beirut Aalimul Kutub, Vol.2, Pg. 136
Hadith 10

Tabraani narrates in his ‘Kabeer’ from Abdullah bin Abbas:

ان رجلا من الانصار كان له فحلان فأغتالهما فأدخلهما حائطا فسد عليهما الباب ثم جاء الى النبي صلى الله عليه وسلم فنفسل نفسل من الانصار ففتح فتح الباب فان يدعوني النبي صلى الله عليه وسلم قاعد معه نفر من الانصار ففتح الباب ففتح الباب فأحا انهما من الفحلين قريب من الباب فرأى النبي صلى الله عليه وسلم رأسهما فصعد وهما من الفحلا الآخر رأسهما رأسهما رأسهما وامكنه منه وامكنه منه وقال اذهبما لا يعصيانك وفيه قول النبي صلى الله عليه وسلم لا آخر احدا لا احدا أن يسجد لا احدا أن أأمر المراة أن تسجد لزوجها.

This is a similar narration to Hadith 9 in which the two wild camels are involved during the journey. In this narration, however, there is following addition:

‘The owner of the camels came to them so that they may supplicate for him. The Messenger of Allahﷺ went to the orchard and there the gate was opened. One camel was near the gate and it fell down in prostration upon seeing the Messenger of Allahﷺ. The Messenger of Allah took hold of the camel and gave it to the owner. Then he arrived in the another area of the orchard where the second camel fell into prostration upon seeing the Messenger of Allah, here also he took hold of the camel and gave it to the owner. The attendees expressed their wish to prostrate before him. Upon this he declared, “If I were to order somebody to prostrate another in
my nation, then I would order the woman to prostrate before her husband.”

Hadith 11

Abdullah bin Humaid, Abu Bakr bin Abi Shayba, Daarimi, Ahmed, Bazzaar, and Bayhaqi narrate from Jabir bin Abdullah رضي الله عنه:

I was present in one of the expeditions with the Messenger of Allah ﷺ in which I was overcome with the need to relieve myself and I required privacy. Two trees were four yards apart from each other, and the Messenger of Allah ﷺ said: “O Jabir, tell this tree to join the other tree”. Immediately the two trees joined each other. After I relieved myself, the trees returned to their original positions. Then I climbed upon my conveyance; along the way a woman arrived with her child and said, “O Messenger of Allah, the demon suppresses him thrice a day”. The Messenger of Allah ﷺ took the child and declared: “Go away, O enemy of Allah. Indeed, I am the

77 Al-Mu’ajam Al Kabeer, Hadith no. 12003, Al-Maktaba Faysiliyah, Beirut, Vol. 11, Pg. 356
Messenger of Allah”. Thereafter he returned the child to the mother.

When we were returning and reached the same place, the same woman was waiting for us with her child and two rams. She came forth and said, “O Messenger of Allah, accept my gift. Oath on Him who has sent His Messenger, my child has become free from the evil disturbances”. The Messenger of Allahﷺ commanded us to accept one ram and return the other. We progressed in the journey and the Messenger of Allahﷺ was amongst us and the birds above were providing shade for us. A camel came running and when he was between the lines of the caravan he fell down in prostration before the Messenger of Allah. The Messenger of Allahﷺ requested to meet its owner. Some Ansaari youths presented themselves and said, “O Messenger of Allah, this is our camel”. The Messenger of Allahﷺ requested about their circumstances and they said, “For twenty years we let this camel carry our water, now it has become fat and we wished to slaughter it and distribute its meat amongst us but it became loose (and ran away)”. Heﷺ said, “Let me keep this camel”. They declared, “O Messenger of Allah, verily this is now yours as a gift”. He said, “If this is mine, then be kind towards it until its death”. Seeing this the Muslims requested, “O Messenger of Allah, we are more deserving than this animals that we prostrate before you”. The Messenger of Allahﷺ replied, “It is not permissible to prostrate before another person otherwise women would be prostrating before their husbands”}

78 Sunan Daarimi, Volume 1, Chapter 4, Hadith 17
Imam Suyuti related in Minaahil: “The transmission of this Hadith is authentic”. Imam Qastalaani in his Muwaahib and Allama Faasi in his ‘Muta’ala’ said: “This is excellent”. Imam Zarqaani stated, “All the narrators of this narration are trustworthy”.

**Hadith 12**

Bazzaar in *Musnad*, Haakim in *Mustadrak*, Abu Nu’aim in *Dalaail* and Imam Abu Al-Laith in *Tanbiy-ul-Ghaafileen*, narrate from Buraidah bin Al-Husaib ﷺ:

One Bedouin approached and requested the Messenger of Allah ﷺ: ‘*O Messenger of Allah, I have embraced Islam. Please show me something so that my faith increases.*’ He replied, ‘What do you want to see?’ The Bedouin requested,
‘Command that tree to come and present itself’. The Messenger ﷺ said, ‘Go, and call it’. The Bedouin went to that tree and said, ‘The Messenger of Allah has summoned you’. Suddenly the tree shook and the roots in the front of it snapped. Then the tree moved the other way so that the roots of the other side broke. Thereafter this tree walked and arrived by the Holy Prophet ﷺ and presented the greeting, ‘Peace be on you, O Messenger of Allah’. Watching this miracle, the Bedouin shouted, ‘This is enough for me, enough for me!’ The Messenger of Allah ﷺ commanded the tree to return and the tree immediately returned to its place with its roots striding along the way. The Bedouin said, ‘O Messenger of Allah, allow me to kiss your forehead and blessed feet’. The Holy Prophet ﷺ granted him permission. Then he requested permission for the prostration; at this the Holy Prophet ﷺ declared, “Do not prostrate before me, no creation should prostrate before another creation. If I were to decree this for someone then I would have ordered the woman to prostrate before her husband out of reverence.”

Imam Haakim said: “This Hadith is Sahih”.

**Hadith 13**

Imam Ahmed, Ibn Ma’jah, Ibn Hibbaan and Baihaqi narrate from Abdullah ibn Abi Aufa ﷺ:

واللفظ لابن ماجة قال لما قدم معاذ من الشام سجد للنبي صلى الله عليه وسلم قال ماهذا يا معاذ، قال اتيت الشام فوافقتهم يسجدون لاسمائهم وبطارفتهم

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79 Dalaail An-Nabuwwah of Abu Nu’aim, Chapter 23, Beirut Aalimul Kutub, Vol.2, Pg. 138
فُرِّدت في نفسِي ان نفعل ذلِك بِك فَقَالُ رَسُولُ اللَّهِ صَلَّى اَللهُ عَلَيْهِ وَسَلَّمُ فَلا تَفَعَّلُوا
فَأَذَكَّرُوا اَمْرَ احَدٍ ان يُسَجَّد لِنِيْفِ اللَّهِ تَعَالَى لَامُرَتَ الْمَرَأَةِ ان تَسَجَّدْ لِزُوجَهَا

‘When Mu’aaadh – صلِّى اللهُ عليه وسلم, arrived from Shaam he fell down in prostration for the Holy Prophet ﷺ. The Messenger of Allah ﷺ asked, ‘O Mu’aaadh, what is this?’ Mu’aaadh replied, ‘In Shaam, I saw the Christians prostrating before their priests and elders, so my heart inclined that we should also prostrate before Allah’s Messenger’. The Messenger ﷺ said, “Don’t do this, if I were to command someone to prostrate before other than Allah then I would order the woman to prostrate before her husband.’”

This narration is Hasan and there is no weakness in its chain of transmission. Ibn Hibbaan declared this as Sahih and Imam Mundhiri related this as being amongst the truthful narrations.

**Hadith 14**

Haakim narrates in *Sahih Mustadrak* from Hazrat Mu’aaadh ibn Jabal ﷺ:

انَّهُ اتَى الشَّام فَرَأَ الْمِصْرَى يُسَجِّدُونَ لا سَاقِفُتَهُمْ وَرَهْبَانُهُمْ وَرَأَيَ الْيَهُودِ يُسَجَّدُونَ لَاُحْبَارِهِمْ وَرَبِّيَّاتهمْ فَقَالُ لَقَيْنَ تَفَعَّلُونَ هَذَا؟ قَالَ اَنَّ هَذَا تَحْيَةُ لَانْبِيَاءِ قَلْتُ فَقَنْحُ اَحْقَ ان نَصْنَعَ نَبِيْيَنَا فَقَالَ نَبِيُّ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اَنْبِيَاءُهُمْ كَذَٰلِكَ عَلَى اَنْبِيَاءِ هُمْ كَثِبَبْ فَأَكَتَبْهُمْ اَحْمَرَ فَأَنفَقُوا اَلْحَرَّى فَأَنَفَقُوا اَلْحَرَّى مِنْ ٱللَّهِ ٱلْعَظِيمِ

80 Sunan Ibn Ma’jah, Book of Nikah, Hadith no. 1853
He went to Shaam and observed the Christians prostrating before their elders and priests, and the Jews prostrating before their elites and scholars. It was asked from them as to the reason of prostration. They said, ‘This is the respect for the Prophets’. Mu’aadh said, ‘We are more deserving that we should respect our Prophet in this manner’. Rasulullah ﷺ replied: “They associate lies to their Prophets just like how they have tampered with their scriptures. If I were to instruct one to prostrate before another; then I would order a woman to prostrate before her husband, due to his greatness”\(^81\)

Haakim said, “This Hadith is Sahih”.

**Hadith 15**

Imam Ahmed in his *Musnad*, Abu Bakr ibn Shaybah in his *Musannaf* and Tabraani in his *Kabeer*, narrate from Mu’aadh ibn Jabal ﷺ:

> انہ لما رجع من اليمن قال يارسول ﷺ لله رأيت رجالا باليمن یسجد بغضهم لبغض افلا نسجد لک قال لوکنت ا مرا بشرا یسجد بشرا لا امرت المرأة ان تسجد لزوجها

When he returned from Yemen, he requested, ‘O Messenger of Allah ﷺ; I saw the people in Yemen that they prostrate before each other. Shouldn’t we prostrate before you?’ He ﷺ replied, ‘If I had to command a human to prostrate before another human then I would command the wife to prostrate before her husband’\(^82\)

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\(^81\) *Majmaa’ Az-Zawaaid, Kitaab An Nikaah, Darul Kitaab Beirut, Vol.4, Pg. 310*

\(^82\) *Musnad Imam Ahmad, Hadith Muadh bin Jabal*
This Hadith is *Sahih* because all the narrators of this chain are from the narrators of Bukhari and Muslim. If both these narrations (Hadith 14 & 15) are *Sahih* then both of them are separate incidents. Firstly, he (Hazrat Mu’aadh) went to *Shaam* and observed the action of the Christians and Jews due to which he fell down in prostration for the Holy Prophet ﷺ. Upon this he received the commandment of prohibition. Secondly, he saw the actions of people of Yemen due to which his desire increased so that he may prostrate before the Messenger; or because he may have forgotten the earlier prohibition, or he may have inferred the reality that the earlier decree may have been to oppose the actions of the Jews and Christians and due to this he may have thought that there is a possibility of it being abrogated. Hence, he requested the Holy Prophet ﷺ, without prostrating before him in this instance, but again the decree of prohibition was issued. Allah knows best!

**Hadith 16**

Abu Dawood in his *Sunan*, Tabraani in his *Kabeer*, Haakim and Baihaqi narrate from Qais ibn Saeed ﷺ:

> قال اتبت الحيرة قرأيتهم یسجدون لمر زبان لهم فقلت رسول الله صلى الله تعالى عليه وسلم احق ان یسجد له. قال فأتبت النبي صلى الله تعالى عليه وسلم فقلت انى اتبت الحيرة فقرأيتهم یسجدون لمر زبان لهم فأتت يارسول الله احق ان نسجد لک قال ارآيت لو مررت بقبری اکنت تسجد له قلت لا قال فلا تفعلوا لوكرت امرنا احد ان یسجد لاعبد النساء ان يجسدن لازواجهن لما جعل الله لهم عليهن من الحق

‘I went to the city of Hira (which is near Kufa in Iraq) and I saw the people there that they prostrate before each other. I thought to myself that the Messenger of Allah ﷺ deserves
much more than this. I presented myself in the Court of Prophethood and I narrated this incident and my thoughts to him. He ﷺ asked, “If you were to pass by my grave then would you prostrate before it?” I said, “No”. He said, “Then don’t do it. If I had to instruct someone to prostrate before another, than I would order the women to prostrate before their husbands due to the greatness which Allah Ta’ala as bestowed upon them”

This Hadith has been regarded as Hasan by Abu Dawood and Haakim has explicitly stated that this Hadith is Sahih, and Dhahabi has allowed this narration to be present in his Takhlees.

**Hadith 17 to Hadith 21**

Tabraani in *Mu’ajam Kabeer* and Zia in *Sahih Mukhtaar* narrate from Zaid ibn Arqaam, and Imam Tirmidhi in his *Jaami’* narrate from Suraaqa ibn Maalik ibn Ja’asham, Talq ibn Ali, Ummul Mu’mineen Umme Salma and from Abdullah ibn Abbas ﷺ; that the Messenger of Allah ﷺ declared:

لا و القت ل احذا ان يسجد ل احذا لامرت المرأة ان تسجد لزوجها

“If I were to command someone to prostrate before another than I would instruct the woman to prostrate before her husband”

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83 Sunan Abi Dawood, Hadith 2140
84 Jaami’ Tirmidhi, Hadith 1159, narrated by Abu Hurairah ﷺ
Hadith 22

Abdullah ibn Humaid narrates from Imam Hasan Basri that when some people requested the Messenger of Allah ﷺ to allow them to prostrate before him, the following Qur’anic verse was revealed:

أَيُّ هُمْ يَأْمُرُكُمْ بِٱلْكُفْرِ بَعْدَ إِذْ أَنْتُمْ مُّسْلِمُونَ

“Would He order you to infidelity after it that you have become Muslims?”

This narration has been stated in Section One.

It is recorded in ‘Madaarik’ that Salmaan Farsi ﷺ desired to prostrate before the Messenger of Allah ﷺ, upon which He ﷺ replied:

لا ينفع لي الخلق أن يسجد لا أحد إلا الله تعالى

“It is not permissible for any creation to prostrate before another creation, except before Allah Ta’ala”

A narration is recorded in Tafseer Kabir from Imam Sufyaan Thawri which is narrated from Simaak ibn Haani:

قال دخل الجاهل بني على ابن أبي طالب رضي الله تعالى عنه فأراد أن يسجد له فقال له على الله ولا تسجد

‘Once a delegate of the Christian emperor presented himself in the blessed court of Hazrat Mawla Ali ﷺ, and he requested

85 Tafseer Nasafi [Madaarik at-Tanzeel], Verse 2:34
to prostrate before Hazrat Ali. Hazrat Ali said: ‘Do not prostrate before me, prostrate only for Allah Ta’ala’.

Hadith 23

In Jaami’ of Imam Tirmidhi who narrates from Imam Abdullah Ibn Mubarak and he narrates from Hanzalah Ibn Ubaidullah.

And in the Sunan of Imam Ibn Ma’jah who narrates from Jarir Ibn Haazim and he narrates from Hanzalah Ibn Abdur Rahman Ad-Dausi.

And in Sharah Ma’anil Aathaar of Imam Tahaawi who narrates from Hammaad Ibn Salma, and from Hammaad Ibn Yazeed; and from Yazeed Ibn Zaree; and from Abi Hilaal Kalham; all of whom narrate from Hanzalah Ad-Dausi, and he narrates from Anas Ibn Maalik.

One person requested: “O Messenger of Allah! If one of us meets our brother or friend then should we bow for him?” He replied: “No.”

The words of Imam Tahaawi are similar:

The Companions requested: “O Messenger of Allah! Should we bow to each other upon greeting?” He replied, “No.”

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86 Tafseer Kabir [Mafaatihul Ghayb], Verse 2:34
87 Jaami’ Tirmidhi, Hadith 2728
Imam Tirmidhi declared that this narration is fine (Hasan).

2] **Prohibition of prostration towards a grave:**

**Hadith 24**

Imam Ahmed, Imam Muslim, Abu Dawood, Tirmidhi, Nasaaï and Imam Tahaawi relate from Abu Marthad Ghanawi that the Messenger of Allah said:

لا تصلوا الى القبور ولا تجلسوا عليها

“Do not perform your Prayer (Salaah) in the direction of the graves and do not sit on them”

**Hadith 25**

Tabrani narrates in *Mu'jam Al-Kabeer* from Abdullah bin Abbas that the Messenger of Allah said:

لا تصلوا الى قبروا ولا تصلوا على قبر

“Do not perform Salaah towards a grave and do not perform Salaah on a grave”

It is mentioned in Tayseer that the chain of this Hadith is sound.

**Hadith 26**

In Sahih Ibn Hibbaan from Anas bin Maalik:

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88 Sharah Ma’ani al-Aathar, Kitaab Al-Karaahiya, Baab Al-Muanaqah
89 Sahih Muslim, Hadith 972
90 Al-Mu’ajam Al-Kabeer, Hadith 12051
Allama Manaawi reported that the chain of transmission of this narration is authentic (Sahih).

**Hadith 27**

Abul Farj narrates in *Kitaabul ‘Alal* from Rushd Ibn Kareeb who narrates from Abayah ibn Abbaas ﷺ that the Messenger of Allah ﷺ declared:

الألا يصل إليها أحد ولا إلى قبر

“Beware! Never should anyone face a person or a grave in his Prayer.”

**Hadith 28**

Imam Bukhari in his *Sahih* narrates in his notes; and Imam Ahmed, Imam Abdur Razzaq, Abu Bakr ibn Abi Shayba, Waki’ ibn Jarraah, Abu Nua’im and Ibn Munee’ narrate on the authority of Anas ibn Malik ﷺ:

رأى عمر رضى الله تعالى عنه وانى اصل في قبر فقال القبر امامك فتهانى وفى راوية لوكيع قال لا تتصل اليه وفى رواية الفضل بن ذكين فناداه عمر القبر القبر فتقدم و صلى وجاز القبر

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91 Kanzul Ummaal, Hadith 19191
92 Kitaabul ‘Alal Al-Mutanaahiya li Abi Farj
Ameerul Mu’mineen Sayyidina Umar ﷺ saw me performing my prayer towards a grave upon which he said,

‘There is a grave in front of you, avoid the grave, avoid the grave. Do not perform the prayer in front of it!’

In the narration from Fadhl ibn Dakeen the words of alert of Umar ibn Khattaab ﷺ are: ‘Grave! Grave!’

He (Anas ibn Malik ﷺ) then took a few steps in his Prayer through which he surpassed the grave.

**Hadith 29**

Ahmed, Bukhari, Muslim and Nasaai narrate from the Mother of Believers, Sayyidah Ayesha Siddiqah – may Allah be pleased with her:

ان رسول الله صلى الله عليه وسلم قال في مرضة الذی لم يقم عنه لعن الله اليهود والنصاری اتخذوا قبور انبيائهم مساجد قالت ولولا ذلک لابرز قبرة غيرانہ خشی ان يتخذ مسجدا وفی روایة لهن عنه صل الله تعالى عليه وسلم أولئک شرار الخلق عند الله عزوجل يوم القيمة

During his last illness Allah’s Messenger ﷺ said:

“Allah’s Curse be upon on the Jews and the Christians, for they constructed the graves of their Prophets as their place of worship!”

And he ﷺ said,

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93 Kanzul Ummaal, Hadith 22510  
94 Sahih Bukhari, Hadith 435
“Such people will be the most evil of creation on the Last Day, in the Sight of Allah.”

Sayyidah Ayesha – may Allah be pleased with her - said: ‘If this had not transpired then the noble grave would have been accessible; but due to the fear that people may instigate the practice of prostration (towards the grave), hence it remained concealed’

**Hadith 30**

The great scholars of Islam: Imam Malik, Imam Muhammad, Imam Bukhari, Imam Muslim, Imam Abu Dawood and Imam Nasaai; all narrate from Abu Huraira that the Messenger of Allah stated:

قاتل الله اليهود والنصارى اتخذوا قبور انبيائهم مساجد

“May Allah destroy the Jews and the Christians, as they demarcated the tombs of their Prophets into the places of prostration!”

**Hadith 31**

Imam Muslim in his Sahih, Abdur Razzaq in his Musannaf and Daarimi in his Sunan narrate from Abdullah ibn Abbas:

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95 Sunan Nasaai, Hadith 704
96 Sahih Bukhari, Hadith 1330, 1390
97 Muwatta Imam Maalik, Hadith 1617
During the final hours [of his life], the Messenger of Allah ﷺ would cover his noble face with the mantle. When it became intolerable, he would disclose his face and in this state he declared, “Allah’s curse be upon the Jews and the Christians! They transformed the graves of their Prophets into Mosques”. He use to warn us not to do the same for his blessed tomb’.  

Hadith 32

Imam Bazzaar narrates in his *Musnad* from the Commander of the Believers - Sayyidina Ali ﷺ:

The Messenger of Allah ﷺ informed me during the period of his final illness: “Let the people come in my presence”. I summoned them. After everyone gathered in his presence the Messenger of Allah ﷺ declared:

“Curse of Allah upon those nations who transformed the graves of their Prophets into the place of prostration!”

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98 Sahih Muslim, Hadith 531
He then became unconscious. After gaining consciousness he said, “O Ali! Summon the people!” I summoned them. He then said,

“Curse of Allah on those nations who transformed the graves of their Prophets into the places of prostration!”

This occurred thrice in this manner.99

**Hadith 33**

Abu Dawood in his *Tayaalsi*, Imam Ahmed in his *Musnad* and Tabraani in his *Kabir* through a reliable chain of transmission; Abu Nuaim in his *Ma’arifatul Ashaab* and Ziyaa from *Sahih Mukhtaar* narrate from Usama ibn Zayd (May Allah Ta’ala be pleased with them all):

ان رسول اللّه صلى اللّه تعالى عليه وسلم قال فى مرضه الذی مات فيه ادخلوا على اصحابى فدخلوا عليه وهو متقنع برود معافری فکشف القناع ثم قال لعن الله اليهود النصارى اخذوا قبور انبیائهم مساجد

The Messenger of Allahﷺ informed us during his final illness, “Bring my Companions in my presence”. They presented themselves. The Messengerﷺ unveiled his illuminated face and announced,

“The curse of Allah be upon the Jews and the Christians! They transformed the graves of their Prophets into Mosques!”100

99 Kashf Al-Istaar, Hadith 1436
100 Kanzul Ummaal, Hadith 22523
Hadith 34

Imam Ahmed and Imam Tabraani, through a sound chain of transmission, relate from Abdullah ibn Mas’ood ﷺ that the Messenger of Allah ﷺ said:

ان من شرار الناس من تدركهم الساعة وهم احياء ومن يتخذ القبور مساجد

“Verily, the most evil of men are those who will witness the Doomsday while they are still alive and those who take graves as the places of prostration.”\(^{101}\)

Hadith 35

Abdur Razzaaq in his Musnad relates from Sayyiduna Ali ﷺ who narrates that the Messenger of Allah ﷺ declared:

من شرار الناس من يتخذ القبور مساجد

“The most evil of mankind are those who behold the graves as the places of prostration.”\(^{102}\)

Hadith 36 & 37

A narration of Sahih Muslim from Jundub ﷺ and in Mu’ajam of Tabraani from Ka’ab ibn Maalik ﷺ:

قال سمعت النبي صلى الله عليه وسلم قبل أن يموت بخمس ويوت يقول الا ان من كان فيلمكم كانوا يتخذون قبور انبيائهم وصالحهم مساجد الا فلا تتخذوا القبور مساجد انهاكم عن ذلك

\(^{101}\) Musnad Ahmad Bin Hanbal, Hadith 3844, 4141 & 4342
\(^{102}\) Al-Musannaf li Abdur Razzaq
Five days before his demise, I heard the Prophet of Allah ﷺ informing us:

“Beware! The nation before you would demarcate the tombs of their Prophets and the Pious as the places of prostration. Beware! You must not do so! Verily, I forbid you from this!”

In Sharah Muntaqa, under the Hadith of Jundub ﷺ, it has been stated that similar narrations are found in Tabrani who quoted the narration with a good chain of transmission on the authority of Zaid bin Thabit ﷺ and Bazzaar quoted in his Musnad on the authority of Abu Ubaidah bin Al-Jarraah ﷺ and Ibn Adi did the same in his Kaamil on the report from Jabir bin Abdullah ﷺ. These three further narrations become supplementary to this subject. Allah Knows Best.

Hadith 38

Uqayli narrates from Sahl ibn Abi Salih who narrates from Ubayya who narrates on the authority of Abu Huraira ﷺ that the Beloved Messenger of Allah ﷺ supplicated:

اللهم لا تجعل قبرى وثنا لعن الله قوما اتخذوا قبور انبيائهم مساجد

“O Allah! Do not allow my grave to become an idol (of prostration). May Allah’s Curse be on those who transformed the tombs of their Prophets into Mosques!”

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103 Sahih Muslim, Hadith 532; Mu’ajam Al-Kabir, Hadith 89

104 Ash-Shifa lil Qadhi Ayadh, Chapter on visiting the grave of the Prophet ﷺ as mentioned in Muwatta Imam Malik, Hadith 419
Hadith 39

Imam Malik in his Muwatta narrates from Ataa ibn Yassaar with a *Mursal* chain of transmission and Imam Bazzaar in his *Musnad* narrates from Abu Saeed Khudri through Ataa ibn Yassaar with a *Mausool* chain of transmission; that the Messenger of Allah stated:

اشر غضب الله تعالى على قوم اتخذوا قبور انبيائهم مساجداً

“May the Wrath of Allah fall on the nation that demarcated the tombs of their Prophets into a site of prostration!”\(^{105}\)

Hadith 40

Imam Abdur Razzaaq in his Musannaf narrates from Amr ibn Dinaar through a *Mursal* link that the Messenger of Allah said:

کانت بنو اسرائيل اتخذوا قبور انبيائهم مساجداً فلعَّاله تعالى

“The people of Israel (the Jewish nation) took the tombs of their Prophets into an area of prostration; hence Allah Ta’ala cursed them.”\(^{106}\)

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\(^{105}\) Muwatta Imam Malik, Hadith 419. The previous Hadith has similar wordings but the chain of narration is slightly different, hence Imam Ahmad Rida has taken it as a different Hadith.

\(^{106}\) Al-Musannaf Abdur Razzaq, Hadith 1591
Important clarification on turning the graves into mosques

Allama Qadhi Baydaawi and Allama Tayybi in Sharah Mishkaat, then Mullah Ali Qaari Makki in his Mirqaat state:

کانت اليهود والنصارى يسجدون القبور انبياهم ويجعلونها قبلة ويتوجهون في الصلاة نحوها فقد اتخذوها اوثانا فلذلک لعٌهم ومنع المسلمين عن مثل ذلک

“The Jews and the Christians would prostrate before the graves of their Prophets, and they take the graves as their ‘Qibla’ – facing which they would worship. Hence, they regarded them as idols. Therefore, the Messenger of Allah cursed them and prohibited the Muslims from performing such activities in similitude”

It is recorded in ‘Majmaa’ Bahaar-ul-Anwaar’ of Imam Muhammad Tahir As-Siddique (d. 981 A.H.):

کانوا يجعلونها قبلة يسجدون اليها فى الصلوة كالأوثن

“They would take them [the graves of the Prophets] as Qibla for their Prayers and they would prostrate towards it like an idol”

In Tayseer and ‘Siraaj Muneer Sharah Jaami’us Sagheer’ of Imam Qadhi Khan Hussain ibn Mansoor (d. 592 A.H.):

اتخذوهاجهة قبلتهم

107 Mirqaat Al-Mafaatih, Hadith 712
108 Majmaa’ Bahaar-ul-Anwaar, under the word ‘qabr’, Maktab Darul Iman, Madinah, Vol. 4, Pg. 196
“The crux of the narration is that they considered the graves to be their direction of their prostrations.”\textsuperscript{109}

In ‘Zawaajir’, Imam ibn Hajar Makki (d. 973 AH) states:

\begin{center}
اتخاذ القبور مسجدا معناه الصلاة عليه او عليه
\end{center}

“The connotation of ‘demarcating the graves of the Prophets into mosques’ is to perform the Prayer [Salaah] on or towards it [the graves].”\textsuperscript{10}

Allama Turpashti mentioned both possibilities in ‘Sharah Masaabih’:

\begin{center}
احدهما كأنوا يسجدون بقبور الأنبياء تعظيما لهم وقصد العبادة. ثانيها التوجه إلى قبورهم في الصلاة
\end{center}

“Firstly, they would prostrate the graves of their prophets with the intention of worshipping them; and the second possibility is that they would prostrate towards it (without the intention of worship)”\textsuperscript{111}

Thereafter he states:

\begin{center}
وكلماالطريقين غير مرضية
\end{center}

“Both prospects are disliked”

\begin{flushright}
\textsuperscript{109} Tayseer Sharah Jaami’ As-Sagheer, under the Hadith ‘Curse be upon the Jews’, Maktab Imam Shaafi, Riyadh
\textsuperscript{10} Az-Zawaajir, Kitaab As-Salaah, Ibn Hajr Makki
\textsuperscript{111} Lam’aat at-Tanqeeh Sharah Mishkaat Al-Masaabih, Baab Al-Masaajid
\end{flushright}
Shaykh Muhaqqiq Abdul Haq (d. 1052 AH) referred to this statement and affirmed,

وفي شرح الشيخ أيضاً مثله

“Similar is mentioned in the Shaykh’s commentary”

This is also confirmed in the exegesis of Imam ibn Hajar Makki who ultimately advocates that the prostration for the grave and prostration towards the grave is prohibited.

The second possibility is more sensible and it is objectively inclined because the Jews were not known to worship other than Allah Ta’ala. The jurists have elaborated that Christianity is much worse than Judaism in view of the fact that Christianity refutes the Oneness of Allah Ta’ala whereas Judaism only refutes Prophethood.

It is in Durre Mukhtaar:

النصراei شرمن اليهودي في الدارين

“Christians are more evil than the Jews in both worlds”

In Raddul Muhtaar on the account of Bazzaaziya:

لاي نزاع النصارى في الاليهات ونزاع اليهود في النبيوات

“This is because our disagreement with the Christians is based on the Oneness of Allah Ta’ala meanwhile the disagreement with the Jews is in Prophethood”

112 Ash’aat al-Lam’aat Sharah Al-Mishkaat, Baab Al-Masaajid
113 Durr e Mukhtaar, Kitaab An-Nikaah, Baab Nikah Al-Kaafir
The noble and magnificent Imam of our Madhab, Imam Muhammad Ash-Shaybaani has inclined towards the second possibility towards the narrations in relation to the prohibition of prostration, as he states in the title of the chapter in his ‘Muwatta’:

باب القبر يتخذمسجد ا واقبوياليه

“The chapter of demarcating the graves as the place of prostration, or performing the Prayer in its direction”

And under this chapter he relates this very narration of Abu Huraira:

قاتل الله اليهود اتخاذ واقبوريائهم مساجد

“May Allah destroy the Jews and the Christians, as they demarcated the graves of their Prophets into the place of prostration.”

Allah Ta’ala Knows Best!

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114 Radd al-Muhtar, Kitaab An-Nikaah, Baab Nikah Al-Kaafir
115 Muwatta Imam Muhammad, Abwaabul Janaaiz, Hadith 321
THIRD SECTION

150 attestations of the Jurists on reverential prostration
The act of prostration for other than Allah Ta’ala is prohibited in complete agreement. As far as the ruling of disbelief [takfeer] is concerned, we shall analysis six variations of such attestations:

1) Prostration for other than Allah Ta’ala is *Kufr* (disbelief);
2) Prostration for other than Allah Ta’ala is *Kufr e Mutlaq* (absolute disbelief);
3) In the difficult circumstances it is not *Kufr*, otherwise it is.
4) Intention during prostration for other than Allah is *Kufr*, otherwise if the intention is for Allah or if there is no intention then it is not *Kufr*;
5) Prostration for other than Allah with the intention of worship is *Kufr*, but with the intention of reverence it is not *Kufr*, and if there is no intention then it is also *Kufr*.
6) Prostration for other than Allah Ta’ala is not *Kufr* as long as the intention of worship is not present; and this ruling is the most authentic, most favourable and most objectively inclined towards the truth.
PART 1

1ST DIVISION

ON THE RULING OF ABSOLUTE PROHIBITION OF PROSTRATION FOR OTHER THAN ALMIGHTY ALLAH

Attestation 1

In ‘Tibyaynul Haqaiq’ of Imam Fakhruddin Uthmaan ibn Ali Az-Zayl’ee (d. 743 A.H), on the two-hundred and second page of the first volume;

Attestation 2

In ‘Ghunyatul Mustamli’ of Imam Muhammad Ibraahim ibn Muhammad Al-Halabi (d. 956 A.H), on the two-hundred and sixty sixth page;

Attestation 3

In ‘Fathullah-al-Mu’een’ of Imam Sayyid Muhammad Abi As-Saud Al-Azhari Al-Hanafi (982 AH), on the two-hundred and ninetieth page of the first volume:

التواضع نهايةجو في السجود ولهذ الوضج. لغير الله تعالى يكفر

“The boundary of humility is in the prostration and therefore to prostrate before other than Allah Ta’ala is Kufr”\(^\text{116}\)

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\(^\text{116}\) Tibyaynul Haqaiq, Baab Salaatul Mareedh, Vol. 1, Pg. 202
Attestation 4 & 5

In the 49th chapter of Nisaabul Ihtisaab (4) of Imam Umar ibn Muhammad As-Sanaami (d. 734 AH), it is narrated from ‘Kifaaya Shu’bi’ (5):

اذا سجد لغير الله تعالى يكفر لا ان وضع الجهة على الارض لا يجوز الله تعالى

“If someone prostrates for other Allah Ta’ala then he is a disbeliever, because to place the forehead on the earth is impermissible except for Almighty Allah.”

Attestation 6 & 7

It is in the ‘Mabsut’ of Imam Muhammad ibn Ahmed Al-Sarakhshi (d. 483 A.H) (6); and this is referenced in the five-hundred and thirty-fifth page of Jaami’ ar-Ramooz (7) of Imam Shams Ad-Deen Muhammad Al-Qahistaani (d. 962 AH):

من سجد لغير الله تعالى على وجهه التعظيم كفر

“The one who performs a reverential prostration for other than Almighty Allah is a disbeliever.”

Attestation 8

In ‘Minah-Ar-Raudh Al-Azhar fi Sharah Al-Fiqah Al-Akbar’ of Mulla Ali Qaari Al-Makki (d. 1014 AH) on the two-hundred and thirty-fourth page:

117 Fataawa Nur ul Huda, in reference to Al-Mabsut, Maktab Haqqaniya, Kuwait, Pg. 439
118 Jaami’ Ar-Ramooz, Kitaab Al-Karaahiya
“(I say) that to set one’s forehead upon the ground is much worse than setting one’s face on the ground therefore it should be Kufr because prostration is an unique act [of the servant] for Allah Alone”

Firstly, if someone sets his forehead on the ground, on the basis of worship, then he becomes a disbeliever, even if he only kissed the ground, or bowed or simply intended. Hence, according to the authentic and reliable position, it is not disbelief to do so [with the intention of respect], and this is the truth and agreeable to the faith. Secondly, the forehead is comprised of two segments known as جبين. Therefore if one segment is placed on the ground then it will be included as placing the entire forehead. This point needs to be noted.119

Attestation 9

Allama Abdul Ali Al-Barzandi Qahistaani (d. 747 A.H) on the three-hundred and thirty-third page of his monumental Sharah Wiqaya,

119 The Noble Imam has manifested his profound knowledge of physiological anatomy in this paragraph as he cautions the readers that the forehead is comprised of two partitions. The forehead, in anatomical terms, is known as the frontal bone which is part of the skull inclusive of the axial skeleton. The frontal bone is indeed comprised of two partitions which are only fused when a child reaches the age of five or six. Afterwards, a vertical line distinguishes these two partitions which is known as metopic suture (Human Anatomy, Van De Graaf 6th Edition, Chapter 6, section on skull, page 144)
Attestation 10

Imam Nur-ud-Deen Ali Al-Baaqaani (d. 995 A.H) in his exegesis ‘Majmaaul Anhar Sharah Multaqi Al-Bahar’ on the two-hundred and twentieth page of the second volume;

Both attestations (9 & 10) have been derived from ‘Fatawa Zuhairiya’ of Imam Zuhair-ud-Deen Abu Bakr Muhammad ibn Ahmed (d. 619 A.H);

Attestation 11

Allama Muhammad Amin ibn Aabidin Ash-Shaami (d. 1252 A.H) relates from Jaami’ur Ramooz on the three-hundred and seventy-eight page of the fifth volume of his colossal Raddul Muhtaar:

يُكفِّرُ بِالسجدة مطلقاً

“(The person) becomes an absolute disbeliever by the act of prostration for other than Almighty Allah”120

According to Imam Badruddin ‘Ayni’s (d. 855 AH) brevity and Mulla Ali Qaari’s transmission the ruling of Zuhairiya is not something that is established. On the contrary, it is only a narration that is related to others in which it was considered to be of absolute disbelief. Majmaa’ul Anhar and Shaami have co-transmitted their attestations from Allama Qahistaani and there is no doubt that Imam ‘Ayni is more reliable than him, hence we have not accounted the statement of Zuhairiya in our attestations.

120 Raddul Muhtaar, Kitaab Al-Khatr wal Ibaaha, Vol. 5, Pg. 246, Darul Ihya, Beirut
Attestation 12

In *Ghaayatul Bayaan* of Shaykh Qawaam-ud-Deen Ameer Kaatib ibn Ameer Al-Taqaani (d. 758 A.H) states in his *Kitaabul Karaaha* (Book of Dislikes):

"To prostrate for anyone other than Almighty Allah without (the matter of) force is Kufr."[121]

Attestation 13

On the two-hundred and thirty-fifth page of ‘*Minha ar-Rawdh’*:

“If a person prostrated before anyone other than Allah Ta’ala without the stipulation of force, then such a person will become a disbeliever as per the agreement”[122]

The claim of being ‘in agreement’ is improper due to the following rationales:

a) The authentic and most reliable ruling is based entirely on the intention of reverence and worship on which ample attestations are evident that will prove this point as we shall discuss further on;

[121] This reference was taken from a hand written manuscript which may not be available nowadays.
[122] *Minah ar-Rawdh Al-Azhar, Fasl Fil Kufr Sareehann wa Kinaayah*
b) Proficient jurists have issued explicit rulings that reverential prostration is not disbelief; in *Fatawa Kubraa* of Imam Sadrush Shaheed Hussaam-ud-Deen Umar ibn Abdul Azeez (d. 536 A.H), then in *Khazaanatul Mufteen* of Imam Hussain ibn Muhammad As-Sim’aani As-Samiqaani (d. 740 A.H) in the original handwritten manuscript in the section *Kitaabul Karaaha*, in which the Imam has related some incidents of Imam Sadrush Shaeeed; thereafter he includes the abovementioned ruling of Ghaayatul Bayaan and states:

في هذا دليل على أن السجود نبية التحية إذا كان خائفاً لا يكون كفر افعل هذا القياس من سجد محترم على وجه التحية لا يصير كافراً

“This is the affirmation that this is reverential prostration, and the doer will not become a disbeliever. Therefore, on this ruling the analogy has been implicated that those who prostrate before the kings will not become disbelievers.”

Then it is recorded in *Jaami’ul Fasooleen* of Shaykh Badr-ud-Deen Mahmood ibn Israel ibn Qaadhi (d. 823) in the second volume under the ruling of abhorrence:

فهذا تأكيد الأمران من سجد للسلطان تكريراً لا يكفر

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123 *Khazaanatul Fataawa, Kitaabul Karaahiya*
“This former ruling explicitly indicates that whosoever prostrates before any king, in due of respect, then such a person will not turn into a disbeliever.”

\[\text{124}\]

c) The ruling of Mulla Ali Qaari will follow in which he implicates the ruling of forbiddance and not \textit{Kufr} on the matter of prostration towards the illuminated Tomb of the Holy Prophet ﷺ.

d) On the contrary, in \textbf{Attestation 27} it is stated that some scholars have indicated \textit{Kufr} and the well-known ruling is that it is not \textit{Kufr}. Therefore, leave alone the agreement, the statement (of this attestation being that of \textit{Kufr} in agreement) alone is unfavourable, weak and inaccurate.

\textbf{Attestation 14}

Imam Ibn Hajar Makki in his ‘\textit{A’laam ba Qawaati’ ul Islam}’ on the fifty-fifth page affirms:

\[
\text{علم من كلاهم ان السجود بين يدی الغير منه مأهو كفر ومنه مأهو حرام غير كفر فالمكفر ان يقصده السجود البخلوق و الحرام ان يقصده الله تعالى عظاماً به ذلک للمبخلوق من غير اني يقصده به اولا يكون له قصد}
\]

“From amongst the numerous assertions of the jurists it is analysed that the prostration for other than Allah Ta’ala is sometimes disbelief and at other times it is merely forbidden.

\[\text{124}\] Jaami’ al-Fasooleen, Al-Fasl Ath-Thaamin wa Ath-Thalaathoon
Disbelief will transpire if the intention to prostrate before the creation occurs, and forbidden is when the intention (of prostration) is for Allah Alone, meanwhile it is done towards a creation due to respect; or (it is forbidden) when there is no intention whatsoever.”

Attestation 15

In the handwritten manuscript of Imam Burhaan-ud-Deen Ibraahim ibn Abu Bakr Ikhlaati in his ‘Jawaahirul Ikhlaati’, in the section of Kitaabul Istihsaan;

Attestation 16

In ‘Fatawa Hindiya (Fatawa Alamghiri)’ from pages 367 to 369 in the fifth volume;

Attestation 17

In the 49th chapter of ‘Nisaabul Ihtisaab’ of Shaykh Umar Al-Sanaami (d. 738 A.H)

Attestation 18

All of the above (15 – 17) have been related from the erudite jurist, Imam Abu Ja’afar Hindwaani:

وهو اتم من قبل السجن بين ايدی السلطان او الامير او سجنه فان كان على وجه النية لا يكفر ولكن يصير اشعا مرتكم الكبيرة وان كان سجنا بنية العبادة للسلطان او لم تحضر النية فقد كفر

125 A’laam ba Qawaati’ ul Islam, Maktaba Haqqaniya, Istanbul, Pg. 388
“Whosoever kisses the ground in front of an emperor or a ruler, or if he prostrated before the king; if the intention was of reverence then there is no implication of disbelief upon him but he is surely a doer of a major offense. However, if the intention was to worship the king or if there was neither intention of worship nor any reverence then in these circumstances the person becomes a disbeliever.”

Attestation 19

In Fataawa of Imam Zuhair-ud-Deen Marghinaani (d. 619 A.H);

Attestation 20

In its ‘Mukhtasar’ of Imam ‘Ayni;

Attestation 21

From this it is stated in ‘Ghamzal Uyoon wal Basaair’ of Imam Ahmed ibn Muhammad Al-Hamwi Al-Makki (d. 1097) on page 49;

Attestation 22

In ‘Fatawa Khulaasah’ of Imam Tahir ibn Ahmad [d. 542 AH] in Kitaabul Hibaa;

Attestation 23

And from this it is stated on the two-hundred and thirty-fifth page of ‘Minah ar-Rawdh’:

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126 Fataawa Hindiya, Kitaab Al-Karaahiya, Baab al-Thaamin wal Ishroon
(In the words of Imam ‘Ayni), “Some have related that the prostration for other than Allah Ta’ala is absolute disbelief, and numerous jurists have declared that there are certain conditions on this ruling; if the intention was to worship (someone other than Allah Ta’ala) then this is disbelief and if the intention was of reverence then it is not disbelief but it is prohibited. However, if no intention was established then according to the majority of scholars it is disbelief.”\(^{127}\)

The report of ‘Khulaasah’ is:

“As for the prostration before the emperors then this is a major offense, and whether such doer will be vindicated with disbelief or not is the case of difference of opinion. Some have said that he will be an absolute disbeliever and many have stated that this case depends on further information; if the doer had intended to worship then its disbelief and if reverence was intended then it is prohibited. This is in accordance to the verdict issued in Fatawa (of Imam Zuhair-

\(^{127}\) Ghamzul Uyoon wal Basaair, in reference to Ayni’s Mukhtaar al Fataawa Az-Zuhayriya
ud-Deen) on Kitaabus Seer and in Mabsoot of Imam Muhammad ﷺ.”

Mulla Ali Qaari narrated this report in the following description:

 فى الخلاصة من سجد لهم ان ارادبہ التغظیم ای كتعظیم الله سبحانه كفروا ان ارادبہ التحية اختار بعض العلماء انہ لايکفر اقولوهذا هو الاظهر وفى الظهیرية قال بغضهم يکفر مطلقاً

“It is in Khulaasah that whosoever prostrates an emperor due to reverence just as one would prostrate in reverence of Allah Ta’ala, then such a person comes out of the folds of Islam; and if the intention was to revere the emperor (as due to him) then according to some scholars of Islam such a person will not become a disbeliever. I say that this is the most evident and it is in Fatawa Zuhairiya that according to some scholars the person will become an absolute disbeliever.”

In Khulaasah the word ‘worship’ is mentioned and not ‘reverence’ (as is in the words of Mulla Ali Qaari) and in the alternative the phrase, ‘according to some scholars’ is mentioned instead of ‘according to most scholars’ as it is in Khulaasah. Hence the overall viewpoint was that the word ‘reverence’ was used as analogous to worship in some handwritten manuscripts. Allah is All-Knowing!

Attestation 24

Imam Sadrush Shaheed in his ‘Sharah Jaami’us Sagheer’;

128 Khulaasatul Fataawa, Kitaab Alfaaz Al-Kufr, Al-Fasl Thaani
129 Minh ar-Rawdh Al-Azhar, Fasl Fil Kufr Sareehann wa Kinaayah
Attestation 25
From him, Imam Samiqaani relates in his ‘*Khazaanatul Mufteen*’ in the section *Kitaabul Karaahiya*;

Attestation 26
In ‘*Jawaahirul Ikhlaati*’ in the chapter *Kitaabul Istihsaan*;

Attestation 27
From this it is narrated in *Fatawa Alamghiriya* in the fifth volume on the 368th page:

Attestation 28
In the three-hundred and fourteenth page of ‘*Jaami’ul Fasooleen*’ of Imam Mahmood ibn Israel ibn Qadhi [d. 823 AH] of the second volume;

Attestation 29
In ‘*Majma’al Nawaazil*’ of Imam Ahmed ibn Musa ibn Isa (d. 550 A.H);

Attestation 30
From ‘*Wajeezul Muheet*’;

Attestation 31
In ‘*Jaami’ur Ramooz*’ of Imam Shams-ud-Deen Muhammad Al-Qahistaani (d. 962 A.H) on page 535;
Attestation 32

The above was retrieved from ‘Muheet’ of Imam Burhaan-ud-Deen Mahmoud ibn Taj-ud-Deen (d. 616 A.H);

Attestation 33

Again in ‘Jaami’ul Fasooleen’ on page 11;

Attestation 34

And in ‘Majma’al Anhar’ in the second volume of page 520; the following are the words of Imam Sadrush Shaheed:

من قبل الارض بين يدی السلطان او امير او سجد لہ فان کان على وجہ التحية لايكفر ولكن ارتكب الكبيرة

“Whosoever kisses the ground before an emperor or a ruler, or if he prostrates before him, so if this was done due to salutation then he will not become a disbeliever. Yes, he will be guilty of a major sin.”

130

The words of ‘Jaami’ur Ramooz’ and others are:

لايجوز فانه كبيرة

“Kissing the ground and reverential prostration are disallowed and are major sins”

131

In ‘Jawaahir’ and ‘Hindiya’ the words are:

\[\text{References:}\]

130 Khazaanatul Mufteen, Kitaab Al-Karaahiya
131 Khulaasatul Fataawa, Kitaabul Karaahiya
“In other words according to the pristine religious view, the one who kisses the ground or prostrates in reverence (before an emperor) will not be held as a disbeliever but he will be a sinner as he has committed a major offense.”\(^{132}\)

The alternative statement in ‘Jaami’ul Fasooleen’ is:

اثم لو سجدة على وجه التحية لا يتكب الكبيرة

“The one who performs the reverential prostration will be a sinner as he has committed the prohibited”\(^{133}\)

The words of ‘Majma’ul Anhar’ are:

من سجد له على وجه التحية لا يكفر ولكن يصير آثما مرتکبا الكبيرة

“In performance of reverential prostration he will not turn into a disbeliever but yes, he will be charged with a major sin.”\(^{134}\)

**Attestation 35**

It is in ‘Durre Mukhtar, Kitaabul Khatr’;

**Attestation 36**

And it is mentioned in ‘Majma’al Anhar’:

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\(^{132}\) Fataawa Hindiya, Kitaabul Karaahiya  
\(^{133}\) Jaami’ al-Fasooleen, Al-Fasl Ath-Thaamin wa Ath-Thalaathoon  
\(^{134}\) Majma’ Al-Anhar, Kitaabul Karaahiya
“From this, whether a person becomes a disbeliever or not, then it is disbelief if it is done in due of worship or respect, and if done due to salutation then it is not disbelief but nevertheless a major offense”

Attestation 37

Allama Shaami states in his ‘Raddul Muhtaar’ in volume 5 on page 387:

“there were two assertions on this issue. Firstly, it is Kufr to perform reverential prostration and this is the assertion of Imam Sarakhsi. Secondly, prostration of salutation is not Kufr and this is the assertion of Imam Sadrush Shaheed. According to the compiler of the exegesis of both Imams, he has taken both assertions and affirmed that reverential prostration is Kufr whereas prostration of salutation is not.”

Imam Sadrush Shaheed has hereby refuted Kufr and he has clearly associated the act of prostration of salutation with major offense which was seen in the 34th attestation. At times he takes respect [ta’zim] in its absolute definition and sometimes he correlates respect with salutation/greeting acts especially salutations for eminent persons. It shall be analysed.

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135 Raddul Muhtaar, Kitaabul Khatr wal Ibaaha
in the 45th attestation from Imam An-Nasafi and in the 51st attestation from Imam Abdul Ghani Nablusi (may Allah Ta’ala preserve his secret) that they maintained salutation and reverential prostration to be the same entity meanwhile they brought worshipful prostration as its antagonist. Sometimes respect is regarded as the Divine respect necessary only for Allah Ta’ala which can be analysed in the 23rd attestation from ‘Minah ar-Rawdh’ which is equivalent to worship in this sense; regarding which Imam Haskafi takes ‘respect’ as an antagonist to ‘salutation’ that is traced in Durre Muntaqi, and Imam Sarakhsi’s viewpoint is on this analysis. Hence this explains and convenes two variant attestations into a singular stream of understanding and this is due to the Tawfiq of my Creator!

**Attestation 38**

In ‘Kitaabul Asal’ of Imam Muhammad Ash-Shaybaani;

**Attestation 39**

In ‘Fataawa Kubraa, Kitaabus Seer’ of Imam Ibn Hajr Haytami;

**Attestation 40**

From the above two sources we see in ‘Fataawa Khulasa, Kitaabul Alfaaz al-Kufir’ of Allama Tahir ibn Abdur Rashid Bukhari;

**Attestation 41**

In ‘Fataawa Ghayaathiya’ of Imam Dawood ibn Yusuf Al-Khateeb Al-Hanafi;
Attestation 42

In ‘Muheet’ of Imam Burhaanuddeen;

Attestation 43

Retrieving from the above it is mentioned in ‘Sharah Fiqh e Akbar’ of Mullah Ali Qaari on page 35;

Attestation 44

In ‘Nisaabul Ihtisaab’ under chapter 49;

Attestation 45

In the ‘Wajeez’ of Imam Kurduri in the sixth volume on page 343;

Attestation 46

In ‘Ikhtiyaar Sharah Mukhtaar’ of Imam Abdullah ibn Mahmud Al-Mawsali (683 AH);

Attestation 47

And from this it is reported in ‘Sharah Multaqi’ of Allama Shaykhi Zaadah in volume 2 page 520:

اذًا قَالَ اِهْلُ الْحَرْبِ لِلْمِسْلِمِ اسْجُدْ لِلْمَلِكِ وَالْاَقْتَلَنَاكَ فَأَنَا فَضْلُ أنْ لَا يَسْجُدُ لَنَّهَذَا كَفْرٌ صُوْرَةٌ وَالْاَفْضُلُ انْ لَا يَأْتِي بِهِمَا كَفْرٌ صُوْرَةٌ وَانْ كَانَ فِي حَالَةِ الْاَكْرَاءِ

“When any Harbi (oppressive) disbeliever threatens a Muslim to prostrate before a king or an emperor on the force of death, then the preferable choice is not to prostrate because this is...
the case of Kufr and to avoid the scenario of Kufr is preferred even in difficult circumstances.\(^\text{136}\)

**Attestation 48**

In *Fatawa* of Qadhi Hasan ibn Mansoor (d. 592 A.H) in volume 4 on page 378;

**Attestation 49**

From this it is stated in *Fatawa Hindiya* in the fifth volume on page 368;

**Attestation 50**

In ‘*Al-Ishabaah wan Nazaair*’ of Imam ibn Nujaym [d. 970 AH] in the first chapter under the second law;

**Attestation 51**

From this it is in ‘*Hadiqatun Nadiyya*’ of Imam Abdul Ghani Nablusi (d. 945 A.H) in the first volume on page 381;

**Attestation 52**

In ‘*Khazaanatul Mufteen under Kitaabul Karaahiya*’ of Imam Samiqaani;

**Attestation 53**

The above is retrieved from ‘*Fatawa Kubraa*’ of Imam Ibn Hajr Al-Haythami;

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\(^{136}\) Minh ar-Rawdh Al-Azhar, Fasl Fil Kufr Sareehann wa Kinaayah
Attestation 54

In the ‘Waaqiaat e Imam Naatifi’,

Attestation 55

From this we retrieve the attestation of ‘Ayoonul Masail’ of Imam Abul Laith Nasr ibn Muhammad Al-Samarqandi (d. 378 A.H);

Attestation 56

Also from attestation 54, we source ‘Waaqi’aat Imam Sadrush Shaheed Baabul Ay’nil lil Ayyoon’;

Attestation 57

From the above we trace ‘Ghaayatul Bayaan Kitaabul Karaahiyah’ of Shaykh Qawaamud-Deen (d. 758 A.H);

Attestation 58

And it is stated in ‘Jaami’ul Fasooleen’ from ‘Waaqi’aat Naatifi’ in the second volume on page 314:

 لو قال للمسلم إسجد للملك والاقتتلاك قالوا ان امروه بذللك للعبادة فالأفضل له ان لا يسجد كم اكره علي ان يكفر كان الصبر افضل وان امروه بالسجود للتحية والتعظيم كالعبادة فالأفضل له ان يسجد

“If a disbeliever commands a Muslim to prostrate before a king or else they shall kill him; then if the disbeliever is forcing him to perform a worshipful prostration then in this case the superlative choice would be not to prostrate. Because in the case between committing Kufr and abhorrence, it is
preferred to practice patience; and if they are forcing to perform a reverential prostration then the preference would be to prostrate and save one’s life.”\textsuperscript{137}

It is clearly understood from the above ten attestations that to prostrate before anyone other than Almighty Allah is worse than consuming alcohol and pork. The ruling is that if anyone is threatened to consume these abhorrent foods over their lives or losing parts of their bodies or even over for an injury, then the law dictates that to eat these things becomes obligatory otherwise it will be a sin.

It is mentioned in \textit{Fatawa Alamghiri}:

اذا اخذ رجلا وقال لا قتلنک او لتاکلن لحم هذا الخنزير يفترض عليه التناول

“If someone apprehends another person and forces him to consume the flesh of the swine on the threat of death, then it is obligatory for the victim to consume the flesh (to save himself from being murdered)”\textsuperscript{138}

It is in \textit{Durr-e-Mukhtaar}:

اکره عل اکل لحم خنزير يقتل اوقطع عضوا وضرب مربح فرض فان صبر فقتل اثم

“If a person is intimidated with murder or with amputation or with an intense injury on the cost of not consuming the flesh of a swine, then (in these circumstances) it is obligatory for this person to consume the swine (to save his life). On the contrary, if he practised perseverance instead of consuming

\textsuperscript{137} Fataawa Hindiya, Kitaabul Karaahiya
\textsuperscript{138} Fataawa Hindiya, Kitaabul Ikraah
the swine, and thereafter was murdered, then such a person will be a sinner”139

An important point to note is that if a person is threatened with murder on the cost of not performing the reverential prostration; then in such a case the performance of the prostration has been stated as ‘preferable’, neither obligatory nor compulsory. In other words, to be murdered is permissible for not committing reverential prostration however to save one’s life is preferable; hence it is deduced that to prostrate before anyone other than Allah for reverence is much worse than consuming alcohol and swine. Allah Forbid! And it has to be worse since the consumption of pork has no resemblance in the act of worshipping other than Allah Ta’ala; in addition, no jurist has considered such an act to be Kufri without a condition.

On the contrary, a group of Jurists have declared the act of reverential prostration to be Kufri and such an act is an oppressive act to the Rights of Allah Ta’ala. If a person has faith and righteousness within him, then such contemplation is sufficient for his guidance.

وَلاَ يَزِيدُ ٱلظَّالِمِينَ إِلَّا خَسَارًا

“And it adds loss only to the unjust”

Attestation 59

In Alamghiri, in the fifth volume on page 369, it is stated from;

139 Durr e Mukhtaar, Kitaabul Ikraah
Attestation 60

Fatawa Gharaaib as follows:

لايجوز السجود الا اللہ تعالی

“Sajdah (prostration) for anyone other than Allah Ta’ala is impermissible”\(^\text{140}\)

Attestation 61

We saw in ‘Al-Ikleel’ previously in the first section, the following comment on the Qur’anic verse:

 فيه تحريم السجود لغير الله تعالی

“In this there is a prohibition of prostrating for other than Allah”\(^\text{141}\)

Attestation 62

In the forty-ninth chapter of Nisaabul Ihtisaab;

Attestation 63

It is narrated by a Taabi’i who was from the first generation of the Companions in the Caliphate Era of Sayyidina Umar ﷺ:

ان السجود في دين محمد صلى الله تعالى عليه وسلم لا يحل الا اللہ تعالى

\(^\text{140}\) Fataawa Hindiya, Kitaabul Karaahiya
\(^\text{141}\) Al-Ikleel fi Istimbaat at-Tanzeel, Verse 3:80
“Without a doubt, in the Deen of Muhammad ﷺ it is not permissible to prostrate for anyone except for Allah Ta’ala”\textsuperscript{142}

**Attestation 64**

In *Tariqa Muhammadiya*, in the thirteenth volume along with dictating the impermissibility of humiliation, it is further stated:

ومنه السجود والركوع والانحناء للكبراء عنہ الملاقاة والسلام وردہ

“It is amongst the acts of humiliation to prostrate, bow or act close to bowing upon greeting and saluting the pious personalities”\textsuperscript{143}

**Attestation 65**

On the 227\textsuperscript{th} page of *Minah ar-Rawdh*:

السجد حرام لغيرہ سبحانہ تعال

“Prostration for other than Allah Ta’ala is prohibited”\textsuperscript{144}

**Attestation 66**

In the *Rawdh* of Imam Nawawi,

\textsuperscript{142} Nisaabul Ihtisaab
\textsuperscript{143} At-Tariqah Al-Muhmmdiya
\textsuperscript{144} Minah ar-Rawdh Al-Azhar, Fasl Fil Kufr Sareehann wa Kinaayah
Attestation 67

In the *A’laam bi qawaatī’ul Islaam* of Imam ibn Hajar Makki on the thirteenth page:

>Those who prostrate before the ignorant pseudo-Sufis, in every circumstance this is utterly forbidden; irrespective of whether it is towards the Qibla or not, or whether it is with the intention of prostration for Allah or if the intention is absent. In some cases such a practice is demanding of Kufr.”

Attestation 68

In *A’laam* on the fifty-fifth page:

>“The Scholars have elaborated that the prostration performed by the ignorant for the pseudo-Sufis is prohibited and in some cases it is disbelief.”

Attestation 69

In *Ghaayatul Bayaan* under the discussion of prostration:

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145 A’laam bi qawaati’ul Islam, Maktaba Haqqa, Istanbul, Pg. 349
146 A’laam bi qawaati’ul Islam, Maktaba Haqqa, Istanbul, Pg. 388
“The prostration which the pseudo-Sufis perform before their ignorant guides/mentors is highly unlawful and it is of the foulest innovation. They must be forced away from such atrocities”\textsuperscript{147}

\textbf{Attestation 70}

In the \textit{Wajeez} of Imam Haafizud-Deen Muhammad ibn Muhammad Kurduri, in the sixth volume on page 343:

\begin{quote}
"Here it is understood that the prostration which the ignorant groups perform before their rebellious Shaykhs and they consider such to be beneficial; according to some scholars this is Kufr and it is a major offence as per the consensus. Hence, if this act is considered to be permissible for one’s Shaykh, then this is Kufr; and if his Shaykh commands him to prostrate before him and this person commits it willingly, then such a Shaykh-e-Najdi becomes a disbeliever if he was a Muslim in the first place."\textsuperscript{148}
\end{quote}

In other words, the self-proclaiming divinity-seekers tend to instruct people to prostrate before their ‘holy’ selves; are

\textsuperscript{147} Al-Binaaya Sharah Al-Hidaaya, Kitaab Al-Karaahiya
\textsuperscript{148} Fataawa Bazzaaziya, Kitaab Alfaaz Takoonu Islamann
inherently disbelievers, but suppose if this was not the case, then to deem something, that is explicitly forbidden as per the consensus, to be ‘excellent’ has definitely ditched them into the dungeons of disbelief. Allah Forbid!

All Praise is to Allah Ta’ala! These were the seventy attestations on the ruling of reverential prostration which is solely for Allah Alone. And for other than Him, whatsoever the intention, is prohibited, prohibited, prohibited! It is a major offence, offence, offence! Praise be to Allah in abundance and revered salutations and greetings be upon our Master, the Messenger, his Family and Companions!
2ND DIVISION

ON THE RULING OF PROHIBITION OF KISSING THE GROUND BEFORE A PERSONALITY

The prohibition of kissing the soil or surface or ground before a blessed personality is also unlawful and this ruling occurred in the previous fifteen attestations. For specificity the following additions are presented:

Attestation 71

In *Jaami’us Sagheer* of Imam Kabeer;

Attestation 72

From it we trace *Fataawa Taatarkhaaniya* of Allama Aalam bin Al A'ala Al Ansari Dehlwi (d. 786 AH)

Attestation 73

And from Taatarkhaaniya we trace Alamghiri in the fifth volume on page 369;

Attestation 74

Then, in *Kaafi Sharah Waafi* of Imam Abul-Barkaat Nasafi;

Attestation 75

In *Ghaayatul Bayaan* under *Kitaabul Karaaha*;

Attestation 76

In *Kifaaya Sharah Hidaaya* of Imam Jalaalud-Deen Kirmaani (d. 800 AH) in the fourth volume on page 43;
Attestation 77

In *Tibiaynul Haqaaiq*, in the sixth volume on page 25;

Attestation 78

In *Tanveerul Absaar* of Imam Abu Abdullah Muhammad ibn Abdullah Ghaazi (d.);

Attestation 79

In *Durr e Mukhtaar* of Allama AlaudDeen Muhammad Damishqi under *Kitaabul Khatr*;

Attestation 80

In *Majmaa’ul Anhar Sharah Multaqi Al-Bahar* in the second volume on page 520;

Attestation 81

In *Fathul Mu’een Alal Kanz* in the third volume on page 402;

Attestation 82

In *Jawaahirul Iklaati* under *Kitaabul Istihsaan*;

Attestation 83

In *Takmilaatul Bahrur Raaiq* of Allama Touri in the eight volume on page 226;

Attestation 84

In *Sharah Al-Kanz*;
Attestation 85

In Fatawa Gharaaib;

Attestation 86

And from the above it is traced in Fatawa Hindiya (Alamgheeriya); in these sixteen pristine attestations it is stated:

مايفعلونہ من تقبيل الارض بين يدى العلماء والغظماء فحرام والفاعل والراضى به آثم

“It is prohibited to kiss the ground before the Scholars and the Pious. The one who commits such an act and the one who agrees with it are both sinners”\(^{149}\)

Kaafi, Kifaaya, Ghaayatul Bayaan, Tibyayn, Durr e Mukhtaar, Majma’, Abu Sa’ood and Jawaahir have added:

لاانہ یشبہ عبادة الوثن

“Because this has resemblance to idol-worship”\(^{150}\)

The words of Allama Touri are:

لا انہ اشبه بعبدة الاوثان

“The doer is regarded similar to the idol-worshippers”\(^{151}\)

\(^{149}\) Durr e Mukhtaar, Kitaab Al-Khatr wal Ibaaha

\(^{150}\) Durr e Mukhtaar, Kitaab Al-Khatr wal Ibaaha

\(^{151}\) Takmilaat Bahrur Raaiq, Kitaabul Karaahiya


**Attestation 87**

Allama Sayyid Ahmed Tahtaawi stated as a footnote on *Durr e Mukhtaar*, in the fourth volume on page 192,

"The reason this is similar to idol worship is because in this act there is a case of prostrating before other than Allah"\(^{152}\)

Kissing the ground is actually not prostration because prostration requires the forehead to be placed on the ground. Hence, due to the resemblance the kissing the ground is referred to as idol worship. If such an act only (ground kissing) deems one to be similar to an idol worshipper, then how worse will it be to perform the act of prostration itself? Allah Forbid!

**Attestation 88**

In *Ghunya Dhawil Ahkaam* of Allama Sharnublaali in the first volume on page 318;

**Attestation 89**

This is traced from the text of *Mawaahibur Rahmaan*;

"To kiss the ground before a Jurist with the intention of salutation is forbidden"\(^{153}\)

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\(^{152}\) Haashiya At-Tahtaawi Ala Ad-Durr Al-Mukhtaar
Attestation 90

In *Khaadimi Alal Durar* on page 155:

"To kiss the ground or to bow is not permissible, it is prohibited"\(^{154}\)

Attestation 91

It is in *Raddul Muhtaar*, in the fifth volume on page 379;

Attestation 92

In *Durr e Muntaqi Sharah Multaqi* in the chapter of types of kissing:

"To kiss the ground out of salutation is forbidden and in due of reverence it is disbelief"\(^{155}\)

Attestation 93

In *Fatawa Zuhairiya*;

Attestation 94

In the *Mukhtasar* of Imam ‘Ayni;

\(^{153}\) Ghunya Dhawil Ahkaam Haashiya Durar wa Ghurar, Kitaabul Karaaahiya  
\(^{154}\) Haashiya Al-Khaadimi Ala Ad-Durar Sharah Al-Ghurar, Kitaabul Karaaahiya  
\(^{155}\) Al-Durar Al-Muntaqi fi Sharah al-Multaqi, Fasl fi Bayaan Al-Ahkaam al-Fitr
Attestation 95

From this it is traced to Ghamzul ‘Ayoon on page 31;

Attestation 96

In Sharah Fiqh-e-Akbar on page 335:

اما تقبيل الارض فهو قريب من السجود الا ان وضع الجبين اوالخذ على الارض
افحش وافقيح من تقبيل الارض

“To kiss the ground is close to prostration, and to place the face or forehead on the ground is much worse and repulsive.”\textsuperscript{156}

\textsuperscript{156} Minh ar-Rawdh Al-Azhar, Fasl Fil Kufr Sareehann wa Kinaayah
3rd Division

On the Ruling of Prohibition of Bowing to the Extent of Ruku before a Personality

The attestations 64 and 69 have been mentioned above. Now let us analyse further thirty (30) attestations on its prohibition:

Attestation 97

In Zaahidi;

Attestation 98

We trace this in Jaami’ur Ramooz on page 535 from the above;

Attestation 99

And we find this from Raddul Muhtaar in the fifth volume on page 378;

Attestation 100

Hence, in Shaykhi Zaadah alal Multaqi in the second volume on page 520:

الانخناء في السلام إلى قريب الركوع كالسجود

“During the greetings; to bend close to Ruku (bowing) is also in similitude to prostration”^{157}

^{157} Jaami’ Ar-Ramooz, Kitaab Al-Karaahiya
Attestation 101

In *Shar’atul Islam*;

Attestation 102

It is stated in the exegesis of the above; *Sharah Mafaatihul Jinaan*, on page 312:

لا يقبله ولا يحنى له) لكونهما مكرهين

“Neither kiss (the ground) nor bow (to the extent of Ruku) since both acts are disliked”\(^{158}\)

Attestation 103

In *Ihya-ul-Uloom* of Hujjatul Islam Imam Al-Ghazzali in the second volume on page 124;

Attestation 104

Also it is recorded in *Ittihaaf As-Saadah* in the sixth volume on page 281;

الإحناء عند السلام منهي عنه) وهو عن فعل الاعاجم

“It has been prohibited to bow during greetings because such an act is that of the fire-worshippers”\(^{159}\)

Attestation 105

In ‘Ayn al-ilm

\(^{158}\) Sharah Shar’atul Islam, Fasl Fi Sunan
\(^{159}\) Ittihaaf As-Saadah al-Muttaqeen, Kitaab Aadab al-Ikhwaan was Suhba
Attestation 106

In *Sharah Ali Qaari* in the first volume on page 274;

Attestation 107

From *Dhukhayra*;

Attestation 108

And in *Muheet*:

“Do not bow during the greetings whether for a king or anyone else as this is not permitted. Another reason for the prohibition is that such an act is that of the Jews and the Christians”\(^{160}\)

Attestation 109

In *Hadiqatun Nadiyya Sharah Tariqatum Muhammadiya*, in the first volume on page 381:

\(^{160}\) *Sharah ‘Ayn Al-Ilm of Mullah Ali Qaari, Al-Baab Ath-Thaamin*
“It is known that those who salute and greet the pious bend their heads or their abdomen, even if they exaggerate in this act, their intention is for salutation and reverence only and definitely not for their worship. Due to this deed they will not turn into disbelievers. The fact that they are Muslims is itself the manifestation of their intentions (of salutation and reverence) because the intention of worship will only creep into those who are disbelievers initially. Yes! Such exaggerative bowing that leads one to humiliation is evil. Hence, for this reason the blessed author (of Tariqa Muhammadiya [Shaykh Muhammad ibn Babar Ali Al-Ma’aroof Babarkali]) has stated that bowing is only prohibited and (it is) not Kufr.”

Attestation 110

Imam I’zzud-Deen ibn Abdus Salaam (d. 660 AH) has been narrated by;

Attestation 111

Imam Ibn Hajar Makki in his Fataawa Kubraa in the fourth volume on page 247;

Attestation 112

And from him, we trace the words of Imam Nablusi in his Hadiqa on page 381:

الانحناء البالغ إلى حد الركوع لايفعله احد لا حد كالسجود ولا يسأب بساق من حد الركوع ليس يكره من اهل الإسلام

161 Hadiqatun Nadiyya, Wal-Khalquth Thaani Ashr
“No one is allowed to bow, to the extent of Ruku, for anyone like a prostration; and there is no harm to bow less than this (less than the extent of Ruku) for the respected people of Islam”\textsuperscript{162}

This is the assembling point of many attestations into a single platform of agreement and altogether they are reinforcing each other in its stance. And that which is mentioned in Fataawa Alamghiriya from Fataawa Gharaaib; that it is permissible to make qiyaam [standing] and musafaha [handshaking] for the creation; those four attestations – which have been mentioned earlier – have been indicated by the Scholars here above. Therefore; these were all seven attestations and all ability is from Allah Ta’ala!

Attestation 113
In the Waaqiaat Imam Naatifi;

Attestation 114
In the Multaqat of Imam Naasirud-Deen;

Attestation 115
From both attestations, we retrieve from Nisaabul Ihtisaab of Imam Umar ibn Muhammad Al Sanaami in the 49\textsuperscript{th} Chapter;

Attestation 116
In Jawaahir Ikhlaaati in Kitaabul Istihsaan;

Attestation 117

\textsuperscript{162} Hadiqatun Nadiyya, Wal-Khalquth Thaani Ashr
From this it traces to the fifth volume of Alamghiri on page 369:

الانحناء للسلطان أو غيره مكرود لانه يشبه فعل المجوس

“It is prohibited for anyone to bow down before any king or ruler as this action is in semblance to the fire-worshippers”\(^{163}\)

**Attestation 118 & 119**

In the second volume of Majma’ul Anhar (118) on page 521 which is outlined in Fasool e I’maadi (119):

یکرہ الانحناء لانہ یشبہ فعل المجوسی

“To bow is unlawful as this is similar to the actions of the fire-worshippers”\(^{164}\)

**Attestation 120**

In Mawaahib-ur-Rahman;

**Attestation 121**

From it, it is stated by Imam Sharnublaali (1069 AH) [author of Nur al-’Idah] in the first volume on page 318;

**Attestation 122**

In the Muheet;

\(^{163}\) Fataawa Hindiya, Kitaabul Karaahiya

\(^{164}\) Majma’ al-Anhar, Kitaabul Karaahiya
Attestation 123

This it is outlined in Jaami’ur Ramooz on page 535;

Attestation 124

And Imam Shaami reports this from the above in his Raddul Muhtaar in the fifth volume on page 378:

يکرہ الانحناء للسلطان وغيرہ
“It is not permitted to bow for a king or anyone else”\(^\text{165}\)

Attestation 125

In Fatawa Kubra of Imam Haytami:

الانحناء بالظهریکرہ
“It is detested to bend the abdomen (i.e. to bow before a superior)\(^\text{166}\)

Attestation 126

Alamghiri in the fifth volume on page 369;

Attestation 127

And this is retrieved from Fataawa of Imam Tamartaashi:

یکرہ الانحناء عندالتحية وبہ ورد النقم
“It is prohibited to bow during salutations and greetings as there is a narration that implements its prohibition”\(^\text{167}\)

\(^{165}\) Raddul Muhtaar, Kitaabul Khatr wal Ibaaha
\(^{166}\) Al-Fataawa Al-Kubra, Baab As-Seer
\(^{167}\) Fataawa Hindiya, Kitaabul Karaahiya
PART TWO

DIVISION 1

ON THE RULING OF PROHIBITION IN RELATION TO THE PROSTRATION BEFORE THE TOMBS /GRAVES OR TO KISS THE SOIL IN FRONT OF IT, AND TO BOW TO THE EXTENT OF RUKU:

Attestation 128

In the Mansak Mutawassit;

Attestation 129

In the Maslak Mutaqassit Sharah Mansak Mutawassit of Mullah Ali Qaari on page 293:

لايمس عند زيارة الجدار ولايقبله ولا يلتصق به ولا يطوف ولا ينحى ولا يقبل الارض فانہ اي كل واحد (بدعة) غير مستحسنته

“During the visitation of the most illuminated mausoleum of the Messenger of Allah ﷺ; do not touch the blessed walls, do not kiss it, do not embrace it, do not perambulate, do not bow and do not kiss the ground since all of these fall under foul innovations”168

There is a difference of opinion in the case of kissing. As for the embracing and touching [the walls] being disallowed, this is in the context of keeping up with the dignity of the place. The statement of Mullah Ali Qaari should not be considered

168 Al-Maslak Al-Mutaqassit fi al-Mansak al-Mutawassit, Darul Kitaab, Beirut, Pg. 342
as something that is against the actions of respect; because it is mentioned that to embrace and touch are from the specialities of the Qibla. How can he [Mullah Ali Qaari be against it] since the Jurists have considered the kissing of the Qur’an and the hands and feet of the Pious to be commendable; in addition they have openly expressed the act of kissing the *roti* [bread].

The ‘bowing’ means to bow to the extent of *ruku* position and the perambulation [*tawaaf*] is the one which is perambulated for the aim of reverence only; both of which are prohibited.

**Attestation 130**

Mullah Ali Qaari further adds:

"As for the prostration of the illuminated shrine then this is explicitly forbidden. Do not be fooled by the ignorant group but follow the teachings of the blessed scholars.”

**Attestation 131**

In *Zawaajir ‘an Iqtiraaf al Kabaaair*, in the first volume on page 110:

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169 Al-Maslak Al-Mutaqassit fi al-Mansak al-Mutawassit, Darul Kitaab, Beirut, Pg. 342
The words of the Holy Prophet ﷺ, ‘do not idolise my tomb’; means that do not perform reverential prostrations or something similar to it as how your rivals commit to their idols. To prostrate is definitely a major sin but with the intention of worship is Kufr.”

170 Az-Zawaajir, Kitaab As-Salaah
DIVISION 2

ON THE RULING OF PROHIBITION IN RELATION TO THE PROSTRATION FOR ALMIGHTY ALLAH BEFORE A GRAVE; EVEN IF IT IS IN THE DIRECTION OF THE QIBLA:

Attestation 132

In the Haashiya Al-Tahtaawi alal Durr-al-Mukhtar of Imam Tahtaawi who comments in the marginal notes of Durr-e-Mukhtar in the first volume on page 183:

"Salaah is disliked in the graveyard because in this scenario a random grave will be faced and to perform Salaah facing a grave is abhorrent"^171

Attestation 133

In the Hilya Al-Mujalla of Imam Muhammad ibn Muhammad Ameer Al-Haaj (d. 879 A.H);

Attestation 134

In Raddul Muhtaar in the first volume on 394th page:

"In the graveyard, if a certain area has been prepared for Salaah and there is neither any grave nor filth in the vicinity

^171 Haashiya Al-Tahtaawi alal Durr-al-Mukhtar, Kitaabus Salaah
"but the direction of the Qibla is towards a grave; then also such a Salaah will be repugnant"\textsuperscript{172}

**Attestation 135**

In the *Mujtaba Sharah Quduri*;

**Attestation 136**

In the second volume of *Bahr-ur-Raaiq* of Shaykh Zainud-Deen ibn Ibraahim ibn Nujaaim (d. 970 A.H.) on page 209;

**Attestation 137**

And in the first volume of *Fathul Mu’een* of Sayyid Muhammad Abi As-Saud Al-Hanafi [d. 982 AH] on page 362:

يکرہ ان ىطاء القبراو يجلس اوينام عليہ اويليہ اوىصلى عليہ اواليہ

“*It is abhorrent to perambulate a grave or to sit on it or to sleep on it or to perform Salaah on it or towards it*”\textsuperscript{173}

**Attestation 138**

In the *Hilyah Al-Mujalla*;

**Attestation 139**

And in *Raddul Muhtaar* on page 935:

تکرہ الصل وة عليہ واليہ لورود الٌنى عن ذ لک

\textsuperscript{172} Raddul Muhtaar, Kitaabus Salaah
\textsuperscript{173} Fathul Mu’een, Baab Al-Janaaiz
“It is not permissible to perform Salaah on a grave or towards a grave because the Messenger of Allah ﷺ has prohibited it”\textsuperscript{174}

**Attestation 140**

Imam Zayl’ee states in his *Tibyaynul Haqaiq* in the first volume on page 246:

يکرہ ان ينبغى على القبر او يقعد عليه او يصلى اليہ نمي عليه الصلاة وسلم عن اتخاذ القبور مساجد

“It is illicit to construct a wall on a grave or to sit on it or to face it during Salaah since the Messenger of Allah ﷺ has prohibited the graves to be transformed into mosques”\textsuperscript{175}

**Attestation 141**

In *Zawaajir*, in the first volume on page 117:

من ثم قال أصحابنا تحرم الصلاة على قبور الأنبياء والأولياء تبكي واعظاماً

“Due to this our scholars have stated that to perform Salaah facing the shrines of the Prophets and the Pious is prohibited, even though, if the intention is for reverence and blessings”\textsuperscript{176}

**Attestation 142**

Also in *Zawaajir* on page 116:

\textsuperscript{174} Raddul Muhtaar, Baab Salaatil Janaaiz
\textsuperscript{175} Tibyaynul Haqaiq, Baab al-Janaaiz
\textsuperscript{176} Az-Zawaajir, Kitaab As-Salaah
Attestation 143

Various scholars have mentioned in relation to the major sins:

"To perform Salaah facing a grave is a major sin"\(^{177}\)

Attestation 144

In the \textit{Irshaad Al-Saari} of Imam Ahmed Qastalaani (d. 923 A.H.) who states;

Attestation 145

Through \textit{Tahqeeq Imam Abul Fareej};

"Prohibited is the performance of Salaah facing the Shrine of the Messenger of Allah ﷺ"\(^{178}\)

The abhorrence of performance of Salaah, inclusive of bowing and prostrations, in facing a grave is not due to the Salaah itself because funeral prayer (Namaaz e Janaaza) is also Salaah and in this situation the deceased is placed in front of the Imam and the congregation, being one of the conditions of the funeral prayer, without which this Salaah will be invalid. And if such a deceased has been buried without a funeral prayer then the command of Shari’ah is to perform the funeral prayer in front of the grave of that deceased. Hence, it is evident that the abhorrence of

\(^{177}\) Az-Zawaajir, Kitaab As-Salaah

\(^{178}\) Irshaad As-Saari Sharah Sahih Al Bukhari
performance of Salaah facing a grave is not due to the Salaah itself but due to the Ruku and Sujood (bowings and prostrations) which is only for Almighty Allah; and the prayer area invites a person in facing only towards the Qibla and not towards the graves. In addition, the presence of a grave transforms the prostrations and bowings for Almighty Allah into repugnancy then reflect how worse will be to aim the prostrations for the graves itself!
DIVISION 3

ON THE RULING OF PROHIBITION IN RELATION TO THE DIRECTION OF A MOSQUE TOWARDS A GRAVE:

Attestation 146

Imam Muhammad Shaybaani in Kitaabul Asal;

Attestation 147

From the above, it is stated in Muheet;

Attestation 148

From this, it is recorded in Alamghiriya in the fifth volume:

اکرہ ان تکون قبلة المسجد الحمام و القبر

“I consider it to be Makrooh if the Mosque faces a toilet/bathroom or a grave”179

Attestation 149

In Ghunya Sharah Munya of Imam Muhammad Ibrahim ibn Muhammad Al-Halbi (d. 956 A.H.) on page 366:

یکرہ ان تکون قبلة المسجد الى الحمام او قبرلئه فيه ترک تعظیم المسجد

“It is abhorrent for the Qibla of the mosque to face the toilet/bathroom or a grave as this is disrespect for the Mosque”180

179 Fataawa Hindiya, Kitaab al-Karaahiya
180 Ghunya Al-Mustamli, Karaahiyatus Salaah
Attestation 150

On the fifty sixth page of the first volume of *Khulaasatul Fataawa*:

“It is detestable for the direction of the Qibla of a certain Mosque to be facing a toilet or a grave when the region of the prayers and the area surrounding it does not have a wall that partitions it. Yes, if there is a wall erected in between (the mosque and the toilet/bathroom or a grave) then it is not detested”\(^{181}\)

I say, through the *Taufiq* [blessed ability] from my Creator, herewith there are two cases. Firstly, *Salaah* in front of a grave is prohibited and this ruling is general whether it is in a Mosque or in a building or in a desert. The management of this is a *Sutrah* (a barrier) which is broader than the finger in width and half a yard (40 centimetres) in length or in a desert the object of abhorrence must be away from one’s sight from the position of the prayers; as it is stated in *Jaam’iul Madhmarraat, Jaami’ur Ramooz, Raddul Muhtaar* and in *Tahtaawi* on *Maraaqil Falaah*. The barrier of the Imam is sufficient for the whole congregation which is explained in all the manuscripts of *Fiqh* but Gangohi (Rashid Ahmed of Gangoh) due to his animosity with the Friends of Allah, he issued the following ruling in his *Fataawa Rashidiya*, in the first part on page 30:

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\(^{181}\) *Khulaasatul Fataawa, Kitaabus Salaah*
“In a cemetery, it is necessary for the Imam and the followers in the congregation to each have a barrier. The ruling that the barrier of the Imam suffices for the congregation, only applies for the humans and animals. Whereas in the presence of the graves this lone barrier in front of the Imam does not suffice for the congregation because the presence of the graves will reflect grave-worship and idol worship. Hence, it is compulsory for every person in the congregation to have their own barrier in front of them.”

This ruling is an innovation in the Shari’ah and reflects an act of slandering the Sacred Law.

Secondly, the ruling that the Mosque should not face the grave; this ruling is specified for the Mosques only. If a person demarcates an area in his home for Salaah (which is known as the ‘mosque of the home’) and such an area faces the bathroom or a toilet then there is neither harm in his Salaah nor any consequence if there is a grave in its direction. This is stated in Muheet, Fatawa Alamghiriya and others. This ruling is for the honour of the Mosque as the elaborations presented by Imam Ibrahim Halabi. Such an area [at home] is not in the rulings of being a true mosque because it is permissible for a Junub (a person in the state of major impurity) to enter this area and conjugal relations is also allowed in it.

182 Fataawa Rashidiya, Baab Qadhaa Al-Fawaait
It is stated in Dhukhaira and Hilya and other books:

"The mosques of the homes do not fall within the rulings of the actual Mosques. Have you not seen that in the mosques of the homes, a Junub is allowed to enter and he is allowed to have conjugal relations with his wife without any abhorrence, and to trade within this is also permitted without any consequence."

In the actual mosques, such abhorrence (of having a toilet or a grave in its direction of Prayer) does not resolve by utilising simply a Sutrah but it requires a wall. All praises is for Allah Ta’ala!
FOURTH SECTION

On the refutation of Bakr’s objections from Bakr’s sources
IMPUTATION OF BAKR ON THE COMPANIONS, JURISTS AND THE SUFIS; AND ITS REFUTATION FROM BAKR’S SOURCES

1) On page 13 of his book, Nizaamul Mashaaikh (1337 A.H), Bakr indicates the fifth volume, 28th chapter and 378th page of Alamgheeri:

"Imam Abu Mansooor said that if a person kisses the ground facing another person or if he bows in front of him or if he lowers his head; then such actions are of no harm since such a person does this out of reverence of the opposite person and not due to worship"

This is a blatant lie. There is no such statement in Alamgheeri and to provide this sort of falsehood for the attention of public is not a representation of Islamic ideals.

2) Fifth Volume
3) 28th Chapter
4) Page 378; such reference individually represents explicit slandering.
5) However, in this very Alamgheeri in the fifth volume chapter 28 on page 368, it is clearly stated:

لاكتاب الكبيرة هو المختار كذا في جواب الإخلاص
“That is, it is in Jawaahirul Ikhaati, that if a person performs reverential prostration before a ruler or kisses the ground, then according to the correct view such a person will not be considered to be a disbeliever but yes this person will be a sinner because he committed something which was a grave error.”

Bakr concealed this statement – first embezzlement.

6) It is also in Alamgheeri on page 369:

وفي الجامع الصغير تقبيل الأرض بين يد الغزیم حرام وان الفاعل والراضی
آثمان كذا فى التتارخانيه

“And in Jaami’ul Sagheer and Tatarkhaaniya it is mentioned that the person who kisses the soil before a high-ranked personality and the one who agrees with such an action are both criminals.”

Bakr also concealed this wordings, hence – second embezzlement.

7) Also at the same place it is mentioned in relation to above:

وتقبيل الارض بين يد العلماء والزهاد فعل الجهال والفاعل والراضی آثمان
كذا في الغرائب

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183 Fataawa Hindiya, Baab Al-Karaahiya
184 Fataawa Hindiya, Baab Al-Karaahiya
“And it is in Gharaaib that it is the works of the ignorant when they kiss the soil before the Sufis and the Jurists; the performer of such an action and the one who agrees to such are both sinners”\textsuperscript{185}

This is the third embezzlement.

8) Thereafter, it is mentioned:

بالحناء للسلطان او لغيره مكره لا يشبه فعل المجرس كذا في جواهر\\الأخلاقي

“And it is in Jawahirul Ikhlaati, that to bow before a king and the same is disliked as this is similar to the fire-worshippers”\textsuperscript{186}

This is the fourth embezzlement. I say, that bowing means to bow down until the \textit{Ruku} position as it is in the customs of the fire-worshippers and pagans.

9) Furthermore it states,

ويكره الانحناء عند التحية وبه ورد النهي كذا في التمرتاشي

“It is in Fatawa Tamartaashi that it is abhorrent to bow whilst greeting as this has been negated in the Prophetic Narrations”\textsuperscript{187}

\textsuperscript{185} Fataawa Hindiya, Baab Al-Karaahiya
\textsuperscript{186} Fataawa Hindiya, Baab Al-Karaahiya
This is the fifth embezzlement.

10) Furthermore it states,

تجوز الخدمة لغير الله تعالى بالقيام واخذا ليديين والانحناء ولايجوز السجود
الله تعالى كذا في الخرائب

“It is in Fataawa Gharaaib that it is permissible to stand, shake hands and bow (slightly) for the service of other than Allah Ta’ala except for the prostration; which is reserved only for Allah Ta’ala”\(^{188}\)

This is the sixth embezzlement.

(I say to this) the bowing here means to bow slightly which does not reach the degree of Ruku. It is in Hadiqatun Nadiyya of the supreme scholar, Allama Abdul Ghani Nablusi:

الانحناء البالغ حد الركوع لايفعل لأحد كانا سجود ولا يأس بقاء فص من حد الركوع لمن يكره من اهل الإسلام

“It is impermissible to bow up to the extent of Ruku for someone other than Allah Ta’ala such as the prostration; and to bow less than this extent – there is no abhorrence

\(^{187}\) Fataawa Hindiya, Baab Al-Karaahiya
\(^{188}\) Fataawa Hindiya, Baab Al-Karaahiya
as this is practiced for the reverence of various Islamic personalities.”

If the above statements were not present in Alamgheeri then this would have been a single case of slander for Bakr – for concocting a statement from his whim. However, the real matter is that such statements against him are evidently present in the same volume under the same chapter and in addition to this all of them are contrary to his ideology. This entails a more severe slander comprising of thousands of slanders.

11) Bakr then said on page 13:

وقد تبين بذلك أن وضع الجباه بين يد المشائخ جائز بلا ريب

“Hence, it is now transparent that it is permissible to place one’s forehead for the reverence of the Respected Mashaaikh”

And he provided one reference with three line ruling – these are lies.

12) Similarly, this one lie is equivalent to 100 lies.
13) On page 14, he indicates Jaam’ius Sagheer:

لا ياس بوضع الخدين بين يد المشائخ

“There is no offence to place one’s face before the Mashaaikh”

189 Al-Hadiqatun Nadiyya, Al Khalq Ath-Thaani Ashr
This is explicit perjury.

14) In the same way, to provide a distorted statement from *Jaam’ius Sagheer* in contrast to the correct statement that was provided above in the sixth point; is similar to the provision of hundred lies.

15) In the very same page, Bakr also indicated *Fataawa Aziziya* and stated,

"In it there is an elaboration on the permission of reverential prostration with much emphasis"

This is also a deceit because in *Fatawa Aziziya* the following ruling has been issued,

"There is a consensus on the impermissibility of the reverential prostration for anyone other than Allah Ta’ala."\(^{190}\)

16) Hence, the above is also in similitude to a hundred lies.

17) Similar conjecture of attribution towards *Fataawa Sirajafty* has been specified by this Bakr. Leave alone emphasis, there is no sign of such a statement.

18) Similar fraudulent statement has been attributed to Shaykh Abdul Haq Muhaddith Dehlvi in his *Sharah Mishkaat*. This is an outright slander. The actual words of the Shaykh in this literature are:

\(^{190}\) Fataawa Aziziya, Sajdah Tahiyya, Delhi mujtabaai Press, Pg. 107
Prostration should be performed for the All-Living, Who does not die; Whose Kingdom shall not wither”\(^{191}\)

19) In the thirteenth page, Bakr quotes from Alamgheeri:

“\textit{If a disbeliever tells a person to perform prostration of reverence and salutation, and not the worshipful prostration, then it is superior that the person performs the prostration}”

From this anecdote, Bakr inclines the readers to the notion that “it is superior to commit the reverential prostration”; in other words, the prostration of respect which Zaid performs for ‘Amr willingly is considered superior according to Alamgheeri. This is an immense embezzlement. The actual statement in Alamgheeri is the following:

“If a disbeliever commands a Muslim to prostrate before a king or else they shall kill him; then if the disbeliever is

\(^{191}\) Ash’atul Lam’aat
forcing him to perform a worshipful prostration then in this case the superlative choice would be not to prostrate because in the case between committing disbelief over abhorrence is to have patience which is superlative; and if they are forcing to perform a reverential prostration then the preference would be to prostrate and save one’s life”\textsuperscript{192}

Thereafter, the statement which Bakr presented is as follows:

“\textit{If a disbeliever tells a person to perform prostration of reverence and salutation...}”

Hence, Bakr concealed the initial fragment of the complete attestation in Alamgheeri so that the forceful condition through which this reverential prostration is being performed and considered superlative remains unacknowledged by the readers.

20) Conclusively, the supplier of the above attestation will consider the slaughtering of the swine and consuming of alcohol as ‘superior’ in the state of free will since both elements have been issued with the ruling of permission in the state of constraint in the Holy Qur’an.

21) Until here it was full of lies, now let us observe his complete foolishness and suicidal attempt. Bakr authoritatively referred to the passage from Alamgheeri, which actually annihilates his vanity. In reality, the passage indicates that on the threat of murder performing the reverential prostration is considered to be preferable.

\textsuperscript{192} Fataawa Hindiya, Baab Al-Karaahiya
This means that it is permissible not to prostrate and be killed. Therefore, the upshot is that reverential prostration is such a major sin that to save oneself from this folly by being killed is permissible, hence, this proves to be a greater offence than to consume pork as consuming pork under extreme circumstances is compulsory and not consuming it at that moment and being killed due to it is a sin itself (whereas not performing the reverential prostration and being killed due to it has been regarded as disliked without any sin).

It is in Alamgheeri:

“...if a king arrested a person and forced him to consume the flesh of a swine on the threat of life, then it is obligatory upon this person to consume it. Such a person will be a sinner if he did not consume it and was killed due to it.”

It is in Durr-e-Mukhtaar:

“...if a person is intimidated with murder or with amputation or with an intense wound on the cost of not consuming the flesh of a swine then (in this circumstances) it is obligatory for this person to consume...”

193 Fataawa Hindiya, Kitaabul Ikraah
the swine (to save his life). On the contrary, if he practised perseverance instead of consuming the swine, and thereafter was murdered, then such a person is a sinner”

In the consumption of swine, when there is the element of fear of losing one’s fingers only, even then the consuming of the meat is obligatory and a sin for not eating it. Meanwhile in the case of reverential prostration, when there is the element of fear of losing one’s life then the prostration is considered as only preferable, not obligatory. Being killed in this instance is permissible however it is better to preserve one’s life. Observe the great difference between the two, because there is no similitude of worshipping other than Allah when eating the swine, in contrary to the performance of prostration to other than Allah, which is a unique Right of Allah Ta’ala. If the reader has the sense of Islam and justice within him, then this alone serves quite sufficient for his understanding.

22) Then Bakr states,

“*This sort of example is also found in Fataawa Qadhi Khan*”

Not this sort of example, rather the complete exact passage (as stated above from Alamghiri) is from Fataawa Qadhi Khan as Alamghiri retrieves from it. So this statement of Bakr is a lie.

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194 Durr e Mukhtaar, Kitaabul Ikraah
23) No, rather this is more than a lie. It is a suicidal attempt from Bakr as he states on page 12 of his book,

"ہدایہ, رددعل مختار، فتاوا قاجھ کا خان نہایت معیشتی کتبائن نے آن و حدیث کے غور دعائے کے لئے مرتب کیے

“Hidaaya, Raddul Muhtaar, Fatawa Qadhi Khan are immensely trustworthy manuscripts as they have been compiled after the analysis of truth and reflection from the Holy Qur’an and the Prophetic Narrations”

Thereafter quoting Fataawa Qadhi Khan just one page later in his book, Bakr ‘succeeded’ in proving that reverential prostration is much severe than consuming pork in its prohibition.

24) Now let us observe from another of Bakr’s authentic sources as he considers it authentic and exceptional, the book Raddul Muhtaar. Firstly, it is in Durr e Mukhtaar:

مايفعلونہ من تقبل الارض بين يدی العلماء والغظماء فحرام والفاعل والرضى

بہ آثمین لانہ یشبه عبادة الوثن

“It is prohibited to kiss the ground before the Scholars and the Pious; the one who kissed the ground and the one who agreed with it are both sinners; because this act has a resemblance to idol worship”

25) Furthermore it is stated in Durr e Mukhtaar:

195 Durr e Mukhtaar, Kitaabul Khatr wal Ibaaha
“From this, whether a person becomes a disbeliever or not, then it is disbelief if it is done in due of worship or respect, and if done due to salutation then it is not disbelief but nevertheless a major offense”196

Commenting on this statement, the authoritative manuscript Raddul Muhtaar states:

“There were two assertions on this issue. Firstly, it is Kufur to perform reverential prostration and this is the assertion of Imam Sarakhshi. Secondly, prostration of salutation is not Kufur and this is the assertion of Imam Sadrush Shaheed. According to the compiler of the exegesis of both Imams, he has taken both assertions and affirmed that reverential prostration is disbelief whereas prostration of salutation is not”197

The annotator of Durr e Mukhtaar (Allama Shaami) gathered the two statements of the concerned topic in his Raddul Muhtaar and explained that the worshipful prostration will be

196 Durr e Mukhtaar, Kitaabul Khatr wal Ibaaha
197 Raddul Muhtaar, Kitaabul Khatr wal Ibaaha


*Kufr* and the reverential/salutation prostration will be a major offence. In this highly reliable manuscript only two attestations have been issued: *Kufr* or major offence. There is no statement of permissibility of the prostration anywhere in the text (as wrongfully projected by Bakr).

26) In this very reliable manuscript it is stated adjacent to the above:

وفي الزاهدي الابهاء في السلام إلى قريب الركوع كالسجود في المحيط أنه يكره

الانحناء للسلطان وغيرها

“It is in Mujtaba that to bow to the extent of Ruku, for the purpose of salutations, is also similar to prostration; and it is stated in Muheet that to bow down before a king is forbidden”\(^{198}\)

27) Further on after some rulings it is stated under the categories of osculation:

حرام للارض تحية وكفر لها تعظيباً

“It is prohibited to kiss the ground for salutations and disbelief for reverence”\(^{199}\)

Alas! Observe how the authentic manuscripts in the sight of Bakr are defiling Bakr’s own whims and fancies.

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\(^{198}\) Raddul Muhtaar, Kitaabul Khatr wal Ibaaha

\(^{199}\) Raddul Muhtaar, Kitaabul Khatr wal Ibaaha
28) On the twenty-third page of his book, Nizaamul Mashaaikh, Bakr states:

سجدہ تعظیمی تمال بزرگوں کوکیا جاتا تھا

“Reverential prostration used to be performed for all the Awliya (saints)”

This lie is a collection of countless lies. This is an act of slander towards the people of piety, and its refutation from Bakr’s sources is approaching.

29 to 45) On the same page, he further writes:

تعظیمی کو خاندام سلسلہ کے بزرگوں سجدہ کرنے کا ثبوت کتابوں میں ہے

“The proofs of reverential prostration for the Pious of every family and Silsilah are found in the books”

This colossal defamatory statement alone consists of falsifications towards the following personalities:
- Sayyidina Ghawth-ul-A’zam Shaykh Abdul Qadir Jilaani (29)
- Sayyidina Shaykh-ush-Shuyookh Shahaab-ud-Deen Suharwardi (30)
- Sayyidina Shaykh Bahaa-ud-Deen Naqshbandi (31)
- Sayyidina Shaykh Abdul Waahid ibn Zaid (32)
- Sayyidina Khwaja Fuzayl Ibn Ayaadh (33)
- Sayyidina Ibraahim ibn Adham (34)
- Sayyidina Hubayrah Basri (35)
- Sayyidina Qutbul-Irshaad Junaid Al-Baghdadi (36)
- Sayyidina Habib Al-Ajami (37)
- Sayyidina Ba-Yazeed Tayfur Bustaami (38)
- Sayyidina Ma’aroof Karkhi (39)
- Sayyidina Sarri Saqati (40)
- Sultaan Abu Ishaaq Ghazruni (41)
- Sayyidina Najm-ud-Deen Kubra (42)
- Sayyidina Alau-ud-Deen Toosi (43)
- Sayyidina Ziya-ud-Deen Abdul Qaahir (44)
- Sayyidina Mumshaad Deenori (45)

All these personalities were the Heads of various \textit{Silsila} and pious families. Proof is mandatory as to when did these personalities ever allow reverential prostration and who prostrated before them?

\textbf{46 to 48}) Furthermore into this sham which is far more devious in the words on the twenty-third page:

\begin{center}
\textit{خصرت علی و صحابہ کبار سے لے کر تمام بردار طالب علم و مشاہد علیاء سے سجدہ تھا کتابت ہے}
\end{center}

\textit{“From Sayyiduna Ali ibn Abi Talib and other great Companions to the great Ulama and Pious Mashaaikh; the permissibility of reverential prostration is proven”}

This is slander upon Sayyidina Mawla Ali \(\text{}}\). It is also a slander upon the illustrious Companions and all the scholars of Islam. These three slanders are a collection of myriad slanders. If Bakr is truthful in his statement then he should provide authentic evidence from Sayyidina Ali \(\text{}}\) or from any Companion, or from any Imam or Successors, or from Imam Abu Hanifa, or from Imam Shaf’ee, or from Imam Malik, or from Imam Ahmed, or Imam Abu Yusuf, or from Imam Muhammad, or from Imam Bukhari, or from Imam Muslim, or from their students, or from the students of their students;
which may prove that any of the above have allowed reverential prostration for other than Allah Ta’ala. Otherwise Bakr should fear the warnings in the Holy Qur’an regarding the liars and repent immediately.

A liar in the Deen (Islamic affairs) is far more demonic than a liar in the Dunya (in the worldly things) and such a person is as per the Hadith:

لَعْبَتُهُ مَلَائِكَةَ السَّمَاءِ وَالْأَرْضِ
“Upon him is the curse of the Angels of the Skies and Earth”\textsuperscript{200}

To fixate a lie on the Companions is more repugnant than to fix upon any Zaid and ‘Amr and such a person is the rightful recipient of the Qur’anic verse:

إِنَّمَا يَفْتَرِى ٱلْكَذِبَ ٱلَّذِينَ لاَ يُؤْمِنُونَ بِآيَاتِ ٱللَّٰهِ وَأُوْلَٰئِكَ هُمُ ٱلْكَاذِبُونَ
“It is only those who believe not in the verses of Allah forge lies and they are the liars”\textsuperscript{201}

49) Bakr continues his series of slanderous legacy as he adds furthermore on the twenty-third page:

انْبِ كَاتِبًا مِنْ سَدَرِ جَهَدَهُ لتُلْقِيَنَّ مَثَابَهُ بِهِ أَوْ كَلَّيْنَيْنِ شَهِيدَانِ أَيُّهَا ٱلَّذِينَ رَكَبْنَهُمُ الْكَابِرُانَ
“It is the consensus of all of them on the matter of reverential prostration and not a single person dares to refute such a proven entity (due to consensus). Hence, if reverential

\textsuperscript{200} Kanzul Ummaal, Hadith 29018
\textsuperscript{201} Qur’an, 16:105
prostration is misguidance then due to the consensus such misguidance is casted away”

إِنَّا لِلَّهِ وَإِنَّـآ إِلَيْهِ رَاجِعونَ

Truthful are the words of Hadith:

حُبُّک الشیئَ يُعمِى وىُصِم

“Infatuation for something renders you blind and deaf”202

Truthful are the Words of Allah Ta’ala:

فَإًَِّهَا لاَ تَعْمَى ٱلأَبْصَارُ وَلَـ كِن تَعْمَى  ٱلْقُلُوبُ ٱلَّتِى فِى ٱلصُّدُورِ

“Certainly, it is not the eyes that are blind, but blind are the hearts which are in the chests”203

The consensus of prostration for other than Allah Ta’ala is definitely true for the nation of Krishna and their devotees; ask from any pundit and see in any temple. But the Nation of Muhammad ﷺ is acquitted from such defile humiliation.

وَسَيَعْلَمُ ٱلَّذِينَ ظَلَمُوۤاْ أَيَّ مُنقَلَبٍ يَنقَلِبُونَ

“And now the unjust will soon know as to which side they shall return”204

However, you have just read in contrary to Bakr’s claim of consensus, in Bakr’s reliable source which is Fataawa

202 Musnad Imam Ahmad, Musnad Abu Darda
203 Qur’an, 22:46
204 Qur’an, 26:227
Azeeziya, wherein it is stated that it is the consensus on the impermissibility of prostration to other than Allah Ta’ala. (Please see point 15).

50) It is strange to claim: “If reverential prostration is misguidance then due to the consensus such misguidance is casted away”; in other words, the Ummah may congregate upon a misguided consensus, but due to the presence of consensus such misguidance transforms into guidance. Alas! Such misguidance and foolishness!

لا يعقلون شيئاً ولا يهتدون

“No sense at all, nor any guidance”

51) On the twentieth page of his book, he included a passage from Lataaif Ashrafiya [anecdotes of Makhdoom Ashraf Jahaanghir Simnaani] but deliberately concealed the following paragraph:

اما وضع جبهه بين يدي الشيوخ بغضے از مشائخ رواداشتہ اما اکثر مشائخ اعراض
كرده اندو وأصحاب خود ار از امتثنأ ساخته كه سجدہ تحتی در امت پیشین بود حال

“Respectful prostration was permissible in the previous nations but it is abrogated for this Nation”

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205 Qur’an, 2:170
206 Lataaif e Ashrafi, Lateef Haf Daham
This is an immense fraudulence (to conceal the above paragraph). In this book of *Lataaif* there are many brilliant points to consider:

a. Respectful/reverential prostration is abrogated which Bakr denies.

b. Bakr’s false pretence of consensus is rebuked as many Mashaaikh were of the opinion that reverential prostration is prohibited.

c. It is actually proven that the consensus of the Ummah is in the side of prohibition and Bakr applied salt on his own wounds by saying on the twenty-fourth page of his book, “*In the case of consensus of majority, always the majority overrules over all*”. We analysed from Bakr’s source of *Lataaif Ashrafiya* that the majority of Mashaaikh were on the side of prohibition of prostration and majority overrules over all, hence the consensus of prohibition is proven. Secondly, from Bakr’s another reliable source *Fataawa Azeeziya*, it was also seen that it is the consensus of prohibition of Awliya and Ulama in the matter of reverential prostration. From these developments, Bakr is in stark opposition to the consensus which is proven from his own sources and he becomes a renegade of the Ulama and Mashaaikh.

d. The refutation of this explicit lies and disparages that, “*Reverential prostration used to be performed for all the Awliya (Friends of Allah)*”. The Mashaaikh have stated that the majority of Awliya prohibited this and this man (Bakr) states that all the Awliya permitted it.
e. All praises are due to Allah Ta’ala. The answer to his assertion from *Fawaaidul Fawaad* (which will be discussed) has been issued by Bakr himself since the consensus of Awliya and Ulama is established hence no forlorn statement can suffice itself against the majority as Bakr states on the twenty-third page, “*It is the consensus of all of them on the matter of reverential prostration and no single person dares to refute such a proven entity (due to consensus)*”.

52) On the twenty-third page he quotes “*Daleel-ul-Aarifeen*”, “*Fawaaid-us-Saalikeen*” and “*Tauhfat-ul-Aashiqueen*” without any references to it, and as for those books which he quoted with references was conjectured with lies; so there is unreliability. As for the former books, if such passages are found in defence of Bakr and Bakr didn’t attempt to lie in this instance – then - firstly, evidence is required to establish that the quoted books to be that of the Awliya e Kiraam. There are many books that have unjustly been attributed and published. This will be discussed further.

53) Secondly, if through the transmission of reliability such manuscripts have been proven and attributed to some Awliya, then without a doubt such manuscripts are rare and uncommon, and these will be labelled as such, and there is no reliance in the manuscripts of rarity. Allama Ahmed Hamwi in his treatise, *Ghumzool ‘Ayyoon wal Basaair Sharah Ash-Shubaah wan Nadhaair*, quotes from *Bahr-ur-Raaiiq* of Shaykh ibn Nujaym:

لا يجوز النقل من الكتب الغريبة التي لم تشتهر

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“It is not permissible to quote from rare manuscripts”

It is also in Fath-ul-Qadeer, Bahr-ur-Raiq and Minhul Ghaffar:

 لووجد بعض نسخ النوادر في زماننا لا يحل عزوما فيها إلى محمد ولا إلى أبي يوسف لأنها لم تستهر في عصرنا في ديارنا ولم تنتدأ إلّا نعور إذا وجد النقل عن النوادر مثلا في كتاب مشهور معروف كالهداية والمبسوط كان ذلك تعويل على ذلك الكتاب

“If we retrieve any parchment from the rare texts of ‘Nawaadir’, then it is impermissible to attribute this to Imam Abu Yusuf or Imam Muhammad because this manuscript is not reliable and relevant in our times. Yes, if there is a quote in this rare manuscript from a well-known and reliable manuscript, such as Hidaaya or Mabsoot, then to rely on this quote will be on the reliance of that well-known manuscript”

In other words, these rare manuscripts were restricted because they were well-known before but now they are unreliable. The issue is not the same for those manuscripts which were rare before and are still rare. Quoting a parchment from a closed quarters and publishing it will not provide any reliability to it.

54) Thirdly, after the establishment of proofs, it is sufficient to realize that the consensus of the Scholars and the Saints are on the ruling of prohibition. The assertions of some figures cannot be held weighty in comparison to the consensus.

55) This very discussion is in Ma’adanul Ma’ani.

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207 Ghumzool ‘Ayoon, Khutba al-Kitaab
208 Fathul Qadeer, Kitaab Adab Al-Qaadhi
Bakr’s shamelessness on tampering textual assertions has no bounds. There is an explanatory point in *Lataaif* about the historical prostration of the Angels:

“*There were two paths in that prostration: path of respect and path of worship. The path of respect was for Adam Alayhis Salaam and the path of worship for Almighty Allah*”

So Bakr tampered it in this way on the twenty-second page:

“There are two forms of prostrations: reverential prostration and worshipful prostration. The reverential prostration is for mankind and the worshipful prostration is for Allah”

Parallel adjusting is seen with the words of *Kashhaaf*. The actual paragraph is:

“If you ask me how was it permissible for Ya’qub Alayhis Salaam and his sons to perform reverential prostration for other than Allah Ta’ala. I will, then, reply that this was customary in their time like the hand-shake, standing out of...”
respect and kissing the hands that are acts of reverence customary in our time”

On the thirteenth page, Bakr adjusted as follows:

“Reverential prostration is an on-going process from the first generation”

Firstly, where is it in the paragraph that denotes the prostration as amongst the customs of our time, just as how hand-shake, standing and kissing of the hands is customary? This clearly indicates that just as how handshaking, kissing of the hands and standing out of respect are customary in our times, similarly the prostration was customary in the era of Ya’qoob Alayhis Salaam.

Secondly, from the phrase, “which are customary in our time”, only proves that these acts (handshaking, hand-kissing and standing as mark of respect) were in practice in the time of Zamkhashri (the author of Kasshaaf). Which letter reveals about the “first generation”? In the first generation, the hand-shaking, kissing of the hands and standing was not a habitual practice of mankind. The one who is unable to differentiate between habitual practice of mankind and a special occurrence is an ignorant. This is the second slander upon Kasshaaf.

58) Bakr did not overlook his clarity. Initially he had raised a question about the permission of prostration for other than

209 Al-Kashhaaf [Tafseer Al-Zamkhashri], Verse 12:100
Allah Ta’ala but eradicated the fact that this is not permissible in our *Shari’ah*. If it was permissible, what need was there to raise the question?

59) Similarly, he further-on states, after mentioning the following difference between reverential and worshipful prostration in Kasshaaf:

> “There may be differences in circumstances and era”

In other words it was permissible but now it is prohibited. The changes and differences were in relation to which prostration? Was it for the reverential or worshipful prostration? Can the worshipful prostration be permissible for other than Allah Ta’ala in any era? Now Bakr slanders by uttering on the fourteenth page:

> “With detailed exposition, the permission of reverential prostration has been emphasised”

60) Bakr did not liberate Shah Abd Al-Azeez Muhaddith Dehlawi from the following slanderous action whereas he had already targeted him before with a slanderous statement. He pens down on the fourteenth page:
“He (Shah Abd Al-Azeez) used to perform reverential prostration before the graves of his parents and that of the Awliya”

Allah Ta’ala declares,

قَاتِلَا بِرَاءَةٍ مَّعَ كَانُوكَمْ إِنْ كُنْنَ صَادِقِينَ

“Bring your proof if you are truthful”

61) He is the very same Shah Abd Al-Azeez who has clearly stated in his verdicts, which was mentioned here above, that it is an explicit prohibition, with consensus, to perform reverential prostration. He is the very same Shah Abd Al-Azeez who declares in his magnum opus ‘Tafseer Azeezi’:

درامتہائے سابقہ جائز بود چنانچہ درقصہ حضرت يوسف واخوان ایشان واقع شده کہ

وخروالہ سجدہا درشريعت ماؤین طریق پر بھر فيما بین مخلوقات حرام ست بدیل

احاديث متوتارہ کہ دین پاب وارد شده

“In the era of the former nations the reverential prostration was permissible just as it is narrated in the anecdote of Hadrat Yusuf and his brothers that they prostrated before Hadrat Yusuf. However, it is prohibited for people to implement on this act in our Shari’ah due to the numerous mass-transmitted prophetic narrations which are included within this chapter”

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210 Qur’an, 2:111
211 Tafseer Azizi, Verse 2:34
So this vilification of Bakr is actually equivalent to a hundred disparages!

62) The subduing argument of the above paragraph (of Shah Abd Al-Azeez) has the metaphorical word which Bakr impregnates with the literal definition of prostration towards the creation as permissible. This is, without a doubt, a sham. Personality of a higher calibre like that of Muhaqqiq Shah Abd Al-Haq Muhaddith Dehlawi has included the following words of Allah Ta’ala for his Beloved Messenger ﷺ, in the classic epistle Madaarij-un-Nabuwwa:

تسميہ کردم او را بحمد واحد محمود وگردانيدم او را عابدو معبود

“I have named him Muhammad, Ahmad and Mahmud. And I have created him as Aabid (the worshipper) and Ma’bud (the one who is served by the creation)”

Now to meddle with this statement (just as Bakr did on the 16th page as follows):

“Did Hadrat Muhaddith Dehlvi consign the word ‘Ma’bud’ to a creation or to any Creator?”

So does Bakr cunningly imply the permission of reverential prostration with that of worshipping the creation? And the phrase “any Creator” is also very outlandish to utilise. We do not know of how many creators does Bakr perceive to have; perhaps as much as the believers of Krishna i.e. 36 million!
63) The words which Bakr has retrieved from *Fawaaidul Fawaad* are mirror-images to those which are present in *Siyar Al-Awliya* attributed to Hadrat Sultan Al-Awliya [Nizaamuddin Awliya] – may Allah be pleased with him:

درین حال کہ اوپیش مایوود وحید الدین قریشی درآمد وسر برزمین نہاد

“In this state when he was before me Wahid-ud-Deen Qurayshi placed his head upon the ground.”

“Shaykh Sa’adi beautifully points out:

برجاکہ روے گئندہ دے لے برزمین تست
برجاکہ دست غمہ دے دعاً گئندہ تست

‘The place where the face brightens is upon your soil,
And when it is depressed, my hands rise in your plea’”

“Another saint has stated:

شعاع روز بہی تابد از جبين کسے
کہ درپستش تو برنهد پخا ک جبين

‘For eternity gleams the light from the forehead of his,
the forehead which was placed upon the soil in your devotion’”

Not only does it simply state about prostration rather the exclusivity of devotion is implied. Now to infer that Hadrat
Sultan Al-Awliya allowed the worshipful prostration for other than Allah Ta’ala (Allah Forbid!) is outlandish. The word ‘devotion’ in this context does not mean worship but ‘service’ just as it is meant by the choice of words of Shah Abd Al-Haqq which was ‘Ma’bood’. This is the well-known definition and interpreted in this way due to its allegory. But there is no cure for hostility.

64) Bakr has proficiency in the science of slandering along with the art of interpretation in the field of literature. The descriptions of the words are also innovated with willingness. The first fabricated diction from the passage of Alamghi:

اوطأ طأ راسہ فلا باس

The translation of this should have been,

“...or if the head is bowed (then) there is no harm...”

This is transformed by Bakr in this way,

يااپنے سر کو زمین ست رگڑے 
تو کچھ مضائقہ نہیں

“...or if the head is placed onto the ground then there is no harm...”

Ask Bakr about the translation of the word اوطأ طأ into ‘placing the head on the ground’ – which language is it? It is astonishing that when the statement of Alamghi was clearly self-explanatory then why did he not add something to it that denotes prostration? What was the reason to quote the correct word اوطأ طأ and translate it into a lie? Rather, this was to show [everyone] his expertise in slandering things. He fabricated a
statement then he fabricated the translation of the fabricated statement!

“Layers of darkness upon darkness”\(^{212}\)

65) It was in *Siyar al Awliya*,

Bakr translated this as:

“*The disciple fell down into prostration*”

If this is the slanderous translation of Bakr; then this is evident, otherwise he is worthy of the statement of the Hadith that states:

“*He is one from the liars*”

It was in *Lataaif e Ashrafi*:

Bakr translated this as:

“*Some people bring a narration of the sacred law for it*”

This is imposed in a way to show it as a substantiation for the act of prostration whereas the context behind this phrase was rhetoric. This indicates that the author of *Lataaif* did not see

\(^{212}\) Qur’an, 24:40
any narration to the effect nor did he rely on it, otherwise he would make a statement that establishes this act. The reality is that the author showed related the reference to an unknown person [by saying ‘some people’] and this can never be proof because this is not a statement coming from Shaykh Qudwatul Kubra Makhdoom Ashraf Jahaanghir nor is this a statement of the compiler of Lataaif. The narrator is unknown and the name is unknown.

66 – 69) The position of this enigmatic narrator discloses herewith where at one point he proposes the legality of reverential prostration for the Prophet, master, king and parents thereafter without an iota of foresight he states on the twenty-second page,

"All of this is cited in Fataawa Qadhi Khan and in Sagheer Khani and in Tayseer and in Siraaaji and in Khaani and in Kaafi"

This is an aspersion upon Fataawa Qadhi Khan (67), aspersion upon Sagheer Khaani (68) and aspersion upon Siraaaji (69).

"Bring your proof, if you are truthful”213

70) The predicament of his heedlessness is to such an extent that he deemed ‘Fataawa Qadhi Khan’ and ‘Khaani’ (when

213 Qur’an, 2:111

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referencing them as in the above passage) as separate entities
but both are the same manuscript.

71) *Tayseer* which Bakr cogitated as ‘Fataawa Tayseer’ on
the fourteenth page, does not exist from amongst the books in
our creed. It is imperative that Bakr, and now for his allies, to
furnish us with the information of the whereabouts of this

72) In relation to the text from *Multaqit* which was mentioned
before, Bakr pens the “statement” of Hadrat Ibn Abbas on
the thirty-second page as follows:

کھے سجدہ تحیت مثل سلال کے ہے اور کچھ نہیں حرج نہیں اگر پیر کے ساے پ رخسارے ر

“Reverential prostration is similar to a gesture of greeting and
nothing else. It is of no harm if the face is placed (on the
ground) before the spiritual masters”

If he subscribes this statement to Ibn Abbas then it is a
slander upon Ibn Abbas, otherwise it is upon *Multaqit*.

73) If Ibn Abbas suggested this as a form of greeting
amongst the former nations (according to Bakr) then it is
neither detrimental for us nor beneficial for Bakr. If (Bakr
surmises) that this statement is in relation to this nation, then
this is an unequivocal slander upon Ibn Abbas. The
question that remains is why did the author of *Lataaif*
include such an erroneous narration in his book? The answer is: when
he stated that ‘some have narrated’ then he became absolved
from its authenticity. It is the habit of the scholars of Hadith
that they include false and fabricated traditions and they
understand that once they include the chain of transmission with it then there will be no blame upon them. Likewise, Mawlana Bahr-al-Uloom states in his Fawaatihur Rahmoot,

العدل من غير الأئمة لا يبائنون عمن اخذوا و رووا الاثرى الشيخ علاء الدولة

السمناني كيف اعتمد على الرتن الهندى و اى رجل يكون مثله في العدالة

“*That is, except for the Imams, other trustworthy persons are not solicitous about the person from whom they narrate. Haven’t you seen Shaykh Al-Simnaani who placed his reliance on a person like Ratan Al-Hindi*

214; however where will you find a personality which is more just than the Shaykh?”

74) Then on the fourteenth page where Bakr has listed merely the names of the un-narrated ‘narration’; amongst them is Ma’arif, Siraajiya, Azeeziya, Sharah Mishkaah; though these references are fraudulent as understood earlier. And the name of Fatawa Tayseer, which in reality does not exist. The false name attributed within is that of a certain Muinuddin and his sermons in relation to Surah Yusuf. If Bakr is highly daring and immensely lying then there is no reliance on this reference; and if there is reliance then it is not worthy of proof

214 The famous story goes as follows: ‘Ratan al-Hindi was a person who lived in India where he saw the moon split asunder. This caused his to travel and meet the Prophet and he accepted Islam. Due to the supplication of the Prophet, Ratan Al-Hindi lived for the next 700 years’. However, Ibn Hajr Al-Asqalaani has indicated that this story is a hoax and agrees with Imam Dhahabi in this aspect [Al-Isaabah, Baab Raa Taa, No. 2703]

215 Fawaatihur Rahmoot, Al-Asl Ath-Thaani
in relation to the explicit proofs of the Jurists and clear dictation of the Hadith. How can a sermon be more reliable than the textual attestations? This is the reality of so-called proofs of Bakr. There is no might and power besides from Allah Almighty!
Section Five

Bakr’s slanderous approach upon the Messenger of Allah ﷺ
75) Up until here the heaps of slanders were confined within the boundaries of jurisprudence, lexicon, the scholars and the Companions. However, Bakr’s flight of defamation peaks to an aggravated altitude as his impatience manoeuvres him into slandering the Holy Prophet ﷺ. On page 9 he writes,

> The Messenger of Allah ﷺ has declared ‘My words cannot abrogate the Words of Allah’”

This Hadith is narrated by Ibn Adi and Daar Qutni through Muhammad ibn Dawood Al-Qantari who narrates from Jabroon ibn Waaqid Al-Afriqi. Ibn Adi in his Kaamil and Ibn Jawzi in Alal stated that this Hadith is false [munkir]. Dhahabi stated in his Mizaan that Jabroon is an accused person who narrated this Hadith without any sense of shame. Imam Dhahabi labelled this Hadith under “Al-Qantari” as Baatil (false) and under “Al-Afriqi” he labelled the Hadith as Mawdhoo (fabricated). Imam Ibn Hajar Asqalaani in his Lisaan Al-Mizaan agreed with both verifications of Imam Dhahabi. Therefore by quoting a narration which is false, fabricated and narrated from a person who is convicted of being a liar, and attributing this to the words of the Messenger of Allah ﷺ; is an attempt of slander.

76) Bakr, being a claimant of being a Hanafi diverted from the illustrious path of Ahnaaf. In the Hanafi Fiqh there is a concession evident that a narration can abrogate the ruling of a Qur’anic verse. This is because the statement of the Prophet ﷺ is in fact the statement of Allah Ta’ala; so ultimately, a

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216 Al-Kaamil fi Du’aafa Ar-Rijaal, Baab Jabroon ibn Waaqid
statement of Allah Ta’ala became abrogated by another statement of Allah Ta’ala.

وَمَا يَنْطِقُ عَنَ الْحَوْقَوْلِ إِنَّ هُوَ إِلَّا وَحْيٌ يُوحَى

“He does not say from his desire but that which is revealed upon him”\(^\text{217}\)

77) On the fifteenth page he vilified,

آَخَرَتْ نُوحَوْسِبَةَ كَاِبْنَتِي

“Nabi ﷺ issued the permission to prostrate”

That is, for reverential prostration. This allegation is a mouthful and serious aspersion on the Prophet ﷺ.

هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ صَادِقِينَ

“Bring your proof, if you are truthful”\(^\text{218}\)

إِنَّمَا يَفْتَرِي الْكَذِبَ الَّذِينَ لَا يُؤْمِنُونَ

“Those who do not possess faith forge lies”\(^\text{219}\)

لاَللهِ الاَّللَّهِ

Indeed the Prophet ﷺ has prohibited it.

78) Underneath the above lie he purports,

\(^{217}\) Qur’an, [53:3]  
\(^{218}\) Qur’an, [2:111]  
\(^{219}\) Qur’an, [16:105]
O Muslims! Observe the injustice! How dissimilar it is to prostrate upon the forehead of the Prophet ﷺ and to prostrate towards the Prophet ﷺ. Perhaps Bakr may have thought that when he prostrates in Namaaz then he is prostrating the floor.

79) The ignorance of it is to such an extent that the actual narration, of the Hadith in question, is in Miskaat Sharif as follows:

"Ibn Khuzaymah ibn Thabit ﷺ narrates from his uncle Abu Khuzaymah ﷺ that he saw a dream"²²⁰

But Bakr’s ignorance attached the dream to the narrator of the Hadith (Ibn Khuzaymah) instead of Abu Khuzaymah, who actually saw the dream. (This is evident in Bakr’s quote in

²²⁰ Mishkaat Al-Masaabih, Kitaab Ar-Ru’yah
point 78). The result being that this ignorant, deliberately vouched an incorrect claim to the Prophet ﷺ which is that He ﷺ “issued permission to Ibn Khuzaymah to prostrate upon his forehead.”

80) Furthermore, due to ignorance another accidental aspersion is seen in the same Hadith. It is in the Hadith Sharif:

فاضطجع له وقال صدق رؤياك
The Prophet ﷺ rested on his side and said (to Abu Khuzaymah): “Make your dream true”

It is in the commentary of this Hadith in Mirqaat,

صدق رؤياك امر من التصديق ای اعمل بمقاضاها
“Affirm your dream; that is, the word صدق is imperative of affirmation which means to perform the action in accordance to its requirement”

If you do not grasp the wisps of this Arabic commentary, then listen to the Persian commentary of this Hadith by Shaykh Muhaqqiq Dehlawi:

گفت آنحضرت صدق رؤياك راست گردان خواب خود را که دیده وسجده كن برجهه من
‘Hadrat ﷺ declared, ‘Affirm your dream which you saw by prostrating on my forehead’

But Bakr translated the words of the Hadith into this:

221 Mirqaat Al-Mafaathih Sharah Mishkaat, Kitaab Ar-Ru’ya
222 Ash’atul Lam’aat Sharah Mishkaat, Kitaab Ar-Ru’ya
He said: “Your dream is true”

81) The act of the reverential prostration being prohibited is clearly elucidated in the narration of Sayyidah Ayesha Siddiqa found in the Musnad of Imam Ahmad which we have related earlier in this book (Hadith 7). Bakr commented on this Hadith Sharif by creating an illusion to the explicit prohibition issued by the Messenger of Allah and thereby transforming this into something which is a forgery by nature. On the ninth page he “explains”:

“The words of the Hadith are these that if the prostration for other than Allah Ta’ala was permissible then I would have issued the command to the wives to prostrate before their husbands; and the word ‘command’ is synonymous to ‘compulsion’, therefore the intention behind these words of Huzur is analysed as follows: reverential prostration, if it was permissible in the state of compulsion (Waajib/Wujub) then I would deem it compulsory for a woman to prostrate before her husband. In other words, reverential prostration is not compulsory; rather it is simply permissible (Mubah)”

The phrase “In other words” is an explicit slander upon the personality of Rasulullah. Which word in the Hadith Sharif
states that it is *Mubah*? The narration from Bakr agreeable to him clearly dictates the attached condition is that of permission – “*if it was permissible....*” In terms of principles this is a command which is surely of the negation – the command of prostration for the women – and that which negates the part thereof is negation of the condition which is attached thereof. Therefore the clear understanding of the Hadith is the impermissibility of the prostration, that is, if it was permissible then the command of prostration would be implemented. But the womenfolk were not commanded to do this hence this leads us to understand that the prostration is not permissible. The point of command is in affirmation; then how did this affirmation incorporate the element of compulsion from the author’s own phrase – “I would deem it compulsory”? The proposition of permissibility is not strange to its intensifying quality of compulsion but only when that command is permissible in the first place. Hence, if this prostration (for other than Allah Ta’ala) was permissible then I would have deemed it compulsory upon the womenfolk for their husbands but that is not permissible therefore this command was not issued.

82) Further ignorance is exposed in his understanding [of principles] that if the action was deemed to be compulsory due to the command [of the Prophet ﷺ] then it shouldn’t have been compulsory before the command; in contrast to the notion that if the prostration for other than Allah Ta’ala was compulsory then He ﷺ would have compelled the performance of prostration by ordering the women to prostrate.
83) The Companions simply sought permission to prostrate rather than seeking a decree of ordinance. So what is the reply to this (mere request of the companions) when it was in the sphere of negating a compulsion?

84) Bakr, in fact, quoted the narration on page 8:

و لكن لا ينبغي ليشتران يسجد لغير الله

And he translated it as follows:

“But it is not good for a man to prostrate for anyone other than Allah”; thereafter dipping the self-concocted interpretation that this act is not compulsory rather it is simply permissible. How vilifying!

85) The narration, in Sunan Abu Dawood, of Qais ibn Sa’d in which it is stated that he returned from the city of ‘Hira’ where he observed the people prostrating before their king and hence he requested the permission from the Messenger of Allah to prostrate before him. He declared:

لا تفعلوا الوكنت آمر أحد ان يسجد لأحد لا أمرت النساء و ان يسجدن لأزواجهن لما جعل الله لهم عليهين من حق

“Don’t do so! Were I to command any person to prostrate to another, I would have commanded the women to prostrate to their husbands due to the rights that Allah has given them over their wives”

223 Sunan Abi Dawood, Hadith 2140; see Hadith 16 in Section Two
The tense of negation is explicit: لاتفعلو - “do not do so”; now please inform Bakr to proceed with his intelligence of principles. On page 9 Bakr dictates:

شارح عليه السلام کی بات کا کمائم کے معین سے دیوی اور وکم اور نیک "

“If the Law-giver (peace be upon him) orders any action, with the tense of affirmation, then such an action is deemed to be compulsory”

Similarly (I say) that if the Law-giver prohibits any action with the tense of negation (which is the opposite of tense of affirmation), then such an action is deemed to be prohibited; thus proving the prostration for other than Allah Ta’ala to be prohibited. This also proves that the erroneous interpretation of the narration that it is not compulsory rather, simply permissible, to be simply slanderous.

86) Bakr is cunning. He narrated the Hadith of the Mother of Believers – Sayyidah Ayesha binte Abu Bakr رضى اللہ تعال ى عٌہما in which there was no explicit tense mentioned so he wrote to deceive the public on the ninth page:

ہے نہیں اسی حدیث کو سجدہ تعظیمی کے مخالف سند میں پیش کیا ہے اس کے اور کوئی ثبوت ام کے پاس نہیں 

“The opponents of reverential prostration present this Hadith as their testimony; besides this they do not have any other evidence”

Firstly the inclusion of the Hadith in the proof is a lie; we have already proved through the narrations of Bakr that the
prostration to other than Allah is *Haraam, Haraam, Haraam*! It is worse than consuming pork.

87) Secondly, another open lie in the second part of the above statement. The Hadith of Sayyidah Siddiqah رضى الله تعال ى عٌها may have been taken from *Mishkaat*, up until which Bakr’s reign seem to end – which is elucidated in point 42. Two narrations above this Hadith is the Hadith of Sayyiduna Qais ﷺ in which the clear prohibition is present. Bakr concealed this fact and uttered: “*they do not have any other evidence*”.

88) We also presented the evidence for the Hadith of Muadh ibn Jabal ﷺ in the very same *Mishkaat*. Bakr flung it away and said, “*They do not have any other evidence*”. This sort of craftiness in the Deen is unwarranted if he considers himself a Muslim. The Hadith of Muadh ibn Jabal ﷺ, which is present in Musnad Imam Ahmad with the narrators of Sahih Bukhari and Sahih Muslim, is as follows:

 حدثنا وكيع ثنا الاعمش عن ابى ظبيان عن معاذ بن جبل انہ لما رجع من اليمين قال يا رسول الله رأيت رجالا باليمن يسجد بغضهم لبغض افلا نسجد لک قال لو كنت آمر آمراً نسجد لبشر لامرت المرأة ان تسجد لزوجها

When Muadh ibn Jabal ﷺ returned from Yemen, he said: “*O Messenger of Allah, I saw some people in Yemen who prostrate before each other. Should we not prostrate before you?*” He ﷺ said, “*If I were to command a human to
prostrate before a human then I would command the woman to prostrate before her husband.”

89) He injured his own footing when he adduced the following words within the supplementary of the Hadith of the Mother of Believers:

لا ينبغي للبشر أن يسجد لغير الله

“It is not worthy for any human to prostrate for anyone other than Allah”

However, this addition is not in the supplementation of the Hadith of the Mother of Believers in Mishkaat – but it is in the fourth narration of Salman Farsi in which he requested prostrating from the Messenger of Allah. The Messenger of Allah replied:

لا ينبغي لخلق أن يسجد لأحد إلا لله تعالى

“It is not worthy for any creation to prostrate for anyone other than Allah”

Imam Nasafi has included this in his Madaarik.

These four events have occurred in different time frames. The narration of Sayyida Ayesha is that of the camel when it prostrated and the companions requested to do the same for the Messenger of Allah. The companions; Qais and Mu’adh, requested permission after having witnessed this

224 Musnad Imam Ahmad, Hadith Muadh bin Jabal
225 Madaarik At-Tanzeel [Tafseer Nasafi], Verse 2:34
very act from the governors of Hira and Yemen, respectively. And in every instance there was a single reply – no permission was granted. Salman wished to prostrate for which he was forbidden. In these three narrations there is another benefit which has been concealed by Bakr but it will be known soon – Allah Willing!

90) In relation to the narration of Sayyida Ayesah Siddiqa رضي الله عنها – Bakr’s persecution projected beyond restraint as he stated on the ninth page,

“The pivotal point to understand herein is that the Prophet ﷺ assumed that the desires of his Companions [to prostrate] was that of worshipful prostration – hence the reason behind his statement; that one should worship Allah and respect one’s brothers. If he had thought of reverential prostration then he would not have issued the statement of worshiping one’s Lord and he would not have separated worship and respect. At that moment his mind was preoccupied with the thoughts of worshipful prostration [hence the prohibition]”

“مَا أَنَّ اللَّهَ وَمَا بَيْنَاهُمَا إِلَّا نُذُرٌ”

“What a monstrous word it is, that comes out from their
mouths. They are merely telling a lie”

O Muslims! Muhammad, The Messenger of Allah ﷺ is he on whom this verse was revealed in the Holy Qur’an:

يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِنَ الظَّنِّ إِنَّ بَغْضَ الظَّنِّ إِثْمٌ

“O believers, avoid most suspicions, verily some suspicion is a sin...”

Muhammad, The Messenger of Allah ﷺ has declared,

اِيَاكُ وَالظَّنْ فَأَنَّ الظَّنَّ أَكَذِّبُ الْحَدِيثِ

“Beware of suspicion – for it is the worst of lies”

These are his teachings and it is being said about him that he ﷺ assumed about his companions that they wished to worship him? Verily, we belong to Allah and towards Him is our return! Oath of Allah! The Messenger of Allah ﷺ did not assume such and neither will any mature intelligent person assume more than reverential prostration from these requests. But Bakr suspected the Messenger of Allah ﷺ with his assumptions thereby reserving his seat in Hell if he does not repent.

91) Furthermore, there is a severe accusation against the Messenger of Allah ﷺ; that is, the Prophet ﷺ thought that his

226 Qur’an, [18:5]
227 Qur’an, [49:12]
228 Sahih Bukhari, Hadith 6064
229 “Whoever tells a lie against me intentionally, then (surely) let him occupy his seat in Hell-fire.” [Sahih Bukhari, Hadith 108].
companions wished to worship him. He did not become irate and he did not advise them to repent. He did not order them to re-enter the folds of Islam by professing the article of faith [kalima] nor did he summon them to re-marry their wives! Rather he stated a simple statement; that if he was to order this prostration than he would have directed it to the women and then he became silent – Allah Forbid! If the Messenger of Allah ﷺ assumed worshipful prostration from his companions then he would have declared them heretics and would have advocated them to repent, renew their faith and remarry their wives.

Once, a few misguided words were pronounced in his presence by a Bedouin:

“We present the Prophet as an intercessor in the Court of Allah and we present Allah as an intercessor in the Court of the Prophet”.

At this statement, the Messenger of Allah ﷺ expressed tremendous rage – so much so – that the atmosphere surrounding them sparked with Divine Wrath. His lips kept repeating: ‘Glory be to Allah, Glory be to Allah, Glory be to Allah’ until he questioned the Bedouin in rhetoric: “Do you consider me an equal to Allah? ‘Woe to you, do you know how great Allah is!’” Then he ﷺ glorified the Powerful Lord.\(^{230}\)

On the other hand, we have an assumption that many sincere companions wished to worship him and consider him a

\(^{230}\) Sunan Abi Dawood, Hadith 4726
partner to the Divine Being – and the Messenger of Allah ﷺ remains silent? Is this even possible? By Allah, is this the grandeur of his Prophethood? Allah Forbid! A person who assumes that his Prophet ﷺ remains silent at the statements of disbelief and apostasy has placed himself in the ditches of disbelief and apostasy – for this is a severe blasphemy upon the Prophet ﷺ.

“And they, on that day, were nearer to apparent disbelief than to expressed faith”\textsuperscript{231}

Bakr assumed that he triumphed in his knowledge with his penmanship [in explaining] the narration of Ayesha رضى الله تعالى عنها but he did not know that his ignorance carried him to a lowly pedestal. Truly said by the Messenger of Allah ﷺ:

“Verily a man utters some words in which he does not see any harm in, but that he will fall seventy years deeper into Hell”\textsuperscript{232}

He ﷺ also stated:

\textsuperscript{231} Qur’an, [3:167]
\textsuperscript{232} Jaami’ Tirmidhi, Hadith 2314
“Verily a man says some words which are disliked by Allah and he does not know where these words have reached but that Allah destines for him perpetual doom until the Last Day”\textsuperscript{233}

And only towards Allah is our gratitude. In these days of \textit{Fitnah}, any Tom, Dick and Harry assumes himself to be a proficient researcher, scholar, expert and professional; and therefore presents his irrational heresy into the religion simply on the basis that he is able to coagulate some fragmented words of Urdu into a statement! This ejects him into the realm of opposition to the Qur’an, Hadith and the pious Jurists.

ویتوب اللہ علی من تاب ومن يتول فان اللہ هو الغفور الحمید

“And Allah emancipates him who repents, and he who turns away; then indeed Allah is Oft-Forgiving, Full of Praise!”

92) The prostration of the camel for the Messenger of Allah ﷺ – was this a prostration for demarcating the Prophet ﷺ to be a God or Creator? Allah Forbid! Imam Tabraani in his \textit{Mu’ajam Kabir} narrates from Ya’ala ibn Murrah ﷺ that the Messenger of Allah ﷺ said:

مَآ أَمَّن شَيْئُ الاِيْلَيْهِي إِنِّي رَسُول اللَّهِ الَا كَفِرَةِ الْجَنِّ وَالْعَسَرِ

“Everything recognises me as a Messenger of Allah except for the disbelieving Jinn and humans,”\textsuperscript{234}

\textsuperscript{233} Al-Mu’jam Al-Kabeer, Hadith 1129
\textsuperscript{234} Al-Mu’jam Al-Kabeer, Hadith 672
The prostrations of the people for their wealthy personalities, in Yemen and Hira; was due to respect – not in worship. Hence, due to such prostrations the Companions asked the Prophet of Allah ﷺ for its permission. From this, no intelligent mind can infer worshipful prostration. The blame of such wicked understanding [of Bakr] may only arise from a wicked mouth.

93) It is with a significant advantage that the abhorrence of prostration for other than Allah has been proven from the words of Bakr. The companions – those who were perpetually dazzled with the Kalima (There is no god but Allah); those who were constantly taught about the Oneness of Allah; those in whose hearts the belief of the Oneness of Allah was etched deep in their hearts; those who have been testified by the Qur’an now and then – their willingness for prostrating (other than Allah) pushed their great virtues and strength of their beliefs at bay in the thoughts of the Prophet ﷺ; and he thought that they wish to make me a partner. Is this possible? Why would such an evil action be permitted for others in the first place?

94) Without a doubt, the Sajdah is from the actions of worship. There is no difference between the worshipful prostration and the reverential prostration except for its intention. Even for kissing the floor – Durr e Mukhtaar mentioned that ‘it is similar to idol worship’. The trustworthy book of Bakr – Radd al Muhtaar – also seconds this opinion. The sincerity of worship is that one should save oneself from those things which may appear like worship for other than Allah. Therefore the Prophet ﷺ labelled Dhikr as worship and the actions of worship must only be directed towards Allah –
but to direct them towards a misguided interpretations as found in the above three blames towards the Prophetﷺ is indeed an opposition to the Deen.

95) Bakr had commented on the reverential prostration on page 11,

"Sajdah was such an action in which worshipful prostration was inclusive and in the final stage of reverence directed to Allah – the association of Adam was present. This proves that it was the Divine Will of Allah that the respect given to My Representative must be the same as it is for Me; therefore the respect to Adam was implemented in such a manner which was not suitable for other than Allah – so that this event may become an authentication (of Sayyiduna Adam’s status). Hence the status of Sayyiduna Adam is upon the pedestal of the final stage of reverence which in reality is the ultimate act of worship”

So why is it far-fetched that this was later prohibited by the Words of Allah:

אַעֲבְדוּ מֵאֵלֶּיךָ

“Worship your Lord”²³⁵

²³⁵ Qur’an, [2:21]
96) In the narrations of Qais, Muadh and Salmaan [may Allah be pleased with them] – the words which are present are: [‘اعبدوا’ instead of ‘Eurodwa’ ‘worship me’. Then on what basis will Bakr spread his calumny on these words – so he concealed these narrations and muttered that there is no other evidence.

97) Bakr has permitted the prostration for sun and the moon, rather for the idols and Mahadev, just as how Bakr twisted the clear words of the Messenger of Allah ﷺ by stating that it referred to worshipful prostration. Similarly, in the verse of the Holy Qur’an:

لا تنسجروا للشمس ولا للقمر

“Prostrate not, before the sun nor the moon”

This verse clearly dictates that it is prohibited to prostrate before the sun and the moon, and the command of prostration for Allah is evident. The conclusion of this verse is,

إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ

“If you worship Him”

Here, Allah Ta’ala has mentioned the entity of worship alongside such prostrations – therefore (according to the logic of Bakr) worshipful prostration to the sun and moon is prohibited but as far as the reverential prostration is concerned – there is no verse in the Holy Qur’an which prohibits such prostrations for any idol or ghost. Can Bakr show a single

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236 Qur’an, [41:37]
237 Qur’an, [41:37]
verse? Obviously not! Now Bakr should recall his words and review his support for ‘humanly’ prostration as he stated on page 7:

“In the Qur’an there is no prohibition of reverential prostration. There is no verse which may have prohibited the reverential prostration. Evidently, the Qur’an remains silent on this topic, that is, it does not permit the Muslims to prostrate to other than Allah and it also does not prohibit any Muslim from performing reverential prostration – that it does not say – you should not perform reverential prostration for anyone other than Allah”

Pay close attention to the word ‘for anyone’ and see the conclusion on page 8:

“Therefore, when the Quran has not issued any clear ruling on reverential prostration – hence for it to be prohibited or impermissible can never be proven.”

See how he has clearly propagated the permission of reverential prostration for the idols and Mahadev – as if his prophet is Krishna and therefore his religion would be similar to him [Allah Forbid!]"
As for the prohibition of prostrating for the sun and the moon, which is in the Holy Qur’an; Bakr provides an excuse for it as he writes on the 7th and 8th page:

This verse is directed towards non-humans and we are discussing prostrations for man. The sun and the moon are different to the human beings who are the deputies of Allah on earth"

Firstly, it is a strange excuse because that particular verse is in relation to worshipful prostration as it is stated at the end – “If you worship Him” – what difference does it entail in worshipful prostration; be it the deputies of Allah or not.

Secondly, his excuse reduces to ashes when his evidence of the prostration of Adam [Adam] itself spoils his plan. In that verse (the incident of Adam [Adam] and the Angels), there is a discussion of prostration for non-humans [Angels] who prostrate whereas the discussion of Bakr revolves around human beings. Angels are another creation and man, the deputy of Allah, is another. A non-deputy and a non-human prostrated before a deputy human being. From this, how did Bakr conclude the permission for a deputy of Allah to prostrate for others?

Not to find the verses of prohibition in relation to the reverential prostration in the noble Qur’an is a sign of his
ignorance of the noble Qur’an. Has the noble Qur’an not mentioned:

أَطِيعُ الَّهَ وَأَطِيعُ الرَّسُولَ

“Obey Allah and obey the Messenger”\textsuperscript{238}

Has the great Qur’an not mentioned:

مَنْ يَطِعُ الرَّسُولَ فَقَدْ أَطَاعَ الَّهَ

“Whoso obeys the Messenger has indeed obeyed Allah”\textsuperscript{239}

Has the wise Qur’an not mentioned:

وَمَنْ يَغْصِ الَّهَ وَرَسُولَهُ فَإِنَّ لَهُ نَارَ جَهَنَّمَ

“And whoso disobeys Allah and His Messenger - surely for him there is the fire of Hell”\textsuperscript{240}

Has the praiseworthy Qur’an not mentioned:

مَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا ًَهَاكُمْ عَنْهُ فَانْتَهُوا

“And whatsoever the Messenger gives you, take it, and whatsoever he forbids you, abstain from that”\textsuperscript{241}

Has the glorious Qur’an not mentioned:

\textsuperscript{238} Qur’an, [4:59]
\textsuperscript{239} Qur’an, [4:80]
\textsuperscript{240} Qur’an, [72:23]
\textsuperscript{241} Qur’an, [59:7]
Venality is not to be attributed to them unless they make you judge in all disputes among themselves, then they find not any impediment in their hearts concerning whatever you decide, and accept from the core of their hearts.

“Then O beloved, by your Lord, they shall not be Muslims until they make you judge in all disputes among themselves, then they find not any impediment in their hearts concerning whatever you decide, and accept from the core of their hearts.”

Did the Messenger of Allah ﷺ not decide on this dispute that “do not do this” – do not perform reverential prostration?

Therefore, the Holy Qur’an is directly prohibiting the reverential prostration. If someone does not accept this then about him is as Allah decided. May Allah Almighty protect every Muslim from this!

100) This ruling of Bakr in which he said on page 8 –

“Therefore when the Quran has not issued any clear ruling on reverential prostration – hence for it to be prohibited or impermissible can never be proven”

This is a severe misguidance which the Knower of the past and future ﷺ had already forewarned us:

الا إن أوتبت القرآن ومنه إليه إلا يوشك رجل شبعان علي رأيته يقول عليكم بهذا القرآن فيما وجدتم فيه من خلال فاحلوه وماوجد تمر فيه من حرام

242 Qur’an, [4:65]
فحرموہ وان ماحرم رسول الله کیا حرم اللہ الا لیحل لكم الحیام الاهلی والاکل ذی ناب من السباع الہی الحدیث

“Be warned, I have been blessed with the Qur’an and – along with it – its example. Be warned! Soon a person with a filled belly strutted upon his throne will say, ‘Only hold on to this Qur’an. Whatever you find permissible in it then consider it to be permissible, and whatever you find impermissible in it then know it be impermissible’ but that which is prohibited by the Messenger of Allah is like the example of the prohibition by Allah. Be warned! Not permissible for you is a domestic donkey and carnivorous mammal”

The reverential prostration has been prohibited by the Messenger of Allah صلى الله عليه وسلم, so it is Haraam even if it is not seen in the Holy Qur’an by the laymen.

101 – 102) The Messenger of Allah صلى الله عليه وسلم presented two examples, a donkey and a carnivorous mammal, which is prohibited but it is not mentioned in the Holy Qur’an. How come Bakr believes in this because he will say as he stated on page 8:

“Therefore when the Quran has not issued any clear ruling on reverential prostration – hence for it to be prohibited or impermissible can never be proven”

243 Sunan Ibn Ma’jah, Hadith 13 & Mishkat Al-Masaabih, Baab Al-It’isaam
Therefore, Bakr has permitted the consumption of a donkey and a dog.

103 – 110) Does he not know that the noble Qur’an has mentioned the prohibition of the flesh of a swine but there is no mention about its kidney, liver, skin, intestine, spleen and bone. Even the head and its feet are not considered to be the actual meat – therefore Bakr also permitted the consuming of the organs of the swine because:

“Therefore when the Quran has not issued any clear ruling on reverential prostration – hence for it to be prohibited or impermissible can never be proven”

111 – 113) Excusing from the explicit commandments of the Holy Qur’an by manipulating its interpretations – Bakr has opposed three pillars of Deen: a) Sunnah, b) Ijmaa’ and c) Qiyaas; and therefore he adopted the Qura’nist doctrine.
Section Six

Bakr’s slander upon Allah Ta’ala

(ALLAH FORBID!)
114) The slander perpetrated against the personality of Sayyid al-Mursaleen is indeed an attempt to slander Allah Ta’ala, but since Bakr is an apprentice of ‘clear things’ when something is not clear in the Qur’an, he does not resort to the narrations – therefore he attempted clear fallacy directly to Allah Ta’ala. On the 95th page he admitted, as you have seen, that the reverential prostration of Adam was associated to be on the highest forms of respect for Allah Ta’ala; then he then claimed that this was the Will of Allah:

“...It was the Will of Allah that the respect for my representation [khilaafah] should be the same as My respect...”

This is slander upon Allah and to associate polytheism to His Will. Allah Ta’ala has declared such slanderous statements to be disbelief [kufr]:

“إِنَّمَا يَفْتَرِي الْكَذِبَ الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ الِلَّهِ وَأُولُو الْكَفَّارَةِ هُمُ الْكَاذِبُونَ”

“It is only those who believe not in the verses of Allah forge lies and they are the liars”

115) On the sixth page, Bakr exclaims:

Qur’an, [16:105]

244 Qur’an, [16:105]
Allah Ta’ala has affixed the Ka’abah for the worshipful prostration. There is a very significant philosophical point in this reality and that is: Allah Wishes to distinguish worshipful prostration from reverential prostration so that Muslims may understand that it is not permissible to perform worshipful prostration for anyone other than Allah - which is towards the Ka’abah; but it is permissible to do other prostrations for which there is no fixation. Before He affixed the Ka’abah as the uniform direction, Allah Ta’ala had declared:

`Whichever side you turn your face, there is the face of Allah`  

That is – whichever direction you prostrate, it will be for Allah; but later on the direction of the Ka’abah was fixated [towards Makkah]. From this we infer that Allah Ta’ala Wished to separate worshipful and reverential prostration – which this fixation – clearly stipulates this purpose”

This is the second slander of Bakr towards Allah Ta’ala. Bakr should quickly inform us about the whereabouts of his

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245 Qur’an, [2:115]
reasoning. Where did Allah Ta’ala or His Messenger ﷺ deem such a notion?

أَمْ تَقُولُونَ عَلَى الِلَّهِ مَا لَا تَعْلَمُونَ

"Or you say about Allah that which you do not know." 246

It is also slanderous to associate any statement in relation to Allah Ta’ala and His Messenger ﷺ without any evidence.

هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ صَادِقِينَ

"Bring your proof if you are truthful" 247

One should not associate any wrong statement instead which will be disclosed soon.

116) “Whichever side you turn your face, there is the face of Allah” – the meaning of this is clearly mentioned in the Jaami Tirmidhi in the section of facing the Ka’abah 248 – but to promulgate the understanding that there was no fixed direction until the revelation of this verse and that Allah Ta’ala had declared permission to face whichever direction; is the third slander of Bakr towards Allah Ta’ala. Fixation towards the Qibla is from the first day of mankind:

246 Qur’an, [2:80]
247 Qur’an, [2:111]
248 Narrated by Abdullah bin Aamir: “We were with the Messenger of Allah ﷺ on a journey on a very dark night and we did not know where the Qiblah was. So each man among us prayed in his own direction. In the morning when we mentioned that to the Messenger of Allah ﷺ, then the following was revealed: ‘So wherever you turn, there is the Face of Allah (2:115) ”’ [Jaami’ Tirmidhi, Hadith 2957].
“Indeed the first house that was appointed as a place of worship for mankind, is the one at Makkah (the Holy Ka’abah), blessed and a guidance to the whole world”

117) According to the erroneous distinction of worshipful and reverential prostration, to purport that the fixation of the Qibla was to establish the difference in something which is only prohibited from that which is disbelief – is the fourth slanderous reasoning towards Allah Ta’ala.

118) The difference between worshipful and reverential prostration is known by Allah and by the intention of the one who has prostrated [saajid]. The Saajid and his Lord knows the intention of the prostration; therefore it is necessary for the Saajid to know his own intention in order to differentiate it. If this necessity is placed upon the on-looker then reverential prostration will also be valid in the direction of the Ka’abah instead of any direction. This will collate both prostrations and the on-looker will not be able to say, with certainty that this prostration is for worship or reverence. Conclusively, if the necessity of differentiation has been placed upon the one who prostrates then this is futile for him and for the on-looker it is baseless. And Allah is free from this! If the differentiation is simply based on a hunch that curtails the direction of the prostration in question; that if it is this direction then it is worship otherwise reverence – then this act returns to the basis of one’s intention. There is no benefit for the on-looker and no need for the Saajid. The differentiation, in reality, was

\[249\] Qur’an, [3:96]
the intention essentially. Nevertheless, to stray from this is a daring move in slandering Allah Ta’ala.

119) The distinction [between worshipful and reverential prostration] is invalid in the case of voluntary prayers performed by a traveller in a vehicle at the outskirts of the residential town. For a traveller who practices deduction for his mandatory and voluntary prayers [taharri], for that sick person due to his sickness, and for that victim due to the fear of enemy; in such circumstances the direction of the Qibla is not affixed. The prostration will still be worshipful [hence the reasoning of distinction between worshipful and reverential prostration on the basis of fixation becomes null and void].

120) It has been stated in Alamghiri and Fataawa Qadhi Khan, which are authentic literatures in the sight of Bakr, that it is superlative to persevere if a disbelieving ruler forces one to prostrate, out of worship, for himself. It is evident that the disbelievers will not allow one to prostrate in the direction of the Ka’abah but in the direction of wherever the ruler is abiding. Hence, this is unfixed direction of prostration – why would it become worshipful?

121) The resultant of this discussion [of Bakr’s insensible dissertation] is that Allah Ta’ala appointed the differentiation of two types of prostrations in a very secretive way for which His Messenger ﷺ was not informed but somehow Bakr was informed of this secret. When the Companions asked permission to prostrate before the Prophet ﷺ, this prostration was for a variable direction. If they had received permission, then they would have prostrated in any direction wherever the Prophet of Allah ﷺ was present. But in the conjecture of
Bakr, Allah Ta’ala had established the distinction of fixative direction – that is, if the prostration calls for a fixative direction then it is worshipful, otherwise not. Bakr says on page 9,

“The Prophet ﷺ assumed the Companions’ request of prostration to be that of worship. At that moment, he was thinking of worshipful prostration’.

Now we observe two possibilities:

a) Either in terms of Bakr, Allah Ta’ala had appointed such insensible and inaccurate distinction that the Messenger ﷺ was not able to discern it or,

b) In Bakr’s conjecture the intelligence of the Messenger ﷺ was, Allah Forbid, beyond understanding of Bakr’s head that he was not able to discern the difference after a clear distinction.

Both possibilities are explicit Kufr. Did we not say that it is a calamity for an ignorant to become an author? Books will become ready and faith will be lost.

لا حول ولا قوة إلا بالله العلي العظيم

122) As Bakr said on the sixth page,

"Fixative prostration towards the Ka’abah is the worshipful prostration which is disallowed for other than Allah but the prostrations which are non-fixative – are permissible”

He concludes that the prostrations which take place in the temples are non-fixative [and therefore they are permissible].
Again, Bakr propagated the [possible] permissibility of prostrating before idols and false deities.

123) During the time when there was no fixation between worshipful and reverential prostration as dictated [by Bakr] with the verse, ‘Whichever side you turn your face, there is the face of Allah’; then we assume that reverential prostration was prohibited in that time because any act for the creation that does not distinguish it from worship of Allah can never be permissible. And suppose if the reverential prostration was prohibited during that time, the permissibility of it became abrogated from the time of Ya’qub and Yusuf [peace be upon them]. Thereafter, there is no abrogate of this abrogation – this concludes that reverential prostration remains prohibited until the Day of Qiyamah. [Bakr] issued a good lecture which turned to dust by himself.

124) In the 10th page, he asserts:

“Allah Ta’ala has stated ‘Worship Him, the Caretaker of this House’\(^{250}\). In this case, the wordings are – ‘The Rabb of this House’ - and according to the principles of the Arabs the word ‘Rabb’ is used in attachment with things which are possessive of a soul, but the House of Allah does not have a soul rather it

\(^{250}\) Qur’an, [106:3]
is a structure made from stones. Hence it is proven that the word ‘house’ refers to the heart of Adam”.

This is the fifth slander upon Allah Ta’ala and as well as a personal interpretation of the Qur’an. This is also ilhaad [heresy] as per the creedal literatures because the evident meaning is falsified with a hidden meaning like the spiritualists. It is stated in the words of Imam Nasafi:

النصوص تحمل على ظواهر هاو العمود عنها إلى معان يدعىها أهل الباطن الحاد

“Evidence is placed upon its evident meanings, therefore to discard the evident meaning and to bring about one’s own understanding, as it is practiced by the spiritualists, is heresy”²⁵¹

125) It is also a slander on the Arabs. Perhaps one has not heard of the word: ‘Rabb al-Maal’ [Master of wealth] and ‘Rabb ad-Daar’ [Master of the place]. Rather, it is in the Hadith:

كلا ورب الكعبة

“Never indeed, by the Lord of the Ka’abah”²⁵²

Leave this, the Holy Qur’an states:

رب الامام عليه ورب المغتربين

“Lord of the two Easts and Lord of the two Wests”²⁵³

²⁵¹ Majmu’a al Mutoon fi mukhtalif Al-Funoon Matan Aqaaid An-Nasafiya
²⁵² Shua’b Al-Iman, Hadith 5154
²⁵³ Qur’an, [55:17]
فَلَا أُقْسِمُ بِرَبِّ الْمَشَارِقِ وَالْمَغَارِبِ
“So I swear by the Lord of every East and every West”\(^\text{254}\)

وَأَنَّهُ هُوَ رَبُّ الْشِّعْرَى
“And that He only is the Lord of the star Sirius”\(^\text{255}\)

رَبُّ السَّمَاوَاتِ وَالْأَرْضِ
“Lord of the heavens and the earth”\(^\text{256}\)

سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا ىَصِفُونَ
“Purity is to your Lord, the Lord of Honour, from all what they say”\(^\text{257}\)

That patch of the sky in which the star of the Crab constellation rises and sets, and the star of the Capricorn constellation, and the star known as Sirius and the sky in which our sun rises and sets, and the heavens and the earth – are these from the things that possess soul? Who is a greater liar than the one who the Qur’an exposes?

126) See the wretchedness of this man who tried to attach the meaning of ‘possessing of a soul’ by translating the verse as: ‘the Caretaker of this House’. He did not know that the word ‘caretaker’ does not fit into this unless the house is taken to be something that is literal, as in residence.

\(^{254}\) Qur’an, [70:40]  
\(^{255}\) Qur’an, [53:49]  
\(^{256}\) Qur’an, [37:5]  
\(^{257}\) Qur’an, [37:180]
O Muslims! We have proven from the Hadith that reverential prostration is prohibited [Haraam]. We used the acknowledged literatures of Bakr, which he considers authentic, to prove that the prohibition of reverential prostration [for other Allah Ta’ala] is worse than the prohibition of eating swine. Evidently, the manuals which Bakr considers authentic, proved that there is a consensus in the matter of prohibition for reverential prostration. His own mouth had declared that the Qur’an has issued the ruling of prohibition for this act. From his authentic journal of Lataaif, we showed that it elucidates majority of the pious to be of the view that it is impermissible. Now see the impurity of Bakr’s words:

"Negating the reverential [prostration] is way of incurring the curse and wrath"

"Except for the few ignorant and stubborn people, no person was against the reverential prostration"

"To oppose this is a sign of being merciless and stone hearted"

"Those who refute this will be like the Satan – outcasts"
Now say to whom did the accusation of being merciless, stone-hearted and outcasts fall upon? On the Qur’an, on the Hadith, on the Fiqh, on the Imams, on the Awliya – praise be to Allah; they are free from such implications. Whatever was blurted, returns back to him.

128) We have indicated that Bakr slandered the Imams by falsifying evidences from various books. He slandered the Messenger of Allah ﷺ and accused Allah Ta’ala with the same. The Qur’an has cursed such type of people.

129) He does not follow his own evil but slanders the Qur’an, Hadith, Fiqh, Ijma’, Imams and the Awliya with another one of his fabrications. On page 19,

"Those who prohibit the reverential prostration wish to brand Hadrat Maboob e Ilahi and his illustrious elders ignorant and transgressors."

"Profound is the word that comes out of their mouths; they only speak a lie."

Every sane Muslim knows that in the category of human beings the quality of infallibility is a specific to the Prophets only. Beside a Prophet, there is no one who has not uttered a weak statement that is contrary to the majority or without a proof, irrespective of the greatness of the person.
“Every person will be liable for his statement and this will be returned to him except for the Person of this Grave ﷺ”,258

Reliance will be upon the majority:

فَعَلَيْكُمْ بِالسَّوَادِ الأَعْظَمِ

“Upon you is necessary [to hold on to] the majority group”259

And the one who follows a lonesome opinion will face the prosecution of the Law instead of attestation. It is in Quduri, Durr e Mukhtaar and the reliable work in the view of Bakr, Radd al-Muhtaar,

“To issue a verdict based on a suppressed opinion [qawl e marjooh] is ignorance and it is something that opposes the consensus.”260

And it is well known that a person who opposes the consensus is at the least a transgressor. Who from the Imams or Companions fit this description? Allah Forbid! They are not ignorant or transgressors. But if anyone issues a verdict based on a lonely opinion of theirs by setting aside the majority view is definitely a transgressor and ignorant. Hadrat Sayyiduna Mahboob e Ilahi ﷺ and his contemporaries are beloveds of Allah, and them issuing permission for the reverential prostration is lonely opinion that is contrary to the majority of the Awliya, the consensus, Fiqh, Hadith and the Qur’an. Then, to use this lonely opinion to issue a verdict makes him [Bakr] a transgressor and ignorant. There is no

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258 Al-Yawaaqit wal Jawaahir
259 Sunan Ibn Ma’jah, Hadith 3950
260 Raddul Muhtaar, Kitaab At-Talaaq
limit to his transgression for he has considered the majority of
the Awliya to be cursed, satanic and rejected.

سَيَعْلَمُونَ غَدًا مَنِ الْكَذَّابُ الْأَشْرَىٰ

“They will soon realise tomorrow who is the mischievous
great liar.”

Consult the book ‘Al-Maqaal al-Urafah’ that has been written
by this humble servant, in which we have established by the
numerous statements of the Awliya, that the laws of the
Shari’ah is binding upon everyone. Whereas, nothing is
binding upon the Shari’ah. If any statement, action or state of
those Awliya, whose piety is established, is apparently found
to be contrary to the Shari’ah then:

Firstly, if that is not proven with an authentic chain of
transmission then such a narration is rejected. The reputation
of the Awliya is free from such associations, rather Imam
Ghazaali has mentioned that a Muslim cannot be accused
of a major sin, as it is impermissible, unless the evidence
is complete.

“Without proper investigation, it is impermissible to associate
any major sin towards any Muslim. But it is permissible to
say that Ibn Muljim martyred Hazrat Ali – since it is
proven by mass transmission. Hence, it is not permissible to
associate transgression and disbelief to any Muslim without
any investigation.”

261 Qur’an [54:26]
262 Ihya Al-Uloom, Kitaab Aafaat Al-Lisaan
And it is not mass transmission that a parchment, associated to someone, is found in a dressing cupboard and is published widely. The example of this is like an unknown person who makes a statement in a market and thousands here it from him and record it on a parchment. Thousands have narrated but from one unknown person – leave aside mass transmission, this does not fulfil the requirement of being authentic. Many such monographs are being published nowadays and they associated to the noble Awliya.

‘Hence, one should not place one’s hands in any hand’

This craftiness has been practiced on certain Scholars as well. One book by the name of *Aqaaid of Imam Ahmad* was published – and Imam Ahmad bin Hanbal is free from what it has been associated to him in this literature. Similarly, seeing the famous works of Shah Waliyullah, a certain Wahaabi authored a book and associated it towards the noble Shaykh.

**Secondly**, if it is proven to be authentic and there is a possibility of interpretation, then it is compulsory to interpret it and so to avoid its opposite meaning. The station of the Awliya is very great to behold, rather it is necessary to interpret favourably the statements of every Sunni Muslim. Imam Abdul Ghani Nablisi has mentioned,

“Imam Nawawi has stated in the introduction of *Sharah Muhaddhab*, ‘It is necessary for the seekers of knowledge to assume the statements of their brothers in a favourable light in which there may be a fault, apparently. One should find
seventy interpretations for such a statement. One who does not do this is a person with less ability [from Allah]”.

**Thirdly**, if favourable interpretation is not feasible but it is possible that the statement was uttered before they had attained piety and respect, then we will assume such. It is not permissible to use this as proof nor reject it as their statement. Imam Abdul Wahaab Sha’raani mentions in *Mizaan Ash-Shariah Al-Kubra*,

“Those who have considered the Imams to be erroneous [due to their certain views], then it is possible that this may have taken place before they attained the spiritual rank. Many people, when they narrate anything from the Imams, they fall into discussing their mistakes – not realising that statements in the beginning of their spiritual lives, during it and at the end have a difference, which these people cannot discern.”

**Fourthly**, if this is also not possible – then we will assume such things, for those Awliya whose piety is proven, as the matters similar to that of Hadrat Khidr [ştir] and label it from those things which are unclear. So we will not find faults in such a personality and not will we argue over it. Misguided is that individual who follows unclear things.

فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ ۗ

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263 Al-Hadiqa An-Nadiyya Sharah Tariqatum Muhammadiya, Al-Fasal Thaani
264 Al-Mizaan Ash-Shariah Al-Kubra, Fasl fi Bayaan taqreer qawluxu min qaal
“...Those in whose hearts is deviation, pursue the verses having indistinct meanings, in order to cause turmoil and seeking its (wrongful) interpretation...”

The indistinct or unclear things [mutashaabihaat] – just as they are found in the words of Allah and His Messenger ﷺ, they are found also in the words of the Pious, as it was explained by the torchbearer of truth and mystical realities, my Master and the reviver of the religion – Shaykh Ibn Arabi ﷺ. Glory be to Allah, and all Guidance is from Him. He guides whomsoever He Wills towards the straight path. All praises are for Allah, Lord of the worlds!

265 Qur’an, [3:7]
Section Seven

Prostration of Sayyiduna Adam [ع] and Sayyiduna Yusuf [ع]
The claimants of permissibility of reverential prostration have only this refuge in their stance, and they promulgate it in the following manner, that in the noble Qur’an it is evidently proven that this [reverential prostration] was permissible in the sacred laws of Adam [メディتی] and Yusuf [メディتی]. The former sacred law is an irrefutable proof [hujjat] until such a time that Allah and His Messenger do not forbid. Since there is no prohibition in this regard therefore permission is evident from the Holy Qur’an. The command of prostration [reverential] shall persist until the Last Day. Firstly, this is informed knowledge [khabr] and its negation cannot transpire. If it does transpire – then it shall require evidentiary evidence to cancel other evidentiary evidence [naasikh qati’] and this is not the case here. Meanwhile the individual narrations [Hadith Ahaad] cannot be regarded for they are rejected [mardud].

This is Bakr’s futile lecture which he tried to elaborate in his notebook which starts from the middle of the 11th page until the end of 12th page - over one and half pages. On page 9 he provides 5 lines and on page 25, 9 lines. Hence on pages 4 and 5; he completes with 12 lines. This is not much than what we have discussed previously. His paragraph has no more strength than a spider web. Not a single point of his is correct as we will, Allah Willing, elaborate.

130) If there was some sanity and sincerity in him [Bakr] then it should have struck him that these verses of the Holy Qur’an [that acknowledge reverential prostration] were well acknowledged by the jurists and saints of Islam [may Allah be pleased with them]. The permission within the former sacred laws, the difference between evidentiary [qati’] and prospective [dhanni] proofs and the regulations of Nuskh [cancellation of previous commandments] were well known to
the pious predecessors. Their ruling on prohibition of reverential prostration must have transpired with complete acknowledgment of sources – or did they not know of these counter arguments in the favour of prostration? Were they very lowly in their knowledge and understanding compared to you [O Bakr]?

131) In Radd al Muhtaar and Fataawa Qadhi Khan – you have placed your trust in them as you have stated in the twelfth page,

“[These books] are highly famous and authentic manuals. These have been compiled after analysing the Qur’an and Hadith with expert study...”

We have pointed out to you from these very same manuals that reverential prostration is, at the very least; prohibited, a major sin and it is worse than consuming pork. If the verses of the Holy Qur’an in relation to the prostration of Sayyiduna Adam ["] and Sayyiduna Yusuf ["] were not studied by them [according to you] then what kind of expert analysis is this [as you have mentioned]? Let this slip by also – we take the very expertise manual, Radd al Muhtaar, and you should take this paragraph to be the refutation to your ‘lengthy’ and futile mutterings. In the section before the chapter of business, the section of prohibition, fifth volume:

اختلافوا في سجود الملكة قبل كان الله تعالى والتوجه الى آدم للتشريف كاستقبال الكعبة وقبل بل لأدوار على وجه التحية والاكرام ثم نسخ بقوله صلى الله تعالى عليه وسلم لوازمات احدا ان يسجد لحادة الامراءان تسجد لزوجها تأثر خانية قال في تبيين المحارم والصحيح الثاني ولم يكن عبادة له بل تحية واكراما ولذا امتنع عنه
“There is a difference of opinion in relation to the prostration of the Angels for Adam. Some have stated that the prostration was for Allah Ta’ala and the direction was towards Adam out of his reverence just as how we face the Ka’abah. And others have stated that the prostration was for Sayyiduna Adam for the purpose of reverence and dignity. This was later cancelled by the narration: ‘If I were to command anyone to prostrate, then I would command the woman to prostrate before her husband’. This is in Tatarkhania. In Tibayynul Mahaarim it is stated, ‘The correct statement is the latter’. This was not out of worship but due to his reverence, hence Iblis refrained from this action. This action was permissible in the former nations as it is in the anecdote of Yusuf. The great Imam, the leader of Ahlus Sunnah, Sayyiduna Abu Mansoor Maturidi [Allah be pleased with him] has stated, ‘This is the proof that the command of a Qur’anic verse [hukm] may be cancelled by a Hadith narration’.

By Allah, be just! Has this expertly analysed manual of the noble Qur’an supported any piece of your deception? Praise be to Allah!

132) If Bakr was to remove the neck-belt of conformation [taqleed] to others and were to argue this point after becoming a research-scholar [muhaqqiq] – then may Allah forgive me – what possibility exists that his single letter will work?

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266 Raddul Muhtaar, Baab Al-Isitbraa
I say with the power of my Lord! Firstly, let him provide evidence in the very beginning that this was indeed in the sacred law of Adam [ ], or Yusuf [ ] or any other Prophet – and he will not be able to do so. Prior to the advent of Adam [ ], Allah Ta’ala had commanded the Angels:

فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُ سَاجِدِينَ

“Therefore when I have properly shaped him and breathed into him a chosen noble soul from Myself, fall down before him in prostration” 267

At that point of time there was no Prophet on Earth and no sacred Law was revealed. The laws governing the Angels and humans are dissimilar. The command issued to the Angels does not fall within the realm of ‘the prophets before us’. In the anecdotes of Yusuf [ ]– this much is proven that there was no prohibition of reverential prostration in the sacred Law of Ya’qub [ ] because the Prophets do not commit any prohibitive action. There are two ways for things not to be prohibited. Either in the sacred law there is a command of this concession – this will be regarded as the ordained permissible element [ ] as there is a lawful command; or there will be no information on this action – so as long as the sacred law does not prohibit any action it is considered permissible. This will be known as natural permissible element [ ] as there is no information on its command but also there is no prohibition. If these two ways are in the realm of probability [ ] then there is no evidence that such an action was supported with a Divine Command [ ] in the sacred Law of Ya’qub [ ].

267 Qur’an, [15:29]
Therefore the original doubt in the phrase ‘the prophets before us’ is invalidated – by the Praises of Him, the Most High!

133) Secondly, the notion that the prostration [of reverence] is evidentiary proven [qati'] by the noble Qur’an is invalid due to five reasons [which shall be the concluding climax of this epistle - translator].

**Reason 1**

There is disagreement among the scholars about the physical dimensions to this prostration. Was this to an extent that the head is placed onto the ground – or was it to the point of simply lowering one’s head? Abu Shaykh narrates in *Kitaab al ‘Udhma* from Imam Muhammad ibn ‘Ubaad ibn Ja’far Makhzumi:

> قال كان سجود الملائكة لأدم إيماء
> 
> “The prostration of the angels towards Adam [mention] was [merely a] gesture”

Ibn Jarir, Ibn Mundhir and Abu Shaykh narrate from Imam Abd al Malik ibn Abd Al Aziz ibn Jareeh, in their respective commentaries of the Holy Qur’an in relation to the incident of Yusuf [mention] when his parents and his brothers fell down before him in prostration:

> قال بلغنا أن أبوه واخوته سجدوا يوسف إيماءا بروؤسهم كهيئته الااعجام وكانت تلك تحيتهم كما يصنع ذلک ناس اليوم

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268 Durr Al-Manthoor of Al-Suyuti, Verse [2:34]
“A narration has reached us that the prostration of the parents and brothers of Yusuf was a gesture which was common amongst the non-Arabs as it was considered respect amongst them; which is still prevalent today where people slightly bow their necks when greeting.”

Imam Fakhruddin Raazi – may Allah be pleased with him – supported this in the light of the Arabian metaphors utilised for prostration. Imam Baghawi in his Mua’allim At-tanzeel and Imam Khaazin in his Lubaab have preferred this view and labelled the former view [the prostration being completely onto the ground] to be weak. They have stated at the place of angelic prostration:

لم يكن فيه وضع الوجه على الأرض إنما كان انحناء فلما جاء الإسلام ابطل ذلك بالسلام

“In other words it [the prostration] was not an action in which they placed their faces onto the ground – rather it was only a bowing. When Islam arrived this action was repudiated and the greetings was spared.”

In relation the prostration of Yusuf they have stated:

لم يرد بالسجود وضع الجباه على الأرض وإنما هما الانحناء والتواضع وقيل وضعوا الجباه على الأرض على طريق التحية والتعظيم وكان جائزًا في الأمة السابقة فنسخ في هذا الشريعة

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269 Durr Al-Manthoor of Al-Suyuti, Verse [12:100]
270 Mua’allim At-Tanzil, Verse [2:34]
“In other words, this prostration does not refer to placing the forehead upon the ground. This was merely bowing in submission. And others have stated that due to reverence the forehead was placed on the ground and this was permissible in former nations but it has been nullified in this Sacred Law.”

Similar wordings are seen in Tafseer Khaazin. The two glorious Imams – Jalaal-ud-Deen – have posited the same in their commentary. Imam JalaaludDeen Suyuti has commented on the prostration of Sayyiduna Adam [الملکة] :

اذ قلنا للملکة اسجدوا للأدم سجود تحية بالانحناء

“Remember when We ordered the Angels to prostrate before Adam – in other words the prostration is in reference to bowing in respect for Sayyiduna Adam [الملکة] ”

He comments in Surah Yusuf:

خروالہ سجدا سجود انحناء لاوضع جبهة وكان تحيةهم فى ذللك الزمان

“They all fell prostrate for Yusuf [الملکة] – in other words they bowed their heads in submission, not that they placed their heads on to the ground. In that time this action was practiced for reverence”

Imam JalaaludDeen Mahalli comments in Surah Kahf:

واذ قلنا للملکة اسجدوا للأدم سجود انحناء لاوضع جبهة

271 Mua’allim At-Tanzil, Verse [12:100]
272 Tafseer Jalaalayn, Verse [2:134]
273 Tafseer Jalaalayn, Verse [12:100]
“Remember when We ordered the angels to prostrate before Adam – that is, bow down in front of him not placing the heads onto the ground”\[274]

And both these luminaries only comment by providing the most reliable views. It is in the preface of Tafseer Jalaalayn:

“This is the commentary of the noble Qur’an which has been compiled by JalaaludDeen Mahalli and that he has taken all the most reliable views in his commentary”\[275]

According to these four luminaries, the authentic view is the second view that it was merely an act of bowing and not the complete prostration as common nowadays. According to other scholars the first view is more reliable – and I also support the first view – because the words in the noble Qur’an are قعوا و خروا; that is, fall down in prostration for him. And they fell in prostration for him. Nevertheless, the presence of the difference of opinion is itself contrary to absoluteness [\textit{qati’}] since there are different preferences.

134) Bakr stated in the fifth page – to extradite his philosophy from this difference of opinion,

\[274\] Tafseer Jalaalayn, Verse [18:150]
\[275\] Tafseer Jalaalayn, Introduction
“The form of prostration other than the well-known today does not exist. And the prostration that takes place within the disbelieving communities is not like the Islamic prostration but it is similar to bowing”

This is intense ignorance. Imam Muhammad ibn Ubaad – student of the truthful Lady Ayesha, and Abdullah ibn Abbas, and Abdullah Ibn Umar, and Abu Hurairah, and Jabir ibn Abdullah [may Allah be pleased with them], and the unique Imam Ibn Jareeh – student of Imam Ja’afar the truthful, and the teacher of teachers Imam Shaafi’ [may Allah have mercy on them], and Imam Baghawi – the reviver of Sunnah, and Imam Khaazin, and Imam JalaaludDeen Mahalli, and Imam JalaaludDeen Suyuti and other luminaries – were they from the disbelieving folk [Allah Forbid!] or did they comment on the noble Qur’an using the vocabulary of the disbelievers?

135) The recitational prostration [Sajda Tilaawah] is compulsory in Salaah and it is fulfilled if the prostration is performed in the method of bowing [ruku]. Similarly, the bowing will suffice the prostration if there is intention as long as there is no gap of four or more verses in between the verse of the prostration and bowing. Another view states that the bowing is sufficient outside of Salaah in place of prostration. In Tanweer al Absaar and Durr al Mukhtaar:

(تودی) برکوع وسجود ) غیر رکوع الصلوة و سجودها( فی الصلوة لها) ای للتلاوة و تودی (برکوع صلوة على الغفور)

“The recitational prostration which is compulsory in prayer may be offered in the way of bowing but if in the prayer a person bows [normal bowing after the recitation of the
Qur’an] after reciting one, two or three verses – then the recitational prostration may be offered in this position if the intention is present”

In its commentary, Radd Al Muhtaar, it is stated:

"It is narrated in the obscured tradition that bowing [ruku] becomes the platform of prostration outside of Salaah for recitational prostration”

Out of ignorance, Bakr transformed the lawful rulings into un-Islamic practices.

Reason 2

136) If this was the common prostration [placing the face on the ground] then the scholars have a disagreement ascertaining whether the prostration was for Sayyiduna Adam and Sayyiduna Yusuf or was it for Allah Ta’ala and the two Prophets were the direction for that prostration. Ibn Asaakir narrates from Abu Ibraahim Mazani:

“He was questioned about the angelic prostration. He stated that Allah Ta’ala had designated Adam [Qibla] as the direction [Qibla]”

276 Al-Durr Al-Mukhtaar, Kitaab As-Salaah, Baab Sujood At-Tilaawah
277 Radd Al-Muhtaar, Kitaab As-Salaah, Baab Sujood At-Tilaawah
In Muallim at Tanzil, in Khaazin and others; it is stated:

“Others have stated that the meaning of the verse is the prostration was to Allah Ta’ala and Adam [ٰ] was the direction in assimilation to the Salaah which is for Allah Ta’ala but it is in the direction of the Ka’abah”

Furthermore it is pontificated in Surah Yusuf:

“It is narrated from Ibn Abbas [may Allah be pleased with him] that the meaning is to prostrate for Allah Ta’ala in front of Yusuf [ٰ], however the former view is more authentic [sahih]”

Imam Raazi in his Tafseer Kabir has appreciated the second view,

“The second view is that they had designated Yusuf Alayhis Salaam as the direction but the prostration was for Allah

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278 Durr Al-Manthoor of Al-Suyuti, Verse [2:34]
279 Muallim At-Tazil, Verse [2:34]
280 Muallim At-Tazil, Verse [12:100]
Ta’ala, out of gratitude to Him, for nurturing Yusuf [ Messi]. This explanation is good because when it is said ‘I am performing Salaah before the Ka’abah’ and it is said, ‘I am performing Salaah towards the Ka’abah’ both phrases are equivalent. And Hadrat Hassan has stated, ‘Is he not the first person who performed Salaah for your Qiblah’ that is ‘towards the Qibla’’.

And it is evident that this issue is free from any disagreement. The point of issue is in this that other than Allah should be prostrated in due respect as Bakr points out on page 4,

“Reverential prostration for the Pirs and Mazaars”

And further on page 5, “There is a difference between reverential and worshipful prostrations; there is prohibition for the worshipful prostration for other than Allah”.

Furthermore on page 6, “It is not permissible to prostrate for worship to other than Allah but it is permissible in case of unfixed direction”

On page 7, “The Qur’an is silent in regards to the opposition of reverential prostration. It does not state to perform or do not perform the [reverential] prostration for other than Allah”

On pages 7 and 8, “That verse which states not to perform prostration for the sun and the moon – that is in relation to the non-human objects meanwhile we are discussing prostration for humans.

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281 Mafaatihul Ghayb, Verse [12:100]
On page 8, “The Companions requested, ‘O Messenger of Allah! The animals and trees prostrate before you but we are more worthy that we prostrate before you’. He replied, ‘It is not correct for a person to prostrate before anyone but Allah’

On page 11, “It was the Will of Allah that His Deputy [Khilaafah] is also respected as Him – so He ordered the prostration for Adam”

On page 15, “Do we write ‘Masjood e Khalaaiq’ [the one prostrated by the creation] for a creation or the Creator?”

On page 16, “Every attendee would prostrate before him”

On page 17 from the quotation in Siyar al Awliya,

درامم ماضیہ رعيت مربادشاہ راوامت مرپيغمبر راسجدہ مى کردن

“In the former times, the courtiers and followers would prostrate before the emperor and the Prophet, respectively”

And from Lataaif,

القوم للنبي والمريد للشیخ والرعیة للملك والولد للوالدين والعبد للمولى

“The nation before their Prophet, a disciple before the Pir, the courtiers before their king, a son before his father and a slave before his master – would prostrate.” 282

From the same literature on page 21 it was quoted,

سجد الرجل للسلطان وللاخیر يبد به التحية لا ينكر

282 Lataaif Ashrafiya, Latifa Haf Daham
“If a person prostrates before a king or any other person, out of respect, then such a person will not be deemed to be a disbeliever.”

On page 22,

“The reverential prostration is for humans and the worshipful prostration is for Allah”

On page 23,

“Reverential prostration used to transpire for all the Pious”

And many such quotations are present in the literature of Bakr. It is quite clear with everyone that there are further elaborations on prostrating for a person but not towards a person. Every Muslim prostrates in the direction of the Ka’abah but if anyone prostrates for the Ka’abah then he is a disbeliever.

137) Bakr performed suicide due to his habits. On page 10 when he said, “There are literal and metaphorical directions for prostration” – he diluted his entire effort from the beginning to the end. He accepted the statement that asserts that the prostration was not actually for Adam [١٢] and he delegated this understanding to his support for prostration. He elaborates,


283 Lataaif Ashrafiya, Latifa Haf Daham

Page | 212
“In reality, this was not a prostration for Adam rather it was for Allah and Adam was simply a direction; just as is the case with Ka’abah. So if a building made of stones – the Ka’abah can be our direction meanwhile the existence of Adam – the vicegerent of Allah and the treasure trove of Divine lustres cannot be? It is clear that Adam was a metaphorical direction for reverence like the Ka’aba”

The entire work collapses on itself. When an individual does not have any sense at what his mind fathoms and what his tongue speaks; or whether he is building a home or destroying it – for such an individual to dwell in research is utmost buffoonery.

138) On page 21, when he quoted from Lataaif and translated the same on page 22 that:

"The prostration that is performed in front of the pious is not actually a prostration but a gesture of respect for the light of the Creator that is manifest within the pious"

This is also akin to destroying one’s home. The prostration for the pious has been translated has prostration in front of the pious.

139) But this is only a momentary slip of the tongue. The heart of Bakr does not wish that the prostration should be simply towards the pious. Their actions also do not intend this and they clearly perform reverential prostration for the pious
and their tombs and this is their real aim. And they argue over this and for Bakr the statement is applicable:

\[\text{يَقُولُونَ بِأَفْوَاهِهِمْ مَا لَیْسَ فِي قُلُوبِهِمْ} \]

“They say things from their mouths which is not in their hearts”\(^{284}\)

140) As this is decided that the prostration is not for the pious, rather they are simply a direction; then the difference between the prostration of worship and reverence is invalid. Is it possible that sometimes Allah is considered to be the Lord and therefore the prostration will be that of worship and when the prostration is for reverence then Allah is not considered to be the Lord? Allah forbid! Every prostration for Him will be with the belief that He is the Lord, hence this only leaves room for worshipful prostration whereas the reverential prostration becomes invalid. His statements on pages 5, 6 and 7 have become worthless.

141) Not only worthless but the entire plot of Bakr has collapsed. When every prostration is worshipful prostration and he agrees that Allah has designated the Ka’aba for His worshipful prostration; then to designate the tombs and the pious as the direction of prostration is clearly an insubordination to Allah and highly prohibited.

142) As for the matter on the sacred laws of the past and the arguments of abrogation, explicitness and implicitness; this is also resolved. Allah has already said:

\(^{284}\) Qur’an, [3:167]
“Wherever you may be turn your faces towards it [Ka’abah] only”  

In similitude to this where the facing the direction of Jerusalem has become abrogated and whosoever does so [face Jerusalem for Salaah] is worthy of punishment in the Fire; similarly the ruling of facing honourable personalities during the time of Adam [الله] and Yusuf [الله] has become abrogated with the same verse. Therefore, if anyone has to designate any grave or pious man as a direction [for prostration] has disobeyed the Command of Allah and he is worthy of punishment in the Fire. If someone marries his biological sister utilising the argument that it was permissible in the time of Adam [الله] – then he is liable for punishment.

143) Now the spurious notion that “facing the building made of stones [Ka’abah]...” has become invalidated. In the presence of clear proof the use of logical notions is the work of the devil.

“I [Iblis] am better than him [Adam]. You have created me from fire and him from clay”  

144) Moreover, how reversed is such a notion; that the house made of stones, something without life, the Ka’abah is worthy of being the actual direction for the highest form of

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285 Qur’an, [2:144]
286 Qur’an, [7:12]
prostrations of worship whereas the living vicegerent of Allah and possessor of treasure trove from the Divine Light cannot be considered to be the metaphorical direction for the lowest forms of prostration of respect. If this notion was correct then it would have been vice versa.287

145) If the prostration is towards the pious then this provides the worthiness of actual direction of prostration. Why consider something that is observable to be metaphorical?

146) Those eyes that consider observation to be metaphorical – what say do they have when in reality the Ka’abah is not the name for the house made of stones. Otherwise, Salaah on the mountain summits and beneath the wells would be invalid. Yes, according to the Hindu customs they assume the Ka’aba to be a house of stones like the temple of an idol.

147) This illogical and evil notion has refuted the words of Hadrat Sultan Al Mashaaikh [may Allah be pleased with him]. The statement in Siyar al Awliya for which Bakr provided reference to for his claim; yet he did not complete the paragraph. The words that follow are:

بعد فرمود معهذا درپیش من روئے برزمین مى آورند من کارہ ام

“After this he said: ‘Even though people place their faces onto the ground before me – I do not like this’”

If this prostration is indeed for Allah [according to Bakr], then what is the meaning for the dislike? Facing his personality for

287 If this logic of Bakr was correct, then we would have seen that worshipful prostration is performed in the direction of the Pious. But since this is not the case, the logic of Bakr is invalid.
the act of prostration is abhorred – why? If the Ka’abah is worthy of being the actual direction for the highest form of prostrations of worship, whereas the living vicegerent of Allah and possessor of treasure trove from the Divine Light cannot be considered to be the metaphorical direction. If the noble Shaykh did not consider himself to be a man of Divine Light, why would he not stop others to prostrate before him? Indeed the Shaykh was a treasure of the Divine secrets and yet he stopped others from prostrating before him. What connection does this action have with the ignorance and transgression of Bakr?

148) From the very beginning of the statement of Hadrat Mabub e Ilahi ﷺ, Bakr concealed his words for dislike in relation to reverential prostration. This is an addition to the list of his deceptions.

149) He performed a similar feat for the words of Lataaif. On page 21, he translated the question of a scholar and the answer of Hadrat Makhdoom Sayyid Ashraf Jahaanghir ﷺ as follows;

‘One scholar asked Makhdoom that this prostration is not permissible. At this, Makhdoom replied, ‘I have prohibited them and have stopped them from this action many times but they do not refrain’

For the Makhdoom to stop people from prostrating and frequently prohibiting them whereas Bakr considers this to be an action of permission!

150) The scholar said that this prostration is not permissible and Hadrat Makhdoom did not deny it but he admitted this by saying “I have prohibited this many times”. This clearly
indicates that Hadrat Makhdoom deemed this action to be impermissible. Otherwise he would never have admitted to falsehood leave alone adopting silence for truth.

**Reason 3**

There is another elegant reason for the verse of prostration for Hadrat Yusuf [ﷺ] that does not allow one to appoint a direction towards anyone else but the Ka’abah. ‘Ataa Ibn Abi Rabah – the teacher of Imam e A’dham Abu Hanifa, narrates from Sayyiduna Abdullah ibn Abbas that he explained the meaning of this verse as follows: ‘They prostrated for Allah in thankfulness for attaining Yusuf’. Imam Fakhruddin Raazi mentions in Tafseer Kabir, ‘According to me this is the very meaning of this verse. It is strange for Hadrat Ya’qoob [ﷺ] to prostrate for Yusuf [ﷺ] and for Hadrat Yusuf to allow this to transpire is contrary to his way and intellect because Hadrat Ya’aqub is his father and elderly, a Prophet and greater in knowledge and Deen than himself; and yet the greater prostrates for the lessor? “

This statement of Tafseer Kabir is as follows:

288 Mafaatihul Ghayb, Verse [12:100]
“The first point is, and this is the statement of Abdullah ibn Abbas as narrated by Ataa ibn Abi Rabah; that in this verse ‘they fell in prostration for him’ means that they all fell in prostration for Allah out of gratitude of attaining Hadrat Yusuf [ ]. Hence, the conclusion of this discussion is that the prostration was for Allah, out of gratitude, therefore the one for whom they prostrated is Allah, Most High. Yes, it was for the reason of Hadrat Yusuf [ ] – that is, in happiness for his reconciliation. In my view [Fakhruddin Razi] this is the very meaning of this verse. The reason for this is that it is strange that Hadrat Yusuf – being a man of great intellect and piety – would allow his old father whose platform of Prophethood, fatherhood, elderliness, intelligence and piety is greater and yet the latter would fall down in prostration for the former? ”

Furthermore, Imam Raazi mentions,

“*The fifth reason: In that time the reverential prostration may have been common. This is quite odd for the intellect because it was more appropriate for Hadrat Yusuf to fall down in prostration for his elderly father out of great reverence. If the case is as you have stated then it would have been compulsory for Hadrat Yusuf to fall down in prostration for his father Hadrat Yaa’qoob [ ].*”

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289 Mafaatihul Ghayb, Verse [12:100]
290 Mafaatihul Ghayb, Verse [12:100]
**Reason 4**

152) Let us leave all this and suppose that it was a reverential prostration and that was one of the tenets of the Law in their times – but the Law of the former nations is not binding upon us. There is an implicit disagreement between the scholars of Ahlus Sunnah in this matter. According to some, the Law of the former nations is not binding in essence and it is not permissible to act upon it unless there is evidence in our Law. This is the way of many scholars of theology and of a group of Hanafi and Shaafi scholars. This is the view which is adopted by Imam of Ahlus Sunnah Qaadhi Abu Bakr Baaqilaani, Imam Fakhruddin Raazi and Imam Sayf Aamadi [may Allah be pleased with them]. And according to others the Law of the past is binding unless there is an evidence for its abrogation. Most of the Hanafi scholars have adopted this view. In Usool of Fakhrul Islam, it is mentioned:

"Some scholars have mentioned that the Law before us [of the former Prophets] is binding upon us unless there is evidence to its contrary. Others have stated that is not binding unless there is evidence to its permissibility" 291

It is in the Sharah of Imam Abdul Aziz Bukhari,

291 Usool Al-Bazdawi, Baab Sharaai’ min Qabliha
Most of the people of Kalaam and one group from our contemporaries [Hanafi] and a group from the Shaafi’ scholars have adopted this view that the Prophet ﷺ was not following the Law of the past Prophets because the Law of every Prophet comes to an end at the end of his time – this is mentioned by Saahib Al Mizaan. When a new Prophet arrives then for him there is a renewal in the Law as mentioned by Shamsul A’imma. Therefore it is not permissible to follow the Law of the past unless there is evidence to its validity. And others have stated that it is compulsory to follow the commandments of the past unless there is evidence in contrary.”

It is in Musallam ath-Thaboot,

“Most of the scholars have prohibited to act on the previous Law, and this is the view of Al-Qaadhi, Al-Raazi and Al-Aamadi”

292 Kashful Israar ‘an Usool Al-Bazdawi
293 Musallam Ath-Thaboot, Fasl fi if’aalahu al-jabliyya al-ibaaha
Reason 5

153) That [the reverential prostration] is not a general command but simply an incident of the time. In accordance with logic and narrations a general command is not binding upon something that is incidental. If an individual has to implement the general application for such an event – then it shall not transpire unless the general illat [cause] of the action is applied in the textual evidence. Then the Nass [evidence] will not remain because it needs something explicit. However, this application hereby is not explicit but implicit.

154) The scholars who consider the previous Law to be binding only consider it such if our Law has no evidence in contrary to it. But there is evidence in contrary that is proven:

لافعلوا

“Do not do this”\(^{294}\)

لاينبغي لمخلوق أن يسجد لأحد إلا الله تعالى

“It is not allowed for the creation to prostrate before anyone except to Allah”\(^{295}\)

Suppose that this evidence is implicit – but the former command of prostration in previous Law is in greater degree of implicitness. It is sufficient for an implicit law to abrogate another implicit law. It is not compulsory that there must be

\(^{294}\) Sunan Ibn Ma’jah, Book of Nikah, Hadith no. 1853 – see footnote 80

\(^{295}\) Tafseer Nasafi [Madaarik at-Tanzeel], Verse 2:34 – see footnote 85
exact wordings for its prohibition otherwise many complications may arise such as:

وَخَلَقَ مُنْهَا زَوْجَهَا

“And created from it its spouse”\textsuperscript{296}

If the above complication is applied, this verse would bring about a meaning that it is now permissible for the father to marry the daughter.

وَبَثَّ مُنْهَا رِجَالًا كَثِيرًا وَنِسَاءً

“And from them both He has spread the multitude of men and women”\textsuperscript{297}

This will now mean the permissibility of marrying the siblings.

فَسَاهَمَ فَكَانَ مِنَ الْمُدْحَضِينَ

“Then lots were drawn and he became of those who were pushed into the sea”\textsuperscript{298}

This will now mean that it is permissible to push any Muslim by drawing lots into the ocean.

فَبَرَّأَ أَوَّلُهُمْ مِنَ الْمُدْحَضِينَ

“So Allah freed him from the allegations that they had uttered”\textsuperscript{299}

\begin{itemize}
  \item[296] Qur’an, [4:1]
  \item[297] Qur’an, [4:1]
  \item[298] Qur’an, [37:141]
  \item[299] Qur’an, [37:141]
\end{itemize}
This will mean to come out in complete nakedness.

وَكَشَفَتْ عَنْ سَاقَيْهَا

“And she revealed her shins”

This will now mean it is permissible to show the congregation the legs of a free, strange woman.

يَعْمَلُونَ لَهُ مَا یَشَاءُ مِنْ مَحَارِيبٍ وَتَمَاثِيلٍ

“They made for him whatever he wished – synagogues and statues”

This will now mean it is permissible to create idols of any individual.

فَطَفِقَ مَسْحًا بِالسُّوقِ وَالْأَعْنَاقِ

“And he began placing his hand over their shins and necks”

This will now mean that it is permissible to kill the horses due to one’s forgetfulness. And there are many verses of similar nature.

155) Bakr, as per his habit, also played deceit with three books. In reference to Hidaaya, he mentioned a difference of a meaning in relation to Imam Muhammad,

299 Qur’an, [33:69]
300 Qur’an, [27:44]
301 Qur’an, [34:13]
302 Qur’an, [38:33]
المروى عن محمد نصا ان كل مکروه حرام الا انه ليستا لم يجد فيه نصا قاطعا لم يطلق
عليه لفظ الحرام

“*It is narrated from Imam Muhammad that every Makrooh is Haraam but wherever he does not find any explicit proof he does not state the word Haraam*”, 303

He translated this as follows on page 11,

“*If an explicit proof is not found in something then it cannot be referred to as Haraam*”

Imam Muhammad is clearly states that every Makrooh is Haraam and here he states that it cannot be considered to be Haraam. This is an embezzlement towards Hidaaya.

156) In the beginning of the phrase of Imam Muhammad that every Makrooh is Haraam – he does not present it so that his manoeuvre is not disclosed. This is clearly a deception.

157) On page 11, he presents the words of Raddul Muhtaar:

“*Those who have come before us – their Law is proof for us if Allah and His Messenger mention those rules without refuting it and if its abrogation is neither proven nor evident.*

303 Al-Hidaaya, Kitaab Al-Karaahiya
Thus, the benefit of the cause of revelation will allow the evident command to remain.”

And see how he loftily translates this on page 12,

“Then the benefit of the cause of revelation will reach the verdict of evidence”

How ignorant!

158) Similarly, on page 12 he quotes the following principle from Qaadhi Khan,

“In default, everything is permissible”

He translates this as follows,

“The essence of everything is permissible”

How slanderous!

159 to 161) These are the normal virtues of Bakr. The upshot is that he presents the statements of Hidaaya, Raddul Muhtaar and Qaadhi Khan but he concludes on page 12 as follows:

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304 Radd Al-Muhtaar
305 Fataawa Qadhi Khan, Kitaab Al-Khatr wal Ibaahah
“These books clearly state that if there is no explicit proof against the Law of the previous [Prophets] then there is no need for any evidence for its permissibility.”

In Hidaaya and Qaadhi Khan, there was no indication about the previous Law. In Raddul Muhtaar, the word about the previous Law was mentioned but there was no indication of it being regarded to be explicit proof. These are the three slanders on the three books.

162) If explicit proof is required, then see point 61 in which it is mentioned in reference to Tafseer Azeezi, that the reverential prostration is prohibited by mass-transmitted narrations [mutawaatir].

163) If the chain of narration itself is not mass transmitted – then the acceptance of it is definitely mass transmitted. This is so because all the scholars have accepted this [prohibition]. Therefore this is sufficient to nullify the explicit. This is akin to the narration:

لاوصية لوارث

“There is no wasiyyah [inheritable will] for an inheritor” 306

This narration nullifies the permissibility, as stated by the Qur’an, of the final testament of will of the parents for their children in terms of inheritance. 307

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306 Sunan Abi Dawood, Kitaabul Wasaaya, Hadith 2870
307 See Sunan Abi Dawood, Hadith 2869
Imam Abdul Aziz Bukhari mentions in *Kashful Israar*,

“*This Hadith, is from the category of mass-transmission. This is because mass transmission is of two types: a) Mutawaatir in terms of its narration [Mutawaatir Riwayati] and b) Mutawaatir in terms of its implementation without any refutation [Mutawaatir Amali]. This is because its generality frees people from its chain of narration. And this is in this category because to act upon it is clearly evident and explicit. With this implication, the people of Fatwa have accepted this without any defective traits. Therefore it is permissible for this type of narration to abrogate something*.\(^{308}\)

164) If this is not acceptable then the authentic book of Bakr himself – Fataawa Azeeziya – has clearly stated, see point 15, that the reverential prostration is prohibited in accordance with the explicit consensus. If consensus is not able to be *Mansookh* or *Naasikh* then the evidence for it is definitely capable in this field.

لا تجتمع امتي علي الضلالة

“*My nation will not unite in misguidance*”\(^{309}\)

\(^{308}\) *Kashful Asraar An Usool Al-Bazdawi, Baab Taqseem An-Naasikh*

\(^{309}\) *Sunan Ibn Ma’jah, Hadith 3950*
“Indeed, the consensus does not arise by being against the Qur’an and Sunnah. Therefore this cannot be imagined that the consensus will be able to abrogate something in the Qur’an and Sunnah. If the consensus is found to be against something in the Qur’an and Sunnah then this will transpire due to another proof which is considered to be a proof of abrogation in the sight of the Imams.”

“It is in Musallam and Fawaatih,“

“The consensus is evidence against a Naasikh, like a Companion who acts contrary to his evident proof.”

It is indeed highly ignorant to present the discussion of a narration not being Mansookh at this juncture. The narration was that the Angels and Hadrat Ya’qoob [peace be upon them] prostrated. Who considers this to be abrogated? Can an incident become non-incidental? Now, if you bring about the ruling that from this incident the reverential prostration for other than Allah is permissible; then if this ruling was established in reality, it is now abrogated [Mansookh].

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310 Kashful Asraar An Usool Al-Bazdawi, Baab Taqseem An-Naasikh
311 Fawaatihur Rahmoot, Baab fi Naskh
It is in Musallam and Fawaatih,

“Here there are two indications. Firstly, this narration [Khabr] is for those whom it was given. Secondly, the command that is attached to the Khabr is binding. Hence, there is no abrogation from a Khabr because the occurrence of the command is incidental for which the nullification is not possible. Nevertheless, there is abrogation in the recipient of the command but that is not Khabr. Hence, whatever is Khabr it is not Mansookh and whatever is Mansookh it is not Khabr.”312

166) Bakr had claimed in his slanders towards Allah Ta’ala on page 6,

“Allah has stated in the Qur’an, ‘Whichever direction you face, Allah is there’; in other words whichever direction you may prostrate it will be for Allah. Then the direction of Ka’aba became designated.”

312 Fawaatihur Rahmoot, Baab fi Naskh
This verse is also from the *jumla khabariya* [a narration of information] – how did it become abrogated?

167 to 172) Now the matters of marriage between a father and daughter and siblings, and other things as mentioned in point 154 do not have any choice of it being prohibited because all of these verses were information. And “*Information [Khabr] does not become abrogated*” according to Bakr.

173) This is all more than required that we have presented [in support of pristine prohibition]. However, earlier we have clearly proved that the permissibility of reverential prostration is not the ruling derived from the evident proofs. If it does become permissible then this is only through *Qiyaas* [lawful deduction] and this has come to an end by the *Mujtahideen*.

174) If *Qiyaas* is also proven, then understand that prostration itself is ultimate respect. Bakr states this himself on page 5 and 11, respectively;

سکتاکر نہیں سے عظيم کا اظہار ا س سے زیادہ انسان اور کسی صورت سے کئی کر سکتا

“A human cannot express respect for anyone beyond this form [prostration]”

The *Mujtahideen* are those super elite scholars who are able to retrieve, deduce and implement a ruling directly from the Qur’an and its source. These Mujtahideen include Imam Abu Hanifa, Imam Shaafi, Imam Ahmad, Imam Maalik, Imam Sufyan, Imam Muhammad, Imam Abu Yusuf, Imam Zufar and so forth – may Allah be pleased with them.
“In the end it is reverence which in reality is the final stage of worship”

And for ultimate reverence it is required that this is to be for the one with the Highest Honour. For a less honoured being to be respected with the ultimate form of reverence is indeed tyranny and a form of rebellion for the one with the Highest Honour.

گرفرق مراتب نکنى زندیقتی

“If you shall not keep the differences of station, it will then become a cause for your destruction”

In the creation, the highest honour is accorded to the Prophets [peace be upon them]. Adam and Yusuf [peace be upon them] were both Prophets; therefore to overrule them by according reverential prostration to the non-Prophets and their tombs is extreme tyranny and rebelling the rights of the Prophets.

175) This is when we bear their previous Law into account. We have previously indicated and established that there is no concrete proof for this in the first place. Now there is no command proven for this and no need for any abrogation. The prostration for Adam [ع] was not for the human beings. If this command for the Angels is still in motion then how does this affect us? The prostration for Yusuf [ع], as a result of it being simply permissible on account of no prohibition or command, is possible. And the simple permission is not sufficient for abrogation of the already established Law of prohibition.
It is in Musallam ath Thaboot and similarly, it is in Kashful Israar and other books:

رفع مباح الاصل ليس بنسخ

“For an original permission to lift away is not a [proof] of being an abrogate [Naskh]” 314

In conclusion, the command of the Hadith is,

لاتفعلوا

“Do not do this”

This is binding and compulsory to follow and for the reverential prostration to be prohibited is the Command of Allah Ta’ala and His august Messenger ﷺ.

وأله سبحانه وتعالي أعلمـ

رسالته"الزبدة الزكية تحريم سجود التحية" ختم شهد

314 Musallam Ath-Thaboot fi Naskh
"O the passion of my heart, for Him, this prostration is not allowed,

Okay, do that prostration in which the head is not bowed.”

[Imam Ahmad Rida]
Addendum One
In defence of Imam Ahmad Rida Al-Baraylawi
Perhaps a century has passed during which the opponents of Imam Ahmad Rida used the ‘grave-worship card’ to denounce and refute the academic scholarship of the noble Imam. This thesis destroys their character assassination and promulgates the noble Imam in a new light – away from those things that his opponents wrongfully accuse him. Grave worship, in which the graves are taken as an object of worship besides Allah Ta’ala, is not a belief of any Muslim – be he a follower of the noble Imam or not. Accusing Muslims with this debauchery is a sign of a corrupt faith and mind-set. There is a difference between reverence for the graves and worship of the graves. The instigators do not see them as two separate entities and due to this radical thought, they place a blanket verdict of polytheism [shirk] on all those who visit the graves of the pious. The Messenger of Allah said,

كُنْتُ تَهِيَّشتُكُمْ عَنْ زِيَارَةِ الْقُبُورِ فَزُورُوا الْقُبُورَ فَإِنَّهَا تُزَهِّدُ فِي الدُّنْيَا وَتُذَكِّرُ الآخِرَةَ

“I used to forbid you to visit the graves, but now visit them, for they will draw your attention away from this world and remind you of the Hereafter.”

Another report in Sunan Nasaaai has the following words:

إِنِّي كُنْتُ تَهِيَّشتُكُمْ عَنْ ثَلاَثٍ زِيَارَةِ الْقُبُورِ فَزُورُوهَا وَلْتَزِدْكُمْ زِيَارَتُهَا خَيْرًا

“I used to forbid three things to you: Visiting graves, but now visit them, and may visiting them increase you in goodness...”

Another report in the Sunan Nasaaai has the following words:

315 Sunan Ibn Ma’jah, Hadith 1571
316 Sunan Nasaaai, Hadith 5653
“…So visit the graves, for they will remind you of death.”

These narrations clearly indicate the permission to visit graves. This permission is general without any limitations attached to it. It is worthy to note that the Prophet ﷺ said ‘graves’ and not ‘graveyard’ – thus including all the graves that were not in a graveyard. He said ‘visit the graves’ – this indicates travelling towards it. He did not restrict it to the general graves – thus indicating that if permission is granted to visit the graves of general laymen, then it will be more recommended to visit the graves of the pious. This is because the remembrance of the pious has more affinity towards the remembrance of the Hereafter, than the general laymen. With various words, the Prophet ﷺ has been reported to have said ‘they remind you of death’, ‘they may increase you in goodness’ and ‘remind you of the Hereafter’. A narration in the Musnad of Imam Ahmad as narrated by Anas ibn Malik ﷺ states: “I forbade you to visit the graves then it appeared to me that they soften the heart, bring tears to the eyes, and remind one of the hereafter.” These benefits increase exponentially when a grave of the pious is visited. It also indicates that it was forbidden initially and later on the Messenger of Allah ﷺ issued permission. Why was it prohibited initially? The scholars of Hadith have stated the following two reasons:

1. Since the Muslims had recently entered the folds of Islam and they had left idol-worship, the Messenger

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317 Sunan Nasaai, Hadith 2034
of Allah ﷽ prohibited them from visiting the graves out of fear that they may start worshipping the idols. Just as it was prohibited to utilise the utensils of alcohol out of fear that perhaps they may start drinking alcohol again, but later on it became permissible because Muslims became firm on Islamic teachings. As Muslims became firm in the Oneness of Allah Ta’ala, the Messenger of Allah ﷽ cancelled the prohibition of visiting the graves.

2. The other reason, mentioned by the historians, was due to pride which the Arabian tribes used to display at the graveyards. One person would say, ‘See the grave of so and so, he was my relative and he was a powerful warrior that could tear down a lion’. Then, another person would indicate the grave of his relative in reply to the previous grave. This used to lead to internal feuds and arguments which would eventually lead to fully-fledged wars. So the Messenger of Allah ﷽ prohibited the people to visit the graves. However, as the purity and sincerity of Islam became illuminated within the hearts of Muslims, the evil quality of pride vanished and the Messenger of Allah ﷽ cancelled the prohibition.

The other aspect of visiting the graves is its veneration. Unfortunately, in English language the word veneration is synonymous to ‘worship’ and ‘devotion’. Due to this, many Muslims become targeted for something that is not the case in reality. In the Arabic literature, worship is defined to be an act of devotion that is done for the Creator. It is not the same with veneration or respect because this is implemented for the
creation as well. Veneration of the parents is not worshipping them – rather it entails respect and good conduct when dealing with them. If a person does not differentiate the two apparent similar textual synonyms but different realities, it will cause him to brand every child who respects his father to be a polytheist. Such is the case of the Wahaabiya who have accused millions of Muslims with polytheism for the simple reason of showing good conduct and respect for the grave. Respect to the grave is permissible in a general sense because the Prophet of Allah ﷺ has indicated it:

أَنْ آمِشِيْ عَلَى جَمْرَةٍ أَوْ سَيْفٍ أَوْ أَخْصِفْ نَعْلِيْ بِرِجْلِيْ أَحَبُّ إِلَىَّ مِنْ آمِشِيْ عَلَى قَبْرِ مُسْلِمٍ

“If I were to walk on a burning coal or a sword, or if I were to sew shoes to my feet, that would be better for me than walking on the grave of a Muslim.”

It was narrated that Bashir bin Al-Khasasiyyah said:

كُنْتُ آمِشِيْ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فَمَرَّ عَلَى قُبُورِ الْمُسْلِمِينَ فَقَالَ "لَقَدْ سَبَقَ هَؤُلَاءِ شَرًّا كَثِيرًا
ثُمَّ مَرَّ عَلَى قُبُورِ الْمُشْرِكِينَ فَقَالَ "لَقَدْ سَبَقَ هَؤُلَاءِ خَيْرًا كَثِيرًا
فَحَانَتْ مِنْهُ الْتِفَاتَةٌ فَرَأَى رَجُلاً يَمْشِي بَيْنَ الْقُبُورِ فِي نَعْلَيْهِ فَقَالَ "يَا صَاحِبَ السِّبْتِيَّاتِ أَلْكِهِمَا

“I was walking with the Messenger of Allah ﷺ and he passed by the graves of the Muslims and said: ‘They died before a great deal of evil came to them.’ Then he passed by the grave of the idolaters and said: ‘They died before a great deal of good came to them.’ Then he turned, and he saw a man

318 Sunan Ibn Ma’jah, Hadith 1567
walking between the graves [of the Muslims] in his sandals
and he said; 'O you with the Sibtiyah sandals, take them
off'”\(^{319}\)

Another report on the authority of Abu Hurairah ﷺ in Sahih
Muslim shows that the Messenger of Allah ﷺ said:

أَلَّا يَجِلَّسْ أَحَدُكُمْ عَلَى جُمْرَةٍ، فَتَحْرُقَ ثَيَابُهُ، فَتُخْلَصَ عَلَى جَلَدِهِ خَيْرٌ لَّهُ مِنْ أَنْ يَجِلَّسَ عَلَى قَبِرٍ

“It is much better for one of you to sit on a live coal, which
will burn his clothes and get to his skin than to sit on a
grave.”\(^{320}\)

These narrations explicitly shows that the honour of a Muslim
persists after his death and his grave is a place that is worthy
of honour. To stand on it, to sit on it or to even recline on it is
not permissible, for this is disrespect. If this is the position for
the laymen Muslim graves, then the graves of the Pious will
be worthy of greater honour and respect. However, this
respect is limited to general aspect. To bow down or to
prostrate – out of respect – is definitely prohibited and this
thesis of Imam Ahmad Rida ﷺ may Allah be pleased with him,
proves it irrefutably.

I ask the opponents of Imam Ahmad Rida ﷺ to practice
justice! The Messenger of Allah ﷺ has issued permission to
visit the graves and maintain respect for the graves of the
Muslims – is this grave-worship in your perspective? If yes,

\(^{319}\) Sunan Nasaai, Hadith 2048

\(^{320}\) Riyaadh As-Saaliheen in reference to Sahih Muslim, Hadith 1766
then there is nothing that can be said or inscribed to pacify your blatant accusations. And if no, then avoid casting aspersions on the noble Imam and those who ascribe to his way by labelling the unlawful practices to ‘Barelwis’. Those who prostrate towards the graves, those who perambulate around a grave, those who bow to the extent of Ruku towards a grave – they are in ignorance, major transgressors and people of foul innovations. Imam Ahmad Rida Al-Baraylawi has refuted these practices; hence those who commit such unlawful actions cannot be termed ‘Barelwis’.

Indeed, from Allah is the guidance.
Addendum Two
Supplementary verdicts of Imam Ahmad Rida Al-Baraylawi in relation to the graves
1. **Tawaaf** [perambulation] of the graves of the Pious:

Imam Ahmad Rida Al-Baraylawi ﷺ said: “Without a doubt, the reverential *tawaaf* of something besides the Ka’aba is impermissible.” At another place, Imam Ahmad Rida ﷺ said,

“Some scholars have issued permission. It is in *Majma’ul Barkaat,*

ويمكنه أن يطوف حوله ثلاث مرات فعل ذلك

“One may go around the grave three times”

But the correct ruling is that it is prohibited. Mawlana Ali Qaari mentions in *Mansik Mutawassit,*

الطواف من مختصات الكعبة المنيفة فيحرم حول قبور الأنبياء والأولياء

“*Tawaaf* is from the specialities of the *Ka’aba.* Therefore, it will be *Haraam* to do so around the graves of the Prophets and Saints”

However, to brand this action to be absolute *shirk* [polytheism]; as is the habit of the *Wahaabiya,* is simply baseless and a slander towards the sacred Law of *Shari’ah.*

2. **Kissing the graves of the Pious:**

Imam Ahmad Rida Al-Baraylawi ﷺ said: “And to kiss the graves – there is a disagreement between the scholars in this

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321 Fataawa Ridawiyya, Vol.22, Pg. 382, Question 151
322 Fataawa Ridawiyya, Vol. 9, Pg. 526, Question. 159
regard but the preferred view is that it is should not be done; especially the noble graves of the Pious where our scholars have elucidated that one should stand, at the least, four hands \(^{323}\) away from the grave. This is out of respect. If this is the distance, then how will one kiss the grave? This is the ruling that is issued to the public.\(^{324}\)

Imam Ahmad Rida \(\vdash\) also said:

“Some scholars issue permission for this and they also present narrations for its evidence. It is in *Kashful Ghataa*:

\[
\text{درکفاية الشعبي اثرے درتجوز بوسہ دادن قبر والدین رانقل کرده و گفتہ} \\
\text{درین صورت لاپاس است شیخ اجل بم درشرح مشکوہ بوداان دربعض اشارت} \\
\text{کرده بے تعرض بجرح آن} \\
\]

“There is one narration in *Kifaaya ash-Shu’bi* about kissing the graves of one’s parents and it is stated that there is no harm in it. And the noble Shaykh has indicated some narrations in *Sharah Mishkaat* and he did not criticize upon it”\(^{325}\)

\(^{323}\) On hand equals to half a yard. One yard is 0.9 meter, hence 4 hands equals 1.8 meters. This is an estimation that indicates that one should maintain respect stand respectfully away from the grave. However, to kiss the grave out of love is permissible but it is wise to avoid due to the circumstances of the times.

\(^{324}\) *Fataawa Ridawiyya*, Vol.22, Pg. 382, Question 151

\(^{325}\) *Kashful Ghataa*, Fasl Daham Ziyaarat Quboor, Ahmadi publication, Delhi, pg. 79
However, the majority of scholars hold this to be *Makrooh* [disliked]; therefore it should be avoided.

It is in *Ash’atul Lam’aat*,

"Do not touch the grave and do not kiss it"$$^{326}$$

It is in *Kashful Ghataa*,

"This is also in the general literature"

It is in *Madaarij an-Nabuwwah*,

"With regards to kissing the graves of the parents, there is a narration in Baihaqi; but the correct ruling is that it is not permissible"$$^{327}$$

$$^{326}$$ Ash’atul Lam’aat, Baab Ziyaarat e Quboor, Makr
$$^{327}$$ Fataawa Ridawiyya, Vol. 9, Pg. 526, Question. 159
**Postscript**

All Praise is for Allah Ta’ala who has caused this book to become clear and profound to all those with intellect. The upshot of this is that reverential prostration and bowing to the extent of *Ruku*, for anyone other than Allah Ta’ala, is prohibited by the Sacred Law of Shari’ah. This is proven from the Qur’an, Hadith, scholastic attestations, logic and deductions. Imam Ahmad Rida Al-Baraylawi wrote this literature in the year 1337 AH. May Allah Ta’ala cause this work to flourish throughout the world and bring about a revolution within the minds of people – that Imam Ahmad Rida Al-Baraylawi was the defender of the sacred Law of the Messenger of Allah ﷺ.
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69. Lataaif e Ashrafiya, Nizaam Yemeni, [d. > 800 AH]
70. Majmaa’ Az-Zawaaaid, Ali ibn Abu Bakr Al-Haythami, [d. 807 AH]
71. Muwatta Imam Malik, Malik ibn Anas, [d. 179 AH]
72. Muwatta Imam Muhammad, Muhammad ibn Hasan Ash-Shaybaani, [d. 189 AH]
73. Musnad Imam Ahmad, Ahmad bin Hanbal, [d. 241 AH]
74. Mishkaat Al-Masaabih, Walayuddin Tabrezi [d. 742 AH]
75. Musnad Abu Ya’la, Ahmad ibn Ali At-Tamimi, [d. 307 AH]
76. Musnad Humaidi, Abdullah ibn Zubair Humaidi, [d. 219 AH]
77. Mu’ajam As-Sagheer, Sulayman ibn Ahmad At-Tabarani, [d. 360 AH]
78. Mu’jam Al-Awsat, Sulayman ibn Ahmad At-Tabarani, [d. 360 AH]
79. Mu’jam Al-Kabeer, Sulayman ibn Ahmad At-Tabarani, [d. 360 AH]
80. Madaarik At-Tanzil, Ahmad ibn Muhammad Nasafi, [d. 710 AH]
81. Mirqaat Sharah Mishkaat, Ali ibn Sultaan Muhammad Al-Qaari, [d. 1014 AH]
82. Mizaan Al-I’tidaal, Shamsuddin Dhahabi, [d. 754 AH]
83. Majmaa’ Bahaar Al-Anwaar, Muhammad Tahir Patni, [d. 986 AH]
84. Madaarij An-Nabuwwa, Abdul Haq Muhaddith Dehlawi, [d. 1052 AH]
85. Mataali’ Al-Masarraat, Muhammad ibn Mahdi ibn Ahmad Al-Faasi, [d. 832 AH]
86. Maraaqil Falaah, Hasan ibn Ammaar Sharnublaali, [d. 1069 AH]
87. Majmaa’ Al-anhar fi Sharah Multaqi Al-Bahar, Muhammad Sulayman Effendi, [d. 1078 AH]
88. Minha Ar-Rawdh Al-Akbar, Ali ibn Sultaan Al-Qaari, [d. 1014 AH]
89. Naseem Ar-Riyaadhi, Ahamd Khifaaji, [d. 1069 AH]
90. Qur’an Al-Karim
91. Radd Al-Muhtaar, Muhammad ibn Aabideen Shaami, [d. 1252 AH]
This magnificent literature clarifies the position of Imam Ahmad Rida Al-Baraylawi in relation to bowing and prostrating before a grave or a saint. It elaborates the pristine prohibition issued by the Shar’iah and dismisses the wrongful accusations of the Ahl Al-Bid’a towards the noble Imam of the Ahl As-Sunnah and his supporters.