

فتاویٰ صراط مستقیم

FATAWA

Sirat-e-Mustaqeem

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فتاویٰ صراط مستقیم

FATAWA

Sirat-e-Mustaqeem

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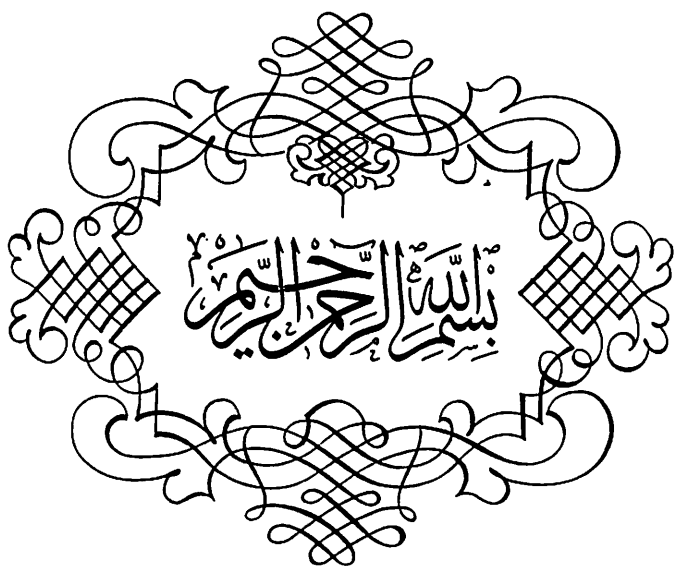
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*In the Name of Allâh, the Most
Gracious, the Most Merciful*

FOREWORD

All praises be to Allah, Lord of honour and glory, who has guided us to be Muslims and made us among the followers of His last Prophet (peace be upon him).

We are pleased to present this valuable and noble collection of '*Fatawa Sirat-e-Mustaqeem*' (Islamic verdicts, questions and answers) which have been selected and compiled from the Urdu monthly magazine '*Sirat-e-Mustaqeem*' published by Markazi Jamiat Ahl-e-Hadith, UK.

The '*Fatawa*' (verdicts) to the readers queries and questions on Islamic matters were initially given by the Late Maulana Mahmood Ahmed Mirpuri. His effective method of replying in the light of Qur'ân and Sunnah, as well as in accordance to the current issues, no doubt benefited readers worldwide rather than just the one questioner.

So, we had numerous demands to compile this series into a book.

When this book (in Urdu) was presented in the UK, the response from the community was very encouraging and a huge demand arose for the translation of this collection into the English language, so that the English speaking community and especially the younger generation of Muslims may benefit from this valuable knowledge also.

Maulana M. Abdul Hadi al-Oomeri performed the great task of the translation of these *Fatawa*, who tried to use the simplest vocabulary possible to make this book easy to read and easy to understand for everyone, because this book is not for the purpose of literature nor for academics alone, it is for the benefit of all. The translation of any book is a very sensitive issue, especially when trying to keep the same meanings and essence of the subject. Maulana M. Abdul Hadi al-Oomeri has tried not to flow away from the original text but have added references for the quotations from the Quran and Sunnah which had not been

mentioned in the Urdu version.

For completion of this noble task, our beloved brother Ajaib Khan assisted and supported spending, lengthy hours with him in translation as well as doing the editing and typing of the material. I also thank brother Israr Khan for proof-reading the whole script, alongside his busy schedule as a sixth-form teacher.

May Allah give them all - the writer, compiler, translator, editor, publisher and everyone else who participated in any means - the best reward in this world and in the hereafter, for having supported in the completion of such a valuable collection.
Aameen.

Abdul Malik Mujahid
General Manager
Darussalam

Late Maulana Mahmood Ahmed Mirpuri at a glance

The author of this '*Fatawa Sirat-e-Mustaqeem*' the Late Maulana Mahmood Ahmed Mirpuri, was born in 1946 at a small village of Mirpur in Azad Kashmir. His mother passed away in his childhood and soon after his father, Noor Mohammed, a very religious and active person within the area, also passed away. He grew up as an orphan and joined a religious institute known as 'Jamia Islamia' at Gujranwala, Pakistan, to learn Islamic Studies. After successful completion at the Jamia Islamia, he achieved his BA (Islamic Studies) from Bahawalpur University, and Masters Degree from Punjab University. He then joined the renowned Islamic University of Al-Madinah Al-Munawwara to specialise in Islamic Studies. During his student days, he achieved many awards and honours. After graduation from Al-Madinah University, he came to the United Kingdom to promote Islamic *Da'wah*. Maulana Mahmood Ahmed Mirpuri was a key figure in the establishment of Markazi Jamiat Ahl-e-Hadith in the UK.

Allah (تبارك وتعالى) blessed him with great skills and abilities as a speaker and a writer. He wrote many articles and gave verdicts on various issues in the Urdu monthly '*Sirat-e-Mustaqeem*', as well as for newspapers and other magazines. He was a symbol for unity among the Muslim community in the UK. He used to say that our limits should be the differences in opinion and we should not go beyond that into personal and organisational conflicts. He introduced many successful platforms for the unity of Islamic organisations in the UK and he had close links with national and international Islamic affairs of various organisations and countries. He took a keen interest in dealing with problems faced by the Muslims.

He made attempts to introduce the Islamic Law System in the UK for resolving personal matters of the Muslim community here. For this purpose, the 'Islamic *Shariah* Council' was set up

with the help of various scholars.

His ambitions were very high and he wished to achieve many goals for the betterment of Muslims in the UK. Sadly, on 10 October 1988, during a journey back home on the M6 Motorway, all his ambitions and desires collapsed, when he, along with his son and mother-in-law, died in a major car accident. His funeral was itself a proof of his popularity among the Muslim community. His funeral service was historical and unique in the UK, attended by thousands of Muslims from all over the UK and from various organisations and groups. He was buried at a cemetery in Birmingham, and left behind his widow and two sons:

May Allah accept all his efforts and services and may Allah forgive him and grant him Paradise. Aameen.

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So ask the people of the Reminder
if you do not know (21:7)

Chapter 1

FAITH & PRACTICE

To the Chief Editor of Sirat-e-Mustaqeem. Please answer the following questions according to the Qur'ân and *Hadîth*.

Is practicing Islam part of *Imân* (faith)?

Does a Muslim become a disbeliever if he doesn't practice Islam?

Nazir Ahmed Saghir, Birmingham

Answer:

The matter of belief and disbelief and to say whether a someone is a Muslim or not, is a very serious issue and we need to be very careful in such matters. The definition of *Imân*, Practice and Sin are all important issues and if one discusses these without enough knowledge, he may become confused. I will try to answer your question in brief so that everyone can understand and benefit.

With regard to these issues, various opinions are held by different groups of people. These opinions are as follows:

Opinion 1 A person declaring *Shahadatain* (Accepting Islam) cannot be called a *Kafir* in any way.

Opinion 2 A person who declares *Shahadatain* and then commits a major sin, he will become a non-Muslim.

Opinion 3 A person who declares *Shahadatain* and commits a major sin, though he will be considered out of Islam, we cannot call him a *Kafir*. However he will be in between Islam and *Kufr*.

Opinion 4 After declaration of *Shahadatain*, if one denies the general practices of Islam and ignores the prohibitions in Islam, he will become a disbeliever /non-Muslim.

Opinion 5 If one commits a sin which *Shari'ah* considers as

Kufr, he will be considered a non-Muslim.

Opinion 6 If a believer does not practice according to Islam he will enter the Hell fire, but because he had some faith and did not commit *Shirk* in his life, he will enter Paradise, after being punished in the Hell-fire.

Before I discuss and analyse these various opinions, I would first like to explain what *Imân* is.

The Holy Qur'ân repeatedly mentions *Imân* with 'Amal (Faith and Actions). As *Surat Al-Kahf* states:

﴿إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَانَتْ لَهُمْ جَنَّاتُ الْفِرْدَوْسِ نُزُلًا﴾ [١٠٧: ١٨]

“As to those who believe and do righteous deeds, they have the Gardens of Paradise for their entertainment.” (18:107)

Many *Ahâdith* also mention actions with belief. A famous *Hadith* about the Pillars of Islam, mentioned in Bukhari and other *Hadith* books says:

«بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ: شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامِ الصَّلَاةِ، وَإِيتَاءِ الزَّكَاةِ، وَالْحَجِّ وَصَوْمِ رَمَضَانَ».

"Islam is based on 5 pillars:

1. To testify that *La ilaha illallâh wa anna Muhammadar Rasulullâh* (None has the right to be worshipped but Allâh and Muhammad is the Messenger of Allâh)
2. To offer prayers,
3. To pay *Zakat*,
4. To perform *Hajj*,
5. To observe *Saum* (Fast)."

The latter four relate to practical Islam (actions).