

Deciding Power regarding Rules of Shariah is hold by Hazrat Muhammad

صلى الله
عليه
وسلم

منية اللبيب ان التشريع بيد الحبيب

Aalahazrat Imam Ahmad Raza

Translated By:
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Deciding Power Regarding Rules of Shariah is Hold by Hazrat Muhammad

منية اللبيب ان التشريع بيد الحبيب

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Translator's Note

The name of this treatise is “Muniyyatul Labeeb annat Tashree’i bi yadi hil Habeeb (salal laahu alaihi wa sallam). According to genuine sources it was written by the great Imam, Ala Hadrat Imam Ahmed Raza Khan (radi Allahu anhu) in 1311 a.h (1893). In this article, the great Imam presents various authentic ahadith which clearly explains that the power to nominate and to appoint an issue or to make a decision within Islamic law was certainly granted to the Mercy of the Universe, namely Sayyiduna Nabi Mohammed (salal laahu alaihi wa sallam) by His Creator, Almighty Allah.

There are unfortunately certain misled groups who do not believe this and would like to give the impression to the masses that the Holy Prophet Nabi Mohammed (salal laahu alaihi wa sallam) did not have this power. However, as per his intellectual acumen and brilliance, the great Imam, Sayyiduna Imam Ahmed Raza Khan (radi Allahu anhu) clearly proves by presenting an issue which explains the nomination of Madina shareef as a “Haram” meaning “a place of sanctity” and the fact that this status itself was granted to this blessed city by the Holy Prophet, Nabi Mohammed (salal laahu alaihi wa sallam) himself. Looking at the number of Ahadith which has been presented by the great Imam, Imam Ahmed Raza Khan (radi Allahu anhu) it is of no surprise that when those who wished to oppose him on an intellectual basis came forward, the only result was for them to “hide and run” or to come up with “unsubstantial accusations” against the great Imam.

This is the first effort in translating one of the treatises of the great Imam by a group of dedicated spiritual disciples of Hadrat Moulana Akhtar Raza Khan Al Qaderi Radawi Azhari from Southern Africa and we make dua that it is accepted in the Court of the Almighty through the wasila, (medium) of His beloved Habeeb, Sayyiduna Nabi Mohammed (salal laahu alaihi wa sallam). We also make dua that the respected family of the great Imam, Imam Ahmed Raza Khan (radi Allahu anhu) continue to prosper and grow and we pledge that as long as there is a single breath in our sinful bodies, we would continue to support , uphold and defend the Maslak, (belief system) of Ala Hadrat, Ash Shah Imam Ahmed Raza Khan (radi Allahu anhu). May Almighty Allah, through the wasila of His beloved Habeeb, Sayyiduna Nabi Mohammed (salal laahu alaihi wa sallam) accept this small effort of ours. Ameen Allahuma Ameen.

Note: Due to the fact this treatise has been extracted from the world famous book on Islamic Law, namely the monumental work of Ala Hadrat Imam Ahmed Raza (radi Allahu anhu) famously known as “Fataawah Radawiyah”, the numerical format of the Ahadith does not therefore commence with (number 1).

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In both, Sahih Bukhaari and Sahih Muslim, the Holy Prophet (salal laahu alaihi wa sallam) has been reported to have stated,

(Hadith no. 130): “O Allah! Ebrahim had made the (city of) Mecca a Haram, (a place of sanctity), and I have made whatever is in between the stony land within Madina Tayyibah as a Haram”

(Bukhaari, Muslim and Imam Ahmed and Tahaawi has been recorded within Ma’aaniyul Aasaar from Hadrat Sayyiduna Anas (radi Allahu anhu).

(ref: Sahih Bukhaari – Kitaabul Ambiyah, Kitaabul Maghaazi, Kitaabul I’tisaam – Sahih Muslim from Kitaabul Hajj – Musnad-e-Ahmed bin Hambal and Sharah Ma’aaniyul Aasaar – Kitaabus Sayd).

(Hadith 131): In Sahih Bukhaari and Sahih Muslim, Hadrat Sayyiduna Abdullah bin Zaid bin Aasim (radi Allahu anhu) narrates that the Holy Prophet, Sayyiduna Nabi Mohammed (salal laahu alahi wa sallam) has stated that,
“Without doubt, Ebrahim had made Mecca a Haram, (a place of sanctity), and made dua for those who live in it. Without doubt, I have made Madina a Haram as he; (Ebrahim) has made Mecca a Haram. And I have made double a dua for barakat, (blessing) for its surroundings then what he has made for the inhabitants of Mecca.”

(Ref: Sahih Bukhaari – Kitaabul Buyu’u, Sahih Muslim – Kitaabul Hajj, Musnad-e-Ahmed bin Hambal, Sharah Ma’aaniyul Aasaar – Kitaabus Sayd).

Hadith 132: Also in the both authentic books of Ahadith, namely Sahih Bukhaari and Sahih Muslim, Hadrat Sayyiduna Abu Hurayrah (radi Allahu anhuma) narrates that the Holy Prophet, Sayyiduna Nabi Mohammed (salal laahu alaihi wa sallam) has had once supplicated that,

“Without doubt, Ebrahim is Your friend and Prophet and through his tongue You had made Mecca a Haram. O Allah! I am Your Slave and Your Prophet, I have made Madina and whatever land is in within the two boundaries of Madina a Haram.

Imam Tahaawi has also narrated similar words; however the following has been added,

“The Holy Prophet, Nabi Mohammed (salal laahu alaihi wa sallam) has prohibited the chopping of its trees, the shedding of its leaves and the capture of its birds.”

(Ref: Sahih Muslim – Kitaabul Hajj, Sunan ibn Maaja – Abwaabul Manaaqik, Kanzul Ummaal. The added statement has been found in Sharah Ma’aaniyul Asaar – Kitaabus Sayd).

Hadith 133: In Sahih Muslim, the Holy Prophet, Nabi Mohammed (salal laahu alaihi wa sallam) is reported to have stated that,

“Without doubt, I am making the area in between the stony ground as a Haram within Madina and that the Acacia tree (within it) should not be cut. The animals within it should not be hunted.”

(Ref: Sahih Muslim, Musnad-e-Ahmed bin Hambal and Imam Tahaawi has recorded it as having been narrated by Hadrat Sayyiduna Sa’ad bin Abi Waqqaas)

Hadith 134: In Sahih Muslim, the Holy Prophet, Nabi Mohammed (salal laahu alaihi wa sallam) is reported to have stated that,

“Without doubt, Ebrahim had made Mecca a Haram and I have made the area in between the stony ground of Madina as a Haram. “

(Ref: Imam Muslim and Imam Tahaawi has recorded that this has been narrated by Hadrat Sayyiduna Raaf’eh bin Khadeej).

Hadith 135: In Sahih Muslim, Hadrat Sayyiduna Abu Saeed Khudri has narrated that the Holy Prophet, Nabi Mohamed (salal laahu alaihi wa sallam) has stated that,

“O Allah! Without doubt, Ebrahim has made Mecca a place (where it is) Haraam (to perform certain acts) and therefore a Haram, (a place of sanctity). Without doubt, I have made the area in between the two boundaries of Madina a place of Haram, (sanctity) and therefore have it Haraam that any blood be shed (within it), nor any weapons be raised for war (within it) and no leaves be shed from trees except to feed animals”.

(Ref: Sahih Muslim – Kitaabul Hajj)

Hadith 136: Also in Sahih Muslim, the Holy Prophet, Nabi Mohammed (salal laahu alaihi wa sallam) has stated that,
“O Allah! Without doubt I have made the entire area of Madina a Haram, (a place of sanctity) as You have made Mecca a Haram through the tongue of Ebrahim.”

(Ref: Sahih Muslim, Musnade Ahmed bin Hambal and Rooyaani has reported this from Hadrat Sayyiduna Abi Qataadah (radi Allahu anhu).

Hadith 137: Also in Sahih Muslim, the Holy Prophet, Nabi Mohammed (salal laahu alaihi wa sallam) has been reported to have stated that,

“Without doubt, Ebrahim has made the Bait-ul-lah, (the holy region within Mecca) a place of Haram and a place of security. I have made Madina a place of Haram (with the result) that not even its thorny trees should be cut nor its animals should be hunted.”

(Ref: Sahih Muslim and Tahaawi have recorded this from Hadrat Sayyiduna Jaabir bin Abdullah (radi Allahu anhu).

Hadith 138: In Sahih Bukhaari and Sahih Muslim, Hadrat Sayyiduna Abu Hurayrah reports,

“The entire area of Madina has been made a Haram by the Holy Prophet, Nabi Mohammed (salal laahu alaihi wa sallam) and he has brought the green trees within an area of nearly 12 miles in radius (around Madina shareef) under his protection from the usage of people.”

(Sahih Bukhaari, Sahih Muslim and also Abdur Razzak have recorded this in his “Musannaf”.

The words as recorded by ibn Jareer are,

“The Holy Prophet, Nabi Mohammed (salal laahu alaihi wa sallam) has made it unlawful, (prohibited), to cut the trees and to shed the leaves of Madina.”

(This has been narrated by Hadrat Sayyiduna Khabeeb Hazli (radi Allahu anhu).

Hadith 139: In Sahih Muslim, Hadrat Sayyiduna Raaf'i bin Khadeej narrates that,

“Without doubt, the Holy Prophet, Nabi Mohammed has made the entire area of Madina Tayyibah as a place of Haram.”

(Ref: This has been recorded in Ma'aaniyul Asaar by Muslim and Tahaawi).

Hadith 140: In Sahih Muslim and in Ma'aaniyul Asaar it is recorded that Hadrat Aasim Ahwaal states,

“I asked Hadrat Sayyiduna Anas, “Did the Holy Prophet, Nabi Mohammed make Madina a Haram” He replied, “Yes. Its trees should not be cut and its grass should not be erased. Whosoever does this, on him in the Curse of Allah, the Angels and of all mankind.” (May Allah protect us from this).

Hadith 141: In Sunan abi Daud, Hadrat Sayyiduna Sa'ad bin Abi Waqqaas has stated that,

“Without doubt, the Holy Prophet, Nabi Mohammed has made this blessed place, (meaning Madina shareef) a Haram, (a place of security, blessing and a place of sanctity).

Hadith 142: Abu Bakr bin Abi Shaybah narrates from Hadrat Sayyiduna Zaid that,

“Without doubt, the Holy Prophet, Nabi Mohammed (salal laahu alaihi wa sallam) has made the area in between the stony ground within Madina shareef as a Haram.”

(Ref: Sharah Ma'aaniyul Asaar – Kitaabus Sayd).

Hadith 143: Hadrat Sayyiduna Abu Saeed Khudri (radi Allahu anhu) states that,

“Without doubt, the Holy Prophet, Nabi Mohamed has made the entire area of Madina a Haram. Its trees should not be cut nor should its leaves be shed.”

(Ref: Sharah Ma'aaniyul Asaar – Kitaabus Sayd).

Hadith 144: Ebrahim bin Abdur Rahman bin Auf narrates that,

“I once captured a bird and went outside with it. I then met my father, Hadrat Sayyiduna Abdur Rahman bin Auf (radi Allahu anhu). He then severely rubbed my ears and freed the bird. He then stated, “The Holy Prophet has made the game, (animals) of Madina as unlawful”.

(Ref: Sharah Ma’aaniyul Asaar – Kitaabus Sayd).

Hadith 145: Hadrat Sayyiduna Sahab bin Jasaamah (radi Allahu anhu) states that,

“Without doubt, the Holy Prophet, Nabi Mohammed (salal laahu alaihi wa sallam) has made Baqi, (meaning the area of Madina shareef) as a Haram”.

He has also added, “No one can bring animals under their protection except the Almighty and His Prophet.”

(Ref: Sharah Ma’aaniyul Asaar – Baab Ahya-ul Arda ba’da Maytata).

The three Ahadith have been also recorded by Imam Tahaawi.

These in sixteen Ahadith, which I have presented. In the first eight, the Holy Prophet, Nabi Mohammed (salal laahu alaihi wa sallam) has stated that he himself has made Madina Tayyibah a “Haram” and in the last eight, the Blessed Companions have clearly stated that Madina Tayyibah has become a Haram because the Holy Prophet, Nabi Mohammed (salal laahu alaihi wa sallam) himself declared it as so, even though this has been termed as an act which is exclusive to the Almighty.

In the first five of the eight Ahadith, he has declared that the Haram in Mecca was declared a Haram by his blessed ancestor Hadrat Sayyiduna Ebrahim and it was Hadrat Sayyiduna Ebrahim who declared it a place of safety and security even though, later on, it has been declared that, “Without doubt, Mecca was made a Haram by the Almighty and not by any man. (Bukhaari and Tirmidi has recorded this from Hadrat Abi Shareeh Baghdadi).

These Ahadith is the actual intention of this article, however, on the Wahabi there is also a greater trauma and pain to come. The jungles of Madina Tayyibah have not only been declared as a Haram by merely these 16

Ahadith, there are many other Ahadith which have been recorded in this context.

Hadith 17 – The following few Ahadith are as found in the both Sahih, meaning Sahih Bukhaari and Sahih Muslim.

Hadrat Sayyiduna Anas narrates that the Holy Prophet, Nabi Mohammed (salal laahu alaihi wa sallam) has declared that,

“Madina is from here to here a Haram. Its trees should not be cut.” (This has also been recorded in the Musnad of Imam Ahmed bin Hambal and by Imam Tahaawi).

Hadith 18: Hadrat Sayyiduna Abu Hurayrah (radi Allahu anhuma) narrates that the Holy Prophet, Nabi Mohammed (salal laahu alaihi wa sallam) has stated that,

“Madina is a Haram” (This has also been recorded by Imam Tahaawi and ibn Jareer. The words are from Sahih Muslim).

Hadith 19: Hadrat Sayyiduna Ali narrates that the Holy Prophet, Nabi Mohammed (salal laahu alaihi wa sallam) has stated that,

“Madina is a Haram from the cave of Ayr to Jabal-e-Noor”.

(Imam Ahmed and Abu Daud has recorded a tradition with also has the following words, “The grass (of Madina shareef) should not be cut and nor should the animals be threatened).

Hadith 20: (As found in Sahih Muslim). Hadrat Sahl bin Haneef narrates that the Holy Prophet, Nabi Mohammed pointed his blessed hand towards Madina shareef and stated,

“Without doubt, this is a Haram of security (and peace).

(This has also been recorded by Imam Ahmed, Imam Tahaawi and Abu Awaanah).

Hadith 21: Imam Ahmed records from Hadrat Abdullah ibn Abbas that the Holy Prophet, Nabi Mohammed (salal laahu alaihi wa sallam) has stated that,

“There is a Haram, (place of sanctity) for every Prophet, and my Haram is Madina.”

Hadith 22: Abdur Razzak records from Hadrat Jaabir bin Abdullah (radi Allahu anhu) that,

“Without doubt, the Holy Prophet, Nabi Mohammed (salal laahu alaihi wa sallam) has prohibited every delegation of men coming to Madina (not to even harm) a thorn tree”.

Hadith 23: Imam Tahaawi records from Maalik and him from Yunus bin Yusuf and him from Ata bin Yasaar that a few youngsters had once surrounded a fox and had captured it in a corner. Hadrat Abu Ayub Ansaari moved the youngsters away and Imam Maalik swears that he heard the blessed companion say to the young people,

“Are you doing this in the Haram of the Holy Prophet, Nabi Mohamed (salal laahu alaihi wa sallam)?”

Hadith 24: In Musnadul Firdous, Hadrat Sayyiduna Abdullah ibn Masood (radi Allahu anhu) narrates that the Holy Prophet, Nabi Mohammed (salal laahu alaihi wa sallam) stated that,

“On the day of judgment, the Almighty will raise seventy thousand such people from Baqi, (meaning the blessed graveyard of Madina shareef) and from this Haram (meaning Madina shareef), who will enter Jannah without giving account, (for their deeds). Each of them will intercede for seventy thousand people. Their faces would be like the 14th night moon.”

If one had to list the number of Ahadith which has declared both Mecca and Madina as “Haramain” the list would certainly be quite lengthy. In short, the Ahadith in this context has certainly reached the stage of authenticity. We have also come to realize that the Holy Prophet has also declared the surroundings of Madina shareef as a Haram as the surroundings of Mecca has been declared a Haram.

It is quite tragic though what the Imam of the Wahabi/Najdi group has declared in this aspect. He declares, “To respect the surroundings, not to hunt there, not to cut trees therein, all these activities have been declared as a

worship of Allah. Therefore, whosoever shows respect for the jungles surrounding the house of a Prophet, Peer, idol or statue, the act of Shirk has been proven upon him.”

Did we not say that this misled group came into existence with the sole mission of trying to prove Shirk as an act commanded by the Almighty and His beloved Prophet? What can be said about a lesser mortal?. A thousand tragedies on these misled groups. We have yet to see whether the followers who strut and walk around as great followers in the Oneness of Allah are actually going to continue listening to their Imam or are now finally going to follow the advice of the Holy Prophet (salal laahu alaihi wa sallam). Countless Divine blessing be upon the Holy Prophet (salal laahu alaihi wa sallam) and upon those who love, respect and revere him.

Note: Dear Muslims! Do not think that in the view of this misled Imam of a misled sect that only respecting the Haram of the Holy Prophet is an act of Shirk. No, No. In this sect, whosoever travels to Madina shareef, it is Fard upon him to fight, argue and to show disrespect. If one of them suddenly has respect, reverence and veneration because he is traveling towards Madina shareef, then according to this misled Imam that person has become a Mushrik! In his corrupt book entitled, “Taqwiatul Imaan” he has also enlisted the act of showing respect while traveling towards Madina shareef as an act which is illogical and something which the Almighty has only commanded for His own Divine Self. To elucidate illogical words and teachings has in fact become a trademark of the Najdi movment.

It is certainly a blessing that this corrupt individual could not understand the 197th verse in Surah Baqarah where it is clearly stated that one should not use rudeness and bad behavior while traveling for Hajj otherwise in his twisted logic (which he would have tried to prove as been Imaan), he would have declared that it was fard to show rudeness and bad behavior while traveling to Madina shareef!

O followers of this Najdi movement! Is it only Shirk when it comes to showing respect and reverence for a Prophet or a Saint? When you show respect to each other, this is not shirk? No, no. Whatever is shirk will remain Shirk in all instances if it is displayed for another being besides Allah.

Therefore, when you people visit your peer or friend, on the road you should fight, argue and break each others heads otherwise you would become a clear

Mushrik because by showing respect while traveling to visit your peer or friend you would have shown respect which according to your teachings is only something which should be shown while traveling for Hajj and not for any other being!

In this Najdi advice, three things have become apparent.

1. The first is to fight without reason
2. The second is sedition because this type of behavior is mischievous
3. And the third is illogic.

In short, we can now clearly say that these three points has become very basis of the Najdi movement.

May Almighty Allah protect all innocent Muslims from such people. Ameen.